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THE

CHINESE REPOSITORY

VOL. V

FROM MAY 1836, TO APRIL 1837.

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INDEX.

Abdallah, a Mohammedan 273,357
Abors in A'sám, tribes of - 53,99
Accents, acute and grave - 24
Aghtsghlags, the white-capped Mohammedans - - 352
Agricultural implements described 485
Ahmed shah, ruler of Iskárdo - 268
Alaung-phurá or Alompra, king 73
Alcohol, its constituent parts - 289
Almanacs of India and China - 2
American ship in China, first - 219
America with China, relations of the U. S. of - - 218,226
America with Cochinchina, relations of the U. S. of - - 541
Amir of Bokhára - - - 270
Andrews, vocabulary of Rev. L. 77
Anglochinese college, Report of 90
Angoching mountains - - 213
Anson, Lord, interview with the governor of Canton - 127
Arácan, the province of - 72,212
Argo, a king's ship, measured 130
Armenian apothegms - - 278
A'sám, general description of 49,71,97
A'sámese, tribes of - - 97
Asiatic Journal, errors of - 282
Associations and sects denounced 94
Asylum at Penang, orphan - 147
Asylum, the Parapattan - 88
Auksú, the district of - 271,317
Aurungzib, the Indian conqueror 97
Autumnal assizes - - - 44,47

Ba'ber, prince of Kokan - 269
Bairacter, the conduct of - 533
Bahlow in the Láma country - 53
Balkh, the province of - - 268
Banditti in Fuhkeën, seizure of, 8
Bankok, the city, &c. - - 57,23
Bankruptcy of a merchant - 9
Batabóng, province in Kamboja 5

Batavia, mission at - 88,352,284
Battaks, name and character of 333
Baujin, Usbek envoy to Peking 351
Begs, the Mohammedan - 271,534
Beldestan, or Iskárdo, state of 268
Bedford, captain, in A'sám - 51
Benevolences of government - 92
Biography of eminent women - 83
Bogue, forts at the, &c. 240,288,349
Bokhára, state of - - - 268
Bombay, mission to - - 91
Borneo, a voyage to - - 231
Botany of the East - - 118
Bradley, Report of Dr. Dan B. 444
Brahmins, their conduct 102,215
British commerce - - 527
British Commission in Canton 431,576
British relations with China 123,248,422
Brown in A'sám, the Rev. Mr. 104
Budakshan, a small state - 268
Budhist priest, a swindler - 9
Búgís, their name - - - 333
Búri Dihing, a river - - 51
Búri Lohit, a river - - 50
Burmah, mission in - 49,91,286
Burmah, situation of - - 72
Burmans, the character of the 53

Cabú'l, its relation to Bokhára 269
Calendar, Chinese Court - 3
Canals of the Siamese - - 105
Cannon of the Chinese - - 167
Caps, order for changing - 336
Capsing moon, position of - 348
Carey's translation of Scripture 103
Caribári hills in A sám, - 104
Cash, their reduced value - - 140
Cashmir, the state of - - 268
Catty, the Siamese - - 105
Cazim Mohammed, his history 97
Changling, rewards given to - 356
Charlton, lieutenant - - 40,100

Digitized by Google

Cherra punji mountains - 53,101
Chestan, Rev. Mr. of Corea - 147
Chiangmai, the city of - - 105
China, A Abelha da, newspaper 154
China, the rájá of - - - 553
China, places on south coast of 337
Chinese, mode of teaching - 62
Chinese books in England - 282
Chinese Chronicle, Malacca - 147
Chinese periodical literature - 2
Chinese students, foreign - 148
Chinese Repository, No. of copies 159
Chitral, the state of - - 268
Choo footsze, the philosopher 83
Circular, Canton Court - 240
Coal found in A'sám - - 101
Coast, description of the southern 337
Cochinchina, the Peacock at - 544
Cochinchina. Chinese frontier of 340
Cohong, its origin - - 126
Colburn's Intellectual Arithmetic 77
College for Chinese in Penang 147
Commerce, the hong merchants' report on - - - 385
Commerce, the foreign - - 432
Commercial agents in Canton, 429
Consonants, how used - 27,68,75
Consuls in Canton, foreign - 431
Consuls of the U. S. in Canton 218
Consuls in Canton, French - 132
Corea, the bishop of - - 147
Council of state, the General 6
Criminals absconding - - 93
Criminal's heads exposed - 96

Davies, Rev. Evan, Penang - 88
Davis' account of China, J. F. 280
Davis' opinion of opium - - 571
Dayak's covenant by blood - 234
Dayaks of Borneo - - 233
Deb rájá, territory of the - 52
Decapitation of criminals - 48
Description of Manipúr - - 212
Deyrah Doon, or Subathú - 211
Dhursirí river - - 50,105
Dibúru, the river - - - 54,99
Diacritical marks, use of - 24
Diard, M., a French naturalist 122
Dikho, the river - - - 50
Diseases of the eyes (see hospt.) 34
Disturbances in Hoonan - 239
Dollars, their circulation - 419
Dollars, their weight - - 421
Durung, district of - - 50
Duties, Illustration of - - 308
Dyer, the Rev. S. at Malacca 88

Education Soc. Morrison, 238,373
Education, remarks on - - 576
Egyptian inscriptions - - 281
Ele, city and state of - - 270
Elephants, the white - - 538
Elphinstone's opinion at Canton 245
Eleuths, a race of Tartars - 271
Embassies, remarks on - - 518
Emperor's family - - 576
Englishman kills a Chinese - 221
Envoys, imperial - - 144,239,384
Examinations, triennial - - 576
Executions, capital - - 240

Fairy lost, the British brig 288,336
Fathom of the Siamese - - 57
Ferghána (see Kokan) - 269
Fires in the city - 48,96,288,336
Fire at Yuenming Yuen - 432
Fire-engines for Hoonan - 288
Flint, the treatment of Mr. - 128
Flora Cochinchinensis - - 118
Foreigners about Koko-nor - 9
Foreigners, expulsion of 384,528
Forts of the Chinese - - 167
Foreigners in Canton - - 426
Fraternity of great elevation - 10
Free intercourse between China and Christendom - - 241
Free trade, the system of - 157
French relations with China - 132
Fuang, a Siamese weight - 60

Gales, severe - - - 192
Gambling in the imperial palace 9
Garhawal, district of - - 211
Garpons or officers - - 210
Garo, ridge (and state) of - 50,103
Gaudama, a deity - - - 35
Gaum, or chief of the Meris - 51
Gaums or clans in Asam - 217
Gazette, London Literary - 283
Genghis khan - - - 273
Gernaert, French consul at Canton 136
Gilgit, name of a state - - 268
Glasgow East India Association 334
Goalpara, town of - - - 50
Golab Singh of Junúm of Tibet 267
Gordon, captain - - - 54
Gordon, Mr., of the tea committee 100
Government, the Chinese - 178
Govindah, an image - - 214
Grant, major - - - 54
Gungút, the state of - - 268
Gunpowder by the Chinese, invention of - - - 166

Digitized by Google

Hainan, the island of - - 340
Hall, the collegiate - - 47
Hami. the sandy desert - - 270
Hawaiian language - - 12,78
Herschel, on sounds Sir John, 66
Hervey islands, occurrences in 43
Himmalaya mountains - 50,127,210
Hindustan - - - - - 97
Hindúism - - - - - 102
Hissar, the state - - - 262
History among the Chinese - 198
Hong-merchants, list of - 432
Hotsechun, (a Mantchou?) - 273
Hoppo proposes to visit the Ophthalmic Hospital - - 41
Hoppo in 1702 - - - 125
Horsburgh, obituary of captain 381
Horsburgh's opinion of opium 570
Hospital in Bankok - - 444
Hospital, Ophthalmic 32,185,323,456
Hospital for seamen - - 273
Hospital, the foundling - - 47,95
Hügel's visit, the baron - - 268

Idol worship - - - 48
Idolatry of Chinese officers - 47
Imperial edicts—the term, - 6
Indajan - - - - 317
Indians of North America - 73,99
Indian Archipelago, trade with 433
Indo-Chinese languages - 72
Indo-Chinese Repository - 149
Indra raja - - - - 59
Institutes, Sacrificial - - 313
Instructor, Juvenile - - 150
Insurrection in Hoonan - - 46
Insurrection in Kwangse - 144
Insurrection in Shense - 44,145
Intercourse with China 243,253,335
Intonations, how used - - 29,74
Iráwádi, the river - - - 100
Isaac (Isahk), Moham. prince 240,352
Iskárdo, state of - - - 268
Ispitte, town of - - 270,213

Jacquemont, the traveler - 211
Jagatai Mohammedans - - 273
Janizaries, their destruction - 530
Japanese in Canton, - - 480
Jauts (or Túrks?) - - - 207
Jehangír, the chieftain 273,316,351
Jenkins in Asám, Captain - 49,98
Junks of the Chinese - - 173

Ka'cha'r, province of - 49,97,212
Káchárese, a tribe of - - 53
Kalden, khan of the Eleuths - 273
Kalmuks, roving tribes of - 269
Kákús, tribes of - - - 52,99
Kamboja, kingdom of - - 55
Karataghlag, tribe of white capped Mohammedans - - 352
Khojeh or chief of Eleuths - 273
Khoten, population of - - 353
Kirghís, a tribe - - 268,351,353
Kokan, state and population of 268
Kokphaya, temple and town 58,162
Kouche, population of - - 271
Kourkhara-úsú, a Russian town 271
Krutzenstein, a Russian - 66
Kublai khan, the Mongol - 204
Kuchangs, a rude tribe - - 216
Kullung river in Assam - 50
Kumsing Moon anchorage 336,347,528
Kúndil nulla, - - - 52
Kúndúz, town of - - - 268
Kupuís, a rude tribe - - 216
Kutabóng, province of Kamboja, 55
Kutch Behar, frontier of - 97
Kyendyen, a river - - - 213

L'Amiot, account of - - 208
Ladákh, chief of - - - 270
Ladákh, state of - - - 267
Láma country, upper Assam 53,100
Lamaism, its character - - 102
Lánchang, capital of - - 105
Languages, Egyptian and Chinese 281
Lantao, island of - - - 348
Laos, the country of - - 56,73
Lassa in Tibet, city of, - - 47,267
Leé Neu Chuen, a classic - 83
Leh, capital (misprinted Seb) 216,268
Lew Heäng's writings, a classic 83
Leyden's Malay Annals - 553
Lindsay, letter of Mr. H. H., 246
Linguists, list of their names - 432
Lish at Cherra púnji, Mr., - 103
Literary chancellors censured, 45
Literary piracy reprehended - 95
Ljungstedt, death of Sir Andrew 334
Loaning system in China - 93
Lockwood, at Batavia Rev. H. 88
Lolos, a race of Shans - - 209
Loureiro, J. de, his work, - 117
Low's grammar of the Tai, Capt. 78
Ludiána, English agent at - 268
Luhchow's essay on commerce 433
Lumpli, a walled city - - 160

Macaista Imparcial, newspaper 152
Macao, Chronica de, newspaper 152

Digitized by Google

Macao Gazette, a newspaper - 331
Macao, government of - - 431
Macao, historical account of - 334
Macao, no opium to be in - 549
Macnish on opium - - 570
Madras Journal, character of the 333
Maemae-ching near Russia - 207
Magazine, errors of the Penny 154
Magazine, New Monthly - 280
Magazine, the Chinese - - 575
Mahá Chakrapat, prince - 162
Malacca Observer, newspaper 147
Malay Annals by Dr. Leyden 554
Malays of Borneo, character of 231
Manas or Bonash river - - 50
Manipúr, description of - - 212
Manipúr, kingdom of - - 49,97
Manipúr valley, length of - 54
Manipúris, their character - 54
Manji (Manee) in south of China 204
Maomariyas, tribes of - - 51,101
Maráma, a tribe of - - 216
Martabán, the city of - - 59
Ma szeyay's poetry - - 190
Marshman on tones - - 76
Materia Medica of Le Shechin 139
Matheson, on free intercourse Mr. James, - - - 243
Maweralachar, state of - - 268
Mayeng wat, Siamese temple - 60
Medhurst at Batavia - - 88
Meris, wild tribes - - 51
Military skill of the Chinese, - 161
Mir of Kúndúz, - - - 268
Misenor, Mr., chief of the Factory 127
Missionaries to the east, - 285
Modern China, 202,267,316,357
Mogaung, capital of Tai 72,73,102
Mohammed Ali, pacha of Egypt 534
Mongols favor foreigners - 204
Moorcroft, travels of - 211,268
Motgong, town of - - 51
Murray's Account of China - 391
Musulmáns - - - - 112
Mutaks, tribes of - - 51,98,103

Na'ga tribes - - 53,216
Nagsh-bandi sect, the Ak Tak 352
Naksang, prince of Laos - 58
Napier's conduct, remarks on 250
Nasal sounds, remarks on - 95
Nature, the gift of heaven - 83
Navigateur, crew of the ship - 132
Navy, the imperial - - 172
Negrais, cape of - - - 212
Nepál, the kingdom of - - 52
New-year's day, - - - 155
Newspapers beyond the Ganges 145
Ningthi, river of - - - 213
Noa Dihing river - - - 52
Nowchow, port of - - 343
Nursery learning, - - 83

Odes, the Book of - - 308
Offensive proclamation issued 336
Office, dismissal from - - 480
Officers, appointment of deputy 7
Omar, khan of Kokan - - 274
Oortungs, or stages - - 272
Opium mania, a case described 36
Opium, Heu Naetse's paper on 139
Opium, governor Tăng's report on 259
Opium, memorials on - - 390
Opium for China, preparation of 595
Opium, history of traffic in, &c. 546
Opium trade 254,297,367,407,560
Opium trade, proposed regulations of the - - - - 226
Opium trade, premium for an essay on the - - 417,524,573
Orenburg, a Russian town - 269
Oroumchi, presidency of - 270
Orthography proposed for Chinese words - - - 22,66,481
Ottoman empire, its condition 529
Oushi, population of - - 271
Oxus, Jihon, or Amoo, river, - 268

Paknam, in Siam, town of, - 105
Pákong, prince - - - 58
Pallas' visit to Kiakhta - - 207
Pamer, the plains of - - 268
Panton, captain, his conduct - 130
Parker's Hospital reports - 32,323
Patáni, the state and town of 59
Peacock, U.S. sloop of war 44,228,542
Pegu, the king of - - - 160
Peking Gazettes, character of 6,44
Pemberton, discovery by capt. 73
Pemberton in Manipúr, capt. 212
Penang Gazette, its character 146
Periodical literature of China 2
Periodical Miscellany - 150,477
Periodicals in the East, European 145
Petition presented to government 48
Phraklang, a Siamese officer - 161
Phukhautóng, a wat or temple, 59
Phuyen in Cochinchina - 544
Phyá krék, a Siamese, - 55
Pickering, works of Hon. John 73
Pictures, admonitory - - 571
Pigou, opinion of Frederick - 128

Digitized by Google

Pirates, execution of - - 384
Plants, euphorbiaceous - - 437
Polynesian language, origin of 12
Polypi, case of nasal - - 39
Population of Ele - - 271
Poppy, cultivation of the - 470
Portuguese, first settlement of 346
Post, delay of the Chinese - 479
Premium of £100 - 413,573
Press is not free in China - 11
Press, the Canton, newspaper 156
Primary Lessons, a classic 81,305
Printing, invention of - - 153
Printing in China, cost of - 158
Public works, repairs of - 94
Púlo Nias, mission to - - 147
Punishment, instances of 75,96,192
Pwankequa, a hong-merchant - 547

Raz at Gowahâti, Rev. Mr. 103
Rain-storms, severe - 528,576
Rájátirát, - - - 57,105
Ráma, the Budha, - - 57
Reckoning, triennial - 92,576
Reform of abuses, governmental 241
Register, the Canton, newspaper 154
Review, Foreign Quarterly - 281
Rites, Book of, a classic, - 83
Roberts in Annam, Edmund - 542
Robertson, Mr., agent in Asám 98
Romanizing system in India, 73
Royal Asiatic Society, - - 476
Rubruquis, De, embassador - 264
Rules, Chinese Domestic, - 306
Rules, Chinese Sacrificial, - 312
Rumphius' Herbarium Amboinense 120
Runga Gora, town - - 51
Runjit Singh, prince - - 268
Russian influence eastward - 211

Sadiya Khava Gohain, the - 52
Sadiya, a town in A'sám 49,50,71
Salt, manufacture of - 343,350
Sandwich Island Gazette - 478
Sandwich Islands, language of 80
Schools at Malacca - - 88
Schools, in China character of 85,147
Scientific institutions in Bengal 574
Scott, Mr. David - - - 97
Scott, Sir Walter, lines on - 31
Scottish Christian Herald - 284
Sea-horse, the British frigate 130
Seaou Heŏ, a classic - - 87
Seamen, rules for admitting - 274
Sects and associations - - 94
Seiks, their power - 211,267,288
Sen, Siamese measure - 58
Seylax, navigator of the Indus 112
Shans, their origin - - 71
Shaw's account of visit - - 219
Shiah sect, its character - 268
Ships lost in the China trade 191,238
Siam, late bishop of - - 147
Siam, mission to - - - 237
Siam, origin of the name - 71
Siamese history - 55,105,160,537
Siamese eras defined - - 55
Siamese orthography - - 56
Siamese types newly prepared 91
Siamese ship-building - - 235
Siamese missionary dispensary 444
Sickness of officers - - 96
Silhet, the town - - 53,54,97
Silk-weaver, fall of a - - 40
Singapore, missionaries at - 91
Singapore Chronicle, newspaper 151
Singapore Free Press, newspaper 151
Singapore schools - - 237
Singh, Gumbhir, king of Manipúr 214
Singh, prince Runjit, - - 268
Singpho tribes - - - 52,99
Singpho country - - - 210
Sir, Sihon, or Jaxartes - - 272
Sisi district - - - - 51
Sisin, a Siamese hero - - 106
Skottowe, the conduct of captain 129
Slave trade, the Chinese - 480
Slung, a Siamese coin - - 58
Small-pox in Siam - - 60
Smugglers captured - 47,384,432
Spiritus asper, how used - 24
Staunton's, remarks of Sir G. T., 248
Stevens, obituary of Rev. E., 513
Student's Manual, ancient classic 86
Súnite creed - - - 268
Sutlej river - - - - 211

Tai language, its character - 73
Tájiks, or aboriginals - - 268
Tak ak, nagash-bandi sect - 352
Tak kura, kadaries, a sect - 352
Tallow tree, *Stillingia sebifera* 439
Taoukwang's birth-day - - 240
Tariff, correspondence on the 129,181
Tartary, north-western - - 144
Tattooed criminals - - 240
Tawadás, images of - - 105
Tea found in A'sám - - 102
Tea trade with China - - 288
Tea tree in Singpho - - 210
Teas, to England exports of, - 158
Temperance ships, character of 256

Digitized by Google

Terranova, his execution - 223
Testament, Chinese New - 88
Thai Yai, name of Laos - 56
Thalein, a river - - - 208
Theft in Peking - - - 239
Theinga páni river - - 52
Thunder storms, severe 44,527
Tibet, changes in - - - 47
Tienpak, notice of town of - 343
Tones, how used in speaking 29,76
Toplis's pacificator - - 165
Tracts, distribution of - - 267
Trade, missions will help - 256
Transoxians, state of - - 268
Treasure, despatch of - - 96
Troops, review of - - 45,47,336
Trougbton, plunder of barque, 131
Tsungling mountains - - 268
Tsze Heä, writings of - - 87
Tsze Sze, writings of - - 83
Túrkestan, prince Isaac in 240,268
Turkey, or Ottoman empire 530
Túrkmans, their character 269,530

Usbeks, or Túrki - - - 268
Useful Knowl. Society's Report 507
Utóng, a king, or deity - - 57
Utonglan, a young prince - 58

Vauquelin, earliest French Consul at Canton - - - 132
Vigne, Mr., a traveler - - 268
Vincennes, the U. S. ship - 154
Vocabulary, Indo-Chinese - 71
Vunglam, port of - - - 543
Vowels in Chinese 25,68,75,482

Wade, Mr. his report - - 317
Wakhan, state of - - - 268
Wallich, researches of Dr. - 100
Wăn Wang - - - - 84
Water-wheel, description of a 494
Wathen, notices of Mr. 272,331
Wats, or temples, in Siam - 57
Weapons of war - - - 171
Westmacott, captain - - 100
Whampoa, hospital ship at - 276
Whampoa, shipping at - - 288
Wheatstone, professor - - 66
Wiang chan, south Laos - 56
Wilcox, captain - - 51,100
Wilson, Rev. J., his sermon - 111
Winds on Chinese coast - 350
Woosheih, (Oushi) frontier town 317
Woo Wang, the martial king 84

Xavier's death, place of - 346

Yangouspatih - - - 353
Yaou, prince - - - 85
Yarkand, Yárkund 211,268,271
Yárú-tsangpú, river of Tibet - 51
Yellow river - - - 94,480
Yingkeshurh - - - 364
Yu, praises of - - - 84
Yuen Yuen against opium - 548
Yunnan through Bumah, access to 286
Yutiyá, its various names - 56

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VOL. V.—MAY, 1836.—No. 1.

ART. I. *Periodical literature: Chinese Almanacs; imperial Court Calendar; the provincial Court Circular of Canton; the Peking Gazette; with remarks on the condition of the press in China.*

PERIODICAL literature forms a prominent characteristic of the present age. Within the last few years it has multiplied many-fold, and is rapidly increasing. In its various forms of Annuals, Quarterlies, Monthlies, Reports of scientific and benevolent institutions, and other publications of a similar kind, men and means to a vast amount are constantly employed. Arts, sciences, politics, religion, and the like, are all brought within its sphere; and discoveries, occurrences, opinions,—all that men do and say, being carefully recorded, are borne quickly through a thousand channels from one extremity of the earth to the other. Difficulties also, which only a few years ago invariably led to an appeal to arms, are settled by the batteries of the press. In this way, truth triumphs over error; reason, over brute force; knowledge is diffused; and right principles, established. The conduct of rulers and the wants of the ruled, the will of the few and the wishes of the many, are made known simultaneously; freedom, liberty, duty, and obligation, are more clearly defined and better understood; and the debates of contending parties, duly controlled, lead to results most safe and salutary. For whatever is proved to be good, is commended to notice; and evil, seen to be such, is rejected. Thus the press becomes powerful, often irresistibly so. Before it, ignorance gives way; superstitions vanish; folly stands ashamed; and tyranny trembles. Through the medium of the press, when its freedom is sufficiently guarantied, errors and abuses are disclosed; improvements and reforms, suggested; and multitudes, stimulated to noble enterprises. And thus the condition of the press and the character of its productions in any country, form a criterion by which we may very safely estimate its rank in the scale of nations.

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The periodical literature of China and the neighboring nations, if it deserves such a name, is very meagre; and the European publications, on this side the Ganges, are as yet few and of recent origin. Our remarks in the present article will be confined to the periodical publications of the Chinese; on another occasion, those of Europeans will form a proper subject for consideration. For the present, it is not in our power to give any well-authenticated information respecting this kind of literature in the neighboring nations. We shall feel greatly obliged, however, to any of our correspondents, who may happen to be in Japan, Lewchew, Cochinchina, Siam, Burmah, Asám, Nepál, or elsewhere in the unexplored regions of the east, if they will furnish us with information on this subject,—or on any other, suitable to our pages. And for the trouble and expense which they may incur in so doing, they shall be fully entitled to the same compensation which we ourselves receive,—the satisfaction of acquiring and communicating useful knowledge.

Annual reports of public institutions—such as literary, scientific and benevolent societies, hospitals, asylums, and the like, are not known among the Chinese: at least, we have not been able to find any such. Indeed, so limited are the institutions of this kind among the people of this country that they are scarcely worthy to be reported. In order to guard the morals of their subjects, the officers of government send forth annual proclamations, admonishing all people to be good, and threatening transgressors with condign punishment. These periodicals relate to thefts, robberies, gambling, commerce, agriculture, fisheries, and the preservation of property from fires, inundations and the like. For many years it has been the usage of his excellency, the governor, to issue one of these state papers, in reference to foreigners, "in order to show compassion to the distant barbarians." Specimens of these have been translated and published, and need not be here introduced. There are also, we believe, some other works which come out annually, in the form of literary and moral essays; but these scarcely fall within the prescribed limits of this article.

Almanacs and calendars seem to be in universal use among the Chinese, though they are very poorly fitted for any useful purposes. The Friend of India, speaking of a native almanack in that country, justly remarks: "It is a common and not altogether unfounded complaint that Europeans know but little of the native character. This ignorance arises in some measure from the slender means we enjoy of acquiring a knowledge of those observances by which the national character has been moulded. To supply in some small measure this deficiency, we have thought that a review of the native almanac of the year would not be unacceptable to our readers. The various rules and observances enjoined in it, will serve to show more accurately than elaborate disquisition or learned research, the numerous links of superstition by which the votaries of Hindúism are bound. This almanac will afford abundant scope for ridicule to those who are disposed to laugh at the follies of mankind; and matter of deep and painful reflection to those who are anxious to secure the liberation

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of the country from these degrading influences." (See volume i. No. 14.) These remarks apply in all their force to Chinese almanacs, one of which it was our intention to review in this place, but our limits and the nature of the subject require us to postpone it for a separate article.

The Court Calendar, published quarterly at Peking, is a more important work. It resembles the national Calendars of western countries. The title of the work will be found explained in our last volume. Though not published under the direction of government, it contains a valuable collection of information, in six small volumes, two of which are occupied solely with the names and titles of the officers who constitute the imperial army. The other volumes, which the compiler says are drawn from the best authorities in the empire often and thoroughly revised, relate to revenue, agriculture, granaries, schools, etc. They are, however, by no means free from error, or executed in a manner which does much credit to Chinese typography. Not noticing punctually the changes which are made among the officers of government, is one of the chief defects of the work,—it being understood that the compiler always desires to have those who have been promoted, or transferred in the government from one part of the empire to another, give notice of the same by sending to him such presents as are worthy of their rank and emoluments; and if they fail to do this, it usually happens that he also fails to make the proper changes in the Red Book.

The provincial Court Circular, as we have ventured to designate it, is called *yuen mun paou*, "a report from the gates" of the chief provincial officers. It consists of a small sheet, printed from waxen blocks and only on one side, and that very illegibly. A few extracts will afford our readers some idea of the contents of these papers, which are published daily and without the sanction of government. On the evening of each day, the publisher obtains the "matter" for his paper from clerks, who are stationed at the gates of the governor and fooyuen, and whose duty it is to record the visits which their excellencies pay and receive. The Circular comes out early on the following morning. The first extract which we give is from the first paper issued after the Chinese new-year; the other is an entire paper of a later date.

1. "Taoukwang, 16th year, 1st moon, 20th day (March 7th, 1836). His excellency, governor Tăng, at eight o'clock A. M., under a salute of guns, opened the doors of his office, entered the great hall of audience, and turning his face towards the palace of the emperor did him reverence; he then "opened the seals" of his office, and all his clerks and attendants came forward in their order, prostrated themselves before him, and offered their congratulations; the doors were then closed, and he received and issued official documents. All the high functionaries and literary gentlemen of rank directed their subalterns to send messengers to present their congratulations." * * *

2. "Taoukwang, 16th year, 3d moon, 12th day (April 27th, 1836) His excellency, governor Tăng, went to the office of the fooyuen and

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joined him in the examination of a criminal case; afterwards he waited on Hăng, lieut.-general of the brigade stationed in the departments of Nanheung and Shaouchow; then he returned to his own office, and received and issued official papers. Hăng, the lieut.-general, sent a messenger to thank his excellency for his visit and to return his (the governor's) card. Choo, the acting magistrate of Kwangchow foo, reported to the governor, that on the 13th of the moon, under a salute of gongs and guns, he should go to the collegiate hall to attend the third examination of the literary undergraduates of Nanhae and Pwanyu, together with those of the eight banners. Lew, the acting magistrate of Nanhae, reported himself by card at the governor's office. Lew Keĕnkăng, candidate for the district magistracy, reported that the Kwangchow foo had directed him to attend the examination at the collegiate hall. Sun, late acting magistrate of the district Chehing, reported his arrival—having retired from the duties of his office, requested an audience, made a declaration respecting his genealogy, and stated that having heard of the death of his father he was withdrawing from public duties. Ting Ekuh, an aiddecamp of the governor, presented his thanks for having been appointed temporary superintendent over the salt works at Kanpih. Woo Yungtseäng, who has been permitted to fill the clerkship in the district of Hwa, reported that he had received orders to join the jailor of Kwangchow foo in guarding the degraded officer Loo Yingtseäng. Keäng Seuene undermagistrate of Keängtsun, in the district Shuntih, reported his arrival with five criminals, Keäng Hwuytae and others, for the autumnal assize, and took leave to return and bring more prisoners. Le Seihshow, candidate for the office of assistant district magistrate, reported that the period for which he had obtained leave of absence on account of ill health had expired, and that he was again ready to attend to the duties of his office. Chang Kingwan, sent by the Board of Office as a candidate for the secretaryship in the departmental magistracy, reported his arrival from Peking, and presented his compliments. Chang Seihshoo, the deputy appointed to oversee the cruisers about Canton; and Lin Weie, joint-deputy over the custom-houses on the east of the city, reported that they had examined the boats of Chang Chaou, who conveys to Peking the fifth dispatch of maritime revenues, and that he had no contraband salt on board. Wang, the nganchă sze; Choo, the acting Kwangchow foo; Lew, transferred temporarily to the magistracy of Nanhae; Seu, the magistrate of Pwanyu; Kwŏ, acting colonel of the regiment in Kwangchow foo; and Ying, the lt.-colonel of the fooyuen's right battalion,—together reported the execution of a criminal (Yĕ Ashun).

"His excellency Ke, the fooyuen, received and issued official documents. Ah, the pooching sze, and Wang, the nganchă sze, requested an audience, reported that they were waiting his excellency's pleasure to attend the trial of a criminal case; presented to him their thanks for his call on them, and returned to him the cards which he had left with them. Le, commissioner of salt, recently promoted to the office of ngancha sze in Shense: Ching, the commissioner of grain; and

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Woo, director of the circuit which includes the departments of Kaouchow and Leënchow; these together presented thanks to the fooyuen, returned his cards which he had left with them, and informed him they were waiting his pleasure to attend the trial of a criminal. Choo, the acting Kwangchow foo; Shaou, an assistant departmental magistrate; Hoo, an assistant magistrate in Kwangchow foo, stationed at Tseënshan near Macao; Choo, of Yaechow, ready to be an assistant in the departmental magistracy; Ying, a departmental magistrate; Choo, waiting for the same appointment; Yŏ, candidate for the departmental magistracy; the chief magistrates of the two districts Nanhae and Pwanyu; Le, the acting magistrate of the district Singan; Too, temporarily performing the duties of magistrate in the district Luhfung; Wang Lansin, waiting to fill a district magistracy; Heu Munglin, waiting to be employed in the district magistracy; Leu Yinggow, a candidate for the same; Fuh, sub-colonel, having temporarily command of the governor's troops; Kwŏ, sub-colonel of the troops in the department of Kwangchow foo,; and Ying, lt.-colonel of the fooyuen's right battalion; these, with all the subordinate civil and military officers at present in the city, reported to his excellency, the fooyuen that they were waiting his pleasure to attend the trial of a criminal. Choo, the acting magistrate of Kwangchow foo, sent a messenger to report that on the 13th, under a salute of guns, he should go to the collegiate hall to attend the third examination of the undergraduates of Nanhae and Pwanyu, together with those of the eight banners. Yae, the acting magistrate of the district Woochuen, permitted to perform the duties of the same office in the district Pingyuen, reported his arrival and presented his compliments. Chaou Wanneën, a candidate for the departmental magistracy, recently sent on public business to the district Yingtih, having returned, reported that he had completed the duties of his mission. Keäng Seuene, undermagistrate of Keängtsun, in the district Shuntih, reported his arrival with five prisoners, Keäng Hwuytae and others, whom he had received from the district magistrate of Heängshan for the autumnal assize, and having brought them to the city took leave of absence. Le Chookwan, undermagistrate of Shinngan, in the district Nanhae, reported his arrival with eleven prisoners, Chin Aee and others, whom he had received from the magistrate of the district Haeping for the autumnal assize, and having brought them to the city he took leave to return. Too Chin, an expectant of the secretaryship in the departmental magistracy, reported that he had discharged the duties assigned him in the examination of the streets, and presented his thanks for a temporary appointment to be an assistant magistrate in Singan district. His excellency, governor Tăng, arrived to join (the fooyuen) in examining a criminal; and at eight o'clock A. M., under a salute of guns the doors of the great hall of audience were thrown open, and their excellencies (the governor and fooyuen) took their seats, supported by all the other functionaries assembled for the occasion. The police-officers of the ngancha sze were then directed to bring forward the prisoner Yé Ashun, a native of the district

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Tsingyuen; he was forthwith brought in, tried, and led out. The fooyuen then requested the imperial death-warrant, and sent a deputation of officers to conduct the criminal to the market-place (just without the gates of the city,) and there decapitate him. Soon after the officers returned, restored the death-warrant to its place, and reported that they had executed the criminal.

The Peking Gazette, or as called by the Chinese more properly, *King Chaou*, "transcripts from the Capital," is a much more valuable production. In the provinces, it always appears in manuscript, being transcribed from documents which are made public in the emperor's courts at Peking. This, however, if we are rightly informed, is not done by persons under the immediate direction of government, as we formerly stated (vol. i. p. 506), but by booksellers at their own expense. Only a very few copies of the Gazette reach Canton, some of which are brought by the imperial couriers, and others by private conveyance; and the latter usually arrive first. From the few copies, many more are transcribed. These transcripts are circulated in various forms, according to the wishes of those who seek for them. In their best style they form a daily manuscript in small octavo of about forty pages; but in an inferior style, they appear only once in two days, and then do not contain more than fifteen or twenty pages, and often not so many.

As a specimen of that form of the Gazette which appears in Canton once in two days, we will here introduce a translation of an entire number, the 175th for the 15th year of Taoukwang, purporting to be for the 13th and 14th days of the 12th moon (Jan. 30th and 31st 1836). It contains fifteen separate papers, which for convenience of reference we have numbered. The edicts are called *shang yu*, "supreme (or imperial) edicts;" and are prepared at the emperor's direction by the Inner Council or by members of the Imperial Academy. However, if written, as they sometimes are, in the imperial presence, at his majesty's dictation, they are then called *choo peih* "writings in vermilion," being executed with red ink. All edicts and replies received from the emperor, are closed by the words *kin tsze*, "respect this," which none except the one man may use.—The "imperial pleasure" is obtained in the following manner. Daily at an early hour in the morning, the General Council of state assembles in the hall of audience, where the emperor comes forth to meet his ministers. Memorials are then presented. Usually, these have been previously opened, and answers to them prepared, such as it is presumed will be approved; and sometimes two, three, or more answers are attached, when the subject admits of being answered in so many different ways. The answer which is approved by his majesty is marked in red ink, with a heavy stroke of the pencil. This is called *che*, "the imperial pleasure," and with the original document, (copies having been first taken,) is returned to the memorialist whether in Peking or in the provinces. In case no one of the previously prepared answers is approved of, another is written by the officer in waiting at the emperor's dictation: this is called *choo pe*, "reply written in vermilion,"

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and is also returned to the memorialist. The appointment of officers, being generally made in answer to either written or verbal representations, is likewise styled *che*, "the imperial pleasure." The answers to memorials are usually brief, as "it is known," "let the appropriate Board be informed of it," "another decree (or expression of the imperial pleasure) shall be given." "It is known," is a reply given to a document of mere form, which requires no further notice. "Let the appropriate Board be informed of it," is applied to those state papers which need only to be placed in the archives of that Board. There is another form in which replies are frequently given to memorials, and in which case they are called imperial edicts. This is when the emperor, giving the substance of what has been represented in a memorial, issues an edict thereon. When this is done, the emperor's edict is first published; and hence, afterwards, when the memorial appears in the Gazette it is stated *fungche e luh*, "the imperial pleasure hereon has been recorded." With these explanations we present to our readers the "Peking transcripts," No. 175.

1. "Imperial edict. The censor Chang Kin has presented a report, requesting that instructions be issued, prohibitory of excess and negligence in the appointment of deputed officers in the provinces, and of the practice of forcing the services of private literary attendants on newly appointed magistrates. In all the provinces, the number of expectant magistrates and of subordinate unemployed officers being great, and there being much irregularity in regard to their various degrees of rank, there must unavoidably be both good and bad individuals among them. If they be indiscriminately and in excessive numbers employed on deputations, a rapid growth of offenses and negligences will be the result. With regard to those private literary friends whose duty it is to assist in preparing the originals of official documents, it is essential that they should be confidential and trust-worthy persons, tried and well-informed: then only can they be adequate to the task of affording assistance. On no account may they be allowed to dictate to the higher officers, or, presuming on their position, urge them to recommend their friends to newly arrived magistrates, whereby detriment to public affairs may be occasioned.

"According to this memorial it appears, that it has of late been the practice in all the provinces, to appoint very numerous deputations, under a variety of names, but chiefly under that of 'winter deputations;' that, while yet unappointed, the sole aim of the subordinate officers is to gain an appointment on such a deputation; that, frequently, when an appointment has been obtained, all that they do is to send away a follower to collect the fees and presents, and as soon as that is effected, to report that the object of the appointment has been accomplished; that, moreover, some even go to the extent of carrying goods with them, in order to evade the custom-house dues, intrusting them afterwards to others to sell for them at high prices. It appears, also, that when newly appointed magistrates arrive in the provinces, it is common for men of letters to repair secretly to the literary assistants of the higher officers, and to induce

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these to urge the higher officers to recommend them to the newly arrived magistrates; that if these magistrates are men who pay much regard to public affairs, they usually engage other literary friends themselves, while those who have been recommended to them by the higher officers receive simply a salary, and hold sinecures. Such an indiscriminate and excessive appointment of deputations, and these forced recommendations of literary assistants, cannot but have a bad influence on the civil administration of the country. It is indispensable that these practices should be thoroughly reformed.

"Let general orders be given to the governors and lieut.-governors of all the provinces, that every deputed officer is to be carefully selected, and not appointed indiscriminately. And whenever any previous offense is discovered, let his appointment be immediately canceled, and proceedings commenced against him. With regard to the literary assistants of magistrates, let each magistrate have perfect freedom of selection; and let no one rely on his situation to force them in making their selection. Thus may civil administration be reformed, and the grand rules of government be duly revered. Let these general commands be made known to all. Respect this."

2. "Imperial edict. The censor Fuhchang has reported, that in the department of Shunteën foo, there are still subordinate officers appointed to the acting charge of district magistracies; and he therefore requests, that our pleasure be declared, and an investigation commanded. Let the chief magistrate of Shunteën foo make investigation, and report the facts. Respect this."

3. "Imperial edict. Ching Tsoolŏ, (governor of Fuhkeën and Chĕkeäng,) has forwarded a report respecting the seizure of certain banditti, and requests therefore the remission of faults marked, on account of former negligence, against the officers concerned in their seizure. Tsäng Apaou and Chin Cheheaou, bandits on the rivers and lakes of Fuhkeën, having plundered and held in terror the whole department of Yenping foo, Tseäng Se, the director of the circuit, took measures at his own cost which have resulted in the seizure of a hundred and seventy-three persons; he has also tried and convicted criminals in eleven hundred and sixty distinct cases. He has thus been enabled wholly to exterminate those who have for years been noted as bandits. Let our favor be manifested to him, and the Board of Civil Office take the reward of his merits into consideration. All the officers, who, having before been guilty of neglect, have in this instance aided in the seizure of the criminals, may be remitted their former demerits, as these are in a measure balanced by their present merits. Choo Pingheuen, the magistrate of Keënyang, having seized thirteen criminals convicted of capital crimes, and having also had some little merit in the seizure of Tsäng Apaou and his followers, may be remitted the faults marked against him when formerly acting in Kooteën district. Respect this."

4. "Imperial edict. Oorkungĕ, (lieut.-governor of Chĕkeäng,) has presented a memorial, requesting permission for a district magistrate to change his line of official employment. Wän Tingheën, waiting

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for appointment to a district magistracy in Chĕkeäng, is a man of perverted talents and but very imperfect knowledge, and is unfit for the responsible duty of governing the people and having charge of a territorial district. That officer, however, formerly graduated as tsinsze, and his literary talents are still vigorous; let him be permitted therefore, to take an office of instruction corresponding to his present rank; and let the Board of Civil Office nominate him to an appointment accordingly. Respect this."

5. "Imperial edict. Ching Tsoolŏ and his colleagues have reported respecting the seizure of a swindler, noted for several years past, and have offered the result of their deliberations as to his punishment. This is a case of a Budhist priest, Shinlăng, of Shanghang district, in the department of Tingchow foo, in Fuhkeën, who has been guilty of illicit intercourse with married and unmarried women, of sharing in the produce of theft and plunder, of extorting ransoms for persons under threats of depriving them of sight, and of involving and troubling many by falsehood and lies, with numerous other transgressions of the laws. The magistrate of the said department, having of his own accord apprehended and brought him to trial, let all demerits marked against him on account of negligence be remitted. Respect this."

6. "Imperial edict. Shootungah, (commissioner among the Mongols of Kokonor,) has reported the particulars of a calamity which has befallen some of the foreign families, and requests to know our pleasure as to the measures to be adopted. On this occasion the Kerghi and other tribes, eleven in number, suffered from a falling in of the earth, owing to which a heavy weight of snow was thrown upon them, whereby many of those foreigners were killed and wounded. The circumstances are such as to awaken deep commiseration. Let our grace be manifested, by the perpetual remission of the regular pecuniary tribute, as respects those foreigners in whose families deaths have been occasioned by the calamity; and by the remission of the same tribute for three years, as regards those who, while they have lost their herds and flocks, have themselves escaped with all their families: after the three years, let these last resume payment. Thus shall our compassion be shown to them. Let the said commissioner cause this edict to be printed, and published everywhere, in accordance with our extreme desire to show commiseration for such as have suffered by great calamities. Respect this."

7. "Imperial edict. Let Tsăng Wangyen fill the office of vice-president of the Sacrificial Court. Respect this."

8. "The imperial pleasure has been thus declared: Let Seu Szefun fill the office of shootsze in the Hanlin Academy. Respect this."

9. "The imperial pleasure has been thus declared: Let Choo Chow fill the office of heŏsze of the Inner Council, and ex-officio shelang of the Board of Rites. Respect this."

10. "The imperial pleasure is thus declared: Let Linkwei be a tungching sze in the Court of Representation. Respect this."

11. "The imperial pleasure has been thus declared: In this case, Kew He assembled people to gamble within the palace of the Chwang

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tsinwang, Yeihshan, and continued to do so for more than a month, without being discovered by the tsinwang. This is not a mere ordinary case of negligence; let the tsinwang be therefore subjected to a court of inquiry of the Tsungjin foo. Respect this."

12. "The imperial pleasure has been thus declared: In this case, Salingah the lieut.-general of the brigade stationed in the departments Nanheung, Shaouchow, and Leënchow, in the province of Kwangtung, from the time that he was raised to that station, has left all things to fall into neglect and disorder, and has shown himself inadequate to the post assigned him. He has not, however, been guilty of scheming for his own personal advantage. Let the punishment of Nărkingĕ, who recommended him for appointment, be changed to a degradation of three steps in rank, but without removal from office.—Wan Yung, lieut.-general of the Kaouchow brigade, when before in command of the Keënchang brigade in Szechuen, combined with his son to advance their own interests illegally; and he has thus shown most clearly that it was his deliberate purpose to deceive. Let the punishment of Oshan, who recommended him for promotion, be changed to a degradation of four steps in rank. Let neither of these degradations be redeemable. In the case of Wan Tsunling (the son of Wan Yung) changing his registry of birth, [so as to appear not to be the son of Wan Yung,] Oshan, inasmuch as he did not discover the deceit, has incurred only the punishment of an ordinary case of negligence; let him be for this degraded one step, as the Board of Civil Office suggests, and let him be permitted to redeem it.

13. "Presentations. The Board of Civil Office introduced into the imperial presence Kwŏ, a censor capacitated to fill a departmental magistracy; Chin, a langchung; Hwang, a choosze whose period of mourning was accomplished; and Lin, an expectant of the office of choosze; when the imperial pleasure was thus declared: 'Let the names of Kwŏ Mingkaou and Chin Yen be recorded for employment in difficult departmental magistracies; let Hwang Seängche receive the earliest promotion,—it is unnecessary that he should complete the period of remaining in a subordinate office; let Lin Szetsin fill the office of choosze of the department for the investigation of merits in the Board of Office. Respect this.'"

"The same Board also introduced into the imperial presence Shin, undermagistrate of Keäting foo in Szechuen; Seu, district magistrate of Nanmang heën in Honan, Chow, removed from the district magistracy of Hwuy heën in Honan into Keängsoo, and Kwŏ, an expectant of a district undermagistracy; when the imperial pleasure was thus declared: Let Shin Yun and Seu Yun both return to their present offices; let Chow Choohwa be retained in the office of district magistrate, and be sent to Keängsoo to wait for an appointment; let Kwo Kingwan be sent into Kirin for employment. Respect this."

14. "Supplementary memorial of Keshen, governor of Cheihle province. In the case of Suhlaou a second time propagating false principles of the fraternity called the 'sect of great elevation,' the Board of Punishments having investigated the case, those officers, both civil

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and military, who had failed to discover what was doing were severally degraded, as is on record. On the present occasion, since the commencement of the rise of Le Jooling, the officers have in no instance failed to investigate; and when that offender concealed himself in the adjoining districts of Shantung, the local officers united in discovering his retreat. They also discovered the banished criminal Hanyuh, and immediately apprehended him. Their merits seem adequate to balance their demerits. I therefore present a supplementary memorial, to solicit that I may supplicate the imperial favor to be shown to them, in restoring them to rank and remitting further punishment in order that they may be excited to future efforts. The imperial pleasure declared hereon has been recorded."

15. "Supplementary memorial of Ching Tsoolŏ, governor of Fuhkeën and Chĕkeäng. Before, on the first arrival of Yungan, the newly selected magistrate of Kwangtsih heën, he being inexperienced in the affairs of civil administration, I and my colleagues reported that we had temporarily appointed him assistant to the departmental magistrate of Fuhchow foo, to enable him to gain experience by practice. In answer to this we received your majesty's reply—'he must be either capacitated, or incapacitated; let him not be intruded on a situation for which he is unfit. Respect this.' We find Yungan to be a man of a robust and vigorous age, and not wanting in intelligence. During the few past months he has acquired a considerable degree of knowledge and experience in judicial cases. He is also disposed to exert himself to investigate and examine closely. And the magistracy of Kwangtsih heën is one of but ordinary importance; it is not a difficult post. When the said officer first arrived in the province, the district happened to be laboring under a debt to the government which rendered it such as a newly appointed magistrate could not well manage; therefore we feared to send him at once to his office. But the debt is now cleared off, and Yungan by his detention at the capital of the province has acquired some months' experience, and appears now capacitated for the post. It is right that we should forthwith send him to fill it, that he may feel the weight of responsibility. While giving him directions accordingly, we also, as the rules enact, forward this supplementary report. The imperial reply received is, 'It is known. Respect this.'"

These papers, with the remarks we have already made, will enable our readers to form an opinion of the periodical literature and the condition of the press in this country. It has been said, by high authority, the London Quarterly Review (vol. iii, p. 291), that "the press in China is free to every one;" and that "the printer and the vender have only to be careful not to offend the government, and they may sin with impunity against decency and morality." The last part of this declaration is most palpably true; but the first part needs to be very much qualified. It is correct, we believe, as stated in the Quarterly, that "no previous license is demanded, no *imprimatur* is required, as the passport for a literary work;" but, on the other hand, can license be given? Do the laws afford any protection or security to

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the press? Not to mention politics and religion, we ask with reference to "all the other thousand fields of literary exertion,—all art, all science, all criticism, all history, all philosophy, all political economy, all the 'high heaven' of imagination, all the compositions devoted to the instruction of youth, all that is instructive in morals, edifying in piety, or elevating in devotion,"—is there even one subject on which any liberty or freedom is guarantied to the press? If there is, we are ignorant of it. Indeed, so far as we know, freedom and liberty, as understood by the people of Christendom, are ideas for which the language of this country has no appropriate terms. A writer in the Indo-chinese Gleaner, for April 1819, says; "China has always been subject to an absolute monarchy; and the press has not been free." And he adds, "modern books in China, indicate no effort of the human intellect to enlarge the sphere of knowledge; they are mostly compilations, made in obedience to the command of the sovereign, or the collections of industrious individuals; they are productions of the hand, rather than of the mind." It is even so. The press, in any proper sense of the word, is not free. It is *tolerated*, and that under a surveillance which paralizes the soul. Witness the Canton Court Circular; no sentiment, no opinion, ever comes forth in it. So in the Peking Gazette; no thought, no word, except such as his majesty has made public, goes forth in that publication. No more life is seen through all "these thousand fields of literature," than appeared to the prophet in the valley of vision: like those bones, the works here are indeed very many, "and, lo, they are very dry." And until some new spirit—some pure breath of life divine and of hallowed freedom—come over this land, these desolations will remain, and these death-like slumbers be perpetuated.

ART. II. *Remarks on the Hawaiian dialect of the Polynesian language; prepared for the Repository*, by the Rev. Lorrin Andrews, of the High School, Lahainaluna, February, 1836.

THE origin of the language of the Polynesians, divided as it is into several different dialects, is buried in deep obscurity. The people themselves know not whence they are, as the fabulous accounts of their own origin sufficiently testify; and yet, on the slightest inspection and comparison of the different dialects, it cannot for a moment be doubted that they had one common origin. And a singular circumstance is, that the people at the extreme parts of Polynesia speak dialects of the general language the most resembling each other. It has been said that the dialects of the New Zealanders and the Hawaiians resemble each other more nearly than any of the other dialects. (See Grammar of the Tahitian dialect, p. 4.) But *whence* came the inhabitants of Polynesia? *How* did they come, or get pos-

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session of so many islands scattered over such a vast extent of ocean? *When* did they come? And *why* did they come? are questions that cannot now be answered without much conjecture. Yet, no doubt a careful and thorough examination of the several dialects, and a comparison of one with the other with a view to ascertain the groundwork of the general language, and a comparison with the languages of the neighboring continents, would not only be a subject of inquiry full of interest, but would go far to indicate the probable origin of this people. It is to be hoped that the moral and intellectual darkness that has long brooded over the islands of the Great Pacific, will erelong give place to light, and that ample data for such an investigation will exist.

The following observations are not intended as a philosophical view even of the general principles of the language, but merely as general hints for those who would become acquainted with it. Much time has been lost to all foreigners who have attempted to acquire even a smattering of the language, to say nothing of the danger of mistakes which long experience and practice only can rectify, for want of a few general principles relating to the idiom and grammatical structure of the language.

The first and most important thing to be attended to in studying Hawaiian, or indeed, almost any foreign language, particularly if it is designed to be written or spoken, is the *idiom*, or the manner of expression peculiar to that language. The definition of words is a matter of minor importance. Hence it is well in the outset to divest ourselves of the idea that the language we are about to study can be constructed or written or analyzed entirely on the principles of our vernacular tongue; and that we have nothing to do but to acquire the definitions of a new set of words, and then be in the possession of a new language. It should be remembered that different people have different modes of thinking and speaking, according as the objects with which they are daily conversant, and about which they think and speak, are different. Hence the idioms of no two languages can be expected to be alike. In order to secure a competent knowledge of the idiom of a language it would be well to commit to memory the various forms of simple and compound sentences, particularly the idiomatic expressions. These will serve as a nucleus around which the exceptions and niceties of the language may be made to adhere, when there is leisure or a disposition to secure them.

Languages, like men, may, as it regards their idiom, be divided into different classes, and these again may be subdivided into lesser ones. Most of the languages of Europe, for instance, including the ancient Greek and Roman, may constitute one great class. The general rules of construction are similar. The ancient languages of the western parts of Asia, the Arabic, the Armenian, the Hebrew, &c., may constitute another class. And so of other parts of the world. Now whoever shall attempt to write, speak, or resolve, one of these classes on the principles of the other, will find himself involved in inextricable difficulties. Take an example of two languages of the

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same general class. Suppose a tyro in Latin, having mastered the grammar of his own mother tongue, English, but not having yet learned that the different languages are to be resolved on different principles, comes to this phrase in Latin, *Est mihi liber*, which means, he may be told, *I have a book*. But in parsing it by his English syntax, he will be liable to two grand mistakes: for he would, as a matter of course, call *mihi* the nominative case, and *est* the first person of the verb, to say nothing of the wrong idea he would attach to the verb *est* as a verb of possession. Every philologist knows that there is something exceedingly stubborn and unyielding in the laws of languages; they will submit to be governed only by their own laws, they will yield willingly to no other. Hence those laws must be understood before one can yield obedience to them either in writing or speaking.

It would be easy to show that the grand principles of the Polynesian languages differ more, both in idiom and in syntax from the European, than the European do from the Asiatic. The facts, however, corroborative of this opinion cannot be introduced here, as it would extend these remarks beyond the limits prescribed. It should be remembered, however, that in comparing one language with another, particularly in comparing a barbarous language lately reduced to writing, and while but few of its words are in daily and common use, with a language with which we are well acquainted, and which it has been the object of able and learned men to improve for centuries, we are liable to be led to false conclusions. To compare the Hawaiian, for example, with the English, would be like comparing a new born infant with a giant of mature age. If we wish to do this, we should take the English as it was when the country was invaded by Julius Cæsar. Indeed it is questionable whether a vocabulary made out in the days of Alfred the Great, after the language had been enriched by a host of words from the Saxon, could boast of more words than could be collected were a full vocabulary made of all the words in good use in the Hawaiian. But the English has grown by culture into an extensive and rich language, and so may the Hawaiian, and still retain its own idiom in all its purity.

There is no probability, as there is no evidence, that the Hawaiian language has undergone any material changes for many generations. The *meles* and *kaaos* (songs and legends) of the ancients are understood and recited by the people of the present time. It is also well known that unwritten languages are less liable to changes than written ones, as there is no method of spreading innovations to any extent even if they were made. The cultivation of the language is not the first thing attended to, even when a nation is disposed to emerge from a state of barbarity to a state of civilization. But in the usages and arts of civilized life, the Hawaiians had made no progress when letters were introduced among them a few years ago.

There is not, indeed, a perfect uniformity in every particular in the use of the language from one extremity of the island to another, but still there are no such variations as would deserve the name of dialects. They may, perhaps, be termed provincialisms. These may

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be reduced to two general heads; the variations that arise from the enunciation of single sounds, or as they may now be termed, the pronunciation of single letters; and the use of different words for the same thing. As to different enunciation, the Hawaiian originally, that is, until other sounds were introduced, had but two *mutes* in their language. One of these would answer to the English *b* and *p*, the other to *k* and *t*. The *p* sound is the common one in distinction from that of *b*; indeed the Hawaiians themselves never give to any letter the strong sound of the English *b*, but when any letter is thus sounded by foreigners, they cannot distinguish it from *p*. With regard to the other sound there is a great difference of usage. Some pronounce it with the middle or root of the tongue, when it becomes *k*; others with the end of the tongue, when it becomes *t*; nor can their ears perceive the slightest difference. For the remaining English mute *d*, the Hawaiians have no equivalent, except in a few words, when it is difficult for English ears to determine whether it should be represented by *d*, *l*, or, *r*. Thus the proper name, *Hilo* has been written by foreigners as they supposed they heard it, Hilo, Hiro, and Hido. As to the *k* and *t* sounds, before the conquests of Kamehameha, the former was prevalent on *Hawaii*, and the latter on *Kauai*. Since that period there has been such an amalgamation of the people and so many removals, that the pronunciation is no longer marked by geographical divisions. It is not known exactly to what extent provincialisms exist, which consist in the use of different words for the same thing; probably to a considerable extent, but still not so great that the words, though not commonly used, are unintelligible to any.

It has been supposed that the chiefs speak a different dialect from the common people, or that they could do so when it was necessary. This is a mistake. In all despotic governments, like the ancient government of these islands, there is kept up between the chiefs and common people as broad a distinction as possible. Indeed it was supposed, until lately, that the chiefs and people were distinct races of beings. It would not be wonderful, therefore, that the chiefs should use some words and phrases that would not be entirely familiar to the common people. It is so in all countries where an aristocracy of any kind exists. But in view of all that can be collected from those who have held a middle rank between chiefs and common people, and who have had intercourse with both, it does not appear that the difference is greater than it is between the higher and lower classes in other countries. The Hawaiian language was first reduced to writing in the latter part of the year 1821; and soon after, schools were established over the islands, and multitudes acquired the first principles of written language. From the time the chiefs and people became acquainted with the art of writing, or marking characters representing articulate sounds, they have generally used this method of conveying ideas to each other. Many legal proceedings have been written, and news circulated over the islands by means of letters written by the common people.

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A grand point in reducing a barbarous language to writing should be simplicity. Two rules should be observed; 1st, the characters should be sufficient to express the simple sounds; and 2d, if possible, there should be no superfluous letters. The reduction of the Hawaiian language to writing was not a hasty procedure. The above rules appear to have been kept constantly in view, though it was difficult at first, in many cases, to distinguish between a simple and a compound sound. Two points, however, were readily ascertained; 1st, that vowel sounds predominated to a considerable extent above those of consonants; 2d, that, to an English ear, the language was very monotonous. Five vowels and seven consonants, were all the sounds that could be recognized. Reference is not had here to all those nice shades of distinction, which are found in every language, and which it would be impossible to find characters to express, for such abound in the Hawaiian; but reference is had to such sounds as are commonly expressed in the European languages by written characters. With all the possible combinations of so few letters, a language must be monotonous. The Hawaiian is restricted to less than half the number of the English letters; and it was found to be a fundamental rule, that *every syllable must end with a vowel.* It was very important, therefore, that the vowels, upon which so much depended, should be represented by such characters as would express them with the greatest simplicity and precision. It has always been considered a desideratum rather than an event to be realized, that in a written language the vowels should have but one uniform invariable sound. Though this point has not been completely gained in respect to the Hawaiian language, yet there is a near approach to it.

It has been objected to the orthography adopted in writing the Hawaiian language, that it gives to vowels different sounds from those of the English, and this has been considered of course a needless innovation. It has been called in an English Review, *an affectation of Italicising, &c.*, and the question has been asked, why the sounds of the vowels were changed from those of the English? But it should be remembered there is a previous question to be settled; Why did the English, in adopting the Roman alphabet in preference to the black letter, give their vowels the sounds they did, in opposition to almost all the other languages of Europe? It is well known that those who speak the English language, stand alone in the sounds they give to the characters representing the vowels. Almost all the nations of western Europe at the present day either use or can use the Roman characters in writing their languages, and pretty uniformly have given to all the vowels, except perhaps *o*, sounds different from those of the English. And it is well known too that the Italians, Spanish, French, and Germans, laugh at us for it. Now it may be asked, why is this innovation upon the long established customs of so many nations? To what shall it be attributed? When these questions shall be answered, those who reduced the Hawaiian language to writing may be ready with their answer. But they need not wait so long, for there are other obvious and sufficient reasons at hand.

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1. The orthography adopted fully answers the purpose of expressing the sounds of the language. Reference is had here only to the vowel sounds. It was mentioned before as desirable if possible that vowels should have but one sound, and that this had in a good degree been secured by the orthography adopted.

2. The sounds given to the vowels in the English language would not answer to express the Hawaiian vowel sounds without an utter sacrifice of simplicity. Thus *i* in Hawaiian, sounds like *ee* in English. Now the class of words requiring the reduplication of *i* is numerous; thus *pii*, to ascend, in English dress, would need to be *peeee; hi*, to hold in the arms, would be *heeee; liili*, small, would be *leeeeleeee*, &c. Again, *u* in Hawaiian, sounds like *oo* in *coo;* hence *ku*, to stand, would be *koo;* and *kuu*, to let go, would be written *koooo; uuku*, small, would be *ooookoo;* and *uuu* to stammer, would be *oooooo!* And the same of others. In using the English vowels, therefore, to write Hawaiian it would be necessary to use the above orthography, or to introduce a series of points similar to the Masoretic if not quite as troublesome.

It is not denied that there are some formidable difficulties in the way to a thorough knowledge and investigation of the Hawaiian language. Such are the following.

1. The want of a full supply of documents written by natives themselves, as reference or authority in matters of etymology and syntax. Though the means in this respect are increasing, yet hitherto they have been too few to determine fully the *usus loquendi* of the language.

2. The great flexibility of the language itself in regard to forms of expression. This has been, and is still, the cause of much dispute among those engaged in writing the Hawaiian language. One, for instance, happens to hear a particular set or form of words used to express an idea, he remembers it and reduces it to practice both in speaking and writing, and when he supposes himself fully master of language sufficient to express that idea, he finds that another, in expressing the same idea, makes use of a set of words entirely different, or if not different, he alters the position of them so much in the sentence that it seems an entirely new form. But as the former, after taking much pains, has not so learned it, he is ready to dispute the classic purity of the latter, and as authorities are scarce, except such as each one can summon from his own stock, to sustain his own course, the dispute is likely to be protracted; whereas they may both, at the same time, be substantially correct.

3. A still more fruitful source of difficulties consists in the inability or unfaithfulness of those natives to whom application is made for help. Some are so unaccustomed, though they may be masters of their own language, to the business of correcting others, that they let any thing pass which they themselves understand, however awkward it may be when compared with the real purity of their language.

4. The disposition of the Hawaiians to accommodate themselves to the ignorance of those who consult them, is a difficulty in the way

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of getting pure expressions. When consulted respecting any word or phrase, their object seems to be to find out how much the person consulting them knows respecting the point himself. And if he appears to know *anything* they will tell him he knows *everything*. Or in giving a definition, they will give such as the person understands as synonymous, without much regard to precision or definiteness in the case; and it is only by a long series of questions that the desired information can be obtained. They are exceedingly fond of introducing and using foreign words and foreign expressions, even to the exclusion of their own words and idiom.

The sources of good authority for the use of Hawaiian words may be classed thus. 1. The letters, or other documents, which one chief writes to another. It is well known that a person is more careful of his words, when he sits down to write, than when he speaks. And one chief writing freely to another would be under no temptation to accommodate his language to the capacities of those whom he might suppose would not understand. 2. The *meles*, *kauikaus*, *kaaos* and *mooolelos* of ancient time written down by natives themselves. The only mistakes to which these would be liable would be in the omission of words and the orthography of some words. 3. The language of chiefs as written or spoken in their laws, charges, or commands to the common people. 4. That of the common people in their addresses, letters, or writing of any kind, designed for the ears of the chiefs. They may be expected, in such cases to use their best language. 5. The language which the common people use in corresponding by letters with one another. Such letters exist in great abundance, and on almost every subject, and exhibit a great variety of style and forms of expression. 6. The letters or other documents of chiefs written for the perusal of foreigners. Perhaps these ought to be placed higher in the catalogue of authorities. The reader will judge for himself. 7 The letters, &c., of the common people addressed to foreigners. 8. Lastly, the writings of foreigners reviewed or corrected by natives. This species of writing is liable to two errors; a failure of the best selection of words to express the idea, and a liability to Anglicisms or idiomatic expressions of other languages in distinction from the pure Hawaiian.

The poetry of the Hawaiian language has been but little examined by foreigners. The form in which it is generally exhibited—the scenes of the *hula*, the monotonous unmusical character of the music with which it is connected, and its being entirely unintelligible to foreigners, give it a forbidding aspect. But if we may reason from those qualities deemed essential or generally connected with the existence of good poetry, viz. strong passions, a flexible language, a congenial climate, the existence of wars and military exploits, the intrigues of love, &c., we might expect a language adapted to poetry. And so we find it. It will be sufficient here to introduce two or three short specimens of Hawaiian poetry to show what the language actually contains and of course is capable of expressing. It should be premised, however, that genuine Hawaiian poetry knows nothing of what

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is termed rhyme in English poetry, nor does it consist in any definite number of syllables in a line, but in a certain terseness of expression, abruptness in changing from thought to thought, conciseness, generally impassioned and highly figurative.

The following is a specimen of the simplest kind of *kauikau* or Elegy, with a literal translation. It was first taken down by Mr. Ellis.

Ue, ue, ua make kuu alii	Alas! alas! dead is my chief,
Ua make kuu haku a kuu hoa,	Dead is my lord and my friend,
Kuu hoa i ka wa o ka wi,	My friend in the season of famine,
Kuu hoa i paa ka aina,	My friend in the drought of the land,
Kuu hoa i kuu ilihune,	My friend in my poverty,
Kuu hoa i ka ua o ka makani,	My friend in the rain and the wind,
Kuu hoa i ka wela o ka la,	My friend in the heat of the sun,
Kuu hoa i ka anu o ka mauna.	My friend in the cold of the mountain,
Kuu hoa i ka ino	My friend in the storm,
Kuu hoa i ka malie,	My friend in the calm,
Kuu hoa i mau kai ewalu,	My friend in the eight seas:
Ue, ue, ua hala kuu hoa,	Alas! alas! gone is my friend,
Aohe e hoi hou mai.	And will return no more again.

The following is a couple of distichs of an Elegy on love.

Hookahi no inoa, o ke Aloha la,	One only name he had, and that was love,
He aloha wale no kona alelo,	And love only was all his talk:
A ka makua he mae i hanau mai,	From sleep, his parent, was he born,
He kaikaina ke kuko, he mihi ka ma nao.	Lust was his brother, and grief his thought.

The following is a scrap of a mele or Song on the creation of Hawaii.

Ua hanau ka moku	Born was the island, [and expanded;
A kupu, a lau, a loa, a ao, a muo,	It budded, leaped, increased, flourish'd,
A liko ka moku iluna o Hawaii	It blossomed on the top, 'twas Hawaii,
O Hawaii nei no ka moku,	This Hawaii was an island.
He pulewa ka aina, he nuka Hawaii,	Unstable was the land, tremulous Hawaii,
E lewa wale ana no i ka lani, lewa honua.	Waving in the air; waved the earth.
Mai o Akea ua pahonoia.	From Akea 'twas fasten'd together.
Malie i ke aa o ka moku me ka honua,	Quiet by the roots the island and the land
Paaia i ka lewa aalani i ka lima akau o	It was fast in the air by the right hand of
Paa Hawaii ia, a laa, [*Akea,*	Fast was Hawaii;—decreed.— [Akea,
Hawaii la i ikea he moku.	Hawaii appeared an island.

It is not known that there are any long meles in the language similar to Homer or Virgil; but of shorter pieces, specimens might be collected in abundance that would not suffer by comparison with pieces of the same class from the poets of antiquity. Nor would the system of mythology, or the rites and ceremonies of their ancient religion, impure as they are in point of morality and decency, fall short of the renowned systems of the *learned* nations of Egypt, Greece or Rome.

The difference between the poetry and the prose of the Hawaiian language consists; 1. In a different selection of such words, as are less commonly used. In poetry, too, may be found most of the dyssylabic roots, or the simplest forms of words in the language, though, when the sound requires it, they do not hesitate to reduplicate or repeat one or more of the syllables several times. 2. In conciseness.

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The Hawaiians are profuse in the use of words in conversation, and in writing they appear to be much more so; but when they sit down to fit their words into poetry, it seems to be an object to employ as few as will possibly answer the purpose. Hence the poetic license is carried to a great extent. Many lines together, though the principal words are familiar, yet for want of their common adjuncts and common collocation, are unintelligible in poetry. 3. Abrupt and sudden changes in the figures. The language admits of a figurative style to a very great extent, but the figures of poetry come unexpectedly to the reader, as for example in the song on the creation of Hawaii. The first line represents Hawaii as being born, the next as growing and flourishing like a plant and increasing to a tree, and in a line or two more it is a tremulous unstable mass.

There has not been discovered the least vestige or sign of a written language having existed among the Hawaiians, anterior to the commencement of our mission. In this respect they were far behind the ancient Mexicans and even many tribes of Indians on the American continent, who though they did not know the use of letters, yet did actually convey ideas by visible representations, such as strings with knots, belts of wampum, &c.

It will be seen by reference to the Vocabulary and to the books that have been printed in the Hawaiian dialect, that several more letters have been introduced than were absolutely necessary to represent sounds purely Hawaiian. This was necessary, to some extent at least, since the language of the Hawaiians was utterly destitute of all words for representing many ideas respecting the Christian religion, morals, social duties, terms of science, &c. It has been necessary, therefore, to introduce new words. All languages do this to some extent, even the German, though it is avoided there if possible. The English have no scruple on this head, but have received with open arms every new word or term that offered itself from any language. They have even borrowed from the Hawaiian; and this too when synonyms of the same already existed. With these words, too, the English have borrowed several letters such as *x*, *z*, the hard *ch*, the French *ch*, and the Greek *ph*. Thus the number of sounds are increased in the language, and thus the words are readily recognized by the eye as taken from a foreign language. So it has been necessary to do in the Hawaiian, for without it more confusion would be made than benefit gained. Thus the foreign word *mare*, to marry, in pure Hawaiian orthography would be *male*, to expectorate. *Rama*, rum, would be *lama* a torch. But the confusion would be more particularly manifest in proper names; thus *Ruta*, Ruth, in Hawaiian orthography would be *Luka* Luke; *Sara*, would be *Kala*, name of a man, &c. Though these foreign letters are necessary, yet it is not necessary to introduce *every* letter, nor even every syllable, of a word that may be brought into the language; only a sufficiency to show that the word is of foreign extraction is all that is requisite.

With regard to new words in a language just reduced to writing and where improvements, or what is the same thing, where new ideas

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are brought in, there are two methods of proceeding. One is to introduce new words from other languages to express new ideas; the other is, to give new definitions to words already in use. Both of these methods have been pursued in the Hawaiian. New words have been introduced as noticed above. Caution however will be necessary lest words should be unnecessarily introduced, or such as are no more significant than some that are already in the language. The number of the words to which new ideas have been attached is not yet large, but will probably be greatly increased when moral, religious, and scientific studies shall be more extensively and systematically pursued. *Naau* the heart, *uhane* the soul, and *Akua* God, and several other words, have ideas attached to them now in the minds of the more intelligent natives that they had not a few years ago. The language of the Hawaiians, though very flexible, that is, capable of a great variety of forms in its expression, is nevertheless very regular in its construction, particularly in its syntax. The general rules are, perhaps, less often violated than in most other languages, and when violated are as quickly detected.

It is evident from the foregoing remarks that the language ought to be carefully cultivated. And it is hoped that it will be a point aimed at by all who become residents, patiently to study the ancient customs, history, laws, political maxims, and literature of the Hawaiians, that they may know where and how to apply the helping hand. Comparing the circumstances of this people and of enlightened nations there is yet very much, that is deficient and erroneous; much to be lamented and deplored in a moral, social, political, and religious view. But to stand still, and look coldly on and censure, is not the best way to cause a reform. It is a truth, and an affecting one too, that the state of the nation, and of the people individually, calls loudly for the sympathy of the benevolent, the prayers of the good, and the energetic aid of the philanthropic. The question will probably in a few years more be settled, whether the nation shall continue to exist or whether the people shall become extinct. And this question, under God, is to be determined mostly by foreigners now resident at the islands. Let it not be thought that this has no connection with the language of the nation; it has much, and before much can be done for the thorough improvement of the people in arts, in laws, in morals, in wholesome regulations, those who would do them good must become more thoroughly acquainted with them and with all that appertains to their present and future welfare. It remains to be seen, whether the hand of men from Christian countries shall be stretched out to aid the people of these islands; or whether the hard hand of extortion and oppression, of violence and passion, shall continue to be laid upon them until all that constitutes a nation shall be gone, and future historians shall say the nation has perished,—the inhabitants have gone, with those who might have saved them, to the awards of eternity!

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ART. III. *System of Orthography for Chinese words:—that of Morrison's dictionary imperfect; unsuitableness of English, and suitableness of Italian vowels, for an accurate orthographical system; application of the Roman alphabet, as used in Italy, with some modifications, to the Chinese language.*

ON a former occasion, when treating of the Chinese written language, we gave our readers some explanation of the sounds most generally attached to the characters of which this language is composed, that is, of the sounds existing in the court dialect, or general language of the empire. In so doing, we employed the system of orthography which had been adopted by Dr. Morrison in his dictionary, except in one or two minor cases where it seemed inconsistent with itself. This we did, not because we regarded that system as in all respects the best which could be employed, but because we judged it inexpedient, until a well tried one could be adopted—one which had stood thet est of experience—to deviate from that which had been employed in a work of such great value to every Chinese student, and which had in consequence already been brought into common use.

But in the system of orthography adopted by Dr. Morrison, there are other inconsistencies besides those to which we have already alluded, inconsistencies which it must be inexpedient to amend unless the whole system be revised and altered. There are also a few cases in which that system is little adapted, if not wholly unsuited, to represent the sounds of some of the provincial dialects of the Chinese language; and on this account it was in a measure altered and modified by Dr. Morrison himself in his Vocabulary of the Canton dialect. Unfortunately, however, these alterations having been made without a revisal of the whole system, they have given rise to still greater irregularities. These considerations have rendered it highly desirable, if possible, to adopt an orthographical system better fitted to be employed uniformly in all the dialects of the Chinese language. In the following pages we hope to show that to attain this is not impossible, that on the contrary it is to be attained with ease and with a great degree of simplicity. In taking up the subject at the present time, we have been in a great degree influenced by the efforts now making in India to render general, throughout the eastern territories of Great Britain and in the adjoining countries, the adoption of one uniform system of orthography, suited to represent clearly and definitely the sounds of words in the Sanskrit, Persian, Arabic, and their cognate languages.

It is a common error in adopting an orthographical system, to endeavor to employ such modes of representing sounds as will be 'at first sight' intelligible to a reader, a method which would undoubtedly be good were it not in several respects impracticable. But as in this method no provision is made for new sounds, foreign to the language

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whose orthography is employed, such sounds can be but very imperfectly represented by it. And no regard having been paid to the elements of sounds, or of spoken language, each orthoëpist will probably adopt a different mode of representing them. It is plainly impracticable so to represent them, as that no explanation will be required. This is more particularly the case with the English vowels, with respect to which all rules are set completely at defiance, so that there is not perhaps a single vowel sound in English which cannot be expressed in several different ways. Sir William Jones gives an instance of this in the sentence, "a mother bird flutters over her young," where the same sound is represented in six different ways; namely by *a*, *e*, *i*, *o*, *u*, and *ou*, to which may be added the sound of *ea*, in heard! This is an extreme case, but it would be easy were it necessary to show that every vowel sound may be expressed in English orthography in two or three different ways.

If then it be impracticable to adopt a system of orthography which will at once exhibit to the eye of the uninstructed all the true sounds of a foreign language, and if it be in a more especial manner impossible to frame a simple and definite system of orthography, in accordance with the sounds most usually attached to the letters in the English language, why should we not have recourse to the less embarrassed and better understood systems in use on the continent of Europe, rather than restrict ourselves to an orthography which is acknowledged to be the worst that can possibly be found? For the English orthography is characterized in a peculiar degree by the two greatest defects of a written language, *the application of the same letter to several different sounds, and of different letters to the same sound.* But that precision in regard to the vowels, which we in vain seek for in English, we find in the Italian; and the consonants with a few exceptions, are nearly the same among most European nations. The Italian language, excluding the peculiar sounds of some of its consonants, has therefore been made the foundation of several of the most approved systems adopted in various parts of the world,—by sir William Jones and many other literary men in India, and by the missionaries in the South Sea islands, among the American Indians, and in other places. The orthography of these several systems differs in hardly any respects; in its vowels it is fundamentally the same as in Spanish and Portuguese, and varies but little from the orthography of Germany and Holland: it is therefore well understood in most parts of the continent of Europe. By the literary gentlemen of India it has been shown to be well adapted to exhibit in a clear and lucid manner most of the sounds of the Sanskrit, Persian, and Arabic languages; and entire works have been published in the Roman character, conformably to this orthography, in several of the languages of India. Is then this system (the system, as it has commonly been called in the east, of sir William Jones,) adapted to represent to European readers the sounds of Chinese words? For if it is, a great advantage will be gained in point of simplicity, by assimilating the orthography of China to that of India, and of the Indochinese

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nations. After a careful examination, we are of opinion that it is so adapted, and that it is the best which can be employed to indicate the sounds of Chinese words. We will proceed, therefore, to represent the manner of applying it, and the invariable sounds given to each vowel, diphthong, and consonant, not taking into account those very slight variations which are common in every language, and which it would be vain to attempt to distinguish.

As, however, the number of vowels in the Roman alphabet is less than the number of vowel sounds, we are obliged occasionally to have recourse to *diacritical marks;* and it will be well in the first place to point out in what manner these are used by us. As a general rule, a short vowel is left without any mark over it, while a fuller enunciation of the same or nearly the same vowel is distinguished by the acute accent (´) over it; thus *a* is short as in quota, and *á* long as in calm.

' Perpendicular mark. Both the long and short vowels are often pronounced with an abrupt termination of them, either by simply ceasing at once to utter any sound, or by suddenly stopping the voice form passing out, and thus producing one of the three mutes, *k*, *p*, or *t*. To mark this variation, we use a small perpendicular mark ('), either on or after the vowel or diphthong so enunciated.

´ ` Acute and grave accents. The same letter has sometimes to be used for two different long sounds, in which case we use the acute accent (´) over one, and the grave accent (`) over the other; thus we have two long sounds of *e*, marked *é* and *è*, the first as *ei* in neigh, and the second nearly as *e'e* in ne'er.

¨ Diæresis. To distinguish that sound of the vowel *u* which is commonly known as the "French u," we use the diæresis; thus, *lün* is pronounced like *l'une* in French.

' Apostrophe. To mark some peculiar sounds which appear to arise from attempted enunciations of consonants without the intervention of vowels, we use the apostrophe (') or mark of omission. The syllables in which this occurs are three; namely, *'m*, *'ng*, and *sz'*. The sound of *'m* is produced by simply closing the lips, and causing the voice to pass into the nose, and thus producing the nasal *m*, without having previously uttered any vowel: the sound of *'ng*, is also produced by the passage of the voice into the nose, but with the tongue raised towards the back of the palate; it is nearly the same as the sound uttered by a sulky child when whining: the sound of *sz'* is produced by endeavoring to change the hissing sound of *s* into that of *z*, by endeavoring to slide from the hissing sound of *s* to the more vocal sound of *z*. The apostrophe is also used as the mark of omission before vowels, to show the dropping either of the nasal *ng*, or of *w* or *y*. The nasal may be dropped before most vowels, the *w* only before *u* and *ú*, and *y* only before *i*, *í*, and *ii*.

' The spiritus asper of the Greeks is employed to mark the intervention of an aspirate between a consonant and a vowel, or between a consonant and a half-vowel: it is not used before any word, but only after the consonants, *ch*, *k*, *p*, *t*, and *ts*. The aspirate before a word is represented by *h*.

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° In the dialect of Fuhkeen, a strong nasal enunciation of the vowels is common, not quite amounting to the prefix or suffix of a nasal, but produced as if by the utterance of the vowel sound through the nose, without the escape of voice through the mouth. To represent this sound, Mr. Medhurst has used a raised **n** before, or **ng** after the vowel; but, as a diacritical mark will be both more convenient in use and less awkward in appearance, we have adopted a mark (°) resembling the *ang* or *anus-wára* of the Indian languages, although in these the *ang* appears to represent a more distinct nasal utterance.

The *vowels* of the Chinese language now demand our notice. In our explanations of these, we shall not attempt to point out the minute shades of difference, often observable in the pronunciation of some of them; but will give what, after a careful examination of the arrangement of them in Chinese rhyming dictionaries, and a close attention to the utterance of them by the living voice, appear to be their most correct sounds. The different sounds to be represented may be shown, as occurring in English words, in the following manner, long and short enunciations of the same sound being regarded as but one vowel.

Short: quota .. – .. men .. – .. habit .. – .. – .. put .. – .. –
Long: — .. calm .. ne'er .. neigh .. police .. lord .. cold .. rude .. l'une .. allure.

If this arrangement be correct, there are in Chinese ten vowels, which we will proceed to explain or define more minutely.

a represents a sound very frequent in English, in which language it is expressed in seven or eight different ways, but most usually by short *u* as in but. When represented by *a* in English, it is never accented; in Chinese on the contrary it often is. On this account we anticipate many objections to our use of *a* to represent this vowel. Such objections have occurred to ourselves; but we have been unable to find any other letter which can so well represent it in every position. If we were to adopt *u* in place of *a*, we have already three sounds attached to that letter, which can be represented by no other single letter; nor would *u*, as in shun, give always the true pronunciation of it, as any one may convince himself by a careful examination of the sound enunciated in pronouncing the last syllable of the word American with a heavy stress on it. This vowel is sometimes pronounced nearly as if it were a rapid enunciation of the *a* in calm.

á, with an acute accent, is invariably long, as in balm, calm, father, approaching sometimes to the *a* in want.

e, is nearly the same as in whet, yet, men, and is a sound which does not often occur in Chinese.

è, with a grave accent, is like the *e'e* in ne'er, or as *a* in share: it is often protracted till it assumes almost the sound of *a* in ant, into which sound it is sometimes altogether changed. It has been suggested, that, when thus protracted, there may be a short *e*, as in men, preceding it; but we are doubtful if this suggestion be correct.

é, with an acute accent, is invariably *ei* as in neigh, or *ay* in lay.

i, is invariably as in pin, pit, and never as in pine.

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í, with an acute accent, is the same sound prolonged, as in machine, police, or as *ee* in feel.

o, is pronounced as in lord, or as *a* in ball, or *aw* in awful; *o*, short, as in lock, lot, does not occur in any dialect of the Chinese with which we are at present acquainted.

ó, with an acute accent, is pronounced as in note, sometimes a little more protracted as in roll, cold, or even as if followed by the *oo* in foot.

u is pronounced as in pull, push, never as in pure, nor as in flush.

ú, with an acute accent, is pronounced as in rude, rule, or as *oo* in rood, fool.

ù, with a grave accent, is pronounced as in illumine, allure, a sound intermediate between *u* in rule, and the French *u*.

ü, is pronounced as in French, in the words *l'une, user*, &c.

The following *diphthongs*, formed by the combination of the above vowels, are found in Chinese.

ai, is pronounced as in aisle, or as the English *i* in white, line.

ái, is pronounced exactly as the word aye.

au, is pronounced nearly as *ow*, in how, or *ou* in our, but is somewhat more slender.

áu, is a similar sound, but broader, being compounded of the *á* in calm and *u* in put, or *ú* in rule: it is broader than any similar sound in English, but comes nearest to the *ow* in howl.

ei, is pronounced nearly as *ey* in bey, dey, and is produced by a combination of the short vowel *e* and the short *i*, nearly the same as it would be in the word weight, were that word to be pronounced with a greater degree of stress on the *ei* than is usual. It is often confounded with the long *í* of machine.

éu represents a peculiar Chinese sound, produced by a distinct enunciation of the sounds of *é* long or *ay*, and of *u* short as in put, or sometimes perhaps of *a* short, in quota, the stress being laid on the long *é*. This is a sound which it is difficult to acquire correctly.

íu is a sound not differing much from the English *ew* in the words few, pew; but in Chinese more stress is usually laid on the *í* than on the *u*, and the latter vowel is nearly the same as in allure.

oi is pronounced nearly the same as in the French word gôitre, the *o* as in note or as in lord, and *i* as in pin, being both preserved distinct.

óu is a very lengthened sound of the *o* in roll, which seems to be followed by the sound of short *u* in put; the distinction between this and the sound of a protracted *o* is considered doubtful.

ui is a combination of the sound of the short *u* in put, or of the French *ù*, with short *i*, nearly as in fluid, or as in the French word *pluie*.

úi, is a similar sound, the short *u* being changed for the long *ú*, or *oo* in fool.

ue, is composed of the short *u* in put, before the short *e* in men, making a sound which seems to resemble a protracted sound of the short *a* in quota.

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ua, is composed of the short *u* in put, before the short *a* in quota, making a broader sound than the preceding; the two, however, are in some syllables very much confounded.

There are some other combinations of vowels which it will be sufficient to enumerate, the sounds of them being apparent from the letters of which they are composed; viz. a short *i* as in pin, before another vowel or diphthong. These are *ia*, *iái*, *iáu*, *ie*, *iè*, *io*, *iu*, and *iue*.

Being thus able to represent with clearness and precision the sounds of all the vowels and diphthongs in the Chinese language, we proceed now to the *consonants*, taking first those which can be represented by single letters of the Roman alphabet.

b, as in bunn, bard, is a sound unknown in most parts of China, but is frequent as an initial in the dialect of Fuhkeën, the nasal *m* being interchangeable with it. In the north of that province, however, the sound is changed either into *p* or *m*.

f, as in far, fast, is a frequent sound in Chinese: in the dialects it is often changed into an aspirate or vice versâ.

g, hard, as in give, get, never occurs except in some of the dialects. Whenever this letter is found in European dictionaries of the general language as an initial, the nasal *ng* should supply its place, or an apostrophe marking the omission of that nasal. The same remark applies for the most part to the dialect of Canton.

h, as an aspirate, is very frequent in Chinese; it is generally a stronger aspirate than in English: in the dialects of the south it is often changed into *f*, in the north into *s*, or *sh*. To mark an aspirate after a consonant, we use the Greek spiritus asper in preference to *h*.

j, as in jest, or as *g* in gentle, is a sound which does not occur, unless perhaps in some of the dialects. Correctly speaking, it is not a simple consonant, but is composed of *d* and the French *j*, or *zh*.

j', as in the French *jamais*, or as *s* in pleasure, occurs in Chinese, but with a tendency to change, as in German and Dutch, into the liquid sound of *y*, and into *ny*. We affix a mark to this letter to distinguish it from the *j* in *jest*; the mark should rather have been attached to the latter *j*, which represents a compound sound, had this not been already so generally adopted without a mark, in the Indian and Indo-Chinese languages. The use of the two letters *zh* to express this simple sound, when so easily to be avoided, appears particularly objectionable.

k, as in kite, or as *c* in card, is a very frequent sound in Chinese, not only as an initial, but also in the dialects, as a final: as an initial, it is often confounded with the strong aspirate *h*. It sometimes receives an aspiration after it, being then pronounced as *k'h* in the compound word, pack-house. When thus strongly aspirated, it is then often changed, in the northern pronunciation, into *ch*.

l, as in lame, is a frequent sound; it is often confounded with *n*.

m, as in maim, is also of frequent occurrence as an initial, but as a final, in the dialects only: in these it often takes the place of the final

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n, as also of the initial *w*. In the dialects of Fuhkeën and Canton, this sound sometimes occurs as a word by itself, unaccompanied by any distinct vowel sound.

n, exactly as in nun, occurs frequently in Chinese both as initial and final.

p, as in pippin, is also a sound of frequent occurrence in Chinese. In some syllables it is often confounded with *f*. It sometimes receives an aspiration after it, when it is pronounced as *p'h* in the compound word, hap-hazard. It is then represented by a Greek aspirate after it, as in p'an; for want of which we are obliged to use the inverted comma.

r, as a vibratory sound, is foreign to Chinese: it occurs, however, without any vibratory motion accompanying it, being then preceded by an indistinct vowel, or by the *a* in quota. This sound has been written *urh* and *eulh;* the latter is plainly incorrect, the sound which it is intended to represent being enunciated, as we have said, by framing the mouth to express the sound of *r*, but without a vibratory motion of the tongue. We have never heard this sound changed at all into *l;* but in the dialects it is altogether transmuted, being pronounced the same as *i* long in machine.

s, as in sit, occurs as an initial only: it is often confounded with *sh*, a sound which the people in some districts cannot pronounce at all. This sound never changes, as in English, into that of *z*, but it is combined sometimes with *z*, unaccompanied with any distinct vowel, forming a peculiar sound which can be caught only from the living voice.

t, as in title, occurs often as an initial, and in the dialects is frequently a final also. It sometimes receives an aspiration after it, when it is pronounced as the *t'h* in ant-hill, and written with a Greek aspirate following it, as in *t'an*.

v, as in revive, is a sound which does not exist in the general language of China, but it supplies the place of *w* in some of the dialects.

w, as in want, is a frequent sound: it is pronounced precisely as in the English word wen, and if preceded by an *h*, precisely as in when.

y, as in yet, is also a frequent sound: it is pronounced precisely as in yet, yard, and similar English words.

z, as in zone, is a sound never used but in connection with *s*. See under *s*, and below under *sz*.

The only *combinations of consonants* occurring in Chinese are, *ch*, *hw*, *ng*, *ny*, *sh*, *sz*, *ts*, and *tsz:* of these, *ng* and *sh*, although represented by two letters of the Roman alphabet, are indivisible sounds.

ch is an initial, pronounced precisely as in the word church, or as *tch* in French. This sound sometimes receives an aspiration after it, and is then pronounced as *ch'h* in the combined words church-hill: to avoid the repetition of the *h*, we write this with a Greek aspirate following the *ch*, as in ch'an. The aspirated *h*, is often turned into *eh*, particularly in the northern pronunciation.

hw, is precisely the same as *wh* in English, in the word, when.

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ng, as in singing, occurs in Chinese both as an initial and final; as an initial it is often difficult for a European to pronounce it correctly; but it may readily be acquired by raising the root of the tongue towards the palate, and at the same time causing the voice to pass into the nose. This initial is often altogether dropped, and an apostrophe or mark of anhelation is then used by us to supply its place.

ny, or the Spanish liquid n, occurs in Chinese, but is the correct pronunciation only of two or three words. It is often used in place of the French *j*, but incorrectly.

sh, is precisely as in the English word ship, and occurs only as an initial; it is often used interchangeably with *s*, and sometimes with *h*, when that letter is followed by *i* or *i*.

sz, is a peculiar sound, consisting in a sudden change from the enunciation of the hissing sound of *s*, to the more vocal sound of *z*; it occurs only in one syllable, which, being usually pronounced without any distinct vowel sound, we write *sz'*.

ts, is pronounced as in the words wit's end, supposing the *ts* removed from the end of the first, to the beginning of the second word. It sometimes receives an aspiration after it, and is then pronounced as in the words Scott's house, removing the *ts* of the first word to the beginning of the word house.

tsz, is the preceding sound placed before *z*, in the same manner as has been explained with regard to *sz* above.

The use which we have made in this system of diacritical marks renders some change necessary in the mode of designating the *tones*, or inflections of voice, of the different syllables. We have formerly explained the nature of these tones, as applied by the Chinese to distinguish words which are otherwise pronounced alike; and on that occasion conformed to the mode of noting them previously adopted by the catholic missionaries, and after them by Dr. Morrison. Perhaps the same marks may be used as formerly, with the difference only of placing them after the words, rather then over the vowels. It is our purpose to revert to this subject at another time.

We have been particular in defining the sounds which it has been our object to represent, in order that we might prevent the possibility of being mistaken. And our purpose in publishing the above scheme at the present time, is to invite all our friends and correspondents to favor us with their opinions thereon, that with the different views of many to assist us, we may be enabled before the close of the year to consider the subject more maturely, preparatory to introducing an accurate system of orthography in our next volume.

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The following statement will show at one view the letters and marks which we have adopted, and the sounds they are intended to represent.

Diacritical marks.

' Mark of abrupt termination; as in chá.
´ ` Marks to distinguish different long sounds; yé, yèn.
¨ Mark to distinguish French ü.
° Mark of nasal enunciation; as in chw°a.†

Vowels.

a, as in quota; examples, tang, ta.
á, as in calm; yáng.
e, as in men; chek.*
è, as *e'e* in ne'er; shèn, shè.
é, as *ei* in neigh; ché, shé.
i, as in pin; ping, pi.
í, as in machine; pé.
o, as in lord; po, pong.*
ó, as in note; pó.
u, as in put; pu.
ú, as in rude; pú, pung.
ù, as in allure; lún.
ü, as in l'une in French; lü.

Diphthongs.

ai, as in aisle; example, hai.*
ái, the same as aye; hái.
au, as *ou* in our; hau.
áu, as *ow*, in howl; háu.
ei, as *ey* in bey; mei, wei.
éu, as *ay* in lay, and *u* in put; chéung.*
íu, as *ew* in pew; chíu, síu.
oi, as in goître; loi.
óu, lengthened sound of *o*.
ui, as in fluid; lui.
úi, the same lengthened; shúi.
ue, as *u* in put, and *e* in men; yuen.
ua, as *u* in put, and *a* in quota; muan.

Consonants.

b, as in bard; ba, bé.†
f, as in fan; fán, fung.
g, as in give; gái, gak.†
h, as in have; hang, hung.
j, as in jest; uncertain if the sound exist in Chinese.
ǰ, as in jamais in French; jáng.
k, as in kite; kung, kú.
l, as in lame; lang, ling.
m, as in maim; man, mung.
n, as in nun; nun, nung.
p, as in pippin; pan, pung.
r, as in after; ar.
s, as in sit; sin, sing.
t, as in title; ting, ti.
v, as in revive; provincial for *w*.
w, as in want; wan, wán.
y, as in yet; ying, yèn.
z, as in zone; does not occur.

Combined consonants.

ch, as in church; ching.
hw, as *wh* in when; hwang.
ng, as in singing; ngáng.
ny, as *ni* in onion; nyáng.
sh, as in ship; shin, shing.
sz, a peculiar sound; *sz'*.
ts, as in wits' end; tsin, tsing.
tsz, a peculiar sound; *tsz'*.

* Sounds occurring in the Canton dialect, not in the general language.
† Sounds occurring in the dialect of Fuhkeën.

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ART. IV. *Lines "written on seeing sir Walter Scott embark for Scotland in a melancholy state of debility."*

[THIS little eulogy was put into our hands with a note, which, as it will give our readers all we know of the production of our "Friend," we here introduce. "The accompanying lines being original, and never having appeared in print, are sent for insertion in the Chinese Repository,—if thought worthy of a place there:—By a Friend. Canton, May 17th, 1836." Surely the Great Unknown, in all his musings, never could have dreamed that his praises would so soon be published in the celestial empire. Should any of our gentle readers not think the "lines" the best ever written, nor perceive their bearing on the objects of our Journal, yet doubtless, they will find them a pleasing interlude between descriptions of 'accents,' 'aspirates,' and 'nasals,' on the one side, and of 'albugos,' 'entropia,' and the like, on the other. We leave it with critics, without apology or prologue, to determine the merits of the lines, only "presuming," as the Chinese say, "respectfully to request our friends to bestow a glance upon them."]

What car is that the cautious sailors seek,
So silently to hoist upon the deck?
What feeble form therein extended laid,
By every eye so cautiously surveyed?
Pressed by a throng—all eager, yet not rude,
Anxious to scan, yet fearing to intrude—
Well may they pause and gaze intently. Here
No vulgar cause excites the unbidden tear:
At this sad scene may sorrow well break forth.
Behold the mighty Minstrel of the north!
Those pallid lips, which now so feebly move,
Sang Marmion's valor and de Wilton's love;
Sounded Clan Alpine's gathering cry to arms,
And sweetly whispered gentle Ellen's charms.
That fading eye in dying dimness quelled,
What brilliant visions hath it once beheld!
The court, the camp, the cottage, and the bower,
Alike were pervious to its searching power—
As oft, enraptured, it read nature o'er,
From Scotland's crags to Syria's burning shore.
Whilst by the Bard I now admiring stand,
And sadly mark that scarcely living hand,
The creatures of its skill appear to me,
Glittering in every bright variety.
The fiery chieftain, his devoted clan,
The gallant Graham, the stern Puritan,
The virtuous Jennie, and frail Effie's grief,
The gipsy Sybil, wise beyond belief,
The princely Richard of the lion heart,
The rival Soldan, graced by every art,
The stately Templar, and the Prior vain.
The Norman noble, and the Saxon Thane,
The bold freebooters of the olden time,
And Judah's maiden, simple yet sublime;
All these, and more, now rapidly flit by,

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Reflected in the glass of memory.—
Ne'er shall the Poet number you again,
The wizzard sinks altho' his spells remain;
To sooth him now how little they avail,
Less than to Rhoderick the old Harper's tale.
And so exhausted will he brave the sea,
Still Caledonia, still he turns to thee,
Drags his faint footsteps from a foreign strand,
And dying seeks his own, his native land,
Sighs for those scenes his genius first made known,
And there, content, will draw his parting groan.
What tho' we grieve at thy approaching tomb,
Can Fancy's self portray a brighter doom,
A course more glorious than 'twas thine to run,
Delighting nations, yet offending none?
Ne'er swayed by envy, eager to commend,
Thy only rival proud to be thy friend;
Unchanged by all the flattery of Fame,
The both applauding worlds extol thy name;
With satire's venom, ever unimbued,
So simply great, so eminently good,
Childhood was charmed, and sober age approved,
Admired by all, by all admiring loved.

———, 1833. J. D

ART V. *Ophthalmic Hospital at Canton: second Quarterly Report, from the 4th of February to the 4th of May* 1836; by the Rev. Peter Parker, M. D.

[Some repairs of the hospital, which were much needed at the end of the second term, made it necessary to close the door for a few days,—during which, Dr. Parker is enjoying a visit at Macao. His Report, which he prepared before leaving Canton, goes to press during his absence; and in a few instances we have abridged the MS., it exceeding considerably the space alloted for it The expenses of the term were $441,92. The repairs are now nearly completed, and the doors will soon be reöpened. The silk weaver, brought to the hospital on the 12th instant, continues to improve, and has a fair prospect of a speedy recovery. May 24.]

THE whole number of patients on the records of the hospital is now 1283. There were admitted during the term 358, of whom 282 were males, and 76 females. In this number, those who remained on the list at the end of the last term, with those who, having been cured and discharged, have had a relapse or a new attack of disease, though numerous, are not included. Had the object been to swell the catalogue of patients received, and were the strength of an individual sufficient for the task of an adequate attendance, the aggregate might have been thousands. The difficulty has been in avoiding applications, rather than in obtaining patients. For nearly a month, the

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doors were nominally closed against new applicants, and at least one third of the new patients have gained admittance by importunity and the combined influence of their friends, when there were already as many in the hospital as could be faithfully attended. The young man (a Chinese, born at Malacca and educated at the Anglochinese college,) who rendered me essential assistance during the first quarter, having returned to Singapore, and a European subsequently employed in his place having returned to England, the double task of prescribing and compounding medicines and administering the same devolved upon me, except as I have availed myself of the assistance of untaught Chinese. Thus the labors have been more arduous than during the first term, though the number of new patients admitted to the hospital has been less. It would add very much to the efficiency of the institution, if the constant services of a few well-educated native youth, anxious to become masters of the healing art, and prepared to go through a thorough course of instruction, could be secured; and the benefits, which would accrue to such young men, would by no means be inconsiderable.

The success, too, of the second term calls equally with that of the first for gratitute of heart to Him who has given it, and equally inspires fresh courage to entet upon the future. The following details will show that the institution has attracted more and more the attention of those who might be expected to be most unfriendly to it. Officers of government have in several instances personally countenanced it by application for medical care, and in their grateful acknowledgments of benefits received have exhibited no less warmth than their countrymen, in the humble walks of life, whom they have met in large numbers upon the same floor. Ten officers of government with more than twice the number of their attendants (private secretaries, clerks in the public offices, &c.,) have visited the hospital as patients. On one occasion I recollect as many as five of these official gentlemen sitting around me at one time, with seventy-five or a hundred other patients seated about the room. An elderly man, who has filled the station of provincial judge, in one of the northern provinces, (the rank of which is indicated by a blue button,) has condescended to be enrolled among the patients of the hospital. Another gentleman resigned for a time his office as district magistrate, for the same purpose; and the magistrate of Nanhae heën, or the western district of Canton, sent in his card with a request that I would treat an afflicted child of his relative.

The arrangement adopted in the first report will be followed in this;—first, presenting a tabular view of the diseases, and then in the second place, giving in detail a few of the more important cases which have been under my care. The table showing the ages of the patients is omitted. The diseases of the ear have been so numerous, that it seemed desirable to class them together, as has been done. A few of the patients have been afflicted with more than one disease, in which cases each is numbered in the tabular form. The cases detailed, though few, must serve as specimens of the whole.

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Diseases presented during the quarter; 1st, of the eye, 2dly, of the ear, and 3dly, miscellaneous.

1st:	Amaurosis	12		Nervous affections of the ears	2
	Acute ophthalmia	34		Malformation of the meatus auditorius	1
	Chronic ophthalmia	11		Enlargement of meatus	1
	Purulent ophthalmia	15		Deafness with enlargement of the bones of the ear	2
	Rheumatic ophthalmia	2		Deafness	4
	Ophthalmitis	2	3d:	Abscess of Parotid gland	1
	Ophthalmia variola	1		Psoas abscess	1
	Conjunctivitis	2		Anasarca	3
	Hordeolum	6		Cancer of the breast	1
	Cataract	24		Disease of the lower jaw with great tumefaction	1
	Entropia	14		Ranulæ	2
	Trichiasis	6		Benign polypi of the nose	3
	Pterygium	11		Fistulæ in ano	1
	Opacity and vascularity of the cornea	36		Amenorhœa	2
	Ulceration of the cornea	7		Chronic cystitis	1
	Nebulæ	9		Abdominal tumors	3
	Albugo	23		Sarcomatous tumors	5
	Leücoma	4		Encysted tumor	1
	Staphyloma	16		Tinea capitis	2
	Staphyloma sclerotica	2		Scrofula	3
	Onyx	2		Indolent ulcer of the foot with elephantiasis	1
	Iritis	3		Asthma	2
	Lippitudo	8		Bronchitis	1
	Synechia anterior	13		Bronchial flux	1
	Synechia posterior	3		Pneumonia	4
	Myosis	2		Ichthyosis	2
	Closed pupil with deposition of lymph	3		Herpes	4
	Procidentia iridis	2		Impetigo	1
	Glaucoma	1		Psoriasis	1
	Exophthalmia	2		Disease of the antrum maxillare	1
	Atrophy	13		Bronchocele	2
	Hypertrophy	2		Croup	1
	Complete loss of the eyes	16		Opium mania*	9
	Total loss of one eye	6		Inguinal Hernia	3
	Injuries of the eye	2		Paraplegia	1
	Obstruction of nasal duct	1		Paralysis of the arm	1
	Weak eyes	7		Hydrocephalus	1
2d:	Abscess of the ear	2			
	Otorrhœa	12			
	Deficiency of cerumen	3			
	Deposition of cerumen	5			

No. 844. February 1st. Ascites with anasarca of the lower extremities. Oon Heong, aged thirteen. This little girl came to the hospital a few times last term, and was then absent till March. When

* Applied to such as have become slaves to the use of "the drug."

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she entered the hospital, she appeared more like a monster than a girl of thirteen. Her abdomen was greatly distended, her legs three or four times their natural size, and her face very much bloated; pulse from 120 to 130, respiration difficult; severe and protracted cough at night with fever. The disease was making rapid progress, insomuch that I feared a fatal result, and told her friends they must either take her away, or be satisfied, if, after the best I could do, she should die in the hospital. They were urgent she should remain, promising to make no difficulty. Calomel, jalap, and cremor tartar were first administered for a few days. Blisters were applied to the legs with manifest advantage. Afterwards a pill of calomel, gamboge, and pulvis scillæ (*R.* cal. gr. jss. pulvis gamb. gr. j. pulvis scillæ, gr. ij.) was taken every night. Of par. elixir and spts. nitr. ether, each two drachms, and of tinct. digitalis twenty drops daily. This treatment was continued till the 1st. of April, when absorption commenced and advanced most rapidly. Half a gallon of fluid was evacuated daily; the abdomen and lower extremities soon returned to their natural size; the fulness of the cheeks disappeared: pulse 90, and the child, cheerful and light, could walk about the hospital. The same treatment was still continued, till she seemed to have nearly recovered her usual health. Thinking a change of air might be serviceable, she was permitted to go home for a week, receiving strict charge as to the diet and medical treatment in the mean time. The day after her return, she came back to the hospital dressed in fine clothes and painted like a doll, and with her a box of tea and other presents were sent from her master. But my pleasure was far from being unmingled. I had reason to think that the little child, instead of being recovered from a premature grave to be useful and respectable in life and happy beyond the tomb, was spared to be a source of gain to her master when of a suitable age to be sold for a concubine. And to add to this, in consequence of not adhering strictly to the directions given at her leaving, she returned in about ten days with a partial relapse, and has been put upon the same treatment again.

No. 926. Gunshot wound. February 17th. Acheen, aged twenty-one. This young man unfortunately burst a matchlock in his hand. A servant in the factory came to me in great agitation saying that a man was shot, and that he would request me to see him. I ordered the man to be carried to the hospital, where I would dress his wound. I found both him and his friends who came with him in great alarm lest the wound should prove fatal; but I soon found their alarm to be groundless, and they were pacified when assured of the patient's safety. The thumb was blown off from about the middle of the first bone, the portion that remained dislocated, the fractured end turned back to the wrist, and kept in that position by tendon and skin, with the muscles forming the ball of the thumb torn up to the wrist. Preparation for putting the wound in a proper state was commenced by removing with the knife the dislocated piece of bone, the shreds of skin, also the cartilage of the metacarpal bone, then cleansing the wound, the edges of which were supported by adhesive straps, and

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over these, large poultices were applied: in a few days, healthy granulations came on, and at the end of three weeks, the wound was quite healed. The patient was able to make considerable use of the preserved portion of the thumb.

No. 930. Encysted tumor. February 24th. Pang she, a young widow, aged 30, from Tungpo, had had for many years an encysted tumor upon the head, situated posteriorly and superiorly to the mastoid process, of an oval form, a little flattened; its length about three inches, and transverse diameter two and a half inches. It was successfully removed. Its contents, after evacuating a wine glass of fluid, were of the consistency of thick dough, and of a brownish color. In about twenty days the incision was entirely healed, and the pacharged.

No. 931. February 26th. Asthma and opium mania. Asay, aged 44, father of Akwei, the lad with imperforate meatus auditorius mentioned in the last report. This man had been afflicted with asthma from youth and had long addicted himself to the excessive use of opium. On account of his father's illness and expected death, the lad was unwilling to remain in the hospital, and after being permitted to return home became very irregular in his attendance. The father was brought in a boat opposite to the factories, where I was requested to see him. The alarm of friends was well grounded respecting him. He was very languid, breathed with great difficulty, and had general œdema throughout the system. Being unwilling to prescribe for him without seeing him daily, and being desirous also that his son should remain longer under my care, the father was received into the hospital, his health began in a few days to improve, and strong hopes were entertained of his recovery. When sent for one morning to see him, as he was thought to be worse, I went directly, but found, to my surprise that he had been some time dead. Probably there was an effusion into the thorax. The other patients were immediately removed from the room and the door closed. Patients were received during the day, the friends were apprised of the event, and requested to come in the evening and remove the corpse.

The occurrence was regarded and treated as an event in Providence, and there was no disposition on our part to conceal the event. The corpse was removed and no difficulty ensued. A few days after, I was informed that Akwei must attend to the funeral ceremonies and could not come any more for the present. I explained to him the necessity of the case and objected to his leaving. He absented himself, however, and I heard no more of him till some weeks subsequently, when being in the part of the city where he resided, I was recognized by the grandfather and invited to the residence of the deceased. The ear had been neglected and the orifice nearly healed up, having a depression in the situation of the foramen.

No. 962. March 5th. Disease of the Antrum maxillare. Ashun, of Ko tong, aged 34, a carpenter. The disease commenced a little more than a year ago. Formerly it communicated both with the mouth and nose, and discharged yellowish fluid. On a former occasion,

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being acquainted with the use of tools, he performed an operation upon himself. With the aid of his knife and a looking-glass he evacuated its contents; but the disease returned, and, having heard of the foreigner, he preferred a three days' journey to the performance of a second operation by his own hand. When he came, the face was much swollen, and painful, and in the mouth was the appearance of a tumor from the gum. It was evident that there was a deposition of fluid. I lanced it in the mouth and evacuated two fluid ounces resembling gall. I afterwards passed a probe into the antrum, three or four inches in several directions, without pain to the patient. There was a tooth slightly defective opposite to it, which appeared to be an effect rather than a cause. I encouraged the patient to expect only temporary relief. He returned the same night with a promise to come again in three days, his business not allowing him to remain for further treatment. As I have not since heard from him, I presume that the fluid has not again collected.

No. 967. March 7th. Hypertrophy of the right eye with deep opacity of the cornea. Sze koo, aged 22, of the province of Nganhwuy, daughter of Chaou Keu, a district undermagistrate in this province, who had sent his card, a few days previously, with a representation of her case, of which a translation by Mr. Morrison is subjoined.

"I herewith present a statement respecting the affection of the eye under which she suffers, requesting instruction. My young daughter is upwards of 20 years old. In her right eye a covering (cataract) has grown up, shading the pupil, which arose from a diseased state of the bowels, when she was between five and six years old. A covering of skin has grown over the eye so that she cannot see anything with it, and although she has been under medical treatment, the sight has not been improved, but she can still perceive light (on a bright day). Probably the pupil is not injured, but only covered over by the cataract (literally, white screen). I have heard of Dr. Parker, a second Hwato, and desire to solicit that he will look at the eye and take her under his care. I request him to couch the cataract, and though she should not be able to see, I shall be satisfied. I particularly entreat him to adopt a quick and easy method of cure. If he can indeed cure her, she shall go on the 20th instant to solicit his care of her, and I beg that he will either give her medicine, or adopt some other good mode of treating her, permitting her to return the same day. If it be necessary to remain from home, it will be inconvenient. I trust he will inform me whether this be right or not. And I shall be inexpressibly grateful."

By repeated puncturing of the affected eye and evacuating the aqueous humor, it has been reduced to nearly its natural size, so that the lids cover it, which is all that she or her friends were encouraged to expect when I "took her under my care," and with which they are well satisfied. Of the affection to which the father attributed the loss of her eye, she has also been relieved. Naturally amiable and good looking, neatly dressed, with less rouge and artificial flowers than many of her countrywomen employ to improve their beauty, she seemed only to need intellectual and moral culture to fit her to be an agreeable member of any good society. Her father, two brothers, and a little sister, an interesting family, have all been my patients during the term.

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No. 1017. March 12th. Sarcomatous tumor. Atsoy, aged 14, of Paksha. This tumor commenced two years since, situated beneath the right eyebrow. One part extended up upon the forehead two inches, the other downwards so as to conceal the eye. The lad, unusually sprightly and pleasant, consented readily to have it extirpated. This was done on the 17th, when I found it to originate much deeper in the orbit of the eye than I had before supposed. I found it attached at its base near the orbital foramen by a kind of peduncle, into which passed an artery, that was furnishing it with full nutriment. Two arteries required a ligature. The eyebrow was not much disfigured by being divided. The parts were united by a suture, the power of the lid was preserved, and the eye, before nearly useless, was again equally valuable as the other. Judging from the size it had attained in two years, and the supply of blood it was receiving from the artery, it must have become a great evil. The wound healed kindly by granulations, and in three weeks the patient was discharged.

No. 1077. March 28th. Sarcomatous tumors. Asoo, aged 21. This young woman had a tumor from the pendulous portion of each ear, both about three fourths of an inch in diameter. March 31st, I removed the tumors by a double incision, in the form of the letter V inverted, and with sutures brought the lips together. Her first inquiry after the operation was if she ever again could wear ear-rings. The wounds healed by the first intention, and in a little more than a week the patient was quite well, and the natural shape of the ear perfectly preserved.—One other patient with a similar affection of one ear has since presented. Probably these tumors were originated by wearing rings of great weight and of improper composition.

No. 1114. Nervous affection of the ear with malformation of the meatus. Le Kingko aged 67, of Fuhshan, the provincial judge or nganchăsze before alluded to, came to the hospital on the 8th of April, desiring treatment for an affection of his ears. He complained of deafness and a noise in his ears. I found the meatus auditorius very irregular, preternaturally enlarged both internally and externally though too small centrally. Externally, the orifice was nearly triangular. Pulse 84, foul tongue, and costive. He was informed that the malformation was irremediable, that his general health might be improved, when probably the noise he complained of would subside, and his hearing might be also benefited though not completely restored. Treatment: Syringed the ears and introduced cotton, and gave of calomel and rhubarb each eight grs. at night, and an ounce of sulphate of magnesia in the morning. Applied blisters behind each ear. April 9th. Left ear better, the noise nearly subsided. Gave of comp. ext. of colocynth twenty grains, ten to be taken at night and the remainder in twenty-four hours. Syringed the ear, dressed the blisters with basilicon, and directed him to come again in two days. April 12th, evident improvement in his hearing and general health, and the old gentleman expressed himself much pleased with the benefit received. I introduced a little terebinth cerate diluted, and the same treatment was continued.

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No. 1243. April 20th. Nasal polypi. Tingqua, aged 65, a native of Fuhkeën, and partner of one of the senior hong merchants, had been afflicted for five years with nasal polypi in both nostrils. The first I attempted was completely removed in half an hour, and with little loss of blood. The old gentleman proposed that I should remove the other also, which was effected in fifteen minutes. This polypus came away entire, bringing with it a piece of thin bone, one third of an inch long and one eighth wide. The patient endured the operation as if insensible to pain. I have repeatedly seen him since. With one nostril he can breathe as freely as ever, the other will require a further operation. Previously to operating upon Tingqua, I had been called to his house to visit his wife, who has long been afflicted with chronic iritis in both eyes. Her sight is now sensibly improved, but as she is still under treatment, I defer the particulars of her case. I have had other patients from the same family.

Among the several cases of nasal polypi presented, I may here mention another. This patient had also a polypus in each nostril, and when I first saw them I judged them to be of a malignant character, as they were inflamed and bleeding, and the least violence would excite hemorrhage. I immediately pronounced them of a kind not to be interfered with, and the patient went away. But his unfortunate condition was still revolving in my mind. I sent for him in a few days that I might again examine his case. I then abraded a a small portion of one polypus and waited to see if it healed. There was some hemorrhage. In a little time it healed kindly, and inferring from a part what might be true of the whole, I proposed to remove them. They adhered firmly around nearly the whole circumference of the anterior nares, but how far back they extended I could not determine. With a small scalpel, as the forceps were inapplicable, I dissected out both. Fortunately they were limited within the anterior nares. There was rather more than usual hemorrhage, but I have not seen a case in which the result was more satisfactory.

During the quarter, a larger proportion of cataracts have been presented than in the first term. Upon a child five years old, who had been partially blind from cataract in both eyes for three years, successful operation has been performed. The difficulty of confining the little patient so as to couch it in the ordinary way rendered it necessary to introduce the needle in front, through the cornea and break up the lens. The next day I could not perceive where the puncture had been made. The wound healed and the absorption was rapid. I have since operated upon the other eye, but before the absorption will be complete, expect to introduce the needle again.

Within the last fortnight I have operated upon five children (the eldest thirteen years old,) for staphyloma. In two of these, the eye protruded so far as to render it impossible to cover it with the lids. In each case the removal of the protruding portion was attended with no unpleasant consequences. In one case the excision left the lens so that its capsule or a new deposite over it presented the appearance of a new cornea, the patient still insensible to light, but much improved

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in appearance, and relieved of a source of perpetual inconvenience and pain.

No. 1279. May 3d. Injury by fall. Yeäng she, aged 24. A silkweaver. On the approach of a very severe thunder storm that occurred on the 2d instant, this woman went to take in some clothes from an upper loft, and in her haste to return fell from a ladder, a distance of twelve feet, upon a perpendicular piece of bamboo one inch in diameter and three feet high. It entered deep in the centre of the right arm-pit, came out above the shoulder beneath the clavicle which it fractured, reëntered the side of the neck, and passed apparently through the pharynx and œsophagus, rent the soft palate of the mouth from the fauces to the nose, and was arrested only by the base of the cranium. About eighteen hours had elapsed from the time of the accident, when I first saw her. The wounds had been covered over with some Chinese plaster. The patient had a high fever, hot and dry skin, pulse 125, and local inflammation about the wounds. Fluids taken into the mouth came out at the side of the neck, and the air also passed on respiration. Treatment: Dressed the wounds, applied poultices to the sore and inflamed parts, abstracted nearly fourteen ounces of blood, and gave her a calomel and rhubarb cathartic, half a drachm of Dover's powders to be taken in five grain doses hourly, and in the evening applied one dozen leeches about the clavicle along the course of the wound. May 4th. Patient as comfortable as could be expected from the nature of the case. Pulse 108. Free alvine evacuations, indicating that a large quantity of blood must have been swallowed. Fever of the system much abated as well as the local inflamation., She had expectorated about half a pint of thick lumpy sputum (she had previously a catarrh,) during the night. The poultices and Dover's powders were continued, with the addition of fifteen grains of carbonate of ammonia taken during the day.

May 5th. Symptoms of the patient as favorable as on the preceding day. I found the external jugular had been just avoided at the place where the bamboo reëntered. Slight fetor from the wounds, though the edges of them appeared well. Patient could swallow more easily, some appetite and less thirst than before. Dressed the wounds, injecting them with a solution of nitrate of silver, ten grains to the ounce of water, and continued the treatment with addition of an ounce of sulphate of magnesia, which was rejected. May 6th. No material change. Same treatment continued, and all the wounds were cleansed with a solution of chloride of lime. *R.* tinct. rhubarb drachmæ iij. May 7th, pulse 100; orifices of the wounds appeared healthy; the patient could swallow more easily than on any preceding day, but complained more than ever of debility. Considerable coma, with stertorous breathing. Perceiving some discharge from the fractured end of the clavicle, I examined it more particularly, and traced with my probe and directory the passage of the bamboo from the shoulder to the entrance of the axilla. I dressed the wounds as usual, and as there had been no evacuations, gave four grains of calomel to be followed by half an ounce of tinct. rhubarb, and thirty drops of laudanum to be taken at night.

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Directed the patient to lie as much as possible on the affected side, to prevent effusion of pus into the thorax. The discharge from the mouth being similar to that externally, it appeared probable that there was a communication with the lungs. I had but little expectation of her recovery. May 8th, pulse 106. Expectorated dark coagula of blood, and I removed some also from the wound in the side of the neck. In much better spirits, she had little pain, less comatose, no evacuation, and the mouth slightly sore. Dressed the wounds, gave a gargle of laudanum, one drachm to four ounces of water. Ordered to be taken alternately every hour, rectified spirits of ether, and spirits of ammonia, a drachm of the former and twenty drops of the latter. Also to inhale the same and apply spirits of ether to the temples. May 9th, much better. Pulse 90, more natural. Bowels free: appetite not good: countenance much better: wound is healing: and the patient expectorates easily and less than before. Swelling and emphysema about the fractured bones subsided. Bandaged about the chest, and drew the parts together, placed cushions under the arms, adhesive plaster to close the orifices, and poultices over them. Carbonate of ammonia as before. May 10th, much better; pulse 90, rather feeble. Less nocturnal fever, slept quietly. Wounds still appear healthy, granulations commenced. Treatment, essentially the same. The patient at her request was allowed to eat broth and a little fresh fish. May 11th, pulse 90, and all her symptoms favorable. Proposed that the patient be removed to the hospital to-morrow. May 12th, she was able to be brought to the hospital, and all the wounds apparently healthy. Not much fatigued. Same general treatment continued.

The case of *Pǎng, hoppo of Canton*, claims a remark or two in this place. Some time in the month of March, one of the linguists came and informed me that the hoppo "had something the matter" with his eyes; but as the "great man" did not like to come to the hospital, the linguist wished to know if I would meet him at the Company's factory. As I had no right there, I preferred he should come to my own residence, the next day or at any time he chose, or if he preferred I would go to his house. With this, the linguist was pleased, and said he would bring a reply the next day. He did so, informing me that the hoppo had looked in his book, and found that the 12th of the moon was an auspicious day, and that he would then come. Before it arrived, however, I was informed, that as he had some extra business, it would not be convenient, but he would see me before he returned to Peking. This, however, he has not done. As he was soon to present himself at the imperial court, it might not have been unimportant if I could have been instrumental in affording him an obvious benefit; but, from all I could learn of the nature of his disease, there was little chance of rendering much assistance by merely seeing him once or twice.

I cannot close this report without adverting to the encouragement afforded by the generous donations of friends and the kind sentiments that have uniformly accompanied them. The amount of donations received now exceeds $1400, of which a particular acknowledgement

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will be given at the expiration of the year. In the mean time, I desire to express sincere thanks in behalf of the hundreds, recipients of their munificence. It is an encouragement, a generosity, the more sensibly appreciated as it has been unexpected. I wish also to acknowledge the unremitted kindness of Dr Cox, who has continued to assist me weekly upon the day for operations.

In this hasty report it is impossible to convey to the mind of a stranger an adequate idea of the interesting scenes of the past three months. To do this he need imagine an assembly averaging from seventy-five to a hundred of the unfortunate in every rank. He need see the man or child lately groping in darkness now rejoicing to behold the light; here the fond mother, her countenance overcast with gloom at the apprehension that a darling child must soon die, presently wanting terms to express her joy as she sees that child prattling around her, insensible to the danger from which it has been rescued; and again he should witness the gratitude of those whose protracted afflictions they had supposed would terminate only with life, in a few days restored to health; and as he beholds considerable numbers who never again can see the light, think of a still larger company, who but for the timely relief afforded would have become alike unfortunate. Were it 'all of life to live,' were there no hereafter, the condition of man being as it is, there would exist no higher privilege than to be a physician, rendering advice and assistance and dispensing medicines gratuitously. But the reflection perpetually recurs, it is *not* all of life to live. Beyond the limits of man's earthly being, the soul's existence is eternal, and as the duration of the latter exceeds that of the former, so is its welfare more important and desirable; and the perfection of earthly felicity would be to labor *directly*, to labor long and successfully for it, and especially among those whose immortal happiness has so long been neglected. But since this is in a measure impracticable, and by the Chinese as a nation unappreciated, it is just occasion of thankfulness to God that those means can now be employed, which, in themselves most desirable, are chiefly important as preparatory to their reception of his most valuable gift to man, the Gospel, which is destined ultimately to bring into the fold of the Redeemer an innumerable multitude from the inhabitants of this unique and populous empire.

ART. VI. *Religious intelligence: Sandwich and Hervey Islands; Batavia; Singapore; Malacca; Penang; Siam; Burmah; and Bombay.*

WITHIN a few days, letters have come into our hands from the several places specified above. Among the communications from the Sandwich Islands, was the second article in our present number, with various specimens of new works which have appeared in the Hawaiian

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language. For these favors we feel much obliged to those friends who have conferred them, and hope our obligations may yet be still greater. The "Vocabulary" shall soon be noticed.

In a letter from the Hervey Islands, dated Rarotgna, December 8th, 1834, by Messrs. Pitman and Buzacott, it appears that wars, pestilence, fire, and hurricanes, have been experienced in that place. The three following extracts are from the letter before us.

"Through the 'tender mercies of our God' we have been spared to labor in this part of his vineyard for rather more than seven years and a half, during which period we have experienced a diversity of changes. Two native teachers from the Society Islands preceded us, by whose labors idolatry had been abolished and their temples destroyed. The conduct of one of them, however, was so very inconsistent that we were compelled to deprive him of his office, which has not been restored. As we acquired the language, we found the people to be in a wretched state of ignorance, but willing, and *apparently desirous* of instruction. At Avarua a very large chapel was erected, three hundred feet long, where the people formerly worshiped. But just before our arrival they had removed to another part of the island, Gnatagnia. Here we erected a building for the worship of God, one hundred and fifty-four feet by fifty-six, which was well attended. We soon found the expediency of the people being divided and of residing within the boundaries of their respective leading chiefs. Three settlements were consequently formed, in each of which was erected a chapel and school-house. * * *

"But faith and patience were yet to be put to the test. A few months passed away when we were reminded of the instability of all things temporal, by the visitation of a most destructive hurricane, the sea at the same time over-stepping its usual boundaries. In accomplishing its appointed work no time was lost. All our chapels, schoolhouses and nearly every dwelling house in the island, in a few hours, were leveled to the ground; trees of many years growth were torn up by the roots; hundreds of our valuable bread-fruit and other trees destroyed; in fact, scarcely any food was left for our poor afflicted people. For several months afterwards they lived upon the roots of the *si* and plantain trees. As soon as practicable we reërected our chapels and dwelling houses, which was a work of great labor.

"In each of our settlements those who voluntarily attach themselves to us are divided into classes; and as the people forsook their evil practices, and agreed to the rules of our society, they were admitted. By this means we become more thoroughly acquainted with their private as well as public character. Our chiefs, though constant in their attendance on divine worship, and always ready to assist us in any proposed undertaking, did not, for the most part, unite with us; conscious, probably, that their private conduct did not correspond with the rules of our society. A very great change, however, has now taken place, and we scarcely know a chief on the islands but has voluntarily attached himself to the cause of truth. Our chapels are crowded every Lord's day; and two evenings in the week our

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congregations are very large. Our schools also are well attended, and the children take great pleasure in learning: we have about 2500 under a course of daily instruction. A very great spirit of inquiry at present prevails, and many profess to be seriously impressed with the word of God. Several have applied for baptism and admission to the Lord's table. Churches have been founded at each settlement; members in the whole about forty-eight; we have also several candidates."

Note. For want of room we are obliged to postpone the intelligence from Batavia, Singapore, Malacca, Penang, Burmah, and Bombay.

ART. VII. *Journal of Occurrences. Peking Gazette; Peking; Shanse; Hoonan; Tibet; imperial commissioners; Canton Court Circular.*

THE extracts which we have made from the Gazette and Court Circular, will indicate the state of public affairs both at Peking and Canton. The "autumnal assizes," mentioned in the Court Circular, are so called because, though adjudged now in the provinces, the criminals, or representations of their cases, are in *autumn* to come under the consideration of his majesty, who will then pronounce the irrevocable sentence. During the month, a malignant disease has been prevalent among the Chinese, in and about the provincial city; and deaths have been frequent and sudden. The fall of rain has been abundant; and in several instances, it has been accompanied with heavy gales, thunder, and lightning, sometimes terrific. The prospects for good crops of rice, silk, &c., are fair. Within a few days, arrivals (of foreign vessels) have been numerous. Among them are two of the U. S. navy: the sloop Peacock, C. K. Stribling, esquire, commander; and the schooner Enterprise; from Batavia, Siam, and Cochinchina. The Peacock, we understand, bears the broad pendant of commodore Kennedy.

The Peking Gazettes. The press of other matter has made us rather behindhand in our extracts from these documents, the principal source of general information respecting China which we possess. An account of the manner in which the Gazettes are compiled and published has been given on the sixth page of the Repository for the present month, accompanied by a translation of a whole number as a specimen,—a specimen, however, rather more favorable than is usually to be met with, the chief contents often consisting of long documents respecting arrears of duty, neglects of form at literary or military examinations, details of some trifling criminal case at Peking, or recommendations of officers for some not very important district magistracy. Through much uninteresting matter of this nature must we wade, in order to avoid missing objects of a more interesting character which we often find. Hence it must frequently happen that, for want of leisure sufficient to translate many documents, we are compelled to limit ourselves to a summary of their contents. Such a summary, however, at the least, we hope that we shall be able to give our readers regularly from month to month, being convinced that we shall thereby furnish them with more valuable information on many points than we can possibly do by any labored articles. Our present file reaches back to the beginning of November last, and extends to the end of February: but we have extracts respecting changes of appointments, degradations, and so forth, as well as of the more interesting documents, of a month's later date. We will arrange our summary with reference to the order of the different provinces, placing every thing of a more general nature under the head of Peking.

Peking. Several imperial edicts have lately appeared which are addressed to the whole empire. We published, last month, one on the subject of negligence

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in military appointments; and on a preceding page of our present number is a translation of another against the practices of the 'literary assistants,' or private secretaries, of high officers in the government. We observe, besides these, two in reference to literary chancellors. The first is prohibitory of their employing several literary friends from the same province or district, lest the intimate connections of these individuals should divert them from that impartiality and uprightness which ought to characterize the assistants of officers whose duty it is to decide on the literary merits of numerous candidates. The other edict in reference to literary officers, is prohibitory of their receiving any kind of fees or presents.

Another general edict is in reference to the negligence with which the reviews of the military in all the provinces are for the most part conducted; this is occasioned by the report given by Shin Keheën, the newly appointed lieut.-governor of Shanse, as to the state in which he finds the military in that province. In this instance, his majesty is the more indignant, inasmuch as high military officers had on several occasions been sent into that province to review the troops. After reprimanding these, his majesty concludes in the following terms: "Hereafter let all the governors and lieut.-governors act with real zeal for the proper discipline of the army and for the maintenance of correct principles in it; and let those high officers who are specially appointed by us to review the forces, lay aside all undue regard for others, and distinguish with a perfect regard to justice the several merits or demerits of those submitted to their inspection, even as if we were ourself present to review them. By thus acting, they will not fail of fulfilling the important duties intrusted to them."

Of a similar character with this is another general edict, occasioned by the careless manner in which Wanfoo, one of the first ministers, performed the duties of a mission on which he was sent to a Mongol tribe. The object of the mission was to investigate the conduct of the head of the tribe. It appears that in his report on this subject, Wanfoo absurdly represented the prince as having, on one occasion (we know nothing beyond what is here stated,) gone to a hunting party seated in a sedan; on which his majesty indignantly remarks: "What hunting is it possible for him to have there! and who ever heard of going to a hunting party in a chair! How could Wanfoo insert in a memorial statements so plainly falsified?" Excited by this and other faults in the memorial, his majesty turns his attention to the whole empire, and exclaims: "A thousand parts of the machinery daily demand our care, and if our thoughts wander from them in the least degree, excess or defect in one quarter or another is inevitable. Have all our servants, the recipients of multiplied favors, never heard that rule which a thousand ages have ratified, that

'Their merits, to their prince they owe.
'Their faults themselves must bear?'

Forgetful of this rule, they all screen one another; and to free themselves from the imputation of error they make their sole object. In what way can they apply to themselves 'the constant toil—the ill-report' which is spoken of? Hereafter, then, let them make it their anxious endeavor to rouse themselves from all sloth and indolence, and rid themselves of every bad habit.—Let this be made known as an edict addressed to all. Respect this."

Shanse. The late disturbances in Shanse formed one of the most prominent topics in the gazettes at the close of the last year, having by their nearness to Peking excited more particularly his majesty's attention. This insurrection commenced in April 1835, and was not entirely suppressed until after three months had elapsed. We have given all the information which the Peking gazette affords relative to its commencement in our number for June last year, and this is all we hear of it until some time after, in a gazette of the latter end of July, of which we have but lately obtained a copy. It contains a report from Oshunan, the lt.-governor, of the disturbance having been entirely suppressed. On this occasion, his majesty, pleased to hear of the entire dispersion of insurgents, approved of what Oshunan had done, and waived the inquiry into his conduct which the laws ordinarily render necessary. A nephew, yet under age, of the officer, who with all his household had been massacred by the insurgents, was declared heir to the title which had been granted to the deceased officer, and it was

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directed that on attaining his majority he should be presented for investiture. Various officers who had been active in the contest received promotion, and the people who had suffered, and those who had subscribed toward the expenses of the contest, were in various ways made the recipients of imperial favors.

But a member of the censorate had meantime been making inquiries, and discovered that the false doctrines which the instigator of the disturbances had disseminated had their origin as far back as 1822. This he immediately represented to the emperor, accompanying his representation with a request that the officers who had failed to discover this fact, from that period onwards, should be subjected to inquiry. His majesty now discovered that Oshunan had allowed half a year to elapse since the suppression of the disturbance, without having sent in any statement in regard to those officers who had neglected their duty, that on the contrary he had stated the case of some of these in the most favorable light, and that his recommendations of others, had been chiefly confined to the *civil* branch of the service. His majesty now found that since his appointment to the government of Shanse, Oshunan had shown himself inefficient; he was therefore degraded, and sent in a subordinate capacity into Mantchou Tartary. After this, a long list appeared of the officers who had since 1822 occupied the principal stations in the province, all of whom have been punished by degradation of rank in their various stations. Finally, another allegation having been brought against Oshunan, he was again condemned and degraded, and sent as assistant resident into Tibet, to reside at Chashi-lounbou.

Hoonan. We mentioned last month a vague report of disturbances in Hoonan; this report has been fully confirmed; the disturbances are not, however, among the mountaineers as then stated, but among the people of the plains, who assembled in the mountains until they were sufficiently prepared for an attack. We have before us a dispatch to the emperor, from Woo Yungkwang, the fooyuen or lieut.-governor of the province, when on the point of proceeding in person to the scene of action, the substance of which we subjoin. The first information which the lieutenant-governor received of the affair was a dispatch from the chief officers, civil and military, in the frontier department of Paouking foo, adjoining Kwangse on the one side, and Kweichow on the other. This was on the 27th of March. Their dispatch was to the effect that on the 12th of the same month they had apprehended an individual on whose person they discovered a *yellow* flag and papers of a traitorous nature; that this individual divulged the fact that a party of insurgents was assembled in a mountainous recess in the district of Sinning heen, and that they were planning an insurrection; that another person was also apprehended, having about him traitorous documents, and that he confessed that the head of the insurrection, named Lan Chingtsun, had fixed the following day (March 22d) for an attack on the city of Wookang; and that in consequence of these circumstances, the chief magistrate of Paouking foo had collected the military, and was proceeding at their head to the relief of that city. The lieut.-governor was still engaged in attention to these dispatches, when a further dispatch of the 23d March reached him, representing that the insurgents had made an attack on 'Wookang, and requesting immediate reinforcement. 'During the perusal of this dispatch," says the zealous lieut.-governor, "my hair became erect from the force of my indignation and rage, that the rebel Lan Chingtsun should have the extreme audacity to break forth into open insurrection in the broad light of day, and should with an assembled multitude have attacked a walled city. A crime so great, an offense so flagrant, demands the speediest and most severe punishment."

The lieut.-governor, being under sentence of degradation, proceeds to point out the impossibility of waiting the arrival of his successor, and to represent what it was his immediate intention to do. Expecting that the governor was already on the way from Hoopih, the northern portion of the government, as he had previously notified his intention to visit the south at that period, it was his intention to expedite that officer's movements, and also to write to the newly appointed fooyuen and poochingsze, urging both of them to hasten to their new appointments. He was at the same time sending to Wookang, an immediate reinforcement of 800 men, whom he would soon follow; and the chief civil and military officers of Paouking, having left that city for Wookang, he would send 300

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other troops for the defense of the former station. Before concluding his dispatch, he received further information, that the insurgents, who were from two to three thousand strong, had been repulsed in their attack on Wookang; and that besides twenty slain in the onset, they had lost many in their retreat, in consequence of being driven across a river. This satisfactorily proved to the lieut.-governor that they were yet but a hasty assemblage, as it were a flight of crows, and that by accompanying his military manœuvres with a proclamation promising forgiveness to those who would at once submit, he should be able to suppress the insurrection immediately. If the latest rumors be correct, he has been disappointed in this expectation.

Tibet. Both the resident and assistant resident in this colony have been lately changed. Wanwei, the late resident, has been recalled to Peking, and Kingluh sent to Lassa in his place, and Oshunan has been appointed assistant resident, stationed at Chashi-lounbou.

The imperial commissioners who have lately arrived from Peking are, Anming, a president of the Board of Rites, and Chaou Shingkwei, a vice-president of the Board of Punishments. They are attended by four subordinate officers, one from the former, and three from the latter, Board. The immediate object of their commission is a case of mutual accusation and of appeal to Peking on the part of two officers, now degraded; one a chief magistrate in this province, and the other employed in one of the Boards in Peking. The appeal by the mother of the latter involves the commissioners who were here in 1834, (see vol. iii, pp. 192, 285, 344,) of whom one only, Saeshangah, now survives. We defer the particulars of the affair until the investigations are at an end.

The Canton Court Circular contains the following items of intelligence, since the 27th ultimo; a translation of the Circular for that day will be found on page third of this number.

April 28th, 13th of the 3d moon. Their excellencies the governor and fooyuen issued and received official papers; paid and received visits of ceremony. N. B. These visits, forming as they do a part of the routine of every day, with little variation, need not, ordinarily, be noticed.—Fung Yaoutsoo reported that he had received orders to distribute clothing to the children at the foundling hospital.

April 29th. Le, commissioner of salt, recently promoted to the office of nganchäsze in the province of Shense, reported to the governor that he should deliver over the seals of his office on the morrow.—In consequence of this change, Ching, the director of the commissariat, will retire from the duties of that office, to discharge temporarily those of the salt department; and he will be succeeded for the time being by Hung, who is waiting for a directorship. Six criminals were brought to the city for the autumnal assizes.

April 30th. Their excellencies went early in the morning to the temple of the god of war, and offered incense; and then repaired to the "hall of ten thousand years" (consecrated to the worship of the emperor), and there attended to the reading of the Sacred Edict. Seven criminals were brought in for the assizes.

May 1st. The governor paid Le a parting visit, as that officer leaves the city to day, to proceed to Shense, of which province he has been appointed a nganchäsze or commissioner.

May 2d. The governor went out of the north gate of the city to review troops in archery; and on returning, went and congratulated Ching, acting commissioner of Salt,—it being his birth-day. Five criminals arrived.

May 3d. Choo, the acting chefoo, reported that he should go on the morrow, under a salute of gongs and guns, to the collegiate hall, and attend the fourth examination of the undergraduates. Wang Chinkaou, major of the left battalion on the station of Heängshan, reported that he had captured a smuggler with fifty-two pieces of camlets, and had brought the same to Canton.

May 4th. The officers who had been sent to accompany Le, the late commissioner of salt, beyond the boundaries of Kwangchow foo, on his way to Shense, reported their return. Five criminals arrived.

May 5th, 20th of the 3d moon. Wang, the nganchäsze of the province, came in person to request the governor to attend the assizes; and (according to custom) sent a second and third deputation to repeat the request. At 8 A. M., the doors of the fooyuen's great hall were thrown open; the governor and all

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the other high officers took their seats; one hundred and fifty-five criminals for the autumnal assizes were brought in, judged, and led out; the fooyuen directed the usual presents of cash, fans, and cakes, to be given to the criminals, and then ordered them to be remanded to prison. The hong merchants reported that they were going to meet the new hoppo.

May 6th. Prisoners were sent back from the city to the country. Officers were sent to meet the commissioners from Peking. Chingtsih reported the capture of two smugglers loaded with salt.

May 9th. Ho Pangyen reported that he had been directed by the poochingsze and nganchäsze to conduct the prisoner Ma Tihtsin to Peking.

May 11th. The governor went early in the morning and offered incense in *Yingyuen kung*, one of the principal temples of the city; and then attended the review of the regiment on this station. The chefoo reported that to-morrow he would attend the fifth examination at the collegiate hall.

The 12th. His excellency, the governor, went to the great landing-place and received the new hoppo, Wän, and inquired of him after the repose of his sacred majesty, the emperor. Two Tartar prisoners, formerly employed as officers, were put into the custody of the district magistrate.

May 15th, 1st day of the 4th moon. Their excellencies the governor and fooyuen, went to the temple of the god of literature, and offered incense; they afterwards repaired to the great landing-place, took leave of Päng, the late hoppo; and sent by him their wishes for the repose of his sacred majesty. Choo, the chefoo, reported that to-morrow he would attend the sixth examination of the under-graduates, at the chancellor's hall.

The 17th. Their excellencies, the governor and fooyuen, went out of the city, beyond the great western gate and offered sacrifices to the gods of the hills and the rivers; they then repaired to the great landing-place, received the two imperial commissioners, and inquired after the repose of his sacred majesty. The sub-magistrate of Haefung brought to the city a female criminal, Ching Lin she, and delivered her over to the custody of the nganchäsze. The magistrate of Nanhae reported that at 2 o'clock this morning, a fire broke out in the western suburbs of the city, in a money-changer's shop, which was consumed, and two other buildings were torn away, to extinguish the fire.

The 18th. The two senior hong merchants, *pin kow te e pin*, 'prostrated themselves (before the governor) and presented a petition of the barbarians.'

The 19th. The governor arrived at the office of the fooyuen, and the doors of his great hall were thrown open under a salute of guns. These officers and the other chief functionaries of the province arranged themselves for the trial; the two robbers, Chaou Heungwän and Chin Cheche, were brought in, judged, and led out; the fooyuen requested the death-warrant; and sent a deputation to conduct the criminals to the market-place, without the southern gate, and there to execute them. It was done accordingly, and the death-warrant returned to its place.

The 20th. The magistrate of Nanhae reported that yesterday at 3 o'clock P.M., a fire broke out in the western suburbs; one house was destroyed, and one torn down.

The 22d. Loo Kekwang (Mowqua junior) reported his return from the country. Tsuy Kwöche, one of the assistant magistrates in the district of Pwanyu, reported that a fire broke out at 2 o'clock this morning in the suburbs on the southeast of the city; twenty-three buildings were burnt, and six were torn down. Fourteen murderers were brought to the city from the district of Tungkwan. An incendiary was taken and handed over to the proper authorities for trial.

The 24th. Keïing Souene, sub-magistrate of Shuntih, brought eleven criminals to the city. Fung Yungfuh reported the seizure of a thief. An execution took place during the day with the usual formalities.

The 25th. Wang Yuking reported that he had been directed to go with the magistrate of Nanhae, and distribute the governmental gratuity among the blind people at *taefuh sze*, one of the temples of the city.

The 26th. The chefoo sent a messenger to report that to-day he will attend the examination of the undergraduates from all the (fourteen) districts of Kwangchow foo

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THE

CHINESE REPOSITORY.

VOL. V.—JUNE, 1836.—NO. 2.

ART. I. *A description of A'sám: extent and boundaries of its three principal divisions; with notices of the states and tribes bordering on the north and south.*

IN presenting a description of A'sám, we feel a little embarrassment at seeming to inform our readers on a subject with which we are aware some of them must be much better acquainted than ourselves. But the growing importance of the country, as connecting the dominions of Great Britain, Burmah, and China, and the recently discovered fact that the tea shrub is growing indigenous in it, will excuse our attempt to extend the interest we feel in this bordering state. Much of our knowledge respecting it is derived from a series of excellent articles in the Friend of India, and the Calcutta Christian Observer; to which valuable periodicals we confidently look for further authentic information, both respecting this and other parts of southeastern Asia. In the present article we shall confine ourselves chiefly to a description of the country and its adjoining tribes, leaving an account of its government, productions, and prospects to a future number. Respecting its history, it will be sufficient for the pres nt to observe that it was annexed to the British territories in 1825, as a consequence of the Burman war. Since then successively the kingdoms or districts of Jynteah, and Káchár, have been added; and Manipúr is much under British influence. Thus the British government have under their immediate dominion or influence, an extent of territory on the eastern border of Bengal, more than three hunderd miles in length and two hundred in breadth. So far as we understand the political relations of the government, lieutenant Charlton is the resident at Sadiya; major White, as political agent, usually resides in Upper A'sám; but the authority of captain Jenkins, the governor general's commissioner, is paramount throughout the whole country. They are all apparently pursuing a liberal and enlightened course of policy towards the natives under their control.

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A'sám is separated from Tibet on the north by wild hill tribes and by the lofty Himalaya mountains; on the east a narrow strip only of the Burman terriory divides it from the Chinese province of Yunnan; on the south, it borders on the Burman empire; and westward is Bengal. From the point where the united waters of the Ganges and Bramhapútra pour into the bay of Bengal, if we ascend the latter river in a direction varying from northwest to northeast, till we reach the latitude of 26° 10′ N., and the longitude of 90° 30′ E., we find the town of Goalpara. This town situated on the left bank of the river is reckoned the western extremity of A'sám. From Goalpara it stretches with the river in a northeast direction, occupying the whole valley of the Bramhapútra to Sadiya, in latitude 27° 50′ and long. 95° 45′. This valley is closed in on the north by various ridges connected with the Himalaya mountains, and the Gáro, Khásiya, and Jynteah ridges on the south. These limits include a territory full three hundred miles in length, and though its breadth is not quite uniform or entirely defined, it may be set down at a rough average of seventy miles. Within these bounds, thus generally stated, lies that country of great fertility, and as it would seem, of almost unparalleled advantages in situation, which we now briefly describe.

The whole territory is divided into three portions, Lower A'sám Upper A'sám, and the country of Sadiya. Lower A'sám extends on both banks of the Bramhaputra from Goalpara northeastward to the junction of the Dhunsirí with the great river, above the town of Bishwanáth. In a straight line this is a distance of about one hundred and seventy-five miles; and the whole extent is strictly under British rule. Through its whole length, Lower A'sám is divided nearly in the centre by the Bramhapútra. The chief tributaries received in its passage through this division are the Manas or Bonash which comes down from the north, and joins it near Goalpara; and the Kullung, if it be not more properly a part of the river itself, which leaving the Bramhapútra near Bishwanáth and rejoining it near Gowaháti, forms no inconsiderable island. On the north bank of the river, the principal divisions noticeable on the map are, Kámrup, and Durung. Gowahati, the usual residence of the commissioner, stands on the left bank, seventy miles in a straight line east from Goalpara. This latter town is described as fast rising in importance, and as a mart for exchanging the produce of the whole surrounding country. Gowaháti, the capital, is well laid out, and has become a populous town.

Upper A'sám extends in the line of the river, on its south bank, from Bishwanáth to the junction of the Dikho with the Bramhapútra; and on the north bank somewhat higher. In a direct line the length may be eighty or ninety miles. For the chief part of its course through this portion, the Bramhapútra is divided into two main branches or channels, the northern of which is called the Búri Lohit, and the southern which has the largest volume of water, the Dihing. These branches inclose the large island of Majulí, about sixty miles in length, and from ten to fifteen in breadth. This fine island, which runs almost the whole length of Upper A'sám, was once well inhabited

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and cultivated, but is now mostly a wilderness. About twenty miles below the upper extremity of this island, the Dikho falls into the southern branch of the great river, after running a short course from the hills on the southeast. Its banks are marked with the sites of several old forts. A few miles above, the Disung after a longer course from the east joins the Bramhapútra. The tract lying between these two branches, though bearing numerous traces of former inhabitants, is now entirely overrun with grass and forest jungle. The next branch is the considerable river Búrí Dihing; rising among the mountains southeast of Sadiya, it flows westward, throwing off a branch to the north which joins the Bramhapútra opposite Sadiya, while the rest of its waters pass on and intercept the great river seventy or eighty miles below, in latitude 27° 15′ and about twenty miles above the Dikho. Thus its two branches, it will be seen, include an extensive plain, adjoining the country of Sadiya, and bounded on the west by the Bramhapútra. This plain is almost entirely covered with grass and forest jungle, but is sparsely inhabited by the people called Mútaks, or Maomaríyas or Moáris, of whom we may speak hereafter. Their principal town and the residence of their chief is Runga Gora, on the small branch Dibúrú, along which is the chief part of the population. Thus far upon the southern bank of the river.

Proceeding in the same manner on the north side, beginning at the western extremity of Upper A'sám, we find first the district of Sísí, now in a state of great desolation from the ravages of wars before it came under British rule. The next are the Meris, a rude tribe totally differing from the A'sámese, and thinly inhabiting the northern bank below the Dihong. The largest of their villages is Motgong, where the chief or *gaum* resides; he has renewed allegiance to A'sám and sought protection for himself and for some of the Abors who possess the hills on the north of them. The river Dihong is an object of interest, because of the large volume of water it conveys, and the uncertainty that still hangs over its origin. Coming down from the north from the mountainous district where the British and Tibetan territories are conterminous, it falls into the Bramhapútra about the latitude of 27° 45° and the longitude of 95° 25. Insuperable difficulties in the channel and on the banks have hitherto prevented its survey to any extent by Europeans. According to measurement by captain Bedford in 1825, the Dihong discharges 53,269 cubic feet per second; the Bramhapútra near Sadiya, 19,058; and the Dibong, 13,000. Below the junction of these three rivers, the estimate was 120,176 feet per second. Since then the volume of water in the Dihong is nearly treble of that in the Bramhapútra at Sadiya, it cannot be supposed to have a short course; and it may be believed with captain W , that it receives the greater part of its waters from the Yárú tsanpú of Tibet, though it also brings the waters of the true Bramhakúnd. The Díbong from the mountains in the northeast falls into the Dihong near its mouth; the low triangular tract between these rivers is a perfect wilderness without inhabitants, but the highlands to the north of it are thinly occupied by tribes of Abors.

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The country of Sadiya proper, which forms the third portion in the general division given above is a vast plain, having the Dihong for its western boundary, the Bramhapútra for its southern, and on the north and east is closed in by the same mountain ranges which terminate the valley of the Bramhapútra. "The town of Sadiya itself stands on a small stream called the Kúndíl nulla, about six miles from its junction with the great river. About twenty miles eastward of Sadiya, on the Bramhapútra, stands Sonapúr, formerly a strong frontier post of the A'sámese goverment; beyond which the river is navigable only for the canoes of the country. The Sadiya district has a rich alluvial soil, low and well watered, exceedingly well adapted to the growth of rice and other crops, of which it produces two harvests annually." But only a small part of it is under cultivation at present, though it is expected that the continuance of peace, and of the present enlightened policy which the British authorities are here pursuing, will soon work a favorable change. The district of Sadiya was formerly subject to A'sám and peopled from thence, but its present inhabitants are chiefly refugee Khamptís and Múlaks, who were driven from their own abodes to the southeast, by the Singphos, about fifteen years ago; but during the civil wars, these refugees passed over and took possession of Sadiya, and when the Burmans invaded the country took part with them. They are subject to a Khamptí chief, who assumes the old A'sámese title of the Sadiya Kháva Gohain. He has fully submitted to the British authority.

Our survey will be completed by noticing the plains on the south bank of the Bramhpútra, opposite the district of Sadiya. These plains are terminated by mountainous ranges on the south and east; are intersected by two rivers, the Noa Dihing, and the Theinga páni; and chief of the population is found on the banks of the latter river. A'sámese subjects once possessed these plains; then the Singphos and Kákús, who were frequently ravaging A'sám with fire and sword, not only plundering property, but carrying off the people for servitude. Many of these wretched captives were restored to freedom when the British troops expelled the Burmans from the country.

In order to present a connected view of the georaphical position and advantages of this country, we omit for the present other interesting topics, and proceed to notice the adjoining states and territories. The long and narrow kingdom of Nipál, which skirts the south side of the Himalaya mountains for several hundred miles, does not reach to A'sám, but appears to be bounded on the east by the independent kingdom of Bhutan This latter country running the same direction and in shape resembling Nipál, by an undefined boundary, is conterminous with the northwest part of Lower A'sám. Next on the east in the same line is the territory of the Deb rája, the relations of which with Britain we are not well informed of. Occupying the mountainous ridges immediately to the north and west of Sadiya are various tribes of wild Abors. This name is given to a number of tribes of the same origin, language, and customs; it signifies independent, and is well applied to these unsubdued and almost unknown mountaineers.

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Many particulars relative to them we shall mention in another place. Further still towards the northeast, among the higher ranges of the mountains, are the Bor Abors, or Great Abors, who are both more powerful and more civilized than the other tribes of the same name. The Mishmís are intermingled among these, but appear to be of an inferior race and in a subordinate condition. It is an important fact that the Sadiya Kháva Gohain possesses over them all sufficient influence to be able to give a safe passport to pilgrims journeying by the way af Sadiya to the Láma country. The journey from Sadiya to Rohemah is said to occupy twenty days, eight of which the traveler is in the country of the Mishmís and Abors, and on the sixteenth he reaches Bahlow, the frontier post of the Láma country. "Rohemah, the first important town in that country, is reported to be a very fine city, with brick houses three stories high, having judges, collectors, and the apparatus of a civilized government."

Returning now to the south of A'sám, and beginning in the same manner as before, from the west, we shall mention in order the chief dependent or contiguous states. These are the Gáros, Khásiyas, Káchárese, and the kingdom of Manipúr. Southward of Upper A'sám, and of Sadiya, are the Nága hills, occupied with various Nága tribes, which seem to acknowledge more or less allegiance to the British or Burman governments, though, if we are rightly informed, chiefly attached to the latter. These several states lie along in a single tract of country, which includes the whole space between A'sám on the north and Silhet and Burmah on the south. The river Súrma rises in Manipúr about the latitude of 25° north, and the longitude of 94° east, and running a general westerly course through three degrees, after passing Silhet turns to the southwest, and empties into the Bramhapútra in lat. 24°. Between this river and the almost parallel valley of A'sám on the north is the tract in question, of a breadth from seventy-five to one hundred and twenty miles, and in length extending through three or four degrees of longitude. The Gáros occupy the north western part of this interjacent tract, that part formed by the great bend of the Bramhapútra to the south, after passing through A'sám. They are now confined to the hilly island district, and either are or once were famous for their ferocious conduct and manners. We suppose their reputation in this respect is already much improved.

Next to the Gáros eastward and southward, are the mountains of Cherra and the various Khásiya tribes. According to the Friend of India, from which we have derived most of the preceding facts, the tribes that inhabit these mountains, of which the Khásiyas are the chief, are a free, bold, robust race, fairer than their Bengálí neighbors, and greatly their superiors in personal strength. They live in communities which we term villages, but which have no resemblance to a village in Britain. Each has a chief over it, who has counselors to assist him in the administration. Of these Khásiya communities there are a considerable number scattered among the mountains, and the population cannot fall short of a hundred thousand inhabitants in all. Though once decreasing, while under the oppressions of the Burmans,

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they must now increase in the quiet secured by the British rule over them. The most noted mountain is that called Cherra, or Cherra púmjí, which is, however, only five thousand feet high, while the highest rise seven thousand feet. This has been well known as a sanatarium, and grateful retreat for invalids from the burning heat of Bengal; but we cannot be supposed to enter into this disputed subject with all the zeal that characterizes our Indian friends. Jynteah, which appears to be either a part of Khásiya, or another name for it, has very recently come wholly under British control.

The little kingdom of Káchár, or Hirumbha, lies next westward of Khásiya, with A'sám on the north, Silhet on the south, and Manipúr on the east. Extending from 24° to 27° north latitude, and from 92° to 94° east longitude, it is just within the temperate zone, and produces every thing necessary for the comfort of life. Within the last three or four years, this country has been taken wholly under British government. Its aged rája, whom the British had reinstated in his dominions by driving out the Burmans, was murdered, and as it was supposed by the instigation of the rája of Manipúr. On this event, and to prevent the latter reaping the reward of his wickedness, Káchár was immediately placed under the British jurisdiction. An account of Hirumbha, published some years ago, estimated the families it contained to be 80,000, which would probably give a population of near half a million.

We have now gone over the territories which are wholly and professedly under British rule, and last we come to the important state or kingdom of Manipúr, which is little less than under the British protection. Many most interesting particulars relative to the government, language, and religion of the Manipúrís are detailed by the English officers, major Grant, and captain Gordon, in the Calcutta Christian Observer; some of which we may present our readers hereafter. According to the former gentleman, the whole length of the Manipúr valley is about sixty miles, lying between 24° and 25° of north latitude, at an elevation of about three thousand feet above the sea. The climate is considered as highly salubrious; and the natives of Manipúr more healthy and robust than he had seen in any other part of India. Superior rice is raised in the valley; cotton and camphor on the hills, the former to a considerable extent. A great variety of fruits grow in Manipúr, but few of them, with the cultivation which the Manipúrís will bestow on them, come to any degree of perfection Hinduism became the established faith only a little more than half a century since, at the command of the rája; and it seems to have but a slight hold on the minds of the people. "The Manipúrís are eminently distinguished above the natives of western India, by a liveliness of disposition, a quickness of perception, an aptitude in receiving knowledge, and a spirit of inquiring curiosity, which in the European character are hailed as proofs of a fertile soil, requiring only the hand of careful and judicious culture." It is an important fact, that the present infant rája is beginning a course of English education, designed to be completed in the best manner that India allows.

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Captain Gordon, the present resident at Manipúr, well aware of the importance of this step, is encouraging others of the better class of Manipúris to engage in the same study; and appears well disposed to advise and aid in every proper means of elevating the people. No missionary, so far as we know, has yet entered that field.

In the language of the Friend of India, after reviewing the whole, we conclude; 'thus a portion of territory full three hundred miles in length and nearly as much in breadth, has fallen under the care and protection of the British government without any preconcerted plan of conquest, and almost without the knowledge of the inhabitants of our Indian metropolis. On the south, nothing separates us from Burmah but the little state of Manipúr, recovered and preserved by British power; on the east, thirty leagues of Burman territory may intervene between us and the Chinese province of Yunnan; but if we go northward through territory wholly our own we come directly to Tibet, which is completely under the Chinese government.'

ART. II. *Siamese History: distinction of sacred and common eras; with historical notices from* A. D. 1351 *to* 1451, *the eighth century of the Siamese era.* From a Correspondent.

OCCASIONAL statements drawn from personal inquiry and journals of personal observations during a limited residence in Siam, have frequently been published. Hitherto the accounts which the Siamese have recorded of themselves have been inaccessible to foreigners. The jealous eye with which they have always looked upon foreigners, has induced them studiously to conceal their national history; and it was not until after numerous protracted and unsuccessful efforts that I was fortunate enough to get possession of the first ten volumes of it. It is written on the black books in common use in the country, folded backwards and forwards somewhat like a fan. The whole history is said to be comprised in about twenty-five volumes.

The Siamese have a sacred and a common era. The former commences with the death, or, as they say, the annihilation of Godama, and dates at the present time (1836) 2378 years. This is used in their religious writings and sacred edicts. The latter, dates from Phyá Krék, a man of distinction at Kutabong, (now called Batabóng,) a province in Kamboja, respecting whose exploits the Kambojans relate many marvelous stories. Of this era, the present year is the 1197th. This is used in their history, and in the transaction of all ordinary business. Wherever, therefore, the Siamese common era occurs, we have only to add 639, and it gives us the Christian era. This, however, is not perfectly accurate, inasmuch as the Siam-

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ese year commences the last of March, or in the month of April, instead of January. It is my purpose in a succession of papers to present you the substance of the history above mentioned, without at all restricting myself to a rigid translation.

When these historical facts are placed before you, I propose to add some such speculations as I may be able, regarding the literature and religion of the country. It will be necessary as I proceed to add occasional notes for the elucidation of some facts which will be stated. It will be perceived that the history gives no account of the origin of the Siamese; but commences in the year 712 of their era, A. D. 1351. Their pride forbids that they should dwell much on that subject. It may be necessary therefore to remark, what is quite evident from various authentic sources, that the Siamese did not exist as an independent people long before that period. Kamboja was a large and powerful kingdom, and included south Laos (now called Wiang Chan,) and Siam as tributaries. The total dissimilarity of the Siamese common language from that of Kamboja militates against the idea of the Siamese having sprung from a Kambojan source. On the other hand, the agreement of the Siamese and Laos, or Wiang Chan, languages, in all their most important terms, forms a strong presumptive evidence in favor of their having originated from the Laos. There is abundant evidence from the Siamese writings that the Laos were formerly called Thai Yai, or the Great Siamese, which would be a very natural appellation if they were their progenitors. This name has now gone into desuetude, since the Siamese have become so great as to be unwilling to speak of others as great compared with them. Perhaps this subject may be alluded to again hereafter.

As various names must necessarily occur in these papers, to which the public are not accustomed, it may be here remarked that I adopt the following system of sounds to express them. The consonants are generally as in English.

a as in America.	o as in note.
á as in father.	ó as in long.
e as in they.	u as in ruminate.
é as ay in mayor.	ú same lengthened.
i as in pin.	au like the English *ow* in how.
í as in marine.	

The first century, from 712 to 812 of the Siamese era, is more barren of interesting incidents than those which succeed it.

Siamese era, 712. On Friday, the 6th day of the waxing moon, 5th month, at 3 o'clock and 50 minutes, the magnificent and sacred city *Sia Yutiyá** was founded. This had previously been declared propitious by Brahmans. There palaces were erected on the occasion, and his lordship *Utáng* was crowned as king, to whom the Burmans

* This is the city commonly called Yuthia, Yoodia, and by the Burmans, Yudara or Yudaya. It was the capital of the country till destroyed by the Burmans about half a century since.

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gave the name, "mighty, supreme king Rámá the Búdha, who governs the magnificent country Sia Yutiyá, which abounds in all the commodities of earth." At that time, the king sent his son Rámmesawan, to govern the province of Lopburi. And then, also, the governors of the following countries were considered as tributaries, viz., Malacca, Java, Tenasserim, Sidammarát,* Tavoy, Martaban, Maulmein, Songklá (Singora), Chantapurí, Pitsanulók, Sukkhoty, Sawannalók, Pichit, Kampéngpet, and Sawanpurí. This year, the king sent an army of 5,000 men to attack Kamboja. They were defeated; but being reinforced, were victorious and brought back to Siam a great many Kambojan prisoners.†

Year 715. On Thursday, the 1st of the waxing moon, 4th month, at two o'clock and forty minutes, the king laid the foundation of a temple or wat,‡ called the wat of the heavenly Budha of Siam. A mare had a colt with one head, two bodies, and eight legs. A hen hatched a chicken with one body and two heads!

Year 725. The king's two sons died of the small-pox; and he had a wat erected over their remains, called the "Crystal Forest."

Year 731. King Rámá died,§ after a reign of twenty years, and his son Rámmesawan returned from his provincial government and succeeded his father.

Year 732. The prince Rájátirát came down from Supanpuri; Rámmesawan resigned the sovereignty to him, and returned to govern Loppuri.

Year 733. Rájátirát marched and subdued all the northern provinces.

Year 734. This year is signalized by the subjugation of Panklá and Séngsiau.

Year 735. The king made an attack upon Chakangrau.¶ The governors, Chaikiu and Komhéng came forth to the contest; the former was slain, and the latter with his forces returned home. The king's army also returned to Sia Yutiyá.

Year 736. The king, out of reverence to the duties of religion, founded the wat called Mahadhatu, nineteen fathoms,** with a spire three fathoms high.

* I am unable to tell what or where this country is. The situation of Malacca, Java, Tenasserim, Tavoy, Songklá, and Chantapurí, are well known; the others lie N. and N. W. of Bangkok. Most of the names have specific meanings, given originally, without doubt, from some production or quality in which each place abounds. Thus Chantapurí signifies "the country of nutmegs;" Sawannalók "the heavenly world;" Kampengpet, "the wall of precious stones," and Sawanpuri, "the heavenly country."

† These were mostly made slaves, of course.

‡ A wat signifies a temple, of rather collection of temples and priests' houses, bell-houses, tanks, gardens, &c., and rather resembles a monastery than a temple; I shall therefore retain it in these papers.

§ The Siamese word here rendered, "died," means "turned aside to heaven." They consider it as a great want of loyalty to suppose, much more to say, that the king can die. Priests are said to "return;" common people "die."

¶ The situation of the three places, Pangklá, Séngsiau, and Chákangrau is at present unknown.

** A Siamese fathom is 4 cubits of 19½ English inches each.

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Year 737. The king captured Pitsanulok and its governor Sámkéu, together with a multitude as prisoners of war.

Year 738. The king went and took Chákangrau and the governor Kamhéng; pursued prince Pákong and his army, took him and his officers and returned.

Year 742. He marched to Chiangmai,* but being unable to enter and plunder the city Lámpáng, the king sent a message requiring the govenor to come and pay his respects, and returned.

Year 744. Rájátirát deceased after a reign of thirteen years, and his son Utónglan, then a little child, ascended the throne and reigned seven days, when Rámmesawan came down from Lopburi, entered the palace, seized Utónglan, and had him killed at the wat Kokphya.

Year 746. Rámmesawan equipped his army, marched to Chiangmai, built a royal fortress near the moat of the city, at the distance of 140 *sen*,† and caused his officers to build forts round about him, and get every thing in readiness for plundering the city. The front ranks fired their cannon and broke down the city walls five fathoms in length. The king of Chiangmai then ascended the ramparts, holding a large fan, and caused a soldier to fasten a letter to an arrow and shoot it down into the Siamese camp. The purport of the letter was this; 'We beg you to refrain about seven days, and we will bring forth presents to confirm our mutual friendship.'

The Siamese king asked his nobles, what it was best to do? They replied, it was probable that the Laos king was adopting a stratagem to gain time; they therefore begged him vigorously to prosecute his design of plundering the city. The king replied, that such a procedure, under existing circumstances, would not comport with royal dignity, but that if the Laos king did not regard his engagement, there was no possibility of his escaping the power of the Siamese army. The Laos in the mean time exerted themselves to rebuild their shattered wall, and when the seven days were past; did not appear with their presents. The Siamese officers began to complain; rice was ten *slungs* for a cocoanut shell full, and they had no means to buy it.‡ They therefore implored the king to proceed vigorously and plunder the city. The king accordingly in his compassion gave orders to proceed and plunder in earnest, and on Monday, the 4th of the waxing moon, 4th month, at 8 o'clock and 20 minutes P. M., just as the moon was setting, the persons designated, fired their cannon, took scaling ladders and ascended the walls; the Laos king could not resist them, but fled with his family, and at 5 o'clock in the morning, the Siamese soldiery entered the city, and apprehended Nakséng, the son of the king, whom they presented as a trophy of victory to his Siamese majesty. He told Nakséng, that had his father

* This is the country generally known as north Laos. The inhabitants differ from those of Wiang Chan, or South Laos, in their language, several customs, and a district government.

† A sen is 20 fathoms or 120 feet.

‡ A slung is 15 cents, or ¼ of a baht or tical, which is generally valued at 60 cents of a Spanish dollar.

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regarded his pledge, it had been his intention to confirm him in his government. He then made Naksáng take the oath of allegiance to him, and leaving as many of the people as he thought proper, took the rest as captives and made Naksáng escort him down as far as Sawanburi. From thence he was sent back to govern Chiangmai. The king of Siam proceeded to Pitsanulok, where he spent seven days at a religious festival, making offerings to Budha. The Laos captives were distributed, some to Patalung, some to Songklá, some to Dhammarát, some to Chantaburi.* As the king was returning on his elephant, about 4 o'clock one morning, he cast his eyes to the east, and preceived a relic of Budha, calling on him to change his residence. He turned aside and set up a temporary monument over the place where the relic had appeared, and afterwards founded there a wat, Maha Dhatu, or the "Might Relic," subsequently to which, he made a festival of joy throughout his dominions.

Just then, the king of Kamboja marched into Chonhùri and Chantaburi and carried captive men and women to the number of more than 6,000. His Siamese majesty, on being informed of it, sent his general to attack the Kambojans, who were defeated in the first rencountre. The Siamese spent three days in building stockades, and then renewed the contest, and drove the Kambojans into their own quarters: meanwhile the Kambojan prince saved himself by flight, but his son was taken prisoner, and the Siamese general Chainerong was left with 5,000 men to keep the country in subjection. The king of Siam returned home. After a while, the Cochinchinese came to attack Kamboja; while they were few, the Kambojans could resist them, but when they came in large bands, raising great tumults, Chainerong sent letters to Siam, whose king ordered him to sweep up† all the inhabitants and bring them to Siam. On their arrival, he made a great festival throughout the country, and rewarded his principal military officers.

Year 749. The wat Phukhautóng (or the golden mountain) was founded. As the king was riding his elephant, prince Mola, who had been long dead, made his appearance in the middle of the road before him, for a short time, and then disappeared. Rámmesawan deceased after a reign of six years, and his son succeeded and reigned fourteen years.

Year 763. King Rám was angry with one of his nobles and ordered him to be apprehended. He fled and gained an asylum at Patakkhuchám, from whence he sent an invitation requesting an interview with Indra rájá, the governor of Supanburi. Assisted by him, the nobleman entered and plundered Siam, and then invited Indra rájá to assume the government, and sent the ex-king to govern Patákhúchám. Indra rájá gave the nobleman a royal wife, a golden betel

* It will be perceived that the termination of these words is sometimes written with *p*, and sometimes with *b*. It is the same in its origin and use, as pore, pur, poor, and pure, in Indian words: as Chitpore, &c., but the Siamese use *b*.

† Such is literally the Siamese expression, and a very apt one it is for their manner of devastating a country, as was proved recently in the case of Wiang Chan and Patáni.

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case, two gilded salvers, a gold goglet, a royal sword, and some other presents.

Year 765. News of the death of the governor of Pitsanulok arrived, and that all the northern provinces were in a state of anarchy. The king immediately marched to Prabáng to settle affairs. The governor treated him so respectfully that he soon returned and sent his eldest son to govern Supanburi, and his second to govern Preksi, and his third to govern Chainát.

Year 780. Indra rájá died after a reign of fourteen years. His two eldest sons returned to Sia Yutiyá and fought for the throne; they encountered with spears, cut each other's throats, and both died together. The nobles then repaired to the third son and told him all the particulars. He assumed the government under the title Rájátirát. He had the bodies of his two brothers burned at the wat of the Mighty Relic, where he erected to their memory two sacred spires, and changed the name to 'Royal Fortune.'

Year 783. Rájátirát came down from Chainát and took possession of the royal city Sia Yutiyá, where he appointed his son Pranakhón Indra king. Rájátirát brought with him images of cows and various other animals and deposited some in the wat Mighty Relic, and some in the wat Sanpet.

Year 786. Wat Mayeng was founded by Rájátirát. His son Rámmesawan went to Pitsanulok. At that time, the tears fell from the eyes of the image of Budha and appeared to be blood.

Year 788. The royal residence was destroyed by fire. Year 789. the three cornered throne was burnt. Year 890, Rájátirát sent an expedition against Chiangmai. He was unable to enter and plunder it, and being taken sick, returned. In the year 792, he started another expedition to Chiangmai, and took 120,000 captives and returned.

Year 796. The Rájá died after a reign of sixteen years, and his son Rámmesawan succeeded him, assumed the title Boromatrylokanát, (the dependence of heaven, earth, and hell,) turned his palace into a wat called Sisanpet, and went and lived beside the river. He then built two palaces, made a total overturning of officers and offices, founded cities and wats, and changed the names of old ones.

Year 802. The ravages of the small-pox swept away multitudes. In the year 803, an expedition was fitted out against Malacca.* And in 804, an expedition was started against Sisopturn, and the army being reinforced pitched at a place called Don.

Year 805. Paddy was a *tsang*† for a cocoanut shell full, and a *kian*‡ was 250 ticals. In the year 806, great pains were taken to advance the Budhist religion, and 550 images of Budha were cast. In 808, a memorable festival in honor of priests was kept. At this time,

* Crawfurd's Indian Archipelago says, that in A. D. 1340 (one century earlier than this date), the king of Malacca engaged in war with Siam, whose king was killed in a subsequent battle.

† The tsang is ¼ of a tical.

‡ This is a measure in Siam consisting of eighty baskets of twenty-five cocoanut shells full.

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Chaliang committed treason and withdrew many people from the government.

Year 809. Chaliang made an assault upon Pitsanulok, but did not succeed in plundering it to any great extent. He then proceeded to Kampéngpet and continued his siege seven days without success. Boromatrylokanát and Indra rájá marched to the aid of Kampéng, pet and arrived in season to save it. Indra rájá routed Phyá Kían, got wounded in the forehead by a gun-shot, and the Laos retreated home. In 810, Boromatrylokanát built the wat Chulamani. And in 811, he became a priest for eight months.

[*Note.* Both in compiling the first article in our present number, and in correcting the proofs of the present one, we have found much difficulty in the orthography of the names of places, &c. To those who are familiar with the affairs of India, the great and numerous discrepancies which now exist may not cause any perplexity, but they will always confuse and disgust those who are not intimately acquainted with the history and present state of that country. If any arguments of our could have influence in this case, we would recommend strongly that a convention of literary gentlemen, from the various parts of the British empire in India, be immediately convened, to adopt a system, which should serve as a standard. The "system" of our Correspondent is very incomplete; and in private letters from Siam, we find an orthography which is still worse, with diacritical marks introduced without any key or explanation to them, making a complete abracadabra. The list of vowels and diphthongs is very imperfect; and the consonants, though "generally as in English," are most surely not always so. The mode of writing proper names too, is cabable of being improved. *Rájátirát*, written also *Rájá tirát*, we suppose to be intended for the *rájá Tirát*, being the name and title of an individual. And so of *Indra rájá*. For prince William, we never write *Princewilliam*. We deem it sufficient simply to turn the attention of our Correspondent to these points, assured he is able to put the whole matter in a clear light. His second communication has reached us, and shall appear in our next number. Instead of writing Lopburi and Loppuri, it would be well, we think, to write uniformly *puri* or *púr*, the Siamese *b* notwithstanding.]

ART. III. *Mode of teaching the Chinese language; defects of the present method; desirableness of a new one, with suggestions respecting its introduction.*

IN a former number of the Repository (vol. iv., page 167), we offered some remarks on the desirableness of having an alphabetic language employed by the Chinese instead of that now in use among them. Our opinion of the importance and practicability of this is strengthened by every hour's additional reflection on the subject. We hope it will be done soon. Yet as we cannot expect that it will come into general use for some years, it is desirable, in the mean time, to make the best use we can of the cumbrous medium of communication, which their present character affords. We intimated in the article referred to, that we believe the language might be acquired in much less

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time than is now occupied by Chinese boys in learning to read. We have thought on the subject since, and will now give a brief outline of the plan of education to which our reflections have led us. It is far from being completed, but there may be advantages in giving it early publication, that others may think on the subject, and devise something better adapted to accomplish the end in view.

The two great defects of the present mode of teaching in Chinese schools, are, 1st, that it is mechanical, and does not aim at, nor effect the education of the mind; and 2d, that it requires too long time to enable a scholar to read. The new system of instruction should aim at the correction of these two evils. The first would be corrected by causing the pupil to understand the meaning of every character, and every phrase and sentence, he reads. The second would be remedied, in some degree, by the same means, and still farther by leaving the practice of committing to memory so much as they do, and directing the scholar to aim at the knowledge of the characters, instead of seeking to be able merely to repeat the sentences, and, when he has made some progress, by teaching him to exercise his mind and to use a dictionary instead of following implicitly and inactively in the steps of his tutor.

Were we to undertake the teaching of Chinese children, we would have broad sheets prepared with pictures of objects, and the characters used to denote them placed in juxtaposition, in the following manner; except that we substitute the meaning of objects instead of their pictures, and the sounds of the characters instead of characters themselves. Thus;

man	*jin.*	sun	*jeih.*	hand	*s'ow.*
woman	*neu.*	moon	*yuĕ.*	knife	*taou.*
child	*tsze.*	tree	*muh.*	cow	*new.*

When the pupil has learned a few of the most simple characters, representing objects with which he is every day familiar, we would teach him characters that are simple in their form, and denote common relations, thus:

father	*foo.*	mother	*moo.*	husband	*foo.*
son	*tsze.*	daughter	*neu.*	wife	*tse.*

The picture of a man and a boy near each other would naturally suggest to every mind the idea of father and son; and so of other relations. We would then proceed to verbs in the same manner. Here the pictures would need to be a little more complicated, as the idea designed to be conveyed is so; yet it is evidently perfectly easy to convey the meaning of all characters to the mind of a child by means of representations of the objects which they designate. This mode of teaching might be continued till the pupil has learned the meaning and form of several hundred characters belonging to all the parts of speech; exclamations, interrogations, and some other particles, perhaps, excepted. We have taken a little pains to collect single characters, and names of things and verbs composed of more than a single

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cnaractes the meaning of which we could contrive to convey by pictures, and have already a list of more than 700. This number might be greatly increased.

When our pupil has advanced as far as might be thought expedient, or found practicable, in this way, we would have him learn those radicals which would not be included in the characters learned by pictures. We would then put into his hands the best native dictionary arranged according to the radicals, and some book prepared for the purpose, and adapted to the capacity of chidren, and to the ability of one beginning to read; or, if such could not be obtained, the easiest book to read that we could find. We would have him study this as independently as possible; but he would of course need much assistance from his teacher. When he could read the book, and tell the meaning of its contents, we would have him pass on to another book a little more difficult, and study in the same manner. He would advance gradually from the easier to the more difficult, till he should be able to read any book on common subjects with ease. Whether he should be able to repeat a single line from the Chinese classics, verbatim, we would not care; but we would have him read every book with such attention to the thoughts is contained, that he would be able to give a tolerable account of the facts, or doctrines, of which it might treat.

We have thus far spoken of what the Chinese boy should learn. It may be proper to say a few words about the *mode* in which he should learn it. We would begin to teach him much as the English boy is taught his alphabet. We would point to the first character in our primary book, and ask him in his "mother tongue," what it is, and if necessary also direct his attention to the picture at its side to give him the idea designated by the character. When he could answer readily, we would cover the picture, and ask him the name of the character again; and proceed thus with all the characters illustrated by pictures. The book should be in his hands to study by himself in the intervals between his readings with his teacher. As a pleasing, as well as profitable, change in the boy's studies, we would teach him to write the characters as fast as he learned them, at first with the book before him, and then memoriter, without it.

When he has learned the radicals, we would add another exercise. We would teach him to pay particular attention to the composition of characters, and require him to tell of what radicals they consist. This would somewhat resemble spelling in alphabetic languages, except that the analyzing would not give a clue to the sound. The teacher would give, for instance the word *shoo*, book; and the scholar would tell its component parts, *peih*, a pencil, and *guĕ*, to speak: or the word *seäng*, a trunk, and the scholar would name the radicals or characters of which it is composed, namely, *chuh*, bamboo, *muh*, a tree, and *muh*, an eye. The advantages of this mode of analyzing the characters would be very great. It would give the scholar a more perfect knowledge of the meaning of the word, as its constituent parts very frequently suggest its primary signification, which is always the

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proper key to the secondary meanings attached to it. It would make him also more familiar with its form, as it is easier to remember that *seäng* is composed of *chuh*, *muh*, and *muh*, than it would be to remember its fifteen distinct marks separately and without any such reference to the three parts of which it is composed. It would be of further advantage in enabling him to turn readily to words in his dictionary.

If a course of instruction like this be adopted, we confidently believe, one half of the time now occupied in learning to read might be saved. Children may also commence study at a much earlier period, than is now customary, and perhaps necessary in consequence of the wearisome mode of instruction. Their minds will also be excited to action by the greater variety of mental operations to be gone through with in the new than in the old course, and by the various knowledge that would be gained while learning to read. As in English schools, a variety of studies should alternately occupy the attention of the child; and the acquisition of useful knowledge, as of geography, astronomy, history, &c., be attended to at the same time that the scholar is learning to read. But as our present object is not to mark out a course of education, but only to offer hints on the first branch of it, we shall not dwell upon the subject.

If the advantages of this mode of instruction appear as manifest and important to our readers as they do to ourselves, the question will naturally arise in their minds; How can it be introduced into general use? No one acquainted with the Chinese mind will doubt the difficulty of teaching any thing *new*. This difficulty is probably greater in the literati, than it is in the common people. Perhaps there is little or no hope of teaching an old man or even one who has advanced to the age of twenty-five years, and has been employed, as the literati are, in committing to memory their ancient classics, to understand the superior merits of a new method of instruction, and enter into the spirit of it. Our hope must, therefore, be in young men. If a few of them could be made to see the advantages of an intellectual and more speedy education, and to commence schools among the Chinese on the above plan, or some better one, we believe their success would soon lead to the more general adoption of it, and finally to its introduction into general use. For the attainment of this object, we think a school ought to be commenced as soon as possible by some English teacher, who should first acquire a knowledge of the language, and employ a Chinese assistant with the express purpose of training up Chinese schoolmasters. If he could not succeed in collecting a school in Canton, or other places in China, he might do it in some of those settlements occupied by Chinese out of the empire, to which the people emigrate. Youth of twelve or fifteen years of age are frequently seen among the emigrants, and might be collected into schools with perfect ease.

The scholars should be thoroughly trained to an intellectual method of study, and perhaps to the Lancasterian plan of instruction, or to some modification of it, that would make it better adapted to the

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habits of the Chinese. They should be made acquainted also with the elements of general science, and be qualified like teachers in the west, to lead on their pupils to thought, and to an acquaintance with the world we inhabit, and the relations we sustain. To avoid the hindrances, which prejudice against every thing foreign would throw in their way, the pictures should be made in the Chinese style, and the books all have a Chinese dress and character, so far as possible. It might be necessary also that the teachers should go to some place remote from those visited by foreigners, and introduce the new method of instruction without reference to the place where they learned it, or the persons who taught them. When duly prepared, let them go out from the school imbued with the spirit of improvement, and feeling that they can do something for the benefit of 360,000,000 of immortal minds that use the language: and may we not expect that changes, at least as important as those of Lancaster and Bell in English education, will be effected in China? May we not hope that the ages of mental inactivity will draw to a close, and that an era of light and knowledge and a purer religion will the more speedily dawn upon the nation?

ART. IV. *Remarks and suggestions respecting the 'system of orthography for Chinese words,' published in the Repository for May*, 1836. From a Correspondent.

[WE cannot now offer any criticism on the remarks of our Correspondent, who has so promptly, carefully, and obligingly canvassed the merits of the proposed system of orthography. It is our particular request that others, and especially those who are conversant with the Chinese language, will, in like manner, give us their views on this subject. On page 69, our Correspondent speaks of "the work about to appear;" if he received this idea from anything contained in our last number, we correct the mistake: so far as we are informed there is no work about to appear on the subject in question. We are aware, however, that a plan has been talked of, and is, we believe, now under consideration, for forming a new dictionary of the Chinese language. Should this plan be adopted, it will be desirable to secure for it the aid of European sinologues, as well as that of all those who are now in the east, in order to render it as complete as possible in all the various branches of the arts, sciences, laws, government, philosophy, religion, &c. Such a work is a great desideratum, and its completion will require much time and expense; and the plan will, we hope, receive due consideration.]

THE third Article in the last number of the Repository, on the exceedingly interesting subject of Chinese orthography, concludes with an invitation to its readers to offer their opinions on it, with a view to the introduction of as accurate a system as may be attainable. And it appears that the same necessity of a reform in the orthography of Dr. Morrison's dictionary is experienced, which has been felt in all similar cases in Indian languages, and which arises indeed inevitably where the arbitrary symbols of articulate sounds in one language are

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for the first time applied to another. The opportunity which seems now contemplated of applying with greater care to the Chinese language those symbols familiar to European eyes is so important, and the task of correcting the imperfect application already made is one which it is really so desirable to see executed correctly, and on general principles, once and for ever, that I doubt not it will be undertaken with the greatest caution.

It will not therefore be uninteresting to your readers to know that this very subject, in its most extensive point of view, is now engaging the particular attention of some of the most able men of the age at home; and that the difficulties in the way of the application of a general set of signs to all articulate sounds are undergoing, at this moment, with a view to practical usefulness, that investigation which is far more necessary in order to render them *infallible* than superficial observers would imagine. How far the labors of these men may prove serviceable to the Chinese philologist, I cannot pretend to say; but it seems reasonable at least to point attention to a quarter whence new and important light may be looked for, before the improved system of orthography be finally fixed. Professor Wheatstone of London is following up the investigations of the Russian philosopher Krutzenstein with remarkable success; and the views, rather hinted than divulged in the concluding section of sir John Herschel's Tratise on Sound in the Encyclopædia Metroplitana, which point to a *universal language addressed to the eye* as something not absolutely hopeless of attainment, are, I believe, maturing, so far at least as to make their usefulness on an occasion like the present extremely probable.

Whether the Italian orthography may be fitly adopted, because it is confessedly less variable and imperfect than others, depends on the further inquiry, whether a still more perfect system may not be at once formed, as easily as an old one borrowed and altered to suit our purpose? The progress, however, that seems already made in the construction of a system founded on the Italian as a basis renders it perhaps supererogatory to make this inquiry now. If the entire system as now reconstructed from the Italian, with the modifications and addition of diacritical marks specified, possess the two great desiderata, 1st, of being absolutely invariable in its application in all cases whatever, and 2dly, of being sufficiently comprehensive and flexible in its plan, to include all varieties of sound in the language; if these two great objects be secured by remodelling an old system of orthography instead of constructing a new, the inconvenience attending the use of symbols that have a different interpretation elsewhere may not be much felt. I should say, however, that the necessity of a most rigid adherence in all cases whatever, to every part of the plan thus formed, is in this case more imperious than if a new system were formed, where mistakes from confusion with significations elsewhere could not well occur. And this remark is offered because in the article alluded to, I rather miss that emphasis upon the necessity of *invariableness*, which the occasion I am strongly persuaded requires. Such a thing as an exception to the symbolical signification once appointed,

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should not be admitted from end to end of the work. If a sound arises which the scheme of symbols is not already comprehensive enough to indicate accurately and certainly, the scheme must be added to, and a new symbol devised for the occasion, but on no account an old one altered even for a single instance, still less should it be squeezed, or made to fit, (as it were,) into a place not precisely its proper habitation. There is, probably, a greater accuracy of ear required to detect slight variations of sound in familiar language, particularly when acquaintance with it as is almost a universal event in the association of ideas suggests to the mind the orthography, than in tuning the most difficult of musical instruments. And the sentence now quoted from sir William Jones, is, I think, a good example of the difficulty which is found in detecting these nice varieties in vowel sounds: "A mother bird flutters over her young," is given as an illustration of *the same vowel sound* represented in six different ways, viz., by *a*, *e*, *i*, *o*, *u*, and *ou*, "to which may be added the sound of *ea*, in heard." I should have supposed the vowel *a* in that sentence is quoted by sir W. Jones in mistake, or perhaps the mistake is in the article before me, or perhaps *I* am in the mistake; but it does appear to me that the sound of this vowel is widely different from that *nearly uniform* sound which pervades the subsequent syllables. Yet in them also there is, I think, a difference very observable on close attention; too decided a difference to be overlooked by a critical orthoëpist in his task, though it may be slighted by an indolent ear: for instance, in the *duration* of sound in the vowels *e* and *i*, and in the diphthong *ou*, which is much greater than in the vowels *o* and *u*; and if this greater duration be on further inquiry found a general characteristic of those vowels, it is clear that they will require a different symbol from the shorter vowels. Besides the duration, there seems a gradation of at least three distinct sounds, reckoning from the sound here given to *o* in *mother*, to the sound which belongs to *u* in *flutter*. Perhaps the following extract from the Treatise on Sound, above alluded to, as connected with these minute distinctions of sound, in the English language in particular, may be interesting.

"We have six letters which we call vowels, each of which, however, represents a variety of sounds quite distinct from each other, and while each encroaches on the functions of the rest, a great many good simple vowels are represented by binary or even ternary combinations. On the other hand, some single vowel letters represent true diphthongs, (as the long sound of *i* in *alike*, and that of *u* in *rebuke*,) consisting of two distinct simple vowels pronounced in rapid succession, while, again, most of what we call diphthong are simple vowels, as *bleak*, *thief*, *land*, &c. This will render an enumeration of our English elementary sounds, as they really exist in our language, not irrelevant. We have therefore assembled in the following synoptic table sufficient examples of each to rendent evident their nature, accompanied with occasional instances of the corresponding sounds in other languages. In words of two or more syllables, those containing the sounds intended to be instanced are printed in italics.

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VOWELS.

1. { Rood; *Julius*; Rude; Poor; Womb; Wound; *Ouvrir* (Fr.).
   { Good; *Cushion*; *Cuckoo*; Rund (Ger.); *Gusto* (Ital.).
2. Spurt; *Assert*; Dirt; *Virtue*; Dove; *Double*; Blood.
3. Hole; Toad.
4. { All; Caught; *Organ*; Sought; Broth; Broad.
   { Hot; *Comical*; *Kommen* (Ger.).
5. Hard; *Braten* (Ger.); *Charlatan* (Fr.).
6. Laugh; Task.
7. Lamb; Fan; That.
8. Hang; Bang; Twang.
9. Hare; Hair; Heir; Were; Bear; Hier (Fr.); *Lehren* (Ger.).
10. Lane; Tame; Crane: Faint; *Layman*; Même (Fr.).
11. *Lemon*; Dead; Said; *Any*; *Every*; Friend; *Eloigner* (Fr.).
12. *Liver*; Diminish; Persevere; Believe.
13. Peep; *Leave*; Believe; Sieben (Ger.); Coquille (Fr.).
14. s; *sibilus*; *cipher*: the last vowel and the first consonant.

TRUE DIPHTHONGS.

1. Life. The sounds No. 5 and No. 13, slurred as rapidly as possible, produce our English *i*, which is a real diphthong.
2. Brow; Plough; *Laufen* (German). The vowel sound No. 5 quickly followed by No. 1.
3. Oil; *Käsen* (German). No. 4 succeeded by No. 13.
4. *Rebuke*; Yew; You. No. 13. succeeded by No. 1.
5. Yoke. No. 13 succeeded by No. 3.
6. *Young*; *Yearn*; *Hear*; *Here*. No. 13 succeeded by No. 2 more or less rapidly.

"The consonants present equal confusion. They may be generally arranged in three classes: sharp sounds, flat ones, and indifferent or neutral. The former two have a constant relationship or parallelism to each other, thus:

SHARP CONSONANTS.

S. *sell*, *cell*; σ. (as we will here denote it,) *shame*, *sure* *schirm* (Ger.); θ. *thing*; F. *fright*, *enough*, *phantom*; K. *king*, *coin*, *quiver*; T. *talk*; P. *papa*.

FLAT CONSONANTS.

Z. *zenith*; *casement*; ζ. pleasure, *jardin* (French); ⋹. the *th* in the words *the*, *that*, *thou*; V. *vile*; G. *good*; D. *duke*; B. *babe*.

NEUTRAL CONSONANTS.

L. *lily*; M. *mamma*; N. *nanny*; ν. *hang*; to which we may add the nasal N in *gnu*, *Ætna*, *Dnieper*, which, however, is not properly an English sound. R. *rattle*; H. *hard*.

COMPOUND CONSONANTS.

C. or Tσ. *church*, *cicerone* (Italian), and its corresponding flat sound J. or D ζ. *jest*, *gender*; X. *extreme*, *Xerxes*; ξ. exasperate, *exalt*, *Xerxes*; &c. &c.

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"We have here a scale of 13 simple vowels and 21 simple consonants, 34 in all, which are the fewest letters with which it is possible to write English. But on the other hand, with the addition of two or three more vowels, and as many consonants, making about 40 characters in all, every known language might probably be effectually reduced to writing, so as to preserve an exact correspondence between the writing and pronunciation; which would be one of the most valuable acquisitions not only to philologists but to mankind, facilitating the intercourse between nations, and laying the foundation of the first step towards a universal language, one of the great desiderata at which mankind ought to aim by common consent."

These observations, coming from such a quarter, may be of value. Some suggestions arise from a comparison of this synoptical table with that at page 30 in the Repository, which I may be forgiven the presumption of offering; though it is evident that the subject has already been so carefully considered by the writer of the article, as to make him very independent of foreign aid in completing his design. I will venture, however, to note briefly what has occurred to myself on the subject.

My first suggestion would be, the formal enunciation of the new system in a very distinct manner at the commencement of the work about to appear. The general principles of the system may be detailed at length; and then the result exhibited in a tabular form. The advantage of something like a separate pulication, and in a permanent form, of the new orthographical scheme, is evident. For as its usefulness will not be confined to its application to this single work, but is intend to be durable, and to guide the orthography of future philologists or general writers on Chinese topics, it will be of very material consequence that the scheme laid down be one of easy and universal reference.

To facilitate this reference the more, I would suggest further that the table of articulate sounds in the Chinese language, have each sound numbered. Herschel's specimen-table numbers vowels, diphthongs, and consonants, each in a separate series. But for the present purpose, one sequence of numbers, from the first elementary sound in the language to the last, appears decidely preferable.

The table at page 30 of the Repository appears to me capable of some improvements; nor need I press further apology for suggesting them. I think that the diacritical marks ought not to form any part of the table itself. They are mere cogents or influences, not themselves sounds. Let them therefore be explained (if they are to be used) in some other place; but let the "table of articulate sounds in the Chinese language" be kept strictly apart from all collateral matter; let it be the pure result of all foregone explanations. This will compel the repetition in the table, of—for instance—the diacritical mark, (°) as applied perhaps to two or three consonants, which will therefore have to be numbered separately as so many different sounds; but cannot be complained of, if there be actually such different sounds in the language. A distinctive symbol for every sound in the language,

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is the very end to be aimed at. To abridge the *apparent* number of symbols, by hesitating to give one for each individual, sound, and to affix a number to it for better reference, is not lessening the labor of the student in the least, but only complicating the system which is his guide.

The two first sounds in the table at page 30 of the Repository appear to me—as far as I can judge by the exemplar sounds given of each, viz., *quota* for the first, and *calm* for the second—the same, only differing in length. The Latin *a* in *penna* is, I suppose, the identical sound in the word *quota*; and this, as far my ear can distinguish, is precisely the same sound as that of *a* in *calm* except that it is enounced more quickly. In this case, I should think the use of the common prosodial signs (¯ and ˘), the most natural; and not the acute and grave accents applied in the present scheme.

The same remark seems applicable to the two first sounds distinguished by the letter *u* in the table, where the example of the first sound is the word *put*, and of the second the word *rude*. If the latter word, as I conceive, be exactly of the same vowel sound as exists in the word *good*, I cannot see that it all differs from the sound of *u* in *put*, except in that it is more lengthened, and therefore if it claim a separate place, or number in the table at all, I would again recommend the familiar mark (¯) as the fit symbol of this distinction, and not the acute accent by which it is now distinguished.

The next vowel sound in the new table, illustrated by the word *allure*, appears to me a very decided diphthong. As such it will be found in Herschel's table of diphthongs above, numbered 4, and is resolved by him into the two vowel sounds of his preceding table, Nos. 13 and 1.

The last suggestion I would take the liberty of offering, is that the *exemplar words* to be given in the new table, when finally prepared, be very abundant, and from as many languages as may be. The unconscious variations of sounds to which even educated men, natives of the same country, are liable in the use of *particular* words, are such, that the real sound meant to be indicated cannot always be known with certainty unless by presenting a number of instances, and of as many different modes of spelling as possible.

P. S. Since writing the above, I have been led into further consideration of the table of the new diphthongs, but will only encroach on your time and space, so far as to express my doubts regarding the propriety of including the combination of *ui* in this list. The word *fluid*, given as the example, is a decided dissyllable, and has no diphthong in it. I am inclined to form the same opinion also of both the other combinations *ue* and *ua*.

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ART. V. *"Proposal for forming a Comparative Vocabulary of all the Indo-Chinese languages," together with a plan of the Vocabulary.*

SOME months ago we received a document containing the plan in question; and not long afterwards the same, except the catalogue of words and a short list of sentences, appeared in the Calcutta Christian Observer (vol. iv, NO. x, 1835,) under the title which we have placed at the head of this article. "The plan" we shall quote entire, as it may afford essential aid in forming a system of orthography for Chinese words; and some of the remarks in the Observer, viewed in connection with the first and second articles of our present number, seem equally worthy of being quoted. After speaking of the affinities between different languages, and of their great practical importance in the accumulation and extension of knowledge, the writer in the Observer thus proceeds:

"A'sám is a well known province on the eastern frontier of Bengal; Siam is familiar to us as a country on the shores of China sea, and some of us may have seen scattered notices of certain "Shán tribes," inhabiting the interior of the Burmese empire; but till very lately it was not generally understood that these coutries had any connection with each other. Recent inquiries, however, have demonstrated that the Sháns and Siamese are essentially the same people, while the ruling race in A'sám are an offset from the same root; that one language, with only certain variations of dialect, is spoken from Sadiya in A'sám to the southern extremity of Siam, and that even the names of the three countries can be traced, by an easy interchange of letters to a common origin. The Burmese call the whole race to which these remarks refer Syán, which the Portuguese turned into Siam, and gave that name to the independent kingdom so called, which was the only part of the kingdom inhabited by the Syáns with which they were acquainted. On the other side, when these same people broke into Bengal, the Indians, according to their usual custom in similar cases, prefixed a vowel to the two consonants, and called the province which had been colonized by the Syáns, Asyán, or Ashám, which we have turned into A'sám. In the mean time, the bulk of the nation, who continued to inhabit the country between A'sám and Siam, long remained unknown to us; and when they were at last brought to light by the advancement of our frontier to Sadiya, in consequence of event of the Burmese war, we called them Sháns (Syán); but till very lately we remained in a state of profound ignorance of there being any connection between them and the A'sámese and Siamese. They are, however, the parent stock of both; and although at present subject to foreign rule, are a very numerous people, who not only compose the bulk of the population of all the northern provinces of the Burmese empire, but also extend far into Yunnan, the westernmost province of China. Their

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ancient capital was Mogaum, but their independence fell before the rising fortunes of the Burmese.

"It is not easy at present to estimate the full importance of this discovery, but thus much is certain; that, as it has been ascertained that only one language prevails in the countries between A'sám and Siam, the same books, with only some slight modifications to suit the variations of dialect, will answer throughout the whole of this tract. * * * It is also deserving of remark, that the countries inhabited by the Shán race, form a belt extending across the Indo-Chinese peninsula, and separating Burmah proper from China; and, while the Burmese dominions are in a manner insulated by it, the missionary station about to be formed at Sadiya will by the same means be brought into connection with those on the shores of the China sea. There will soon be a missionary establishment at each end of the belt, viz., at Sadiya on one side, and Bankok on the other; and if a third establishment were to be formed at Mogaum or some other central point in the Burmese Shán provinces, the chain of connection between the Bramhapútra and China sea would be complete. This line of action opens to our prospect an avenue into the heart of eastern Asia, and if we can secure our position upon it, we shall be able to enter into communication with the inhabitants of the Chinese and Burman empires, from an exactly opposite quarter from that in which we have hitherto had access to them. Burmah will be placed between the new stations in the Shán country and the British provinces of Tenasserin and A'rákán; and Yunnan, the great western province of China, will be placed between those stations and Canton: and we may hereafter make advances to the points even beyond this, whence the Chinese empire will be more completely laid open to our influence. Although at present they appear distant, these prospects lie fully before us, and if proper means are adopted to gain the good will of the Burmese government, we may expect ere long to see a missionary station fixed in the Shán country, which will at once form a central point of communication between all the Indo-Chinese missions, and furnish a new and important opening for the evangelization of the great Chinese empire.—We have been unconsciously led, by the interest with which we regard the subject, to wander from the particular purpose with which we took up our pen. As an important advantage has been already gained by a slight attention to the connection between the languages of that quarter, we consider it our duty to prosecute the inquiry, until we succeed in obtaining the means of making an accurate comparison of all the different languages and dialects which are spoken in the Indo-Chinese peninsula, or in other words, in the countries situated between India and China."

The resolve to prosecute this inquiry is worthy of all commendation; and if we can afford any aid to those who are engaged in the work, we shall esteem it a pleasure, as well as our duty so to do. The following paragraphs contain the "Plan of the Vocabulary."

"At the request of various friends to native education, the following table has been prepared, containing about 500 of the most

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common English words, with the corresponding terms in two of the Indo-Chinese languages, and blank columns to be filled up with other dialects. The object is to obtain a Comparative Vocabulary of all the languages spoken between India and China, for the purpose of tracing their origin and affinities. The first column in the table contains the English words; the second, the corresponding terms in Burmese; the third, those in the language of the Syáms (Syáns or Sháns), or as they call themselves, *Tai*.* The Shán words are given according to the dialect spoken in the neighborhood of Zenmè, the capital of northern Laos. This language is supposed to be originally derived from the same stock as the Siamese,† and it will probably be found nearly identical with that spoken by the various Shán tribes inhabiting the territories east and north of Ava.

"The system adopted in this table, for expressing the Tai, or Shán, and Burmese sounds, is the one which is now so extensively and successfully used in Romanizing the languages of India, and is identical with the plan proposed by the honorable John Pickering, (Memoirs of Amer. Acad., vol. iv.,) for writing the languages of all the Indian tribes of North America in a uniform character, and now extensively adopted by the missionaries among those tribes. It is also the same system as that introduced by the missionaries at the Sandwich and Society Islands. The vowels are used in accordance with their classical pronunciation on the continent of Europe. It has been found necessary to introduce several diacritical marks, in order to meet the wants of the complex vowel systems of the Burmese and Sháns. The fundamental vowel sounds are as follows:

á, sounded as in America, agreeable; or short *u* in but.
a, as in far.
e, as in men.
é, as in they; or *a* in name.
i, as in pin.
í, as in pique, police.
o, as in not, nor, or *aw* in law.
ó, as in note.
u, as in put, pull.
ú, as in rule, or *oo* in moon.

"*Additional sounds.* The Burmese and Sháns have a broad sound of the short *e*, resembling that of *e* in there, or *ay* in mayor, for which we may use

è, with a grave accent.
ì, is likewise used to denote a peculiar sound of the *i* in the

* An ancient Shán manuscript, of great value, has recently been discovered by captain Pemberton, late Commissioner at Manipúr containing a history of the ancient kingdom of Tai, from the 80th year of the Christian era, to the time of its final subjugation and dismemberment by the Burmese, during the reign of Alaung-phurá (or Alompra), A. D. 1752. The capital of this kingdom was Mógaung, situated on a branch of the Eráwadi, several hundred miles north of Ava.

† From an examination of captain Low's grammar of the Tai, or Siamese language, it appears that more than half the words contained in his Vocabulary are precisely the same as are used among the Sháns.

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Burmese language, not differing essentially from the sound of *e* in me.

ò, denotes the broad sound of short *o*, in groat, or *a* in hall. It is necessary to use this character only in those languages which contain two modifications of this sound; as the English, which has short *o* in not, and broad ò in nought.

ü, denotes the French *u*, or the German *ü*.

ǘ, is the same sound, but longer.

"*Diphthongs.* In the expression of diphthongs, it is necessary to combine the vowels in such a manner that they shall express the same sounds when united, as they do when separate.

ai, is the long English *i* in pine; a combination of the short *u* [*a*] with the sound of *i* in pin.

ái, as heard in the word *ay*.

au, a combination of short *a* with the *u* in pur; forming the English *ou* or *ow*, as in loud, cow.

áu, *a* in far, and *u* in put; producing a flat sound of the *ou*, such as is sometimes heard in the vulgar pronunciation of round, sound, bound, &c.

oi, short *o* and short *i*, as in oil, boil.

eu, is used to denote a peculiar sound of the Sháns, resembling the French *eu* in *peür*, *douleur*.

"The combinations ia, iau, iu, eau, óa or úa, uc, ui, and üi, need no further explanation, as each of the vowels is used to express its own invariable sound.

"*Intonations.* The grand peculiarity of all languages connected with the Chinese family, appears to be the complexity and niceness of their system of intonation. The first diversity of tone which strikes us, is the use of the *rising and falling inflexions*, or the upward and downward slide of the voice in pronouncing a syllable. In English, we use inflections not for the purpose of changing the significations of words, but to give them a more striking emphasis, or often perhaps merely for the sake of ornament and variety.

Where did you *go?*
Did you *go*?

"The word *go*, in the first sentence, has the falling tone; in the second, the rising. But in the Indo-Chinese languages, this modification of the tone produces distinct words, of an entirely different sence. To express this modification in the Roman character, it is proposed to draw a straight line *under the initial letter of every syllable which has the downward tone;* leaving the rising tone in its natural state, without any mark. The Burmese represent the falling tone by writing their *shépauk* at the *end* of the syllable; while in the Laos and Siamese systems, this distinction is denoted in writing by a difference in the *initial consonant*. The latter mode is preferred; for although a diacritical mark attached to a final letter might be quite practicable in Romanizing the Burmese, it could not well be adopted in the Shán and Siamese, on account of its interference with other important tones. We may illustrate the proposed plan of using the line

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underneath, by the words *no* and *not*, as heard in the following sentences; the two former of which we have the rising tone; in the two latter falling.

Did you say no?
Will you not?
I said no̱.
I will no̱t.

"The second peculiarity of intonation, is the abrupt termination of a sound, as if it were broken off in the midst of its enunciation. In this case, the volume of voice is full at the end; contrary to the other modifications, where the sound is drawn out in such a manner, that the volume of voice gradually decreases from the commencement to the close. To distinguish this peculiarity, it is proposed to place a dot under the final vowel or consonant, after the manner of the Burmese *aukmyit*. The Shâns apply the abrupt termination to words both of the rising and falling inflection, thus making four varieties to every syllable; while the Burmese have only three, the natural or rising, the falling, and the abrupt.

"The *low monotone* forms the only remaining peculiarity of the Shân dialects. For the expression of this, a straight line is drawn underneath the intermediate or final *vowel*. The five varieties of intonation will then be expressed as follows:

kang, the natural rising tone.
kạng, the same, with abrupt termination.
k̲ang, a low monotone.
k̄ang, the downward tone.
k̄ạng, the same, with abrupt termination.

"*Consonant. B, ch, d, f, g,* hard, *h, j, k, l, m, n, p, r, s, t, v, w, y, z,* are used as in English. *H,* used after another consonat, shows that it is aspirated; thus, *kh,* is sounded as in pa*ck-h*orse; *th,* as in po*t-h*ouse, not as in *think; ph,* as in u*p-h*ill, not as in *philosophy; sh,* as in gla*ss-h*ouse, not as in *ship.* To express the sounds of *sh* in ship, and *th* in think, the letters are united by a line drawn through them, thus, s̄h, t̄h. *Ng* is sounded as in *singing.*

"*Change of Consonants.* It is to be noted, that in all Burmese verbal, numeral, and noun affixes, reduplications of monosyllabic roots, and generally, in the added syllables of compound words, commencing with either of the sharp consonants *k, t, p,* or *s,* these letters are changed in pronunciation, to the corresponding flat or soft consonants, *g, d, b,* and *z;* unless when preceded by a sharp final consonant, in which case the original sound is preserved.

"It is particularly requested, that in filling up the blank columns of this list with other dialects, the spelling may agree, as far as practicable, with the plan here laid down. In case new varieties of *intonation* occur in any language, it is very desirable that they should be denoted by marks *under* the letters, and not over them. There will then be room above the line for diacritical marks, to express all possible varieties of vowel sound in every language; while the *intonations* will

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be uniformly denoted by appropriate marks underneath. In introducing native terms into English writing and printing, all marks below the line, as they would convey no idea to an English reader, may be disregarded, and only the accents above the vowels be preserved.

"It is also requested, that information may be furnished on the following points. 1. Within what geographical limits each language or dialect which may be added to this Vocabulary is spoken. 2. The timated number of the people who speak it. 3. The account they give of their own origin with any circumstances, which in the opinion of the writer tend to elucidate their origin and to establish an ancient connection between them and other races."

Here ends the "Plan of the Vocabulary," to which the writer in the Observer adds the following remarks:

"There can be little doubt that the Roman character may be applied with the greatest ease and advantage to the language of China, and it is quite certain that their present complex hieroglyphical mode of writing must, sooner or later, give way to some regular alphabetic system. The number of the Chinese *intonations* being, according to Dr. Marshman, not more than four or five, will be even less difficult of expression than those of the Shâns; and it is confidently believed, that several, if not most of their intonations will prove to be identical with those which have already been found common to both the Burmese and Shâns."

This subject of tones, so far as it regards correct speaking in the Chinese language, is very difficult, and very important. Though many of the Chinese know nothing of the subject theoretically, yet practically their intonations are surprisingly accurate. In his Clavis Sinica, (page 172,) Dr. Marshman says: "The tones, or intonations, by which the Chinese have varied their words are four. The first of these, the Catholic fathers divide into two; and indeed it includes two sounds, the one high and clear the other thick and low." These five they indicated by the same number of marks, thus pō, pō, pó, pò, pŏ. See Prémare's Notitia Linguæ Sinicæ. In the introduction to Morrison's dictionary, part first, the same subject is briefly noticed and reference made to native works, in which it is treated of *in extenso*. We cannot now pursue the topic, and have thus adverted to it, merely for the sake of bringing it more distinctly to the notice of our readers, some of whom, we hope, will give it a thorough investigation, and favor us with the result of their labors.

P. S. For indicating the eight tones, which are clearly distinguished in some of the dialects of China, we have thought of using the four marks which were defined in our third volume, page 27, with only this difference, that each of the four there specified be divided into two, a high and a low, and be placed after the syllables to which they belong, in the following manner:

sien¯ sien´ sien` sie˘
sien_ sein, sien, sie.

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ART. VI. *A Vocabulary of words in the Hawaiian language, pp. 132. 8vo., by the Rev. Lorrin Andrews, of the High School, Lahainaluna.* February 23d, 1836.

BETWEEN the years 1821, when the language of Hawaii was first reduced to writing, and 1834, twenty-seven different publications appeared in that dialect, which, with several complete books of the Old and New Testament, gave a total of 36,640,920 printed pages. Such were the productions of the Hawaiian press in June 1834; since then, it has been kept in constant and vigorous operation. There are lying before us at this moment, no less than twelve different publications, all of which came from the press during the year 1835; among these, are Primary Lessons for children, Colburn's Intellectual Arithmetic, the entire New Testament, and a Vocabulary of the Hawaiian language. This last, though confessedly very imperfect, looks well for a beginning. We notice the work thus early, in order to bring the Hawaiian system of orthography before our readers in close connection with that proposed for Chinese words. For, it is only by a careful comparison of different languages and of the various modes of writing them, that philologists can ever expect to construct any system of characters, signs, or symbols, which shall be of universal use, or well fitted even for a limited application. Possibly an examination of the Hawaiian inconnection with the Chinese, may throw some light on the origin of the former. In the preface to the Vocabulary, the manner in which it has been "got up" and completed, is described as follows:

"Perhaps the Sandwich Islands's mission owes an apology to the literary world for having reduced to writing a language of such variety and extent as the Hawaiian, and published so many books in it without having given any account either of the genius, structure, or peculiarities of the language. Many reasons, however, exist why so little has been done in this respect. The want of leisure in any member of the mission for sitting down to labors purely literary, is one reason. The want of proper materials heretofore for authority, is another. Bnt the reason that has had the greatest influence is, the fact that those who came first on the ground and acquired the language by the ear and by mixing with the natives, soon became independent of helps and *needed* neither a vocabulary or a grammar of the language: and those who came later, and most needed such helps, felt that they were not well *qualified* for the task of making them. But, however the majority of the mission may feel with regard to an apology in their behalf, the compiler of the following Vocabulary feels that on explanation is due from him respecting the manner in which the work has been got up.

"At a meeting of the mission convened in June 1834, it was voted: "*That Mr. Andrews prepare a Vocabulary of the Hawaiian language.*" At the same time a wish was earnestly expressed and

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often repeated since, that the work should not be delayed, but should be printed as soon as possible, and it was fully understood and expected that the work would necessarily be an imperfect one. On receiving the above appointment from the mission, the compiler set about a review of his materials for the compilation of a vocabulary. The materials at hand and from which the following work has been compiled were the following: 1. A vocabulary of words collected, it is believed, mostly by Mr, Loomis, formerly a member of this mission. This was transcribed by the compiler on the voyage from the United States, and was put to use in 1828. In using it, it was his object to insert every new word which he saw in print or heard in conversation, or could obtain in any other way, besides correcting such mistakes as had been made in transcribing from the copy of Mr. Loomis. It was also a point with him to insert, if possible, the authority. Owing however to his ignorance of the language at the time, many mistakes were made both in the orthography of the words and in the definitions. 2. A vocabulary of words arranged, it is believed, in part by Mr. Ely, at the request of the mission, and finished by Mr. Bishop. A copy of this was received and transcribed by the compiler in the summer of 1829. Every other page was left blank for the insertion of new words, and for any such other corrections or additions as should be important. In using this manuscript, the same method was taken as with the vocabulary of Mr. Loomis. New words, and new definitions of words before collected, increasd the size of the book to a considerable extent.

"On the slightest review of these irregular masses of materials, it was manifest that the labor of a thorough examination of every word either by consulting intelligent natives, or by examining the *usus loquendi* from such manuscripts as could be obtained, or from the books that had been printed, must necessarily be a very protracted labor, of at least some years. In consideration therefore, of the urgent desire that something should immediately be commenced in the form of a vocabulary, and that a work having any pretensions to perfection must be slow in its progress, and protracted in its completion, and as the compiler was burdened with labors of another kind, he judged it best to reduce the materials he had on hand to order in the best manner his time would allow. He has done so without looking for any new word, or extending the definitions of such as were already collected, or consulting any native with regard to the propriety or impropriety of any definition. He feels it his duty, therefore, to forewarn those who may consult the following vocabulary, that they will often be disappointed. *It is by no means a perfect Vocabulary of the Hawaiian language.*

"Among many others, the following errors and deficiencies will be obvious. 1. The words are not always placed in their exact alphabetical order. In looking at two or three copies in transcribing, some words have been inserted a few places above or below where they properly belonged. 2. There are a great many words with which the compiler is not acquainted; having never heard the words

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used by the natives or seen them in writing. They are put down on the authority of the manuscript vocabularies which he transcribed. 3. In collecting words from manuscripts written by natives, the best definition has not, perhaps, always been put down, or the figurative use of the word has been inserted instead of the radical one, or vice versa. This is a source of many mistakes in defining words in the language. 4. There are undoubtedly numerous errors in the orthography of the words defined. The enunciation of Hawaiians is generally so rapid that it is difficult in many instances to distinguish between some of the vowel sounds, particularly when unaccented. 5. But not to draw out a long list of errors obvious to the readers, it may be admitted at once, that the work is greatly deficient in words. Words *could* have been collected from conversation, from manuscripts, and from printed books to almost any extent, but the time necessary for collecting and defining them properly, could not be spared without delaying the work indefinitely. There are probably a great many words, the definitions of which are very deficient for want of investigation. And probably some words are inserted and regularly defined which do not exist in this language or any other. The compiler can say, however, that he made the best use he could of the materials in his possession and of the time at his disposal.

"The printing has been delayed several months, owing to causes, however, which need not be mentioned, but which were not under the control of the compiler. All the deficiencies, errors, mistakes, blunders, &c., that shall appear in the perusal of the work, the compiler takes upon himself, and the forgoing simple statement of the circumstances in which the work has been composed, is all the apology he has to offer. The work might have been increased about one third by copying the examples that had been collected as authorities for the definitions given, but it was thought best in a mere vocabulary of the language to omit them. A few have been retained, taken generally from native manuscripts. It may be asked, after what has been said respecting the work, if it is so full of errors, deficiencies, mistakes, &c., of what use will it be? This question will be left for every reader to answer for himself, after he has made a thorough experiment in using it. In the mean time, it should be remembered, that the question respecting it is not, whether it is as good as it *could have been made*, but whether it is better than nothing at all? If it be decided that it is really of *some* value, it will be used just in proportion as it is valued. If it be decided that it is no better than nothing at all, it can easily be thrown aside, and to such it will be as though it had not been.

"It was designed to say a few things repecting the language by way of introduction to the Vocabulary, but they are deferred for the present. They may appear hereafter. It is hoped that others will engage in the business of bringing to light the resources of the Hawaiian language. The field is open and large, and they who shall bring to the labor, skill, patience, and perseverance, will reap a reward for their efforts."

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The letters of the Hawaiian alphabet, which seem to be only twelve in number, are introduced into the Vocabulary in the following order.

1. A, generally as *a* in father, ask; sometimes, when standing before *k*, *l*, *m*, *n*, and *p*, it somewhat resembles *u*, in mutter; it has also, in a few words, a sound nearly resembling that of *aw*, or *au* in English,—the true sound is between the slender *a* in ask, and broad *a* in all.
2. E, is like the long slender sound of *a* in English, or like *e* in ebony; it is sometimes commuted for *a*, as *alelo* for *elelo*, the tongue; in an unaccented syllable at the end of a word, its sound is like that of the English *y*, as *ope*, opy.
3. I, has the sound of *ee* in English, or that of the French *i*.
4. O, has generally the sound of the long English *o* in note, bone; there is a difference in some words among the natives as to the quantity, some saying *mahope* and others *mahoppy*.
5. U, is generally that of the English *oo* as in too, fool, &c.; but when preceded by *i*, it sometimes has the sound of the English *u* or *yu*.
6. H, is an aspirate as in English; it is frequently euphonic, particulary between the verb and its passive termination *ia*, in which case it is sometimes exchanged for *l*, as *kaulia* for *kauhia*.
7. K, varies somewhat from the sound of the English *k* to that of *t*, according as the enunciation is made at the end of the tongue or near its root; it is difficult to make the Hawaiians perceive the difference between the sounds of *k* and *t*.
8. L, a liquid as in other languages; hence it easily assimilates itself to such of the other liquids as are similarly pronounced, "viz., *n*, and the smooth American *r* [?] in foreign words;" sometimes, like *h*, it is used for the sake of euphony.
9. M, is used extensively, but its sound is not defined in the Vocabulary.
10. N, has the same liquid sound as in the European languages, and is frequently commuted for *l*.
11. P, like *m* is introduced without a word of recommendation or description.
12. W, is "the twelfth letter of the Hawaiian alphabet, the real sound of which is between the English sound of *w* and *v*."

Here with the letter *w* closes the Vocabulary, excepting only a few words on the last page. These "words, with many others, have been introduced into the Hawaiian language, and of course, with a sufficiency of foreign letters to show their derivation and to distinguish them from native words." The words specified are not more than forty-five, and are arranged under the letters *b*, *d*, *f*, *g*, *r*, *s*, *t*, *v*, *z*; among them are the following; *ba-ka*, tobacco; *ba-le*, barley; *bu-ke*, book; *do-la*, dollar: *fi-ku*, fig; *go-la*, gold; *ra-na* (Latin,) a frog;

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sa-ta-na (Greek,) Satan; &c. Thus, for native words, only twelve letters are used; to them nine others are added to express foreign words, which have been introduced into the language, leaving only *c*, *j*, *q*, *x*, and *y*, unemployed. In several cases the vowels are united, as *ai*, *au*, *oi*, *ou*, &c., but these diphthongs are not defined, nor their number specified. These particulars, we presume, will all receive careful attention whenever a grammar of the language shall appear. In numerous instances, we observe several words which, while they have the same orthography, are all different from each other in their signification: for example, Ao, *v.* to be or become light; Ao, *s.* light; Ao, *s.* a cloud; Ao, *s.* knowledge; Ao, *s.* dried potatoes; Ao *s.* a species of bird; and Ao, *adj.* enlightened: in other cases, we find a still larger number of repetitions, each with its peculiar meaning. Thus E, is repeated ten times. Were the Chinese language written in the Roman character the number of these repetitions would sometimes be more than one hundred and fifty; but they would be distinguished by several distinct *shing* or tones. Now, do these tones, or any thing like them, characterize the Hawaiian language?

ART. VII. *Seaou Heŏ, or Primary Lessons: character and object of the work; tabular view of its several divisions; a translation of Part first, with brief explanatory notes.*

THIS work, as its title indicates, consists of a series of lessons, which are designed for the instruction of youth. Fully explained, Seaou Heŏ designates that kind of instruction which is peculiarly adapted to the young, through the first stages of their education; when literally translated, the two words mean 'lesser knowledge.' But for disciplining the mind, no work was ever more unfit than the one before us. It does, indeed, contain many most excellent precepts which children ought early to learn, but which are couched in language that is far above the comprehension of infant minds. The lessons are composed almost entirely of short paragraphs, selected from the ancient classics, purporting to contain the maxims of wise men, who were contemporary with Abraham, Moses, Solomon, Lycurgus, Solon, and Socrates. The work ranks with the Heaou King and Chung King. A translation of the Heaou King is already in the hands of our readers. (See vol. iv, NO. 8, page 345.) The term "Easy," which we formerly gave as a translation of *Seaou*, is evidently a misnomer, and less accurate than the one which we have used above. Since the compilation of the Primary Lessons by Choo footsze, about the middle of the twelfth century, the work has found no less than fifty commentators, twenty of whom have flourished since

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the conquest of the Mantchous, in 1644. One of the early commentators says, "We confide in the Seaou Heŏ, as we do in the gods; and revere it, as we do our parents."

The whole work is divided into two *peën*, or books; the first of which, says the writer just quoted, comparing it to a river, "is the fountain of learning;" and the second, "is the stream flowing from it." The first book is divided into four parts, and contains the recorded sayings of eminent persons who lived in the times of Yaou and Shun, and of the Heä, Shang, and Chow, dynasties. These relate to the four following topics; namely, the first principles of education; the relative duties; and the duties due to one's self: these are the leading topics of the Seaou Heŏ; and in order to establish them, and to show that the actions of the ancients were in accordance with their precepts, there are added, in the fourth place, examples of the conduct of those who lived during the same period, which, according to Chinese historians, was from 2337 to 249 years anterior to our era, and while the art of writing was just coming into existence and passing through its earliest and most imperfect stages. The second book is in two parts; the first consisting of the good sayings of eminent men who flourished after the rise of the Han dynasty, B. C. 202, compiled with a view to illustrate more fully the three leading topics already named; the second containing a record of virtuous actions of those who lived in the same period, designed still further to establish the truth of the principles already advanced. The whole is divided into 20 chapters, containing 385 sections, thus:

BOOK. I.

PART i. Respecting the first principles of education; in thirteen sections.
PART ii. Respecting the relative duties; in one hundred and seven sections.
- Chap. 1. Affection between father and son.
- Chap. 2. Principles of justice between a prince and his ministers.
- Chap. 3. The respective duties of husband and wife.
- Chap. 4. Gradations between seniors and juniors.
- Chap. 5. Faithfulness in the intercourse of friends.
- Chap. 6. Concluding summary.

PART iii. On the duties to be performed towards one's self; in forty-six sections.
- Chap. 1. In regard to mental exercises.
- Chap. 2. In regard to external demeanor.
- Chap. 3. In regard to dress.
- Chap. 4. In regard to diet.

PART iv. Examples of illustrious conduct of the ancients; in forty-seven sections.
- Chap. 1. Relative to first principles of education.
- Chap. 2. Relative to the relations of men to each other.
- Chap. 3. Relative to duties which are due to one's self.
- Chap. 4. Concluding summary.

BOOK II.

PART i. A collection of good sayings; in ninety-one sections.
- Chap. 1. To illustrate the principles of education.
- Chap. 2. To illustrate the social relations.
- Chap. 3. To illustrate the duties due to one's self.

PART ii. A narrative of virtuous actions; in eighty-one sections.
- Chap. 1. To confirm the principles of education.
- Chap. 2. To confirm the practice of relative duties.
- Chap. 3. To confirm the exercise of personal duties.

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These six parts we propose to take up separately; but in the present article, we will confine ourselves to the first. This contains thirteen sections: the first respects discipline prior to birth; the second and third are occupied with the care of the nursery; from the fourth to the eighth inclusive, the regulation of schools, forms the subject; the instruction of pupils under private tutors is treated of through the remaining sections. To exhibit "those most excellent rules" by which the ancient sages conducted education is the capital object of this part of the Primary Lessons; it is limited to those first principles, which respect the relative and personal duties, and is introduced by the compiler Choo footsze, with a short extract from the writings of Tszesze, a grandson of Confucius.

BOOK FIRST.

Part I. Establishing the first principles of education.

The philosopher Tszesze said, "The gift of heaven is called nature; actions performed in accordance with this, are termed habits; the cultivation of these, constitutes education." Following the light of nature, and guided by the laws of the sages, I have compiled this treatise, that instructors may know how to teach, and pupils what to learn.

SECTION I.

The biography of eminent women contains the following remarks: "In ancient times, married women, during the months preceding the birth of children, would not sleep lying on their sides; nor sit in an awkward position; nor stand resting on one foot; nor would they eat any food which had not its natural taste, or was not properly sliced; if a mat was not spread out smoothly, they would not sit down upon it; they would not look on any thing that had an ugly appearance; nor listen to bad music; at evening they summoned before them blind persons to rehearse sacred odes and to discourse about the rules of propriety. Acting thus, they bore children of the most perfect form and of extraordinary abilities."

Note. The sentiments of this section, on which the Chinese delight to harp, have been given in a former article of our work, (vol. iv, p. 112,) but the phraseology here varies from what was there used, the text being different,—for the Chinese do not care in such cases to quote verbatim, but merely *ad sensum*. The biography of eminent women (Leě Neu Chuen,) was compiled by Lew Heäng, who lived during the reign of the western Han dynasty, which closed soon after the commencement of our era.

SECTION II.

In that part of the Book of Rites which relates to the inner apartments, or nursery, are the following precepts: "All those who have children born to them, ought to select from among their concubines those who are fit for nurses, seeking for such as are mild, indulgent, affectionate, benevolent, cheerful, kind, dignified, respectful, and reserved and careful in their conversation,—and make them governesses over their children. When children are able to take their food, they

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should be taught to use the right hand. When able to talk, the lads must be instructed to answer in a quick bold tone; and the girls, in a slow and gentle one: a leathern girdle should be given to the lads; and a silken one, to the girls. At the age of seven years, they should be taught to count, and to name the cardinal points. At the age of seven, boys and girls must not sit on the same mat, nor eat at the same table. At eight, when going out and coming in, and when eating and drinking, they must wait for their superiors, being taught to prefer others to themselves. At nine, they must learn to number the days of the month. At ten, they (the lads only) must be sent abroad to private tutors, and there remain day and night; studying the arts of writing and of arithmetic; wearing plain apparel; always learning to demean themselves in a manner becoming their age; and both in receiving instruction and in practice acting with sincerity of purpose. At thirteen, they must attend to music and poetry, marking the time as they rehearse the odes of Woo Wang. When they have advanced to the age of fifteen, they must continue, as formerly, the recitation of poetry, using those odes which celebrate the praises of Wăn Wang; and at the same time, attend to the practice of archery and the management of the chariot. At the age of twenty, they are in due form to be admitted to the rank of manhood, and to learn additional rules of propriety: they may now wear garments made of furs and silks; must rehearse the odes in praise of Yu; must be faithful in the performance of filial and fraternal duties; and though they possess extensive knowledge, they must not affect to teach others; but must remain at home and not spend their time abroad. At thirty, they may marry, and commence the management of business, and while they will now have but few opportunities for extending their knowledge, they should respect the wishes of their friends and strive to accommodate them. At forty, they may enter into the service of the state, where they will have to bring their knowledge into frequent use; and if their prince maintains the reign of reason, they must serve him, but otherwise not. At fifty, they may be promoted to the rank of chief ministers of state, and engage in the management of the general government. And at seventy, they may resign and retire from public duties.

"Girls after they are ten years of age, must not leave their apartments. Placed under governesses they must be taught to be mild both in language and deportment; they must learn to spin, wind off thread, and to weave cloth and silken stuffs; and thus perform those duties which properly belong to women in providing clothes for their families. They may see to the preparations for the sacrifices; and arrange the vessels and the offerings of wine, and vegetables, and thus aid in the sacrificial rites. At the age of fifteen, they are in due form to be admitted to the rank of womanhood. And at twenty, they may be married, unless by the death of a parent they have been called to mourning, in which case marriage must be deferred three years. When they are received with the prescribed ceremonies, they then become wives; but otherwise they are regarded as concubines."

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Note. "Since wives and concubines have each their appropriate duties, these must not be confounded. When the six ceremonies have all been properly performed, and the woman brought home to the house of the man, she is then called his wife; i. e. an equal, or one who is on an equality with the husband. But if without such ceremonies she goes to the house of the man, she is then called a concubine, that is, one taken, or one who is only received as an inferior." See Seaou Heŏ tseih choo, p. 5.

SECTION. III.

The Book of Rites contains this precept: "Let children always be taught to speak the simple truth; to stand upright and in their proper places; and to listen with respectful attention."

SECTION IV.

In the records of learning (a section of the Book of Rites), it is stated, that, "For the purposes of education, among the ancients, villages had their schools; districts their academies; departments, their colleges; and the provinces (or principalities) their universities."

Note. During the times of which this section treats, which was some two thousand years ago or more, twenty-five families living together formed a village, and their place of education was called *shuh*, a hall or school-room. Five hundred families associated or dwelling near to each other, formed a district, and their place of education was called *tseang*, an academy, or literally, according to the composition of the word, "a covert for lambs." When the number of families amounted to twenty-five hundred, they were formed into a department (chow), and their place of education was called *seu*, a college. The principalities, which formed the dominions of the son of heaven and of his nobles, had also their respective places of education, which were called *heŏ*, or universities. Of these four grades of schools, the first was for *seaou heŏ*, or primary education, and boys entered it at the age of eight years, and continued there till they were fifteen years old, when they were permitted to enter one of the other schools, there to study the *ta heŏ* or superior branches of education.

SECTION V.

It was said by Mencius, "If men possessed of reason, having food and raiment, are satisfied to remain uneducated in luxurious ease, then they will be but little above the brute creation."

The illustrious chieftain (Yaou), anxious to promote the welfare of his people, appointed Seĕ to go as his commissioner and teach them how to perform the relative duties; that between father and son affection might be maintained; between the sovereign and his minister, justice; that the respective duties of husband and wife might be duly regarded; order preserved between superiors and inferiors; and faithfulness, among friends.

SECTION VI.

Shun, when giving orders to Seĕ, remarked: "Unless the people are kind to each other, the five relative duties will not be performed: go, therefore, as my commissioner, and respectfully inculcate the duties of the five relations, treating the people with kindness." Addressing Kwei, another of his ministers, he said, "Go in the office of chief

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musician, and teach the elder sons that they must be rigid, yet gentle; lenient, yet firm; rigorous, but not cruel; reserved, but not haughty. The feelings of the heart are expressed by words in poetry; words are arranged by numbers in verse; numbers are regulated by intervals into tones; and the tones are reduced to harmony by a scale of notes, with which the sounds of the eight kinds of musical instruments are brought in unison, without the slightest jar or discord. With such music both gods and men are delighted."

SECTION VII.

According to the Book of Rites, the literary chancellor provides the inhabitants of the villages with the means of education in three distinct departments; and in order to give instruction to all the people those who are the most worthy, are honored and promoted. The first department includes the six virtues, wisdom, benevolence, prudence, justice, faithfulness, and gentleness: the second, embraces the six actions, filial obedience, fraternal kindness, kindred attachment, relative affection, true friendship, and tender compassion: the third, comprehends the six arts, viz., the ceremonies, music, archery, directing the chariot, writing, and arithmetic. In like manner, by villages, he regulates all the people by enforcing the eight kinds of punishment; the first, for disobedience to parents,; second, for abandoning kindred; third, for hatred of relatives; fourth, for the want of fraternal affection; fifth, for breach of friendship; sixth, for not exercising compassion; seventh, for tale-bearing; and eighth, for exciting rebellion.

SECTION VIII.

The royal statutes, contained in the Book of Rites, require the directors of learning to promote the four fine arts, namely, poetry, history, ceremonies, and music; and to establish four terms in which they shall be respectively taught, therein following the example of the ancient kings for training up literary men. Ceremonies and music should be taught during spring and autumn; and poetry and history, in the summer and winter.

SECTION IX.

In the Students' Manual (written by Kwanchung), it is said: "While the tutor gives instruction, the pupil must learn; and with gentleness, deference, and self-abasement, receive implicitly every word his master utters. When he sees virtuous people, he must follow them. When he hears good maxims he must conform to them. In a gentle and submissive manner, he must perform the duties which he owes to his parents and brothers; and must never behave proudly, presuming on his own abilities. He must cherish no wicked designs; but always act uprightly. Whether at home or abroad he must have a fixed residence, and associate with the benevolent. He must carefully regulate his personal deportment, and control the feelings of his heart. He must both when rising and at rest keep his clothes in order. Every morning he must learn something new, and rehearse

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the same every evening, doing all with the most respectful and watchful attention." This is the way to become a student.

SECTION X.

Confucius said; "Let your children, while at home, perform the duties which they owe to their parents; and when abroad, practice those which are due to brothers; be constant and faithful, loving all men, but associating only with the virtuous; and if they have any leisure, after they have performed their duties, let them spend it in the pursuit of literary objects."

SECTION XI.

Commence in poetry. Be established in ceremonies. Become complete in music.

SECTION XII.

In the records of music (a part of the Book of Rites), there is this saying, "Ceremonies and music can never for a moment be laid aside."

SECTION XIII.

Tszeheä (a disciple of Confucius) once uttered this saying, "Those who respect the virtuous and put away unlawful pleasures, who serve their parents with all their strength, and their prince to the utmost of their ability, and who in their intercourse with friends are faithful to their word,—these, though they should be considered unlearned, we must pronounce educated men."

Such, and so good, are the Primary Lessons for laying the foundation of education. Many of them are excellent; yet if the wise king of Israel is worthy of credit, if the records of inspiration are true, this foundation is incomplete and insecure. Admit that the ancient sages taught many things which are worthy of all acceptation: but let it be remembered that they themselves, while they taught others, never attained to the "beginning" of knowledge. "The fear of the Lord" they never knew; and of course, it never formed any part of their lessons of instruction. This single fact forms the grand defect of all their systems of ethics. They discourse of wisdom, truth, justice, benevolence, and the like, while in practice these virtues end in mere forms and ceremonies. Moral restraints, which, whether in secret or before the world, act constantly on the conscience to prevent the out-breaking of passion, are not felt. All the evils, therefore, which spring from the heart of man, so long as they do not appear in open day to outrage the laws of half-civilized society, may live and grow unchecked. This they do in ten thousand instances, until they become incurable and irrepressible: hence, the falsehoods, the deceits, the thefts, the robberies, and all the long catalogues of other crimes and misdemeanors, which perpetually blacken the records and destroy the happiness of this great empire.

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ART. VIII. *The third annual Report of the Committee of the Parapattan Orphan Asylum, Batavia; and the eleventh Report of the Anglochinese college, Malacca.*

FROM Batavia, the Rev. Mr. Medhurst writes, under date of February 9th, 1836, that he has "commenced the printing of the New Testament, of which 2000 copies will be completed in eight months, at the rate of one rupee per copy, including paper." This is to be done by lithography; and is the revised edition of the Chinese version. Mr. M. was expecting in a few days to leave Batavia for England, with all his family excepting his eldest daughter, Sarah Sophia, who remains behind, having formed a conjugal alliance with the Rev. Mr. Lockwood. Their marriage was solemnized on the 17th of that month. The Rev. Mr. Hanson and Mr. Lockwood, whose visit to Canton last autumn will be remembered by many of our local readers, reached Batavia on the 23d of December 1835, where they are pursuing the study of the Chinese language.

The Rev. Mr. Dyer, late of Penang, has removed to Malacca, where he is laboring to complete his font of metallic types for the Chinese character. He has kindly forwarded to us a specimen of his types, of which we shall soon give our readers some account. The Rev. Evan Davies has succeeded Mr. Dyer at Penang. According to our last letters from Malacca, the number of boys in the Anglochinese college was seventy. "There are," says our correspondent, "more than twenty schools, containing about 600 children under the care of the missionaries" of the London Society. "It was a pleasing sight indeed, to behold 200 Chinese boys assembled in the house of God on the Sabbath day, and listening to the regular exercises of the sanctuary." This was in the mission chapel. Besides the schools above mentioned, there are "free schools," and Mr. Tomlin's Institution for all nations. The latter contains about 80 boys.

The two foregoing paragraphs were prepared for our last number, but were necessarily postponed. We have now the pleasure of adding extracts from the two Reports, the names of which stand at the head of this article, the first referring to Batavia, the second to Malacca.

The object of the Asylum is, "to feed, clothe, and educate orphan children, the descendants of Christian parents." The Institution for the current year is under the direction of a Committee, consisting of Dr. E. A. Fritze, president; E. Doering, esquire, treasurer; W. Young, junior, secretary; Rev. F. R. Hanson; the Rev. H. Lockwood; and H. K. Spencer, J. Davidson, A. L. Forestier, G. Maclaine, J. Arathoon, J. B. Gray, and J. B. de Nys, esquires; Mrs. A. Batten is teacher in English; Mr. H. Kryger, teacher in Dutch; and Mrs. C. de Jonker, matron. "It is highly gratifying to see the lively interest that is taken in this work of charity both far and near." The finances are in a prosperous condition, and "the fund already amounts to *f* 5000, and it only needs the extra exertions of each benevolent friend for a few years, to place the Institution beyond the reach of accident or harm." The total receipts for 1835 were *f* 7464. 67; of which 1000 Spanish dollars were from China. Valuable donations of apparel and books have also been received; the latter from "benevolent individuals in America." With every friend of humanity, we rejoice in the prosperity of the Institution, and will gladly do any

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thing in our power to promote its welfare. The following extracts, are from the Report, read at the annual meeting, February 1st, 1836.

"The Committee of the Parapattan Orphan Asylum, in recording their proceedings during the past year, have fresh reason for gratitude to the Almighty for the abundant measure of success with which it has pleased him to crown their operations. Ever since its formation the blessing of Heaven seems to have rested on this Institution, a circumstance which not only calls for thankful acknowledgments to the Divine Being for his goodness, but affords moreover an incentive to increasing and persevering exertions in the cause of humanity.

"At the last anniversary, the Committee announced with pleasure their success in procuring a suitable individual as an instructress for the Asylum; they were led, on the accomplishment of such a long-wished-for provision, to anticipate most favorable results to the Institution, inasmuch as the lady would be resident on the spot, and have the children under her immediate cognizance and direction. The dwelling house and offices, to which allusion was made in the last report, being completed, Mrs. Batten removed to Parapattan, and entered on the discharge of her new and important duties in the month of April last. For a short time the children were instructed in the verandah attached to the orphan house; but the place being considered as rather confined for the purpose, the Committee resolved on erecting a small but neat and commodious school-room, on a scale sufficient to accommodate 25 or 30 children. This building has since been finished, and furnished with desks, tables and forms, and being both light and airy, and occupying a central situation, is exceedingly well adapted to the purpose for which it is intended.

"Here the children assemble daily; they commence their morning lessons at nine o'clock, and break up at twelve. During the hours of instruction they are taught reading, spelling grammar, geography, Watt's catechism, the catechism of nature, writing, and arithmetic. They are arranged into five classes. Their progress in general is very encouraging; most of them understand and speak the English language with tolerable propriety. The total number of children is now 25; 12 girls and 13 boys.

"At one o'clock P. M., they again repair to the school and attend to their needle-work. In this department of her labor, Mrs. Batten has ample encouragement in the diligence and improvement of her young seamstresses, who are very anxious to outvie each other in the cleanliness, neatness, and quantity of their work; and in securing the approbation of their teacher, and of those individuals who occasionally visit the Asylum. They are engaged at their needles from 1 to 2 o'clock. They have made several articles of dress for themselves and others, and some of them have been recently taught fancy-work, for which they seem to show a great predilection; but for want of the proper materials the teacher has not been able to bring them so far forward as she would wish.

"The boys are equally industrious at their needles as the girls; they have hemmed towels, and made trowsers for themselves; while

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the idea of putting on clothes of their own making, seems to inspire them with greater diligence in their work. Two boys are engaged in the printing business, and so long as there is work to be done, they are sedulously employed either in composing for the press, or distributing and sorting types. Both by printing and sewing, the children as usual contribute a little towards the funds of the Asylum.

"The children with their accustomed regularity attend at the English chapel, on every occasion that divine service is there performed. Their attendance at the Sabbath school is also punctual, and has already been productive of great benefit to them. Once a week, the children attend a singing meeting, where they are instructed in psalmody. They are already acquainted with a number of tunes, and have made some proficiency in this agreeable science. One of the elder girls, who is a good singer, is also taught to play on the piano. As it respects their improvement in the Dutch language, the Committee are happy to state, that it is exceedingly satisfactory. * * *

"The Committee hope that the friends and supporters of this Institution will not only continue to give it their patronage; but also exert themselves in the sphere of their acquaintances and friends to obtain more funds, for the purpose of carrying on with still greater vigor, and, if possible, on a more extensive scale, the operations of the Asylum. They are assured that the highly favorable circumstances in which the children now appear, both in respect to their physical and moral condition, will be considered by all as pleasing proofs that the labor, time, and expense, hitherto bestowed on the Institution, have not been bestowed in vain. They doubt not but that every individual who has contributed towards this charity, when he sees so many helpless orphans rendered happy through his means, will feel that exquisite satisfaction which is always attendant on acts of disinterested benevolence. To see them, instead of falling easy victims to sloth and vice and wandering forlorn and unbefriended, comfortably clothed, maintained, and educated in their duty towards their Creator and their fellow creatures, and promising to become hereafter useful members of society and ornaments to religion, must diffuse, in every benevolent bosom, something of that hallowed delight which the Divine Being enjoys while supplying the wants of his needy creatures, and who himself has said: It is more blessed to give than to receive."

The Anglochinese college has been often noticed in the Repository. A summary of its Report for 1834, was given in our last volume, page 98. The report now before us, for 1835, shows that a pleasing advance has been made during the past year. But we have no room to repeat what has already been stated in our pages. The patrons, trustees, and officers of the college have abundant encouragement to persevere. The field before them is wide, and has a strong claim on their best efforts. Their object is noble, and we heartily wish them God speed. The number of students is now 70. There are also, in connection with the Institution eleven Chinese "out-schools," containing 130 girls, and 230 boys; and six Malay schools, having about 200 boys and girls. In the printing department, there have been

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produced during the year, 54,728 volumes of tracts, hymn-books, schools-books, &c.; 570 complete copies of the holy Scriptures, containing 11,970 volumes. The disbursements for 1835, were $1639,45. The funds, at the present time, are $11,405,44. The Report closes with some excellent remarks on the objects aimed at in the education which is provided for native youth by the officers of the college.

ART. IX. *Religious Intelligence: baptism of a Chinese convert at Batavia; the press at Singapore; Siam; Burmah; and Bombay.*

SINCE our last number was published, we have received Mr. Medhurst's Report of the mission under his care. A summary of it we will soon lay before our readers. A letter, dated Batavia, May 6th, 1836, says, "Mr. Medhurst left us (for England) on the 6th of the last month. On the day he sailed, he baptized a Chinese, the first and only one who has received Christian baptism in Java. It is singular too that the man had never seen Mr. Medhurst till within ten days of his baptism, for which he applied, and stated that he had come once before for the same purpose, while Mr. M. was absent in China. He is from Amboyna, and for some time has been employed as an officer or captain of a vessel, and has obtained all his knowledge of divine truth (with the extent and accuracy of which Mr. Medhurst was much surprised,) from books only." Mr. M. arrived in the east, June 12th, 1817.

By letters just received from Singapore, we learn that five Christian missionaries are now there,—the Rev. Messrs. Tracy, Wolfe, Dickinson, Reed, and Shuck,—all engaged in the study of the Chinese language. Preparations were making for schools and extensive printing establishments. Among the latter, there are "all the necessary implements for a complete type and stereotype foundary," under the care of Mr. Alfred North.

It is also pleasing to know that a press had arrived at Singapore for Siam; and that punches are preparing for the manufacture of Siamese type.

In Burmah, the press has been established several years, and truth is gaining ground steadily. In a letter dated Maulmein, Jan. 28th, 1836, Dr. Judson says, "on the 29th of December last, the Burmese Bible was completed in 4 volumes, containing about 2400 pages. The translation was finished about two years ago; but the work of revision I have found to be exceedingly tedious." He adds that the total number of persons baptized in Burmah previous to the year 1835 was 671, being 168 Burmans, 341 Karens, and 162 foreigners; and that the number baptized during the year 1835 was 120, namely, 20 Burmans, 70 Karens, and 30 foreigners.—making the whole number since 1813, when the mission was commenced, 791. The first of these converts to Christianity, was baptized, June 27th, 1819.

From Bombay we have recently received two printed Reports, one of the Scottish Missionary Society, the other of the American Murathee Mission, both containing a great variety of particulars. The amount of printing executed, and the number of children educated, in connection with the two missions, are large and steadily increasing. In one of the Reports, there is a notice of several Chinese *convicts*—at Malcolm Paith on the Mahaburlishwur hills about one hundred miles in a southeast direction from Bombay,—four of whom have declared their full belief in Christianity.

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ART. X. *Journal of Occurrences. The great reckoning; criminals absconding; loaning system; governmental charities; public works; sects; literary piracy; extracts from the Canton Court Circular.*

PEKING. We this month again have to notice several general edicts, addressed to the whole empire. The principal of these is in reference to the "*great reckoning*," or triennial inquiry into the merits and demerits of all the civil officers, which takes place this year. This investigation is avowedly for the purpose of ascertaining what officers are fit for the stations they occupy, of rewarding with increase of honorary rank those who have shown themselves deserving of it, and of removing those who are wholly unfit for office, or degrading those who show themselves in any degree inefficient. But like most other good institutions in a country where, as in China, moral principles are disregarded, the "great reckoning" is an occasion of much injustice. We will, before inserting the emperor's edict on the subject, furnish a brief statement of the manner in which the investigation is carried on. Each district magistrate forwards to his superior a report respecting the capabilities, or otherwise, of his subordinates. When these have been received by the magistrate of the department, if approved of, they are immediately incorporated by him in a report to the director of the circuit. All the directors of circuits in a similar manner forward statements to the financial and judicial commissioners. From these last, a complete statement is sent to the governor and lieutenant-governors, which forms the basis of their representations to the emperor as to the conduct of all officers in the province. Their representations, forwarded to Peking, are necessarily depended on entirely, and their recommendations in regard to officers, approved, while their own characters are animadverted on by the emperor himself. Of the subordinate officers, those who are deserving of praise are said to be 'eminent;' others are passed over without particular notice, unless there be occasion to speak against them. When this is the case, they are placed in one of the following six classes: 1. those who are found wanting in diligence; 2. those who are weak and wholly inefficient; 3. those who are superficial and hasty in their public conduct; 4. those whose talents are inadequate; 5. superannuated; and 6. those suffering under disease. Those of the two first classes are dismissed; those of the third, put down three degrees, and those of the fourth, two; the fifth and sixth classes therefore usually include all those who failed to possess sufficient interest with their superiors to retain their stations. Corruption and tyranny on the part of officers are made the subject of special representations to the emperor, and are not therefore included in the six classes above named.

Our readers will now be prepared to understand the following edict. "In the great triennial reckonings," says his mejesty, "the governors and lieut.-governors are intrusted with the duty of making careful and minute investigation of the capabilities of officers. If their recommendations of individuals be correct, men of talents will then know what to look for: and so, if their reproofs and degradations fall on those who have deserved them, then the unworthy and bad will universally be held in awe. Thus they will at once make a distinct arrangement of officers according to their conduct and abilities, and will select to hold offices of trust those who possess sterling talents. The high officers in all the provinces sustain heavy responsibilities: they are, as it were, ears and eyes to their sovereign. How pure and blameless should their purposes and conduct then be! They should maintain a firm hold of justice, and discriminate the characters of officers with a perfect regard to equity, thus setting an example to all their subordinates. But according to the representations now made by the censor Lew Munglan, the shepherds of the people, those officers who are careful of the interest of their flock, are often men slow of speech, and devoid of shining talents but honest, sincere, and upright, men who do not seek to flatter; while the worthless make it their whole business to please and meet the wishes of their superiors, and by artful means to gain advancement, but pay no real attention to their duties. These by their arts deceive their superiors, and procure from them

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preferment; cases of this nature are, it may be, not altogether wanting. As the time of the triennial reckoning now approaches, all the governors and lieut.-governors must enjoin it on themselves to lay aside all undue regard for others, and investigate the characters of all their subordinates with truth and sincerity, ascertaining what are the moral rank, the mental characteristics, and the governmental capabilities of each. Let them examine thoroughly in these particulars, and rouse and excite all. Thus it may be expected that the pathway to official rank will be kept clear and free from every thing that can defile, and the administration of justice will daily become more resplendent in character. In respect to this we entertain high and confident hopes. Make this edict generally known to all. Respect this."

Criminals absconding. The next general order is directed against a practice which it appears is common, that criminals are permitted to escape, because magistrates will not search for them beyond the immediate bounds of their own magistracies. This, and other "bad habits" of the magistracy, his majesty severely reprobates.

The *loaning system* of the Chinese government is, we believe, peculiar. Several of the imperial palaces and courts attached to them, appear to be supported wholly by the interest accruing annually from money belonging to the government, which is lent to the salt-merchants and others. From several memorials addressed to the emperor, and edicts from his majesty, which have lately appeared, the salt-merchants of Keängsoo seem to find difficulty in paying this interest, and the superintendents of the palaces and courts find themselves likely to be at a loss for money, in consequence of its not being forwarded at the proper time.

Benevolences of the government. In appearnce, perhaps few governments are so charitable as the Chinese. Unfortunately, however, the distributors of its charities are not sufficiently trust-worthy; and consequently the larger portion of what is intended for the poor, in reality finds its way into the pockets of those who should be the "fathers and mothers of the people." Drought, inundations, hail-storms, the want of snow, and various other events, call from time to time for loans of the whole or a portion of the land tax, the payment of which is deferred for one, two, three, or more years. In this way, large debts often accrue; and there are few provinces which are not among the number of his majesty's debtors. These debts often become too heavy to be ever paid, and then a period of general rejoicing affords an occasion for *wiping off* the whole. Thus in the last year, the empress-mother having attained her sixtieth year, his majesty was graciously pleased to grant remission of all public debts contracted by the people previous to 1830. This was not, however, intended to extend to the officers of government, who being often in arrear in the payment of the revenue, or otherwise involved, are also frequently among his majesty's debtors. It appears, however, that the officers of government have been in several instances anxious to avail themseles secretly of the grant of remission to the people; and this has been the occasion of a general order addressed to the whole empire. Of the indulgence to the people, all Mongolia, with Shense, Chĕkeäng, Kwangse, and some other provinces have chiefly felt the advantage.—The most substantial way in which the imperial benevolence is manifested is in the distribution of food to the poor in the seasons of extreme cold or of famine; in which cases, to prevent fraud, the food is previously cooked. Among the occasions for charity in this way, and by the remission of taxes, during the last six months, we observe severe cold in Peking and Teëntsin, (in the latter place 32 000 taels were subscribed by the opulent among the people,) droughts in Shantung (to which province a loan of 50,000 taels has been granted) as also in Keängse and Chĕkeäng, inundation and severe hail-storms in Shanse, hail-storms and want of rain in Shense, and unseasonable rain occasioning short crops in Kansuh. The sums of money granted are not usually named; but in a few cases they are. We find the following sums stated, in reference to the entire remissions of debts contracted previously to 1830: In the province of Cheihle, 29,819 taels; in Chekeäng, 246,628 taels; in Kwangse, 60,599 taels; and in Tsitsihar in Mongolia, the *greater portion* of 270,000 taels, and of 250,000 sheih of grain, the portion of these sums not remitted being debts contracted between 1830 and the present time.

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Public works, repairs, &c. We have frequently before had occasion to advert to the demands on the revenue, for the purpose of repairing the dikes in the low sea-board districts, the banks of the great rivers, and similar works. Applications for these purposes are very frequent; the sums are usually disbursed in part by subscriptions raised among the opulent, to which wealthy members of the subordinate magistracy often contribute in order to recommend themselves for preferment. What is not disbursed in this way, is usually advanced by a grant of money, which is to be restored by means of a sinking fund within a certain number of years. Seldom is a free grant given for any object of this nature. We will barely mention, as we meet them, the several grants which have been made during the past six months. In Cheihle, for the repair of the walls of Paouting foo, 16,737 taels; for repairing the banks of a river, 9,096 taels: in Keängsoo, for the repairs of dikes, 20,000 taels; for repairs of banks, 83,194 taels; in Chĕkeäng, for repairs of dikes, 27,900 taels (in addition to the sum of 17 362 taels mentioned in vol. iv. NO. 10. p. 488); for naval repairs, 8,291 taels: in Nganhwuy, for change in the direction of a public road and erection of a bridge, 15,900 taels: in Shantung, for repairs of banks, 2,673 taels: in Shanse, for repairs in the salt works, 80.000 taels; for repairs of banks 60,000 taels: in Honan and Shantung, for repairs of the grand canal, 144,100 taels; for deepening the canal in same parts, 62,693 taels; for repairing the banks of the Yellow river in the same provinces, 198,600 taels: in Fuhkeĕn, for repair of fortifications, 16,763 taels: and in Shense, for repairs of the collegiate hall, 3 400 taels. Grand total. 639 347.

Sects and associations. We thus render the words *seay keaou*, 'false doctrines,' and *tang hwuy*, 'caballing associations,' as indifferently applied to numerous petty sects which exist throughout the country as well as to some extensive societies; among the number of these is included the *teĕn choo keaou*, 'sect of the Lord of heaven,' the Christian religion as known to the Chinese under the garb of Romanism It is our intention shortly to consider in detail the laws and measures of the Chinese government directed against Christianity; and we will not therefore say any thing on that subject now. Our present purpose is merely to state a few facts, derived from the Peking gazette, in regard to the persecution in China of 'sects and associations' in general. Perhaps we may account for the zeal which his present majesty shows on this subject, by a reference to the fact of his imperial father having been, on one occasion, indebted solely to the personal valor of his majesty (then the second prince) for the expulsion of a band of conspirators, belonging to one of the larger associations, from the very courts of the palace, to which they had penetrated. Nor has this been their only treasonable overt act: to mention no others, the late disturbances in Shanse have been traced, and the present disturbances in Hoonan are attributed, to them. The most formidable of these associations is the *san-hŏ hwuy*, or 'triad society,' called also the 'association of heaven and earth,' of which an account by the late Rev. Dr. Milne of Malacca has been published in the Transactions of the Royal Asiatic Society. (See Repository, volume iv. p. 421.) This account compiled chiefly at Malacca, where the society assumes a degree of notoriety not permitted in China, has since been amply confirmed, by the discovery of a nightly meeting of them in the burial ground belonging to the East India company at Macao, where, in their haste to escape, they left behind them documents which fully prove the treasonable nature of their intentions. It is their opinion that, 'whenever heaven, earth, and man are conjoined to aid them, the reigning dynasty is to be overthrown.' Smaller associations do not profess to look higher than to plunder, while others again appear entirely inoffensive. All, however, and with them the Christian religion, are equally persecuted. The governor of Cheihle appears to have been of late particularly active against them. He has, within a few months, apprehended about 200 individuals: to what associations they belong is not stated. In Fuhkeĕn the head of a sect and twenty-five of his followers have been apprehended, in the deep recesses of the elevated and wooded mountain districts. In Hoopih, also, has been seized a band of plunderers, the individuals of which were bound together by the ceremony, usual among the Chinese, of drinking water mixed with a little blood taken from each of the parties. The discovery that it is common for soldiers, policemen, and the clerks and lower officers of the courts, to belong to these sects and associations, has given his majesty no small anxiety.

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Literary piracy. It seems that the news-makers of Peking are, as elsewhere, in the habit of busying themselves to discover the contents of documents of a secret nature, and of obtaining copies of them, which they circulate either by means of the press or by manuscript copies. This has been brought to the notice of the emperor by one of the censors, and has drawn forth two edicts from Taoukwang, strictly forbidding it. "Of late," says his majesty, "governmental documents have frequently been copied and privately circulated, although not published by the council; and details are given of the officers of this and of that Board or Court, having been admitted to an audience, and of this individual, or that censor, having presented a memorial. This manifests a bad habit of idle curiosity, utterly opposed to the prohibitory enactments of government. Documents which have been copied by the inner council may always be published universally: for in directing the government of the people, we do nothing which we are not willing to declare openly to all our servants and subjects. But when secret investigations are necessary, they are not to be known to any beyond those directly concerned. How can any be suffered to indulge their wishes in printing and circulating the documents of which they have clandestinely obtained copies, and the minutest details of governmental transactions! * * * * Documents," he continues, in another place, "that are of a highly important nature, we place under seals in the hands of our grand counselors, that they may peruse them and may have copies of them made by two or three clerks of the council under their eye. No other of the clerks are permitted to have any knowledge of them; and these documents not being sent down to the council-office, there is no opportunity afforded for individuals to obtain a knowledge of them." His majesty then points out that either the clerks must be guilty of divulging their contents, or the memorialists themselves must be the offenders; and concludes by declaring, that, "after this admonition has been given, if it again appear that affairs demanding secrecy are divulged, inquiry, shall be made after the offenders, and severe punishment inflicted. Most surely not the slightest indulgence shall be shown. Tremble hereat. Attentively regard this. Let it be made known to all, and respect it."

Extracts from the Canton Court Circular. May 27th. Soolfangah the general commandant of Canton, Wăn the chief commissioner of maritime customs, and the lieutenant-general Lunchung, respectively sent messengers to present their congratulations to the governor; and Atsingah, Wang, Ching, and Hung, who are at the head of the territorial and financial branches of the provincial government, requested an interview with his excellency.

May 28th. Ling Tanfung, an officer of the ninth reported his arrival from Keăngsoo, and that, by the direction of the lieutenant-governor of that province, he had brought to his excellency for trial Luh Leyuen, a merchant of Kwangse, who became bankrupt and absconded. *Note.* This man, we understand, was licensed to trade in salt, and it was to the government, which controls the monopoly, that his largest debts were due.

May 29th. Their excellencies, the governor and lieut.-governor, went to the temple of the god of war, and offered incense; then returned to their offices, issued public documents, and received the congratulations of all the officers of the city and of the hong merchants.

May 30th. Choo Ngănkwang captured the robber Le Atsan, and delivered him over to the civil authorities for trial. *Note.* Persons are almost every day delivered over in this manner: but the trials seem never to be reported.

May 31st. Fang, an officer of the ninth rank, reported that he had delivered the imperial dispatch, with which he had been entrusted, to the chief authorities of the territorial department of the province. The execution of capital punishment was reported. *Note.* These punishments are either decapitation or cutting into pieces; but very often, as in the present instance, there is nothing in the terms used, to report them, to determine whether they have been inflicted on one, or ten, or a hundred malefactors.

June 2d. Fung Yaoutsoo reported that to-morrow he will go and distribute the gratuity of rice among the children in the founding hospital. Wang Yuking reported that he had been directed to examine the prisoners in the jails of Nanhae and Pwanyu. The execution of capital punishment was reported.

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June 3*d.* Two criminals, Ate and Kwŏ Fung, were brought to the city from the district of Tungkwan. The execution of capital punishment was reported. Chung Lun reported that he had been directed by the cheheën of Nanhae to take the head of Yĕ Ashun and deliver it to the chief magistrate of Sanchuy, *Note.* The heads of criminals are often treatad in this savage manner; after being severed from the body by the sword of the executioner, they are placed in cages, or rather baskets made of narrow strips of bamhoo with broad openings between them like the meshes of a net, and in this condition, all covered with gore, they are sometimes exposed for days at the place of execution, and sometimes, as in the case of Yĕ Ashun, they are carried through the country to the place where the malefactors committed the crimes for which they have been executed, and there hung up *in terrorem.* The heads of those unhappy men who murdered the crew of the French ship *Navigateur*, and who were executed in Canton in 1829, were put in small cages and hung up on the sea shore in Macao, near which place they committed the acts for which they were beheaded.

June 4th. Their excellencies went to the great landing-place, received the new lieut-general Mängkwei, and inquired after the repose of the emperor. Four of the hong merchants reported that they had brought a petition of the barbarians. *Note.* Mängkwei belongs to the staff of Soolfungah, who is at the head of the Tartar garrison in our metropolis; Lunchung, mentioned above, is his associate.

June 5th. The governor waited on Le, the literary chancellor, and congratulated him, it being the anniversary of the birth day of the chancellor's mother. An officer of the commissariat reported that he had distributed rice to the Mantchou and Chinese soldiery.

June 6th. Their excellencies went to the temple *chinghwang*, and offered incense. And the lieut-governor prayed for fair weather. Woo Lansew presented a statistical account of the district Fungchuen. The execution of capital punishment was reported.

June 7th, The keeper of the treasury reported that he had examined and prepared the 19th dispatch of treasure for Peking. *Note.* Each of these dispatches consists of 10,000 taels, one thousand being placed in each sack. Another person reported that he should leave Canton the next day in charge of treasure for the capital.

June 8th. Five officers reported themselves recovered from illness and ready for resumiug their regular duties; three had been afliicted with colds; one with boils; and one with fever and ague. Two others reported themselves unfit for duty: the first, because he had taken cold; the second, because *toofuh puh haou*, literally, "bowels not good." *Note.* Almost every day some of the officers report themselves off duty in consequence of "ill-health." How far these cases indicate the general state of health among the people, we do not know: we believe, however, that these public functionaries are allowed to claim a certain amount of "ill-health" as current exchange for furlongs.

June 10th. Their excellencies, the governor and lt.-governor went early in the morning to the temple chinghwang and offered incense to the gods of the city.

June 12th. Their excellencies, after completing their other official business for the day, went to the temple chinghwang and offered incense; and again, on the morning of the 13th. And on the morning of the 14th, they performed the same ceremony in the temple dedicated to the gods of literature.

June 16th. Hoo Chingwang, an assistant magistrate in the department of Kwangchow, late resident at Tseënshan (near Macao), had an audience with the governor, and took leave of absence to go to Peking.

June 18th. The fifth day of the 5th moon. Their excellencies repaired to the temples chinghwang, and to that of *lung-wang*, the dragon-king and offered incense; and then returned to their offices, and received the congratulations of all the civil and military functionaries, literary gentlemen, &c., &c. *Note.* This day is ever menorable for the feats of the *dragon-boats*, properly so called.

June 23th. The acting cheheën of Nanhae reported that a fire broke out on the preceding evening, near the *tsinghae* gate (on the south side of the city), and that one shop was destroyed, when the fire was extinguished. The hong merchants, prostrated themselves at the governor's gate and presented a petition from the barbarians.

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CHINESE REPOSITORY.

VOL. V.—JULY, 1836.—No. 3.

ART. I. *A'sám: a sketch of its government, productions, trade, and prospects; with some notices of the customs of the people.*

THE extent and boundaries of A'sám were briefly described in our last number; to which were added notices of the states and tribes bordering on the north and south of the country. In this article we propose to give a sketch of its government, productions, commerce, and prospects. As early as 1793, a connection had been established with the Bengal government, and a treaty of trade formed, in consequence of the aid afforded by the British to the rájá in recovering his throne from his enemies. Mohammed Cazim, in his description of this country at the time of Aurungzib, the Indian conqueror, declares that it had been repeatedly invaded by powerful kings; and even Aurungzib did not long retain his conquests in it. So uniform had been the ill fate of invaders, that "the natives of Hindustán consider the A'sámese as wizards and magicians, and pronounce the name of that country in all their incantations and counter charms. They say that every person who sets his foot there is under the influence of witchcraft, and cannot find the road to return." The chief rájá bore the title of "celestial," thereby intimating the descent of his race from heaven. The country was then described as populous, though it is now greatly the reverse.

It has already been stated that this country was added to the British territories in 1825, as a consequence of the war with the Burmans, from whom it was rescued. At the close of that war, the whole north-east frontier, including Kutch Behár, Bijní, A'sám with all its wild dependencies, Silhet, Káchár, and Manipúr, was committed to the late Mr. David Scott. His incomparable temper, and the generous policy he pursued won the affection and confidence of the people to such a degree, "that at the present day no A'sámese can pronounce his name without blessings, and scarce without tears." The poor people who had been scattered abroad, soon began to flock back to

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their native land, and industry was renewed. Mr. Scott being left wholly without aid was obliged to depend on native assistants, who oppressed the people while they could not be effectually controlled. The agriculture, trade, and revenues of the country then all languished. But latterly, European assistants were granted him from the army, and the old defective system of government is quite changed. On the lamented death of Mr. Scott, in 1831, Mr. Robertson filled his place, who was succeeded by captain Jenkins, the present commissioner, whose authority is paramount throughout all A'sám and its dependencies. Lower A'sám is under the immediate administration of the commissioner, in which he has six assistants. He usually resides at Gowaháti, the capital, but holds regular sessions at different subordinate stations; his assistants are placed sometimes singly and sometimes two together, in important places in the district. The old system of taxation is changed, the population is increasing, and the face of the country is expressive of advancing civilization.

Upper A'sám is the ancient seat of royalty: it was given up by the British to rájá Purunder Singh, in 1833, "on the express condition of his good behavior." Major White is the political agent in this province. The population is estimated at upwards of 200,000; and before the country was given up, the revenue had risen to 80,000, or 100,000 rupees, and was increasing with the increasing security of the people. The rájá pays a tribute of 50,000 rupees, but is supposed to realize fully 100,000. The whole internal administration is left in his hands; and this is managed by village and district courts, the rájá himself presiding in a Sudder court held in his capital, Jorhaut, where important cases are decided. To maintain his state and authority, he keeps up a sort of guard of irregular soldiery, who are armed with muskets and trained after the European mode. It appears that the surrendry of this province to Purunder Singh does not meet the approbation of the Friend of India, which forcibly remarks; "the rájá had no claim to such a promotion, unless he derive one from having had a principal hand in ruining the country by his previous usurpations. The people had no desire to be left to the tender mercies of such a man; and the British can derive no advantage but will in all probability reap annoyance and some danger from it. Under his administration, no stimulus is or can be expected to be given to industry. He is said to be oppressive and to be driving numbers of the already sufficient small population from the territory by his oppression. This system cannot last long, and the sooner the government resume their grant to the rájá, the better will it be both for their interests and for the people."

The Maomoríyas or Mútaks who were mentioned in the former article live on the south of the Bramhapútra between Upper A'sám and Sadiya. Their number is said to be about 60,000. They were formerly subject to A'sám, but threw off their allegiance some fifty or sixty years ago, and were much dread by the A'sámese as a warlike people. The government is said to be a sort of democracy, yet there is a chief who derives a small revenue from presents, &c. He

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is styled the Bara Senápátí, and both himself and his people at present are entirely subject to British authority. The internal administration however, is left in his hands, except that in case of murder or other capital offense, information must be given to major White. The country resembles the rest of the province, at present lying waste, but possessing every advantage for agricultural prosperity. The inhabitants occupy but a small tract on the Deburu, which passes through their territory from east to west. They profess to be Hindus and worshipers of Vishnu exclusively, but hold their religion so loosely, and are so ignorant or negligent of its observances, that the people of Hindustán will hardly acknowledge them as Hindus.

On the opposite side of the river, north of the Múlaks, are the mountain tribes of Abors. This name, it is said, means *independent.* Each tribe has a sort of democratic government, and all its proceedings are ordered by the voice of the people in open council assembled. It is the business of the chiefs to carry into execution the will of the council. In these and other respects, they remind us strongly of the North American Indians. They are very fond of spirituous liquors, are no ways choice in their diet, and abhor nothing but beef. The wild animals are killed with poisoned arrows, the poison being an article of commerce with the tribes further eastward, from whom it is obtained. It is a root, brought to Sadiya in baskets containing twenty roots each, and for five such baskets a string of beads is given, worth about two annas. It is prepared by reducing the root to a powder, and combining it with a mucilaginous vegetable juice to the consistence of paste, which is smeared on the points of the arrows. The wound is fatal, and it is said, the wounded animals will fall before running a hundred rods. Still it is not found to injure the flesh of the animals killed by it. Of the religion of the Abors we learn nothing except that they worship a mountain deity.

The district of Sadiya is inhabited chiefly by refugee Khamptís and Múlaks. The Khamptís are but a few thousands in number, and are under their own chief, who yields obedience to the British authorities. They are described as more fond of hunting and plunder than of labor; and the recent introduction of opium, has, as in all other cases, only aggravated their natural indolence and reluctance to the regular labors of civilized life. The soil, however, is rich and needs but the hand of the cultivator to make it extremely productive; the jungle abounds with game; the elephants yield ivory; and the rivers at a short distance from the town of Sadiya furnish gold. Both the Khamptís and Singphos use the musket in taking game, but their chief dependence is the poisoned arrow.

The Singphos and Kákús are the chief possessors of the large plains which lie south of the Bramhapútra opposite to Sadiya, and extend till they are closed in on the east by mountains. The Singphos are divided into twelve clans, each of which is called after its respective chief, but the whole collectively are known by the name of "the twelve tribes." There is but slight union between the several clans, though upon any occasions of great importance they do

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combine. The Singphos in A'sám retain their original distinctions, and give to their new settlements the names of the old towns which they have left. Before the plunder of the country corrupted them, they were industriously engaged in agriculture and other occupations, but lattarly these inferior services had been performed by A'sámese captives, who were kept in the proportion of fifty to one of their masters. The Singphos have intermingled many of the superstitions of their neighbors with the religion of Gaudama, to which however they are yet so much attached that he has a temple and priest in every principal village. They practice polygamy without restraint. The Kákús are intermingled with the Singphos, yet are not counted a distinct people, nor in a servile condition: they are divided into four distinct tribes. The original country of the Kákús appears on lieut. Wilcox's map to be on the east bank of the Iráwádí. We are concerned to hear by a recent letter from Gowaháti that lieut. Charlton, the resident of Sadiya, has been obliged to leave his station and the province for a time, in consequence of a wound received in a skirmish with some Singphos who have lately been troublesome on the extreme southeast frontier. In the mean time, the civil and military charge of that frontier will be held by lieut. Millar.

The trade and productions of the country are in such a state as might be expected, where they are but just beginning to revive from the desolating influence of long continued misrule and war. Though rich in soil and possessing great advantages of situation for supporting a dense population, yet we are assured that the uniform aspect is that of a ruined country. Marks of numerous former inhabitants are everywhere seen; traces of ruins are found, of which an interesting description may be seen in the Journal of the Asiatic Society for April 1835, from the pen of captain G. E. Westmacott, assistant, governor general's agent. Those which were discovered by that officer were in Central A'sám, on the north of the river, in latitude between 26° 32′ and 26° 51′, and long. 92° 19′, and 92° 55′. They consist of the ruins of a temple, of granite buildings, of large altars and pillars, the history of which seems to be intermingled with absurd fables. The whole population of the country has been estimated at near 1,000,000 souls. From its diversified elevation, the soil is adapted to the cultivation of almost every variety of the fruits of tropical and temperate climates. Rice, sugar-cane, pepper, mustard seed, cotton, and moozah silk are the chief articles of produce at present; but in raising these the natives are indolent.

The attempts to ascertain the capacities of the soil for the purpose of cultivating there the tea shrub have excited much attention. It is now several years since it was first discovered that tea was growing in Manipúr. Some three years ago, the Court of Directors instructed the supreme government to ascertain whether it would not be possible to acclimate the tea plant in some part of British India. This led to the formation of a tea committee, of which Mr. Gordon, an intelligent and enterprising gentleman, was appointed secretary. In the prosecution of his duties, Mr, G. several times came to China,

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visited the tea district in this country, and procured large quantities of the true seed. Meanwhile the important discovery was made, that the tea plant was growing wild in the country of Sadiya itself. During the last year a deputation was sent thither from Bengal, consisting of Dr. Wallich and his colleagues, to examine the whole subject scientifically. This deputation has satisfactorily accomplished its object, and ascertained even more than was before suspected. Two localities of the tea were found in the country of the Maomaríyas, and since their country nearly resembles the rest of the great valley, it is hoped that the cultivation of it may be extended through the province. Another locality is at the bottom of the Nága range, within a few miles of Purunder Singh's capital. Similar localities skirt both sides of the whole valley, and since it has been found on the south of this range of hills, in the country of Manipúr, it must probably exist in intermediate places. We observe sanguine hopes are entertained of entire success; the whole project of an Indian tea trade, says a writer in one of the Indian papers, is already far advanced towards maturity, since the plant is found at once in extensive natural plantations; and we may soon "afford to lose altogether our opium trade, which at present fixes upon us the stigma of being the greatest panderers to human vice and depravity, which the world holds."

The mineral and vegetable treasures of the country are but little known, though from the present cursory observations, Dr. Wallich, it is said, declares he has never seen or heard of so rich a Flora as in A'sám. The same may perhaps be said in respect to geology. It is surrounded with hills and mountains, which embrace nearly every variety of the primary and secondary formations. From time immemorial, gold has been found in the sands of at least a dozen of its rivers, both on the north and south of the Brambapútra. The smelting of iron has always been the chief branch of industry among several of the hill tribes. Silver and lead will probably be found within the frontiers as they are beyond them, by the Burmans. There cannot be a doubt that limestone exists here equally good as that now brought 400 miles from Silhet. Excellent bituminous coal, much resembling that at Cherra púnjí, is found like it in connection with shell limestone, both in Dharmpúr, and in the Morung on the Dhunsirí. Other places have also been specified, where the existence of coal has been ascertained. Though now dependent on Bengal for salt, yet salt-springs are know to exist at Burháth and near Sadiya, on the northeast of the Káchár hills, and elsewhere in connection with sulphureous hot springs.

In former times, Sadiya appears to have been the entrepot of a very considerable trade, which converged to that point by well defined routes from Tibet, China, the Burman empire, and India. The revival of this trade was one of the earliest efforts of the late Mr. Scott, and with considerable success. The imports from India are all kinds of cloth of European manufacture, glass, salt, opium, spirits, and the like. The returns are gold, silver, ivory, copper pots from the Láma

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country, various roots, and native weapons of several kinds. Besides the supply from the native rivers, gold is found more abundantly in the region of those Singphos who are under the influence of Ava. It is found in lumps of two or three sicca weight near Mogaung, the capital of the ancient kingdom of Tai; where also emeralds and other precious stones are found. The chief destination of these precious stones is China, where they are sold at high prices, but the Burmans levy a duty of twenty per cent upon them at the mines. The Chinese merchants come from Manway, which lies to the east of a range of mountains, having the Singphos or Sháns immediately on the west. They have only to cross these hills, bringing their goods on the back of their mules, when a water passage is open down the Iráwádí to its junction with the river on which Mogaung stands, the ascent of which to that city requires five days. These merchants bring choths of various sorts, particularly broad-cloths, nankeens, silks, tea, copper, and silver. Silver is their chief article of export, in small lumps, with a Chinese stamp and character on them. These are of various sizes, appear to be carelessly run in holes made with the finger, and stamped while warm. The Chinese silver is said to be very pure.

Tea is used as a constant beverage by all the tribes between old Bisá and the confines of China. It is chiefly cultivated in the neighborhood of Palong, where the manufacture of it said to amount to some lakhs of maunds, but it is different from that brought to the Canton market. "The leaves are first heated in boiling water, and then packed away in pits or vats for several months, preserved from the access of air, and finally crammed into earthen vessels or bamboos, which are carefully closed and sent into all parts of the empire." If so it may resemble the brick tea sent to Tartary. The slave trade, we understand, is not suppressed, but the Khamptí and Singpho chiefs still maintain a constant traffic in slaves. Under the administration of the present commissioner, transit and internal duties have been given up; and if the country is destined to become the scene of an extended tea cultivation, who can estimate its importance? It has suffered long and deeply from oppression and war, but now the people are protected and satisfied, and the revenue is understood to exceed the expenses. If such is the case, while perhaps not more than one seventeenth of Lower A'sám is under cultivation, it is easy to imagine what it must become under the course of improvements already begun.

On many accounts, A'sám is a missionary field of great interest. It is the most eastern point which western intelligence and the true religion have gained in this direction. Connected as it is with Tibet, the head quarters of Lamaism, with Burmah, and with the "inaccessible" Chinese empire, we cannot but regard it with peculiar feelings of hope, as destined in Divine Providence to be a centre from whence the true light may radiate on all the surrounding darkness. It is but 150 years since the system of Hinduism was introduced, and though by the influence of the rájá and the Brahmans, it rapidly gained ground, it has not yet taken full hold on the passions of the

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people; while the Gáros Khásiyas, &c., on the south, and the Daflas, Meris, Abors, Mishmis, and other tribes to the north have, till lately, been almost exempt from its influence. The Khamptis and Singphos are Budhists; and the Mútaks are but lax Hindus. Yet this state cannot continue long; and even now the Indian religion is extending with the extension of British influence, and the introduction of Hindu soldiery.

We shall close this article with a view of the interesting prospects opened before the Christian missionary and philanthropist. Most of our readers are aware that within a short time some movements have been made in India indicative of a desire to become acquainted with the progress of improvement in the world. Limited indeed as this desire is, yet it is encouraging to observe it at all, and the more so to see it operating in the minds of some of the native rulers, the rájá and chief men. This should be hailed as a good omen of better things to come. The late Dr. Carey, several years ago, completed the translation of the Sacred Scriptures into the A'sámese language; and a branch of the Serampore mission is established at Gowaháti, where the Reverend Mr. Rae has been for some time past laboriously occupied in the education of the young, the preaching of the gospel, and the distribution of the Scriptures and tracts. The education committee also sent thither an active teacher, a year ago, has already collected a large school, including the sons of some of the principal chiefs in the district. Mr. Rae is urgent that the gospel be sent to Upper A'sám also, as well as to the remoter tribes. Mr. Lish, at Cherra púnjí finds himself so well established among the Khásiyas that he requests a colleague may be sent to him, in order that their operations may be extended into Jynteah. But all these places are too far west to effect all that is desirable; Sadiya is therefore fixed upon as a station of great promise.

In the Calcutta Christian Observer, captain Jenkins strongly recommends attention to Sadiya, and accompanies his opinions with much information that is both practical and interesting. He observes that the northeastern frontier is chiefly occupied by the Khamptís and Singphos, two tribes of the great Shán family; and that as the dialects of these tribes differ very little from the Siamese and Burmese, the missionaries in Burmah would have great advantages in the way of communicating easily with these tribes. The Sháns, he describes as a much more intelligent people than the Burmese, and ten times as numerous. "They and their kindred races occupy entirely the two frontier provinces of Ava, Húkúm and Múngkúm; they occupy all the east bank of Iráwádí; they stretch down the Salwen to Tenasserim; and Laos, Siam, and Cochinchina are their proper countries; they compose half the population of Yunnan, a great part of that of Szechuen, and stretch up into that district which has always baffled the Chinese between Tibet, Tartary, and Szechuen; whilst A'sám is chiefly populated by the overflowings of this great people." The Khamptís are a fine bold people, and the Singphos are a less civilized but good tempered race.

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An important and curious fact is announced in a more recent letter from the same gentleman. It seems 'that 250 Khúnúngs have arrived at Sadiya to settle under us, who report that 5000 of their tribe are to follow if the present party hold out encouragement to them. The Ex-Sadiya Gohain describes the Khúnúngs as a tribe subject to the Khamptís, whose country is east of the Iráwádí. He says, they are wandering west, retiring before large bodies of Chinese who are advancing to settle on the Iráwádí. The Chinese colonists cannot pass the Iráwádí without coming in contact with the Burmese, under whose away the Bar Khamptís profess to be; but their allegiance is, I imagine, very unwillingly paid. These movements enhance the importance of that frontier; but while they open a prospect of danger to A'sám, they show the only way in which any great improvement can be expected to be made in the relations with the eastern tribes. Were the post of Sadiya relinqished, those tribes would still pour in, but would be beyond control and improvement. If tranquillity can be preserved, their amelioration must follow. I should like to see our missionaries in the field early. The influence of persons skilled in the language of these tribes, and devoting all their time and abilities to humanize these rude races, would not fail of being useful to us and to them. Every day there opens a fairer prospect of spreading our ascendance over the Shán tribes and under Providence nothing but gross mismanagement and remissness in availing ourselves of the opportunities bestowed on us, can prevent the increase of our power from being serviceable to the improvement of our country and those connected with us.' Such are the sentiments of an enlightened politician. He concludes with the expression of other than mere political views: "No attention of mine should of course be wanting to make the place comfortable to any missionaries, and I will be willing to contribute my mite to their establishment. You may mention that I will subscribe 1000 rupees if a *family* is settled as a mission at Sadiya; and whenever they have had a press at work six months, I shall be happy to double that sum, if I remain in charge of province."

In addition to the generous donation of captain Jenkins, major White has offered to give 200 rupees, and lt. Charlton and Mr. Bruce 100 rupees each, towards the outfit of a missionary family who shall settle at Sadiya. We are happy to know that these advances have been promptly met. The Rev. N. Brown, late of the mission at Maulmein, volunteered to go to Sadiya, and has doubtless reached the place some months ago. He was accompanied by Mr. Cutter, a printer.

Note. Since the foregoing article was written we have received files of Indian periodicals, among which are several numbers of the Journal of the Asiatic Society of Bengal, and of the Calcutta Christian Observer, both affording much new and valuable information relative to A'sám. The Journal contains an extract from a letter of captain Jenkins, dated Goalpara, December 5th, 1836, respecting the discovery of coal beds. "It now becomes almost certain that we shall find very large supplies of this invaluable mineral on the south bank of Bramhapútra; we know already of four places where coal has been found, viz., 1st, under the Caribári hills; 2d, that of Dharmpúr Pergunnah; 3d, on the Suffry, a nullah near the Borhat salt formation; and 4th, on the Noa Díhing, in the Singpho district, south of Sadiya.

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ART. II. *Siamese History: notices continued from* 812 *to* 904 *Siamese era, or* A. D. 1451 *to* 1543. By a Correspondent.

813. TAULUK governor of *Chiangmai*. 815. The Siamese king obtained a "white elephant."* 818. An expedition to *Chaliang*. 821. The Siamese country first established.† 824. The governor of Lánchâng (the capital of South Laos or *Wiang Chan*) deceased, and the king of Siam sent one of his nobles to succeed him.

826. The king compassionately allowed a festival of fifteen days in honor of the relics of Budha. 828. The king's son, at the age of twelve years, entered the priesthood. 829. Left the priesthood, and was raised to the rank of premier. 831. *Taluk* deceased. 832. *Rájátirát* fitted out an expedition against Tavoy, and just as Tavoy was about to yield, there appeared various evil prognostics;—a cow had a calf with one body and eight feet;—a setting hen hatched a chicken with four legs; and husked rice sprouted and put forth leaves. *Boromatry laka nát*, deceased, having reigned thiry eight years.

834. *Pichai* was first enclosed by a brick wall. 836. Four years after his death, the relics of *Boromatry loka nát* were deposited in a magnificent urn. 838. The king revived the playing of ancient games. 841. Built the wat *Sisanpet*, the great image in which was cast on Sunday 6th month, the 8th waxing moon. 845. The above image was consecrated; its whole height was eight fathoms (52 English feet), the face four cubits long and three broad, and the breast was eleven cubits broad. The gold used in casting it weighed 53,000 catties;‡ the gold for the dress weighed 286 catties, &c.

860. Ráma caused a work to be written on war and military tactics (which is still extant); also first established the plan of conducting public business by written documents. About that time one of the canals near *Paknam* was too shallow for large boats and the king had it dug anew. In digging, bronze images of *Tawadás* were discovered; on one was inscribed the name *Sênta* (100,000 eyes), and on the other Bátmongkón. These were cleared of their rubbish and deposited at *Pradéng*.

866. The right tusk of the king's elephant grew loose and fell off. In the 7th month the people showed a disposition to revolt, and a great number of governmetal officers were put to death.

867. Unusual drought, rice withered and destroyed. There was also an earthquake and a complication of calamities. 868. Rice very scarce and dear. The king appointed his son *Á'titawong* (of the race of the sun) as premier, and sent him to govern *Pitsanulok*.

* I use this designation because it has obtained extensively among those who have described Siam and Burmah. The animal so designated is more nearly of a cream color.

† Thus the Siamese speak of their country on its restoration from foreign subjugation.

‡ Fifty Siamese catties are equal to one pecul or 133 pounds.

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871. There was a wonderful meteoric phenomenen in the night, rising from the S.W. and proceeding to the N.W., remarkably bright. It was seen on Sunday 8th day of the rising moon, 12th month. King *Rámá* died, after a reign of thirty-eight years and his son *A' tit a wong* succeeded under the name *Bóroma rája nó putang kun* (the king, the bud of deity).

875. The above king died, and his son, then a child, succeeded him. 876. The prince died and *Chaiya rája* succeeded. 880. This year, one or two foreign expeditions were projected, but with no important results. One day in the 4th moon, about 9 o'clock in the evening, there was a tremendous hurricane, which dashed many large boats to pieces. A nobleman named Naráyun committed treason, was apprehended and put to death.

887. A fresh expedition against *Chiangmai*, in which the governor of Pitsanulok was commander-in-chief. After various marches he reached Chiangmai, but what was done after their arrival there, the history "saith not," except that they returned. A conflagration occurred in the royal city during their absence, which lasted three days, and is said, by the register, to have consumed dwelling houses and temples to the amount of 100,050.

889. The king died on his return from *Chiangmai*, having reigned fourteen years. He had two sons; the eldest was called *Yótfa* (the summit of the sky); he was eleven years old. The youngest, five years old, was called *Sisin*. After the king's remains were burnt, a person named *Tian*, of the royal family, concluding it to be a perilous matter for him to enlist in political affairs, and seeing on other way to escape danger, entered the priesthood, and *Yótfá* was elevated to the throne, and his mother, *Si su dá chan* became regent. That year there was an earthquake.

890. The king had an elephant fight, in which one of the elephants had his tusk broken into three pieces. The king's elephant also ran about crying like a man. One of the royal gates also made a dismal creaking. At that time, the queen regent employed various intrigues for elevating her paramour *Banbutsitep* who was then a mere guardian of household gods. She had him introduced into the palace to some higher station, and eventually had children by him; and then, pretending that the prince was inadequate to the cares of governing so mighty an empire, held a mock consultation with her nobles, in regard to associating her paramour with herself in the government, till the prince should have grown up. They assented, and *Banbutsitep* assumed the government under the title of *Kun wara wong sá ti rát*, made his brother premier, and removed such officers as he supposed would thwart his designs.

891. The usurper then slew *Yótfá*, after he had been on the throne one year and two months. His brother *Sisin* was allowed to live. In these circumstances, four patriotic noblemen undertook to restore the country and elevate *Tian* (who had fled to the priesthood) to the throne. He, having gone through a variety of ceremonies, partly religious, partly cabalistic, to ascertain whether he should pros-

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per in his efforts, at length consented. Measures were concerted by which the premier was slain on a hunting expedition. As their plans ripened, they became known to the usurper, who with the queen and her son, fled in a single boat, but were apprehended, slain, and their bodies hung up as a public spectacle. The usurper's reign was only four months. With every possible demonstration of splendor, Tian was conducted to the royal palace and consecrated king, by the intervention of priests, brahmians, and nobles of all ranks, under the title *Mahá chak ra pat* (i. e. the mighty emperor). He took the prince Sisin under his protection. How the four patriotic noblemen should be rewarded became the first object of consideration. One of them *(Kunperentep)* was rewarded with the government of *Pitsanulok*, the new king's daughter for a wife, and various other costly favors. The others received various royal tokens respectively of great value.

The king then made a solemn imprecation, that if any future king should do any mischief to any of those who had been instrumental in restoring the country, or their families, or posterity he should be rejected from his throne. At that period another "white elephant" was taken. During the disturbances which had occurred, news of all that transpired had been conveyed to the king of Pegu. He supposed that if he took advantage of the prevailing confusion, he might easily add Siam to his dominions. He therefore got in readiness an army of 30,000 men, 300 war elephants, more than 2,000 horses and made forced marches to the three Pagodas,* attacked *Kánpúri* and captured an officer, who informed him that it was true, there had been disturbance in the country, but now *Tian* had ascended the throne and all was quiet. The Peguan monarch supposed it would be disgraceful to return in such circumstances, and therefore determined to proceed and see the country and what kind of soldiers it contained, and then return.

892. In the second month, intelligence of the Peguan king's movements reaching Siam excited much alarm and drew forth very urgent royal edicts to put the country on the defensive. On the other hand, the Peguan king, having rested his army 3 days in sight of the royal city and palace, quietly returned by the way he came. But the king of Kamboja, learning that there was a revolution in Siam, collected his forces, marched to *Prachim*,† where he seized a man from whom he learned more definitely the real posture of affairs and did not venture to proceed any further, but *swept up* the inhabitants of *Prachim* and returned home. The king of Siam determined to take vengeance on the Kambojans, but spent several months in the previous building and subsequently consecration of Wats.

893. The only event thought worthy of record this year was a great national festival.

894. When the king heard that all was quiet in Pegu, he collected an army of 50,000 men, and began his march for Kamboja by way

* This is a place just on the borders of Siam, nearly east from Maulmein, *Kanpúri* lies a little south of it.

† Prachim is south of east from Bankok near the Kambojan frontiers.

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of *Battabóng*. The expedition by water entered a small stream at *Put tai mát*. The first division pitched their camp only ten *sen* from the capital, but the royal brigade at 150 *sen* distant. The king of Kamboja, seeing he could not defend himself, sent a communication, the purport of which was; 'I, the governor of Kamboja, beg respectfully to pay my respects at your majesty's feet. I acknowledge my guilt in carrying away the inhabitants of Prachim, and humbly beg your majesty's pardon. I implore that you will not enter and plunder the city, but refrain three days, and I will come forth with offerings to your majesty, &c.' The king of Siam consented, and in three days the king of Kamboja brought his offerings, together with his two sons whom he also presented to the king of Siam. Then was his wrath appeared, and he bade the king of Kamboja remain and govern his country justly. As for his two sons he would take them away and adopt them as his own. He then returned home and sent one of the Kambojan princes to govern the province Sawanlok.

895. Altered the royal boats and had the heads of various animals carved on the prahus. 896. A great festival throughout the province of Chainát. 897. The king went to an elephant hunt at Bánglamang and took sixty elephants, male and female, and in the twelfth month obtained a male 'white elephant' more than six and a half feet high. News arrived that the Kambojans were subjugated by the Cochinchinese. The king of Siam, determined to regain Kamboja and dispatch an army under the command of the governor of Sawanlok. 898. At the commencement of the dry season, the governor of Sawanlok began his march with 30,000 men Through opposing winds the expedition by water did not meet that by land, which, on its arrival was furiously attacked by the Cochinchinese; the commander perished on his elephant and men, elephants, and horses* were taken by the enemy in great numbers.

899. The king's palace was destroyed by fire. An extraordinary festival in honor of the priests, on which occasion the king gave away a white elephant with bags of money tied to his feet, the value of which was 1,600 *chang*, or 128,000 ticals; also seven chariots drawn by horses. In the 7th month sixty elephants, male and female, were taken at Trokpra. 900. This year forty elephants were taken at Sénkó. The history states that in 902, forty elephants were taken, and in 904, seventy were taken.

* The Siamese arrangement is elephants, horses, and men, "and so *sexcenties*."

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ART. III. *Brief remarks respecting the mode of bringing improvements in education into practice among the Chinese.*

IN our last number we advanced some suggestions for the improvement of education among the Chinese. As the possibility of introducing any new plans into practice may be doubted by some of our readers, we will now add a very few remarks respecting the mode in which it should be attempted. We do not suppose that it will be an easy work, nor one that can be accomplished in a day. No one acquainted with the Chinese character as it now exists, modified by and made up of "old customs," will believe it easy to induce them even to *try* a new thing, much less to adopt it. As they are proud of their learning as a nation, and as it is incorporated into the very nature of their being by their spending a long time in acquiring it, the difficulty of introducing a change in their system of education may be greater than that of any other change, except as it may be diminished by the obvious and great advantages of a better mode. On account of this difficulty and their prejudice against every thing foreign, it seems to us better to use the agency of natives chiefly, than to attempt to introduce the new system directly by means of European teachers.

Perhaps the best plan would be nearly this. Let the mode of education which it determined to adopt be renedred as perfect as possible; then let a few promising Chinese youth be selected and thoroughly instructed in it, and educated according to it, or at least taught to practice it for a year or two. In doing this, a European tutor, well acquainted with the best models of education, must necessarily be employed. On a moderate scale this might be attempted in China. But it will probably be best, so far at least as it regards security from interruptions, to have this done at some foreign settlement of the Chinese, and the youth with whom the experiment shall be made, may be selected from among the Chinese natives of the settlement, or from China. The latter would doubtless be best. When they have become thoroughly acquainted with the system and have practiced it for some time in the school where they are educated, let them, or a select number of them who may be judged best qualified for the work, be intrusted with the important charge of introducing the new system among the sons of Han, both within and beyond the 'four seas.' They should be made to understand and feel, as far as possible, that they are intrusted with one of the greatest works ever committed to men—that their success will, for every Chinese youth of future ages, rescue from loss several years of his precious life, and do much towards raising his immortal mind to intelligence first, and to the knowledge of divine truth in the sequel; and that their failure will be an irreparable loss to the same immortal millions. To these high motives we know not that it would be improper to add the

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prospect of pecuniary emoluments, and of honor to themselves, in case they succeed.

It would, perhaps, be best to direct them to go to different provinces and places, and collect schools, and teach them on the new plan. If the children of the rich could not be induced to attend, it is perfectly certain that those of the poor could; so that the plan cannot fail for want of opportunity to make an experiment. An agreement might be entered into, that the scholars should receive a certain sum monthly for their support, during their attendance; and at the close of the time which may be deemed necessary for a fair experiment and the developement of the advantages of the system, such an additional sum as would prove a sufficient inducement to them to attend.

When the advantages of the new plan shall thus become evident by actual experiment in these schools, and shall have been brought to the notice of some immediately around them, let them publish in the best way they can find, the fact that they can teach the written language to children of ordinary capacity, within the time which they shall have found necessary; and also the other advantages of the system; and refer for proof to the actual experiment which they have made. Let them accompany this publication with an offer to take children into their school, and educate them on this plan. Possibly the advantages of the system may attract attention, and perhaps draw in scholars before this; but we may expect it now to attract more general notice. A people so eager for gain as the Chinese, will not fail to perceive at least one advantage of it; they will see that it will save the pay of teachers for two or three years or more, and secure to them, if they are poor, the labor of their children for the same length of time.

We may confidently expect that the publication of the benefits of the system, and the offer to educate youth according to it, will draw together a large number of children. They will probably soon become too numerous to be taught by a single teacher, even on the Lancasterian plan. Some of the scholars will therefore be called upon to teach; and the original teacher will perhaps open a school for the express purpose of training up teachers for the new system. When this shall be the case, the system may be regarded as fairly introduced. It will spread rapidly. The difficulties all lie in the first part of the way; and when they shall have been overcome, we may regard the salvation of Chinese from the cramping, stupifying, destroying influence of their present system of education, and all its attendant and consequent evils, as accomplished; and once accomplished, we may rest assured, it will be forever. No one will raise to life the hateful, useless monster.

"Well," some reader may say here, "this looks very well on paper, but it is too much like a 'castle in the air;' I fear it would not appear so well in trial." It is indeed a plan merely, but there must always be plans before there can be *doings* that will promise much good. We propose it as a plan which we earnestly wish to see perfected in its theory, then acted upon. We believe it to be a practicable plan;

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but if any one can point out any part of it, of the failure of which there is any probability, we will try to amend it, or abandon it ourselves and wish it to be forgotten by others. But if it be practicable, a heavy weight of responsibility will henceforth rest on some individuals in respect to it. Who are those individuals?

We regret exceedingly that there is now on one employed in endeavoring to improve the education among this interesting people. The Anglochinese college at Malacca is indeed doing something for the education of Chinese youth there, but we are not aware that it aims particularly at the improvement of the prevailing system of education among the Chinese generally, or at training up teachers for schools. It is surely an object worthy to employ the best energies of one individual at least, to save one half of the time spent in learning to read by so many myriads of Chinese youth and to give such an impulse to those myriads of immortal minds, as the introduction of the improvements which we have suggested, would, we think, be sure to effect. But alas, where is the man to do it? Every foreigner in the east, at all acquainted with the language, is engaged in important work, which he cannot consistently leave; except perhaps some of those just arrived. And these, we fear, all have their attention directed to other objects, which they will be unwilling to abandon. We venture, however, to recommend this subject to their serious consideration. Perhaps they will feel that it is too important to be deferred till men can be procured in England or America to come out expressly for it. But if no one is found among them, who can devote his undivided time and attention to this object, we believe on time should be lost in sending for teachers who will come forth with the high purpose of giving a new and vastly better system of education to the empire of China, and with a devotion to it as a work tending to the salvation of men,—a devotion which will bear them through every difficulty and discouragement, and be a sure pledge of ultimate triumphant success, and of the blessing of God.

ART. IV. *The British sovereignty in India: a Sermon preached in behalf of the Bombay Scottish Missionary Society;* November 8th, 1835. By the Rev. John Wilson.

THERE are many things respecting the relations of the western nations to the eastern, which we wish to say, and to reiterate until they are more accurately understood. Not long ago, we are credibly informed, the question was gravely discussed in one of the large cities of America, by learned ecclesiastics, whether they should not

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immediately appoint a bishop to Canton in China. We have letters before us, which show that there are not a few even in Europe, who know but little more of some countries of the east, than they do of the moon. So long as this ignorance remains, it is vain to expect that the people of Christendom will ever comprehend the full magnitude of the work which God in his providence seems calling on them to perform. With respect to India, the position in which it stands, politically considered, imposes peculiar claims on the people and government of Great Britain; and we have seldom if ever seen those claims urged with greater force than in the discourse before us. It is inscribed to the right honorable sir Robert Grant, governor of Bombay, and is founded on Isaiah xlv, 1, 2, 3, 4, 6, 13. In elucidation of his text, the preacher briefly considers the divine dealings with Cyrus, and their actual results; and, with a view to an application, traces certain analogies and comparisons between the elevation of the Medo-Persian monarch and the British acquisition of sovereignty in India, pointing out the corresponding duties which thence originate. The following are extracts.

"It appears, from the universal record of history that India, from time immemorial, has been conceived to be a country boundless in its wealth and luxuries; and consequently it has been an object of envy and of covetousness, to the different nations of the earth. Darius Hystaspes, on receiving a report of it from Seylax of Caryandra, who had nagivated the Indus, was fired with the lust of its riches, and lawlessly conquered its northern provinces. It was in order to get possession of it, and to wield its resources, and not from any national provocation, or from any philanthropic desire to benefit its inhabitants, that the Macedonian hero urged his forces to its north-western borders; and he experienced the greatest disappointment, when, from the discouragement of his troops, and the opposition of its then powerful tibes, he prepared to abandon it, and surrendered his partial acquisitrions to one of his generals. The mixed Bactrians, from the love of its riches, encroached on some of its most valuable territories, and, as appears from discoveries in antiquities which have been lately made, settled in it for several centuries. If the Romans, Egyptians, Venetians, Genoese, and others were, in after times, content to satisfy themselves with the profits of its trade, it was because they had not power adequate to its subjugation. The love of gain, more than the dictates of the Koran respecting the overthrow of infidels, urged the Musalmáns to their conquests in this region of the world, and the final establishment of their empire. The Portuguese, the first of the European powers who discovered the passage by the Cape, though in the first instance they aimed at the commerce of the East, which they sought to engross, soon panted for territory, and proceeded unjustly to acquire it. The Dutch were their close imitators in this respect, for it was early observed of them, that they here paid ten times more attention to revenue than to trade.

"The English, alone, be it observed, at the commencement of their enterprize, disclaimed, and that sincerely, all idea of conquest.

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They were generally content, as a nation, with the commercial factories of chartered associations, and the gains which resulted from them. It was to protect these factories, and to avenge insults which had been perpetrated against them, that they first took up arms. When victory gave possession of a large portion of the country, they did not even retain it in their own name; and protests and remonstrances against the acquisition of it, by the foreign servants of the Company, who were accused and that, perhaps, in a few cases, deservedly, of gross injustice and unhallowed ambition, were made by its Directors, and by the senate of the nation. The British power and influence, however, gradually increased and extended. The breaking of engagements made by the natives, and the formation by them of suspicious confederations, were viewed as justifying aggressions upon them, and these were seldom unsuccessful. The influence of the other European powers unjustly brought to bear against the British, formidable though on several occasions it appeared to be, was ineffectual to restrain them, and it was finally weakened so as to cease to be a matter of the least anxiety. In the wars which were here carried on, comparativly few lives, either of our countrymen or of the natives were lost. The sons of the land, who flocked to our standard, and faithfully and valiantly abode by it, formed the body of our armies, and its own wealth was their pay. The arrangements of Providence have been such, that we have got the sovereignty without any fixed design on our part; and we, who came merely to trade at a few ports, now cease, this very year, to have any commercial transactions on the public account, and find ourselves ruling over the greater part of the territory, and wielding over the remainder of it, an influence little less potent than that of law itself. We, a handful of people, from a small island in the western ocean, now possess the whole continent of the sons of Bharata, and of the solar and lunar kings, whose achievements, though seen by us through the medium of the tradition of national vanity and crafty imposture, must yet be admitted to be those of mighty men of renown.

"Our success in this land, I have no hesitation in declaring, is unparalleled in the history of the world. It surpasses in wonder that of Cyrus over Babylon, the various stages of which, remarkable though they were, we can trace and understand. It surpasses the conquests of Alexander, who overthrew the empire established by Cyrus; for he was impelled by a thirst of military glory, and the desire of unjust acquisition, and rather marched his predatory troops through savage or half-civilized countries, than brought them under a regular government; and he himself had to turn his face to his home after he came to these regions. It surpasses all that Rome, the mistress of the world, in her proudest days accomplished; for in no such short space as eighty years, did she ever subdue ninety millions of people, and never did her eagles move without glutting themselves on the carcases of unnumbered multitudes of slain. It surpasses that of the fanatic Saracens, who, though impelled to the field by the promise believed, though false, of heaven, as the reward of their valor, occupied more than a century in subjugating a population of less, at the highest

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computation, than sixty millions. It surpasses that which issued in the establishment of the great Moghul; for, by slow advances was it procured, and at no period did it appear very secure, and it was impaired by the Maràthàs at the time of its greatest glory. It is a success so unexpected, and brought about by so great a concurrence of events and interpositions, that even the most undevout when reflecting upon it, must ascribe it to God himself. 'The Lord most high is terrible; he is a great King over all the earth. He hath subdued the people under us, and the nations under our feet.'

"And for what purpose, let me now ask, has God conferred upon us the sovereignty of this great country? Is it merely that we consume, or export, its wealth, find situations of honor and respectability for a portion of Britain's youth, and afford protection and security to our private trade? Is there an individual within these walls, so selfish in his feelings, so little skilled in general history, and so limited in his views of the Divine arrangements, as to answer this question in the affirmative? I believe that there is not one. I believe that all of you would spurn away the idea, that such remarkable interpositions as have been made in our behalf, are intended by the all-wise Disposer of events, to have their termination in our personal and national, secular agrandizement. I believe that all of you will not only admit, but readily declare, that it is for this country's weal that it hath been given to us; and that considering, on the one hand, its amazing extent, and its teeming population, and its present wants and necessities; and on the other, the infinitely precious blessings which we hold in possession, and which we have it in our power to bestow, there is a responsibility resting upon us in connection with it, so great that it transcends our calculation. I more than fear, however, that the facts which we admit, and the declarations which we make, have not only been long overlooked and withheld by us; but that even now they are very far indeed from being properly felt and acted upon.

"Cyrus had no sooner conquered Babylon than, heathen though he was, he made some acknowledgment of the Lord God of Israel. Our first act, after acquiring territory in India, however, was not that of confessing God before the heathen who had been subdued under us. We showed no care to awaken their curiosity, and to lead them to inquire into the nature of Christian principle and practice; but we followed a line of conduct more calculated to confirm them in their error, than to induce them to seek deliverance. They did not see a Christian ministry of any amount, and of any approvable devotedness, seeking the conversion and improvement of our countrymen; and they did not witness the worship of God at the different stations in our public assemblies, and in temples reared to the honor of Jehovah. They did not even, for long time, know that we had a God distinct from their own vanities, that he made to us a revelation of his will, that he demanded our homage, or that, in his unsearchable wisdom and grace, he had opened a way for the salvation of our souls. Instead of saying, like Cyrus, "He is the God who is in Jerusalem," we did not even—to our everlasting shame be it spoken—preserve neutrality in reference to

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their superstitions and delusions. In many instances, we thoughtlessly, or presumptuously, endowed their idols and their temples; ratified their ceremonies; took part in their idolatrous rites and processions, and nocturnal dances and revelries; dignified them with military and civil honors; and by levying taxes, participated in their unholy gains; invoked their gods at the commencement of our official correspondence, suffered to be dedicated to them the records of our provincial courts of justice, and employed Bráhmans to pray to them, and propitiate them, that they might send us rain and fruitful seasons. In many instances, we *did* these things, do I say? In many places, alas, and to a great extent we still *do* them.

"Cyrus, after his conquest of Babylon, granted deliverance from civil and religious bondage to God's exiled servants. We, after the conquest of India, granted full toleration to proselytism under every system of error, however extravagant, absurd, and immoral, but denied it to Christianity, that system of eternal truth, to which alone our nation is indebted for all its greatness, and all its preëminence, and which we professed to one another to be the sole foundation of hope with regard to the world to come. Instead of generously throwing the shield of protection over the ministers of God's word, commissioned by the churches to call upon India's inhabitants to forsake their false gods and dumb idols, for the worship of Him who made the earth, and the sea, and the fountains of water, and to abandon their foolish ablutions, and pilgrimages, and penances, and other mistaken works of merit, for the righteousness of the Son of God from heaven; we denied them access to these shores, or forced them to retire into foreign possessions after they came, or sadly restrained and discountenanced them in their operations. We did all this with a show of argument which outraged all the history of man, and which unblushingly perverted facts palpable as the sun in the meridian firmament.

"At one time, in despite of the innumerable *devas* and *devasthâns*, and 'idols of gold and silver, and brass, and stone, and wood,' to be found throughout the country and which, if collected together, would form the materials and inhabitants of the largest cities of the world; and in despite of the funeral piles consuming thousands of helpless widows, and the rolling cars of Moloch crushing hundreds of wretches, and midnight orgies so abominable that they defy description, and a moral code so lax, that with regard to many particulars it cannot be distinguished from a lustful license, we told the world that the Hindus were so religious, virtuous, and happy, that they did not need the gospel; and, at another, in despite of all the native churches, formed by the Nestorians of Syria, and the Danes and Germans, in the south, that they were so firmly bound by the immovable chain of caste, and so deeply sunk in the ocean of error, delusion, and vice, that the gospel could not reach them. At one time, we maintained that Bráhmans were so skilful philosophers, and transcendent metaphysicians, and acute masters of logic, that they could defeat in argument the very professors of our universities; and at another time, that, instead of meeting a missionary on the arena of discussion they

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would raise up armies, and engage our troops in the field. At one time, we urged that missionaries would be so indiscreet and so regardless of their own success in their work, that they would wantonly outrage the prejudices of the natives, and sacrifice their own lives in a needless storm of popular fury; and at another, that they would proceed so peaceably, and quietly, and sneakingly, and jesuitically, to work, that they would win the heart of the population, and wield their influence against the established government. At one time, we insisted that science must of necessity precede Christianity, and prepare the way for her progress; and at another, that Christianity would precede science, and instead of viewing her as a handmaid, as she was wont to do, would prove so illiberal that she would not even allow her to follow in her train. At one time, we maintained that the effect of education would be that of divorcing the affections of the instructed from their teachers and their institutions, and qualifying them for rousing the nation to a successful resistance of them; and, at another, that its effect would be that of exhibiting the instructed as a privileged and favored class, who, instead of being respected by their countrymen, and permitted to wield over them an effective influence, would excite their jealousy, and engender opposition, and even persecution. No theory, however absurd, we left to be invented. No occurrence, however undeniable, we refrained from perverting.

"Cyrus set apart a large portion of the revenues of his state for the support of true religion among the Jews. After a great deal of discussion, our parl ament voted a single lâkh of rupees, a sum bearing no proportion to our income, to be given as a donation for the promotion of general education amongst the many millions of our subjects, who minister to our comfort and affluence. We, the representatives of the British nation in India, instead of applying this grant wholly to the diffusion of a knowledge of the literature and science of the west, as, we must suppose, was intended employed most of it in the support of colleges for teaching pensioned students the elements of the "sacred," and not neglected, Sanskrit and Arabic languages, and inculcating through them the immoral precepts of the Vedas and Purânas, the aphorisms of dreamy and obsolete legislators, and the prescriptions of quack-doctors, and alchemists, who died in the ardent search for the philosopher's stone; or in printing oriental books to fill the shelves of a learned and curious, but illiberal and unphilanthropic, confederacy of English and French antiquarians. It is only within these few months, that this misappropriation has to any extent been testified against, and it is only within these few weeks that steps have been taken to restrict and ultimately to suppress it.

"It is in a spirit of heaviness, my brethren, and with a view to associate our regrets and complaints with regard to the past, with our vigorous efforts to amend our ways and to redeem the time which is to come, and not to indulge a spirit of vain censoriousness, that I have alluded to these melancholy circumstances. While I afflict my soul in the remembrance of them, I bless God that a brighter day has now began to dawn upon this land, even the day of its

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merciful visitation. It is a matter of sincere congratulation, that with the blessing of God upon the enlightened and Christian advocacy of our Grants, and Buchanans, and Wilberforces, and the supplication of thousands of our countrymen at home, a Christian ministry considerable, though still inadequate, has been provided for the sons of England and Scotland here sojourning. Our religion, though far from being so prominent as it ought to be, is now a matter of public observation by our numerous heathen neighbors, and as far as the number of its professors is concerned, is undoubtedly on the increase. At almost every station, there are some true disciples of Jesus, who adorn his gospel by their life and conversation, and who devote themselves to works of Christian philanthrophy. The order has been issued from the authorities at home, and has already been partially carried into effect, "That in all matters relating to their temples, their worship, their festivals, their religious practices, and their ceremonial observances, our native subjects be left entirely to themselves." Some of their most unnatural and horrid rites, as that of Satí, have been abolished by law; and measures are in operation, which, it is to be hoped, will end in the complete suppression of infanticide, that crime which is scarcely equaled in the black catalogue of human guilt. The Euphrates, the source of protection and supply to the Babylon of India, so long fed by misapplied endowment, and guarded by perverted authority, and inconsiderate custom, is drying up; and the way is preparing for the kings of the east, the appointed instruments of its destruction, to make the assault upon it. None who come to seek the welfare of India, are denied the right of residing any where within its extensive boundaries. The fullest liberty of speech and of writing, is now granted to the missionary of the cross. He may lift up his voice and proclaim a Saviour's love and pardoning mercy, and glorifying grace to listening multitudes from the mountains of Himálaya on the north, to the cape of Comorin on the south, none daring to make him afraid; and, as long as he confines himself to legitimate argument, he may expose every system of error and of superstition, prevalent in the land; and he may freely distribute the Word of life, so that the various tribes may read in their own tongues the wonderful works of God. He may open thousands of schools, and have them speedily filled to overflowing, and unfold in them every doctrine, and inculcate every precept revealed by God."

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ART. V. *Flora Cochinchinensis: sistens plantas in regno Cochinchina nascentes. Quibus accedunt aliæ observatæ in Sinensi imperio, &c.*

A Flora of Cochinchina, containing descriptions of the plants growing in the kingdom of Cochinchina, to which are added others observed in the empire of China, the east coast of Africa, and in various places in India; arranged according to the sexual system of Linnæus; being the work of John de Loureiro, fellow of the Royal Academy of Sciences in Lisbon, and formerly a preacher of the Catholic faith in Cochinchina, and there a professor of mathematics and physic in the royal palaces. Printed in Lisbon, 1790, 2 volumes 4to, pp. 744.

THE BOTANY of the Chinese empire is a subject to which we have drawn the attention of our readers on a former occasion, when we presented a paper written by Dr. Livingston of the East India company's medical service; in which he exhibited some parts of the unexplored field there is in China for the examination of the student of nature, and the facilities enjoyed at Canton for purchasing native plants of the Chinese florists. Reference has also been made to the subject in other pages of the Repository. It will, however, need no labored argument to show conclusively that the botany of China, and indeed, all the other departments of its natural history, can be discoursed upon most learnedly, while little or no real progress is made in elucidating and applying them to the arts of life. Any one who will take the trouble to examine what has already been said on this subject, will be convinced that the confined situation of foreigners precludes nearly every attempt to make new acquisitions; and by shutting us up as the Chinese do, they shut out from themselves all the advantages which might arise from the scientific application of the mineral and vegetable treasures this great empire contains, to the purposes of common life. And in botany especially is close and repeated observation indispensable before certainty can be attained, and conclusions drawn that can be relied upon. As well might a man who had never moved beyond the precincts of Madrid, undertake to describe the plants of France from drawings and descriptions, as that persons should write upon the vegetable productions of China from what can be gleaned out of foreign authors. We know the existence of the varnish tree, the cotton tree, the tallow tree, the tea shrub, and many others, and that important products are obtained from them, and so did Matthew Ricci; and we now cannot boast of much greater knowledge than he and his companions had then obtained. To this day, it is a matter of dispute whether the green and black tea are species or varieties, although the leaf has been an article of commerce ever since the ninth century. During the long time that foreigners have traded to this port, there has been a succession of travelers and naturalists, like Osbeck, Toreen, Abel, and others, who have examined the plants growing about Canton and Macao, with a good degree of minuteness, much more so than in

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a great many other parts of Asia. The rest of the empire, together with Japan, Corea, and the isles adjacent, are still open (shut rather,) to the investigation of whoever has the hardihood of a Tournefort and the zeal of a Pursh. And zoölogy, mineralogy, and geology are also in the same case; just as inviting and just as unknown.

But if the works of nature in China are shut out from our gaze, we can look into the books of the Chinese, and ascertain if they have studied the handy works of God to any purpose. Their medical and botanical treatises are numerous and voluminous indeed, and we might reasonably promise ourselves a reward in reading them, by ascertaining their modes of applying the resources of the land to heal disease, and administer relief to the sick. Judging from the multitude of doctors and herb-sellers seen at the corner of the streets of this city, we might infer that the Chinese possessed great facilities of curing at least what ills their flesh is heir to. The signs of the apothecaries also corroborate this notion. But alas, on examination it will be ascertained that very little science can be found in their best books on materia medica; and their practice is not yet perfect, we have ocular demonstration. The practice of the Chinese is founded on the pulse, and by a long observation of the effects of certain medicines on the system as indicated by the pulse, a man will acquire some experimental knowledge of the necessary remedies. But for the most part, the medical practice among this people deserves no better name than impudent quackery. Some get a reputation by a few fortunate cures, and trumpet them far and wide, leaving all the failures occasioned by their ignorance to die in obscurity: a mode of procedure not unlike what may be seen in some western countries, in their nostrums and medicamentums. Little dependence can be placed on what the Chinese now know of the art of healing; a new era must be introduced by foreigners; the well established systems of pharmacology known in the west must supersede the Pun Tsaou; and the dogmas of Shinnung, and the modern quacks must be exchanged for the demonstrations of the Hunters and the Coopers.

We are losing sight, however, of our present object; which is not to give a sketch of the state of medicine among the Chinese, not to dilate upon the blessings accruing to them from the introduction of a better practice, nor to fill up pages in treating of the botanical treasures of China as described in glowing terms by the Abbé Grosier and Du Halde, but simply to give some account of the work which stands at the head of this article.

This is the production of John de Loureiro, a Portuguese, formerly missionary in Cochinchina. We have not been able to ascertain any thing of his life, except what he says of himself in the preface to his work, which was printed at the expense of the Royal Academy of Lisbon, under Loureiro's own superintendence; and, as it justly should be, is dedicated to that body. In his dedication, he observes that, for twenty years he had been endeavoring to get the book printed before the Academy undertook it. Due respect is paid to those who had preceded him in the study of Flora in the unexplored regions

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of the Indian archipelago, and countries adjacent, among whom Garcias' work on the spices, and Rumphius' Herbarium Amboniense afforded him much assistance. Speaking of the neglect this science experienced, he says: 'But I know not by what fate it has happened, that our predecessors, to whom neither talents nor opportunity were wanting, neglecting to follow the example already set them by their countrymen, have scarcely made an acquaintance with botanical science. From which cause great loss has arisen, inasmuch as we have been in a manner deprived of valuable treasures contained in the vegetable kingdom, while other nations have been deriving benefit from them. But this will not always continue, because opportunity will arrive, if the powers above favor, to change tho untoward into fortunate and prosperous circumstances.' After a proper portion of flattery is applied to those who needed it, Loureiro thus closes his inscription: 'It will not be in my power to contribute stones, metals, and more precious things towards the erection of the fabric (the temple of science), yet I will not be entirely an idle and useless member. From my stores, such as they are, I offer you this Flora of Cochinchina. Among its treasures you will find wood fit for the building, colors to adorn, food and medicines to recruit the laborers who spend their strength in the completion of the work, and devote it to the public good.'

Our author then proceeds, in an address to the candid and studious reader, to give some account of his residence in Cochinchina, the cause and manner of his collecting the materials for his Flora, with an eulogy on the system of Linnæus. Speaking of his residence in that kingdom, which, according to him, extends from 18° of north latitude, comprising Tsiampa and part of eastern Camboja, and stretches southwards more than nine degrees to the gulf of Siam, he says: 'During the thirty-six years I resided in that country, I had time to examine into the mysteries of nature peculiar to those regions; but, as leisure and aid were wanting, diligence and industry were my only assistants. I first went thither as an evangelist and preacher, to announce to them the common Creator of all, and the Savior Jesus Christ. But when heathen superstition opposed too hard, and the laws of the kingdom forbade Europeans setting foot there, this work was of service to me, as by it I obtained permission to remain, and to labor as far as prudence, fortiude, and charity would allow: prudence, lest imbued with too much zeal, I should seem openly to despise the laws of the king, while at the same time by attending to those sciences, which were able to please him the more, I could secure his favor the more firmly: fortitude, by bearing in a foreign country all those evils, which not unfrequently occur in one's own: and charity, since by becoming all things to all men and by a disregard of private advantage and gain, I could relieve the wants of others; more especially by practicing the medical art, according to the divine injunction, "heal the sick who are in that place;" hence I distributed medicines gratis to all who solicited me, both believers and infidels. Thus by the favor of God, and the popular

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well approving, it was not difficult for me to obtain permission to remain in the country, nay the king even appointed me professor of mathematics and medicine in his own palace. But in this situation I was not at liberty to promulgate the doctrines of the gospel, yet, by acting cautiously and secretly, these designs could be carried on.

"Affairs being thus circumstanced, I was almost overwhelmed by the multitudes who came to me, many of them desiring to be instructed in the mysteries of the Catholic religion, but the greatest number intreating to have their bodily maladies healed. For curing all these different diseases, I was not able to obtain any necessary articles from Europe; nor if I had been able, could I have paid for the same. Such being the case, I began to consider whether I could not substitute the materia medica indigenous to Cochinchina, and by some mode make what was in that country supply the place of the more precious things from Europe. This was the beginning and cause of my commencing the science of botany.

"On account of the want of teachers and authors my progress was slow. Neither from Dioscorides, nor his commentator Laguna, nor from Ray or Tournefort, whose botanical works I had successively procured, could I obtain so much light, as to distinguish clearly the plants of India; many of which, both genera and species, are in appearance very different from those found in Europe. At length, after a wearisome delay, I obtained the works of the illustrious Linnæus, which were sent to me by Thomas Riddell, the captain of an English ship, an excellent man, to whose kindness I owe much. From these volumes I obtained a knowledge of the doctrines and terminology of Linnæus; and immediately I saw how much this system excelled the others, and how greatly it aids the tyro when other props are wanting. The botanical gardens and the green houses of princes, which are found in Europe, were much desired in Cochinchina, that I might compare those plants with these and thus easily know what difference existed between the two. The wild plants of Cochinchina, are numerous, and to seek them in the highest mountains and extensive jungles was attended with much toil and oftentimes with danger. * * *

"Wherefore, the system of Linnæus comprising ample materials, I easily obtained sufficient for my medical use. I have carefully described the characters, properties, and habits of all those plants whose qualities I knew either from European, Chinese, or native works; those which I judged useless in the practice of medicine I at first discarded. But yet, since the number of these latter daily increased, it occurred to me that it would not be useless to collect and describe them as well as the others; it would be increasing the catalogue of Linnæus, and be useful in future, although it might appear lost labor at present. Thenceforward I collected all indiscriminately, and placed them in my collection. * * * From these and many other plants, preserved by me and again examined, is this Flora composed; nor yet do I suppose it to be complete; for many having to be sought for in remote forests, and, though growing

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spontaneously and rarely in Cochinchina, I could not obtain, and therefore deem that but about the fourth part of the entire Flora is described.

"During a three years' residence at Canton, I examined many Chinese plants, which for money were brought to me by a Chinese rustic, for Europeans are not permitted to wander about the suburbs of the city. This native, not altogether ignorant of Botany, was in the habit of collecting beautiful plants to sell for medicinal uses. He would also tell me the names in the local dialect of Canton, yet I do not place much confidence in them; for when urged to give the name, we may suppose that if the true one did not occur to him he would substitute an arbitrary term, which is the practice of the Chinese lest they show their ignorance. But the names of those plants which are used in medicine or which serve for purposes of luxury are more correct, as they are generally taken from Chinese books, and expressed in the universal language of China used by the learned throughout the empire.

"When returning from China to Portugal, I was compelled to stop at the island of Mozambique in eastern Africa, in about 15 degrees of S. latitude, where for three months I had opportunity to prosecute my botanical studies, collecting and describing rare plants from the neighboring continent of Africa. I have also got together a few others from different parts of India, where I have been; namely Camboja, Tsiampa, Bengal, Malabar, Sumatra, and elsewhere, some of which I have inserted in their proper places in the Flora."

Such were the advantages which were enjoyed by Loureiro, during his long residence in the east, for collecting the materials of his work. He has described and named one hundred and eighty-four new genera and more than three hundred new species. In his very full description of the plants, he has inserted their height and appearance; the uses to which they can be applied, and what parts are employed; their medical virtues, as he himself ascertained, and as used by the natives of the country; the mode in which they are cultivated; and any other circumstances he thought important. The names of the most common plants are given in the Cochinchinese and Chinese languages, and a few in the Malay. His Flora contains, however, only a small part of what there is in these countries to reward examination and industry. The field is too large for one or even a few to investigate, too interesting to be neglected longer, and too promising to suppose it will remain long unexplored. We hope the industry of Loureiro and others who have succeeded him in these pursuits will find imitators, till all the productions of the Chinese empire are as well known as those of any part of Europe.

M. Diard, a French naturalist, has spent some years in Cochinchina, where we believe he is still residing: and if, as he hoped, he has been permitted to visit different parts of the country, we may reasonably look for valuable results from his labors.

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ART. VI. *Relations of Great Britain with China: policy hitherto pursued, with suggestions respecting future measures; case of the bark Troughton.*

CONVINCED as we are that, if the government and people of Great Britain were fully informed both of the policy hitherto maintained by their representatives in this country, and the footing on which the "Hungmaou" here stand, they would immediately adopt measures to improve the relations between the two nations, we welcome every new publication fitted to afford the desired information. Such a work has just fallen into our hands: it is entitled, 'Address to the people of Great Britain, explanatory of our commercial relations with the empire of China, and of the course of policy by which it may be rendered an almost unbounded field for British commerce.' It was written 'by a Visitor to China,' and published in London early this year. Before commencing the Address, the reader is advertised, "that this attempt to throw light on a subject which has been much misrepresented, and is but little understood by the public at large, is from the pen of a gentleman who visited China for purposes entirely unconnected with commerce; and who, with the advantage of personal observation, may reasonably be supposed to have formed a more impartial and dispassionate judgment, than could have been arrived at by one writing under the smart of the injuries which he portrays." Our local readers will have no difficulty in identifying the writer of the Address with the leader of two expeditions undertaken during the last year, to gain information respecting the cultivation of tea in the province of Fuhkeën. We wish he had put his own name to the pamphlet, and that it were generally known to those who read it, that he availed himself of the most authentic sources of information extant. It may also be remarked, that for many years he has resided in India, a part of the time engaged in commerce, and a part employed by the government.

Nowhere have we seen so great a number of facts, in so small a compass, (one hundred and twenty octavo pages,) all tending to elucidate former intercourse with China, as are thrown together in the pamphlet before us. To those who wish for information on this subject, we recommend its perusal. If those who 'visit' China, or who return to the west after a long 'residence' here, will only in a plain and lucid manner tell the truth, and nothing but the truth, although it be not the whole truth, they will merit the praise of their own and future generations. But while we would encourage authorship, by those who are competent, we would never by any means countenance those who are not so. Several productions, some great some small, designed to 'throw light on China,' have come forth to the world within the last two or three years, which were more fit for the

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flames than the press. The only fault which we find with the author of the Address is, that he has not generally given his readers any references to the sources from whence he derived his facts. So far as we know, however, except on a few minor points, the work is throughout perfectly correct; and in some instances the reality of what *has been* and *is* here, is portrayed more faithfully than in any other book that ever came to our notice. For instance, speaking of the state of society, he says;

"There is in China every gradation of society that is met with in Europe; and, though there are certain privileges exclusively pertaining to the members of the Imperial family and the functionaries of government, wealth is distributed also among the private gentry, as well as among a very numerous and enterprising mercantile community; nor are the manufacturers and artisans denied the reward of ingenuity and industry. Money, indeed, is not often in China withdrawn from circulation for the purpose of being hoarded; in fact, the habits of the Chinese are not parsimonious. Though the most actively industrious race of beings in the world, they are sensual and luxurious. Unlike the priest-ridden Hindu, the son of Han pays [comparatively] but few taxes to the gods. Births, marriages, and funerals, are in this country indeed, as elsewhere, made occasions of expense, but it is only at the death of a parent, when the property of the deceased furnishes the means, that institutions of a religious character are attended with any very considerable cost. Official rapacity renders the accumulation of wealth a dangerous experiment, while filial duty imposes on children the charge of maintaining their parents, and thus the Chinese are more distinguished by industry and enterprise in acquiring wealth, than by parsimony in the use of it. With this general inclination to spend, and means of indulgence in the hands of so many members of the communiy, there is no want of commercial activity in bringing from abroad such objects of luxury as their own country cannot supply. Mercantile speculation, indeed, accords well with the gambling disposition very generally prevalent among this people. The factors of the East India company, writing to their employers in the year 1622, inform them in the quaint style of the day, that, "concerning the trade of China, three things are especially made known unto the world. The one is the abundance of trade it affordeth. The second is, that they admit no strangers into their country. The third is, that trade is as life unto the vulgar, which, in remote parts, they will seek and accommodate with hazard of all they have." The interesting and instructive narratives of Lindsay and Gutzlaff prove, that, after the lapse of two hundred years, those *three things* are, at the present hour, as strikingly characteristic of the nation as they ever were."

With equal accuracy he remarks that, "neither the East India Company, nor any other merchants, have been permitted, correctly speking, to trade with *China*. Their dealings have been conducted with about a dozen individuals, whose residence, indeed, is in this country, but who ought to be considered rather in the light of slaves to the officers of the local government, than as merchants. The experiment cannot be regarded as fairly made, till the trader can legitimately pursue the natural liberty of trafficking where, with whom, and in what objects of commerce, may best suit his interest; secure from all molestation so long as he offends against no rational law of the country, and sure of redress should wrong be offered to him." Further, after showing that isolation from all the world, the antisocial

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system as regards other nations, so far from being a fundamental principle of Chinese political ethics, is, on the contrary, at direct variance with the *written* authorities on which their political creed is avowedly founded, the Visitor thus proceeds,—

"The contrary doctrine, which would exclude the Chinese from the society of nations, would divest them of all claims to the protection of international law. Variously distributed as are the gifts of nature over the several regions of the earth, it is only by the interchange of commodities that the inhabitants of each portion can severally have their due share of the bounty prepared for all who, by their industry, are entitled to participate in the common stock. If then there should be any government which should, as China has been supposed to do, capriciously set itself against the general good, in opposition to the desires of its own subjects as well as the demands of its neighbors, it can have but little claim to their consideration and forbearance. It must be regarded, *quoad hoc*, as the common wrong of mankind, and as such be compelled to abandon a position so hostile to the general interests of the human race. The practical recognition of the contrary principle, as we have seen, is a fact which cannot for a moment be forgotten, should the stipulations we may propose be objected to, on the pretext of ancient custom being opposed to their admission. In the fourteenth century, the provinces of Chĕkeäng, Fuhkeën, and Kwangtung were appointed for the reception of foreign ships. Merchants wishing to go to other ports were allowed to do so, on giving a bond to carry no prohibited articles. This also is a precedent which must not be lost sight of where antiquity stands for reason."

After occupying several pages with preliminary remarks, like those which we have quoted, our author takes a retrospective view of European intercourse with China from the arrival of the Portuguese in 1517 down to the present time. The Portuguese erected forts, laid taxes, levied duties, "as if they had been the sovereigns of the country." The Dutch who followed them, "too closely imitated the example." For a long time the English found themselves excluded from all the ports of China. At length, however, captain Weddell arrived in the Chinese waters; and after being grossly insulted by the local authorities, dismantled the forts at the Bogue, proceeded to Canton, and obtained "a patent for free trade." In 1689, the supercargoes at Amoy were put in confinement; and not long after, one was chained in his own factory: heavy bribes were paid for their release. In 1702, the hoppo of Canton bambooed a linguist, because the supercargoes of some ships refused to let a proclamation be pasted on their doors. About this time, both at Amoy and Canton, the foreign trade was granted by the government as a monopoly to a single privileged merchant. At Chusan also, fair promises were made, but they were never kept, and the supercargoes were compelled by force to receive goods for which they had not contracted.

"In 1712, the Company's ships coming to Canton took the precaution of remaining near Macao till they had settled a specific sum for measurage, presents, and fees. They also stipulated for liberty to trade with whom they pleased, and to choose their own linguists and servants. They were promised exemption from all new customs and impositions; and had granted to them the sole right of punishing their own people if disorderly. It was also agreed that their boats should not be stopped at the custom-houses, and that

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they should be protected from all insults and impositions on the part of the natives. Such were the conditions on which we agreed to give the Chinese the benefit of our commerce, when it first assumed a regular form; and those stipulations were for some years required and acceded to on the arrival of each fleet. It is, therefore, a misapprehension of the real case, and one which may to some seem an error of great importance, to assume that the trade was sought only on one side. The facts we have stated show that the desire was mutual, and the conditions reciprocal; and the whole subsequent history of our connexion with China is compatible only with this view of the case. It is true that those covenants were, in the first instance, entered into with only subordinate officers without legal authority; but we shall soon see that they subsequently received the imperial sanction; and the only defect in this treaty of commerce arose from the inequality of the parties,—a despotic monarch being the contractor on one side, and the servants of a company of merchants, instead of their king, the parties on the other."

Irregular exactions, or downright extortions, soon came thick on the trade. "The year 1720 is memorable as having given birth to the first association in the shape of a cohong," which was formed under the auspices of the hoppo. The admiral was said to be connected with the cohong. The supercargoes refused to enter the port till this association was dissolved, and at the same time sought for the interference of the governor. He listened to their request, and "the conspiracy was thus defeated for a time," and the trade resumed. But soon the extortions became so great that they reached the ears of the emperor Yungching, "who in 1725 published the first tariff of duties, in the shape of a code, the strict observance of which was enjoined on the officers of all the custom-houses." The tariff, however, was utterly disregarded: this led to fresh efforts, on the part of the company, to renew the trade at Amoy and Chusan; but "heavy duties, arbitrary and haughty conduct towards the supercargoes, extortions and ruinous delays," were still the order of the day.

"Had a proper representation of those abuses been conveyed to the emperor, there can be little doubt that redress would have been obtained. The edict published at Amoy proved that the cabinet of that time was well disposed towards the promotion of foreign trade, and to the removal of any obstacles to its prosecution that were brought under their cognizance. The difficulty was to find means of communicating with the court on the subject of wrongs committed by the very parties who were the regular channels for the transmission of petitions. The officers might perhaps have been driven by the complaints of Chinese subjects to bring the conduct of foreigners before government, had violent resistance been offered under which individuals had suffered injury; but no one had courage to repeat the experiment made by the Ann, and those wrongs remained unknown to the government, and therefore passed unpunished. It would appear, however, that the supercargoes at Canton had succeeded in drawing the attention of the emperor to the recent ten per cent. duty, for it was revoked in 1736 by an edict of Keën-lung, on the occasion of his accession, or rather his coronation at the conclusion of his minority.

"The governor of Canton, however took to himself the credit of the revocation, for which he demanded an *honorarium* of 30,000 taels, 'For why,' said he, 'should courtiers serve the English for nothing?' An advance of 6000 taels was made on bond to a merchant, on condition of his obtaining in like manner, the revocation of an imperial order, that all ships should land

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their arms and ammunition. That order does not appear to have been repealed, but it was never afterwards acted on.—It was discovered that the duty of ten per cent, had been represented to the emperor in the first instance as a voluntary contribution from the European merchants. Upon attending, according to invitation, to hear the edict read, the supercargoes were required to kneel, but they unanimously resisted. No audience of the governor could, however, afterwards be obtained without the ceremony of kneeling. The English in one address, presented through the governor, thanked the emperor for his favors; and in another solicited the removal of other burdens on their trade, but unsuccessfully. The measurement duty and cumsha were ordered still to be paid."

The Ann, mentioned above, was a private ship from Madras, trading at Amoy in 1716: the officers of the port refusing to secure the payment of her just demands (about fifteen thousand taels), she took possession of a junk worth eighty thousand. The emperor, ascertaining the facts of this case, ordered the said officers of the port to be punished, and all their property, after the owners of the junk had been indemnified, to be confiscated.

The year 1741 was rendered remarkable by the arrival of lord Anson, and the civilities which he extorted from the Chinese. The supercargoes tried to dissuade lord Anson from seeking an interview with the governor, "influenced probably by the hong merchants, who were then as they still are, jealous lest there should be any other channel than themselves of communicating with the governor." About this time, *mirabile dictu*, the hong merchants themselves suggested that, as, in 1751, the emperor would be at Nanking to celebrate the 'great birth-day' of his mother "some one should be sent there, with presents, and a petition for a remission of the exaction of the 1950 taels (*cumsha* per ship), and some others which pressed on themselves as well as on the supercargoes."

The policy of the Court of the East India Company, and that of those who managed their affairs here, is briefly sketched in the following paragraph.

"So confident were the merchants of the success that would attend this step, and so much did they feel interested in the result, that they even volunteered to bear the expense of the journey and of the presents to the emperor. Mr. Misenor, who was at the time chief of the factory, declined the proposal, lest, he said, other nations should reap the benefit of his success. It does not appear that the Court of Directors dismissed Mr. Misenor with the ignominy such conduct merited; perhaps it even accorded with their own views. Their supercargoes were directed, instead of seeking admission to the emperor, to expend such a sum on the spot as they might see fit, in endeavoring to obtain relief from exactions. To an appeal to the supreme authority it would appear they were averse; and resistance to illegal extortions was a course too violent to be sanctioned by their masters at home. Bribery and corruption having less eclat than either of the other means proposed, appeared instruments better suited to the modest character of a company of merchants. The immorality probably never occurred to them, any more than the gross impolicy of feeding the very monster that was preying on the vitals of their trade. It is scarcely possible to imagine a line of conduct so preëminently combining meanness with folly. To satiate to its full extent the avarice of all the officers of government at Canton in succession from time to time,

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would have required a far greater sacrifice than the most prosperous commerce could have repaid. But every thing that fell short of that measure of bribery, would serve only to add fuel to the flame. Whether or how far supercargoes acted on the Court's suggestion, does not appear. Certain it is, that the wrongs they complained of, so far from being redressed, grew daily more galling."

The conduct of Frederick Pigou, one of the supercargoes who suggested an embassy to Peking in 1761, is noticed by our Visitor in terms of approbation and commendation; and a curious fact stated on his authority, sufficiently illustrative of the necessity of having an European interpreter for the Chinese language attached to any mission to the court of Peking. "It is said that the king of Siam, in his triennial embassy to Peking, styles himself in his letter, *brother* to the emperor. His embassador is a Siamese, but is under the direction of the Chinese, who make a *new* letter for him, wherein the king is called *tributary* to the emperor." It is remarkable that the same style from the prince regent, afterwards George the Fourth, was objected to in lord Amherst's embassy, and an alteration acceded to: "one of the many acts of vacillation which contributed to the failure of the embassy."

The conduct of the Court of the E. I. company, in promoting the acquisition of the Chinese language, is truly honorable. As early as 1753, they sent out two young men to study it here, at their expense. About this time, an attempt was made by their direction to renew the trade to the north. With this view a mission was sent from Canton, and Mr. Flint, who planned the mode in which it was to be conducted, was appointed secretary and linguist. The mission was favorably received both at Ningpo and Chusan; and many fair promises were made. But soon intrigues were set on foot by the authorities of Canton; "and 20,000 taels paid by them and the hong merchants to officers about the court at Peking," procured an edict from the emperor, confining the trade in future to the single port of Canton. The narrative of the transactions which followed, we quote in the word of the Address.

"Upon this, the governor of Ningpo informed Mr. Flint, that he and the English merchants must depart immediately, for they should no longer have liberty to purchase goods or even provisions, at that place. The unfavorable period of the monsoon was urged in vain, and Mr. Flint was forced to sea. Instead of beating to the southward, however, he bent his course to the mouth of the Pihho, where, by means of bribes, he succeeded in getting a petition brought to the notice of the emperor. A great officer, who had been general commandant of the city of Fuhchow foo, the provincial capital of Fuhkeën, was, in consequence, directed to proceed to Canton, in company with Mr. Flint, to inquire into the existence of the abuses alleged in the petition. This commissioner, joined with some of the local functionaries, formed a court of inquiry on the conduct of the hoppo; and, finding that there were real grounds for the charges proferred against him, had him dismissed from office. Several impositions were taken off; but the cumsha of 1950 taels and six per cent. duties were confirmed. The emperor at the same time directed that the vessels of foreigners should no longer be termed Devil's ships, but in future be designated as Western Ocean ships. Mr. Flint's success

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naturally gave rise to much uneasiness in the breasts of the governor and other officers of Canton, who saw the danger to which they would be incessantly exposed, were a road for carrying complaints to Peking to be left open. Unfortunately they found an opportunity of procuring at once their revenge for the past, and security for the future. Notwithstanding the imperial edict which restricted the privilege of foreign commerce to a single port, Mr. Flint was very imprudently again dispatched to Ningpo. His mission failed. A representation of his 'contumacious disobedience' was made to the emperor, and the governor of Canton obtained an order for his punishment. The following narrative, given nearly in the words of Mr. Auber, exhibits the dignified mode in which this order was announced and executed.

"On the 6th December, 1759, the governor desired to see Mr. Flint, who had returned from his mission, for the purpose of communicating to the supercargoes the emperor's orders relating to the company's affairs. The supercargoes desired to accompany him into the city, which was allowed. On arriving at the palace, the hong merchants proposed that the supercargoes should enter one by one. It is surprising that this did not excite some suspicion that injury was intended. They merely said, that as it was on the company's affairs Mr. Flint was summoned, they must all be present. After some altercation it was so arranged. They were received by an officer at the first gate and proceedd on through two courts, with seeming complaisance from the officers in waiting. On coming to the gate of the inner court, their swords were taken from them, an unusual proceeding, which ought to have been construed into a symptom of danger. They were then hurried on, were forced into the presence of the governor, and, under pretence of compelling them to pay homage after the Chinese manner, were at last thrown down. The governor, seeing the supercargoes resolute in their resistance to those prostrations, ordered his people to desist. He then desired Mr. Flint to advance, when he pointed to a paper which he said was the emperor's edict for his banishment to *Casa Branca*, near Macao, for three years; at the expiration of which term, he was to return to England, never more to set foot in China. It was at the same time intimated to him that the man who had written the petition which Mr. Flint delivered at Teëntsin, was to be beheaded that day, for *treacherously encouraging such a step!* This addition to the story would be incredible elsewhere than in China; but there can be no doubt of the fact; and it has been boastingly adverted to subsequent edicts, as instancing the great clemency with which the errors of foreigners are treated, compared with the measure of punishment awarded to those natives who are traitorously aiding and abetting in the transgression of the laws."

The sentence of punishment was rigorously executed on Mr. Flint, who was kept in close confinement until November 1762. In the mean time, the Court determined to send out a "special mission," and captain Skottowe, of the company's ship Royal George, was chosen for that purpose. This gentleman was directed to maintain his dignity and the honor of Great Britain by dropping the style of *captain* and calling himself *Mister*; and "by falsely representing himself as brother to his majesty's private secretary." See Auber's China, p. 174. *Mr.* Skottowe effected nothing. The supercargoes were directed by the Court at home, to pay constant attention to the cohong and take the utmost care not to give umbrage to the government. The local authorities were now in their glory. In a letter to his Britannic majesty, the governor and lieutenant-governor command the king to take Mr. Flint and keep him in safe custody, affirming that all the foreigners

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of the said nation, drenched with the waves of imperial favor, "should leap for joy and turn upwards to us for civilization." So in kindness, when his majesty's frigate, the Argo, came up the river to refit, his excellency the "*Isontock*," after four months' time was wasted in threatening to drive the supercargoes from the country and to bamboo the hong merchants and send them into banishment, condescended to measure the king's ship! Such courtesy and kindness were the natural results of attentive obedience to the "mandarin merchants" and to the "grand hoppo."

In 1771, the dissolution of the cohong was purchased "at the cost of 100,000 taels paid by a hong merchant on account of the company, who made good the money." This was effected by the governor's edict of the 13th of February. In 1782, "the hong confederacy" was renewed. This was occasioned by an order from the emperor, in consequence of a demand made in person by captain Panton of his majesty's frigate Sea-horse, on the "Isontock," for certain private debts due from the Chinese to British subjects. Hence, by a tax on foreign commerce, originated the consoo fund. That tax, though the causes which led to it have long since ceased, is still regularly (we should say *irregularly*) imposed. Perhaps, if his excellency Tang, our present "Isontock," were suitably bribed, in the conciliatory manner of lord Anson and captain Panton, the obnoxious tax for the consoo fund, and other like impositions, might be removed. Or perhaps, if Heu Naetse, or some other Chinese reformer, would only memorialize the emperor, even the cohong might be again dissolved, and the old regulations of Kanghe, opening all the ports of the empire to foreign ships, be once more established.

We forbear to reiterate the repeated instances of homicide and "judicial murder," which are noticed by the Visitor, though in more than one instance 'the blood of innocent Englishmen' still cries out for redress. The case of Scott in 1773, and that of the gunner in 1784, cannot soon be forgotten; and the like, we trust, will never again occur. His remarks also on *man e* 'fierce barbarians,' supplied to foreigners generally, and on *hungmaou jin*, 'red-bristled men,' the common term used in Canton for Englishmen, we pass over without comment, though not without a wish that they should be dropped at once, and forever. Perhaps, we ought, *en passant*, to beg Mr. Auber's pardon for using his favorite but unauthorised term, *Isontock*, instead of the correct one, *tsungtuh*, or governor.

The last part of the address is occupied with a view of some of the circumstances connected with the British embassies to Peking, and of some which have more recently transpired; and is concluded in the following terms.

"Common justice can be granted without any lowering of respect, even though the claim should be made by an envoy with an army and fleet as his escort; nor even though the imperial courtiers should screen the light of truth from his eyes till the arrival of the British envoy extraordinary with a few thousand followers at Peking, will it then be too late for him to perceive how grossly he has been deceived, and how worthy Englishmen are of being

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cherished even as the people of China. It is possible, indeed, that until the interpreter of the British envoy shall be able to explain matters in person, they may not be fully developed to his majesty's sublime apprehension; but a single audience cannot fail to make all things clear as day. Of course, till they are so, and have been made equally manifest to the whole empire through approved edicts published in the Peking gazette, and the consequences deducible therefrom admitted under seal and signature, our envoy with his escort must be precluded from re8mbarking."

The Visitor subjoins to his address a "rough sketch" of the several objects which should be required by an expedition to the court of Peking. We may advert to these on some future occasion; but have space left to us now only briefly to state some additional facts respecting the Troughton, captain James Thomson, from London.

In our last volume, on pages 151, 248, 295, and 522, the aggravated circumstances in which she was plundered are detailed, and need not be here repeated. The following statement of the sum plundered, and of those which have been recovered and paid over by the government to the consignee, has been very kindly furnished us for publication: it differs slightly from some of those given in our former numbers.

Total sum plundered from the bark, was . . .	$71,211.77
1st payment, made August 1835, was .	24,435.50
2d payment, made December 1835, was .	5,504.00
3d payment, made May 1836, was . . .	1,933.93
4th payment, made June 1836, was . . .	1,120.00
Deducted for inferior coin	29.00
Discounted on Mexican dollars	623.83
Total sum, paid July 1836	$32,340.60
Balance left unpaid	38,871.17

Besides these sums, there have been other trifling returns, as parts of a sextant, with a pair of gold watches, &c. Several boats belonging to those who plundered the Troughton have been taken and sold. And it has been said, that some of the Chinese who rifled the property have been seized. But so far as we can ascertain, no one has been put on trial; nor is it probable that any further inquiries will be made on the subject by the local authorities, unless they are urged to do so by some considerations which, under present circumstances, are unavailable to those who must endure the loss. For our own part, we see no reason why the case ought not to be investigated: no reason indeed can we see, why this should not be done by British authorities; or at least, none why they should not see that it is done by the Chinese. Were no revenue derived from this trade, British subjects would have the right to claim of their government protection for themselves and property. Millions of revenue now annually flow from this commerce into the British treasury: but where is the protection? In the cohong? In the local authorities?

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ART. VII. *Relations of France with China: appointment of a king's consul; return of property for the benefit of the friends of the Navigateur's crew, with correspondence relative thereto.*

DURING three centuries, an intercourse has been maintained between the French and the inhabitants of the Chinese empire. In the early part of this intercourse, the relations were of a mixed nature. "Missionaries and mathematicians" were conspicuous; perhaps, more conspicuous than the merchants, and were backed by royal authority. In 1685, Le Comte and five other Jesuits left France for China: they all came by the command of the king. Their successors, we believe, for more than a century, continued to enjoy the countenance and support of the French government. A succinct account of the intercourse between the two countries, in which the scientific, religious, commercial, and political character of the relations should be clearly and faithfully delineated, would make a very valuable chapter in the history of the east; and we would most readily give ample space for such an article in the Repository.—Notice of the first arrival of the French in this country, with some statements respecting their commerce and the loss of the Navigateur, have been given in former pages of our work. See volume 1, pp. 251,369; vol. 2, p. 294; vol. 4, p. 371.

In the Canton Register for December 20th, 1832, (vol. 5 p. 140,) there is the following record: "The flag of France—of the French people, of France in her emancipated state—the *tri-color*, is now flying in Canton, having been hoisted by Mr. Gernaert, the French consul, in front of the French factory, on the 13th instant, after an interval of about thirty years; during which time, none having been displayed, the flag-staff had been removed. We understand, that for the last three years, ineffectual exertions had been made to obtain the consent of the government, or rather of the hong merchants, to the replacing of it; and permission was only at length granted, when it was found that preparations were already in progress for effecting what, it now appears, there was from the first no reason for objecting to." As early as 1776, Mr. P. C. F. Vauquelin was appointed French consul in China; and was installed the next year. The chief supercargo of the French factory, Mr. J. B. Piron, was appointed agent for the French government in 1802, and on the 16th of January of the following year hoisted the tricolored flag for a short time; but prior to 1829 (we have the best authority for making this statement), on French king's consul was ever recognized by the local authorities of Canton, or by the court at Peking. We are not aware, moreover, that the French government has ever sent, or attempted to send, any embassy to the "son of heaven;" because that government supposed, is we have been correctly informed, that no such mission could be

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effected, except by complying with conditions which would ill-become an independent kingdom. It is said, however, that some presents from Louis XIV found their way by means of the Jesuits to the foot of Kanghe's throne, and were graciously received by his majesty: some, doubtless, must have been sent to France in return; of which, if so, we have no information.

Monsieur B. Gernaert received his commission here from his own government late in 1828; but at first the Chinese authorities refused to recognize him as a king's officer. However, a train of events, were then in progress which soon induced them to change their policy. In August of that year, the crew of the Navigateur was massacred off Macao; and by the influence of the Portuguese government and of the representatives and gentlemen of other countries there, the case was immediately laid before the Chinese authorities. On the 24th of January 1829, the perpetrators of that horrid deed were brought to trial in Canton; and on the 30th of the same month, seventeen of them suffered capital punishment, while lighter penalties awaited their less guilty associates. The goods of the malefactors were confiscated and sold; and some of the property of the Navigateur's crew was recovered, and likewise sold. In the mean time, it became necessary for the French consul to address the Chinese authorities; but, as in the late case of the lamented Napier, all his communications were uncourteously thrown back upon him. At length, however, the governor—his excellency the governor of the two wide provinces, his majesty's minister, a president of the Board of War—saw fit to change his course of procedure and to receive the communications in due form. And this, it is believed, 'he presumed to do' without any special permission from the emperor: nor can it be supposed that he needed any such, it being one of those minor points, which the general government leaves to the management of its provincial officers. And to the present day, the king's consul, on all governmental affairs, is addressed by his proper title as consul, not as taepan. The same is done also in all communications to the Netherlands consul. This is truly "according to propriety and reason," though quite in opposition to old custom. There is, however, one point in the case which is very characteristic of the Chinese: while the governor, hoppo, and others, receive communications from the king's officer in due form, they direct all their communications for him to the hong merchants, who always are strictly charged, "to enjoin the said orders on the consul." It is plain, therefore, that this recognition is partial, and by no means places the consul on the same footing with king's officers in other countries. He simply regarded as the responsible head of his countrymen in China, from whom the local authorities are willing to receive petitions, and to whom they will issue their orders.

The narrative of the principal circumstances connected with the crew of the Navigateur is briefly as follows. Our vouchers for these facts are, first, the declaration of Ludovico [erroneously called Francisco] Mangiapan, as recorded in the Canton Register of April

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18th, 1829, and, secondly, Chinese official documents which have been very obligingly put into our hands by the French consul; extracts from some of them have already been published in the Repository, but by far the greater part will be new to our readers.

The Navigateur left Bordeaux in May 1827, for Manila, under the command of captain Saint Arroman. She reached Turon in October; and, in consequence of injury received at sea, was abandoned and sold to the Cochinchinese government. On the 15th of July 1828, captain Arroman, having chartered a Chinese junk, sailed for Macao. Twelve of his crew and one passenger were with him. There was on board the junk some cargo, belonging to them, consisting of wines, silks, clothes, &c., to the number of about 400 packages, and treasure to the amount of three or four thousand dollars. On the 4th of August, at about 4 o'clock in the morning, while off Macao, the people of the junk rose on the French, only one of whom escaped, and by the help of a native boat succeeded in reaching the Praya Grande at day light. This was the sailor, aboved name, Ludovico Mangiapan, on whose declaration the truth of these few facts chiefly depends.

According the Chinese official documents, the junk "Lewyuen-yung," was fitted out at the port of Amoy, for her voyage by Lew Tszeshing, Le E, and Woo Kwan, partners in trade, and natives of Tungngan, one of the districts of Chinchew in the province of Fuhkeën. Two of the owners, Le E and Woo Kwan, with fifty-two others to assist in the management of the vessel, embarked together on the 6th day, 2d moon, 8th year of Taoukwang. On her return from Cochinchina, she had on board as passengers, besides capt. Arroman and his companions, thirteen native passengers who were returning to China. They left Turon on the 7th day, of the 6th moon. While on the voyage homewards, there was some disagreement about the management of the junk, which led to sharp altercation between the foreigners and Chinese. On the 23d day of the same moon, they arrived at the Grand Ladrone, off Macao; and twelve of the native passengers immediately went on shore. During the following night Woo Kwan, who was in command of the junk, supposing there was much treasure on board belonging to the French, formed the plan of killing them, and taking possession of it and their other effects. Twenty-two of the Chinese acceded to the plan; thirty-one dissented; among these was Le E, who, with three others, tried but in vain to dissuade their companions from the sanguinary purpose. Tsae Kung-chaou, the other native passenger, being asleep, was not privy to the plot; and several of those who were, but who refused to join the murderers, hid themselves in the hold of the junk. At about the fourth watch of the night (2 o'clock A.M.), when all the barbarians were sound asleep, Woo Kwan and his associates commenced the execution of their work: four of them at the first onset, shrunk back and withdrew and hid themselves; while the others, nineteen in number, with Woo Kwan at their head, completed the massacre. One of their own party was killed; and another severely wounded.

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As soon as they had cleared the dead from the deck, they examined the goods and the money; the latter amountnd to thirty-three hundred dollars. Of this, eighteen hundred were dividod into seventy-two shares of $25 each; three of these were assigned to Woo Kwan; two to each of the seventeen, who aided him; and one share to each of the others; except to Tsae Kungchaou who refused to take any part of it. The remainder of the money, with the proceeds of the goods, to be sold at some of the ports in Keängnan and Chěkeäng, were in due time to be divided. The murderers having thus argreed among themselves, sailed for Fuhkeën, where they arrived on the 29th of the moon. There the junk was wrecked; and both the crew and property were scattered.

The measures which were adopted for the apprehension of the criminals and the recovery of the goods we need not give in detail. Suffice it to say: two became informers; six escaped; and the others were seized, and, with Lew Tszeshing one of the owners of the junk, and the two informers, were brought to trial at the public hall of the hong merchants, before the chief local authorities. The sentence of the court we find recorded against forty-nine individuals as follows:

1, Woo Kwan, to be cut to pieces, slow and ignominiously;
16, Lin Chochung and others, to be decapitated and their heads exposed;
3, Chin Yang and others, to be transported to Tartary for life;
22, Wang Ko and others, to be banished from their native province for life;
5, Le E, and the two informers, with two others, to be banished three years;
2, Lew Tszeshing and Tsae Kungchaou, to be bambooed.

The foregoing statements are from an official paper, dated Taoukwang, 9th year, 4th moon, 13th day, issued by Le Hungpin, who was then governor of Canton. The execution of Woo Kwan and his associates has been noticed—all having suffered capital punishment except one who fell in the massacre on board the junk, and one who was not apprehended. The three, sentenced to be transported to the northwestern frontiers of the empire, were of those who at first acceded to the plot of Woo Kwan, but afterwards shrunk back: the other one who did so, was not caught. Wang Ko and the others, sentenced to perpetual banishment from their native province, were those who took no part in the massacre, and who each received only one share, $25 of the booty. Le E, one of those to be banished three years, and who was one of the owners of the junk and endeavored though in vain to dissuade Woo Kwan from his foul purpose, died in prison. It does not appear that Lew Tszeshing or Tsae Kungchaou were chargable with even a shadow of guilt.

In addition to money and portions of the cargo which were delivered to the consul in 1829, together amounting to $4,626, it was stated to him officially, that $15,945, proceeds of the confiscated property, were then in the hands of the government of Fuhkeën, and should be paid to him for the benefit of the families of the murdered crew. How much property was confiscated we do not know; it was supposed at that time, by competent judges in Canton, that the whole amount could not be less than $150,000. It was well that a written pledge

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for the payment of at least a part of it, was secured in due time; otherwise, there is reason to believe, fair promises would have been of no avail. Claims, in order to have any force on the Chinese, must be "on record;" and then, unless the time and mode of payment be "so written in the bond," it will be difficult to obtain them.

The promise for the payment of $15,945 was fair, and fairly "on record;" but for six full years was the fulfilment of the promise delayed. The correspondence which took place in the mean time is curious. About once in two months, or six times a year, during the whole six years, the French consul addressed the government; and as often received fair promises in reply; one of which replies, as a sample of the whole, we will put "on record." It is dated, Canton, March 10th, 1834: Taoukwang, 14th year, 2d moon, 1st day. The translation of it is as follows:

Hwang, the Nanhae heën, sends this communication in answer. On the 15th day of the 1st moon in the 14th year of Taoukwang (Feb. 23d,) I received a document from the Kwangchow foo. On opening it, I found that—

On the 27th day of the 12th moon in the 13th year of Taoukwang (Feb. 5th), he had received an official document from the acting nganchäsze of Kwangtung, *Heu*, which, being opened, showed that—

On the 16th day of the 12th moon in the 13th year of Taoukwang (Jan. 25th), the nganchäsze had received an official document from the governor of the two Kwang provinces, *Loo*. It was as follows:

On the 8th day of the 12th moon in the 13th year of Taoukwang (Jan. 17th), I received a communication from the governor of Fuhkëen and Chëkeäng provinces, Ching,—as follows:

'On the 19th day of the 10th moon in the present year (November 30th) I received the following communication from your excellency.

"On the 14th day of the 9th moon in the 13th year of Taoukwang (Oct. 26th), the French consul, Gernaert, residing at Canton for the control of men and ships of his nation trading to Canton, presented the following address:—[Here follows Mr. Gernaert's address of 26th Oct. 1833.]

"Having received it, I gave this public reply:—'On examination of the document, a copy of which was enclosed, it appears that the effects as above stated brought under confiscation, for repayment to the sufferers' families, were at an early period sold off by the Fuhkeën government, and the proceeds laid by. But they have not yet been forwarded. During the last winter, the nganchäsze having made inquiry, wrote to hasten the remittance. But still the remittance has not been made. Wait till another express has been sent to urge the speedy remittance of the money. When it arrives, orders will immediately be issued to the hong merchants, to be enjoined on the said consul.' Besides issuing this order, which was pasted up publicly, I also again send a flying communication, requesting your examination of both the former communications and the present; and requesting that you will speedily take the aforesaid amount of confiscated money, and give strict ordere respecting it, that with speed an officer be sent to Canton in charge of it, for the purpose of its being delivered for transmission to the said country. Pray do not suffer further delay. I request also that you will favor me with an answer on which I may act."

'This having reached me (the governor of Fuhkeën, &c.), on the receipt of it made investigation and find, that several communication have been received from your excellency's office urging the speedy remittance above named. Both the former acting governor Wei and myself have, from time to

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time, given directions to the nganchăsze of Fuhkeën, to make choice speedily of an officer of his department to take charge of the said foreign money laid up aforesaid, and carry it to Canton province, to be delivered to the said foreigner, that he may remit it to his country, for distribution among the families of the sufferers. Yet no report has been made, nor any request presented for the money to be remitted. The principle of tenderness to foreigners has been greatly lost sight of. Having now received the above communication, I have given to the poochingze and nganchăsze the following directions: 'that they unite in speedily selecting, according to the orders given, a trusty officer, and then make request for him to be sent to Canton in charge of the foreign money laid up as aforesaid, for the purpose of having it delivered to the said foreigner Gernaert, to be remitted to his country, for distribution among the families of the sufferers: and that this be done without any further delay.'

'It is besides incumbent on me that I reply to you, requesting your examination hereof.'

This coming before me (the governor of Canton), I unite the circumstances, and hereby issue full directions to you the nganchăsze, that at your immediate convenience you, in conjunction with the poochingsze, give orders to the merchants, to enjoin orders on the said nation's consul, that having knowledge thereof he may not oppose. [The nganchăsze adds,]

This reaching me, (the nganchăsze of Canton) I, on the receipt of it, besides communicating with the poochingsze, do also unite the circumstances, and hereby send directions to you the Kwangchow foo, that at your immediate convenience you give orders to the hong merchants, to enjoin orders on the said nation's consul, that he may have knowledge hereof. Oppose not.

This reaching the Kwangchow foo was transmitted by him, and having reached me the Nanhae heën, I, on the receipt of it, forthwith issue orders to the hong merchants. When this reaches them, let them at their immediate convenience enjoin orders on the said nation's consul, that having knowledge hereof, he may act accordingly. Oppose not. A special order.

After the French consul had long persevered in this course, urging one address close upon another, until they numbered scarcely less than six times six, an answer came and money with it: but instead of the full sum $15,945, not to mention the interest thereon which might be justly claimed, the money paid amounted to only $13,143.17, still leaving a balance of $2,801.83 in the hands of the government. To make up this deficit, long arguments and minute statements of facts about the various rates of exchange, &c., &c., were lodged in the hand of the consul; but they did not liquidate the debt, nor prevent a renewed address in behalf of the king's government. The demand had its desired effect; and, within a few days past, a renewed promise has been made to Mr. Gernaert, that the claim for the remainder shall be immediately laid before the government of Fuhkeën.

In this case of the Navigateur there is a strange blending of justice with cruelty. We have here given only the fair side of the picture; for a view of some of its darker shades, we refer our readers to one of the communications of R. I., page 371 in our last volume.

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ART. VIII. *Opium: memorial to the emperor proposing to legalize the importation of it; some of the probable results of such a measure; translation of the memorial.*

THE official document of which we annex a translation has been a leading subject of conversation during the present month, among both the natives and the foreigners resident in Canton. It is a representation to the emperor from Heu Naetse, an officer of one of the local courts of Peking, in reference to the trade in opium, recommending its legalization on the ground of the impossibility of stopping it. The claim of Heu Naetse to be heard on this subject rests on his having been for some time commissioner of the salt agency in Canton, and for a short time, in 1834, acting judicial commissioner; in both which offices, as he himself states, he made it his special duty to inquire particularly into every thing of importance respecting the province. We have been informed, that, at the period when he was about to return to Peking, he addressed a foreign merchant residing in Canton, through the medium of one of the hong merchants, making very minute inquiries respecting the trade carried on at Lintin. The document has been sent down by the emperor to the provincial government of Canton, with instructions to deliberate and report thereon. Their opinion will probably be in favor of the trade; but it has not yet been given.

The points most worthy of notice in this document are, the spirit of change which pervades it, and the admissions made, that it would be wrong—nay, that it is impracticable—to cut off the foreign trade, that this branch of commerce is not unimportant as regards the revenue arising from it, and that it is the main, if not the sole, support of multitudes of the dwellers on the coast. It is pleasing to observe at how low a rate some, at least, of the emperor's ministers are disposed to hold 'matters of mere empty dignity.' But we hardly expected to find the 'paternal' Chinese government speaking with such contempt of its children, and approaching so nearly to the Malthusian principle of population, that it is for the general good of a closely peopled country to have its numbers thinned by any means whatever.

Unless a counter-memorial should induce the emperor to set aside the recommendations of Heu Naetse, backed, as we think they are, by at least one cabinet minister (Yuen Yuen), we may expect ere many months have passed, to see opium legally imported. What may be the consequences it is impossible to foresee. As long as the rapacious spirit of the local government, in all its branches, continues unrestrained, it is likely that the legal importations will be but small; that it will be found nearly as cheap to smuggle as to import legally; and since money, owing, to the unphilosophic notions of the Chinese respecting it, may be an article of clandestine exportation, even in a greater degree than it now is, it is likely that illegal traffic will, on

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the whole transaction, be found the cheaper of the two. Opium, we believe, can now be landed in Canton clandestinely at the rate of $20 a chest, though this sum, we imagine, cannot cover the risk of detection. The proposed duty of 5½ taels per pecul will, with legal charges thereon alone, amount to about $10, and it is not to be expected that much less than the same sum will be expended on the numerous officers and underlings who have hitherto been largely feed. together with others who will now for the first time begin to derive much profit therefrom. One result, it is hardly to be doubted, will speedily spring out of the legalization of the trade; the vessels now resorting to the east coast of China will soon be increased, since the difficulties to be encountered by native purchasers will be confined to the risk attendant on landing the cargo: once on shore, it will cease to be liable to seizure. And in this manner may we not expect to see the way paved for a speedy opening of the ports of this empire to foreign commerce?—We subjoin the memorial, and reply to it.

Heu Nartse, vice-president of the sacrificial court, presents the following memorial in regard to opium, to show that the more severe the interdicts against it are made, the more widely do the evils arising therefrom spread; and that it is right urgently to request, that a change be made in the arrangements respecting it; to which end he earnestly intreats his sacred majesty to cast a glance hereon, and to issue secret orders for a faithful investigation of the subject.

I would humbly represent that opium was originally ranked among medicines; its qualities are stimulant; it also checks excessive secretions; and prevents the evil effects of noxious vapors. In the Materia Medica of Le Shechin of the Ming dynasty, it is called *Afoo-yung*. When any one is long habituated to inhaling it, it becomes necessary to resort to it at regular intervals, and the habit of using it, being inveterate, is destructive of time, injurious to property, and yet dear to one even as life. Of those who use it to great excess, the breath becomes feeble, the body wasted, the face sallow, the teeth black: the individuals themselves clearly see the evil effects of it, yet cannot refrain from it. It is indeed indispensably necessary to enact severe prohibitions in order to eradicate so vile a practice.

On inquiry I find that there are three kinds of opium: one is called company's; the outer covering of it is black, and hence it is also called 'black earth;' it comes from Bengal; a second kind is called 'white-skin,' and comes from Bombay; the third kind is called 'red skin,' and comes frome Madras. These are places which belong to England.

In Keënlung's reign, as well as previously, opium was inserted in the tariff of Canton as medicine, subject to a duty of three taels per hundred catties, with an additional charge of two taels four mace and five candareens under the name of charge per package. After this, it was prohibited. In the first year of Keäking, those found guilty of smoking opium were subject only to the punishment of the pillory and bamboo. Now they have, in the course of time, become liable to the severest penalties, transportation in various degrees, and death after the ordinary continuance in prison. Yet the smokers of the drug

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have increased in number, and the practice has spread throughout almost the whole empire. In Keënlung's and the previous reigns, when opium passed through the custom-house and paid a duty, it was given into the hands of the hong merchants in exchange for tea and other goods. But at the present time, the prohibitions of government being most strict against it, none dare openly to exchange goods for it; all secretly purchase it with money. In the reign of Keäking there arrived, it may be, some hundred chests annually. The number has now increased to upwards of 20,000 chests, containing each a hundred catties. The 'black earth,' which is the best, sells for about 800 dollars, foreign money, per chest; the 'white-skin,' which is next in quality, for about 600 dollars; and the last, or 'red-skin,' for about 400 dollars. The total quantity sold during the year amounts in value to ten and some odd millions of dollars; so that, in reckoning the dollar at seven mace, standard weight of silver, the annual waste of money somewhat exceeds ten millions of taels. Formerly, the barbarian merchants brought foreign money to China; which, being paid in exchange for goods, was a source of pecuniary advantage to the people of all the sea-board provinces. But latterly, the barbarian merchants have clandestinely sold opium for money; which has rendered it unnecessary for them to import foreign silver. Thus foreign money has been going out of the country, while none comes into it.

During two centuries, the government has now maintained peace, and by fostering the people, has greatly promoted the increase of wealth and opulence among them. With joy we witness the economical rule of our august sovereign, an example to the whole empire. Right it is that yellow gold be common as the dust.

Always in times past, a tael of pure silver exchanged for nearly about 1000 coined cash, but of late years the same sum has borne the value only of 1200 or 1300 cash; thus the price of silver rises but does not fall. In the salt agency, the price of salt is paid in cash, while, the duties are paid in silver: now the salt merchants have all become involved, and the existing state of the salt trade in every province is abject in the extreme. How is this occasioned but by the unnoticed oozing out of silver? If the easily exhaustible stores of the central spring go to fill up the wide and fathomless gulf of the outer seas, gradually pouring themselves out from day to day, and from month to month, we shall shortly be reduced to a state of which I cannot bear to speak.

Is it proposed entirely to cut off the foreign trade, and thus to remove the root, to dam up the source, of the evil? The celestial dynasty would not, indeed, hesitate to relinquish the few millions of duties arising therefrom. But all the nations of the West have had a general market open to their ships for upwards of a thousand years; while the dealers in opium are English alone; it would be wrong, for the sake of cutting off the English trade, to cut off that of all the other nations. Besides the hundreds of thousands of people living on the sea-coast depend wholly on trade for their livelihood; and how are they to be disposed of? Moreover, the barbarian ships, being on the

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high seas, can repair to any island that may be selected as an entrepôt, and the native sea-going vessels can meet them there; it is then impossible to cut off the trade. Of late years, the foreign vessels have visited all the ports of Fuhkeën, Chĕkeëng, Keängnan, Shantung, even to Teëntsin and Mantchouria, for the purpose of selling opium. And although at once expelled by the local authorities, yet it is reported that quantity sold by them was not small. Thus it appears that, though the commerce of Canton should be cut off, yet it will not be possible to prevent the clandestine introduction of merchandise.

Is it said, the daily increase of opium is owing to the negligence of officers in enforcing the interdicts? The laws and enactments are the means which extortionate underlings and worthless vagrants employ to benefit themselves; and the more complete the laws are, the greater and more numerous are the bribes paid to the extortionate underlings, and the more subtil are the schemes of such worthless vagrants. In the first year of Taoukwang, the governor of Kwangtung and Kwangse, Yuen Yuen, proceeded with all the rigor of the law against Ye Hăngshoo, head of the opium establishment then at Macao. The consequence was, that foreigners having no one with whom to place their opium, proceeded to Lintin to sell it. This place is within the precincts of the provincial government, and has a free communication by water on all sides. Here are constantly anchored seven or eight large ships, in which the opium is kept, and which are therefore called 'receiving ships.' At Canton there are brokers of the drug, who are called 'melters.' These pay the price of the drug into the hands of the resident foreigners, who give them orders for the delivery of the opium from the receiving ships. There are carrying boats plying up and down the river; and these are vulgarly called '*fast-crabs*' and '*scrambling-dragons*.' They are well-armed with guns and other weapons, and are manned with some scores of desperadoes, who ply their oars as if they were wings to fly with. All the custom-houses and military posts which they pass are largely bribed. If they happen to encounter any of the armed cruizing boats, they are so audacious as to resist, and slaughter and carnage ensue. The late governor Loo, on one occasion, having directed the commodore Tsin Yuchang to coöperate with Teën Poo, the district magistrate of Heängshan, they captured Leäng Heënneĕ with a boat containing opium to the amount of 14,000 catties. The number of men killed and taken prisoners amounted to several scores. He likewise inflicted the penalty of the laws on the criminals Yaoukow and Owkwan (both of them being brokers), and confiscated their property. This shows that faithfulness in the enforcement of the laws is not wanting; and yet the practice cannot be checked. The dread of the laws is not so great on the part of the common people, as is the anxious desire of gain, which incites the to all manner of crafty devices; so that sometimes, indeed, the law is rendered wholly ineffective.

There are also, both on the rivers and at sea, banditti, who, with pretence of acting under the orders of the government, and of being

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sent to search after and prevent the smuggling of opium, seek opportunities for plundering. When I was lately placed in the service of your majesty as acting judicial commissioner at Canton, cases of this nature were very frequently reported. Out of these arose a still greater number of cases, in which money was extorted for the ransom of plundered property. Thus a countless number of innocent people were involved in suffering. All these wide-spread evils have arisen since the interdicts against opium were published.

It will be found on examination that the smokers of opium are idle, lazy vagarants, having no useful purpose before them, and are unworthy of regard, or even contempt. And though there are smokers to be found who have over-stepped the threshold of age, yet they do not attain to the long life of other men. But new births are daily increasing the population of the empire; and there is no cause to apprehend a diminution therein: while, on the other hand, we cannot adopt too great, or too early, precautions against the annual waste which is taking place of the resources, the very substance of China. Now to close our ports against [all trade] will not answer; and as the laws issued against opium are quite inoperative, the only method left is to revert to the former system, and to permit the barbarian merchants to import opium paying duty thereon as a medicine, and to require that, after having passed the custom-house, it shall be delivered to the hong merchants only in exchange for merchandise and no money be paid for it. The barbarians finding that the amount of duties to be paid on it, is less than what is now spent in bribes, will also gladly comply therein. Foreign money should be placed on the same footing with sycee silver, and the exportation of it should be equally prohibited. Offenders when caught should be punished by the entire destruction of the opium they may have, and the confiscation of the money that may be found with them.

With regard to officers, civil and military, and to the scholars and common soldiers, the first are called on to fulfill the duties of their rank and attend to the public good; the others, to cultivate their talents and become fit for public usefulness. None of these, therefore, must be permitted to contract a practice so bad, or to walk in a path which will lead only to the utter waste of their time and destruction of their property. If, however, the laws enacted against the practice be made too severe, the result will be mutual connivance. It becomes my duty, then, to request that it be enacted, that any officer, scholar, or soldier, found guilty of secretly smoking opium, shall be immediately dismissed from public employ, without being made liable to any other penalty. In this way, lenity will become in fact severity towards them. And further, that, if any superior or general officer be found guilty of knowingly and wilfully conniving at the practice among his subordinates, such officer shall be subjected to a court of inquiry. Lastly, that no regard be paid to the purchase and use of opium on the part of the people generally.

Does any suggest a doubt, that to remove the existing prohibitions will detract from the dignity of government? I would ask, if he is

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ignorant that the pleasures of the table and of the nuptial couch may also be indulged in to the injury of health? Nor are the invigorating drugs *footsze* and *wootow* devoid of poisonous qualties: yet it has never been heard that any one of these has been interdicted. Besides, the removal of the prohibitions refers only to the vulgar and common people, those who have no official duties to perform. So long as the officers of government, the scholars, and the military are not included, I see no detriment to the dignity of government. And by allowing the proposed importation and exchange of the drug for other commodities, more than ten millions of money will annually be prevented from flowing out of the central land. On which side then is the gain, on which the loss? It is evident at a glance. But if we still idly look back and delay to retrace our steps, foolishly paying regard to a matter of mere empty dignity, I humbly apprehend that when eventually it is proved impossible to stop the importation of opium, it will then be found that we have waited too long, that the people are impoverished, and their wealth departed. Should we them begin to turn round, we shall find that reform comes too late.

Though but a servant of no value, I have by your majesty's condescending favor been raised from a subordinate censorship to various official stations, both at court and in the provinces; and filled on one occasion the chief judicial office in the region south of the great mountains (Kwangtung). Ten years spent in endeavors to make some return have produced no fruit; and I find myself overwhelmed with shame and remorse. But with regard to the great advantages, or great evils, of any place where I have been, have never failed to make particular inquiries. Seeing that the prohibitions now in force against opium serve but to increase the prevalence of the evil, and that there is none found to represent the facts directly to your majesty, and feeling assured that I am myself thoroughly acquainted with the real state of things, I dare no longer forbear to let them reach your majesty's ear. Prostrate I beg my august sovereign to give secret directions to the governor and lieut-governor of Kwangtung, together with the superintendent of maritime customs, that they faithfully investigate the character of the above statements, and that, if they find them really correct, they speedily prepare a list of regulations adapted to a change in the system, and present the same for your majesty's final decision. Perchance this may be found adequate to stop further oozing out of money, and to replenish the national resources. With inexpressible awe and trembling fear I reverently present this memorial and await your majesty's commands.

The following document was received on the 2d of July, from the Grand Council of ministers at Peking, addressed "to the governor of Leäng Kwang, Tang, and the lieutenant-governor of Kwangtung, Ke, by whom it is to be enjoined also on the hoppo Wan."

"On the 29th of the 4th month (2th June 1836), the following imperial edict was given to us.

"'Heu Naetse, vice-president of the sacrificial court, has presented a memorial in regard to opium, representing that the more severe

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the interdicts against it are made, so much the more widely do the evils arising from it spread; and that of late years, the barbarians, not daring openly to give it in barter for other commodities, have been in the habit of selling it clandestinely for money, thus occasioning an annual loss to the country estimated at above ten millions of taels. He therefore requests that a change be made in regard to it, again permitting it to be introduced and given in exchange for other commodities. Let Tăng Tingching deliberate with his colleagues on the subject, and then report to us. Let a copy of the original memorial be sent with this edict to Tăng Tingching and Ke Kung, who are to enjoin it also upon Wăn. Respect this.'

"In obedience hereto, we, the ministers of the Grand Council, transmit the enclosed."

ART. IX. *Journal of Occurrences. Imperial envoys: insurrection in Kwangse; disturbances in the province of Szechuen; north-western Tartary; Keangsoo.*

THE *imperial envoys*, who reached Canton in May, have twice taken leave of the provincial officers and embarked in their boats for Peking; and twice they have been remanded by the emperor to investigate new cases. They are now in Canton. But as yet, we are in possession of too little information to enable us to make any satisfactory report respecting their investigations.

Insurrection in Kwangse. It is reported that a dispatch has just reached his excellency Tang, governor of Leăng,—the 'two wide' provinces, Kwangtung and Kwangse,—the 'wide-east' and 'wide west'—respecting insurrectionary movements in the latter province.

Szechuen. The disturbances, which have from time to time been reported in this province, have been generally supposed to be of a trivial nature, but from a document incidentally referring to them it would seem that this is not the case. The disturbances have been chiefly occasioned by the wild tribes lying between that province and Tibet, and extending from thence southwards between A'sám and Yunnan. The only data we have for judging of the character of these disturbances is from a statement contained in the document above mentioned, that after they had been successful in driving back the barbarians and burning their strong holds, the financial commissioner (pooching sze) of Szechuen drew up a list of 55 civil and 350 military officers deserving of rewards; and even after the governor had reduced the number, there still remained on the list presented to the emperor, the names of above 30 civil and 200 military officers. The document which contains these statements is the result of an inquiry into the conduct of the financial commissioner, who had been accused of taking the power into his own hands, and unduly influencing the actions of the governor; of which charge he has been acquitted. Two imperial commissioners have been dispatched into this province, for what reason we do not learn.

North-western Tartary. The estimate of the military expences of these colonies for the year 1837 is 680,000 taels. What the amount of expences on the civil list is, does not appear.

Keăngsoo The salt works in this province have been until lately under the direction of a distinct governor, of rank equal to a provincial lieut-governor. Having very much diminished in importance, the government of them was transferred to the governor of the three provinces Keăngsoo, Nganhwuy, and Keăngse. Under his care they have increased in importance, and value, and his excellency finding the trust a heavy one has requested a return to the former plan. This request however, his majesty has, with high commendations of the governor's character, refuserd.—Taoushoo has been at the head of the government many years, and was in the course of the last spring permitted to visit the imperial court for a season.

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THE

CHINESE REPOSITORY.

VOL. V.—AUGUST, 1836.—No. 4.

ART. I. *European periodicals beyond the Ganges: Prince of Wales' Island Gazette; Malacca Observer; Periodical Miscellany; Singapore Chronicle; Singapore Free Press; Chronica de Macao; Macaista Imparcial; Canton Register; Canton Press; and Chinese Repository.*

THIS IS certainly a goodly list of periodicals; and considering the circumstances of time, place, &c., in which they have originated, the amount of information which they collectively embody, the interest of various kinds which is linked with them, it is easy to perceive how they may, and probably will, exert no inconsiderable influence on the destinies of this eastern hemisphere. The chief object we have in view in the present article, is to bring these several works more distinctly to the notice of such of our readers as are not already familiar with them, hoping thereby to increase their circulation and to procure for them the attention which they merit. If the amount of original matter—new facts in history; notices of new productions and discoveries in the mineral, vegetable, and animal kingdoms; records of new occurrences in the various branches of commerce and civil policy; narratives respecting the manners, habits, customs, laws, and languages of new tribes of men and of nations hitherto very imperfectly known by the people of the civilized world;—if the collected mass of information, on these and kindred subjects, is to have weight in determining the value of the literary productions of this prolific age, our Ultragangetic periodicals will not suffer by comparison with those of any other part of the world. On the conductors of these publications, great responsibilities are devolved. Like sentinels, they occupy important posts. They stand on high ground. On every side wide fields for observation are spread out around them. The whole world of nature and all the handy works of the Almighty, are open to their inspection.

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But to portray faithfully the character of all these—delineate accurately the form and features, the actions and mental acquisitions of tribes thoroughly savage or only half-civilized; to gain complete command of many and very difficult dialects; to trace out and elucidate historical facts which transpired in times long gone by; to describe the geographical boundaries of states and empires, with all their varieries of climate, soil, and products—*hic labor, hoc opus est.*

The Prince of Wales' Island gazette is, we believe, the first periodical in the English language, which the traveler eastward finds after passing the Ganges. We have been very anxious to obtain compleie files of this paper; but have succeeded in getting only of volume third, Nos. 27 to 52, from July 4th to December 26th, 1835. It is a large quarto of four pages, with three columns on each; and is "printed and published by William Cox, Beach street," Penang. From one of the numbers before us, and from the Singapore Free Press, it appears that a newspaper, called the "Prince of Wales' Island Gazette," was first published in that settlement in 1805, and continued till August 1827, a period of twenty-two years; when the government, 'from displeasure at some remarks relative to the Siamese treaty,' withdrew its accustomed patronage, and the proprietor, thinking he could not conduct the paper without that support, discontinued it. On the 22d of August, in the same year, appeared the first number of the "Penang Register and Miscellany." This was a weekly paper; and, according to the Singapore Free Press, "was conducted with considerable ability and industry. It entertained liberal views, and espoused popular interests; although the editor appears to have, in some measure, advocated the wisdom of imposing those restrictions to which the Indian Press was then subjected. It was doomed, however, to an ephemeral existence; and in the month of September 1828 expired under the frowns and threatened penalties of authority, the editor having been bold enough to publish, on a separate slip, certain paragraphs of his paper which the censor had destined to oblivion, being thus brought to feel, and perhaps to acknowledge, the evil effects of a system which he had done something to encourage." On the 25th of October 1828, came out the first number of a new weekly publication, called the "Government Gazette, Prince of Wales' Island, Singapore and Malacca." It arose under the immediate patronage of the government, and closed its short career on the 3d of July, 1830, "when the government, which had brought it into life, was abolished." On the 20th of July 1833, the first number of a second "Prince of Wales' Island Gazette," the one now before us, made its appearance.

Among the topics of local interest in those numbers of the Gazette which have reached us, piracies and temperance societies are conspicuous. In the number for December 26th, there is a prospectus of a society to be called "the Penang anti-mendicity and friend-in-need Society," wherein it is proposed, that a committee be appointed to inquire into every case, and to relieve, in such a way as may seem best, those who are truly needy, and thereby break up the mendicant

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monopoly and give a right direction to the charities of the benevolent. The number for December 19th, contains "A general Report of the Roman Catholic missionary labors at Prince of Wales' Island, from 1823 to 1835." It appears that within the last ten years, there have been no less than seven hundred and fifty-nine Chinese converted to the Romish faith, in Penang; and, since June 1830 about eighty more at Battú Kawan, a district in Province Wellesley. It appears also that a female Asylum and a Chinese college have been established, and some efforts made to send a mission to Pulo Nias. These measures are sanctioned and sustained by the court of Rome and by a Society in France. The Report makes honorable mention of "his excellency, the late Lord Bishop of Siam," who paid Penang a pastoral visit so far back as 1818; and of the Rev. Messrs. Bouche and Bohet: "the later gentleman is a great acquisition to the Society from his knowledge of the Chinese language, having been a laborer in the Lord's vineyard in China for about five years. His arrival in Penang was a fortunate circumstance, as it was very recently after the departure of the Rev. Mr. Chêstan in May 1833, to join his brother laborer the bishop of Corea, who left Penang on his mission to that country in 1832."

The Malacca Observer and Chinese Chronicle commenced its career in September 1826, and closed it in October 1829. "This was very probably the first newspaper ever published in that venerable colony." It was issued once a fortnight at the press attached to the Anglo-Chinese college: the same press from which was published the Indo-Chinese Gleaner. See our second volume, page 186. The conductors of the Observer took a very lively interest in the education of the Chinese. In the number for April 10th, 1827, page 10th, we find the following pertinent remarks:

"The mode of communicating instruction amongst the Chinese is certainly liable to very serious objections. When a boy enters school he must learn to repeat accurately a book called the classic of three characters, so named because every three characters form a complete sentence. After he is sufficiently acquainted with the sound and forms of these characters, he proceeds to the Four Books which are compilations of the sayings of Confucius and Mencius. It is of so much importance in the system that the sounds and forms should be well remembered before any attention is paid to the sense, that learners are compelled to repeat a book three or four times through, before they are taught its meaning. Some allowance ought to be made to this mode of proceeding, since there is nothing in the form of the character to indicate its sound, and it must be learnt entirely from the lips of another; but still there is a great deal too much time sacrificed to sound. Even where the understanding and the judgment are allowed to operate, it is very problematical whether any advantage results from so laborious an exercise of memory; but if the memory be encouraged to the prejudice of the understanding, consequences the most ruinous to correct education must unavoidably ensue. The comparatively little regard which the Chinese pay to the sense of the authors they profess to teach, in the first instance, is a capital defect in their system. They are not so anxious to fill the mind with ideas as to load the memory with sounds and crowd the imagination with symbols. It is somewhat singular, since the Chinese are reputed for their sagacity in conducting pecuniary

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matters, that no provision whatever is made in their schools for teaching the science of numbers; even their swan pwan is not taught the boys, their education comprising writing and reading only. Abstract science of any description has little or nothing to do with their education. Is is not that their writings are devoid of abstruse subjects or that their language is incapable of expressing metaphysical ideas, but that they deem it more important to pay attention to things of a practical nature."

The Observer was ably conducted on liberal principles. Not only the cause of education, and the diffusion of useful knowledge, but the freedom of the press, and the abolition of slavery, were advocated in strong but temperate terms. The strenuous and unshrinking zeal with which the editor exposed the system of slavery—still prevailing in that settlement—"roused the particular resentment of government, which, to effect the suppression of the Observer, had recourse to a system of intimidation and other acts of petty tyranny as utterly contemptible as they were finally effective." The remarks on slavery created some dissatisfaction also among the inhabi a ts of the settlement, who were personally interested in the case. Until the establishment of the Canton Register, Dr. Morrison was a constant contributor to the pages of the Observer. His communications consisted chiefly of notices of local occurrences and of extracts from the Peking Gazette. In the number for February 12th, 1828, there are some curious notices of "Chinese students," which we quote.

"In modern times, there have been several in Europe; firstly, Dr. Hager, who perished, we believe, in most unsuccessful efforts to acquire patronage in England and France some twenty years ago. Secondly, Dr. Montucci, a most persevering veteran in Chinese literature, who, after fighting hard with Hager, retired to Prussia, spent his time and property on Chinese types, and projected a Chinese dictionary, till the grave opened to invite him into it; then he abondoned his Chinese enterprise, renounced the dictionary, and sent to England all his materials for sale. Thirdly, M. Rémusat, M. D. of Paris, a scholar and a gentleman, who has edited beautifully some old translations of Chinese classics, new modelled; and has the merit of procuring in Paris a royal chair for a professor of Chinese. Rémusat has half a dozen pupils, whose names we do not know; one of them, S. Julien, has edited, under the patronage of the English banker, H. Drummond, esq. (a most benevolent man, and we hope a devout Christian), the works of Mencius. Fourthly, in Russia, the baron Schilling, patronised by his imperial majesty. Fifthly, the German Klaproth, a devoted literature-monger, who knows the titles and the contents of a great many books, and tries to live by his craft. Sixthly, Morrison, the Chinese lexicographer, a plodding genius, who professes to study utility in his several works. Seventhly, Marshman, the Indo-Chinese gleaner, whose Clavis Sinica and "*Lun-ngee*" exhibit volubility and copiousness. Eighthly, Davis, of China, known by a miscellaneous volume, containing specimens of the Chinese novel, drama, and proverb, neatly printed by Murray, Albemarle street. From this quarter we expect something good, erelong, on Chinese poetry.

"We have omitted some names which ought to have taken precedence, because we apprehend they have abandoned the good cause. We mean sir G. T. Staunton, bart., well known in this department by his translation of the Penal Code of China. Next, Mr. Manning many years resident in China, and a constant student of the Chinese language; but whose lucubrations still remain, it is said, (unwritten) in his own cranium; Chinese would say in his

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"belly," where they, very queerly to most people, place the seat of thought There is another name now gone by, the late Dr. Milne, whose works were miscellaneous. The historial books of Holy Scripture were translated by him, and he wrote very luminously and impressively on moral and religious subjects in Chinese. His tracts remain to substantiate this remark. The late Mr. Ince at Penang, was a very fair Chinese scholar, and Mr. Medhurst in Java is a capital Fuhkeën linguist. In China, we hear, they have some students, whose works have not yet appeared, and therefore we suppress their names. Two or three English are good Chinese scholars. Two Americans have made considerable progress, and one Dutchman is beginning to learn. In Malacca, there are Messrs. Collie and Kidd well versed in Chinese. Mr. Thoms, the printer of Morrison's dictionary, translated a Chinese novel into English; the back of which he labelled "Thoms' Courtship."

The prospectus of an "intended work," to be called the Indo-Chinese Repository, and to be printed and published by subscription, quarterly, at the Anglo-Chinese college, appeared in the Malacca Observer of November 29th, 1827. The following is the Prospectus.

"Publications of this nature are numerous and possessed of varied interest; it, therefore, seems reasonable to expect when a new one is announced, that it should possess some claims to originality or novelty, if its projectors would secure the approbation and patronage of an intelligent public. Every one who issues the prospectus of a new work doubtless has reasons which satisfy himself, as to the probability of its meeting with a favorable reception, although he may not be able to persuade others to view them exactly in the same light as he does. In choosing subjects for the amusement or instruction of the public, erroneous notions are frequently formed respecting its taste; hence in this as well as other undertakings experiment is the best criterion of merit.

"It is not without feelings of diffidence, accompanied by the conviction of such a work being highly desirable, that proposals are now made for establishing a periodical to be denominated the "Indo-Chinese Repository." The comparatively little information that has yet been obtained respecting the Chinese, notwithstanding the length of time during which Europeans have had intercourse with them, seems in some measure to justify any attempt to increase our acquaintance with that singular and ancient people. It is moreover an avowed object of the college to afford all possible information on the subject of Ultra-Gangetic literature. The Repository will comprise original essays on the language, philosophy, manners, customs, and general literature of the Indo-Chinese nations, together with such local information as may be deemed new and interesting. It is particularly wished to develope the *mind* of China, and discover as much as possible the causes of that uniform mode of thinking and acting which the Chinese have adopted from time immemorial, and to which they still pertinaciously adhere in spite of changes and improvements around them. Information of political nature, and of the present system of internal regulations in China, it is hoped, will be from time to time procured, and give additional interest to the work. As this people are possessed of a considerable portion of ancient literature, translations will be given of such pieces of native compostion as appear calculated to interest and gratify the curious, and to assist in investigating the causes of those revolutions which have taken place in the government, and the changes which may in other respects have been experienced.

"It is desirable to ascertain how far their system of political economy is deducible from the mental thraldom in which the mass of the people have been so long enslaved; and what peculiar causes have contributed to that ascendency over the minds of their subjects, which the government at present

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possess. The rites and ceremonies of the Chinese, whether civil or religious, public or private, will claim our attentive consideration.

"The projectors of this work will deem it their duty to use all possible means for acquiring information illustrative of the manners, customs, &c., of other countries. The plan embraces the natural and moral phenomena of the kingdoms of Siam, Cochinchina, Japan, &c. It is also wished to investigate the history of the Malays, and collect whatever is interesting or curious respecting them. There is danger indeed of proposing more than may be actually realized; but the prospect of enlarging the establishment under the auspices of which the present periodical is to published, warrant the hope that persons may erelong be employed, who will turn their sole attention to the languages of the countries around us. In the mean time, the utmost endeavors shall be used to oblain assistance from those gentlemen whose situations or opportunities afford them the means of imparting the requisite knowledge. Communications will be thankfully received in any department of oriental literature. Government having evinced a laudable desire to promote inquiry into the intellectual and moral state of neighboring nations, it is hoped a publication of this nature will meet with their encouragement.

"The Repository will contain occasional notices and reviews of such works as seem to bear upon its peculiar object. It will comprise sixty octavo pages closely printed on English paper, price one Spanish dollar. The profits, if any, after the expenses of printing, paper, &c., are defrayed, will be given to the funds of the Anglo-Chinese college. It is intended to commence the periodical as soon as a sufficient number of subscribers is obtained; and to issue the numbers on the first week of January, April, July, and October, respectively. Application may be made to the superintendents of the college, and to the Editor of the Observer, who will furnish subscribers with copies according to their directions, until agents for that purpose be procured."

The intended work never appeared. However, we are induced to hope that the original design of the Indo-Chinese Repository, which was quite like that of the Indo-Chinese Gleaner, will at length be carried into effect. This we are led to expect from the prospectus of a Magazine, to be called the Periodical Miscellany and Juvenile Instructor, which has recently come to hand, and in which we find the first part of that issued in 1827, copied verbatim. The new prospectus is dated Malacca, April 18th, 1836; and, after repeating the first paragraph of the former one, quoted above, thus proceeds:

"It may be affirmed with truth, that there never was an age when so much was doing for the advancement of the Redeemer's kingdom, and for the general good of mankind, as the present: so extensive is the effort to diffuse abroad the knowledge of the Lord Jesus Christ, and so various are the plans fraught with benevolence to man, that none, who bears the name of Christian, should remain an uninterested spectator; much less should any one be ignorant of what is doing. And yet there is no little danger of being both uninterested with, and ignorant of, what is doing, unless the mind be frequently brought in contact with the varied objects of importance, which engage the attention of the Christian world. In order to accomplish this purpose, as well as to supply a source of profitable reading and interesting instruction to our little community, proposals are now made for establishing a Magazine to be denominated the Periodical Miscellany and Juvenile Instructor; to contain, among other matter, subjects of the following nature.

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"General information concerning various plans of benevolence in different parts of the world; matters of local interest; modern improvements, calculated to advance the interests of mankind; miscellanea, respecting the various tribes who inhabit the Malayan Peninsula, and the islands of the Eastern Archipelago; notices of recent oriental publications; and occasional papers on the language of the east, particularly those spoken to *ultra Ganges*. The Editor is fully aware of the great difficulty of conducting a periodical, so that it shall at once prove interesting and useful: but he has been encouraged by the assurance of the support of friends, in the discharge of his editorial duties, and by contributions to the work.—Those persons who may be willing to subscribe for one or more copies, can send their names to the Anglo-Chinese college; and those friends who may feel disposed to contribute to the work, may send their contributions to the same place, addressed to the Editor. Each number of the Periodical Miscellany will consist of twenty-four octavo pages, *price* 20 cents; and will be published on the 5th day of every month: the first number to be issued on the 5th of June 1836."

The Singapore Chronicle and Commercial Register is the next work which we have to notice. For several years it was published only once a fortnight and printed on a quarto sheet; but in 1830, it appeared on an extended scale and was issued weekly. Number 96, for November 22d, 1827, is the earliest one which we have seen; and if prior to that date the paper was published regularly once in two weeks, it must have been commenced early in the year 1826. According to the Singapore Free Press, however, it is now nearly fourteen years since the Chronicle was first published. In the last number which has come to hand, that of the 2d ultimo, the Editor says, "We are at length happy to fulfill our promise of publishing the Singapore Chronicle on Europe paper. That it has not been *our* fault we assure ourselves of our subscribers believing, and that it will not be *theirs* in encouraging our humble exertions we are equally certain, if the acquisition within the present year of one third in addition to the number of our list of subscribers be a standard of their approbation and support."

The first number of Singapore Free Press, Mercantile Advertiser and Price Current, appeared on the 8th of October, 1835; the intention of publishing having been previously announced to the public in the following style, in the form of a prospectus.

"The Press, in order to possess all the advantages for which it is intended, ought not only to be free from the restrictions imposed by authority, but at the same time exempt from the exclusive influence of mere individual or party control. A monopoly of publication, when abused, is equally injurious with either, and therefore opposed to all those interests which a really free press is calculated to promote. We have lately witnessed the unjust exercise of such a monopoly in this settlement; and the establishment of this paper will, it is to be hoped, secure those benefits which can only be fully enjoyed where discussion is free from all restraints except such as are imposed by candor and moral obligation. In conformity with these principles the first number of the Singapore Free Press will be issued as soon as a printing apparatus, which has already been ordered from Calcutta, can be brought into operation. It is not very easy to delineate the exact plan on which a newspaper commenced in this settlement shall be conducted; but the following is offered as an outline of the matter which it is intended to contain; namely:

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"Intelligence connected with the interests of this Colony, and its general commercial relations; also, notices of the government, natural history, productions, &c., of the neighboring native states; with a list of the imports and exports, remarks on the state of the market, and a copious Price Current. It shall be printed on Europe paper of the same size as the Singapore Chronicle, the price to be $4½ per quarter, or if paid in advance, $16 per annum. The conducting of the paper has been undertaken by a gentleman of considerable experience as an Editor, who has secured the assistance of several contributors; and their united efforts will, it is hoped, render the Singapore Free Press acceptable to the public."

By the united, and sometimes conflicting, efforts of the Chronicle and Free Press, the local occurrences and interests of Singapore are pretty fully and fairly represented. The editors of both papers seem well pleased with the support they respectively receive from their friends and correspondents, who are on their part, we doubt not, equally well satisfied. We marked several paragraphs in each paper, which we intended to extract, but the space allowed for this article forbids our doing so.

The Chronica de Macao, the commencement of which we have put "on record," holds on its course prosperously and has now reached No. 14 of its second volume. Like the Singapore Chronicle and the Canton Register, the Chronica de Macao has drawn forth a worthy competitor; by which, as in the case of the two others, it is likely to be stimulated and spured on in its career. We like to see fair and honorable competition; and if we judge rightly, there is ground enough, and that which ought to be occupied, to employ the best efforts of both papers. So far removed as Macao is from the more busy and spirit-stiring scenes of Europe, it would not be strange if some of its inhabitants, in regard to general information and the most recent enterprises and improvements of the age, should not keep pace with those born and bred in the happiest regions of the earth. To provide against this, by the wide and speedy diffusion of knowledge, by inducing the members of society each and all to read and think and judge for themselves, there are perhaps no better means than periodical papers. Perfect liberty of conscience and freedom of the press, we long to see as fully recognized and as well secured throughout the east, as they now are in any countries of the west. Let the truth, the whole truth, and nothing but the truth, be published, freely, boldly, widely, and it will triumph; it will unveil the mysteries of iniquity; it will break asunder the bonds of tyranny; it will bring consolation to the oppressed; establish and strengthen every lawful rule and authority; and hasten the good time, when all the dwellers on the face of the whole earth, enlightened and renewed by Jehovah's truth, shall worship him as their God and Father, and honor and love each other as brethren.

The Macaista Imparcial, the competitor of the Chronica mentioned above, is a semi-weekly newspaper; the first number of which was published June 9th of this year. On religious topics, a few paragraphs have appeared in the Macaista, upon which some of our readers may expect us to animadvert. This we chose not to do; though

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our silence must by no means be regarded as approbation of them. We can compass our object better, we think, by striving to let our light shine, than by becoming controversialists, because others declare their "candlestick and oil" possess infallibility. In due time we shall both receive the reward that is meet. The following is the Prospectus of the Macaista Imparcial.

"Although periodicals are not in the number of those works which give fame to or immortalise their authors, yet the nature of their being, resembling the repeated flashes of lightning, is such as to instruct the people, to direct the public opinion, to lay open the conduct of governments, contending, or attacking; hence originated the saying, 'that metal when melted into bullets is not so mortal as when founded into types;' and hence too, the unrestrained liberty of the press became so dreaded, that laws were promulgated to restrain its abuses; but when conformed to the laws, and confined to the limits which they prescribe, there can be no doubt respecting the utility of a periodical to human society, in politics, in commerce, and in all else that can fall within the limited sphere of a single sheet.

"Praise be to the invention of the press, that excellent contrivance of human understanding, discovered in the 15th century; for by it there was caused in the empire of science a revolution equal to that occasioned in politics by the discovery of the new world. It owes its first existence, in 1440, to John Guttenberg of Strasburg, and its perfection, in Mayence, to John Faust and Peter Schoeffer. There have been some who questioned, whether this valuable art, being equally capable of producing error and truth, has not been as injurious as beneficial to the world. To solve this problem, as a clever author has said, it would be necessary to bring under notice all books, and to analyze every production of the press, minutely discussing all the thoughts and opinions brought forth by all the writers of every nation, and age, since books have been printed; in short, to put together and review all that is true or false, useful or injurious, reasonable or absurd, in those works, which by means of this art have been spread throughout the universe. This being an impossible and vain undertaking, let us, without troubling ourselves about the abuses this ingenious art may produce, at once grant that we ought to be grateful for the benefits derived from it. True it is, that more than once the press has contributed to corrupt men's habits and to propagate error among nations from age to age; equally certain it is that through its medium, useful knowledge has been extended to both the nearest and the most remote nations; and that light has been spread abroad, strengthened, and reason perfected, illuminating by its rays fields of science and art.

"Macao had its Journals before the foreigners in Canton issued their's; and now we are to send forth a new one. Perchance it may not merit such encomiums as those edited by Balbi, nor be so well received by the public, for men's tastes are not less different than their physiognomy; yet we are induced to anticipate a favorable reception from the public, resting our hopes on the impartiality we promise to maintain in our paper, our faithful notice of political and domestic occurrences, as well as of the arrival and departure of ships, and of the prices of the principal articles of commerce, together with the punctuality with which we shall publish on every Monday and Thursday, and all else that can contribute to render a paper, not connected with any party but that of the laws, respectable. All that is uninteresting to the public, all that may tend to agitate quarrels (as anonymous correspondence generally does,) shall find no room in this paper. We dedicate it solely to the public welfare, or as the letter of Pelican says, '*Pela Ley e pela Grey.*'"

Most sincerely do we hope that all these expectations and promises, especially with respect to impartiality and truth, may be fully realized.

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How many periodicals Macao may have had in former time we have not the means of ascertaining: however, single numbers of two have fallen in our way; the first is, "A Abelha da China," No 54, September 27th, 1823; the other is the "Gazetta de Macao," No. 1, January 3d, 1824.

The Canton Register, the oldest newspaper in this place, has now reached No. 31 of its ninth volume. A few short extracts will afford those of our readers, who may not see the Register, a more correct idea of its manner and sentiments than any remarks we can make. There are two minor points, however, to which it may be proper here to advert. One is the style of writing Chinese names: we would not write William Waterhouse in one word thus, *Williamwaterhouse*; although it would be quite as correct, for ought we can see, as to write *Tangtingching*, instead of Tang Tingching. The Chinese place the surname first, the reverse of the English mode. Quoting from the Penny Magazine, without correcting its errors, is the others point we have to notice. As it is generally known that the Editor of the Register has long been acquainted with the Chinese and their language, whatever goes forth to the world in his paper, respecting them, will be received as worthy of all credit. At first, we supposed he intended the quotations should be regarded, like the allusion to Howqua's property, as "mere jokes." If so, they are indeed, "amazingly prodigious." The square pagodas or *taas*, surrounded with urns of bronze; flag-staffs used as telegraphs; the bridge 5940 feet long and 104 broad; the immense number of others thrown from mountain to mountain, with beams laid from cliff to cliff; the 1400 stone beams all alike 2 paces long and 2 broad; the celebrated city, the ancient capital of southern China, having 12,000 bridges; these and a multitude of other similar "facts" are prodigious, aye "amazingly prodigious." We will not at present, however, undertake to deny them, though we have no more idea that they are true, than that the forts at the Bogue are in stength equal to those of Gibraltar. The Editor of the Register, we trust, will pardon us for these remarks on his paper, rather on the errors of the Penny Magazine, and bid its conductors to beware of what they publish respecting the interior of the "celestial empire."

The three paragraphs which we subjoin, taken quite at random, are fair specimens of the usual style of the paper. They need no comment farther than the remark, that the second one was occasioned by an edict against the Vincennes, belonging to the government of the United States, ordering her to "go home."

"In commencing another volume with a new year, our grateful feelings lead us to express our heartfelt thanks to the foreign community of Canton for their encouragement of our humble efforts; we hope, indeed, that the time is not very distant, when we shall have the pleasing task of combining the native with the foreign community in our expression of thanks for their liberal patronage of the Canton Register and General Price Current. In fact, the last publication is already taken by one native. The Canton Register is now in the 9th year of its existence; but alas, its early and great supporter, Morrison the sinologue, is no longer here, to inform the public, in its pages,

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on the local or general news of the Chinese empire. Still the stirring times of a free trade system, will, we sanguinely anticipate, be so fruitful in new events, in extension of the trade, and alteration in the feelings and manners of the government and people towards us, that, in doing our duty in recording them, we venture to hope that a due share of the public interest and patronage, which the Canton Register excited and enjoyed on its first establishment, will still be continued to the journal. There is one fact which we are proud and happy to state to our readers; it is that the circulation of the Register is increasing. This is the most exciting encouragement; the support and patronage of our ardent hopes; for what the clapping of hands, waving of handkerchiefs by fair fingers, and the hearty cheers and encores of a *full* house are to a favorite Actor, such is an increased list of subscribers to a public journalist, whose list never can be *full:* as, then, there are no limits to the public patronage, let there be no limits to the journalist's hopes; but at the same time let him remember he must work hard for such distinction, and therefore put no limits to his efforts, nor shrink from any exertion to deserve and obtain it." *Vol.* 9, *No.* 1, *p.* 2.

"These documents (special edicts against ships of foreign governments) being official and placed on record, and thus forming the materials of Chinese history, it becomes a serious and important question how much longer foreign governments are to permit their officers to submit to the insult of tactily receiving them. The blustering rodomontade of Chinese officers is not surprising, when it is recollected how tamely not only the foreign merchants of all nations, but even all foreign governments, in the persons of their commissioned officers, succumb to, without protesting against, the inhospitable and insolent tone and conduct of the imperial and local governments of China. That such carelessness of their national character and governments, such neglect of their commercial interests, and of the lives and property of their citizens, is highly disgraceful to nations so powerful as Great Britain and the U. S. of America, few who are acquainted with Canton will, we think, deny; or who will not confess that, owing to such submissive and negligent conduct, no day passes without the continuance of the foreign trade being hazarded by the extortions of the Whampoa custom-house officers, and the violent and the thieving conduct of the Whampoa villagers. Unless a different course of conduct is speedily adopted towards this country, the end of our present relations with China and of the position of the trade will be fatal both to Chinese and foreigners. A struggle must eventually come, the object of which will not be creditable to either party, and the consequent results will be dissatisfaction, suspicion, fear and hatred; when by spirited, judicious and just proceedings, a satisfactory and becoming understanding might be commenced with this government and people, which in the course of time would ripen into mutual respect and esteem; and good-will, friendship, and confidence would then be established on sure foundation. A free intercommunication would ensue, and the religion, philosophy, and science of the outside nations would then be received into the middle kingdom." *Vol.* 9, *No.* 3, *p.* 9.

"To-morrow is the new-year's day of the Chinese which they call *yuen-tan* or "head-day." Precisely at the *tsze she*, or beginning of the day, after midnight, they bathe their bodies in perfumed water, put on their best clothes, and remaining at home, worship the gods and fire off crackers. The family worship being over, they then go to worship the gods in the temple. At daylight, the fathers, mothers, wives, sons and daughters, and the domestic servants, and slaves, these with those, congratulate each other on the new-year. For several successive days, visits of rejoicing are made to all relations and friends, which are mutually returned, and they invite each other to indulge in the joy of the *chun tsew*, "the wine of spring." All business is

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stopped for several days, and all abandon themselves to pleasure in the way they like best. From the *yuen-tan* to the 5th of the moon, lucky days are chosen to suspend flower-lanterns on the houses and temples, at which ceremony the heat and clamor are great. If partnerships are to be dissolved or servants discharged, it is done in the first moon. On the *yuen-tan*, a little rain, or a north, a west or an east-north wind (N.E.), are all happy prognostics; but a south wind is deemed unlucky. An easterly wind brings rain, and a north wind, cold weather; the cold is an indication of the warmth of the ensuing spring season. On the first day of the year, they begin weighing water and continue weighing for twelve successive days. If the water is heavy, there will be much rain, if light, the season will be dry. The customs of the people—says our Chinese informant—are so numerous, that it is impossible to describe them all." *Vol. 9, No. 7, p. 26.*

The Canton Press was commenced in September, 1835; and its first and second numbers, on their appearance, were duly noticed in our pages. It has now reached No. 47 of its first volume. Like the Register, it is accompanied by a Price Current, and occupied chiefly with topics more or less connected with commerce. Tuesday is the publication day for the Register; and Saturday for the Press. In order that this paper also may speak for itself, we will give two or three quotations. In his paper for Saturday, February 6th, the Editor says;

"The editorship of this paper has changed hands, of which circumstance we avail ourselves of the earliest opportunity to give information to our readers; and as a kind of programme may be expected, as to the principles on which the paper will in future be conducted, we proceed to lay it before the public.

"It is our belief that the free trade with China, being open to all, we should allow it gradually to encroach upon a great many of the regulations which the Chinese have hitherto more or less strictly enforced in order to prevent any connection with foreigners not absolutely necessary to the purposes of commerce. Our intercourse which the Chinese is already, though it is only two years since the company's monopoly ceased to exist, much more extensive than it has hitherto been, owing to a greater number of vessels visiting both Whampoa and Lintin; and there being no surveillance on the part of the British to keep up a monopoly, the opportunities offered to the Chinese to evade the regulations of the cohong are much more frequent than before, and the Chinese are speculative enough to avail themselves of them, and to carry on an extensive trade, against the oppressive laws of the country, aided in so doing by the corrupted revenue officers, who seem to hold their offices on such precarious terms, that being liable to be turned off at any time, they are determined to "make hay whilst the sun shines," and this illicit trade gives them ample opportunities. It is to be supposed that a nation, agricultural, manufacturing and commercial, each in an eminent degree, and on that account more advanced in civilization than any other Asiatic people, will soon, if they do not already see that the many restrictions on their intercourse with foreigners, imposed by a despotic government, and enforced by a set of officers as venal as possible, cannot tend to its own advancement; and as the intercourse of the Chinese with foreign nations is becoming every day more frequent, and in consequence offers more difficulty to the government to prevent or at least restrict it as hitherto, they will become bolder in their evasions of the oppressive laws, and will make common cause with the foreigners and perhaps ultimately entirely throw off the yoke under which they labor for the benefit of their Tartar oppressors. Thus we may see within a short time, that our intercourse with the Chinese will be on a much better footing, by the simple but active means of self-interest, than it could possibly be

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by any coercive means, whereby not only many innocent lives among the Chinese may be lost, but they may also, for a period, at least, stop all intercourse and trade with them, and endanger the lives and property of a great many peaceable British subjects, whose enterprising commerce greatly enriches their own country. We shall not at present insist on the manifest injustice of an armed aggression to force our friendship upon a nation which believes itself to possess, and may, for ought we know to the contrary, possess sufficient resources to be able to isolate itself from the rest of the inhabitants of this globe, leaving this subject for future deliberation in our paper, adding now only, that we believe that the same object will be gained, and in a much better manner, by allowing commerce gradually to overcome those obstacles and prejudices, which have hitherto rendered a residence in China to a foreigner very galling, and frequently degraded him in his own opinion, by the deference he necessarily shewed to his Chinese superior.

"On politics at home, we have little to say—being so remote from the scene of action, we shall limit ourselves to give extracts from the Europe and other papers, and to acquaint our readers with the latest news from home. Our attention will be particularly directed towards obtaining and giving local news, to make our readers acquainted with Chinese manners, and to keep them informed of anything happening here that may be of interest even at a distance. To give as much information as we shall be able to collect on the Philippine islands, Indian Archipelago, and other eastern islands and New Holland, will be our especial care. The commercial part of our information will, as heretofore, be collected with the greatest care and attention, and we hope that our prices current will continue to be approved of. In conclusion, we beg to assure our readers, that, whether or not our efforts meet with their approbation, we shall devote our best exertions to this paper, and if we fail in our endeavors to please, to attribute it to want of ability and to any other fault which we can correct." *Vol.* 1, *No.* 22, *p.* 169.

The second extract, and the last which our limits will admit, refers chiefly to the free trade, showing that "none of the evil consequences, predicted by those who had enjoyed the sweets of the monopoly, have yet become apparent."

"As far as friendly and uninterrupted intercourse with the Chinese is concerned, we have shewn that the free trade system has worked well, but it were to be wished that it were relieved from the shackles which now oppress it; partly, in the shape of immense duties in England; partly, in company's undisposed stock of teas; and partly, in the shape of the East India company's finance committee here. In a former paper we have already observed that low teas, and on such of which the bulk of teas, shipped to England consists, the duty now levied amounts to 300, but generally to 200 per cent. on prime cost, and that on very few of the finest qualities of tea only the duty is 100 per cent. or less. It is true that the consumption, owing to the much cheaper prices at which the importer now sells, though the duty be about the same per pound, has already increased a little, but there can be doubt that it would soon amount to double its present quantity, were the duties the same per centage, say about 100 per cent. on the sale price, as they were during the time of the monopoly. The present high duties alone would have lessened the profits the free trader expected to make, as the importation exceeded considerably the consumption, but the great cause of fall of prices and abstinence from speculation in England, is the still undisposed of stock of the East India company, which at the end of last year amounted to upwards of twenty-five millions of pounds, and which might, according to the East India directors' fancy or whim, be either partly or at once thrown upon the market, thereby depressing prices at their will, and disheartening capitalists from laying out

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their funds in tea speculations. The importer can therefore only sell for immediate consumption, on account of the unsettled state of the market from the above cause, and he being unwilling or unable to prolong his risk under such circumstances, presses the sale of his teas, and must submit to heavy losses.

"The shipping engaged in the tea trade under the monopoly, averaged about 28,000 tons per annum, and employed about twenty-four or twenty-six ships. During the first year of the free trade ending on the 31st of March, sixty-seven ships loaded at Whampoa, registering 34,982 tons, and during the second, no less than eighty-three ships of 41,934 tons register, thus shewing an increase of shipping upon the monopoly trade of 10,188 tons average during the first two years. In these none of the ships carrying British manufactures or eastern produce to China, and discharging at Macao and Lintin, without coming to Whampoa, are included; and these likewise have been much more numerous, during the last two years than before, nor are the country ships with cotton from Bombay, Calcutta, and Madras counted.

"The exports of teas to England since the trade was thrown open (23d April 1834,) up to the present moment, have amounted to lbs. 96,797,320; and those in the last season only up to the present time to lbs. 45,731,196, or lbs. 1,946,665 less than in the season before last; nor is it probable that before the new crop comes in, any more will go to England, since few teas are now in the market, and no ship laid on. The average price of the last season's teas, taking the Canton Commercial Price Current as guide, we find to be, a fraction more than 24 taels per pecul, producing 823,616 taels, or $11,480,636, or at the exchange of 4s. 10d. £2,774,487. This proves with how much more vigor the free traders have entered into the trade, than was shown under the company, when the capital employed in purchases of tea in the year 1827–28, did not exceed £1,981,419, or near one million less than what is now engaged in the trade. The purchase amount in the last season of tea for the British market, was nearly as much as the proceeds of the annual sales of the company's teas, including their enormous profits as we find them to have amounted in 1830 to £3,024,138 only.

"Surely the British government, seeing what an immense capital is employed by its subjects in carrying on a trade from which the treasury derives so great a revenue, the duties on tea amounting to nearly one in every fourteen pounds of the whole revenue of Great Britain, ought to do something inwards removing the difficulties which now prevent this trade from becoming as flourishing as it might be, and lower the rate of duties, by which the revenue would probably, not only not be prejudiced, but even benefited as an increase of consumption must necessarily be the consequence."

Twelve dollars per annum may seem a high price for a weekly paper, like the Canton Register, or Press; but when their necessary expenses are brought into the account, it will be seen that neither of these papers can at present be afforded for a less sum, or even for so small a one, as that at which they are now sold. The expenses of the two papers, with their respective price currents, must be nearly the same in each case, and cannot be far from the following estimate, per month:

Interest on original capital, say $2000	20.00
Wear and tear of machinery, repairs, &c	20.00
Rent of house, office, &c	50.00
Pressmen, and coolies,	15.00
Lamps, oil, &c	10.00
Compositors' wages, more or less, say	100.00
Paper for printing and writing,	10.00

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If to this sum, 225, multiplied by 12=$2700 per annum, we add only $2000 for editorial services, the total of $4700 will somewhat exceed the income of either of these papers. The subscription list of the Register, we are credibly informed, shows that about 280 copies are sent out weekly from the office—to the Straits of Malacca, to the different Indian presidencies, and to several of the chief commercial cities in Great Britain and in the United States; and about 325 copies of the Price Current are issued weekly from the office of the Register, at $5 a copy per annum. But several copies of the Register and of the Price Current are sent gratuitously or in exchange for other papers. We suppose that two hundred and seventy-five of each, $12 for the one, and $5 for the other, per annum, giving a yearly return of $4675 will fully equal, perhaps exceed, the actual remunerative numbers of the Canton Register and General Price Current. The circulation of the Canton Press, and its "Commercial Price Current," they having been commenced within the last twelve months, must be still less. This statement does not include receipts for advertisements, &c.; and though not minutely accurate, shows that the price of these publications is as low as the circumstances of the case will allow. Moreover, the *situation* of an Editor of a public journal in Canton is by no means the most agreeable that can be imagined. Cut off from all civilized society except a small community of 'bachelors' like himself; having no intercourse with the native inhabitants at their homes in their social relations, and no access to their public institutions or courts of justice; without any mails or dispatches, besides those which, and frequently at very long intervals, come from beyond sea; watched and guarded as an enemy or an unruly animal by the servants of the police; confined to the walls of the "thirteen factories," except on a few special occasions, when for health's sake he is allowed to go abroad and be called *fankwei* by every one he meets; with no earthly security for his person or property beyond the good-will of a time-serving magistracy; ever liable to wound the feelings of his best friends by telling too much or too little of the truth; never secure from being harassed, vexed, censured, flattered, and cajoled; sometimes called 'able' and 'erudite;' again denounced as the mere 'tool of a party; in these circumstances the task of an Editor, as such, however important in itself considered, is truly "an ungracious one," and ought not to be entirely overlooked in estimating the cost of a public journal.

Having detained our readers so long with remarks respecting the other publications, those concerning the Repository shall be brief. Of the first volume there were printed 400 copies; of the second, 400; of the third, 800; of the fourth, 1000; and thus far one thousand of the fifth. The number of pages in the 1st, was 512; of the 2d, 576: and of the 3d and 4th, each, 584; giving a total of 2256 closely printed octavo pages: each volume has been accompanied with an index. The price of the first and second volumes was $6 a copy, unbound; the price of the subsequent ones has been only half that sum. Of volume 1st, no copies remain on hand; of the 2d, there are

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13; of the third, 219; and of the fourth, 500. The present circulation in China is 200 copies; in Manila, 15; in Sandwich Islands, 13; in Singapore, 18; in Malacca, 6; in Penang, 6; in Batavia, 21; in Siam, 4; in Sydney, New South Wales, 6; in Burmah, 3; in Bengal, Nipál, and A'sám, 7; in Ceylon, 2; in Bombay, 11; in Cape Town, South Africa, 4; in Hamburg, 5; in England, 40; in America, 154 copies; this gives a total of 515 now sent out from the office monthly; about one fifth of these, however, are sent gratuitously to public Institutions, Journals, &c.

Hereafter, as hitherto, so long as it shall be our duty to conduct the Repository, we will endeavor to lay before our readers, from month to month, the most valuable information we can collect. In the course of our work, we have already noticed a great variety of subjects, but have exhausted none; while a multitude, and many of them of great importance, remain wholly untouched. A great deal more information, and that which is more definite, showing more accurately and minutely what the Chinese government and people are in every respect, is greatly needed, especially at the present time when the nations of Christendom are *beginning* to think on their relations with this empire. We hope the Repository, in due time, will embody all the most important narratives and facts, worthy of being placed on record, respecting the jurisprudence of the Chinese, their systems of education, domestic habits, social intercoures, public and private manners, religious and superstious rites, history, arts, &c. Surely the time must come, soon we hope, when, the condition of this empire and the character and wants of its inhabitants being much more accurately known than they now are, the nations of Christendom, banded together to keep the peace of the world, each preferring each in honor, and all acting in regard to all on the golden rule—will rise in that true simplicity and dignity which ought to characterize the children of the King of kings, and strive together to elevate the Chinese to a high rank in the great family circle of enlightened and friendly nations.

P. S. Since writing the foregoing, new demands have been received for the Repository, not only for back volumes, but also for the present; these demands will increase the ciculation to more than 800 copies, monthly.

ART. II. *Siamese History; notices continued, giving an account of the Siamese wars during the year* 905 *of their era, or the year* 1535, A. D. By a Correspondent.

SIAMESE ERA, 905. The king of Pegu remarked, 'formerly I marched to Siam with 30,000 men, and proceeded even to the vicinity of the city wall, to a place called Lumpli, and nobody came forth to molest

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me. But my forces were too small for a protracted siege; and if I go now with ten times the number, I shall then doubtless succeed in taking Siam.' With this design, he levied 300,000 troops, 700 elepeants, 3,000 horses; gave his viceroy charge of the advance body; the governor of Prome was to command the right and left wings of the army; and the governor of Bassein, the rear. On Sunday, the 2d day of the waxing of the 3d moon, in the afternoon, the king being arrayed in all his insignia of military glory, mounted on a male war elephant, named the 'Earth Leveller,' caparisoned with royal magnificence, the army being all drawn up with the utmost order and precision, flags flying, and every thing in readiness, at a propitious moment, the head astrologer struck the mighty gong, whereupon, with all manner of powerful and delightful music, the march from Pegu was commenced, and vigorously continued for seven days, till they arrived at Móktama (Martaban) by way of Samí. At that time, a letter arrived at Káyachontapuri, saying that the guards had gained intelligence from Choiya, that the Peguan king had, by a march of seven days, reached Moktama and there remained.—The prince Mahá Chakrapat caused all the families of Trichatwa and the surrounding regions to remove for safety to the city, and sent word to Pitsanulok that if the Peguan army should enter Siam, prince Thamma rájá, should collect all the forces of the north, and intercept them. He then ordered Phayá Chakri to pitch a camp at Sumpli with 15,000 men, wearing red jackets and red caps. The dragon prince (Phayá Nákh) was then a priest in the wat which is called the golden mountain. He left the priesthood and erected fortifications for the protection of the flotilla, extending from the wat of the golden mountain to the wat of the jungle Pún. All the people begged him to dig a trench outside of the works for the further protection of the boats. This was hence called the canal of the dragon prince (Phayá Nákh). The nobleman Mahásená raised fortifications with 10,000 men at Bádokmai, (or the village of flowers,) having a thick battlement in front. His men wore green jackets and caps. The Phraklang, having 10,000 troops, established himself at Champá. His men were arrayed in black jackets and black caps. All manner of preparations were made with great vigor. The king of Pegu passing Káyachontapuri, marched towards Siam, and on Saturday the 5th of the waxing of the 4th moon, pitched the first division of his army at Kumduang. The division under the viceroy at Phaniat: that under the governor of Prome at a new town called Mekhámyong: that under the governor of Bassein in the plains of Brachhét.

On the Sunday morning, the 6th of the waxing moon 4th month, prince Mahá Chakrapat designed to march out and try the strength of the enemy on the plains of the golden mountain. He, therefore, together with his queen, arrayed in the habiliments of war, and two generals Rámesawan and Mahinto rájá, mounted their respective elephants, and at a propitious moment, as notified by the royal astrologer, the gongs, drums, and trumpets made the welkin resound, as a signal for marching; whereupon the king commenced his movements,

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taking with him his two sons. The elephants rushed on with fury bearing each a man armed with a musket mounted on his neck, while the foot soldiers marched on with swords, shields, spears, and guns, in rear and front, on both the right and left. The trampling of men and elephants made a noise like an earthquake. They continued their march to Kókphayá. When the Peguans saw this, they conveyed intelligence of all to their sovereign. He replied, 'without doubt, it must be Maná Chakrapat coming forth to have an elephant fight;' and he ordered his men to set themselves in array. Then mounting his elephant, with 10,000 men armed with swords, in company with the governor of Prome, with 1,500 men armed with swords in each hand, he marched forth into the midst of the plain fronting the Siamese army, at the distance of 100 *sen*. While he was waiting for some happy omen, he ordered his men to engage in all manner of boisterous sports and dancing. The king gazed and saw the sun blazing without cloud or mist in the sky; regarding this as a favorable omen, he rode his elephant in front of his army, and caused the drums to beat, the trumpets to be blown, &c., with deafening noise, directing his forces to make a furious onset upon the army of Mahá Chakrapat, who ordered his men to open to the right and left, rush forward with boisterous shouts, pursue, transfix, cut, slash in every direction, till they plunged forward as though leaping through the sky. On both sides many fell dead, and others rolling in the anguish of their wounds till they almost filled the plain. Mahá Chakrapat pushed forwards his elephant so furiously that his life was seriously endangered. His queen, seeing this, hasted to rescue him, when the governor of Prome rushed forward, and with his royal sword made a gash in the queen's shoulder, passing down to her breast, and she died upon the neck of her elephant. Ránesawan and Mahinterát advanced to receive the corpse of their royal mother, and bore it away to the city. The Siamese perished in great numbers. The king removed his queen's relics to the royal gardens.

The next morning, the Peguan viceroy attacked Súnton Songkram's fort; its garrison resisted from morning till night, but when the Peguans were reinforced, it was compelled to yield with great loss. The next morning, the king of Pegu mounted on an elephant painted red, marched his army into the fields of Sumpli, ordering his foot soldiers to march behind the clumps of trees on both side of the plain. Here halting his elephant, he pointed with his finger towards the entrenchments of Phayá Chakri, requiring his cavalry, to the amount of 500, to advance upon it. Phayá Chakri came forth to the contest. When the Peguan army behind the trees, beheld this, they rushed forth, and slew on every side, pursuing the Siamese close to the fort, and occasioning dreadful carnage; Phayá Chakri and his remaining forces fled across the country to the capital, and the Peguans took his camp, and returned to the king's division, four-fifths of the cavalry bearing each a head of the enemy. The king had building erected, in which he gave a feast to all who brought heads for three days, during which, those who brought none were to remain

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beneath and have all the water in which the others washed, poured down upon them.

The Siamese determined to convey heavy ordinance in boats, and batter down the Peguan forts; the effects of which were such that the Peguans fled to Phutlau, where they remained three days. Thence they proceeded by the three sacred Bannyan trees, to Phaniat, at the wat of three palaces. While Phayá Rám was firing a heavy gun to dislodge the Peguans, the reaction of the gun upset his vessel, but the shot broke off an immense limb of a tree which fell near his majesty's person; and the inmates of a fort, called Maháchai, assailed the Peguans so actively that they failed in every attempt to gain the capital, and the king fled to his tents. When news of the Peguan monarch's advance towards Siayuthia reached Thammarát (governor of Pitsanulok), he collected an army of 50,000 men from Pitsanulok, Sawankhalok, Sukhotai; Pichai, and Pichit, and marched to Chaiyanátpuri, where he built forts, and sent messengers to obtain news from Singapuri.* These messengers, when they saw the multitudes of the Peguan army, fled but were pursued, two men taken, and brought to the Peguan king, who smiled at the intelligence they brought, ordered their heads to shaved, and then sent back to their master, with the message that, if they were coming to intercept the Peguans, the Peguans would wait to receive them, if they were not coming, the Peguans would go in pursuit of them. At this news, Thammarát, inquired, how large the Peguan army was? The messenger replied, they saw only the exterior encampment, but it seemed large enough to fill the plains of Phutlau. The Siamese governor after complaining of the difficulty of getting intelligence in war that might be depended upon, assured by all his officers, that the Peguan monarch was famous for his strict adherence to truth: still, for greater security, he dispatched the forces of Sawankhalok and Sukhotai, amounting to 20,000 men, to Indopuri, there to make observations.

On Tuesday, the third of the waining of the 4th moon, the Peguan viceroy by royal order, very early in the morning, attacked the fort of Mahásená, whose men resisted most valiantly. The viceroy was very angry that the fort was not immediately taken, and riding up in front of the fort, distant about three *sen*, he proclaimed to his officers, that if they did not take the fort, at once, he would cut off all their heads, and hang them as ensings. Being thus intimidated, they rushed forward *en masse*, and carried the fort with serious carnage: but Mahasená and his forces fled by a canal, and reached wát mayeng with great loss of men. The viceroy returned, and told the king all he had done. At the time, the began to be in great want of provisions, foraging parties were sent out, but returned without success, and the Peguans began to think of retreating. They could hope for the procuring of no food in returning by the way they came for they had destroyed every thing as they passed along: "besides," says the king, "I have sent word that if Tammarát does not come dawn, I will go up and

* This is said, by the Siamese, to be the name of a place on the north-east of Ayuthiya.

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attack him; he has plenty of provisions and his army must give way before us at the first onset, and his provisions will fall into our hands." The people praised his decision as the wisest possible. He expected, that as he proceeded to attack Thammarát, Mahá Chakrápat would pursue him in the rear, and that he would therefore have two armies to contend with. He therefore collected detachments belonging to Bassein, Lakeung, Siriam, Toungú, and Sittoung, of each 30,000, in all 150,000; appointed the governor of Prome commander, and ordered him, if he met the forces of Thammarát to attack and rout them at once. If he let them escape for one night, the heads of all the officers of the detachment would be taken instead of those of the expected captives. The Peguan viceroy was appointed to command the forces that remained, and if the Siamese forces should assail them in the rear, the viceroy must employ some stratagem to seize more or less of their officers and bring them to the king of Pegu on penalty of life. Every arrangement was then made for withdrawing from the Siamese territories, within three days.

When the Siamese monarch heard that Phayá Thammarát, had collected his forces, sent 20,000 to Indapuri, and was himself at Chaiyanátpuri with 50,000, he was delighted with the intelligence, supposing that the enemy were now fairly hemmed in by him, and had no way of escape, except by flight to Káyachontapuri. Súnton Songkram maintained that his Peguan majesty was too able, skilful, and had too strong an army for such a measure, inasmuch as in his advances he had destroyed all the provisions of that province. Hence he inferred he would proceed, attack Phayá Thammarát and seize his provisions. The king of Siam differed in his opinion, and ordered Sunton Songkram to take 5000 men and waylay the Peguans on the road to Káyuchontapuri. Notwithstanding, lest the suggestion might prove true, his majesty ordered his two sons Rámesawan and Mahinterát to pursue the Peguan army towards Chaiyanót. Both these sone were taken and conveyed to the Peguan camp. When their father received intelligence of it, he was greatly dispirited, but framed a fulsome and yet a supplicating address to the Peguan monarch, and begged him to restore his children. He released them, and sent them back to their father to request that their father would give him a couple of royal male elephants. They returned and told their father that their offense in suffering themselves to be taken deserved death, but begged he would pardon them once. He graciously forgave them. They then mentioned the Peguan monarch's request, which after some demur was granted, but the Peguans and Burmans could not manage the elephants, which occasioned serious disturbances throughout the camp, and were therefore returned. The Peguan forces were then withdrawn and returned home by way of Kampengpet. The king of Siam then established the cities, Sákhón, Nontapuri and Nakhonchhaisi, and threw down the walls of Lóppuri, Náyok, and Phannapuri. Here end the occurrences of this year.

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ART. III. *Military skill and power of the Chinese; actual state of the soldiery, forts, and arms; description of the forts on the river of Canton; army and navy of China; modes of warfare; offensive and defensive arms, &c., &c.* From a Correspondent.

THERE is, probably, at the present day no more infallibe a criterion of the civilization and advancement of societies than the proficiency which each has attained in "the murderous art," the perfection and variety of their implements for mutual destruction, and the skill with which they have learned to use them. Paradoxical as may appear the assertion that this very perfection and systematic simplification of wholesale murder has a direct effect in humanising mankind, by bringing all to one level and by reducing war to a mere calculation, it is a fact now well understood; and of which history proves the truth. The most deadly warfare has ever been that of man to man, when fighting hand to hand, where the personal strength and skill of each individual was drawn out, and each fought personally for victory, and his life. As civilization advanced, and war grew into a science, individual valor became less prized; and discipline became the object of the commander, who relied on his own skill, in the direction of large masses on certain points, as the means of victory. The introduction of firearms, and the consequent relinquishment of defensive armor, became the next grand step; and the world has, in latter times, seen kingdoms won and lost with not so much effusion of blood as formerly would have but satisfied the commander of a moderate sized army in a single battle. The object, in civilized countries, has now become that of incapacitating and disorganizing the opposing power, in lieu of the old plan of measuring the 'glory' by the number the slaughtered; and it is by no means problematical that, some few years hence, the science and implements of war will be so perfected as to make the game far too dreadful for even kings to play at; as utter extermination would result to both parties engaging. The recent improvement of steam, and its adaptation to the purposes of war, as in steam-ships, steam-guns, and the invention of Mr. Topli's dreadful *pacificator* (of which we see a French *double* is announced, and which propels a stream of balls to a radius extent of near two miles,—the first idea or invention of which may probably be given to the first baron Napier or the marquis of Worcester), with the still greater improvements that we may reasonably look for in a few years, will, we have no doubt, help to bring about what all the lessons of the sage, the treatises of the moralist and the legislator, have tried in vain to effect—the blessing of universal peace; when, indeed, the sword shall be turned into a ploughshare, and the falchion the scythe.

If these views are correct, and we believe them to be so; and if this principle is admitted; the celestial empire will be found in the

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lowest state of civilization, yet more in arms than arts. We shall now make some inquiry as to the advancement of the Chinese in the destructive science; and respecting their weapons, means of defense, &c. The march of improvement in these has been as assiduously excluded from this "inner land," as in other things of a more pacific kind; and as the Chinese were in this respect in the thirteenth century, so we find them now; at least, the change is so trifling as to be hardly worth noticing. Morrison, in his View of China,* gives the year 1275 as the time of the invention of powder and guns; and, as the powder is, to the present hour, of very inferior kind, and the cannon as bad as it is possible to be, with even moderate security to those serving them, the probability is that neither have much improved since their first invention. We, of course, do not include in this censure the guns cast by the Jesuits, Schaal, Verbiest, and others, for the emperors; and probably, some pieces cast, of late, near Canton, may quoted as improvements, in form and manufacture;† but in the main, the remark holds good. The Chinese powder is usually coarse grained, and of uneven size; apparently, also, from the noisome smell which it leaves after firing, abounding in sulphur; it seems to be easily affected by the atmosphere, to decompose rapidly, and to leave black stain and moisture on paper when fired. For these reasons, we can understand the want of expansive force which has been noticed by all who have witnessed the discharge of Chinese artillery. At the passage of the Bogue, by his Britannic majesty's ships Andromache and Imogene, few of the shot had impetus enough to go through both bulwarks, though fired at a very short distance, sometimes not more than a cable's length; while many fell off harmless from the bends of the ship; and many fell short; some almost tumbling out of the mouth of the guns. It has been asserted that the government does not manufacture the powder for the forts and troops, leaving this to the care of the soldiers, or officers, who are allowed for it in their pay; but, whether this is the case or not, the fact of the miserable quality of the Chinese gunpowder is indisputable.

* (A. D. 1275.) Fire machines in war were used in ancient times, but not with powder. What were called *paou*, were machines for throwing stones. They could threw them from 100 to 200 paces. Fire-engines commenced during this dynasty, amongst the Tartars. Lime and sulphur (they say) were enclosed in paper, and when thrown into ditches that surrounded the walls of towns, exploded upon coming in contact with water, and annoyed the besiegers. Wei Shing made engines for throwing stones, in which he used powder. His powder was made of sulphur and willow charcoal. These, it is said, were the commencement of the powder and guns used in later ages.

At the commencement of the Ming dynasty (1366), they had 'fire-chariots,' 'fire-umbrellas,' and guns, which they called the great general, the second, and the third general, &c. At the beginning of the dynasty, they had only a kind of musket called shin-ke-ho-tseäng. The guns and muskets of the Franks (or Europeans), all appeared afterwards. Leaden bullets were first introduced in the forty-third year of Keäking (1563). Muskets were introduced during the reign of Keätsing. Japanese entered the country, and with their muskets were taken. The Japanese thus taken were ordered to teach the Chinese.

† In a report to the emperor, the governor of the province states that of these guns ten burst at the first fire, the number cast being fifty-nine.

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The cannon which are to be seen in the forts on the Canton river, and which may be taken as the best which they have, except the brass guns of the Jesuits, are worthy of the powder which is used for them. Many are Portuguese or Dutch pieces, of every age, length, shape, and calibre; and not a few of them so old and honey-combed as to be useless. Of marine cannon, properly so called, they have none: those on board the junks being field or battering pieces, as described above. The native cannon are cast; and are, we believe, universally iron; the bore not drilled smooth, as in European guns; the carriages on which they rest are mere blocks of wood, or solid beds, on which the gun is lashed down with rattans; so that it must be impossible to fire any but point blank shots, and very difficult to direct the gun to an object, except that immediately in front of the embrasure whence fired. The forts about the Bogue are furnished with this piebald sort of armament, to the gross inefficiency of which alone is to be attributed the escape of the two corvettes in 1834, which should have been blown into the air, at once, had the forts been efficiently supplied and worked.

These forts, of which we hear so much, are however, formidable but from their position; the passage between the starboard and larboard ones being a short three quarters of a mile; and vessels drawing over two fathoms being compelled to pass under the guns of that on Tiger island. The Andromache and Imogene, it will be recollected, worked through with light northerly airs, and against an ebb tide; and were exposed to the fire of the forts, often a raking one, for an hour and ten minutes; yet they received little if any damage, and lost but two men, in both day's engagements. The Chinese idea of fortification seems confined to the erection of a plain wall, generally up and down from the water, and facing the channel of the river; this front is built of granite slabs and *chunam;* and is of greater thickness below, than where the guns are placed, becoming thinner as it advances in height, and ending in battlements, on a common wall breast high, which the lookout men, on the top of the main wall, can see over. No use, however, seems made of the battlements, which are but "the look see." At the back of the forts it seems to be the object to find a hill as steep as possible, up the face of which a solid wall, without embrasures is run, joining nearly at the top, so as to give it the appearance of a great stone "pound." Along this part there are no defences, and it is built but to prevent the gunners being pounced upon in the rear. It seems probable that the original model of these "horses-hoe" forts is to be found in the Portuguese one of the *barra,* at Macao; where nature of the ground suggested this form, and whence the Chinese have copied it. Some of the forts in the Canton river, the Macao passage, and one at Anunghoy (the old Bogue fort), are in a circular shape, and look much more formidable than the others; most of these mount two tier of guns—as, in fact, do *now* some of the others, since the forcing of the Bogue in 1834. That on Wangtong island, situated on the western side of the entrance of the river, now looks more like a regular fort; an upper tier, with a

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different face, so as to make a cross fire with the lower tier and Anunghoy, having been added lately, apparently by some better engineer than the Chinese are likely to possess. The back passage, and that to the westward of Tiger island, are now defended by forts or batteries, *à fleur de l'eau;* and probably now altogether not less than 250 to 300 pieces of cannon may be contained in the whole of the defences of the Bogue. The guns of some of the old forts are so badly placed that, if the powder possessed the strength of that used in foreign countries, the fire would tell on each other.

From the Bogue to Whampoa, there is no defence—but, on the forks of a cross, the opposite points of two islands dividing the stream of the river into two channels, which meet again, the lower ones at Whampoa, the others two miles below Canton, there are two "forts," on flat marshy land; one of which, known as "Howqua's folly," was built after the visit of the Alceste to Whampoa; and the other one, higher up, scarcely completed, was commenced about six months ago. This is built of granite, pierced for about thirty guns, in a semicircular form; and commanding the course of the river from Howqua's fort, as also the two parts of the river which it divides. It is a long half mile from its neighbor, one of whose sides (it being of a square shape,) it could batter down, while the compliment was returned into it from nine guns (always supposing Chinese shot to travel half a mile), in case of any craft or boats forcing a way up. Howqua's fort or folly, as it is called, is so placed as to be, in fact, useless; as a position could be taken up, on two of its angles, by boats, which might batter it down unharmed; and even in case of boats pulling up to storm, the height of the guns from the water would render them innocuous. The forts, as they are in courtesy called, in the immediate neighborhood of Canton, as the "French and Dutch folies," &c., are in such a wretched state as to be scarcely worth naming, except as they might be made *points d' appui* against the city of Canton if attacked by an invading power, as they command the city and are easily assailable from the water. Had admiral Drury been aware of this, Great Britain might have been spared one of many signal disgraces in this country.

We have given this detailed description of the several forts near Canton as, from all that we hear and read of those in other parts of the empire, these may be looked on as *chef d' œuvres*, and models for imitation. It will be seen that they are but samples of fortification in its infant state; without fosses, bastions, glacis, or counter defences of any kind; being, in fact, but such lines as the engineers of a disciplined army would throw up, as temporary defences and to cover their guns, in the course of a single night. The river forts are open at all points; and none of them could stand the fire of a heavy ship, assisted by a storming party, or tirailleurs on shore, who could always find excellent posts in the rear or flank. out of the reach of the guns of the forts. Not the least noticeable point is that the gate is invariably placed in the side; the direct approach, if not quite open, commanded by at most one or two guns, and without ditch, drawbridge, portcullis,

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or any defense but a few inches of plank in the inner and outer doors; for the wall is thicker here than at other parts, a small court being between, which may be commanded from the top of the wall by matchlocks or arrows.

As far as we can judge of the effective state of these forts, we should pronounce it to be, in general, except on extraordinary occasions, as during the stay of lord Napier, the very worst imaginable. Many of our readers may recollect the capture of Howqua's fort in 1832, at night, when the officer and men were surprised, by a single piratical boat, which had taken some offense at the garrison. It is true that, since 1834, a considerable body of troops has been stationed to work and guard at the Bogue; but we are convinced that a *coup de main* could carry any one of them in ten minutes, and that, before the passage of the corvettes, a body of fifty armed men might have walked, unopposed, in and out of all the forts.

Of ready effective military strength, the Chinese seem to have no idea; even at the city gates, where it is considered that a strong and responsible guard is always kept, foreigners, who go from curiosity to stare in, find no opposition more than from a coolie-looking man, armed with a pair of breeches, a fan, and perhaps a rattan whip. The approach of foreigners to deliver petitions as always a signal for a muster of the military, who come in, one by one, undressed, unarmed, unprepared, and half asleep; while piles of brown felt caps, and heaps of shabby looking red and yellow long jackets, bearing the character "courage" on a large scale, before and behind, are brought through the gates, for the adornment of the heroes of the hour; by and bye, straggles in an officer, generally the largest sized man that can be found; some bows, sheaves of arrows, and rusty swords, make up the warlike show; evidently got up for the nonce to astonish and awe "the barbarians," who might, did they please, be in the governor's harem before the guard could awake from their slumbers, and put on their courage with their uniform.

One striking proof of the inefficiency of this guard is the fact of the closing the city gates at early hours during winter, frequently as early as 4 P. M., to prevent the irruptions of banditti; who, nevertheless, often succeed in getting into the city, unopposed, and undisturbed, while sacking whole streets; of which many instances may be read in the early Nos. of the Canton Register. Those who accompanied Mr. Gibb in his expedition to the city gate, in December last, to insist on the release of the officer of the "Faerie Queene," can bear witness to the truth of the above account; the swords then produced were so rusty that the soldiers could scarcely draw them: the only man, in fact wounded by them was one of the soldiers who received a cut in the face from the back hand of the hero who stood before him. The same want of discipline, and the same carelessness, appear in every page of Gutzlaff's and Lindsay's voyage up the north-east coast, where even, if possible, things seem yet worse; among other things of the sort, a display of the military is described, where a general fire in line was attempted, but so badly executed, that the

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soldiers themselves joined in the laugh set up by the foreigners, who were present, witnessing their manœuvres. See also the rest of the voyages of Gutzlaff on the coast of China *passim*.

While such would appear to be the actual state of the soldiery, it will seem strange to many that the accounts of the two unhappy embassies teem with statements of the high discipline and fine appearance of the soldiers among whom they passed; but, even supposing that neither of the writers of the works, published since, labored under a delusion, (and of this, particularly of Mr. Ellis, in the last embassy, few can doubt,) the frequent accounts of the drawing out of bodies of troops in all the cities as they passed, strikes the reader as a mere trick to dazzle or mystify the foreigners, and to impress them with high ideas of the number and power of the troops;* any great body of men looks imposing, especially when in uniform; and it is far from improbable that the Chinese supreme government gave orders to all the governors of provinces and cities, in the route of the embassy, to make as great a display as possible; in like manner as commanders of forts obtain a capitulation and the honors of war by exhibiting to the flag of truce an appearance of plenty and force, while starvation and weakness reign in the garrison. The constant firings at night, so much spoken of in Lord Amherst's return voyage through China, go to bear out this.

It may be true, that some of the Tartar troops yet retain something of the warlike spirit which enabled so few of them to overrun this vast empire; though, even against this, come the constant complaints of the emperors, from Keënlung downwards, as to the falling off of the military ardor, and the lessened dexterity in the use of their peculiar weapons, the bow and the sword.† These complaints are often now to be found in the Peking gazettes; and it is but a short time since the viceroy of Canton, in a proclamation, stated the same fact, ordering the frequent exercise of the troops, to repair this great error. The falling off of the Tartar spirit is, in fact, in accordance with all that we are taught by the history of human nature; and the same result has invariably attended, within a few generations, the descendants of the conquerors of every soil, when once domesticated

* "At every military post and every town of note along the river, troops were drawn out while the yachts carrying the embassy were passing.....After the salutes were over, the gandy dresses or uniforms of the soldiers, worn upon extraordinary occasions, together with their arms, were said to be deposited in the storehouse of the station, until they should again be wanted: in the interval, the men assume not always a military, but often the common habit of the people; and are occupied in manufactures or the cultivation of the land. Staunton's Embassy, vol. 2, p. 74.

† Du reste, on y remarque bien moins de discipline que dans les troupes modernes de l' Europe, moins d' esprit militaire, et, sans contredit, moins de courage. Elles ont eu d' ailleurs peu occasion de l' exercer depuis la derniére invasion des Tartares. Ceux-ci ne sont plus eux-mêmes ce qu'ils furent autrefois; l'éducation qu'ils reçoivent aujourd'hui a dû contribuer à les amollir. On ne met sous les yeux des jeunes Chinois que des livres de morale; on ne leur parle que de lois et de politique; ils voient partout peu d' égards pour l' état militaire ceux qui l' embrassent, ne le font souvent que par l' impuissance de pouvoir prendre tout autre parti Il leur manque ce qui méne aux grands progrés dans tous les genres, l émulation. *Grosier, Descr de la Chine*, Vol 5, p. 18.

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amongst, or amalgamated with, the conquered. So far has this been carried in China, that the emperor has frequently reproved in public documents, the Tartar tribes, for forgetting, not alone their military exercises, but even their language, which it has ever been the policy of this dynasty to preserve unmixed and uncorrupted.

The total insufficiency of the Chinese military force to repress any ordinary out-breaking in any part of the empire has, of late, become notorious to foreigners; and in the many insurrections, within the last eight years, on the northwest frontier of the empire, as also in many of the provinces, in the islands of Formosa and Hainan, and the hills of the *Meaoutsze* in Hoonan, Kwangse, and Kwangtung, the Chinese always admit that treachery and gold have effected what arms failed in procuring, the return of the leaders of the disaffected to submission. In the trifling *Meaoutsze* war of 1832, so great was the demand for, or the scarcity of soldiers, that the Tartar troops, who should always remain in the city, and the fooyuen's own troops, were sent off; and, even then, the whole force raised by the government did not reach, it is said, beyond 11,000 men. In Hainan, where governor Le went in person, he had not more than 6,000. If these statements be correct, and they cannot be very wide of the mark, what becomes of the immense paper armies, which the Chinese are said to be able to collect? During lord Napier's residence in Canton, it was notorious that men were hired, by the day, to pass off as soldiers to intimidate the foreigners; and, among the heroes, were recognized discarded cow-keepers, broken down tailors and shoe-makers, and other riffraff innumerable. A nation which has recourse to such shifts, and which dresses its chief soldiers in regimentals, in imitation of tiger's skins, to terrify its enemies by their appearance and cries, can have but small pretensions to valor or military skill. We had also a curious proof of the state of discipline among the soldiers at that time. The gang which had it in charge to watch the unfortunate lord Napier, to blockade and starve him, such being the cowardly fiendlike plan for conquering him, were employed day and night, in smoking and gambling on the pavement in front of the factories, spread out at full length, in the indecent undress so much liked by the Chinese.

We have described the Chinese as powerless on land, except in the strength resulting from great numbers; but it may be fairly doubted if, even from this, any real strength could be looked for. In all Asiatic countries, the cultivator of the soil is so driven down to a bare subsistence that he has no care as to who is, for the time, governor or possessor of the country; in fact, he has nothing to lose: the new conqueror, for his own sake, will not attempt to harass him from whom nothing is to be got, and on whose exertions mainly depend the value of his conquest, the soil; it is for this reason that serfs and ryots live on in quietness, regardless of all changes and conquests; and that their patriotism, as we call it, is confined to a mere love of the country in which they have been brought up, and does not extend to the dynasty which governs the country, any more than it does to the officers in power over them or their village. This is the secret of the

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rapid overrunning of large eastern empires, immediately a heavy blow is struck at the chief of the state; or that the defending army is defeated. The only opponents are military, and nobility, or wealthy men of the state; some struggling for life and place; others for their possessions; while the peaceful laborer lives on in utter disregard of the struggle, and indifference as to the side to which victory may incline. The repeated conquest of China, India, and Persia, may prove this sufficiently; and the conquest of this country (apparently, if we may judge from the elements of changes already apparent, now not far off,) will be effected with less difficulty than at any former time; so relaxed and powerless seems the military force of the empire.

If, however, this be predicated of the land force, what words can convey an adequate idea of the monstrous burlesque which the imperial navy presents to our astonished gaze? Powerless beyond the power of description or ridicule to pourtray, yet set forth with all the braggadocio and pretence for which the Chinese are so famous, the marine of this vast empire presents a state of things unparalleled among even the most savage states or islands that we know of: and we query much if a couple of New Zealand war canoes would not be an overmatch for all the force that could be brought against them. It has been seen that a whole imperial fleet has, more than once, "knocked head" to a single unarmed merchantman, manned by Lascars; and the miserable equivocations to which admirals and governors of large provinces have had recourse, to get rid of so formidable a visitor, are as well known as the valor with which they have fired at the ship, when sailing away four or five miles from them; or the civility with which the intruder has, against the emperor's most positive and repeated orders, been treated while remaining in the port or bay, where her avocations or pleasure may have led her. It will be seen, that the fact of the absolute weakness of the marine is now well known to the emperor; and all his governors of sea-board provinces have avowed the impossibility of preventing the visit of a "barbarian" or "demon" ship. It is not many years since the inhabitants of the sea-coast were ordered to withdraw, a day's journey inland, as the only means of preventing the irruptions of a ladrone fleet; and we have seen that, twenty-five years back, a pirate kept this and the next province in check; stopped the trade, and ravaged all parts of the coast and country, near the river side, with the most daring audacity, and in perfect security; till, after a long course of horrors and violence, he and his chief companions were bought off, by a free pardon and high governmental appointments, the retention of all their treasures and forgiveness of all their followers. So unchecked were these men, that they often came up the Canton river, careless of the forts, and laughing at the edicts and mandarins, so near to the provincial city that the report of their guns was even heard in it. They reaped the crops of the villagers, plundered granaries, levied black mail, and put to death all the mandarins whom they caught; yet were they triumphant and unharmed, for years; and, as we have said, were eventually bought off, by the government which they had outraged and defied.

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This was the same course as was pursued by Kanghe (in 1684) with the famed pirate Ching Kihshwang, the grandson of the famed pirate Koxinga, whose family had for forty years put the power of the Tartar conquerors of China at defiance, and laughed it to scorn: so important was considered his submission, that we find it stated in Chinese history, that "the multitude was called together by government, to witness the tonsure of the pirate chief and his party." The founder of this family was originally a servant to a foreigner at Macao; and had, it is believed, been in Europe, or India. It must be observed that this buying off of the pirates was when the Tartars were in the flush of conquest, and when all China had been reduced by their arms. By his power at sea, this man's son, Koxinga, kept possession of Formosa, from which he had ejected the Dutch, to whom it had been given by the previous dynasty, in exchange for the Piscadores, which they had established themselves on, and which the Chinese had not power to wrest from them. He succeeded, by starving and blockading the Dutch, whose ships had gone to Batavia, in forcing them to evacuate the fort Zelandia, and retire from the island; which on his grandson's surrendering to the Tartar emperor, reverted to the Chinese empire. It will be thus seen that the same utter weakness, in which the Chinese empire is now, such has been its characteristics for centuries; and, as all foreign improvements are despised, there seems little doubt but that it will be permanent.

The Chinese war ships (junks) are large unwieldy looking masses of timber, with mat sails, wooden anchors, rattan cables, a considerable sheer, flat upright stems, no stern posts, enormously high sterns ornamented with gold and paintings, considerably weakened too by a large hole in which the monstrous rudder can be hoisted up and housed in bad weather; immense quarter galleries, and look-out houses on the deck; generally drawing but little water, flat floored, painted red and black, with large goggle eyes in the bows; and, as Knickerbocker describes the Goede Vrouw, looming particularly large in a calm; such is the appearance of a celestial "first rate:"—few are over 250 to 350 tons, and the generality are armed with but two or four guns, which, as we have before observed, are on solid beds, and must therefore be useless, save in the smoothest water. We have occasionally, however, seen six guns in a large war junk, on special service; and two which were stationed in front of the Praya Grande, at Macao, during the business of the late lord Napier, had each eight, of various sizes; two of which, taking the whole width of the deck, were old brass field pieces, which, had they been fired, must either have sunk the junk, or gone, with the recoil, over the gangway in their rear. The crew is composed of forty to sixty men, according, it would seem, as they are designed to act against their own people or foreigners. Lances, pikes, and a few swords, but plenty of good stones, make up the armament. The smaller craft are not so shapeless as the others, being built partly on the model of some foreign boats, as the Chinese acknowledge, the same as used in the hong-merchants' and the smuggling boats; these are neat in their appearance,

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pull from ten to sixty oars, and go very fast; they are armed with one or two small swivels, two, three, or four pounders, and the usual and favorite weapons of the Chinese, lances and stones; over the sides of the boats, as they pull, are hung shields of rattans painted into a caricature of a tiger's face, with which to protect themselves in case of attack. We have also, in some of these seen, occasionally, something approaching to boarding nettings; but their speed is what is chiefly relied on. To convey to the mind of a stranger the ridiculous excess of the inutility of the naval establishment of China, would, we are well aware, be impossible; could it even be rendered, it would not be more credible; helplessness and cowardice are the chief, we may say the only points; but carried to such an extreme as would appear impossible to all who have not visited the country.

Nor again, judging from what we know of the campaigns of late years, are the Chinese armies much more to be dreaded than their fleets. We have now before us multitudes of instances in which small bodies of insurrectionists have kept head against the imperial troops for periods that amaze us: the emperor, in almost every case, being obliged to urge, threaten, and force the governor to take the business properly in hand; and yet, notwithstanding all this, partial rebellions are protracted for indefinite terms, and are generally only got under, at last, by bribery and conciliation. The Chinese army, large as it is sometimes made to look on paper, exists but in name; the soldiers, who are stationed from generation to generation in the same town, unless called out on actual service, naturally prefer taking their pay and going on with their peaceful avocations, or luxuriating in the *dolce far niente*, the supreme bliss of a Chinese, to undergoing the dangers of the tented field; and what the soldiers want in courage and efficiency the officers by no means make up in skill: nor is the total absence of a good commissariat, and the difficulty of transporting supplies, or *munitions de guerre* as *de bouche*, with the want of all medical or surgical aid, much calculated to stir up the dormant courage of the sons of Han.

The Chinese tactics are as puerile as most of their other ancient disquisitions, whether on morals, philosophy, government: a collection of pompous, trite, and meaningless common places forms but a poor school for soldiers; yet, in the most famous treatises on the military art, held, as all the old books, in bigoted esteem by the Chinese, we find nothing better. Sententious nothings, and merry andrew tricks and distortions, are all that we find as theoretical and practical soldiership, in these admired treatises; to depart from or impugn which, would, in the eyes of the Chinese, be little short of sacrilege.

We have now open before us their books on the art of war, as collected by the Jesuit missionaries, and which form a compendium of military skill. From the "exercises," we take, almost at random, the following, which is a good sample of the whole; and which will convey no bad idea of the absurdities, yet held in reverence, and which have been approved of the Tartar Chinese emperors.

On donne un son de trompette; immediatement apres on frappe un coup sur le tambour: à l'instant les soldats discontinuent leurs évolutions; ils

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restent debout en bonne contenance, tenant le sabre et le bouclier au dessus de leurs têtes, dans la disposition d' attaquer ou de se défendre, et tous ensemble poussent un grand cri.

On frappe un coup sur le tambour; les soldats tournent comme s'ils vouloient a'ouvrir un passage de ce côte, et poussent un grand cri.

On frappe un coup sur le tambour; les soldats tournent le sabre du côte droit, comme s'ils vouloient s' ouvrir un passage de ce côté, et poussent un grand cri.

On frappe un coup sur le tambour; les soldats se remettent, et poussent un grand cri.

On frappe un coup sur le tambour; les soldats lévent le sabre et le bouclier, se tennent en défense, font un pas en avant, et poussent un grand cri.

On frappe deux coups sur le tambour; les soldats se tournent à gauche, et fixent la vue sur les étendards qui sont déployés.

On frappe un coup sur le tambour; soldats font des évolutions avec le sabre et le bouclier; ils se courbent un peu comme s'ils vouloient se cacher; ils mettent le sabre en long sur le dos (la poignée prés du cou), et poussent un grand cri.

On frappe cinq coups sur le tambour; chaque soldat ayant le corps ramassé sous son bouclier, dont il est entiérement couvert, fait un pas en avant en se roulant sur ce même bouclier, qui lui sert de point d' appui, comme il feroit sur une roue, et apres le tour entier il se releve tout de suite, et se trouve debout dans la disposition d' attaquer. (1)

On frappe un coup sur le tambour; les soldats font un pas en avant, font agir le sabre de droite à gauche et de gauche à droite, et poussent un grand cri.

On frappe un coup sur le tambour; les soldats font agir le sabre de gauche à droite, et poussent un grand cri. *See Memoires concernant les Chinois, Vol. 7, pp.* 323, 324.

The rest of the exercises, contained in a quarto book of 396 pages, are in the same spirit as the foregoing; *frapper le tambour et pousser des grands cris*—is the whole burthen of the Chinese Dundas. We may say, as corporal Trim to uncle Toby, "ah, your honor, one good thrust of the bayonet were worth it all!"

It often happens that high civil officers take the direction of the troops, when the case is pressing; but, when war is made by book, this is not much to be wondered at. From this it is, that we can understand the complaint of governor Le, in 1831, to the emperor, that the mountaineers of Hainan had *pretended a retreat*, and led his troops into a position where, as Falstaff says, his ragamuffins were well peppered, the rebels having had the amazing audacity to inveigle them into a defile, where they shot arrows at them, and set the long grass on fire, thus destroying "not a few hundreds;" thus also, the remark of general Yu Tihpeaou, as to the Meaoutsze, in 1832, who came on him at night (while his troops were resting, and cooking their rice), throwing in fire balls, and blowing up the powder, besides wounding and killing men quietly engaged in taking their dinners; which was certainly by no means civil treatment of those going "on his majesty's service:" of this *unfair* mode of fighting, a due representation was made. Complaints of this sort abound in the reports

(1) Cet exercise, fait à propos, a fait remporter, du temps des Soung, une victoire complette sur les Tartares Je parlerai ailleurs de ce point de histoire.

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made about the wars which have been carried on during the last few years; proving that military skill is confined to their books, but that, among the living Chinese, it is but a dead letter.

The principal weapons of the Chinese are the bow, the matchlock, the sword, and the lance or pike: the use in armies of cannon, except of a small size, is, we think, but of unfrequent occurrence; the difficulty of transport of such unwieldy weapons over the bad or narrow roads, or over hills and rivers, must be greater than the gain in efficiency: we read, it is true, of Kanghe having cannon of light kind cast by the Jesuits, in order to punish some hill borderers who had rebelled; and Keënlung had them taken against the Meaoutsze in his intended war of extermination: we also know that small pieces are used, on the backs of dromedaries, in the northwest and desert frontier; but, as constant and powerful aids to an army, the cannon of the Chinese cannot be regarded. We have never read or heard of any thing approaching to the light and handy field pieces of the western world; nor, from what in Macartney is described as the effect of the exhibition of those sent from England, is it possible that, even at Peking, any idea was to that time entertained of the existence of such. The shot is not well made, and, as the guns are of various sizes, we apprehend that no great care can be taken to give each its own; loose and small bullets and pieces of iron are used, as well as stones, which are often fired as balls. Of shells, we believe, the Chinese have no idea: we find mention made of hollow masses of iron, filled up with powder and pieces of iron, being used to harass an advancing army, by burying them in the ground, where it is expected the next night's encampment may be made; but, as weapons of active annoyance, the Chinese have yet to learn their use. It is a pity that the lesson had not been given at the attack on the Bogue forts, whose shape and situation are admirably suited to the purpose: the explosion of the first shell would have been the signal for an evacuation *en masse*. The Chinese use common rockets to set on fire houses, tents, &c. and some were fired at admiral Drury's boats, in his half-and-half attempt to reach Canton.

The matchlocks are ill-made weapons; most of their bullets, iron; and the bayonet, unknown. Flint-locks, carbines, pistols, and all the other tribes of fire-arms, are not in use. The bow is generally of the strength of forty to eighty catties; the string silk; the arrows are well made, feathered, and with iron or steel barbed points. This is doubtless, the most efficient of their arms; and, as Macartney was told, "is held the highest in estimation." The swords are of two kinds, straight, heavy, double pointed (not unlike the Roman sword), of about two feet in length; or somewhat longer, bent in the form of a sabre; the handles of both are plain and unguarded. Those which we have seen, are, in general, heavy weapons, of rather rough make, and poor finish, and of but ordinary metal; far inferior, in all respects to those used by foreigners. Daggers and knives do not seem used for the purpose of war. The pike or lance is used of every possible variety of form; the shaft from ten to fourteen feet long, of bamboo or

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hard wood; some are like a halberd, a Lochaber axe, a scythe on the end of a pole, a half moon with the curve inward or outward, and sharpened to a fine edge; but the whole of them probably used more as means of domestic defense than in the field. The defensive armor comprises only the iron helmet, and quilted dress of the Tartar, which, as Staunton says, "seems to have the inconvenience, without the advantages of armor." Double swords, so called, are sometimes used: these are not much longer than a large dagger; their inside surfaces are ground flat, so that when placed in contact, they lie close to each other and go into a single scabbard: the blades are wide at the hilt, and decrease regularly towards the points. When unsheathed for action, the Chinese warrior brandishes one of these blades in each hand.

We have now gone through the subject which we sat down to discuss, and although we were well aware that the military force of the Chinese empire was much overrated, we rise astonished at the weakness, the utter imbecility, which we find the various works which we have searched agree in attributing to it. It seems indeed strange that the whole fabric does not fall asunder of itself: of this we are convinced; that, at the first vigorous and well directed blow from a foreign power, it will totter to its base; and it is by no means impossible that the secret societies, which we look on as embodying comparatively great strength, and whose object notoriously is the expulsion of the Tartars from the Chinese empire, will before many years effect what they wish.

Opposed, as we have avowed ourselves, to war, as a principle, we have no wish to see its horrors brought here by any of the civilized nations of the western world; nor in fact, do we think it at all likely, unless conquest were the object, and this is by no means probable, that the Chinese, wary and politic as they are, would ever allow matters to go so as far as hard blows. We are strongly of opinion that many years cannot pass over without seeing some interference, in one way or other, by one of the many foreign nations which trade is gradually bringing into more immediate contact with China. The United States have sent an envoy, more than once, to the neighbouring courts of Cochinchina and Siam; and we sincerely hope that the experiment will be tried at Peking. A proper interference would, probably, prevent the catastrophe which may else be drawn on the Chinese empire by the arrogance of its rulers. The evil day may be put off; but come, at length, it must; if a treaty of commerce be not effected, by which the subjects of both the native and foreign powers may at once be protected and controlled. Is it wise to wait till quarrels of a murderous nature spring out of misunderstandings? We think not; and it is in the hope of avoiding the consequences of a recourse to the *ultima ratio regum* that we deem the arrangement of a commercial treaty *a moral duty* of the nations trading with China. Of what may constitute, in the eyes of kings and ministers, the *just* grounds of war, we cannot judge; but that a nation nursing itself, like the Chinese, in solitary, sulky grandeur, and treating as inferiors all other nations,

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most far its superiors in civilization, resources, courage, arts and arms, seems to us so much of an anomaly that we cannot contemplate its long duration, when the scales shall have fallen from the eyes of the "barbarian" nations, who for so many years, have, in ignorance, bowed the knee to a power which, as to efficient strength, is no more than the shadow of a shade.

[Our correspondent is entitled to our best thanks for the very faithful manner, as we think, in which he has described the military skill and power of the Chinese. We fully agree with him that is it the "*duty*" of western governments to arrange matters with the Chinese, and that speedily, in order to prevent an appeal to the "*ultima ratio regum.*"—It is proper to state here that, his paper was in hand before the arrival of the recent pamphlets on China.—*Corrigenda.* On page 165, for T'opli's, read Toplis'; p. 166, for Keäking, Keätsing; p. 167, for horses-hoe, horse-shoe; and p. 168, for d'appin, d' appui.]

ART. IV. *Correspondence with the Chinese government; two letters from the foreign merchants, addressed to the governor and hoppo, with the replies of their excellencies to the second letter.*

THERE is an old Chinese maxim to this effect, When you enter a country inquire what prohibitions are there in force. The late governor Loo, in one of his edicts addressed to foreigners, said, "Obey and remain, disobey and depart; there are no two ways." It is unquestionably our duty to know the laws, and to obey them, so far as we can with a conscience void of offence towards God and man. Unrighteous laws we may not obey; neither emperor, king, parliament, senate, nor council, has a right to make us worship wood or stone, or to cause us to steal, murder, defraud, covet, or do any evil thing. We have, then, not only a right, but it is our duty, to inquire into the character of the laws which we are called on to obey. Although, according to governor Loo, there are no two ways, yet we conceive that, without either *acquiescing* in bad laws or *departing* from the country, there is a way open to foreigners, namely that of *remonstrance.* There have been, and may still be, those who deny the existence of this right, even where the regulations are most notoriously evil and relate solely to the foreigners. "It belongs," say they, "only to the *authorities* to concern themselves with the regulations of the state; foreigners have no right to intermeddle with such matters; and if they do not like the regulations of the country, let them stay at home." Much as we love peace, and would pursue only the things that make for peace, we cannot approve of this theory: *homo sum, humani nihil a me alienum puto.* It is generally conceded, we believe, that the laws of China, respecting intercourse with foreigners, are hostile both to its true interests and to theirs. They engender pride, self-sufficiency, strife, deceit, hatred, and the like; they are at variance with

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the divine testimony that "He hath made of one blood all the nations of men;" they retard industry; prevent the diffusion of useful knowledge; and, if God has purposes of mercy in extending here the gospel of his Son, they go as far as human laws can go to prevent their execution. Against laws pregnant with such evils, possess we not, because we are foreigners, the right of remonstrance? If so, then may not Britain meddle with the buying and selling and kidnapping of Africa's abused sons, nor plead their cause wherever her influence extends. Are there any so heartless as to deny to her this right? Surely none, except those who enjoy the wages of that foul traffic.

We are glad to put on record in our pages, as we do below, the correspondence between the foreign merchants and the local authorities respecting a tariff. It will be seen, indeed, that it has produced little or no effect in correcting abuses; but it goes to establish the *precedent* of foreigners writing and asking for the correction of serious evils which embarrass their commerce. We rejoice at this, because in so doing, foreigners assume the right of standing on the shores of China and requiring the government to do them justice. And though the government has refused to grant their request, still we do not believe foreigners will either obey or depart; nor can we urge them to do so, against right and reason. But we would urge them still to point out to the government the existing evils, and to remonstrate against them, and that in a tone and spirit that shall cause us erelong to see avarice and extortion quailing before the demands of truth, justice, and humanity. We do not now touch the questions, to what extent their remonstrances shall be carried, and what obligations rest upon western and Christian governments to second the efforts of their merchants to hold intercourse, and only *honorable* intercourse, with these eastern nations. The pamphlets that have recently appeared upon this subject, one of which we noticed in our last, show that inquiry is alive: and we sincerely hope it will not cease untill duty is plainly developed. There are those who think that the spirit of free trade will of itself change laws and customs, and of itself effect all that is needful in the relations of China with other nations. We concede much to the mighty influence of this spirit; but it is, we think, delusive to believe that the spirit of trade, whose freedom is limited to one side, can change the heart of China. She is antisocial in all her character, and we look in vain for any relinquishment of the system on her part. Much is predicted from the contemplated change in regard to opium. It is argued that the free trade has forced from her this boon. And what has it obtained? Is it any thing but a change by which to extend her exclusive system? Is the bringing of an article within the purview of her noble company of hong merchants a grant to freedom? True, the emperor does herein concede that he cannot keep from his subjects an article which they *will* have; and so he changes his position and gives it to them in his own Chinese method, and, for aught we can see, China remains China still. We do not mean to be understood as saying, that freedom of trade on the side of foreigners does not afford more ground of hope of

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free intercourse with China than the monopolizing system of our late E. I. company. But we conceive that it will effect this by awakening and extending interest in regard to China, and eventually causing right efforts to be made from right and effectual quarters, rather than by any inherent power of its own to change the attitude of the Chinese authorities towards foreigners. We protest against the idea that the change of foreign relations with China is to wait the slow and uncertain issue of connivaces with those petty authorities, who are reckless of shame and all regard to justice. And does any one pretend that the changes which it is presumed will flow from this one-sided free trade system, can ever flow in any other channel than in connection with these connivances? We see not how; and, till we do see, we advocate *remonstrance, honest remonstrance*, EFFECTUAL GOVERNMENTAL REMONSTRANCE, until foreigners shall stand in the view of China, as clothed in the attributes of children of one common Father; and all the rights, which nature and nature's God gives us, of free intercourse, can be exercised in a way that does not beggar us of all self-respect. In every remonstrance three things are to be premised; the case must be palpably just and important; it must be stated in clear and respectful language; and then urged with a resolution that will hold on – and hold on – and never let go.

The first of the following series of documents was addressed to the governor Tăng in April last; and another of the same tenor was at the same time addressed to the late hoppo Păng.

The answers of both these officers were in the tone of haughty disregard and vain assumption, so usual with Chinese authorities. One thing, however, seemed to bear the character of a concession; the hong merchants shortly afterwards sent a list of the various charges to which the principal cotton and woollen manufactures that are imported are liable; and though the aggregate of the charges on each article as stated therein is somewhat greater than the average of what has usually been paid, it was yet regarded as an advantage to have obtained an *official* statement, a thing which had always before been peremptorily refused. On the other hand, a flaw in the Chinese tariff, which had been beneficial to foreigners, was remedied, by rendering longcloths of a greater length than 40 yards subject thereafter to pay double duty.

Under the impression that the having procured an official statement of the charges on a few articles was an advantage gained, a second letter was addressed last July, to the governor, and duplicate of it to the hoppo Wăn. The answers of their excellencies are given below, marked No. 3 and 4. These are also in the usual style of Chinese documents, and while they grant no relief to the petitioners, another advantage which these have hitherto enjoyed, that of passing grey longcloths of every quality at the same rate as coarse white ones, is taken from them.

Thus, changes which will benefit themselves, whether right or wrong, are easily made by the authorities, irrespective of the will of the great emperor; but to make any changes in favor of foreigners, "it is

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impossible," because regulations, once established, change not. And it will ever be thus, until the powers that be *here*, know that the powers at Peking will be reached with remonstrances, in the tone and spirit which justice assumes when she awakes to a accomplish the work of righteousness.

No 1.

To his excellency the governor of Kwangtung and Kwangse.

Sir,—We beg to represent to your excellency, that, for some years past, we have been importers of large quantities of cotton and woollen manufactures for sale in Canton, the duties on which have been punctually paid. Of late, however, the levying of the duties has been attended with much vexatious discussion between ourselves and the hong merchants and linguists, not only from the erroneous manner in which the goods are classed and measured, but also from the various rates at which the duties are charged, such discussion, and the difficulties which give occasion to it, arising, in a great measure, from our ignorance of the scale of duties established by the government.

To avoid these discussions, which not only involve loss of time, but are calculated to disturb the good understanding that in a business point of view ought to subsist between ourselves and the hong merchants, we solicit that your excellency will cause us to be furnished, for our future guidance, with an authentic list of duties payable on manufactured and other goods imported from foreign parts.

We are satisfied that the difficulties complained of are unknown to your excellency, and that by placing them before you, as we now do, they will be immediately inquired into, and remedied. We have the honor, &c.

(Signed by twenty-three firms and individuals.)

No. 2.

To his excellency the governor of Kwangtung and Kwangse:

Sir,—Since receiving your excellency's reply to our representation on the subject of import duties, we have been furnished by the cohong with a tariff of duties payable on woollen and cotton manufactures, the scale of which fixes somewhat higher rates than were previously demanded. Your excellency will be aware that an increase has of late years taken place in the imports of woollen and cotton manufactures; the consequence has been a great reduction in prices, more particularly on cotton goods; longcloths, which twenty years ago were easily sold at $12 per piece of forty yards, being now worth only $5 per piece; and finer qualities having declined in the same proportion. Thus we are less able to pay the duties now levied, and we solicit that your excellency will cause the matter to be inquired into, and some relief afforded. The duty on longcloths of first quality is stated, in the tariff just received, at about 98 cents per piece; and on those of second quality at about 44 cents per piece of forty yards, on which length duties are ordered hereafter to be levied, instead of on eighty yard pieces, as lately allowed.

We also beg to call to your excellency's notice the high duties levied on English and Dutch camlets, which amount nearly to a prohibition; thus preventing our importing them, as well as opening the door to smuggling and depriving the government of a large revenue.

We would farther beg your excellency's attention to the subject of goods landed in a damaged state, occasioned by ships meeting with bad weather on the voyage; and ould pray that an allowance may be made in the duties, commensurate with the injury the goods may appear to have sustained.

We would also beg leave to state to your excellency, that it frequently happens that goods received by us are, from unsuitableness to the market, or from other causes, unsaleable, excepting at a heavy loss on the original cost; and in such cases we would solicit that we be allowed to export them without

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being required to pay export duties, and that the duties paid on import be also allowed us back. To guard against evasion or advantage being taken of this indulgence, we submit, that, upon the arrival of goods the realization of which may appear doubtful, they be deposited in some special warehouse under the custody of the government and cohong; and that a reasonable time be afforded for endeavoring to effect sales—say nine or twelve months from the date of their being warehoused; at the expiration of which period it would be imperative upon us, failing a sale, to export them.

We would likewise beg permission to point out to your excellency that differences frequently arise in fixing the quality of cotton longcloths for the first and second grades of duty; and that the cohong have suggested that to obviate this in future, we send to your excellency's office a piece of each description as formerly imported; that they may receive an official stamp, and afterwards be deposited at the consoo-house for reference when needful We accordingly send your excellency a piece of each quality, the difference between which is easily distinguishable.

The dimensions of cotton handkerchiefs are also frequently a source of vexatious discussion, and we would, therefore, solicit your excellency to cause us to be furnished with the standard size on which the first and second class of duties are to be levied; and, in order to enable us to make true comparison of the Chinese government measures with our own, we pray that we may be furnished, through the cohong, with a measuring rod, to represent the imperial covid under which duties are levied on goods chargeable by length.

Having as yet received only the scale of the duties on a few articles of our import, we would respectfully request that we be furnished with a general tariff of duties payable on all foreign imports; and that an official copy be also deposited in the consoo-house for reference at all times.

We take the liberty of placing these matters before your excellency in the full confidence that they will have your favorable consideration; grounded, as we are willing to hope they will be found, on strict justice and equity And we would also take leave to point out to your excellency that a defined regulation for the levying of import duties on foreign trade, which is every year becoming more extensive, will be the surest means of continuing a good understanding, and facilitating our commercial operations with the cohong.

(Signed by twenty-three firms and individuals.)

No. 3.

Reply of governor Tăng to the second letter of the foreigners at Canton.

Tăng, governor of Kwangtung and Kwangse, &c., &c., issues this proclamation in reply to the English foreign merchants, Fox and others.

On a former occasion, the said foreign merchants presented a petition at my office, which I, at the time plainly answered. I also addressed a communication to the hoppo, and received from him the following reply.

"Hereafter the goods brought by foreign merchants ought to be regulated according to the measure and quality of the company's imports. There is a marked difference as regards fineness in the qualities of the first and second classes of cotton piece goods; or if, perchance, any of second quality be rather finer than usual, so as to resemble that of first quality, it is nevertheless to be regarded when examined as really of second quality, and to be assessed accordingly. At the same time, the said foreign merchants must make true reports, nor may they represent as of second, what is really of first quality. Of longcloths, one hundred covids are to be regarded as the dimensions of one piece, and two hundred covids as constituting two pieces. Broad cloths, long ells, camlets, &c., are to be fairly and equally measured, so as to obtain the consent of all. In regard to the proclaimed tariff of duties and the legal measure, they have already been given."

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This full reply has been already made known, in order that obedience might be paid to it.

Now, again, another petition has been presented, making a series of requests on the above points. I have examined the subject, and give the following decision. The tariff of custom-house duties has been fixed, after mature deliberation, by the supreme Board of Revenue, and has been published by command of the GREAT EMPEROR. It is to be reverently and for ever obey and followed. How can any presume to hope, that, because of late the prices of goods have been reduced, or because the high rate of duties prevents importation, a reduction will therefore be made in the fixed amount of duties? It matters not whether goods be damaged or not, they are to be assessed as the goods which they are found to be. The regulations contain not a word of permitting a reduction on account of damage. As to the market prices, they vary at different times; but the established regulations, once completed, change not. If the market price should be found such as is unsuitable, the said foreign merchants must be satisfied with what they chance to find it; and both on importation and exportation the legal charges must be levied. How can a want of gain on the part of the said foreign merchants, a matter of mere private concern, afford a reason for indulging them with permission to have their imported goods assessed only if found suitable, and freed from all dues if not suitable? All these requests are flimsy and absurd, and not to be allowed. With regard to the size of cotton handkerchiefs, the legal covid measure having been given already, they can of course be measured according to it, without error or irregularity. It is needless consider of this request also. But in reference to the desire that pieces of the first and second qualities of longcloths, sent to the hoppo, may be examined, officially stamped, and given to the hong merchants, to be kept by them as musters, which can hereafter be easily referred to for comparison, so as to prevent contention in reference to assessments; let them await the decision which shall be given, when I have sent a communication to the hoppo, and have requested him to examine the subject thoroughly, and to issue orders as to the mode of acting in every respect. This let them do.

Taoukwang, 16th year, 6th moon, 16th day. (28th July, 1836.)

No. 4.

The hoppo Wän's reply to the second letter of the foreign merchants resident at Canton.

Wän, by imperial appointment Superintendent of maritime customs in the province of Kwangtung, &c., &c., to the hong merchants.

On the 17th of the 6th moon, in the 16th year of Taoukwang (30th July), I received from the governor an official document, as follows; [the governor's document commences with a copy of the letter from the foreign merchants to his excellency, which is followed by a copy of his answer, and ends thus:]

'Besides sending the above to the hong merchants, and directing them clearly to enjoin my orders, it is right that I should also address you the hoppo on this subject, and request you to examine it. I hope that you will immediately take into consideration the propriety or impropriety of granting the request, that pieces of the first and second qualities of longcloths may be examined, officially stamped, and given to the hong merchants, to be kept by them as musters, which can hereafter be easily referred to for examination, so as to prevent contention in reference to assessments. I hope also that you will declare in an official edict your decision on this point, and that you will likewise inform me thereof.'

Having received the above, as also a foreign petition in Chinese, from Fox and others, merchants of England and of other nations, of the same tenor as that to the governor; I, the hoppo, have examined, and give the following decision.

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All duties levied upon foreign imported goods are fixed in respectful obedience to the tariff, which was established by imperial authority, and was published the supreme Board of Revenue. Heretofore foreign merchants coming for commercial purposes to Canton have always obediently paid these, nor has there ever been any discussion respecting them. How is it possible that the importation and exportation of goods should be left to the will of individuals, or that any increase or diminution of duties should be unauthorizedly made, in accordance merely with the varying qualities or the fluctuating value of commodities? With respect to smuggling, and defrauding of the revenue, explicit rules exist: why should the prevention of goods being imported, when occasioned by high duties on them, lead to the offense of smuggling? Since the said foreigners have dared to embody such a statement in their petiton, they must have had reference to something actually existing. Let the hong merchants question them authoritatively and minutely on this point, in order to furnish *data* whereon to investigate the matter legally.

In reference to the request that, if, when goods are imported the price be found unsuitable, permission may be given to reëxport the same and to receive back the import duty already paid; I answer, that, as soon as any duties are paid, the sum is immediately entered in a ruled book furnished by the Board of Revenue, and the amount of duties received is from time to time stated, and the money forwarded to Peking. How can such a principle be admitted as to give back the duty because the article may be unsuitable for sale? This request is evidently attributable to the said foreigners' ignorance of the rules and statutes of the celestial empire and to their own vain and inflated expectations. It needs no consideration. In regard to the published tariff of duties, and the declared legal measure of the Board, the late hoppo Pǎng has already given an answer on these points. Why do the said foreigners again annoy with needless requests? But in reference to vessels which, while sailing on the high seas, may have had their cargoes injured by the violence of the winds and waves; the said foreigners may, whenever a case of this nature occurs, represent it at the time, and it shall then be taken into consideration whether there be any call for compassion to be shown, and to what extent. It is unnecessary, to make fixed rules respecting this matter.

In regard to the musters of different qualities of longcloths presented for examination with the request that they may be stamped and placed in the consoo-house to be referred to at any time; I answer, that there are diversities of quality, both in bleached and unbleached longcloths; but the said foreigners very commonly pass the unbleached longcloths as all of second quality, or even as being all coarse. This cannot but lead to confusion in the classification. They must of course, therefore, present musters of the different qualities of unbleached longcloths also. Then only can the evils of overreaching and contention be avoided.

Let the hong merchants meet together and consult as to what is allowable and what is not so in the above particulars. They must pay special attention te these points,—to fix the various qualities of goods; to state the differences in their dimensions and weights, and in the duties applicable thereto; and to remove entirely all confusion and the evil practices connected with it. They must with earnestness and assiduity impress on the foreigners these things, that they may implicitly obey the enactments of government, and may cease to render themselves offensive by whining complaints. In compliance with the reply given by the governor, immediately take this subject into consideration, and report on it; and let there not to be the least connivance or delay. Let this receive the most earnest attention. A special order.

Taoukwang, 16th year, 6th moon, 18th day. (31st July, 1836.)

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ART. V. *Ophthalmic Hospital at Canton: third quarterly report, for the term ending on the 4th of August*, 1836. By the Rev. Peter Parker, M. D.

NECESSARY repairs of the hospital prevented its being reopened until the 8th of June. During the two months, which have since elapsed, 390 new patients have been treated, making the aggregate 1674. A large number of applicants have been sent away as incurable, without being enrolled. All classes have eagerly applied for aid, and the same gratitude and confidence have been exhibited as heretofore. Great difficulty has still existed in obtainning the assistance which the number of patients and the heat of the season have rendered desirable. The prescribing, the principal part of the labor of administering the prescriptions, and the supervision of the house patients by day and night, have devolved upon an individual; and the treachery of a servant who has conducted dishonestly, and the loss of instruments by theft, which were in daily use, have increased the cares and anxieties incident to such an institution in such a place as Canton. The expenses of the hospital for the last term have been $328.50.

Diseases presented during the quarter; 1st, of the eye, 2d, miscellaneous.

1st: Amaurosis	23	Iritis	2
Acute ophthalmia	36	Lippitudo	7
Chronic ophthalmia	10	Night blindness	1
Purulent ophthalmia	16	Synechia anterior	8
Scrofulous ophthalmia	2	Synechia posterior	2
Rheumatic ophthalmia	2	Myosis	7
Ophthalmitis	2	Closed pupil with depoition of coagulable lymph	6
Ophthalmia variola	2	Procidentia iridis	3
Conjunctivitis	10	Glaucoma	1
Hordeolum	10	Atrophy	26
Cataract	23	Hypertophy	3
Entropia	32	Complete loss of one eye	3
Ectropia	2	Less of both eyes	40
Trichiasis	5	Mucecele	1
Pteryium	14	Muscæ valitantes	2
Opacity and vascularity of the cornea	59	Malignant ulcer of the upperlid	1
Ulceration of the cornea	11	Encysted tumor of the upper lid	1
Nebula	19	Tunor from the external angle of the right eye. causing it to protrude upwards, out of its orbit	1
Albugo	18		
Leucoma	10		
Staphyloma	19		
Staphyloma sclerotica	2		
Onyx	2		

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Adhesion of the conjunctiva to the cornea	2	Goitre	2
Preternatural growth from the lower portion of the orbit and near the external angle of the right eye, resembling a congeries of veins	1	Enlarged tonsils	2
		Sarcomatous tumors	2
		Encysted tumor	1
		Hernia	2
		Curvature of the spine	3
		Phymosis, natural	1
		Hydrops articuli	2
Disease of the caruncula lachrymalis	1	Acne	2
		Impetigo	2
2d: Psoas abscess	1	Rheumatism	4
Abscess of the thigh	1	Intermittent fever	2
Abscess of the ear	1	Phthisis	1
Abscess of the head	1	Dyspepsia	2
Abscess of the face	3	Deaf and dumb child	1
Otorrhœa	2	Dumbness	3
Deficiency of cerumen	1	Urinary calculus (removed)	1
Nervous affection of the ears	6	Needle by accident thrust into the breast, just below the sternum	1
Malformation of the meatus	1		
Polypus of the ear	1		
Deafness	3	Needle, thrust into the palm of a child's hand, removed by a magnet, after an incision with a lancet, a month subsequent to the accident.	1
Disease of lower jaw	2		
Dropsy	4		
Ovarian dropsy	2		
Hydatids	1		
Cancer of the breast	2		

As in the former reports, only a few of the cases presented will be detailed. The first I shall mention occurred during my visit to Macao.

No. 1284. Lan Alin, aged 54, had been affected with an ulcerated tumor upon the crown of his head twenty-two years. Hearing that I was to visit Macao, he requested his friends here te prevail on me to see him when I arrived there. Several applications of the kind were made, and in this instance I consented. When I saw him, the tumor was in a bad condition, and the appearance of soon putting on a malignant character. At times, according to the statement of the patient, who appeared to be a sensible man, it had bled to the amount of twelve or fourteen ounces. With the concurring advice and assistance of my friend, Dr. Colledge, on the 21st of June the tumor was extirpated. I saw it dressed while I remained, and on leaving Macao, Dr. Colledge kindly took the care of it. In about two weeks he wrote, "your patient is quite well, and in fine health has left, and I have seen no more of him." He has since sent by his son his "ten thousand thanks."

On my return to Canton, on the last day of May, I had the satisfaction to find the young woman, Yeäng she, who was wounded by a fall in a thunder storm, quite out of danger from the injury received. The side of the neck that had been perforated by the bamboo was perfectly healed. The discharge from the fractured clavicle

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continued for some time, the patient being very irregular in coming to the hospital, and it had not entirely ceased, when at her own discretion she discontinued her visits. On inquiring for her some weeks after, I found she had gone to visit her friends in the country.

No. 1283. Fungous Hæmatodes of the eye. Yat Akwang, of the district of Pwanyu, aged 4 years, entered the hospital May 4th, and remained a few days under medical treatment. The disease commenced about four months before, between the sclerotica and conjunctiva of the upper lid, and gradually increased till the whole eye was concealed. When the child came to the hospital, a large protruding ulcer appeared in the situation of the left eye, and the least irritation caused it to bleed. The child inclined his head to the opposite side, and was very feeble. The father wae told that it could not then be removed, but he might return on the first of June, and if circumstances justified, I would extirpate it. Early in June he returned. The diseased mass had grown rapidly, and the protruded eye which came down upon the cheek as low as the mouth, was six or seven inches in circumference. The fate of the child, if the tumor was left to itself, was evident. The father wished it removed, and, being told the measure might prove fatal, said it was better for his child to die than live in such a condition. The possibility of its returning, should the operation not prove unsuccessful, being also explained, he still desired it to be performed. On the 26th, the eye was extirpated From the history of the case, it was possible the eye itself might be sound, but covered with a fungus. I proceeded with the operation accordingly, but soon found the whole was diseased. Without much difficulty the eye was detached from the surrounding parts, and the optic nerve divided below the globe of the eye. The little child endured the operation with much fortitude. The hemorrhage was not great. But little inflammation succeded, yet on the third day after, fears were entertained for the life of the child ; but on the 9th day, the wound had quite healed, and the lids fell in and the child's appetite returned, and his prospects were flattering. However, the appearance of the optic nerve at its section, being diseased and presenting in its center a dry yellow substance, like the cerumen of the ear, rendered the result suspicious. Before leaving, the little boy had become robust and playful. He has since returned, and to my deep regret the relief afforded him is to be momentary. The fungus has returned and attained half its former size, and that in less than three months from its removal.

No. 898. Ascites. Pang she, mentioned in a former report, returned to the hospital on the 4th of May. She had neglected all my directions respecting her health, and her abdomen had become more distended and tense than in the first instance. Being the close of the term, I gave her medicines for the coming month, aad told her to return on the first of June; she returned accordingly, but her extreme emaciation and the warm weather made me hesitate to repeat the operation till it became evident that it was the only chance of prolonging her life. Her pulse was 144 ; her skin was hot and dry, with a high fever, and respiration difficult, when on the 26th of June I again

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performed the operation. Three gallons and two and a half pints of dark fluid, similar to the former, was abstracted, making the aggregate of about six gallons. She was immediately relieved of most of her former symptoms; her pulse the day following was 95. She rapidly recovered her health, and was discharged on the 8th of July. I am confident she could not have lived two days longer without this interposition. On the 28th, she reported herself and had improved very much during twenty days' absence.

No. 1500. July 8th. Chin Aying, a little girl of thirteen years of age. She had been incommoded by three sarcomatous tumors situated together, between the shoulders and above the spine. The three were in close contact, and as it were formed one, four inches in breadth and three in depth. On the 14th. they were extirpated. The largest of the cluster was firmly united to one of the spinous processes by a semi-cartilaginous or bony union. The whole tumor was a very hard and almost horny substance. Judging from the rapid growth of the last year, it must soon have become a cumbersome load. No unpleasant consequences have followed the removal of it, and the wound is kindly healing up by granulations.

No. 446. The case of Akae is mentioned in the first report, under date of December 27th, 1835. About three months subsequent to the removal of the original tumor, as she was walking by the river side, a coolie, carelessly passing by, thrust the end of the bamboo, with which he carried his burden, against the superciliary ridge of the right temple, from which the tumor had been removed. When she came to the hospital about a month after the accident, there was considerable tumefaction above the eye. It being the close of that term, she was directed to remain at home until the first of June; at which time the tumor had attained the magnitude of the former one, though not exactly the same shape, and others previously on the side of her face were enlarged. The new one was altogether of a different character from the former. It had the appearance of a spongy mass, and was bounded on the left by an exostosis from the superciliary process one eighth of an inch deep, and one inch and a half long at its base, forming an irregular perpendicular ridge; the tumor grew rapidly and was fast tending to suppuration: the general health was affected, and death seemed probable and that speedily, unless its progress could be arrested by a surgical operation, while the heat of midsummer not a little increased the hazard of such a measure. After repeated consultations with Dr. Cox and Mr. Jardine, who had assisted in the former instance, it was resolved to embrace the first favorable day for the operation. On the 21st of July, the operation was performed. On the first incision being made, a large quantity of greenish fluid gushed out from cells of disorganized matter. Two elliptical incisions from the middle of the forehead down the cheek to a level with the ear were first made, and then a third from the middle of the first incision back upon the side of the head to a point five inches above the ear. The whole cyst was completely dissected out upon the temple, and even portions of the pericranium were removed, showing distinctly the bloody appearance of the cranium caused by the contusion of the

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bamboo. The tumors above the ear were all removed, and what on the former occasion was supposed to be the parotid gland and its accessory gland, were sarcomatous tumors, occupying their situations; these were also removed, together with a tumor lying deep in the temporal fossa. There was a loss of about sixteen ounces of blood. The extreme warmth of the weather rendering it necessary to dress the wound daily, on the following day there was found considerable tumefaction above the eye, which finally suppurated. The incisions for the most part healed in the same kind manner as before, and but for the suppuration that took place beneath the integuments, would have healed with the same rapidity. The exostosis has not advanced beyond what it was at the operation. The constitution suffered much more than in the former instance, but she has very much regained her strength and the flesh she had lost, and now looks forward to the prospect of returning home in a few days, with the hope of enjoying a happy reprieve from the grave.

Other cases of the same general character as mentioned in the former reports might be detailed, but it is unnecessary. I have often been surprised at the slight inconvenience experienced by cataract patients; vomiting is a very infrequent consequence of the operation, and usually the inflammation is very slight. When the patient lives at a distance, and finds it inconvenient to be long absent from home, I have in repeated cases, couched the cataracts in both eyes at the same sitting, and with equal success as in cases of a single eye. An aged female, 73 years old, was brought from a distant part of the province, not only blind but lame. I found that she had broken the neck of the thighbone eleven months before, and had a cataract in each eye. By the importunity of her friends I was prevailed upon against my judgment to operate upon her eyes. I did so, and found the lenses were soft, absorption took place, sight was restored to a considerable degree, and the absorption was still going on, when after a few weeks she left in better health than before.

I will conclude this brief report by subjoining a translation of some lines written by Ma szeyay (in the first report called *Matszeuh*), the private secretary to the Chefoo, as they will serve to illustrate the ideas and feelings which he and other patients entertain respecting the hospital. The translation is by Mr. Morrison, to whose kindness I am under many obligations. It has been put into verse by a friend. The stiffness of the style is a necessary consequence of faithfulness to the original. The old gentleman's gratitude has ever seemed unfeigned, and when dismissed from the hospital, he requested leave to send a painter and take "my likeness that he might bow down before it every day." He had previously intimated his intention of writing an ode. The painting of course was refused, but his ode was recently forwarded with some marks of formality; first he sent a servant with a variety of presents; then a friend, who was equipped for the occasion, presented the ode and a gilt fan with a quotation from one of the best Chinese poets, elegantly transcribed upon it by a relative of Ma szeyay, relating to the same subject. The ode, preceded by a few remarks of his own, is as follows.

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Doctor Parker is a native of America, one of the nations of the western ocean. He is of good and wealthy family, loves virtue, and takes pleasure in distributing to the necessities of others: he is moreover very skilful in the medical art. In the ninth month of the year *Yihwe*, he crosed the seas, and came to Canton, where he opened an institution in which to exercise gratuitously his medical talents. Hundreds of patients daily sought relief from his hands. Sparing neither expense nor toil, from morning to evening, he excreised the tenderest compassion towards the sick and miserable.

I had then lost the sight of my left eye, seven years, and the right eye had sympathized with it nearly half that period. No means used proved beneficial; no physician had been able to bring me relief. In the eleventh month of the year above named, my friend Muh Keaeshaou introduced me to Doctor Parker, by whom I was directed to convey my bedding to his hospital. I there made my dormitory in a third story, where he visited me night and morning. First he administereu a medicine in powder, the effects of which, as a cathartic, continued three days. He then performed an operation on the eye with a silver needle, after which he closed up the eye with a piece of cloth. In five days, when this was removed, a few rays of light found entrance, and in ten days I was able to distinguish perfectly. He then operated on the right eye, in like manner. I had been with him nearly a month when, the year drawing to a close, business compelled me to take leave. On leaving, I wished to present an offering of thanks; but he peremptorily refused it, saying, "return, and give thanks to heaven and earth: what merit have I?" So devoid was he of boasting. Compare this his conduct, with that of many physicians of celebrity. How often do they demand heavy fees, and dose you for months together, and after all fail to benefit. Or how often, if they afford even a partial benefit, do they trumpet forth their own merits, and demand costly acknowledgments! But this doctor, heals men at his own cost, and though perfectly successful, ascribes all to heaven, and aosolutely refuses to receive any acknowledgment. How far beyond those of the common order of physicians are his character and rank! Ah, such men are difficult to find. The following hasty lines I have penned, and dedicate them to him.

A fluid, darksome and opaque, long time had dimmed my sight.
For seven revalving weary years one eye was lost to light;
The other, darkened by a film, during three years saw no day, [ray.
High heaven's bright and gladd'ning light could not pierce it with its

Long, long, I sought the hoped relief, but still I sought in vain,
My treasures, lavished in the search, bought no relief from pain;
Till, at length, I thought my garments I must either pawn or sell,
And plenty in my house I feared was never more to dwell.

Then loudly did I ask, for what cause such pain I bore,—
For transgressions in a former life unatoned for before?
But again came the reflection, how, of yore, oft, men of worth,
For slight errors bad borne suff'ring great as drew my sorrow forth.

"And shall not one," said I then, "whose worth is but as nought,
"Bear patiently, as heaven's gift, what it ordains?" The thought
Was scarce completely formed, when of a friend the footstep fell
On my threshold, and I breathed a hope he had words of joy to tell.

"I have heard," the friend who enter'd said, "there is come to us of late
"A native of the 'flower'd fla'gs' far off and foreign state;
"O'er tens of thousand miles of sea to the inner land he's come;
"His hope and aim to heal men's pain, he leaves his native home."

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I quick went forth, this man I sought, this gen'rous doctor found;
He gained my heart, he's kind and good; for, high up from the ground,
He gave a room, to which he came, at morn, at eve, at night,—
Words were but vain were I to try his kindness to recite.

With needle argentine, he pierced the cradle of the tear;
What fears I felt! Soo Tungpo's words rung threat'ning in my ear:
"Glass lung in mist," the poet says, "take heed you do not shake;"
(The words of fear rung in my ear) "how if it chance to break."

The fragile lens his needle pierced: the drad, the sting, the pain,
I thought on these, and that the cup of sorrow I most drain:
But then my mem'ry faithful showed the work of fell disease,
How long the orbs of sight were dark, and deprived of ease.

And thus I thought: if now, indeed, were to find relief:
'Twere not too much to bear the pain, to bear the present grief.
Then the words of kindness, which I heard, sunk deep into my soul,
And free from fear I gave myself to the foreigner's control.

His silver needle sought the lens, and quickly from it drew
The opaque and darksome fluid, whose effects so well I knew;
His golden probe soon clear'd the lens, and then my eyes he bound,
And lav'd with water, sweet as is the dew to thirsty ground.

Three days thus lay I, prostrate, still; no food then could I eat,
My limbs relax'd were stretch'd as though th' approach of death to meet;
With thoughts astray—mind ill at ease—away from home and wife,
I often thought that by a thread was hung my precious life.

Three days I lay, no food had I, and nothing did I feel;
Nor hunger, sorrow, pain, nor hope, nor thought of woe or weal;
My vigor fled, my life seemed gone, when sudden, in my pain,
There came one ray—one glimmering ray, I see, live again!

As starts from visions of the night, he who dreams a fearful dream,
As from the tomb, uprushing comes, one restored to day's bright beam,
Thus, I with gladness and surprise, with joy, with keen delight,
See friends and kindred crowd around, I hail the blessed light:

With grateful heart, with heaving breast, with feelings flowing o'er,
I cried, "O lead me quick to him who can the sight restore!"
To kneel tried, but he forbade; and, forcing me to rise,
"To mortal man bend not the knee;" then pointing to the skies:—

"I 'm but," said he, "the workman's tool, another's is the hand;
"Before *his* might, and in *his* sight, men, feeble, helpless, stand:
"Go, virtue learn to cultivate, and never thou forget
"That, for some work of future good thy life is spared thee yet!"

The off'ring, token of my thanks, he refused; nor would he take
Silver or gold, they seemed as dust; 'tis but for virtue's sake
His works are done. His skill divine I ever must adore,
Nor lose remembrance of his name till life's last day is o'er.

Thus have I told, in these brief words, this learned doctor's praise,
Well does his worth deserve that I should tablets to him raise.—

As I remained nearly a month in the hospital, I penned also the following lines, wherein I have stated the thing which I saw and heard while there, as illustrative of his successful practice.

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[A translation of the lines here alluded to by the old gentleman, and also of the quotarion from Soo Tungpoo, may be given in a subsequent number.—What he says, of my calling on him to give thanks to earth, of my rich family, &c., is to be received with due allowance as Chinese embellishment.]

Art. VI. *Journal of Occurrences. Peking; Hoonan; destructive gale in the Chinese sea; extracts from the Canton Court Circular.*

Again we find ourselves limited to a much narrower space, for noticing passing occurrences, than we could wish. Rumors, here, are always afloat, but none at present which we need to notice. The state of public affairs throughout the empire, so far as we know, is tranquil; the fruits; of the earth, during the past season, have generally been plentiful; and health continues to be enjoyed. The final decision of the emperor, on the memorial of Hen Naetse, is not yet known in Canton.

Peking. The indignation of his majesty has been roused by the unprincipled and corrupt conduct of some of his high ministers, including two princes of the blood. His anger is directed against their conduct in general; the particular case which has excited it, is, that they passed, at a grand military examination, an individual wholly incapable of performing the military exercise require. "Have we," exclaims his majesty, "directed the government of the people for sixteen years, and can none of our princes and great ministers yet see that all we seek for is comprehended in the one word, TRUTH?" His majesty then proceeds to command the degradation of the several offenders, and adds: "In these punishments we manifest an unusual degree of tenderness. Let all our princes and ministers be roused thereby to greater diligence and faithfulness, and let them not fear to incur hatred or reproach for doing well. Let them not fail to pay regard to those high desires which occasion these reiterated and earnest instructions."

Hoonan. The disturbances in this province are stated by the governor of Hoopih and Hoonan to be at an end. No details are given of what took place, beyond those which have already appeared in our number for May last.

The severe gale, which is noticed below, in the Court Circular of the 1st instant was very destructive to the shipping in the Chinese seas. The bark *Susana,* belonging to Macao; and the *Admiral Buyskes,* a Spanish ship, were lost, with a part of their crews. Two or three other ships, we fear, will have to be placed on the same list; we refer particularly to the *Hormasjee Bomanjee, Hamoody,* and the *Margaret Graham.*

Extracts from the Canton Court Circular. June 26th. The governor and lt.-governor were [illegible] and offered incense in the temple of the god of war. Fung Yaoutsoo presented a report respecting the vaccination of children at the foundling hospital.

June 29th. The two principal, and four inferior envoys took leave, about to return to Peking. Twenty-nine criminals were recaptured.

June 28th. Twelve persons, arrested for murder, were sent to the magistrate of Tungkwan for trial.

July 3rd. The envoys returned to Canton, having received a dispatch from the emperor directing them to do so, for the examination of a new case, in which the late magistrate of Heängshan is to be put on trial.

July 15th. The envoys again left Canton. Three military officers were brought to the city for trial. The chehseën of Nanhae reported that, "during the preceding night [4 o'clock this morning], a fire broke out in Hinglung street; ten [more than twenty] shops were burned down, six torn away, and the fire then extinguished." The execution of capital punishment was reported.

July 24th. The imperial envoys again returned, having received another dispatch, requiring them to examine a new case. Capital execution reported.

July 29th. The envoys took leave of the governor and lt.-governor. The execution of capital punishment, was reported.

August 1st. The "river magistrate" reported that, at 8 o'clck last evening a "fierce gale" arose and raged till this evening: no boats nor lives were lost.

August 22d. Leäng, the new commissioner in the salt department, received the seals of office.

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THE

CHINESE REPOSITORY.

VOL. V.—SEPTEMBER, 1836.—No. 5.

ART. I. *Historical and descriptive account of China; its ancient and modern history, language, literature, religion, government, industry, manners and social state; intercourse with Europe from the earliest ages; missions and embassies to the imperial court; British and foreign commerce; directions to navigators; state of mathematics and astronomy; survey of its geography, geology, botany, and zoology.* By Hugh Murray, F. R. S. E.; John Crawfurd, esq.; Peter Gordon, esq.; captain Thomas Lynn; William Wallace, F. R. S. E., professor of mathematics in the university of Edinburgh; and Gilbert Burnett, esq., late professor of botany, king's College, London. With a map and thirty-six engravings by Jackson. In three volumes. Edinburgh; Oliver and Boyd, Tweeddale Court; and Simpkin, Marshall, & Co., London. MDCCCXXXVI.

SPEAKING of one of his engravings, from an original drawing preserved in the Company's collection, Mr. Murray says, "in order to show the various forms of Chinese vessels, a few have been altered according to those found in other drawings of the same collection; in other respects the copy is exact." Again, with reference to another plate, he says, "it is in some degree a composition from several of the drawings brought home by lord Macartney's embassy, so as to combine the different features which usually distingish Chinese mountain-scenery." If these remarks of the Author, respecting the liberty of grouping and altering the objects of natural or artificial scenery, were intended to characterize the whole of his first volume, the only one we have yet seen, they would give the reader a correct, though very inadequate, idea of his work. Mr. Murray's well-earned reputation, and that of his learned coädjutors, whose names appear on the title page of his book, led us to expect an accurate and complete account of the Chinese empire. We expected to find a good work, one every way worthy of a prominent place among the volumes of the

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Edinburgh Cabinet Library. We have long wished that a correct account of what China is, together with a brief history of what it has been, might be given to the public; and when it was announced that Mr. Murray had undertaken this task, we anticipated, as many others did, that the desideratum would be supplied. Such were the expectations and feelings with which we opened his first volume; but a perusal of the first page, convinced us that our expectations were not to be realized; and every successive page, to the end of the volume, only served to confirm us in this opinion. Many parts of the work are totally wrong; and many others are mere "composition:" the author's facts, "collected from various sources," are thrown together like the objects in his engravings, often presenting descriptions of scenes, which have no existence except in imagination, and which have more than once reminded us of the lines of the poet:

> Humano capiti cervicem pictor equinam
> Jungere si velit, et varias inducere plumas
> Undique collatis membris, ut turpiter atrum
> Desinat in piscem mulier formosa superne;
> Spectatum admissi risum teneatis, amici?

The author having before him, as he says, "ample materials" for compiling "a satisfactory account of China," the "historical inquirer" had a right to expect from his pen, what Mr. Murray declares has not hitherto existed, "a complete and connected view" of the history, learning, commerce, and statistics of this "immense sovereignty." How far the study of "China, vol. I," is likely "to throw an important light" on the world, we will show in the sequel, having first laid before our readers the author's preface, which fully explains the plan of the work. The preface is dated March, 1836, at which time the volume was published; the second volume was to appear in April, and the third in May following. We here introduce the preface entire.

"The importance and interest attached to the subject of this work appear to be now fully appreciated by the public. China, from the antiquity of its origin, its early progress in arts and civilization, and the very peculiar form which its institutions have assumed, exhibits an aspect differing from that of every other empire, ancient or modern. Its story is that of the largest portion of mankind that have ever been united under one political and social system. Recent events also have opened to Britain prospects of vastly extended intercourse; so that the wall of separation which has so long stood between the two nations is soon likely to be, in a great measure, broken down.

"These considerations have induced us to assign to the history, learning, commerce, and statistics of that immense sovereignty a larger space than usual, and to bestow upon them the most careful research. To this task we were further urged, by reflecting that there does not, so far as we know, exist at present any channel by which the historical inquirer can obtain a complete and connected view of them. Successive missionaries, indeed, in the course of two centuries, have transmitted to Europe many important communications; but these, from their very magnitude, are nearly inaccessible to the ordinary reader. The General History, for example, in thirteen large quarto volumes, and the Miscellaneous Memoirs in sixteen, encumbered with much irrelevant matter, present a mass which few will be inclined to penetrate. Various

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translations, no doubt, have been lately made from Chinese writers, which have enlarged considerably our knowledge of that nation; yet none of them have been found suited to European taste. Du Halde alone attempted to reduce to a convenient form the very valuable records of which he had the command; but his volumes are now, in a great degree, superseded by further and more recent information.

"Although, however, there has not hitherto been any single work in which a satisfactory account of China might be found, those above mentioned, with various others, afford ample materials for accomplishing such an undertaking. Availing himself of those advantages, the author has made every exertion to present within a suitable compass such a view of the history, productions, commerce, political and social state of this great empire, as will at once amuse and instruct a British reader.

"After a general survey of the aspect and natural features of the country, he proceeds to delineate, from the voluminous work of Mailla, and other writers, a comprehensive outline of Chinese history. Without entering into a minute detail of facts, he has sought to exhibit the advances made in civilization and the arts; the most memorable events that distinguished the successive dynasties; together with a philosophical view of the causes whence originated their rise and their downfall. He then adverts to the knowledge possessed by the Greeks and Romans relative to China; on which subject he presumes to hope that he has thrown additional light, by tracing an early maritime route to Canton, and the existence of an ancient trade in tea. The remainder of the first volume is occupied by the transactions of the modern European nations; their attempts to open a commercial intercourse; their various embassies; and the reception which they severally met with at the imperial court.

"The second volume is chiefly devoted to inquiries still more important, the language, literature, religion, government, industry, manners, and social life of the Chinese. Recourse has been had to the most authentic sources of information, and no pains have been spared to illustrate subjects so interesting, and in general so imperfectly understood. There is added a succinct account of British intercourse from the earliest period to which the lights of history extend.

"In the third volume, after a condensed view of all that is known respecting the interior of the empire, its foreign commerce, particularly with our own country, is described. This subject so extremely important at the present moment, is luminously discussed by Mr. Peter Gordon and Mr. John Crawfurd, — the latter a gentleman who has established a well-merited reputation by the "History of the Indian Archipelago," and by his account of the embassies to the courts of Ava, Siam, and Cochinchina. In the discharge of his official duties on these occasions, as well as when governor of Singapore, he enjoyed ample opportunities of collecting information, which he has here employed with his characteristic activity and intelligence.

"It appeared of importance to introduce directions relative to the navigation to China, corresponding to those in our work on British India. The task has been ably performed by captain Lynn, an officer long employed by the company in navigating their vessels, and afterwards as examiner of their naval officers, and whose nautical tables and other works display a thorough acquaintance, not only with the scientific principles of his profession, but also with the intricate straits and channels to which he here supplies a guide. In composing the chapter for which we are indebted to him, he communicated with captain Horsburgh, who liberally allowed the use of his valuable collections.

"Mathematics and astronomy, though they appear not to have at any time risen to high eminence in China, present some striking peculiarities. The

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account of these sciences, embracing their history and actual condition, has been contributed by professor Wallace, whose distinguished attainments are a sufficient guarantee, that it will be found both interesting and satisfactory.

"The natural history of those vast provinces is the branch which remained longest in a state of imperfection, an inconvenience resulting from the strict prohibition imposed upon the intercourse of Europeans. Of late, however, the exertions of the British residents at Canton have procured from the interior numerous specimens, many of which now adorn our museums and gardens. To Mr. Reeves, particularly, the scientific world is indebted for these important advantages; and his friendly communications have been found of essential service in the composition of this division of the present work.

"The chapter on geology and mineralogy, which has been prepared with great attention, will be found to contain many interesting facts, and to present as full a view of these branches of knowledge as could be obtained in the present limited state of our acquaintance with the central parts of China.

"Botany, a subject of the highest importance, has been treated by Gilbert Burnett, esq., the late professor of that science in king's College. In composing it he enjoyed an unreserved communication with Mr. Reeves, and had access to all the materials in possession of the honorable Company.

"With regard to zoology, it may be stated, that the observations which have been given, are enriched with some elegant engravings of animals characteristic of the Chinese empire.

"The author has pleasure in expressing his obligations to sir Charles Wilkins, for the liberality with which he admitted him to the museum and library of the East India Company. His acknowledgments are likewise particularly due to Dr. Horsfield, not only for the obliging manner in which he facilitated his access to those collections, but for the aid afforded by him in procuring information from other quarters.

"The map of China has been carefully engraved from a drawing by Mr. Walker, who had the advantage of inspecting all the materials in the possession of captain Horsburgh. It has been greatly improved by means of the chart of the eastern coast prepared with great labor and from the most recent surveys by that eminent hydrographer.

"The cuts, amounting to thirty-six, executed by Jackson in his best style, are almost entirely taken from original drawings never before engraved. The splendid collections possessed by the Company were liberally submitted to the inspection of the Author. Some valuable subjects have also been obtained by the publishers from Canton as well as from private individuals; and all of them, it is hoped, will be found well calculated not only to embellish but to illustrate the work."

Greater promise than is here held out, no reader could ever wish to have fulfilled. The promise, however, is not greater than will be the disappointment of those who expect to find "a complete and connected view" of the Chinese empire. We will not attempt to remark on the vagueness and ambiguity of the Author in the opening paragraph, where he tells his reader, that, "Generally speaking, the great kingdoms of Asia extend along its southern border, chiefly upon the shores of the Indian ocean, and are bounded on the north by the snowy peaks and pastoral wilds of Tartary;" while, "China, on the contrary, is situated on the Pacific at the eastern extremity of the Asiatic continent, and in the same latitude with the most elevated of its central mountains." We likewise pass over similar descriptions in other parts of the work. But what is to be thought of the en-

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deavor soberly to prove that China is not, as "has often been regarded," one vast plain? Who ever believed it to be one vast plain? In some of the old books about China, it is said that tea grows on rocky summits so inacessible that monkeys are trained to pluck the leaves and bring them down to their masters. Many other wonderful stories are related, of which we may say with truth, that the more false they are, the more readily they have been believed. But these are not the materials for authentic history; and the time for their repetition as matters of fact, we supposed, was over and gone.

It is much to be regretted that the Author looked at China, as he evidently has done, through the magnifying glass which some of the early Jesuits presented to him, forgetting the circumstances under which they wrote. If we deprive Chinese scenery of the false coloring which those writers have thrown around it, and of the errors which some others have added, we shall find the whole eighteen provinces, throughout nearly the whole of their extent, to be moderately fertile, and in some places highly productive, capable of amply remunerating the industrious laborer; but not producing fruits so spontaneously as to induce its inhabitants to sink into slothful inactivity. We shall find the country thickly populated, and every advantage taken to improve it by the great rivers which rise in the elevated regions of central Asia, and by the smaller ones which spring from its own mountains. We shall find many fertile agricultural districts thickly studded with villages of every size; and we shall see commerce drawing together in large cities natives from many of the provinces. Finally, we shall behold the crowded population often compelled, in order to obtain a livelihood, to bring under cultivation every hill that will repay their toil, and to redeem land from the water for the same purpose. Such a country is a rich picture in itself, it needs no false coloring. "Those immense ridges which traverse China," for the most part "clothed to the very summit with luxuriant shrubs and trees," particularly the tallow and the camphor; "the majestic forests, for example, which overspread that highest and most rugged chain which crosses the southern provinces," affording fuel and materials for building "to the northern districts;" and above all, the hills of Kwangtung, Yunnan, and Fuhkeën, "covered with plantations of tea;" all these, and an immense number of bridges, immense and successive capitals, splendid triumphal arches, hills covered with villas, "streets and cities on the waters,"—all these we did not expect to find stereotyped, for at least the hundredth time, in the Edinburgh Cabinet Library.

It is matter of surprise and regret that Mr. Murray should fill his book with such "facts" as those contained in the following sentence. He says, "not only has the indigenous vegetation been everywhere superseded by culture, but the highest mountains have been leveled and terraced almost to their tops; cities have been built upon them, and extensive ranges of wall erected along their summits. They (the inhabitants) practice upon a vast scale all the industrial arts, whether, rural or manufacturing." And again, he tells us of chains of

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mountains, which, "in some places, where the great rivers have forced a passage through them," are "shattered into very irregular forms;" but are, he adds, "in general, covered with verdure and cultivation, and adorned with triumphal arches, pagodas, and other fanciful structures, and are thus made to exhibit a gay and smiling aspect peculiar to themselves."

It is often difficult, and sometimes quite impossible, for us to ascertain from what sources Mr. Murray drew his information; and we are astonished to find no allusions to the valuable works of Rémusat and Klaproth; while at the foot of many a page are marshaled old Mendoza, Purchas' Pilgrims, and a long list of other like worthy veterans.

In the first chapter of our author's work, which he says, contains a "general view of China," and occupies twelve pages, there is not, in our humble opinion, even one paragraph, long or short, so free from errors or defects as to be in any tolerable degree fit for the press. It is strange, it is passing strange, that any one should venture to publish such a work under the name of history; and how Mr. Murray could allow it to go out into the wide world, with his sanction, we cannot understand. Excepting the preface, there is nothing in the work worthy of such a mind as Mr. Murray's; indeed, we can hardly conceive it to be his own work; it is more like the production of a giddy school-boy, or of some young aspirant, than of a grave historian. The author talks of "China," of this "immense sovereignty," of this "vast empire," most apparently without having any definite idea of what he would fain describe. It does not even appear from any thing we can find in the book, if we except the map, whether he intended that his "general view of China," should embrace the whole empire, or only the eighteen provinces. The description of the mountains, plains, rivers, lakes, &c., affords no adequate idea of the actual state or appearance of the country.

The second chapter, occupies thirty-three pages, and contains the "ancient history of China;" the third, in sixty-seven pages, gives us the "modern history of China;" thus, in one hundred duodecimo pages, the reader has *the promise of* "a complete and connected" history of this vast empire. The first and second paragraphs of the second chapter will show how well this promise is fulfilled: we quote them entire.

"The history of China, long entirely unconnected with the western nations, has excited less of our attention than that of countries with which we have maintained a closer intercourse. It possesses, nevertheless, a deep and in some respects even a peculiar interest. It includes an almost uninterrupted series of annals for upwards of 4000 years, commencing at an era coeval with the rise of the Egyptian and Assyrian monarchies. Nor do these memorials, like those of Europe, exhibit alternate ages of greatness and decline, of refinement and barbarism; they present a vast empire ascending, by gradual steps, from the first rude elements of the social state, to a very considerable pitch of civilization and improvement. No other records, except such as are contained in the Sacred Volume, give an account of human society at so early a stage.

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"History appears to have been an object of peculiar attention to the Chinese monarchs and sages at a remote period. Regular arrangements were made under the authority of the state, for transmitting public events to future times. In the literary tribunal, or rather board, called Hanlin, one of the chief departments,—the qualification of whose members are determined by a minute examination,—is exclusively devoted to the composition of the national annals. They are written in the first instance on loose sheets, which are introduced through an aperture into an official bureau,* never opened unless by express orders from the sovereign. Being thus prepared originally by the government, they are not destined for general perusal. But, according to Grosier, such care is taken to secure impartiality, that the events of an emperor's reign are never reduced into an historical shape, till all his descendants have died, and the throne has passed to another dynasty. Though this statement seems to have obtained credit, it is nevertheless difficult to believe that a royal family would thus anticipate its own extinction, and not rather look forward with some hope of perpetuity. It, however, usually happens that the founder of a new race, having no motive to conceal the actions of the one which preceded, and finding, probably, in the conduct of the rulers with whom it closed, ground for having wrested the sceptre from them, becomes inclined to sanction the publication. It appears certain too, that those records cannot be tampered with, and are never seen even by the emperor. The history mentions one instance of the request being made, when it was successfully resisted by the board, who urged that there was no precedent of a similar demand."

These two paragraphs are fair specimens of the whole "history of China," ancient and modern. Passing over the first, without attempting to point out its errors, we will examine the second, sentence by sentence.

First. "History appears to have been an object of peculiar attention to the Chinese monarchs and sages at a remote period." What time our author means by a remote period, he does not specify, nor afford us any means of ascertaining. We suppose he must have referred to the time of those monarchs and sages who lived anterior to Confucius; for few, if any, persons who have lived since then have been raised to the rank of *sages*. If such were the author's meaning, he should have inserted a negative, and said, "history appears *not* to have been an object of peculiar attention," &c. Until the monarchs of the Han dynasty ascended the throne, none of the imperial rulers, so far as we can learn, gave any "peculiar attention" to the writing or to the preservation of historical works.

Second sentence. "Regular arrangements were made, under the authority of the state, for transmitting [the record of] public events to future times." When were these arrangements made? By whom were they made? And, what were they? These questions we leave for the consideration of those who are able to answer them.

Third sentence. "In the literary tribunal, or rather board, called Hanlin, one of the chief departments,—the qualifications of whose members are determined by a minute examination,—is exclusively devoted to the composition of the national annals." Here the Author

* Grosier, Histoire Generale de la Chine (13 vols. 4to, Paris 1777). Pref. vol. i, pp. ii, iii

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evidently leaps from "a remote period" to the present time. But how and why does he convert the imperial academy, the Hanlin yuen, into a literary tribunal or rather board? And why does he say that "one of the chief departments" of the academy, "or rather board," as he would have it, "is devoted to the composition of the national annals," whereas only a subordinate branch, the *kwŏshe kwan*, is entrusted with that work?

Fourth sentence. "They (the national annals) are written in the first instance on loose sheets, which are introduced through an aperture into an official bureau, never opened except by express orders from the sovereign." This may be true; if so, however, it is very unlike the method of writing and preserving historical papers, generally prevalent among the Chinese: Grosier's work, to which our author refers for proof of this statement, is not always correct; and we doubt if it be so on the point in question.

Fifth sentence. The national annals, "being thus prepared originally by the government, are not destined for general perusal." How correct it is to say that the annals "are *not* destined for general perusal" will appear in the sequel. Lest the reader should be led to suppose that the annals were "thus prepared" by the government at "a remote period," as Mr. Murray intimates, it should be borne in mind that the Hanlin yuen is a modern institution, having had its origin long subsequent to the period at which our author commences his modern history.

Sixth sentence. "But, according to Grosier, such care is taken to secure impartiality, that the events of an emperor's reign are never reduced into an historical shape, till all his descendants have died, and the throne has passed to another dynasty." This is a specimen of Grosier's work; and it would be sufficiently contradicted by the fourth sentence above, *if* that were correct: for, as the histories of China, which are prepared by the government, are usually mere annals, if "the literary tribunal" were exclusively devoted to their composition and to placing them in "an official bureau," there would be produced something very nearly approximating to "an historical shape." But, be this as it may, Grosier's account is refuted by the facts that the events which occurred during the reign of Teënming, Tsungtih, Shunche, Kanghe, and Yungching, monarchs of the present dynasty, have been "reduced into an historical shape," printed in sixteen quarto volumes, which are now for sale in this city; and also, we presume, in all the principal cities throughout the empire, though it is not published with the emperor's "sanction." A copy of this work is now lying before us, along with Mr. Murray's "complete and connected" history of ancient and modern China

Seventh sentence. "Though this statement seems to have obtained credit, it is nevertheless difficult to believe that a royal family would thus anticipate its own extinction, and not rather look forward with some hope of perpetuity." It is "difficult to believe," truly; and there must be no lack of "credit" too, if it can be obtained for such statements.

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Eighth sentence. "It, however, usually happens that the founder of a new race, having no motive to conceal the actions of the one which preceded, and finding, probably, in the conduct of the rulers with whom it closed, grounds for wresting the sceptre from them, becomes inclined to sanction the publication." This is a very "philosophical view of the causes" which induced "the Chinese monarchs and sages, at a remote period," to give their "peculiar attention" to history. "It, however, usually happens that the" writer "of a new" history, who has no adequate means, or "no motive," for determining the accuracy of those works "which preceded, and finding, probably, in the conduct of" certain publishers "with whom" he is acquainted, "grounds for" believing he will be amply remunerated, "becomes inclined to sanction the publication." *The publication* of what?

Ninth sentence. "It appears certain too, that these records cannot be tampered with, and are never seen even by the emperor himself." Whether "these records" are to be tampered with or not, nothing can be more certain than that the emperors of China have access to all their "tribunals;" and if Mr. Murray will take the trouble to turn over the pages of the Peking gazette he will there find proof of this fact. The emperor frequently peruses, and reperuses the records of his government.

Tenth sentence. "The history mentions one instance of the request being made, when it was successfully resisted by the board, who urged that there was no precedent of a similar demand." Thus then, for *once*, the will of the one man, who is supreme in everything, wielding the highest powers without control, and who is clothed with the prerogatives of deity and styled the "son of heaven,"—even his will is for once successfully resisted. However, it is by no means incredible that the purpose of the emperor, absolute as he is, should be successfully opposed; nor is there any reason to doubt that there is "no precedent of a similar demand," because there could be no occasion for making it, since it is the undisputed prerogative of his majesty to examine the records whenever he pleases.

Well does Mr. Murray say, in commencing his next paragraph, "*some clouds, it must be confessed, hang over the remoter eras of the Chinese people.*" When we sat down to the perusal of his book, it was with the intention of marking every sentence and paragraph which we found to be incorrect, in order to notice some of the most prominent errors, in a review; but we soon found that the procedure would require more time and space than either our readers or ourselves could devote to such an object. The last part of the book, though better than the first, is sometimes grossly erroneous. However, we can say of the whole volume, that it contains many things that are true and some things that are new: but, unfortunately, it too often happens that those which are new are not true, while those which are true and not new. Here we close our brief notice of "China vol. I," and wait patiently to see what "new light" is to be thrown on the world by the publication of volumes II and III.

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Art. II. *Notices of Modern China: the influence of foreign commerce considered, first in connection with European nations, and then with those conterminous with this empire.* By R. I.

It was stated in a former part of these "Notices," that a principal cause of the stability and integrity of the Chinese empire, is its isolated locality and the peculiar language which debars communication with other large empires; and that this accidental position has established *isolation* as a principle of safety to its government. It must not be, however, supposed that the Chinese government has been always able to maintain this seclusion. The empire has been exposed to intercourse with other nations both by commerce and by conquest, and has indeed shown no disinclination to the former, when unattended by danger of the latter.

"It is remarkable," say Robertson,* "that the discoveries of the ancients were made chiefly by land; those of the moderns are carried on by sea. The progress of conquest led to the former, that of commerce to the latter. It is a judicious observation of Strabo," he continues, "that the conquest of Alexander the Great made known the east, those of the Romans opened the west, and those of Mithridates, king of Pontus, the north." This remark is true, as regards the first part of the sentence; but, with deference to both the above named historians, we must give precedent to commerce, before arms, in nearly all discoveries, whether ancient or modern. The silks of China had probably found their way to Tyre long before Alexander arrived there in his career of conquest. In any event, the Phœnicians and Massilians traded in the tin of Cornwall two centuries before Cæsar's descent on Britain; and Jason & Co. had laid in an investment of wool in the Euxine, long before Mithridates lived. The English East India company in modern times, is of itself a confirmation of our position. It is the wealth of commerce, in truth, which both whets the appetite of conquest and furnishes the means to pursue it. But commerce may also claim a priority of merit beyond mere discovery. "The great conclusion, so interesting and important for human nature and its history, becomes in a manner forced upon us,—the first seats of commerce were also the first seats of civilization. Exchange of merchandise led to exchange of ideas, and by this mutual friction was first kindled the sacred flame of humanity."† So it has been and will be with China.

Considering plunder to be the stimulant to conquest, we are tempted to doubt the truth of the wealth and prosperity of ancient China, when we find the Huns, the Turks, and the Mongols, who had alter-

* History of America, vol. 1, note 7.

† Heeren's Reflections on the Politics, &c., of the ancient nations of Africa vol. 1, page 475

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nately attacked the petty states of Kathay, abandon the contest to pour their tribes upon the rest of Asia, and of Europe. But about the Christian era, the king of Tsin formed the little principalities of Kathay into one empire; "the pearls and merchandise of foreigners began to enter China."* Two centuries later, "in the time of Hwante, India, Tatsin, (Egypt or Arabia,) and other nations, came by the southern or Chinese sea with tribute; and from this time trade with foreigners was carried on at Canton."† Then it was that the Heung poo (Turks) poured into Kathay and held more or less of the country, or fought for it during several succeeding ages. In the meantime, the region of the Manji, although torn by civil war and dissension, was comparatively free from foreign conquest; and here foreign commerce flourished, and with it, no doubt civilization, until the Tartars were attracted to this part of the empire also.

We learn from the Arabian travelers,‡ that in the ninth century, Canfu, was the port of all the ships of the Arabs. "A Mohammedan," says one of them, "is appointed judge (*query*, consul) over those of his religion, by the authority of the emperor of China, and he is the judge of all the Mohammedans who resort to those parts. The merchants of Irak who trade thither are in no way dissatisfied with his conduct, because his decisions are just and equitable and conformable to the Koran." This was the result of peaceful times; but the commerce of the foreigners was afterwards interrupted, according to the second traveler, by a rebellion, when Canfu was taken by the rebels. In the massacre of the whole population which ensued, says the narrator, "there perished one hundred and thirty thousand Mohammedans, Jews, Christians, and Parsees, who were there on account of traffic." This passage is worthy of remark as being, so far as we remember, the only instance of the murder of peaceful traders in China: and that not by the imperial government, but during an insurrection of the people.

Up to this time, the Chinese had shown no disinclination to trade with foreigners; there was then no disinclination, because no fear of those who came by sea. But six centuries before, the great wall of China had been built in the north to check the incursions of hostile tribes, and in the time of the Mohammedan travelers, a jealousy of foreign aggression existed in the south. "When the ambassadors of Mabed," (a large country bordering on China,) says one of them, "enter China, they are carefully watched, and never once allowed to survey the country, for fear they should form the design of conquering it, which would be no difficult task for them, because of their great numbers, and because they are divided from China only by mountains and rocks." Although the Chinese, therefore, had found good reason to be politically jealous of foreigners, it does not appear that they had ever interdicted their entrance into the country for peaceable pursuits De Rubruquis, who was sent embassador to the Great Khan

* Morrison's Chronology, page 47. † Morrison's Chronology, p. 45.
‡ Travels of two Arabians. Harris' collection of voyages.

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of the Mongols about A. D. 1253, tells us: "the Nestorians inhabit fifteen cities of Kathay, and have a bishop there in a city called Segin." (Seganfoo in Shense.)

We pause here to remark, that the apostles of religion, who should be essentially ministers of peace, here in China, as elsewhere, were the first followers in the train of commerce, where they have not preceded it, and have always been in advance of conquest. The Nestorians probably accompanied the caravans, which must have traded at a very early period between China and the western nations; and they propagated their religion in Tartary and Kathay, in the first ages of Christianity. We have already seen that Mussulmen, Jews, and Parsees had long found their way into China, where no conquerors of their creed have yet set foot. The Mongol conqueror of China, Kublai khan, so far from being averse to foreigners, invited the Polos to his capital in Shanse,* and afterwards sent them back to Europe, accompanied by one of his officers, on a mission to the see of Rome, to bring back with them missionaries, holy oil, &c. Marco Polo, who became subsequently an officer of the empire, speaks of Nestorians, Christians, Saracens, and Mohammedans, as living in several places in China, both north and south of the Yangtsze. The latter country, by the way, he calls Manji, (Manee,) which according to Dr. Morrison,† means "savage barbarian." This term barbarian was used equally by the southern people in speaking of the northern, and in preceding ages most likely by every petty tribe with respect to every other state, as it is applied by the whole empire to this day, to all countries beyond China.

The Mongol dynasty was driven from the throne, towards the latter part of the fourteenth century by the Ming, a Chinese family. The last were exposed equally, however, to the attacks of the Tartars, throughout their whole dynasty, and their jealousy of foreign conquest was further excited by frequent descents upon the east coast by the Japanese. They did not refuse, nevertheless, to admit the Portuguese to their ports to trade, about the middle of the dynasty, notwithstanding the outrageous proceedings of Simon de Andrade, one of the first Portuguese commandants who visited China. It was under this dynasty too, that Macao was given to the Chinese; and that the first Jesuit missionaries appeared in the country; and were received and honored at court.

To the Ming succeeded the present Mantchou dynasty, under the first emperors of which the Roman Catholic missionaries gained considerable influence in the empire, and the western European nations began to trade with China.

We have given this short sketch of the intercourse of foreigners with China, because the policy of the government has been constantly confounded with the temper of the people, which has been supposed to be averse from foreigners and from commerce. Even the committee of the houses of parliament on the East India company's charter,

* Marsden's Marco Polo, quart. edition, p. 10.

† See Canton Register May, 1828; also Morrison's Dictionary.

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thought it necessary to take a mass of evidence, to prove that the Chinese, like other people, were impelled by self-interest, and willing therefore, to trade with whomsoever they could gain profit. Upon this false assumption has also been based the position, that nations are justified in breaking forcibly through this seclusion of the Chinese from the great family of the world; whereas the restriction upon foreigners, where it does exist, is simply the policy of the government, without which it might possibly soon cease to exist; which we have shown that it has long acted upon, and which we shall presently show it has more need than ever to preserve; supposing it, as we do, to be the only safe policy, which the Chinese government in its present state of moral and political knowledge can pursue. We have seen that commerce led to the first discoveries, by Europeans at all events, in China; we infer that it has contributed to the civilization, as far as it extends, of the Chinese; and would make a deduction from the foregoing facts which it seems difficult to escape; that the foreigners who desire to extend their trade with this empire, should forbear, as far as possible, to excite its fears.

The experience of the English in China points especially to the above conclusion. The different reception of the embassies of Macartney and Amherst, must be attributed, in part perhaps, to the personal characters of the monarchs Keënlung, and Keäking, who received them; but could have nothing to do with the character of the people. When we learn,* however, that in former days a viceroy of Canton, during the first six months he held office, invited the chief British authorities here to nine several conferences, gave and accepted entertainments, &c., that his predecessor, and even imperial commissioners of the highest rank, admitted the select committee of the East India company's factory to personal audiences, acts of complacency which have been quite unknown for several years past; we may fairly infer that the conduct of the government and its officers has been measured by their fears of the power of the British government in India, at the different periods, rather than by general aversion to strangers.

The instance given of the massacre of foreigners during a rebellion, is no proof of peculiar aversion to them, for all the Chinese of the city were put to death at the same time. The only wonder is that the supposed wealth of the foreigners in Canton, has not oftener provoked the cupidity of the mob. The truth is, that the foreigners are safer both in person and in property, than the natives are themselves, who are often sorely oppressed by the governmental officers, and by violence by robbers, as our previous Notices will show. The foreigners owe this safety to the very policy of which we speak, for the government seeks, as far as its pride and nature will permit, to disarm them of all ground of just, or at all events, of serious grounds of complaint, in order to avoid collision with their governments. This last reflection induces another principle of conduct for foreign traders

* Staunton's Miscellaneous Notices, p. 135: see also Canton Register, March, 1832.

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in China, which is, that if instead of taking the good along with the evils of a despotic government, they endeavour by outrage to insult that government and weaken its control over its own people, they jeopardize their own property, and use their growing strength to pull down the edifice of the Philistines on their own heads.

We have said that the apostles of religion have in China, as elsewhere, been the first followers in the steps of commerce, which is only to say in another way that commerce introduces civilization amongst the people with whom it prevails; for religion (meaning Christianity) is as we have observed elsewhere,* the summary of all civilization.

It may be said that the march of improvement through this or any other means, has been too slow in China; to which we reply that its progress has been slow all over the world, but that its progress has been greatly accelerated in Europe in the last century especially amongst nations whom we shall presently show to be conterminous with China, and therefore likely to accelerate the march of improvement by every contact. The pressure of civilization was until two centuries ago, perhaps from China, outwards; it is now from other countries into China.

Commerce has, at the same time its evils, as well as its advantages, and it is through the first sometimes, as when it introduces war and pestilence into a country, for instance, that Providence works the greatest changes in the habits of a people. Its abuses may be made to work out a political even as well as a moral good. An instance of this is exemplified in the opium trade in China, which in its intoxicating progress we have seen† to have opened the way for the circulation of religious tracts, much farther than the ordinary progress of legitimate trade; and its political influence in the Chinese government may be estimated by the memorial respecting it already given in this work.‡ It has forced the Chinese government itself to admit the progress of commerce is irresistible.

The inferences which we have already drawn for the guidance of individual foreigners in China, may, with some additions arising out of the subsequent observations, be thus restated for the benefit of their governments, viz:

1st. That governments which are desirous of extending their relations with China by peaceable means, should on the ground of policy, as well as of justice, take all possible pains to disarm this power of unnecessary fears.

2d. That whilst they trust to commerce to pioneer the road of communication with the country, they should contribute, by every peaceful means, to introduce intellectual and moral improvement into the country in the train of commerce, both to facilitate its own operations, and to furnish it with a safe starting place for future discoveries.

* Chinese Repository, vol. 1, p. 19.
Chinese Repository, vol. 4, p. 138.

† Gutzlaff's voyages, passim.

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3d. That should they misjudge conquest to be a more rapid mode of attaining the same end; even then they must trust to commerce and its peaceful accessories for the information necessary to attain their purposes, and the influence amongst the conquered people requisite in order to maintain them.

Having shown what we consider to be the true policy of foreign states in their communications with China, and the only policy which the Chinese government in its present state of knowledge is likely, or possibly, able to pursue towards foreigners, we proceed to consider the states which are conterminous with China, to which our remarks more particularly refer.

It was said in a former number of these Notices, that China is almost as much isolated by her geographical position from other great nations, as the British isles. She has formerly, perhaps, been more so. The ocean protects her eastern and southern provinces, and on the west, the sea of sand, the desert of Cobi, covers her frontier more effectually than the ocean. The northern frontier of the empire alone is unprotected, except by the weak device of the great wall, and there it has frequently been invaded and twice conquered by comparatively insignificant tribes. The colonies of the empire on that side, are Mantchouria, Mongolia, and Soungaria, an account of which will be found in this work.* They comprise the countries whence probably issued the Jauts, (Turks?) the Huns, the Mongols, to overrun Asia and parts of Europe. No tribe of these countries seems to be now likely to rise into importance, unless the present Mantchou dynasty be driven from the throne of China, and reconstruct its power in its proper territories. The possibility of such an event appears to be anticipated by the emperor himself; for in 1829, according to the Peking gazette,† he sent a million of taels of silver from the Peking treasury to be deposited for ever at Moukden, the capital of Mantchouria, which can only be intended for some such emergency.

All of these colonial possessions are bounded along their whole northern frontier by the Russian territories, their only commercial intercourse with which is nominally at Kiakta, near the river Selinga; but this restriction must be confined to the natives of Russia and China Proper, for the routes collected by Humbolt‡ when in Siberia from commercial travelers show that a frequent traffic is maintained across the frontiers by the Tartar subjects of Russia. The Russian and Chinese trade at Kiakta continues, as far as we know, to be conducted on much the same terms as stipulated in the treaty of 1728. The Russians inhabit the town of Kiakta on one side of a small river, and the Chinese their Maemae ching on the other. The officer of government who presided over the Chinese at Maemae ching in 1772, when Pallas visited it,§ was paid a fixed salary, but it did not nearly equal the emoluments derived from the presents which the merchants

* Chinese Repository, vol 1, p. 117; vol. 4, p. 57 and 285
† Canton Register, 19th January, 1830
‡ Fragmens de Geologie, &c., par A de Humbold
§ Pallas' Voyages.

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were obliged to make him. The same system occurs at present, no doubt with its consequent corruption, as well at Maemae ching as at Canton, and other parts of the empire. "It is remarkable," says Pallas, "that there were no women in the Chinese town, but the females in the Russian town recompensed the Chinese for the privation." We have here the same policy of the Chinese government operating precisely in contrary ways at Maemae ching and Canton; at the latter place, it is the foreigners who are deprived of their wives.

The late Padré L'Amiot tells us in a note to his translation* of a Chinese statistical account of Tartary, that at the period of the arrival of lord Macartney's embassy at the court of Peking, the first minister of the empire was on the Russian frontier, acting as commissioner for the settlement of the boundary lines of the two empires. "The Russians were accused," says the Padre, "of having advanced too far along a river. After many debates, there was a kind of arrangement, but it appears that the Russians did not retire, and, *audita refero*, this affair was not in the Peking gazette." Former "Notices" in this work, recount many irruptions and insurrections amongst the barbarous tribes within the Chinese frontier and on the borders, as mentioned by the Peking gazette; but the writer has no where met with a case of aggression by foreigners over the Russian frontier, which may either be accounted for upon the Padre's insinuation, or we may attribute it to the moderation of Russia. Judging the latter power however, by what we know of its career in Asia Minor and about the Caspian and Aral sea, we will venture to infer that it menaces encroachment upon China by the same fatality, which we shall presently see urges on the British upon another frontier of the empire.

The Peking gazette does not hesitate to confess to disturbances upon its southern frontier, as has been previously shown,† having little to fear from its tributaries Cohinchina and Burmah; yet it is in this quarter perhaps, that events are preparing by the ordinary operations of commerce which are likely to influence the destinies of China at some future day, more than most of her causes of apprehension; but this commerce is urged on by British enterprise, through the British provinces which approach the empire on this side. Martaban, one of them, lies about the mouth of the river, Thalein, which takes its rise in Yunnan. A scientific expedition dispatched by the supreme government of India, has lately explored this river; and Dr. Richardson, who also ascended it, apparently on a political mission, met at Zeunay a Chinese caravan from Yunnan, and arranged with the heads of it, that they should proceed down the river next year, to Moulmein. It is more than probable that the Chinese will fail to perform their agreement in the first instance; but the circumstance may be improved hereafter into a continued intercourse.

* MS. copy: a part only of this work has been published in the Royal Asiatic Society's Transactions.

† Chinese Repository, vol 4, p. 490.

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The people who live in Ava between the Chinese frontier on this side and Martaban seem to belong to the race of Shans, one of which, under the name of Lolo, was described in a former number of these Notices, on Chinese authority. Their kindred tribes extend hence over all the mountainous countries between Yunnan and A'sám, as far as the Yangtsze keäng in Szechuen, and are the same whom we have already shown to vex the Chinese frontiers both of that province and Yunnan. It was one of this race, bearing considerable affinity in appearance and habits with the Chinese, which, as allies of the Burmese, once and once only encountered the British army in the Burman war, and got a lesson on the value of discipline, which the Chinese have still to learn. Some of these tribes are now subjects of the British rulers of India.

An account of the British province of A'sám, and of several of the Shan tribes who are either incorporated or in alliance with it, is already given in this work.* It is extracted chiefly from a work called the "Friend of India," from which we will repeat a passage to which too much attention cannot be given. It shows forcibly the irresistible impulses which urge forward the British, like the Russian rule in Asia, in spite of the resolves of the first, if not of both those powers. After a review of the tribes in question, it concludes; "Thus a portion of territory full three hundred miles in length and nearly as much in breadth has fallen under the care and protection of the British government, without any preconcerted plan of conquest, and almost without the knowledge of the inhabitants of our British metropolis (Calcutta). On the south, nothing separates us from Burmah, but the little state of Manipúr, recovered and preserved by British power; on the east, thirty leagues of Burman territory may intervene between us and the Chinese province of Yunnan; but if we go northward through territory wholly our own, we come directly to Tibet, which is completely under the Chinese government."

Another and a very full account of these states in the Journal of the Asiatic Society (April 1836), asserts: that "our territory of A'sám is situated in almost immediate contact with the empire of China and Ava, being separated from each by a narrow belt of mountainous country, possessed by barbarous tribes of independent savages, and capable of being crossed over, in the present state of communication, in ten or twelve days. From this mountainous range, navigable branches of the great rivers of Nanking (the Yangtsze), of Kambodia (the Menam), of Martaban (the Thalein), of Ava (the Irá'wa'dí), and of A'sám (tributary streams of the Brahmapútra), derive their origin, and appear designed by nature as the great highways of commerce between the nations of Ultragangetic Asia. In that quarter our formidable neighbors, the Burmese, have been accustomed to make their inroads into A'sám; there in the event of hostilities, they are certain to attempt it again; and there, in the event of its *becoming necessary to take vengeance on the Chinese*, an armed force embarking

* See vol. 5, page 49

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on the Brahmapútra, could be speedily marched across the intervening country to the banks of the greatest river of China, which would conduct them through the very centre of the celestial empire to the ocean."

"The tea-tree," adds the same work in another part, "grows wild all over the Singpho country, as also on all the hills in that part of the country, and is in general use by the natives as a wholesome beverage."—The Bengal government is, it is understood, about to attempt the introduction of the cultivation and preparation of this shrub into the country by means of the Chinese. There is no conceivable reason why the manufacture of tea should not succeed in its native country, except the expense attending it. If the government is willing, however, to make a pecuniary sacrifice, if it be necessary, for the sake of benefiting the country hereafter, we may expect to see a Chinese colony established in A'sám or its tributary states, who will speedily carry on an active trade with their countrymen in Yunnan. One of the governors of Canton, Yuen Yuen, we believe, in one of his edicts respecting foreigners said, that they were only to be curbed by *tea reins*, alluding to the necessity which he supposed them to lie under of procuring tea, for which they could submit to any thing. It seems not impossible that tea reins may be used hereafter to procure greater concessions from the haughty government of China than it has yielded already to a more ignoble influence, the smuggling trade in opium.

It may be said, that if any advantages are to be derived hereafter in this quarter, they will be attributable to the Burmese campaign. This may be true; but looking to the influence which is now quietly being gained over the Shan tribes by the British officers in A'sám, and the strength of those tribes, as stated in the before quoted works, we argue, that the same advantages might have been acquired by less costly and more worthy means without the Burmese campaign; that mild treatment and patient but firm control over the mountaineers who were in immediate contact with our possessions, might have united them in an opposition to their oppressors, the Burmese, and been a sufficient check upon that people; or that if, at the worst, it became absolutely necessary to invade Ava, that the task had been rendered infinitely less expensive and bloody, by first securing the coöperation of the honest and hardy mountaineers.

Following the Chinese boundary westward from A'sám, we find that government in control of a territory, which extends over twenty degrees of longitude, and which is only separated by the Himalaya chain of mountains from countries of equal extent, controlled similarly by the British. Tibet, upon the northern side, is indeed, ruled nominally by the Lama hierarchy at Lassa, but it is really directed, especially in its foreign policy, by the Chinese resident there. He is understood to nominate or appoint the Garpons or officers of government, who superintend and guard the various passes through the mountains, and one of his assistants presides at the great mart at Gartope, near the western extremity of Tibet.

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On the southern side of the mountains, we have the Nipálese territory, which still professes to pay tribute to China; but is actually entirely independent of that government, and controlled by the British resident at Katmandú. The policy of the supreme government, content with its real power over this principality, wisely allows the rájá to play sovereign after his own Chinese fashion. The British resident and his suite are accordingly restricted to a limited space in the valley of Katmandú, and until lately, if not now, have been forbidden to take their wives into the country; these are very much like the restrictions of which the foreigners in Canton complain, who live here by their own option.

Westward of the Nipálese state lie the British districts of Kemaon and Garhawal, which are in immediate contact with Tibet, with which the Gúrkas and others, subjects of the British government in India, trade directly through the passes in the mountains. Beyond Garhawal and between that district and the river Sutlej, where they come in contact with the Seik power, lie a number of little independent principalities, whose rájás exercise the power of life and death over their own subjects; but they all pay tribute to the British government, and are controlled in their relations with each other and with foreign states by the governor general's agent at Deyrah Doon or Subathú. The hardy mountaineers who people these states carry on a traffic in the summer season through the valley of the Sutlej and over the passes of the Himalaya with Seb and Gartope, and some of them even penetrate to Yarkund in one quarter and Lassa in another. Tibetan officers appointed from the latter place are stationed at those passes expressly to prevent the passage of Europeans through them; but they do not hinder the Asiatic subjects of those same Europeans. Here, however, as elsewhere in the Chinese dominions, the negligence or impotence of the Chinese authorities enables enterprising individuals to evade the restrictions, as Moorcraft, Gerard, and Jacquemont have proved; and our knowledge of Tibet will no doubt, receive constant accessions in this way. Upon all these matters, and about the proceedings on the Burmese frontier, the Peking gazette, be it observed, is equally silent as about Russian affairs; its silence being as significant, perhaps, as its narrations.

We have thus shown that the Russian and British powers are hemming in the Chinese colonial possessions in two nearly parallel lines, and the British are, moreover, pressing upon the provinces of China Proper. China is losing, therefore, the advantages of its former isolated position, and with it must decrease the resistance of its isolating policy. The lava-like progress of those two great powers must continue to advance upon it with almost imperceptible but irresistible effect. It rests as little with themselves possibly as with the Chinese to avert the shock; but the foresight and energy of the European governments may enable them to check it, and their religion as well as sound policy should prompt them to do so, until certain that the collision will bring happiness to the conquered as well as advantage to themselves. It may rest with either of them, as little, to make an

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immediate impression upon the Chinese empire, and a too precipitate attempt, if such a thing were to be thought of, might only retard the events which are peaceably promoting the trade of all the countries. Whenever the present dynasty of China wears out, and there is no reason to suppose that it will be immortal more than those which preceded it, it is more than probable, that the empire will rend into Tartar and Chinese kingdoms. Each will probably seek for foreign aid against the other, and the contest for political influence now going on in other parts of Asia, between Russia and the western European states, may then be removed to China. Any advantage to be obtained in this or a similar commotion in the Chinese empire, will fall to the foreign power which has contributed most in the interim to develope the intellectual and moral capabilities of the Chinese, and taught them previously to confide in and respect the moderate and moral dignity of the people, whose physical aid they may then invite.

The above speculation is presented merely as one of many accidents which may at some future day call for European interference with China, and be turned to advantage by the power which is prepared to avail of them; but ages are but as days in Asiatic history, and it is impossible to predict the time when any change may occur. The present emperor of China, if less energetic, seems to be as just and as attentive to the business of the empire, as any of his race. But although of middle age, he is reported to be prematurely old, his heir presumptive is a child, the mother said to be one of the cleverest of her sex, and her father by adoption a minister of state—contingences, any one of which is sufficient to revolutionize a despotic government. What are the elements of change amongst the people, may be gathered from our previous "Notices."

Art. III. *Description of Manipúr: its situation, productions, government, language, and religion; with some account of the adjoining tribes.*

From an unpublished Report recently made to the Indian government by captain Pemberton, late joint commissioner in Manipúr, from which extracts are made in the Calcutta Christian Observer, as well as from other Indian publications, we have derived our information respecting this state. The Report describes the great chain of mountains which forms a barrier on the east along the whole extent of the Bengal presidency. From the southeast of the valley of *A'sám* in N. lat. 26° 30′ and E. long. 95° this chain runs a course generally south, having Manipúr and Burmah on the east, and on the west Káchár, Khásiya, and *A'ra'cán*, till it terminates at cape Negrais

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the southern limit of the latter province, and the southeastern cape of the bay of Bengal, in latitude 16° north. In the northern part, proceeding eastward from Jynteah, this range increases in height till it reaches the east end of the valley of A'sám; thus far being under British authority, and farther on, more or less directly so. This part varies from 6000 to 8000 feet in its greatest height, while farther east it rises to 10,000 feet, and the vallies lie at an elevation from 2500 to 4000 feet above the sea. From the east of A sam this range is divided, one part passes directly on into China, into the provinces of Yunnan and Szechuen; another in the latitude of Sadiya meets a branch of the snowy mountains from the north; and a third divides into the two mountainous ranges which border the Irawa dí on each side, from its sources to its mouth. "Every part of this mountainous country that I have visited," observes captain Jenkins, "presents nearly a uniform geological structure, being almost entirely composed of clay slate, and everywhere nearly of the same appearance, very much broken and disintegrated, so much so as to be seldom visible in mass, and being covered with a deep coat of soil and luxurious vegetation even on the greatest hills."

The valley of Manipúr lies between this great chain on the west, and the Angoching mountains on the east; this latter range is west of, and parallel with, the Kyendyen, or Ningthí river, which is the chief western branch of the Ira'wa'dí, and unites with it below Ava. It is a fertile mountain valley about sixty miles in length, lying between 24° and 25° north latitude; at an elevation of 3000 feet above the sea. The population does not exceed 30,000, or 40,000, but being a united and spirited people, "they exercise rule over all the hill tribes from A'rácán to A'sám on one side, and from Ka'chár to Burmah on the other." The valley is well watered by the numerous streams from the hills, which intersect each other in every direction, and by means of which the irrigation of the fields is accomplished with but little labor. In the centre of the valley are numerous small lakes of fresh water, so far as examined, which, with all the streams and the water of the rains, have but a single outlet. This is at the southeast corner, and thus shows that there must be a slope from north to south; for if viewed from the heights the aspect is that of a perfect level. From its effect on himself and other Europeans, major Grant celebrates the salubrity of the climate. 'The natives of Manipúr,' he observes, 'are the most healthy and robust race he had seen in any part of India. The seasons are divided into the dry and rainy; the former lasts from November to May, during which, the weather is generally clear and dry. There is almost constant frost at night for the two winter months, but seldom or never is snow seen. In the rainy season, the fall of rain is frequent, but the quantity is not great. The only grain cultivated with any care is rice, but this grows of a superior quality, and in quantity nearly double of what the same extent of ground in Bengal produces. Tobacco, Indigo, sugar-cane, and the like, grow in the valley, and cotton, and camphor are cultivated on the hills; but wanting the stimulus of a good market, none of them except

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cotton is raised to an amount beyond the supply of the people. The cultivation of fruits is neglected and left to chance, so that though they might be grown in great variety, yet at present few of them attain to great perfection.'

In the royal genealogical roll of Manipúr kings, we find a series of rájas from near the time of the Christian era down to A. D. 1819, when the reigning rájá was expelled from his dominions by the ambitious Burmans. About 1824, the British reinstated his brother Gambhír Singh, in his dominions, which he retained till his death in 1834. His son is yet a child, and the government is in the hands of a regency. From the account of captain Gordon, the government appears to be framed after the true Chinese paternal model; the idea is that of a large family; the rájá is the head or father, the royal connections the members, the chiefs the stewards, and the people are the servants. The latter are, indeed, divided into several classes, but all are designed in some way or other to minister to the wants or state of the royal family. Some provide grain, others salt, others cloth, others silk, others grass, others earthern pots, &c., &c. Every one has his duty, and every duty has its agent; each class has its *sirdars*, who after deducting their own allowances and the shares for other men in power, hand over the remainder to the head steward, who, in case it be not already cash, sells the surplus for his own and master's benefit. All these classes, however, are termed tributaries, are deemed inferior, rarely give personal attendance, and if they go on military expeditions generally act as porters. The next great division of the people give attendance at the rate of ten days in forty. Of these, the most numerous are the seapoys, then the horsemen, spearmen, messengers, house-builders, doctors, barbers, and in short, every description of people needed for the police or for the defense of the country. The rájá has the power of degrading any one to a disreputable rank, or of elevating to a higher; and when we farther remember that no man here can resign in disgust, but must continue through life to be in some way or other a servant of government, we perceive the power of the rájá, for good or evil, is unusually great. The whole people look up to their government not only as the source of honor and emolument, but also as the authority on which all in every grade depend for the rank they hold in society, and to which they look as their model of manners, fashions, and religious observances.

It was the command and example of a prince of Manipúr, which first introduced Hinduism into the country. About the year 1780, an image of Govindah was publicly consecrated with much ceremony in Manipúr, by the grandfather of the present rájá. This was the first national profession of that faith, though its votaries had previously been resident there. At the same time a proclamation was issued by the rájá stating that, in order to avert the recurrence of such calamities as then oppressed them, (the invasions of the Burmans,) he wholly made over his country to this celestial proprietor, henceforward holding the government in his name. Near the same time, an inferior

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image was consecrated, to whom was entrusted the presumptive heirship; and the ra´já´ positively enjoined that no descendant of his, without the possession of these images, should ever be raised to the royal dignity. Hence the possession of them was a fruitful source of dissension between his sons, up to the accession of Gambhír Singh, in 1824.

From the commencement of the present century Hinduism has made progress in Manipúr, and the Brahmans now form a very influential class. Over the late rájá they obtained almost unlimited sway, and on them, and in the erection of temples at their sacred place, Bindrában, he spent all the money received from the British government during the late war. Much of that influence terminated with the life of the rájá; and though the practices and doctrines of Hinduism are most rigidly enforced, there are such exceptions as show that this degrading superstition is received in form rather than in spirit. The strict observance is called genteel, while eating animal food or violating any other rule is termed vulgar. Aged people sometimes finding daily bathing inconvenient, wholly give up the system of ceremonies, and yet live respected in their families. Many also of the rites of the religion prevalent before the adoption of Hinduism are still practiced, and they have a regular set of priests and priestesses unconnected with the latter system.

It would seem as though a more favorable time than the present could not be had for introducing the knowledge of the English language, and of the Christian religion. The influence of the Brahmans is weakened by the death of the late rájá; the Bengá´lí is a foreign language understood but by the court and the Brahmans; while in the Manipúrí few books have been written, and none printed. This language being quite distinct from any of the Indian stock, and being poor and uncultivated, for some time to come the people must be educated from the stores of another language. That this must be the English is the decided opinion of captain Gordon, the political agent, who has proved himself the warm friend of improvements and of humanity. The present Manipúrí alphabet is derived from the Bengálí by which it is imperfectly expressed, while by the adoption of the Roman character, if not also of the English language, more books may be put in circulation in one year than all that exist at present. For this purpose captain Gordon is exerting all his influence: he has already succeeded in adapting the Romanizing system of India to this language: and is now preparing a dictionary in English, Bengálí, and Manipúrí, for the use of the people, in which he uses the Roman character only.

The mother and guardian of the young chief have agreed that the education of their ward shall be conducted under the superintendence of captain Gordon. And the work has already been begun. An intelligent native tutor, brought up at the Chitpur school, has been provided for him at the joint expense of the British and Manipúr governments. A school room has been built in which the young rájá takes his lessons. With him are associated the sons of the regent,

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and perhaps a few other of the nobility, who with wise foresight are preparing to be the companions of their future chief. The Brahmans, it appears, had previously exerted all their influence to prevent the rájá commencing the study of English, but entirely failed. "All obstacles," captain Gordon observes, "founded on ignorance and bigotry may be considered as removed; for none here dare cavil against a system of education which has been adopted by their prince, and the children of him who now holds the reins of government." The inferior and dependent hill tribes take their tone from the dominant valley, and witnessing there the benefits of knowledge and improvements will seek the same means of civilization for themselves. In this light, the small extent of the population of Manipúr is regarded as an advantage; for two or three dozen schools would educate the whole nation: 'then,' as the Chinese would say, 'the nation being educated, civilization follows; civilization following, the neighboring tribes behold and seek it; the neighboring tribes seeking it, knowledge is universally diffused and all is peace.' Such are the views of ardent and intelilgent persons regarding this small but important state. No missionary has yet been sent to make known the gospel there, but we are assured that such would be cordially welcomed by captain Gordon, if as a preliminary step it were his avowed object to give instruction in the English language.

The brief extracts from captain Pemberton's report, as given in the Calcutta Christian Observer, are the chief source of the information we possess relative to the numerous and various tribes inhabiting the great mountain range before described. The principal of these are the Maráms, who occupy the tract between Asám and Manipúr; next the Kupuís, or Nágas, who reside on the several ranges of hills between Káchár and Manipúr; then the Khongjuís, better known as Kukís, Kuchangs, and Kusi, stretching from the southern border of the valley to the northern limit of Arácán; and beyond these are the Khyens, between that province and Ava; and the Karens, who reside on the inferior heights overlooking the low lands of Bassein. Besides these which are more important, are several others of inferior note principally dependent on Manipúr, such as the Maráms, Tankúls, Koms, Changsels, Chírus, Anals, Purams, Muiyols, Mansángs, Marings, and Lúhuppas. On the east, the Maráms are bordered by the Lúhuppas, on the south by Manipúr, and on the west by the Kacharese. The villages of all the principal clans are large and populous, some of them numbering more than a thousand houses each, and capable of bringing into the field three or four hundred men. Their cultivation, which is chiefly rice and cotton, is most extensive; their herds of cattle are numerous, and they are in appearance, stature, and courage very superior to any other tribes with which we are acquainted, except the Lúhuppas, whom they much resemble.

All these tribes are so far civilized that they have become permanent cultivators of the soil, live in regular villages, under a sort of patriarchal government, which checks their fierceness sufficiently

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to preserve the social compact. Some of these communities acknowledge the authority of one chieftain, as the head of the tribe; others seek protection by becoming tributaries to some more powerful village; but their submission extends only to sending the quota of men to aid their paramount authority in any exigency. The tribes bordering on A'sa'm, Bengal, and Ava, carry on a limited traffic with those countries; but the belt between Tripura and the valley of the Kyendyen river is occupied by clans which have little or no intercourse with their lowland neighbors, and of whose existence we are made aware only as the warfare among them annually forces some new tribe into notice, on the southern borders of Manipúr. So far as yet known, the same system of exterminating warfare prevails among the different tribes of these mountains, and even exists between the neighboring villages. In such a state of society no improvements can be expected to be welcomed; and hence we find that they pursue the same unvarying course of employment, in the season of cultivation stoutly felling the timber and tilling the ground; and when the harvest is reaped, either resigning themselves to the feast and the dance, or planning new marauding expeditions against their weaker neighbors.

All the tribes north, west, and east of the Manipúr valley, are said to partake strongly of the characteristic features of the Tartar, and are marked as tall, fair, with elevated foreheads, guttural dialects, and a harsh voice. On the contrary the Kukis, or southern tribes, are smaller and darker, distinguished for the extreme softness of their voice, and the sweetness of their language. But their exterior mildness is consistent with ferocity of character, and with some of the most diabolical customs of savage life. The practice of "taking heads" prevails among them: and plunder is less their object in marauding than the acquisition of heads. These are considered essential to the due performance of the funeral rites of their village chieftains, and to obtain them they undertake long and difficult journeys, lie concealed for many days by the paths that communicate between distant villages, and from thence spring on the unwary traveler, decapitate him in an instant, and again plunge into the forest and wend their way home, bearing their bloody booty. Among the Kukís, success in these expeditions establishes a claim to the highest distinctions the tribe can confer; and their approaches are made with such secrecy, that the yell of death is almost always the first intimation the villagers receive of their danger. During the lifetime of the late ra'ja' of Ka'cha'r, these scenes were frequently enacted in the villages on the eastern border of his territory, by the Kukís occupying the heights south of the Ba'ra'k river; and though their aggressions have been in some degree checked, they are still far from being altogether prevented.

The Singphos who inhabit the plains and mountains in the south-eastern part of A'sa'm, are divided into twelve principal tribes, of which the one called Bísa appears to be the head. The authority of its chieftain is said to extend over nineteen clans, or *gaum*, thirteen

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of which with himself have tendered their submission to the British authorities. This chief resides at the town of Bísa, and his own tribe amounts to about 10,000 men. Besides furnishing a small contingent of soldiers, his chief duty consists in giving immediate information to the British authorities of any thing calculated to excite apprehension. A constant communication seems to be kept up between the Singphos within the British frontiers, and those beyond and in the Burman territory. North of the Singphos are the Bor Khamptis, who occupy the mountainous region interposed between the eastern extremity of A'sá'm and the valley of the Irá'wa'dí. They are succeeded by the Mishmis, occupying the mountainous country from the northeast of A'sá'm to the extreme eastern source of the Bramhaputra. Sadiya, is the principal seat of the Khamptis in the British territories, and the villages of the district are said to extend not more than six miles from the town; the rest of the country is covered with a dense forest, in which herds of elephants roam undisturbed. At this post are stationed two companies of the A sa m light infantry, under command of a British officer, with two gunboats, each carrying a twelve pound carronade. This force is considered quite sufficient to overawe the restless tribes around, and check their lawless depredations, as well as to guard against the doubtful fidelity of the Singpho, Mútak, and Khamptí allies.

In conclusion we may adopt the words of the Observer in reference to the east and northern frontiers: 'the philanthropist, and the Christian will see how vast and how interesting is the prospect which opens before him. The Singphos and Khamptís may share in the labors of the infant mission at Sadiya; the Míkírs and Khasiyas will enjoy the exertions of the Serampore missionaries; and a pleasing prospect of intellectual improvement is already opening in Manipúr.' These things are, indeed, incouraging, and matter of thanksgiving to God; but for the supply of the many friendly tribes now accessible to Christian missionaries, and in some parts already preöccupied by the teachers of Hinduism, how inadequate are the means which are now employed!

Art. IV. *Relations between the United States of America and China: consuls at Canton; narrative of the Empress, the first American ship which visited this port; trial of Terranova; treatment of national ships.*

Mr. Snow, father of the present incumbent, was appointed consul at Canton near the close of the last century — probably in 1798; previous to which time no agent from the government of the United States ever resided in this country. The successors to Mr. Snow

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have been only four; namely, Mr. Carrington, Mr. Wilcox, Mr. J. H. Grosvenor, and the present consul, Mr. P. W. Snow. Mr. Grosvenor, we believe, never resided in this country while he held the office of consul; his official duties, however, were performed by an agent till 1834, when the agency was resigned, and the flag-staff taken down. This year, soon after the arrival of the new consul, the flag-staff was replaced, and the flag hoisted. Whatever may be the authority, which foreign consuls in China have over their countrymen, their influence and situation, with reference to the local functionaries, differ scarcely at all from those of the other foreign residents. In cases of difficulty, the Chinese government usually look to the consuls as the "head men" of the respective nations to which they belong; but it does not recognize in them any authority or rank that can give them equality with even the lowest officers of the celestial empire. Indeed, if we rightly understand the idea which the Chinese entertain of governmental authority, there is none under heaven, which is legal and independent, except that which emanates from the "one man," who alone is universal sovereign on earth. Hence arises the extreme reluctance of the Chinese to use any official titles, when speaking of persons in authority who do not belong to their own country. And hence, too, the mean epithets which they always seem fond of applying to those who are not of the "central flowery land." And, until the governments of Christendom see fit to put themselves in free and friendly communication with the rulers of China, consuls here must remain contented in their present anomalous position, and forego the courtecies which are due to them as the representatives of independent and enlightened governments.

Respecting the commencement of the American commerce with China, there has been published an interesting letter from Samuel Shaw to Mr. Jay, who was at the head of the "office of foreign affairs," at Washington, when the first voyage was made to China. It is dated, New York, 19th of May, 1785: we give it entire. See life of John Jay, also the North American Review for October, 1834

"Sir,—The first vessel that has been fitted out by the inhabitants of the United States of America, for essaying a commerce with those of the empire of China, being, by the favor of heaven, safe returned to this port, it becomes my duty to communicate to you, for the information of the fathers of the country, an account of the reception their subjects have met with, and the respect with which their flag has been treated in that distant region; especially as some circumstances have occurred, which had a tendency to attract the attention of the Chinese towards a people, of whom they have hitherto had very confused ideas; and which served, in a peculiar manner, to place the Americans in a more conspicuous point of view than has commonly attended the introduction of other nations into that ancient and extensive empire.

"The ship employed on this occasion is about three hundred and sixty tons burthen, built in America, and equipped with forty-three persons, under the command of John Green, esq. The subscriber

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had the honor of being appointed agent for their commerce, by the gentlemen, at whose risk this first experiment has been undertaken. On the 22d of February, 1784, the ship sailed from New York, and arrived on the 21st of March at St. Jago, the principal of the Cape de Verd islands. Having paid our respects to the Portuguese viceroy, and with his permission taken such refreshments as were necessary, we left those islands on the 27th, and pursued our voyage. After a pleasant passage, in which nothing extraordinary occurred, we came to anchor in the straits of Sunda, on the 18th July. It was no small addition to our happiness on this occasion, to meet there two ships belonging to our good allies, the French. The commodore, Monsieur D' Ordelin, and his officers, welcomed us in the most affectionate manner; and as his own ship was immediately bound to Canton, gave us invitation to go in company with him. This friendly offer we most cheerfully accepted; and the commodore furnished us with his signals by day and night, and added such instructions for our passage through the Chinese sea, as would have been exceedingly beneficial, had any unfortunate accident occasioned our separation. Happily we pursued our route together. On our arrival at the island of Macao, the French consul for China, Monsieur Vieillard, with some other gentlemen of his nation, came on board to congratulate and welcome us to that part of the world, and kindly undertook the introduction of the Americans to the Portuguese governor. The little time we were there, was entirely taken up by the good offices of the consul, the gentlemen of his nation, and those of the Swedes and Imperialists, who still remained at Macao. The other Europeans had repaired to Canton. Three days afterwards, we finished our outward bound voyage. Previous to coming to anchor, we saluted the shipping in the river with thirteen guns, which were answered by the several commodores of the European nations, each of whom sent an officer to compliment us on our arrival. These visits were returned by the captain and supercargoes in the afternoon, who were again saluted by the respective ships, as they finished their visit. When the French sent their officers to congratulate us, they added to the obligations we were already under to them, by furnishing men, boats, and anchors, to assist us in coming to safe and convenient moorings. Nor did their good offices stop here. They furnished us with part of their own banksall, and insisted further, that until we were settled, we should take up our quarters with them at Canton.

"The day of our arrival at Canton, and the two following days, we were visited by the Chinese merchants, and the chiefs and gentlemen of the several European establishments. The Chinese themselves were very indulgent toward us, though ours being the first American ship that ever visited China, it was some time before they could fully comprehend the distinction between Englishmen and us. They styled us the new people; and when by the map we conveyed to them an idea of the extent of our country, with its present and increasing population, they were highly pleased at the prospect of so considerable a market for the productions of theirs.

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"The situation of the Europeans at Canton is so well known, as to render a detail unnecessary. The good understanding commonly subsisting between them and the Chinese was, in some degree, interrupted by two occurrences, of which, as they were extraordinary in themselves, and led to a more full investigation of the American character by both parties than might otherwise have taken place, I will, with your permission, give a particular account.

"The police at Canton is, at all times, extremely strict, and the Europeans there are circumscribed within very narrow limits. The latter had observed, with concern, some circumstances which they deemed an encroachment on their rights. On this consideration, they determined to apply for redress to the hoppo, who is the head officer of the customs, the next time he should visit the shipping. Deputies accordingly attended from every nation, and I was desired to represent ours. We met the hoppo on board an English ship, and the causes of complaint were soon after removed.

"The other occurrence, of which I beg leave to take notice, gave rise to what was commonly called the Canton war, which threatened to be productive of very serious consequences. On the 25th of November, an English ship, in saluting some company who had dined on board, killed a Chinese, and wounded two others, in the mandarin's boat alongside. It is a maxim of the Chinese law, that blood must answer for blood; in pursuance of which, they demanded the unfortunate gunner. To give up this poor man was to consign him to certain death. Humanity pleaded powerfully against the measure. After repeated conferences between the English and the Chinese, the latter declared themselves satisfied, and the affair was supposed to be entirely settled. Notwithstanding this, on the morning after the last conference, (the 27th,) the supercargo of the ship was seized while attending his business, thrown into a sedan chair, hurried into the city, and committed to prison. Such an outrage on personal liberty spread a general alarm; and the Europeans unanimously agreed to send for their boats, with armed men, from the shipping, for the security of themselves and their property, until the matter should be brought to a conclusion. The boats accordingly came, and ours among the number; one of which was fired on and a man wounded. All trade was stopped, and the Chinese men-of-war drawn up opposite the factories. The Europeans demanded the restoration of Mr. Smith, which the Chinese refused, until the gunner should be given up. In the mean while, the troops of the province were collecting in the neighborhood of Canton; the Chinese servants were ordered by the magistrates to leave the factories; the gates of the suburbs were shut; all intercourse was at an end; the naval force was increased; and many troops were embarked in boats ready for landing; and every thing wore the appearance of war. To what extremities matters might have been carried, had not a negotiation taken place, no one can say. The Chinese asked a conference with all the nations except the English. A deputation, in which I was included for America, met the *Fuen* (fooyuen), who is the head magistrate at Canton,

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with the principal officers of the province. After setting forth, by an interpreter, the power of the emperor, and his own determination to support the laws, he demanded that the gunner should be given up within three days; declaring that he should have an impartial examination before their tribunal, and if it appeared that the affair was accidental, he should be released unhurt. In the mean time, he gave permission for the trade, excepting that of the English, to go on as usual; and dismissed us with a present of two pieces of silk to each, as a mark of his friendly disposition. The other nations, one after another, sent away their boats, under protection of a Chinese flag, and pursued their business as before. The English were obliged to submit; the gunner was given up; Mr. Smith was released; and the English after being forced to ask pardon of the magistracy of Canton, in the presence of the other nations, had their commerce restored. On this occasion, I am happy that we were the last who sent off our boat, which was not disgraced by a Chinese flag; nor did she go until the English themselves thanked us for our concurrence with them, and advised to the sending her away. After peace was restored, the chief and four English gentlemen visited the several nations, among whom we were included, and thanked them for their assistance. The gunner remained with the Chinese,—his fate undetermined.

"Notwithstanding the treatment we received from all parties was perfectly civil and respectful, yet it was with peculiar satisfaction that we experienced, on every occasion, from our good allies the French, the most flattering and substantial proofs of their friendship. 'If,' said they, 'we have in any instance been serviceable to you, we are happy; and we desire nothing more ardently than further opportunities to convince you of our affection.' The harmony maintained between them and us was particularly noticed by the English, who, more than once, observed that it was matter of astonishment to them, that the decendants of Britons should so soon divest themselves of prejudices, which they had thought to be not only hereditary, but inherent in our nature.

"We left Canton the 27th December, and on our return refreshed at the Cape of Good Hope, where we found a most friendly reception. After remaining there five days, we sailed for America, and arrived in this port on the 11th instant.

"To every lover of his country, as well as those more immediately concerned in commerce, it must be a pleasing reflection, that a communication is thus happily opened between us and the extremity of the globe; and it adds very sensibly to the pleasure of this reflection, that the voyage has been performed in so short a space of time, and attended with the loss of only one man. To captain Green and his officers every commendation is due, for their unwearied and successful endeavors in bringing it to this most fortunate issue, which fully justifies the confidence reposed in them, by the gentlemen concerned in the enterprise.

"Permit me, Sir, to accompany this letter with the two pieces of silk, presented to me by the Fuen of Canton, as a mark of his good

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disposition towards the American nation. In that view, I consider myself as peculiarly honored in being charged with this testimony of the friendship of the Chinese for a people who may, in few years, prosecute a commerce with the subjects of that empire, under advantages equal, if not superior, to those enjoyed by any other nation whatever. I have the honor to be," &c.

We have already, in former numbers, given some account of the trial and execution of Terranova. The following is extracted from the North American Review for January, 1835; it was drawn up in Canton at the time of the occurence of the unhappy events which are narrated in it; and is dated Saturday, October 6th 1821.

"On the fifth of October, 1821, the committee of the American gentlemen at Canton, to whom captain Cowpland, of the ship Emily, had applied for advice and direction for the government of his conduct, relative to the trial of Francis Terranova, received a communication from the committee of the hong merchants of the following purport, viz:—that the viceroy of this province had issued orders to the *Pon-ue* to repair on board that ship the next morning, and there proceed to try the said man for the crime of which he was accused; the Chinese having acceded to the propositions previously made, that he should have a fair and impartial trial, and that both American and Chinese witnesses should be examined; at the same time refusing to grant permission to the Rev. Robert Morrison to attend as interpreter, on the ground of his being attached to the British factory, and their determination not to allow the interference of those attached or belonging to any other nation. These things having been communicated to captain Cowpland, who was then at Whampoa with his ship, the majority of the committee, as there was not time to receive his answer before it was necessary to be on board, proceeded directly to Whampoa, and early the next morning, Saturday, Oct. 6th, assembled on board the Emily, previously to the arrival of the Pon-ue. They found that the vessel had been prepared in the most suitable manner, for the business in hand. Arms of every kind had been removed, and the crew of the vessel, (with the exception of the prisoner, who was confined in a state-room, guarded by two American officers,) were stationed on the forecastle, which they did not leave during the day. Eight hong merchants attended at the trial.

"About eight o'clock in the morning, as the Pon-ue's boat, attended by a number of Chinese men-of-war's boats approached the ship, captain Cowpland with the linguist Cowqua, joined him, and came alongside in the boat with him. Captain Cowpland immediately went on board his vessel, and was required by the hong merchants there assembled, to take the prisoner, and go with him on board the Pon-ue's boat, that the Pon-ue, agreeably to the Chinese criminal practice, might look him in the face. Captain Cowpland hesitated to comply with this demand, regarding it as substantially a surrender of the prisoner, without the stipulated trial. Howqua, however, pledged himself, that, as soon as the ceremony had been performed, Terranova, should be returned on board the ship, and no further opposition to this demand

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was made. Howqua then required that the prisoner should be handcuffed, which was promptly refused. Captain Cowpland having pledged himself for the safe-keeping of the prisoner till after his trial, and the Chinese having agreed to leave Terranova in his custody, he refused to put him in irons, on the ground that no prisoner is thus confined in America, during the progress of his trial. As they had chosen to try the accused on board an American ship, they must permit him to be treated as an American prisoner, till the conditions acceded to by them had been complied with; that is, till he had a fair and impartial trial. Should he be found guilty, they would then have a right to secure him, as they pleased. On this explanation, the demand was waved, Terranova himself having promised to demean himself peaceably. Captain Cowpland accompanied the prisoner into the Pon-ue's boat, still lying alongside, and after remaining there a short time, they were sent back by the Pon-ue, to the Emily.

"In a few moments, a number of Chinese officers of the suite of the Pon-ue, came aboard, bearing the insignia of that magistrate. They were received by the eight hong merchants, who had already been on board more than an hour, viz: Howqua, Mowqua, Chonqua, Pacqua, Kengqua, Consequa, Gowqua, and Poonqua. The Pon-ue himself soon came on board, bringing with him all the witnesses on the part of the government, and a considerable retinue. As soon as he was seated, the linguist made out and handed to him a list of the names of the committee, noting those who had not yet arrived. This committee consisted of twelve or fifteen of the most respectable American merchants at Canton.

"Pacqua, the security merchant of the Emily, and Cowqua the linguist, being called, fell on their hands and knees, to hear the demands of the Pon-ue, of which the Americans could get no interpretation. Captain Cowpland was next called. The question asked him, whether Pacqua was his security merchant, and Cowqua his linguist, being answered in the affirmative, he was required to bring forward the prisoner. This was done. Terranova approached the table at which the Pon-ue sat, the fatal jar with which he is accused of having struck the woman, and is supposed to have caused her death, was placed before him on the deck, together with the hat she wore at the time. He was questioned whether he knew the jar, whether it belonged to him, or to the ship. He replied with perfect composure and firmness that it was the same jar which he had handed the woman, at the time that he gave her a mace to pay for the fruit she was to put into it; showing by signs the manner in which he had handed it into the boat. The Pon-ue showed much irritation at any attempt at explanation, and Howqua and the linguist, although repeatedly urged by those assisting the prisoner, evidently did not translate the half of what was urged in his defense. Whenever either of them attempted an explanation, he was silenced by the Pon-ue. Without hearing what the prisoner wished to state in his defense, the Pon-ue called the government witnesses, stating that all he now wished of Terranova was to identify him,—to have him acknowledge himself the seamen

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who was trading with the woman, and that the jar was the same which he had used. The Pon-ue urged much the same considerations (as far as could be gathered from the limited abilities of the linguist and Howqua as interpreter,) as he had urged on the inquest; and it was conclusive to every unprejudiced mind, that he had prejudged the case, and had only come on board to receive his victim.

"Although these appearances tended greatly to discourage the hope of an impartial trial, the Americans present could not in silence submit to this breach of faith on the part of the mandarins, after having themselves complied with all that had been required of them, and they insisted on having their witnesses examined. The Chinese witnesses having been called, the American withdrew, (such being the usage on a Chinese trial,) but not without the assurance, and in the full expectation, that their request should be granted. The only witnesses produced on the part of the government, were the husband of Ko Leäng she, the woman belonging to the hoppo boat attached to the Emily, and two children, apparently between the ages of seven and twelve years. These witnesses approached the Pon-ue's table on their hands and knees, never raising their eyes. When the woman was required to look up, and point out which was the man, although there was no other seaman near, the linguist was obliged to put his finger on Terranova, to enable her to say, he is the man. She gave a very long account of the affair, in which she was constantly prompted by the oldest child. This circumstance was objected to on behalf of the prisoner, and the linguist was desired to make known the objection to the Pon-ue, but he refused to do so. The linguist then commenced a translation into English of the woman's evidence. It was urged, that as she was well known to speak better English than either the linguist or Howqua, she ought to be allowed to repeat her own evidence in English, for the benefit of the Americans, in order, that if it differed from the Chinese version, the falsity might be exposed. This was refused, and on her commencing a few words in English, she was stopped. The Americans were accordingly obliged to submit to the garbled translation made by the linguist. As soon as it was heard, they called on Howqua, in the most solemn manner, to attend to and faithfully interpret what they had to bring forward as testimony, in reply to this first and most material witness, which they assured him would be sufficient, in any court of justice in America, to set aside her evidence. She had just stated, that, from the hoppo boat attached to the Emily, she had seen the jar thrown. She saw it strike the head of Ko Leäng she; saw her fall into the water; saw that she rose no more; and knows that this is the very man who threw the jar. It was proved in contradiction to this evidence, that from the position of the two boats at the time, it was impossible for her to have seen what passed, the ship being between the two boats; that in the afternoon of the day on which the event happened, and again the next morning she had stated to captain Cowpland, in the presence of four other American captains, (who took it down in writing and signed it, and the paper was forthcoming,) that she knew

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nothing of the affair; that she was inside her own boat, and that her attention was occupied in looking out to see what was the matter with a child, which she heard crying in a sanpan (boat), that was then floating past the stern of the Emily, and near it a woman's hat in the water. Soon after, the husband of the woman, (who had been in the sanpan) came round the bow of a country ship, which was near, and took the hat out of the water. It was then perfectly whole. He then took up the jar out of the boat which was also perfectly whole, and beat the hat forcibly with the jar. All this Howqua was required, as he valued the truth, faithfully to interpret to the Pon-ue, and it was believed, that, as far as his ability extended, he did so. The instrument of torture was then called for by the Pon-ue, and thrown down before the woman, but it was not applied. She persisted in her present story; and the only satisfaction given to the prisoner's friends was, that now she told the truth, whereas before, she told what was not true. One of the children gave some evidence, which was not interpreted. It was urged, on behalf of the prisoner, that neither of the children had witnessed the affair; but they were afterwards brought from the shore, by the husband of the deceased, and that he came from the side of the country ship, opposite to the Emily, and consequently could not himself have witnessed the accident. All this the Americans could prove by the government witnesses.

"The Pon-ue had, for some time, evinced a desire to close the trial with this evidence, and not to hear any thing brought to controvert it. At this moment, with passion in his countenance and violence of language, he declared that all this was of no avail;—that he had seen for himself the hole in the hat and in the head of the woman; that he had applied the bottom of the jar and found that it fitted the fracture;—that the jar belonged to the man or the ship,—and that this was all that was necessary, and that the prisoner must be given up. With this, he rose to depart. It was strenuously urged to the linguist and to Howqua, that the condition of the trial had not been complied with; they had pledged themselves we should be heard; there were many ways, in which the woman might have come to her death; she might have fallen in the boat on some pointed instrument, on the iron pin upon the stern, on a nail standing up on the side of the boat, or what was more generally believed, her husband finding the body, might have himself inflicted the wound, for the purpose of extorting money from the ship On such evidence, it was urged, the man cannot be given up to suffer the penalty of your laws. Our laws regard every man as innocent, till he is proved to be guilty. We have searched for the truth; we are not satisfied. If he is guilty, prove him so and he shall be delivered at your own city gates. We have one witness, who saw the jar handed into the boat by the prisoner. He also saw the woman fall out of the boat, at a considerable distance from the ship. Hear his testimony. If you will hear no more than what your witnesses have stated, we are not satisfied. We are under your laws; execute those laws. We do not resist you; find the man guilty by a fair and impartial trial (which you have promis-

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ed), and he will be delivered up to you. If he is not proved so, and you persist in not hearing the evidence, you must take him out of the ship. We will leave her; no resistance ought or will be made to you. His blood be on your heads.

"At length, the Pon-ue perceiving the earnestness of the Americans, was induced again to take his seat. He sat a few moments, and the witness alluded to was produced. The Pon-ue heard but a few words of the testimony,—silenced the linguist, and rising from his chair, said, it was heaven's business; if he had judged wrong, God would punish him for it hereafter; he knew, in his own heart, the man was guilty; he must be delivered up. With this he left the deck of the Emily, and went on board his own boat alongside, with most of his retinue, leaving the hong merchants and linguist to see that he was obeyed.

"During this mockery of justice, there were on board the Emily more than one thousand Chinese. The ship was surrounded by men-of-war boats. The Americans on board did not exceed forty persons; and the boats of the other American vessels were purposely ordered away. Every thing that could be construed into an offensive weapon, had been carefully removed, to show that we considered ourselves completely in their power, and as a respectful compliment to the Chinese authorities, the colors were flying.

"Howqua, as the oldest of the hong merchants, now acted as spokesman, and required in the Pon-ue's name, that we should deliver up the prisoner. The same reply was made by us as before; come and take him. You have the power and you have armed men to exercise it. He again asked, if there would be any resistance, and the most solemn assurance was given, that there should be none. Howqua, on this turned to go to the Pon-ue's boat, as was supposed, to obtain a guard of soldiers to take Terranova. It was, however, stated to him, that he must understand and must inform the Pon-ue, that the Americans did not consider him as complying with his engagements. He had promised a fair and an impartial trial. It had not been allowed us. We consider the case prejudged. We are bound to submit to your laws while we are in your waters, be they ever so unjust. We will not resist them. You have, following your ideas of justice, condemned the man unheard. But the flag of our country has never been disgraced. It now waves over you. It is no disgrace to submit to your power, surrounded as we are by an overwhelming force, backed by that of a great empire. You have the power to compel us. We believe the man innocent; when he is taken from the ship we leave her; and the commander strikes his colors.

"Howqua considered these last suggestions of so much importance, that he, together with several of the other hong merchants, went down into the Pon-ue's boat, to communicate their substance to him. Before he could return, the linguist was put in chains on the Emily's deck. The hong merchants, having returned, required that captain Cowpland should take the man to Canton for a further trial, or put him in Pacqua's hong, till another and higher mandarin should be

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ordered to adjudge the case. This was refused by the Americans, on the ground that the Chinese had their option to try the man at Canton or on board the Emily. They had chosen the latter, and there we now required, that the trial should be closed. This being communicated to the Pon-ue, he was heard high in words with Howqua, who returned to the ship with the same demand, which he had just made, and to which the same answer was returned. We gave as our ultimatum, that they should come on board on their own responsibility and take out the prisoner, and the ship's colors should be struck. To this we steadily adhered.

"This conference lasted several hours. The Chinese persisted in refusing to take the man, and the Americans refusing voluntarily to surrender him. At length, the Pon-ue's patience being exhausted, he having sat in his boat more that three hours, he went on board the ship and took Pacqua out in chains, commanding him, with the other hong merchants, to follow him to the city, there to lay the whole affair before the viceroy."

Here ends the account of the "mock trial." It needs no comments from us. The fate of the unhappy sailor is well known. How the *Pwanyu* (or Pon-ue) knew in his heart the man was guilty, it is not easy to understand. When it is said, "God would punish him," we suppose the linguist used the word *jos* as a translation of the Pwanyu's words for the gods of his nation.

The manner in which the Chinese government is affected by the arrival of national ships, and the conduct which on such occasions it exhibits towards "men from afar," is very clearly exhibited in the following edict from Wăn, the imperial commissioner of maritime customs at this port. The arrival of the Peacock and Enterprise was noticed in our number for May last. Among those who went on shore at Macao, were lieutenant commandant A. S. Campbell, and Edmund Roberts, esq., deplomatic agent of the United States: the first deceased on the 3d of June, and the latter on the 12th of the same month. It is much to be regretted that proper measures are not adopted to disabuse the Chinese mind, relative to the designs of foreign governments. It would not be difficult, in a case like the one which we here notice, to make the officers of government understand the truth: to do so is practicable; and in a high degree desirable, as it would aid greatly in preparing the way for opening a friendly intercourse with this great empire. The following is the edict above alluded to.

Wăn, overseer of his majesty's gardens, by imperial authority superintendent of the maritime customs of Kwangtung, &c., issues this order to the hong merchants, for their instruction. The deputy officers at the custom-house in Macao have sent up to me the following report:

The pilots Chang Yuhfang and Yang Yungtae have sent in a report to us, stating that,

On the 13th of the 4th month of the 16th year of Taoukwang, two American ships of war, the Peacock and Enterprise arrived in company, and anchored off the Nine Islands. We went immediately and inquired the reason of their doing so; whereupon the captains of the two ships made the following declaration:

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'Our two ships left America to visit other ports; and on account of contrary winds have come hither to anchor for a little time; there is no other reason for their doing so.'

Having obtained this declaration, it is proper that we report the same, and also submit to you a statement of the number of men and arms on board these ships: they are as follows; in the Enterprise are 60 men, 10 cannon, 50 muskets, 50 swords, 500 catties of powder, and 500 balls; in the Peacock are 190 men, 22 cannon, 100 muskets, 100 swords, 800 catties of powder, and 800 balls.

Such was the report of the pilots. Besides directing them to keep a strong guard around the ships, we, as in duty bound, transmit to you their report for examination.

Further the said deputy officers (who are stationed at the custom-house in Macao,) have reported thus:

Already we have informed your excellency of the arrival and anchoring of two American ships, and of the reason of their so doing. Between 3 and 4 o'clock P. M. on the 14th of the current month, the pilots Chang Yuhfang and Yang Yungtae informed us that,

To-day, three small boats from the American ships of war came into the southern harbor and approached the shore (at Praya Grande), having in them fifty-two sailors; we went instantly and inquired the reason of their landing, whereupon they made the following declaration:

'Thirty-seven of us are from the Peacock, and fifteen from the Enterprise; being sick on board ship we have come to Macao with the intention of living in a barbarian factory for the restoration of our health; and as soon as that is restored, we shall reëmbark.'

We, your servants, examined each of the sailors; they were really sick; there was no deception in the case; and we report accordingly.

Such was the statement of the pilots. Besides directing them to keep a strict guard around the ships, it is proper for us to send up their report for your excellency's examination.

The foregoing reports, having reached the custom-house office, were under consideration, when I received the following communication from his excellency governor Tang.

On the 15th day of the 4th month of the 16th year of Taoukwang, I received a communication from Kwan, admiral of Kwangtung: it contained the following documents.

Major Chaou Keënching, acting colonel on the Heängshan station, has reported to me that,

Yu Chinhäng, at present acting ensign under my command and attached to the squadron appointed to guard against barbarians, has reported that,

Between the hours of 11 and 12, on the night of the 13th of the current month, I descried two barbarian ships coming in from sea; they approached near the Nine Islands, and there anchored. Instantly I hastened to make inquiry, whereupon the pilots, Yang Yungtae and Chang Yuhfang, declared that,

According to instructions given to us, we have examined respecting the two barbarian ships which have arrived. It appears that they are American ships of war: the largest [the Peacock,] called *Sze-keë-lun*, has on board 190 men, 22 cannon, 100 muskets, 100 swords, 800 catties of powder, and 800 balls: the smallest, [the Enterprise,] called *Kin-ma*, has 60 men, 10 cannon, 50 muskets, 50 swords, 500 catties of powder, and 500 balls. To our inquiries for the reason of their coming, the captains of the ships made the following declaration;

'These ships left our country to visit other places; and on account of contrary winds have come here to anchor for a short time; there is no other reason for their coming.'

We (the two pilots), having obtained this declaration respecting the reason of their coming, make this clear statement.

Such was the account given to me; whereupon I, as acting ensign examined and find that the Peacock has three masts; is about 140 cubits long; 30 across the deck; and that on each side of her hull are twelve port-holes, eleven of which

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are furnished with cannon: I ascertained also, that the Enterprise has two masts; is about 70 cubits long; 20 wide; and that on each of her sides are 5 cannon At present, both ships are quietly at anchor. As duty requires, I make this statement.

The above, having come before me the acting colonel, I find well authenticated; and on personal examination do not ascertain any thing differing therefrom. However, since the designs of the barbarians are incomprehensible, I immediately gave orders to the cruisers to keep up a strict guard; I likewise sent letters to the civil authorities, desiring that they might take measures to hasten the departure of the ships, and not permit them to sail about here and there at pleasure; and that if the ships should move at all, they must speedily report the same. These particulars respecting the two American ships of war, I report for your examination.

The foregoing, coming before me the admiral, I find to be authentic. On examination, it appears that the ships of war belonging to foreign barbarians, all annually arrive during and after the sixth month, and then as convoys for the merchantmen trading to Canton; but now two American ships of war, one large and one small, have just at this time unexpectedly arrived; and although the pilots, after a clear examination, have made a well authenticated report, that the ships, having sailed for other countries, on account of contrary winds, have anchored only for a little time; still, when thoroughly investigated, it is difficult to believe this. Besides sending orders to the military stations in Heängshan, and Tapäng, directing the officers to exert all their energy to keep up a strict guard, and likewise directing all the soldiers and officers in the forts to be vigilant, and have every thing in readiness for action—besides, returning an answer to major Chaou Keënching, requiring him to command those who are on duty instantly to report every thing they hear; to forbid the small boats to go near them, either to receive or to give any thing; and to urge the said ships of war immediately to depart, and not allow them to remain and create disturbances—and besides, also, ordering the cruisers to keep the ships of war quiet by maintaining a strict guard around them;—besides doing all these things, I send this communication for your inspection.

Such was the report from the admiral. On the same day, the acting colonel on the Heängshan station, major Chaou Keënching, sent up a report, the same as that given above. All these on examination, were found well attested. Besides giving replies, requiring strict guard to be maintained, I find on examination that the late colonel Tsin, of Heängshan, who obtained a furlough on account of the death of his parents, has been succeeded by a naval officer, Hwuy Changyaou, who had already been raised to the rank of colonel: this is on record. Hwuy Changyaou has likewise reported the arrival of the American ships of war. It is of the utmost importance that a strict guard should be maintained. Accordingly, orders have been given to Hwuy Changyaou, to those in command of the central, left, and right divisions of the maritime forces, and to the military officers at Tapäng, and to those in the forts at Tahoo (on Tiger island), Hwangtang, Chinyuen, Weiyuen, Shakeŏ, and Takeŏ; to be constantly in readiness for action, endeavoring to ascertain whether those barbarian ships of war have indeed come from America or have been driven here from some other province; to maintain on every side a strict guard against them, endeavoring to hasten their departure and not permitting them to move from place to place at pleasure, and when they go to sea, to observe closely which way they steer their course; and, if they should approach the mouth of the river, to be aware of it, and prevent their entering, not permitting them to advance one single step within the mouth of the river, which would involve serious consequences; and, if they should sail to the eastward, to send up a report thereof swift as the wind, that I may quickly send a dispatch to the authorities of Fuhkeën. There must be no remissness in any quarter. I likewise have sent communications to the judicial and financial commissioners of the province, that they may confer together on the subject. and issue suitable directions to all their subalterns: and, moreover, I now transmit this document for your excellency's inspection and guidance.

Such are the documents which have been received at my office. On examination, I find that, as the two ships of war are not here for the purposes of

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commerce, they cannot be permitted to move from place to place and anchor wherever they please, thereby creating disturbances. But since many of the men are sick, and have gone to Macao to live in the barbarian factory for the recovery of health, I have directed the deputy officers at Macao both to rouse the pilots to do their duty in keeping a strick guard around the ships, and also to hasten the recovery of the men and their departure to their own country. I moreover issue this edict to the hong merchants: on the receipt of it, let them yield obedience thereto, and immediately transmit the edict to the chief [i. e. consul] of the barbarians of the said nation: let them direct him to hasten the recovery of the sick men; and as soon as they are all well, let him forthwith speed their return to their native country. Let no pretexts be formed for permitting any delay, and thereby involving the parties in serious difficulties. Let the day of their departure be reported. Hasten. Hasten. A speedict. Taoukwang, 16th year, 14th month, 20th day." (June 3d, 1836.)

ART. V. *Voyage to Borneo: arrival at Banjer-masin; notices of the Chinese and Malays at the place; piratical chiefs; visit to the country of the Dayaks; character and conduct of their chiefs.*

THIS voyage was undertaken by Mr. Lukas Monton, and the Rev. Mr. Barenstein, missionary of the Rhenish missionary society. Mr. Monton is a native of one of the islands of the Indian Archipelago, and has been for several years connected with the mission at Batavia, under the direction of the Rev. Mr. Medhurst, who has kindly sent us in manuscript a full account of the voyage to Borneo. The journal of the voyage confirms the account given of the Dayaks in our last volume: see page 498. The voyagers left Batavia the 12th of May, 1835, on board an Arabian vessel; and, after visiting several places on the eastern shore of Java, they sailed for Banjer-masin, where they arrived late in the month of June, and when Mr. Barenstein was suffering with severe illness. However, he was soon well again, and able to prosecute the object of his mission. In the mean time, Mr. Monton engaged in the distribution of Christian books. A few extracts, which may serve as specimens of the whole journal, are all that our limits will admit. The voyagers reëmbarked at Banjer-masin for Java on the 1st of August.

No sooner were they comfortably settled, than Mr. Monton applied to the resident for permission to distribute books; and the Lord, who has all hearts in his hands, inclined him not only to comply with the request, but to give some wholesome advice regarding his conduct in the business: observing that our religion was not to be spread by force, but by mild persuasion, and that it became us rather to suffer wrong in the holy cause than to inflict it on others. Upon this, a beginning was made with the Chinese, because they were few in number and had become so familiar with the Malay language and the Arabic character that they could read and write them better than their own. The Chinese were, however, struck with the circumstance of books being distributed to the people, and said in their simplicity, that

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these wonderful events portended the near approach of the judgment day. On returning to his lodgings, a number of Chinese came to ask Mr. Monton for books. One rich and influential man, of the name of Bola, desired much to be acquainted with our religion; saying, that, if he could be convinced of the truth of Christianity he would become a Christian. At Bola's invitation Mr. Monton went to his house, where he found a number of Chinese, as well as Malays and Arabs, with their priests, assembled. Bola then said, that he had convened all these together, that by listening to their different accounts he might judge where the truth lay; for, the Malay priests had constantly informed him that, unless he became a Mohammedan he would not enter heaven, and he now wished to know whether or not that was true. Mr. Monton then asked wherefore all these people were assembled? They replied, to hear some accounts of the books which had been brought. He then began to discourse to them from a tract which he held in his hand, and continued till the house became full to suffocation, on which account he asked them to adjourn to the open air, where he continued his discourse with them from three to six o'clock in the evening. All the Chinese declared that this appeared to them the right way, because it revealed to them the love and mercy of God, and was accompanied by the free gift of books, whereas the Arab and Malay priests would never let them have a Koran without paying for it, nor give them any instruction unless they distributed alms to the clergy. To all this, the Mohammedans made no reply, but returned to their houses apparently ashamed.

On the 5th July, Mr. Monton went to the Malay campong that was under the authority of the sultan, where he found the people still more willing to hear; and able to read and understand the books; but the traveling was difficult, and was obliged to go from one house to another in boats; the market was held on the water in boats; and the market people were not men but women. On seeing this, he thought it unnecessary to distribute books there, and was about to move off to the middle of the river, when a man came after him in a small boat, asking for a book; Mr. M. gave him one, and desired him to read it, and, as he was reading a woman came to hear, who also asked for a book, and immediately read it aloud. Upon this, the whole mass of women came in small boats, asking for books, and pressed so close upon the distributer that he was afraid of sinking, while prahu was pressing over prahu. He therefore told his boatman to row hard, in order to get away, but the women seized his prahu and would not let him escape, untill he had satisfied their demand for books. After this, he pulled alongside a large prahu, and getting on board, he divided the books among the assembled crowd, till they were all gone.

On the 8th, a minister of the sultan called and asked Mr. Monton to go to his house, and hold a conference on religious subjects, which he did, and answered their knotty and captious questions by appealing to the Scriptures, and bringing the word of God to bear on their hearts and consciences. Thus, numbers came from day to day to converse on religious subjects, and to ask for books, who were supplied as far as the stock would permit. Various persons also came to

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dispute, and among the rest, a Malay priest, who tried every means to entangle the distributor of tracts in his talk, but was answered by reference to the mercy and grace of God, as displayed in the gracious undertaking of a Savior, so opposite to the encroaching and oppressive spirit displayed by Mohammed.

On the 9th of July, three piratical chiefs called. These men were small in stature, but of a fierce aspect, with red eyes and firm manner, speaking in a very decided tone; they were natives of Borneo, and had been engaged in extensive piracies over the whole Indian Archipelago, along the coasts of Java, Sumatra, and the Malayan peninsula, infesting all the islands in the vicinity. The principal chief was called Hedji Java, and had his residence at Pulo Laut, on the southeast side of Borneo. This island was high and fertile, peopled by several thousand pirates, who had under them a number of Malays and Javanese, who have been taken from the various prahus captured by them. These were employed as slaves, or were sold to others, sometimes for sixteen rupees, and sometimes for a bundle of black sugar; while some of the more clever were employed in manufacturing guns and powder, together with other warlike implements. These three piratical chiefs, who afforded this information, had come to Banjer-masin with a view of submitting to the Dutch government, which they themselves were inclined to do, but to which their king was averse.

On the 14th of July, the travelers set off from Banjer-masin for the country of the Dayaks, on board a prahu with thirteen men, and the same evening arrived at the village of Marabaän. There they distributed a few tracts, and the next day proceeded on their journey, and about 7 o'clock in the evening arrived at the borders of the Dayak country. On the morning of the 16th, they entered some of the Dayak huts, and called on the son of the chief, named Raden Tuah, who requested a spelling-book, as he wanted to learn to read, in order to understand the religion of Jesus: they then went about in their boat from one village to another among the Dayaks, who were very glad to receive them, and to listen to their discourse on divine things, saying: This is the true doctrine, and suits us better than the teaching of the Mohammedans, which we do not understand. Those of the Dayaks who understood the Malay language well, appeared perfectly astonished when they heard the missionaries speak of God and Christ, and heaven and hell, and seemed as men just awaking from sleep: on being asked, Will you follow this religion, they replied with one voice in the affirmative. Amongst the Dayaks were some Malays who resided there with the view of persuading the Dayaks to become Mohammedans, and in some instances they had been successful. One man in particular, had joined their party, but he was generally scorned by the other Dayaks, for his corrupt moral character, and for his desertion of his wife and children. The missionaries, however, told them that the religion of Jesus by no means required such conduct, but commanded us to do good to all, and especially to those of our own household; and that next year they would return and teach the Dayaks this religion; to this they all assented.

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On the 17th of July, the travelers proceeded further up the river to the Great Dayak at a village called Pangkah, where they were received into the house of a chief named Seaji. In this house were a number of chambers, but their host gave them the middle hall to sleep in, because it was the post of honor among the Dayaks. They spoke to those assembled on the things of God, and were listened to with attention, but when they told them that in another year they would come and live among them, the Dayaks appeared extremely happy, and the chief expressed a wish to become a Christian. On the next morning the travelers pursued their journey, accompanied by the chief, above named, to act as interpreter. Thus they went on, stopping at all the houses on the sides of the river, and speaking to the people of the things of God, till in the evening of the 18th they arrived at the village of Gohang, where resided a Dayak chief, named Raden Anam rájá Panghulu, who received them joyfully.

On the next day, they went to the village of another chief, named Pati Bunga Laut, and returned with him to the village of the former chief. Here a number of chiefs and people were assembled, who desired to know wherefore the travelers were come amongst the Dayaks. They replied, that their object in coming was to proclaim good news from God to their brethren the Dayaks. With this, the rájá Panghulu appeared pleased, but Pati Bunga Laut did not seem so well disposed towards them. Upon this, Mr. Monton expatiated on the doctrines of the gospel, until the heart of Pati Bunga Laut appeared to be inclined towards them: the two chiefs then wished to enter into a covenant with the missionaries, because they said, the Lord must surely be with them, as many strangers had come to their country, but never any brought such divine instruction with them as what they now heard. They wished, therefore, to establish a fraternal agreement with the missionaries, on condition that the missionaries should teach them the way of God. The travelers replied, that if the Dayaks became the disciples of Christ, they would be constituted the brethren of Christians without any formal compact.

The Dayaks, however, insisted that the travelers should enter into a compact, according to the custom of the country, by means of blood. The missionaries were startled at this, thinking that the Dayaks meant to murder them, and committed themselves to their heavenly Father, praying that whether living or dying they might lie at the feet of their Savior. It appears, however, that it is the custom of the Dayaks, when they enter unto a covenant with any, to draw a little blood from each other's arms, and having mixed it with water to drink it together. Mr. Barenstein having agreed to do this, they took off their coats, and two officers came forward with small knives to take a little blood out of each of the travelers' arms, as well as out of those of the two chiefs; this being mixed together in four glasses of liquor, they drank severally from each others glasses; after which they joined hands and kissed each other; then the people came forward and made obeisance to them, as the friends of the Dayak kings, crying out with a loud voice, Let us be friends and brethren forever, and may God help the Dayaks

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to obtain the knowledge of God from the missionaries. The two chiefs then said, Brethren, be not afraid to dwell with us, for we will do you no harm, and if others wish to hurt you, we will defend you with our life's blood, and die ourselves ere you be slain. God be witness, and this whole assembly be witness, that this is true.

ART. VI. *Religious Intelligence: Batavia; operations of the press: Bankok; distribution of tracts; enterprise of Siamese nobles; medical practice of Dr. Bradley among the Siamese, &c.*

THE preceding article, respecting the voyage to Borneo, we extracted from the Report of the mission at Batavia, for the year 1835: the Report is signed both by Mr. Medhurst and Mr. William Young, jun. The routine of duties, sustained in connection with the mission, and noticed in former numbers of the Repository, were continued through the year, excepting some of the public services, during Mr. Medhurst's visit to China.—The operations of the press have gone on unchecked: the whole number of works printed, by lithography, xylography, and typography, were 24,645 copies, amounting to 1,830,656 pages. The total number of copies sent out from the depository, was 50,035. These were in various languages, as the Chinese, Malay, English, Dutch, French, &c.; and had a very wide circulation, from the province of Shantung in China to the extremities of Java.

Bankok. Under date of July 25th, 1836, Mr. Johnson, a missionary to the Chinese, writes: "Much of the time since our arrival in Siam, we have, indeed, been in the midst of trials and perplexity, afflicted with sickness and death, and without any certain dwelling-place. In the year 1835, we buried two children. * * * Since our arrival, we have changed our residence no less than seven or eight times, in one instance having been expelled by order of government from our dwelling constructed with much expense of time and money; our little daughter Mary, at the time lying at the point of death, expired the day following. * * * Within the last two years, with some aid from my brethren, I have distributed about 14,000 tracts. Here is a wide and interesting field for tract distribution. A great number of Chinese junks annually visit here from different ports of China."

Mr. Robinson is one of the missionaries to the Siamese at Bankok. Sickness had also visited his family, and taken from them their youngest child in May. Under date of July 22d, Mr. R. writes: "While the number of junks trading here is yearly diminishing, the European and American trade is increasing. Three years ago, only three or four square rigged vessels were seen here, and that but once or twice during a whole year, and these mostly Arabian vessels under English colors; now it is not uncommon to see two, three, or four during almost every month of the year. Nor are the Siamese asleep; they are making rapid improvements especially in ship-building. During the

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past year, Suang Nae Sit, son of the prahklang, built an elegant ship after the European model, which has been sailing for some time. He is also now superintending the building of two large ships of war, at Chantabún. Prince Chow Fah has also completed a large vessel, which sailed down the river a few days ago; and which we have seldom seen surpassed in neatness and elegance. We have heard that the king has ordered no more *junks* to be built, but that all his vessels be built after the European model." Application had been made to government for a place to erect the printing press, and the prahklang had given a favorable answer, intimating however, that it might be ordered that all the "white faces" should live together.

In the letters of D. B. Bradley, M. D. we have interesting accounts respecting his medical practice in Bankok. While there is much discouraging and trying, we fully agree with him that there is also much ground of encouragement for the friends of the Siamese mission. Under date of June 8th 1836, Dr. B. says: "on my return from Chantabún, I quickly set myself about fitting up another dispensary. For this purpose I purchased a floating house on the Meinam, the great thoroughfare of Bankok. My location possesses the great advantages of being airy, cool, cleanly, and movable. In case the government should again become jealous, and command me to move off to another place, I shall have none of the trouble, as before, of packing up medicines with considerable loss, and turning off my 800 patients on an unfeeling community It will only be necessary to loose from my moorings, and float away with my patients on board if I please, quietly engaged in treating them. Thus the Lord has overruled the consequences of my expulsion last autumn greatly to my advantage. Not only in this particular, but in many others relating to our mission, all things have been made to work together for our good. For many months I have had, on an average, about 100 patients daily, and often 150 and 170, at midday. They consist of Siamese, Chinese, Burmans, Kambojans, Laos, Malays, and Portuguese. I spend about three hours daily in treating them, beside the time spent in preparing medicines, and visiting the sick in the families of the king, princes, and nobles,— which is not a little.

"In the hospital, males and females are separate, and treated on different sides of the dispensary but at the same time. A Chinese assistant administers to the males, and a native female to those of her own sex. Mrs. B. sits between the two departments, and directs the assistants in fulfilling my prescriptions. She has considerable time for conversation with the females on religious subjects. My patients carry their papers to the assistants, and they to Mrs. B. to interpret. When I have finished prescribing, I perform a variety of surgical operations, frequently such as are of considerable consequence, as depression of cataract, excision of pterygium, cutting off immense staphyloma, opening jaws that have been perfectly fastened together for years by adhesion of the sides of the cheeks, opening nostrils closed by the small pox, removal of tumors, amputation of limbs, extraction of polypi, &c., &c.

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"On Saturday, particular pains are taken to call as many together on the Sabbath as possible. Our floating chapel is generally very much crowded on that day; and Mr. Robinson preaches to the Siamese, who manifest a good degree of interest in what they hear. The audience come from all parts of Bankok and the country. Although we are not encouraged by any special seriousness in our hearers, yet we trust that the Lord is by these and other means preparing his way among this people, and that he will soon appear among them in his glory. Mr. Dean is steadily and judiciously engaged in the supervision of the little Chinese church in this city, in studying Chinese, and in healing the sick."

In a subsequent letter, dated July 23d, Dr. Bradly, after saying that success attended the operations in his hospital, adds: "I have finally obtained a place for the establishment of the Siamese department of our mission. The land belongs to the prahklang. I have not yet been able to complete the bargain, but hope to do so after long efforts with patience. As I shall rent it of the prime minister for foreign affairs, it will be more stable than any other situation. It is in a pleasant part of Bankok, opposite the city wall, where Mr. Robinson and myself hope soon to build each a house, and as soon as possible, a good printing office and chapel." We understand that a location has already been found for the erection of a 'Tuft's power press, just carried up to Bankok.

ART. VII. *Schools at Singapore: the Second Report of the Singapore Schools, for* 1835–36*; printed at the office of the Singapore Free Press.*

THESE schools, though of recent origin, are in a prosperous state, both as regards funds and scholars. At present, there are of boys descendants of English, Portuguese, Armenians, Malays, and Chuliahs—45 in the English department, 14 in the Tamul, and 13 in the Malayan. These, however, are not the only schools in the settlement: "as the missionaries of both English and American societies have lately established Chinese and Malay schools in different parts of the town, which are well attended, being near the dwellings of the children." In our last volume, page 524, some account is given of the Singapore Institution, which is mentioned in one of the two paragraphs that we extract from the Report before us, and which will show at once something of the views and purposes of the directors of the schools at Singapore. The following are the two paragraphs.

"The favorable position of Singapore as a place where a beneficial commerce continues to be carried on by Europeans with the traders of the Indian Archipelago, has been often set forth; but to a philanthrophic mind, the same advantage presents an extensive field for operations of a higher order; namely, the gradual introduction of civilization and the religion of truth among the various classes of natives who have either settled here permanently, or are constantly coming and returning for purposes of commerce. Placed on the very verge of the British dominions in the east, and in the midst of

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barbarous states, this settlement shows a varied population consisting of Chinese, Malays, Bugis, a smaller portion of other natives of the Archipelago, with a large admixture of settlers from Bengal, and the Coromandel coast: and, though it is pleasing to witness such a heterogenous mass dwelling peaceably together under one common rule and busily engaged in commerce chiefly, yet the moral picture it presents is deplorable. Ignorance, superstition, idolatry, sensuality, and fraud prevail, and the details of the commission of crimes which we so often hear, shew but too clearly that we are living amongst men, some classes of whom, the Malays of the neighboring regions especially, are not yet brought within the pale of common civilization. Is it not, therefore, the duty of those who are more enlightened, who profess Christian doctrines and principles, to endeavor as much as possible to ameliorate the moral condition of these their fellow-beings? It is by education, and instilling correct principles into the minds of the children of the different classes of inhabitants in this settlement, that we must look for a gradual advance in virtue and knowledge amongst them.

"The English school is free to children of all classes who may be desirous of learning the English language, now rapidly becoming the *lingua franca* of the world; and to Malay and Tamul children, the two native schools attached to the institution are open; the plan being, that when the children in these departments are considered to have acquired a sufficient knowledge of their own languages, they may avail themselves of the superior advantages offered them by attending the English school. The smallness of the building, at present occupied as a school-house, and the limited state of the funds have heretofore prevented an extension of the plan to the Chinese, Bugis, and other classes of the native population; but when the schools are removed to the building originally designed for the Singapore Institution, and now under course of repair for that purpose, it is hoped that the plan above alluded to will be extended, in establishing schools for the instruction of the children of most classes of the varied population of this settlement, first in their own language, and afterwards in English, if required."

ART. VIII. *Journal of Occurrences: Seamen's Hospital; Education Society; disasters by the late typhoon; report to the Emperor on the memorial of Heu Naetse; the hoppo's order on longcloths; theft in Peking; imperial envoys; disturbances in Hoonan; new governor in Fuhkeën; prince Isaac in Turkestan; defenses at the Bogue; extracts from the Canton Court Circular.*

THE Canton Register of the 27th, contains the first Report of the "British Seamen's Hospital Society," the plan of which originated under the auspices of the late lord Napier. We shall endeavor to give the Report a place in our next number.

The Morrison Education Society, for the promotion of education among the Chinese, was organized on the 28th instant. The constitution of the Society, we understand, will appear in the Canton Press of to-morrow, the 1st of October.

The disasters occasioned by the late gale (on the 1st of August,) seem not to be lessened by the lapse of another month. The Hormasjee Bomanjee, the Hamoody, and the Margaret Graham, are given up as lost.—On the 30th of July, at 10 o'clock P.M. the Alexander, captain, G. R. Wilson, was wrecked, sailing hence to Singapore: at noon on that day she was in N. lat. 10° 28′ and 111° 27′ E. long. No lives were lost; and no property was saved.

P. S. A report has reached Canton that the Hamoody has arrived at Manila, dismasted. This report, we hope, will be found authentic.

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A report on the memorial of Heu Naetse, recommending to his majesty to allow the importation of opium through the custom-house of Canton, so as to prevent smuggling and the exportation of silver, was dispatched to Peking on the 7th instant by the chief provincial officers. It is rumored that there will be a "strong opposition party" to this "new measure."

An order respecting "longcloths," came out from the office of the hoppo, when our last number was going to press: we introduce it here as supplementary to an order contained in that number, page 183. It was issued in consequence of a representation from the hong merchants, at the instance, we believe, of the foreign residents. It is as follows.

"Wăn, by imperial appointment superintendent of maritime customs in the province of Kwangtung, &c., &., in reply.

"The object of this petition is to request, that unbleached longcloths may be assessed at the same rate as coarse white longcloths. It sets forth, that, if distinctions be made in regard to quality, the low price which the former bear in the market will occasion losses on the part of the said foreigners. This appears to be a correct representation, but in a case which relates to the established regulations, it is requisite of course to examine the quality of commodities, and act in obedience to the regulations. In regard to the two pieces of bleached longcloth before presented, let the petitioners wait, and the pieces shall be officially stamped and sent out to them: a communication also shall be addressed to the governor, that the matter may be duly placed on record.—16th year of Taoukwang, 7th month, 16th day. [August, 27th, 1836.]

Theft in Peking. A curious case of theft has taken place in Peking, the office of the Board of Punishments having been broken into at night, and the great seal carried off. Within a month after its loss, both the thief and seal were discovered; the latter not until repeated searches, when it was at length found in the chimney of a kind of oven, used in the north for the purpose of heating the rooms in the winter. The immediate occasion of the theft is represented to be a loss by gambling, in which the thief had been engaged in the outer court of the office; but what object he expected to gain by the mere theft of the seal, unless he took something of more value also with it, does not appear.

Imperial Envoys. The two envoys who were lately at Canton have been hastily recalled to Peking, his majesty being displeased with the manner in which they conducted the investigation of the last case that was submitted to them, and with their departure before the investigation was concluded. Two other envoys, Choo Szeyen, president of the Board of Office, and Keying, president of the Board of Revenue, were to leave Peking in August last; and, after concluding some affairs in Chĕkeäng and Keängse, will continue their journey to Canton, to investigate a second time the case above referred to. It is a case of homicide, or murder, committed by the son of a district magistrate in his father's magistracy, and hushed up at the time, but reported by an officer at the capital.

The disturbances in Hoonan. The governor of Kwangtung and Kwangse has reported the apprehension of several vagrant priests of suspicious character, among whom has been recognized the leader of the late insurrection in Hoonan. He had escaped, and was traveling, as a priest of Budha, through Kwangse, intending probably to cross over into Tungking. Several other principal offenders are yet at liberty; and the emperor is not a little indignant, that, in a comparatively level province like Hoonan, so many should have been suffered to escape and conceal themselves for a long time. The disturbances would appear to have extended to Szechuen, as the governor of that province, as well as the governor of Hookwang, is required to examine into the rise and progress of the association by which the disturbances were excited. Either the police is very effective and vigorous, or the discontented among the people are very feebly united, else we should not see these wide-spreading insurrections so readily suppressed as we often do. The late disturbances are as usual attributed to religious sects, among which, as we have before seen, Romanism, is included. It is easy, therefore, to account for the jealousy with which the government views the circulation of religious opinions, regarding them as a cover merely to political projects of ambition and treason.

Fuhkeën. Chung Tseäng, who has been for several years lieut.-governor of Shantung, and has always been earnest in his endeavors to hinder the visits of

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foreign ships on the coast of that province, has just been appointed to the government of Fuhkeĕn and Chĕkeäng. He is commanded to proceed to Peking immediately, to receive the imperial instructions.

Turkestan. We give the following translation of an imperial edict, as showing the tone assumed by the Chinese government towards its subjects of another race and a different religion. "The Mohammedan prince, Isaac, was lately holding an appointment at Peking; and the climate not agreeing with him, we expressed our pleasure that he should return to his home, for the recovery of his health. Kwochun has now reported that the prince is quite recovered, and requests the gift of a new appointment. This is highly gratifying to us; but as the prince is now upwards of sixty years of age, it is probable that the toil of a long journey, and the uncongenial nature of the climate will overcome him. He is not therefore required to come to Peking, but is permitted to remain at home. We would thus manifest the tender regard we bear towards our Mohammedan servants."

The Bogue. The governor of the "two broad provinces" has applied for a grant of money to be placed at interest, the annual sum accruing from it to be appropriated for the extraordinary expenses of the fortifications of the Bogue and river of Canton. The estimate of what will be annually required, for the purpose of exercising the military in working the guns for reviews, and for presents to those who perform the exercise well, is 6700 taels. To produce this annual sum, a grant has been made of 50,000 taels (the amount of the property of two extensive opium dealers, confiscated to government about two years ago,) to be placed at interest, at ten per cent. The remainder is to be paid from a branch of the naval department in which some reductions have lately been made. Accounts of the actual expenses are directed to be returned annually. The governor has just left the city for the purpose of inspecting these and the other fortifications at the entrace of the various branches of this river, and to review the troops.

Extracts from the Canton Court Circular. The execution of capital punishment, from the 26th ultimo to the 22d instant, is reported to have taken place only on two occasions. The number of thieves, robbers, and other disturbers of the public peace, who have been caught and handed over to the proper authorities for trial, in the mean time, has been unusally large. Reports of these, and of official visits, fill up the Circulars before us; other occurrences, in which the people are concerned, find no place in this courtly paper: one or two of which, however, may be here noticed. Early in the month, a person reported to one of the officers of the police, that in a certain shop near the foreign factories, boxes were made for contraband goods: deputies were accordingly sent to seize the offenders; by mistake they entered the wrong shop, and rudely commenced making search: at this the people of the shop and their neighbors were incensed, and soon had the deputies bound. It was not long before the chehekn and the chefoo arrived, and the deputies were released. The next day the case came before the chief authorities, and the master of the shop and his principal supporters in the affray, who had been taken into custody, were released on the plea that they believed the deputies were unauthorised persons in disguise,—a thing which frequently happens. Another more recent affray has occurred, in which the parties, members of two different clans, took the field with swords, spears, and arrows; some lives were lost; but the particulars we have not yet ascertained.

August 26th. The governor and lieut.-governor went early in the morning, and offered incense in the temple of the god of war. N.B. This is repeated every few days, with more or less ceremony during the month.

August 29th. Chin Alae, a *tattooed* criminal was seized and delivered over to the chehekn of Nanhae.

Sept. 20th. This, the 10th day of the 8th month of the 16th year of the reign of the emperor Taoukwang, is the anniversary of his majesty's birth-day, who was born Sept. 20th, 1782. All the provincial officers, both great and small, repaired to the collegiate hall, and there in order to pay their obeisance to thei august sovereign.

Sept. 22d. A messenger arrived from the lieut.-governor of Fuhkeĕn, havin in charge a barbarian. The messenger requested an interview with the governor N. B. This barbarian, we understand, is a Lascar seaman; but by whom ano when left on the coast of Fuhkeĕn, does not appear.

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THE

CHINESE REPOSITORY.

VOL. V.—OCTOBER, 1836.—NO. 6.

ART. I. *Free intercourse between China and Christendom; with remarks on the present state of the relations of Great Britain with this country, by J. Matheson, H. H. Lindsay, sir G. T. Staunton, J. Goddard, and a Resident in China.*

NOTHING less than the permanent establishment of free and friendly intercourse between China and the western nations will satisfy the demands of this age. The present state of international relations, in some particulars at least, is "utterly intolerable;" and in all respects it is capable of improvements, beneficial and desirable to all who are therein interested. The great number of publications respecting China, which have come from the press during the present year, shows that men are beginning to think on their relations with this country. The inquiries which are now abroad in the west concerning these eastern nations, are, we think, the sure precursors of REFORM; and the friends of improvement, if they will *so* contend for it as to shun that recklessness which is too apt to characterize ultra reformers, have nothing to fear. We need not have ruin in order to have reform; nor need we think or act as though natural or moral evils are permitted of Heaven that they may be passively endured or idly deplored by us. When ourselves or others are visited with such evils, it is right to regard them as occasions which demand the employment of our powers in trying to remove or surmount them. As the world now is, much may be done for the improvement of man everywhere: the dark abode of the savage may be progressively transformed into the home of the refined and virtuous; and wherever we are, and under whatever circumstances placed, it is always our bounden duty to exert ourselves as we find opportunity to effect this good end. Human power, we believe, is to be diligently exerted to change the condition of China and its relations with other nations. With those who would exercise a spirit of conquest or revenge (if

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there be such) we cannot coincide, nor can we with those whose dread of impetuosity makes them, if not in theory yet in practice, conservatives of existing abuses.

We do not think with an esteemed correspondent in our last number, that our line of obligation in accomplishing the desired changes, is measurable by the progress of commerce, nor, because its abuses have been by a wise Providence overruled for good, that therefore we may wait on their continuance and expect to see the fulfilment of our wishes. The circulation of tracts may have been extended somewhat by means of the opium trade; but this fact is no good reason for our waiting for improvements that follow only in the wake of commerce; and though hereafter, its "intoxicating progress" should still be overruled to work much political change, yet, surely, we may not *therefore* rest in the possession of *such* means to effect moral good. Commerce has done and is doing much for the benefit of mankind, and every proper means should be used to extend its benefits. But that an intercourse which self-interest seeks, when connected as it is in China with illegal and demoralizing courses, is all that the wisdom and energy of Christendom should endeavor to establish or is capable of effecting, is a sentiment to which we cannot give our assent. Nor do we think it right to sleep on, until we can witness the "irresistible effects" of the "lava-like progress" of the two great "conterminous" powers on the north and west of China. Are we warranted to expect that the "energy" which emits the lava will by and by prompt to check it? It may be that the influence of "religion as well as sound policy" should be exerted to avert "collision" until *happiness* can be secured to the "*conquered*;" but the "foresight" requisite for this is an acquirement so rarely found that we cannot build our hope upon it. In short, while we deprecate "a too precipitate attempt" to improve our intercourse with the people of this empire, we cannot recommend waiting for the results of the present system of commercial intercourse, and for we know not what events of "external pressure" and "internal commotion." Our voice is and it must be to the *moral powers* of Christendom (whose governments are or ought to be the repositories of such powers,) to *attempt* the amelioration of the condition of China. For accomplishing this end, a free and friendly intercourse is a great desideratum; and we firmly believe, that if they will "attempt great things," with a right spirit, in a right way, and for a good end, they may expect great and most beneficial results.

In making the foregoing remarks, we are not to be regarded as being either belligerent or pacific, in reference to any parties which may be supposed to divide in opinion our community. Truth is our object, and we trust our pages show that we are not partisans, but we do wish and hope and desire to bear a humble part in labors to concentrate the *energies* of *all* in just and generous efforts to improve the condition of China. This is duty. And we hail with satisfaction every effort to remove that ignorance of the character and circumstances of this people which must be felt to be signal among the difficulties embarrassing our path, in the institution of measures for

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compassing the object of a more intimate connection of China with Christendom. The several writers named at the head of this article have come before the public with this design, and with claims which 'long residence' here gives them to be heard: the facts and opinions which they have advanced are worthy of being placed "on record;" and as far as our limits will allow, we do this in their own words. The extracts which follow, though brief, are intended to show the spirit and manner and object of each writer.

1. *The present position and prospects of the British trade with China; together with an outline of some leading occurrences in its past history.* By James Matheson, esq., of the firm of Jardine, Matheson & Co. of Canton. pp. 135. London: Smith, Elder & Co., Cornhill, booksellers to their majesties. 1836.

The first part of Mr. Matheson's pamphlet is occupied with a brief review of some of the circumstances attending the king's commission to Canton in 1834, and of the principles upon which the policy of the East India company was based: he then proceeds to consider the present attitude of affairs, and to offer some remarks on the policy which ought now to be adopted, of which the following paragraphs are specimens.

"But, it is said, the emperor of China has an unquestionable right to permit or refuse us intercourse with his dominions; to impose such conditions as he may think fit; and that where no treaty exists, nothing prevents him from, at any time he pleases, withdrawing, restraining, or modifying such permission. Such observations as these are, it is conceived, quite beside the real question now in dispute; which is, not what were the original rights of China, as an independent nation, what she might have done, or refused to do, in the first instance, but what are the rights of China, *now;* whether her own acts have not restricted and limited those rights, and imposed upon her certain obligations, and subjected her to certain liabilities, from which the principles of justice,—of the law of nations,—forbid her to retreat." *p.* 33.

"Unless, therefore, we are to discard all principles of right reasoning and sound construction of the rights and liabilities existing between nations, we have abundant evidence to show that China has contracted—has imposed upon herself—the obligation of continuing to us a permission to trade with her, on fair and reasonable terms. 'But,' it is said, 'there is *no treaty*, and in the absence of a treaty, there cannot exist any such obligation as that spoken of.' It is true that there is no formal treaty solemnly and in so many words agreed upon between the two nations; that the emperor chooses now to reject all attempts to procure one. Surely, however, we are warranted in contending, that in analogy to another regulation of our municipal law, one of obvious reasonableness and utility,—*e. g.* a right of way over the ground of another, which after a certain number of years' use, confers by prescription, an indefeasible right to the enjoyment of that right of way, and is supported by the supposition of an original deed of grant of that easement; the trade which the emperors of China

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have suffered to be carried on for nearly a couple of centuries, may be reasonably presumed to have had its origin in a treaty—even of the most explicit and formal description. Let it be borne in mind again and again, that the advantages of this trade are not all on one side, but reciprocal, and have been acknowledged to be so, by China. It is mere trifling to talk of her being now at liberty to disregard the law of nations, on the ground of her having never designed to recognize it. She has been long too far committed by her conduct towards this country. We have already seen that in 1678 she *invited* us to settle a factory at Canton; the emperor has himself personally, and repeatedly through his viceroy, sanctioned our intercourse, and even laid down the terms on which it might be carried on. In 1715, the supercargoes stipulated for eight articles or conditions, according to which the trade might be carried on with China, and which were deliberately and solemnly conceded." *pp.* 41, 43.

"Is, then, the trade of China to be continued, and on terms consistent with the honor of the British nation? If the voice of Great Britain answer this question in the affirmative, a very different tone and style of policy must be forthwith assumed, from that which has hitherto so unfortunately been adopted. Great as are the sacrifices we have made to secure this valuable trade, long as we have carried it on, important as are the relations and responsibilities it has entailed upon us, we should forfeit for ever our character in the society of nations, whose eyes are upon our movements in this matter, were we, on light grounds, now to succumb to the Chinese, to be bullied and terrified by their absurd swagger and airs of intimidation, into a surrender of our just and hard-earned rights and privileges. At the present moment these considerations press upon us with uncommon force. Having seen fit recently to alter altogether our system of commercial intercourse with China, a measure which must be presumed to have been thoroughly and wisely considered before it was adopted, we shall become the laughing-stock of the world, if the direct effect of our elaborate legislation be, either to shut us out altogether from China, or place our intercourse upon an infinitely more precarious, oppressive, and ignominious footing than ever, as will infallibly be the result, if we be not now fully alive to the nature of our claims upon China, and prepared to assert them with resolution and vigor. Is there any one who doubts the justice of these observations? Let him meditate upon a recent illustration of their truth,—the melancholy and most humiliating reception and fate of lord Napier!" *pp.* 50, 51.

"The emperor of China, by ratifying the acts of the local authorities in their outrageous treament of lord Napier, has rendered himself responsible for such treatment; it has "become a public concern, and the injured party is to consider *the nation* as the real author of the injury, of which the citizen was only the instrument." Surely we should be able to show, before proceeding to such extremities, that we have "ineffectually demanded justice, or that we have every reason to believe that it would be in vain for us to demand it."

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"Justice is refused," says Vattel, "in several ways: first, by a denial of justice, properly so called, or by a *refusal* to hear your complaints or those of your subjects, or to admit them to establish their rights before the ordinary tribunals." If this latter be, in the opinion of an enlightened writer on international law, of itself a sufficient cause for the granting of letters of marque and reprisals,—what abundant cause exists for resorting to the same measures, in the accumulated wrongs which the Chinese have already heaped, and still threaten to heap, upon the subjects of Great Britain!" *p.* 67.

"So far back as the year 1815, we find the president of the Select Committee at Canton—Mr. Elphinstone,—thus indicating, to the Court of Directors, the most advisable course then to pursue, in order to remedy evils of which we have now even far greater cause to complain:—"There appears to me no mode so likely to prevent these injurious consequences (i. e. an entire stoppage of the trade with China,) as that of establishing a direct and frequent communication, between the two governments." * * * Following up this suggestion, and profiting by subsequent experience, carefully considering, moreover, the very peculiar position of affairs at the present conjuncture, it is submitted that his majesty's government would act wisely in adopting the suggestions of the present Canton merchants: who humbly pray, * * * "That his majesty would be pleased to grant powers plenipotentiary to such person of suitable rank, discretion, and diplomatic experience, as his majesty in his wisdom might think fit and proper to be entrusted with such authority: and that he should be directed to proceed to a convenient station on the eastern coast of China, as near to the capital of the country as might be found most expedient, in one of his majesty's ships of the line, attended by a sufficient maritime force, which, they are of opinion, need not consist of more than two frigates, and three or four armed vessels of light draft, together with a steam vessel, all fully manned;" and that he might be thus placed in a position to demand the reparations and concessions above suggested. Scarcely any additional expense, if that could be an object in such an affair as this, need be incurred by this country, in adopting this course of policy; since the costly establishment which, in consequence of their exclusion from Canton, we are now maintaining (with hardly any functions to exercise) at Macao,—may be greatly reduced; and our Indian squadron, already in commission, might be directed to cruize as a fleet of observation along the coasts of China, instead of lying at some of the Indian ports, which are usually found very unhealthy to their crews. If the occasion should not be deemed to require in the first instance, the service of a special plenipotentiary, the admiral might be charged with a letter from our government to the emperor, referring to the manner in which lord Napier was received and treated, as a reason for desiring a communication with his imperial majesty, with a view to come to an understanding on this painful subject, as well as on the grievances from which the trade is suffering." *pp.* 73, 75.

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"If, finally, his majesty should see fit to adopt the above suggestion, there remains one observation—already alluded to—to be most respectfully pressed upon the attention of ministers; that our plenipotentiary should be clothed with sufficient powers to enforce, if necessary, the assertion of our rights. It is an acknowledged maxim in all negotiations, that the surest preventive of war is an unequivocal manifestation of our being neither unable nor unprepared, on its becoming necessary, to resort to it. The moment our negotiator lets it be perceived that he is precluded by his instructions from adopting such a course, whether to protect the rights of our merchants, or vindicate the respect due to his official character, he may be assured that all his arguments will prove unavailing, and can tend only to betray his weakness; while, it is equally certain that the acute policy of the Chinese will, at the very outset, be invariably exerted to make him develope under what instructions he is acting; what are the limits to his sufferance, and what the extent of his powers to retaliate in case of insult or injury. This they will soon bring to light, by such a studied system of privation and disrespect, as shall compel him to show his strength, if he have any, or wanting this, to flounder through a course of alternate opposition and unavoidable submission, which cannot do otherwise than end in his defeat." *p.* 78.

2. *Letter to the right honorable viscount Palmerston, on British relations with China.* By H. Hamilton Lindsay, (late of the honorable East India Company's service in China,) author of the "Report of the Amherst's voyage to the northeast coast of China." Third edition; pp. 19. London: Saunders and Otley, Conduit street: 1836.

Mr. Lindsay, after remarking that it must be apparent to all "that our affairs can hardly be allowed to remain in the anomalous state in which they are now placed," asks, what is to be done? and having pointed out some of the difficulties of the case adds:

"I have considered the subject deeply, and feel convinced that there are but two modes of acting that can now be adopted with any appearance of consistency. The first method which I should suggest is by a direct armed interference to demand redress for past injuries, and security for the future. The second, the withdrawal of all political relations from a country which obstinately refuses to acknowledge such without insult. The mode of proceeding in the first alternative I will hereafter detail. In the second, I would suggest the withdrawal, at once, of all his majesty's commissioners, and that a person of no pretensions should be sent out as agent for the customs, whose sole duties should consist in registering ships' papers, and countersigning manifests. This mode of procedure will be highly embarrassing to the Chinese authorities, who are most anxious to see some recognized chief at Canton for the purpose, as they term it, of "managing and controlling all affairs of the English nation;" and on the very first difficulty or dispute which occurs, they will most anxiously inquire, why no such authority exists. Our reply then is obvious: "It is your own fault; for, when we sent one to you, you treated him with insult; and it is incompatible with the dignity of England

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that a representative of her sovereign should be subject to such indignity; no chief will, therefore, be sent until you promise him 'proper reception and treatment.'" *p.* 4.

"It is needless for me to enter at length here on the various grievances under which we labor in China, and which must be removed ere we can expect to realize the advantages which a really free trade with that country offers. I will merely recapitulate a few which appear to me most prominent. 1. The use of opprobrious epithets both in edicts and proclamations issued by the government, imputing to foreigners crimes and profligacy of the most atrocious and revolting character. 2. The undefined state of the duties,—the real being in some instances tenfold the nominal. 3. The interdiction to hire warehouses, and consequent insecurity of property, or to trade legally with any but the hong merchants. 4. The exorbitant port charges, which effectually prevent small ships from trading legally at Canton. 5. The prohibition to trade anywhere but at Canton, being the port of the empire the worst adapted for extending our commerce, for the simple reason that the staple articles of export, tea, and silk, are brought from the northern provinces at a heavy expense, while the equally heavy charges of conveying our woollens to the north, form an insuperable bar to any great increase in their consumption. 6. The regulations enforced relative to homicides. All the comparatively trifling personal grievances under which we labor, which are, however, most galling and unnecessary, would vanish the moment we have established a claim to be respected by the Chinese, instead of being despised, as we are most deservedly at present.—What, then, would be the force requisite to coerce the Chinese empire, with its countless millions of inhabitants? In my opinion, by combining energetic measures with judicious policy, a comparatively small naval force would do all that was requisite. I would wish to see an ambassador sent out from England to act in conjunction with the admiral on the Indian station for the purpose of demanding redress for injuries sustained, and negotiating a commercial treaty on a liberal basis. An amply adequate force to compel submission would consist of one line-of-battle ship, two large frigates, six corvettes, and three or four armed steamers, having on board a land force of about six hundred men, chiefly artillery, in order to protect any land operation which might be necessary. The greater portion of this force is already in India, and might be made available but with little expense." *p.* 11.

"The result of these proceedings would, within a very short period, have annihilated all vestiges of a naval force along the coast of China, and have placed in our power thousands of native merchant vessels. The Chinese coast presents facilities for such operations beyond any other in the world, being studded with numerous islands, in many of which, as well as on the main land, are long, narrow bays with deep water, in which any number of vessels might be deposited, and the exit guarded by a single man-of-war or armed merchant vessel. Two or three such depots might be formed, the vessels moored therein, the crews landed with the exception of a few men in each to take

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care of their property, and then would be the time freely to circulate printed papers, recapitulating the grievances we had to complain of, the demands we made, and stating that the moment they were granted peace would be restored, and all the junks in our possession would be liberated, safe and uninjured. This would have the double good effect of proving that our moderation was equal to our success, and would render every person directly or indirectly interested in the Chinese property in our power, an advocate for the expediency of granting our claims. A lithographic press, of which there are several in China, would form a valuable auxiliary on board the flag-ship. I need hardly say that I would recommend the kindest and most lenient conduct towards all the fishermen and inhabitants of the coast, and that all provisions required should be punctually and liberally paid for. By these means, confidence would soon be established, and the Chinese would flock to us from all quarters, bringing abundant supplies of every article we might stand in need of. I will even go so far as to say, that I fully believe trade to a very considerable extent might be carried on throughout the whole period of hostile operations, by granting passes to such Chinese vessels as were ready to embark in it." *pp.* 16, 17.

3. ***Remarks on the British relations with China, and the proposed plans for improving them.*** By sir George Thomas Staunton, bart. pp. 43. London: Edmund Lloyd, Harley-street; and Simpkin and Marshall, stationers'-street court. 1836.

The chief object of these remarks is to rebut those offered by Mr. Lindsay. What he promises to show respecting "a very highly colored or absolutely false translation," we here omit, because its insertion, with the remarks which the case demands, would require much more space than the present article will allow. Hereafter, in due time, we will return to this topic, and may then be able to show that the translations in question are neither "absolutely false" nor "very highly colored:" perchance we may show more than this, for our object will be to exhibit fully, by quotations from a variety of standard authors, the true meaning of the terms in dispute. After a few preliminary observations, sir George thus proceeds:

"It may be as well, however, just to notice cursorily, in this place, the six topics of grievance adverted to by Mr. Lindsay.—p. 11. 1. "Opprobrious epithets." It must be obvious that these must be wholly unworthy of notice as a matter of formal complaint, except so far as they may be introduced into official documents; and I think I shall be able to show, hereafter, that the most prominent instances of offensive language imputed to such documents, are to be ascribed either to a very highly colored or absolutely false translation. 2, "Undefined state of duties;" 3, "interdiction to hire warehouses, or trade with any but the hong merchants;" 4, "exorbitant port charges;" 5, "prohibition to trade any where but at Canton." There can be no question but that these are all points upon which the system of our trade with the Chinese might be altered vastly for the better; that it would be perfectly natural and reasonable, on our part, to endeavor

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to obtain from the Chinese government such additional privileges and advantages, through the medium of amicable negotiation, provided any hope existed of their being voluntarily conceded. But to denominate these as "grievances," which would justify the employment of an "armed interference" for their "redress," appears to me an utter perversion of language, and to be wholly inconsistent with any interpretation of the law of nations, with which I am acquainted. 6. "The regulations enforced relative to homicides." These, I am perfectly ready to concede, are a grievance, a very serious grievance. The Chinese laws, as especially applied, and endeavored to be enforced in cases of homicide committed by foreigners, are not only *unjust*, but *absolutely intolerable*. The demand of blood for blood, in all cases without reference to circumstances, whether palliative or even justifying, is undoubtedly an intolerable grievance. But are there no *difficulties* attending the fair and equitable adjustment of this question? *pp.* 13, 14.

"I cannot believe it possible that our government can for a moment listen to the first of Mr. Lindsay's proposals; but I do hope that they will pay that deference which is due to his knowledge and experience, by adopting the second. Nothing certainly can be more wise in policy, or just in principle, than the maxim which Mr. Lindsay lays down, (p. 4,) "that we ought to hold no political relation with a country which refuses to acknowledge such, without insult." It was by keeping the principle of this maxim strictly in view that the embassies of lord Macartney, and lord Amherst, if they have not benefitted our commercial interests in China, as much as was wished or expected, have at least avoided doing that serious permanent injury to those interests which must have resulted from an opposite course. They did not indeed scrupulously criticise the wording of edicts, or the inscriptions on the banners of their boats, but they peremptorily resisted all demands tending to national degradation in which they would be in any degree implicated as consenting parties, well knowing that by so doing they would not only have not promoted the objects they had in view, but have given a most dangerous encouragement to the encroachments and oppressive spirit of the local government of Canton, and have thus crippled our commerce as much as they would have tarnished our national honor.

"I confess I think it possible that a third mission, if sent to China, on a plan which this is not the place to detail, might, in very skilful hands, steer clear of those difficulties which obstructed the former two *in limine*, and rendered all negotiation impossible, and that our national honor might be preserved at the same time that our national interests would be promoted; but I am very far indeed from recommending that the experiment should be tried. It would not only require a very skilful leader, but it would be necessary that he should have the entire confidence and coöperation, if called upon, of that British commercial community at Canton, for whose interests he was to contend. Setting aside the risk of an ambassador being named, who possessed every good quality except that peculiar one, of fitness for

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his office — what possible chance would he have of advancing peaceably in the slow but sure steps of ordinary negotiation, while the majority of the British community at Canton, sympathizing, as I believe they at present do, in the belligerent views of Mr. Lindsay, would be impatient to cut at once with the sword the Gordian knot of his diplomacy?

"There are one or two other points in Mr. Lindsay's pamphlet which seem to require some notice. Although he is an advocate for naval hostilities on a large scale, he especially provides that "he would on no account advocate the taking possession of the smallest island on the coast." (p. 3.) No man certainly would advocate such a measure, except as an *ultima ratio;* but when we consider how many islands there are upon the coast, over which the Chinese government exercises no one act of jurisdiction, and which might easily be taken possession of with the entire consent and good-will of the inhabitants, if there be any; and when we further recollect that the original occupation of the island of Macao by the Portuguese was precisely an act of this description, and not the result of any previous authentic cession by the Chinese authorities, as pretended, it does seem an excessive and inconsistent degree of scrupulousness so carefully to disclaim any such intention, especially when something of the kind must have been anticipated when speaking (p. 10,) of forming depots among the numerous islands, where the crews of the captured vessels might be landed. Mr. Lindsay objects to the occupation of an island, because "such a measure would have quite a contrary effect from forwarding that extension of purely commercial intercourse, which would be so advantageous to both countries, and might also lead to consequences of which it would be impossible to foretell the result." (p. 8.) Very likely; but these are the very reasons why the scheme of a squadron, having sea and land forces on board, for the purposes of embargo and blockade, is also objected to. It is only in order to avoid direct hostilities, even as an *ultima ratio*, and under the circumstance of the British commerce having been driven altogether from the continent of China, that I ventured to suggest (in the resolutions which I moved in the house of commons,) that, instead of endeavoring to regain our position on the continent by force, we should endeavor to establish our trade "on some insular position on the coast, where (being out of the limits of Chinese jurisdiction,) it might be carried on beyond the reach of acts of molestation and oppression." From this proposition thus qualified, I confess, I see no reason to shrink." *pp.* 31, 35.

4. *Remarks on the late lord Napier's mission to Canton; in reference to the present state of our relations with China.* By James Goddard, esq., late of Canton. pp. 21. London. 1836.

The writer of these remarks first alludes to the circumstances under which lord Napier "came to Canton," and then adds:

"As regards personal considerations, no one perhaps could have been selected better qualified than lord Napier for the important office of chief superintendent of trade: he seemed to combine in his

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character a degree of firmness and pliancy, of dignity and affability, well adapted to unite the suffrages of those whose interests he had to protect, and to influence the Chinese government, if they were to be influenced at all. But in the struggle which he had to make in order to establish himself on an equality with the authorities at Canton, he was beset with numerous difficulties, which in relation to the Chinese darkened and overshadowed his influence.

"First, there had been united with him, as his majesty's chief authority, three members of the company's factory, a *melée* totally inexplicable to the Chinese, who looked upon the company's servants as only the equals of the hong merchants, which hong merchants are obliged to kneel in humbleness and submission before the local authorities of Canton. Yet, in defiance of Chinese prejudices, these discordant materials were blended together in the superintendents of free trade. There had also been established, before lord Napier's arrival, a finance committee, which was composed of another portion of the company's servants; so that to the eyes of the Chinese there was the appearance merely of mutation, and not of radical change; for although the monopoly was abolished, and the company had not the slightest interest or connexion with free trade, yet they thus contrived to fix in China as large a portion of their retainers, as if they had continued to possess, in reality, the whole administration of the British commerce with that country." *pp.* 4, 5.

"The appearance of eight of the company's servants in high official situations, not only gave scope for this inference, but it furnished a well-grounded hope, to the Chinese authorities, that if they could only eject lord Napier, they would then be able to preserve the *status quo* of things, and conduct matters as heretofore. Indeed, so natural and imposing was this inference, that even Europeans fell into the same opinion. Lord Napier soon became sensible of the equivocal situation in which he was placed; and a Chamber of Commerce suggested itself to him, as an institution likely to combine the commercial body, in whose united information he might repose confidence, and whose identity of interest in the policy that it might be necessary to pursue, was a guarantee that their opinions would not be advanced without due caution and consideration when he might find it necessary to consult them. To this object, therefore, he directed his attention with earnestness: he called a public meeting, and, among other things, recommended this to their particular attention, handing them at the same time a paper of hints for their information and guidance; and having done so, he left them to pursue their own plans with regard to it. In consequence, rules and regulations were drawn up under the superintendence of a committee, which only required the approval of a general meeting; all parties seemed to contribute their utmost to the common object, and lord Napier appeared to have established an unanimity beyond what could have been reasonably expected. "But while this was in progress, and his lordship was endeavoring to collect his natural supports around him, the contention with the Chinese began to thicken; each person began to entertain notions

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of his own: all the varieties of fear and apprehension, of hope and confidence, took place: some appeared to be frightened at the shadow of a shade, and others assumed a confidence which saw neither hazard nor danger It would be difficult, and perhaps injudicious, to pronounce an opinion of the justice or folly of the views entertained on either side. *pp.* 5, 6.

"The determination and vigor with which lord Napier conducted the contest, shook for a time the resolution of the Chinese authorities, and an evident relaxation of their high tone took place: subordinate officers were appointed to hold an interview with his lordship, in order to obtain some insight into the nature and object of his mission, steps evidently of a yielding character. *p.* 8.

"On finding, however, that all direct communication with the Chinese authorities was still withheld, lord Napier adopted a plan which appears to have brought him nearer to an equality with them than any steps that had yet been taken. He publicly replied to the viceroy's and officers' edicts, adopting their own language and phraseology, as far as could be done with propriety. By this act they found their conduct about to be exposed to the body of the people, and their own proclamations met by those of equal publicity, their falsehoods detected, and the barriers which they had set up overturned. Had circumstances not prevented, or rather had lord Napier's sickness not overtaken him so rapidly, the operation of this system judiciously conducted would probably have overruled all obstacles." *p.* 10.

"So much with regard to the trade at Canton. As respects the extension of our intercourse with the eastern coast of China, we apprehend this can only be brought about by keeping up a constant communication with various ports by the ingress and egress of our ships of war. In an object of great commercial importance, promising to open to us the means and mode of supplying nations supposed to comprise a third of the population of the globe, with our arts and manufactures, cannot a few ships of war be spared, as well for the better protection of our merchantmen in the China seas, as to endeavor to slip between the Chinese and their prejudices by frequently visiting their ports with demonstrations of friendly intentions? It may be caviled at as a paradox, how ships of war are to be employed with friendly intentions: but the object is, to establish a social intercourse, to interchange communications, be they ever so frivolous, to show the Chinese by tranquil and judicious visits, that the ships are only ships of war *in name*. Will it be said that the gallant commanders and officers, when understanding the character of their mission, are not equal to carry it into effect? The only answer that can fairly be made is, that if they are not, they will be found wanting for the first time, and to belie their national character of being as social in peace as brave in war. This would not interfere with, or exclude, our merchants from taking *their* part and exercising their "thrifty assiduity" for the extension of trade,—and by their conjoint efforts, the Chinese may be moulded into something like a social and international body." *pp.* 17, 18.

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5. *British intercourse with China.* By a Resident in China. pp. 58. London: Edward Suter, 19, Cheapside. 1836.

In a prefatory note, "to the British merchants and manufacturers interested in the trade with Eastern Asia," the Resident remarks: "I am perfectly aware, that in the present state of foreign intercourse with China, a residence there does nothing more than supply an imperfect test, to which to bring the speculations that are hazarded, and the anticipations that are indulged, in reference to that empire. I am far from *claiming* your attention on *this* ground, to the sentiments expressed in the following pages. If they be not commended to you by their own propriety, nothing else should commend them. I have made them public, in a sincere desire to contribute a humble share to the adoption, on the part of government, of the wisest policy, especially toward China: and I address them to you, in the hope that your powerful coöperation will be given towards the successful issue of that policy, in throwing open to commerce, to civilization, and Christianity, that mighty empire."

A brief statement of the case,—as it respects the Chinese government, the hong merchants, the foreign residents, and so forth,—occupies the first part of this pamphlet; then, after remarking that "we are right in claiming free intercourse with every part of the Chinese empire," the writer goes on to speak of the agency requisite to effect this end. He thinks the government should "choose a pacific policy towards China on grounds of *expediency*, *humility*, and *generosity*, and confine its political action to the erection of a consulate at Canton, with a small naval armament for the protection of trade;" and then proceeds in a strain of remarks, from which we make as copious extracts as our limits will allow: he says:

"I would not confine the action of the British government upon China within such narrow limits, did I not think there is another and more appropriate agency which may be relied on, to give the blessings of civil and religious liberty to the whole eastern world. It is to the agency of the classes to which these remarks are addressed, that I now refer. In this matter their instrumentality must be the most efficient; on them, the sacrifice should fall. Let us for a moment look at the nature and force of this agency, and also at *one* of the sacrifices, that should be immediately submitted to, and cheerfully borne. I am aware that the private efforts of a body of merchants and manufacturers, when compared with the power of government, may be undervalued, or perhaps despised. If any regard in this light the agency of these classes in eastern Asia, employed directly and through the medium of the Christian missionary, let me refer them to the testimony of the late able governor-general of British India, given publicly just before his return home. They will find that experienced statesman looking away from the joint agency of government and the church establishment, and reposing "his hopes of the Christianization of British India, on the humble, pious, persevering missionary." The power which the Christian missionary wields, for the civilization of pagan nations, does not however need

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to be explained here. Nor as to the facilities and coöperation which the merchant and manufacturer can afford him, need I say more than this. They can take under their care, the man who offers himself as the agent of their benevolence, convey him to the scene of his labors, and assure him a welcome there. They can cheer him on in his self-denying course. They can give him access to the precise spots where he is most desirous to exert his influence; and their concurrent testimony to his integrity and usefulness, can be given for him at home and abroad, above the suspicion of favor or fear. In doing all this, they compromise no commercial object. On the contrary, they identify themselves with a cause noble in itself, and the success of which is sure. These facilities must come from them alone: but in the general labor and burden of providing the means of instruction in civil and religious truth for the people of Eastern Asia, their countrymen of all classes may share. There is, however, *one* sacrifice already referred to, which falls on the merchant alone. I allude, of course, to the sacrifice on his part, of all gain accruing from the sale of injurious articles — for instance, from the opium trade.

"As to this traffic, it is not too much to say, that the Chinese government derives stronger justification from it, in its exclusion of foreigners, than from any other source. It is this trade which throws such deep discredit on our character, and such suspicion on our intercourse. It is this lamentable traffic which gives a color of benevolence to the Chinese edicts, which restrict and brand us. Is it then unreasonable to express a hope that patriotism, benevolence, and desire of free communication, will put an end to a trade, so injurious to the character of the nation, so opposite to the spirit of doing good, and so fatal to every expectation of a better intercourse? Whenever this sacrifice shall be made, these facilities furnished, and the great associations of this country for the diffusion of useful and Christian knowledge, come forward in the cause of Eastern Asia, then will the prospect of amelioration there be more cheering, than if government had pledged itself to the same purposes, and commissioned a fleet and an army to redeem its word. May it not be expected that all this will be done without delay? The merchant calls on government to make expensive preparations, to expose valuable lives, for the extension of trade. Will he, can he, then, refuse one sacrifice on his part; costly perhaps, but paying back in honor, all that it involves in point of cost. Let him also say to himself,—"the age of monopoly has passed away, shall the monopoly of Christian liberty and happiness be maintained?" Let the manufacturer too remember that the products of the mill and the workshop are scattered throughout the east, and say to *himself*, the diffusion of our peculiar blessings must not be any longer restrained.

"The individual who is sharing the direction and rejoicing in the success of our benevolent societies, must find in Eastern Asia, an object of more than common regard. He will remark that these countries abound, above all others, in the object of *his* Christian charity, in benighted *men*. He will rejoice in the reasonable hope, that those

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regions now so remarkable as the great scenes of human probation, will erelong be still more distinguished as the scenes of the display of redeeming grace. It will be seen, from the strain of these remarks, that my object is to recommend a mixed commercial and benevolent agency, as the best instrument of those ameliorations in Eastern Asia, so much to be desired by every merchant and every philanthropist. It would be making *shorter work* with every thing which opposes our wishes there, to batter it down. But where ignorance, distrust, prejudice, and barbarism are the obstacles in the way, the best mode of getting rid of them is to change them into intelligence, confidence, and grateful esteem. This is the mode of proceeding which I would attempt to recommend.

"Let me then go on and trace the operation of this mixed agency, first on the uncivilized races of the islands, and next on the comparatively refined continental nations of the east. To the first of these classes of eastern population, commerce comes and presents them with a multitude of objects, useful, agreeable,—suited to their condition and demands. All these are offered to the savage as things which he may possess, not by an act of violence as he has been used, but in exchange for the fruits of his peaceful labor. As soon as this is apparent to him, as far as this influences him, so far he is transformed. He becomes an industrious, peaceable man. The trade of plunder, piracy, war, is forsaken. The spirit of *rapine* gives way to the spirit of *trade*. And notwithstanding Dr. Southey's opinion to the contrary, it is a blessed exchange. Alas! that Christian merchants should have mingled injuries with these blessings:—that they should ever have offered to the Malay, or the Polynesian, the weapon with which he is emboldened to attempt anew the life of his enemies, or the drug equally fatal to his own. But the sacrifice of these miserable gains, they cannot any longer refuse. They will make this sacrifice willingly from nobler views. If not, they will make it of necessity, when public opinion comes to bear on this agency, as it has on the slave trade, with irresistible force."

"Again, we will trace the immediate operation of the agency in question on China, as the controlling nation of the eastern continent. * * * The people of China must be taught more than they ever yet knew of our designs and character, more of each other's rights, and of the duties we owe each other. They must be bound together by new ties—by those fine cords of public opinion and enlightened sympathy, which carry impressions from one end of the empire to the other, with electrical quickness and force. They must have light on the great subjects of national obligation and intercourse. They will then see their strength and their way. They will soon observe that they are numerous enough (near 400 millions), and that on any point where they concur, they must be strong. They will be prepared then to place their foreign intercourse on a liberal and firm basis, and at the same time to enter on a course of domestic and general reform. The government may cling to its distrusts and its abuses still, but public opinion will put a period to them all."

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"British merchants and manufacturers have a direct *interest* in this subject, and a more valuable one than they are aware of. The regions of the world now in question, have great resources. They are undeveloped, it is true. We cannot tell how much they can produce, and exchange and consume. Instead of making large promises, let me give a quotation only. It will serve to remind us that we have a double interest here; that the more we give to Eastern Asia, the more shall we receive. A mercantile writer says, "I will not tell statesmen what they should do; nor Christians what it is their duty to do; but as a merchant, I will say, were the trade with Eastern Asia conveyed to me in perpetuity, the diffusion of knowledge and the support of Christian missions there, are the measures to which I should feel directed, by a regard to pecuniary interests." To this testimony I add my sincere Amen."

"Again, this subject should be looked at by the British merchant and manufacturer as a matter of *character* also. We have been told by some (who should have spoken more kindly,) of "manufacturing greediness," and of "the rapacious short-sighted spirit of trade." And do these charges lie at our doors? Will we consent to be branded with marks like these? If not, how shall they be repelled? I would answer—by identifying our professions with the advancing happiness of the whole world. Especially, as the rule of personal exertion, let the countries with which we are most nearly connected, receive a proportionate share of our benevolent and Christian regard. The charge of greedy, short-sighted avarice will not cleave to those whose agency is the honored instrument, under Providence, of conveying blessings to distant, neglected tribes and nations. *Their* characters will be safe, and the blessings of Him who maketh rich and addeth no sorrow therewith, will also be theirs. This matter of character has distinct claims to the merchant's attention, inasmuch as he is the representative of his nation in foreign lands.*"

* I cannot but take this opportunity of reminding the British merchant of the duty of introducing the temperance system into all vessels navigating the eastern seas. The perfect practicability of this system is fully proved. It is practiced by one of the ablest English houses engaged in the China trade.

The American ships resorting to those seas are, almost without exception, navigated with *no spirit on board*. In the longer and more hazardous voyages in pursuit of the whale, the great majority of the Americans have *no spirit on board*. Why are we so slow to follow a system so nobly and so successfully begun? It is a sad thing, that so many of our merchants still contend for this old abuse. They libel the British sailor, when they say he needs a glass of grog to give him courage or strength. He needs no such assistance to raise him above weakness and fear. These enemies of the British sailor tell us, moreover, that his reformation is hopeless; that he always will be a profane, thoughtless, drunken, profligate man. Alas! it is true, that many of the older sailors *are* too far gone. But here, prevention is more valuable than cure. The temperance system will save the young sailor, who now drinks his glass in the presence of his shipmates, because he fears their sneer; and is thus, in the course of one long voyage, dragged a struggling victim to the drunkard's doom.

How long shall this vile system be endured? Does "manufacturing greediness" sacrifice nobler victims than these? Will not the press of this country take up his subject, and, for one thing, close its columns against governmental contracts for rum!

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With the resources of the richest and most extensive regions at her command, England may not fear the loss of a market on the Black sea, or on the Elbe, or the Rhine. She can bend her influence to hastening the time when "the spear shall be cut asunder, and the chariot burned in the fire." The commerce which she has fostered, with its peaceful and valuable connexions, will help her to disarm, for ever, the foolish and mad passions that engender war. Let the agricultural classes look at the late instance of her mediation, in preventing national strife. Let them observe what interwoven commercial interests have done here, and imagine what they will do, by their tenfold strength in times to come, and answer, if there be not in this prospect something as cheering, as they ever anticipate from the results of improved drainage, or the use of bone manure. I hope it will be granted that the Providence which has made this nation the depositary of revealed truth, has also marked her out, by her insular position, her narrow boundaries, manufacturing skill, and naval superiority, as his chosen instrument for diffusing it through the earth. No where else do we find these qualifications combined. This is the race, then, which this country has set before her, and recreant to duty, interest, honor, glory, she must be if she stop short or turn aside. Let her, then, lay aside every weight, and run with ardor and patience, looking to this hope—that the labor borne in this cause will bring speedy and rich returns; and that when Eastern Asia shall be raised to equal refinement, skill, and prosperity, and shall depend on her no longer, then other compensations for her instrumentality shall be given to her, under the rewarding blessing of God.

"I will now turn to a short consideration of the general results which may be expected from a pure exercise of our power, as practical and benevolent men, on Eastern Asia. The weakness of the people of China, now leaves them at the mercy, not of the emperor only, but of every provincial officer, from a governor of provinces, down to the petty magistrate of the poorest hoën. With no means of intercommunication, they cannot make known their wishes or sufferings to each other, or join in any determination to acquire new privileges or redress old wrongs. But when something is done to enlighten this mass of mind, the case will be changed. On the very first action of public opinion, their domestic condition will begin to improve. It will no longer be emphatically true, of every place of power in China, that "iniquity is there." Nothing short of this domestic reform can remove the evils which press upon the foreign trade. In its doing this we may confidently rejoice. But it will do much more; it will unshackle the industry, the enterprise, the invention of that people, and engage all these energies in the work of drawing out the vast resources of their favored territories. It needs no proof how close and heavy are the fetters which Chinese industry and enterprise have worn. It is equally true that the genius of that people has been systematically repressed. They have been misdirected; compelled to look backward instead of forward; taught to seek

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their standards, their patterns, in a remote antiquity. No wonder they have not got on.

"Leaving, to a further page, the moral and religious changes which will succeed, let us follow the course of this reform, as it passes the boundaries of China, and carries its blessings to the farthest coasts and islands of the east. The Chinese will then become the great agents of this reform. Already their power extends from the Pacific almost to the Caspian sea. It is established over Tibet. Besides this, their influence is felt, politically or commercially, in Cochinchina, Siam, the Malayan Peninsula, and in many of the principal islands to the southeast. This mercantile influence, (leaving the political out of view,) has been acquired without the aid, nay, against the will, and under the interdict of their government. It has been acquired by personal enterprise, sagacity, and industry, in spite of deficient geographical and nautical knowledge, and the dangers arising out of the character of the Malayan race. What then may we not expect from these characteristics when Christianity has exalted them, when British intercourse has supplied this knowledge, and made property and life secure, when a reformed government shall encourage what it has so long opposed? Under these circumstances, Chinese emigration *must* overflow the countries to the south and southeast; filling them with a population, having the best elements of national character, and excelling in all the arts of peace. And every one who has even sailed by those lovely islands, as they rise from the bed of the ocean, clothed with the richest robe that nature ever wore,—so verdant, luxuriant, fragrant, yet silent and unimproved, because there is no safety there,—is prepared to rejoice in the prospect, that they will one day come under the influence of the mild, intelligent, and Christianized Chinese.

"I will conclude this pamphlet with a few remarks, already promised, on the moral and religious changes to be expected, happily, in the condition of the inhabitants of Eastern Asia. It is not possible perhaps to get, much less to give, a good idea of the condition of the Malayan races in these respects. If, however, the tree may be judged by its fruits, we have, in the degraded, perfidious, desperate character of these islanders, a guide to their faith. It is however certain, that these lawless men are themselves the slaves of cruel and puerile superstitions. The Dayak, who qualifies himself for every important act or event of life by a fresh murder, is an example of the one; the Tagalo soldier, who sees, as he stands sentry on a lonely part of the walls of Manila, the goblins of his fancy leering at him through the embrasures, or lifting in sport the heavy cannon from their carriages, is an example of the other. Where but in Christianity shall we find a power that can regenerate the monster, and liberate the slave of these superstitions? In the gradual working of the measures we have recommended, all this, and much more, we promise shall be accomplished. Again, as respects the people of China: Are they learned? Christianity will give them purer precepts and a better example than have come down to them from their venerable master. It

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will disclose too the futurity, which Confucius never attempted to penetrate. They will find life and immortality brought to light in the gospel. Are they followers of Laou Keun? Their fruitless search after the philosopher's stone, after some recipe for endless life, may be given over. Here are the waters of life, which a man may drink and live for ever. Are they Budhists? The Bible will show them the folly and guilt of their idolatry. It will bring them the doctrines of grace, instead of their silly scale of merits and demerits; and the rest that remaineth for the people of God, in exchange for the stupid abstractions of Budha. Perhaps those who have never witnessed idol-worship may find it difficult to realize its tendency, or the grounds of the divine denunciations against idolatry. But let them go and stand in the actual presence of hideous images, perhaps of gigantic size, brutal attitudes, and cruel, unfeeling expression, and see divine honors paid them; and they will then want no further assistance to conceive how debasing, how fatal must be its influence, on the character and destiny of the worshiper. Let them remember too, that man was created that he might be the intelligent beholder of his Creator's excellency, and the voluntary instrument of his praises for ever, and imagine, if they can, a grosser crime, a deeper degradation, than that he should change the image of the blessed God into an impersonation of every hateful, vile, and loathsome attribute. Yet this is the degradation and the guilt of the millions of idolaters in China. How reasonably, then, may we call on British Christians, to coöperate in the effort to restore them to the noble purposes for which they were created, and in which pure and perfect happiness will be their portion for ever. How ardently and how often should we all lift up to God for ourselves the prayer of Moses: "I beseech thee, shew me thy glory." And as this prayer is granted to us, day by day; as we are permitted to look, again and again, on his uncreated beauty; how should gratitude conspire with love and pity to urge us to the work of making Him known throughout the earth, whom we have seen to be supremely and altog ther o ely." *See page* 26, &c.

ART. II. *Report of the governor of Kwangtung and Kwangse and the lieut.-governor of Kwangtung, in reference to the proposal to sanction the importation of opium.* Sept. 7th, 1836.

WE have, in obedience to the imperial will, jointly deliberated on the subject of repealing the regulations now in force in regard to the importation of opium, and of permitting it to be sold in barter for other commodities; and we herein present a draft of regulations, that we have sketched, comprising nine sections, on which we humbly solicit your sacred majesty to cast a glance.

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On the 19th day of the 5th month (2d July), we received a letter from the grand council of ministers, inclosing the following imperial edict dated the 29th day of the 4th month. (12th June.) "Heu Naetse," &c. &c. [See Rep. p. 143.]

Beholding our august sovereign's tender solicitude for the livelihood of the people on this remote frontier, and the anxious desire manifested to remove all evils, we, as on bended knee we perused the edict, were deeply affected, and bowed in profound reverence. We immediately transmitted the edict to the superintendent of maritime customs, your majesty's minister Wán, and also read in council the copy forwarded to us of the original memorial. While we ourselves gave the subject our joint and careful consideration, we at the same time directed the two commissioners (of finance and justice) to discuss it thoroughly and faithfully. These officers, the financial commissioner, Atsingah, and the judicial commissioner, Wang Tsingleën, have now laid before us the result of their joint deliberations, and we have considered their suggestions. We are humbly of opinion, that in framing regulations it is of the first importance to suit them to the circumstances of the times; and that to govern well, it is essential in the first place to remove existing evils. But if in removing one evil, an evil of greater extent is produced, it then becomes the more imperative to make a speedy change suited to the circumstances of the occasion.

Now in regard to opium, it is an article brought into the central empire from the lands of the far-distant barbarians, and has been imported during a long course of years. In the reigns of Yungching and Keënlung, it was included in the tariff of maritime duties, under the head of medicinal drugs, and there was then no regulation against purchasing it, or inhaling it. But in the 4th year of Këaking (1799) the then governor of this province, Keihking, of the imperial kindred, regarding it as a subject of deep regret, that the vile dirt of foreign countries should be received in exchange for the commodities and the money of the empire, and fearing lest the practice of smoking opium should spread among all the people of the inner land, to the waste of their time and the destruction of their property, presented a memorial, requesting that the sale of the drug should be prohibited, and that offenders should be made amenable to punishment. This punishment has been gradually increased to transportation, and death by strangling. The law is by no means deficient in severity. But the people are not so much influenced by the fear of the laws, as by the desire of gain. Hence, from the time that the prohibition was passed, the crafty schemes and devices of evil men have daily multiplied. On the one hand, receiving ships are anchored in the entrances from the outer seas. On the other hand, brokers, called melters, are everywhere established in the inner land. Then again 'fast crabs' and 'scrambling dragons'—as the boats are called—are fitted out for clandestine commerce: and lastly, vagabonds, pretending authority to search, have under this pretext indulged their own unruly desires. Thus, what was at first a common

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article, of no esteem in the market, either for smoking or eating, and also of a moderate price, has with the increase in the severity of the regulations increased in demand, and been clandestinely and largely imported, annually drawing away from the pecuniary resources of the inner land, while it has done nothing to enrich it.

We your majesty's ministers, having examined the original memorial, and considered the details therein contained respecting the evils to be removed, regard the whole as true and accurate. The request for a repeal of the prohibitions and change in the system, and a return to the former plan of laying a duty on opium, is also such as the circumstances of the times render necessary; and it is our duty to solicit your majesty's sanction thereof. In case of such sanction, any foreigner, who in the course of trade may bring opium, must be permitted to import and pass it at the custom-house, paying the duty on it as fixed by the maritime tariff of Keënlung, and must deliver it to the hong merchants, in the same manner as long-ells, camlets, and other goods, bartered for native commodities, but on no account may he sell it clandestinely for money. If this plan be faithfully and vigorously carried into effect, the tens of millions of precious money which now annually ooze out of the empire will be saved, the source of the stream will be purified, and the stream itself may be eventually stayed. The amount of duties being less onerous than what is now paid in bribes, transgressions of the laws, regulating the revenue, will cease of themselves; the present evil practices of transporting contraband goods by deceit and violence will be suppressed without effort; the numberless quarrels and litigations now arising therefrom at Canton, together with the crimes of worthless vagrants, will be diminished. Moreover, if the governmental officers, the literati, and the military be still restrained by regulations, and not suffered to inhale the drug; and if offenders among these classes be immediately dismissed from the public service; while those of the people who purchase the drug and smoke it, are not at all interfered with, all will plainly see that those who indulge their depraved appetites are the victims of their own self-sacrificing folly, persons who are incapable of ranking among the capped and belted men of rank and learning. And if in this way shame be once aroused, strenuous exertion and self-improvement will be the result,—for the principles of reform are founded in shame and remorse.

Nor, as it is truly said in the original memorial, will the dignity of government be at all lowered by the proposed measure. Should your majesty sanction the epeal, it will in truth be attended with advantage both to the arrangements of the government and the wellbeing of the people. But in passing regulations on the subject, it is of great importance that every thing should be maturely considered, and that the law should be rendered perfect and complete; and it is of the very first consequence that effectual measures should be taken to prevent the exportation of sycee silver. If the regulations be in any way incomplete, the consequence will be that in a few years fresh evils will spring up and spread abroad: such is not the right way to accomplish

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the purpose in view. We have, therefore, fully discussed the subject together, and have also in concert with the financial and judicial commissioners examined and considered it in all its bearings, and after oft-repeated deliberations, have determined upon nine regulations which we have drawn up, and of which we present a fair copy for your majesty's perusal. The result of our deliberations, made in obedience to the imperial mandate, we now jointly lay before the throne, humbly imploring our august sovereign to instruct us if our representations be correct or not, and to direct the appropriate board to revise them.

The following are the regulations which we have drawn up in reference to the change of system called for in regard to the importation of opium, and which we reverently present for your majesty's perusal.

1. The whole amount of opium imported must be paid for in merchandise: here must be no deception. The object in repealing the interdict on opium, is to prevent the loss of specie occasioned by the sale of the drug for money. When opium is brought in foreign vessels, therefore, the security and senior merchants must be held responsible for the following arrangements being carried into effect: the value of the opium must be correctly fixed; an amount of native commodities of equal value must be apportioned; and the two amounts must be exchanged in full. No purchase may be made for money-payments. The productions of the celestial empire are rich, abundant, and in universal demand; its commodities, are many-fold more than those of foreign barbarians, so that in an exchange of commodities the gain and not the loss must be on its side. But should it at any time perchance occur, that the quantities imported were somewhat greater than the amount of native commodities required, so that an exact balance could not be struck, while it were necessary for foreign ships immediately to return; in such case, the whole amount of duties having been paid through the security merchant, and the barter of commodities having been made, the surplus opium not yet bartered may be laid up in the merchants' warehouses, and an account of it, taken under the inspection both of the security and foreign merchant, may be registered in the office of the superintendent of customs. Then the opium may be sold as opportunities occur; and when the whole has been disposed of, the hong merchant and the consignee of the opium may jointly report that it is so, and have the register canceled. When the foreign merchant returns to Canton, he must receive payment for the opium thus sold, in some merchantable commodity; he may not be allowed to give the value a pecuniary designation, and under cover of this receive payment in money. Some substantial and opulent senior merchants must be strictly required to watch over the enforcement of these regulations. And when a foreign ship is about leaving, the security and senior merchants must sign a bond that she carries away no sycee silver on board of her, which bond must be delivered into the hands of government. If they know of any clandestine purchases being made for money-payments, or of any money having been paid, they should be required immediately to report the facts, and the parties should be severely punished, and the opium confiscated and

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sold for government; or, if it have been already delivered to the purchaser, the price should be recovered from the latter and forfeited to government. If the senior and security merchants be found guilty of any connivance at such offenses, they also should be severely punished.

2. The naval cruising vessels, and all the officers and men of the custom-house stations, should be required diligently to watch the entrances and passages of rivers; but at the same time, to confine their search, they should not be allowed to go out to sea-ward, and under cover thereof to cause annoyance. Even though the interdict on opium be repealed, there is yet cause to fear that the mercantile people who in their mad search for gain are, as it were, bewitched, will still resort to foreign merchants (out of the port) to purchase it, so that sycee silver will continue secretly to ooze out. The naval-cruising vessels, therefore, and all those who are attached to the custom-house stations, should be required to search diligently and faithfully whenever any discovery shall be made of silver being smuggled out, and the same should be forthwith seized, and the offending parties apprehended; and the whole amount of money so taken, with the value of the smuggling boat, should be given as a reward to the captors, in order to encourage their exertions, and thus to destroy smuggling. If sycee silver be exported, there is necessarily a place where, and a way by which, it is carried out: that place must be near the foreign factories; the way must be through the important passages and entrances of rivers. It is only needful then to watch faithfully at such places; for by so doing, the export of silver may be stopped without any trouble. But if the smugglers once get out into the open roads, they soon spread themselves abroad in various places and there leave no trace by which to find them. If the soldiers, or vagabonds feigning to be soldiers, frame pretexts for cruising about in search of them, not only can they not effect any good, but they may also give occasion to disturbances, attended with evil consequences of no trivial character. They should therefore, be strictly prohibited so doing.

3. In regard to foreign money, the old regulation, allowing three tenths to be exported, should be continued; and to prevent any fraud, a true account of the money imported should be given (by each ship) on arrival. Formerly, much foreign money was brought to Canton in the foreign ships, in order to purchase commodities in excess of those obtained by barter, and to pay the necessary expenses of the vessel on her return. Whenever the imported goods were in larger quantity than those exported, there was then a surplus of foreign money, of which it would not have been reasonable, under such circumstances, to prohibit the reëxportation. In the 23d year of Keäking, (1818,) the then superintendent of maritime customs, Ah, finding that the barbarians took away foreign money without any limit or restriction, addressed a communication to the then governor of this province, Yuen, in consequence of which it was decided to limit the exportation by each vessel to three tenths (of the surplus of imports), allowing the

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remainder to be lent to any other foreigner to enable him to purchase goods, to pay the duties, &c. This has continued to be the rule down to the present time. Now it is probable, that sometimes, when opium is imported in not very large quantities, money will also be imported with it, for the purpose of paying the price of goods in excess of what may be purchased by barter. It will be right in such cases to conform to the existing regulation. But the amount of foreign money so imported in foreign ships, may vary considerably. If the balance be 100,000 dollars or upwards, it will then be very well to permit the exportation of 30,000 dollars; but if the balance should exceed 200,000 dollars, a further limit to the permission to reëxport becomes necessary. We deem it our duty, therefore, to request, that hereafter, when the surplus of silver imported, does not considerably exceed 100,000, permission be still given to reëxport three tenths of that surplus; but if it amounts to 200,000 dollars, whether the merchandise brought with it consist of opium, or of any other goods, that the permission to reëxport in that case be limited to 50,000 on each ship. This amount should not be exceeded. With respect to the examination and report made by the security merchant, on a ship's arrival, of the total amount of silver imported by her, this examination and report should still be required, in order that, the expenditure of the vessel having been deducted therefrom, the proportion to be reëxported may be accurately calculated. A senior merchant also should be required faithfully to join the security merchant in the investigation. If the officers of the customs make feigned examinations and false reports, they should be subjected to severe punishment; and if the senior and other merchants connive at any illegality, they also should be punished.

4. The traffic in opium must be conducted on the same principle as other foreign commodities; it is unnecessary to place it under a separate department. The first principle of commerce is, to adopt those measures which will yield the greatest possible amount of gain. Each one has his own method of doing this, and what one rejects another may seek for; nor it is possible to bring all to one opinion. Now if the importation of opium be permitted, as formerly, and it become an article of commerce, as a medicinal drug, the traffic in it will no wise differ from the traffic in other articles of commerce; and if a special department be created for it, there is reason to fear that monopolizing and underhand practices will gradually result therefrom. It is right therefore to let the foreign merchants make their own election, and engage what hong merchants they will to pass their cargoes at the custom-house and pay their duties for them. To establish one general department for the purpose is unnecessary. By this arrangement crafty individuals may be prevented from taking advantage and extorting exorbitant profits, and benefit may accrue to both the foreign and the hong merchants.

5. The amount of duties should be continued the same as formerly; no increase is called for; and all extortionate demands, and illegal fees should be interdicted. In the tariff of maritime customs

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for Canton, opium is rated at a duty of three taels per hundred catties; to which we must add ten per cent. or three mace, for loss in melting; and as peculage fee, and fee per package, according to the report formerly made of public and legal fees, eight candareeus six cash. Although there are three kinds of opium, the 'black earth,' the 'white skinned' and the 'red skinned,' differing in value, yet the duty per catty may be the same on all. These arrangements are made on the principle that if the duty be heavy it will be evaded, and smuggling will ensue; whereas if it be light, all will prefer security to smuggling; and that if a fixed charge be imposed, the officers of the customs will be unable to intermeddle. The same clear views were entertained by our predecessors, when they established the regulations; and it will be well to conform to the amount of duty fixed by them, without any addition. But there is reason to fear that when the prohibitions are first taken off, the servants of the custom-house hunting for petty gains, may under various pretexts lay on illegal fees, making heavy by their exactions what as a legal duty is light; and thereby losing sight of the principle that they are to show kindness to men from afar. If this take place, the natural result too will be, that the means of legal importation will be avoided, and contrivances to import clandestinely will be resorted to. Perspicuous and strict proclamations should therefore be issued, making it generally known, that, beyond the real duty, not the smallest fraction is to be exacted; and that offenders shall be answerable to the law against extortionate underlings receiving money under false pretext.

6. No price should be fixed on the drug. It is a settled principle of commerce, that when prices are very low, there is a tendency to rise, and when high, a tendency to fall. Prices then depend on the supply that is procurable of any article, and the demand that exists for it in the market: they cannot be limited by enactments to any fixed rate. Now, though the prohibition of opium be repealed, it will not be a possible thing to force men who buy at a high price, to sell at a cheap one. Besides, it is common to men to prize things of high value, and to underrate those of less worth. When therefore opium was severely interdicted, and classed among rarities, every one had an opportunity to indulge in over-reaching desires of gain; but when once the interdicts are withdrawn, and opium universally admitted, it will become a common medicinal drug, easily to be obtained.

> 'The gem, when in the casket prized,
> 'When common is despised!'

So the price of opium, if left to itself, will fall from day to day; whereas if rated at a fixed value, great difficulty will be found in procuring it at the price at which it is rated. It is reasonable and right therefore to leave the price to fluctuate, according to the circumstances of the times, and not to fix any rate.

7. All coasting vessels of every province, when carrying opium, should be required to have sealed manifests from the custom-house of Canton. By the existing regulations of commerce, all commanders

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of coasting vessels, without exception, are required, whenever they have purchased any foreign goods, to apply at the chief custom-house at Canton, and obtain a sealed manifest, stating the amount of each kind of goods, so as to prevent any clandestine purchases. They are also to be provided from thence with a communication addressed to the authorities in every province and at all sea-ports, calling on them to search closely; and if they find any foreign goods, not having the stamp of the Canton custom-house on them, to regard such goods as smuggled, to try the offenders according to law, and to confiscate both vessel and cargo. The law on this point is most precise. Now when the interdict on opium is repealed, it will become an article of ordinary traffic, like any other foreign commodity, and subject therefore to the same regulations. All commanders of coasting vessels, wishing to purchase opium, should therefore be required to report their wishes to the hong merchants, bringing goods to barter for it, and should then apply at the custom-house for a manifest, and for a communication from the superintendent of customs to the authorities in all the provinces as aforesaid. Thus there being documents for reference, both in this and the sea-board provinces, the native coasting vessels may be prevented from having any clandestine dealings with the foreign ships at sea, and from smuggling away silver.

8. The strict prohibitions existing against the cultivation of the poppy, among the people, may be in some measure relaxed. Opium possesses soothing properties, but is powerful in its effects. Its soothing properties render it a luxury, greatly esteemed; but its powerful effects are such as readily to induce disease. The accounts given of the manner in which it is prepared among the foreigners are various; but in all probability it is not unmixed with things of poisonous quality. It is said that of late years, it has been clandestinely prepared by natives, by merely boiling down the juicy matter from the poppy; and that thus prepared, it possesses milder properties, and is less injurious, without losing its soothing influence. To shut out the importation of it by foreigners, there is no better plan than to sanction the cultivation and preparation of it in the empire. It would seem right therefore to relax, in some measure, the existing severe prohibitions, and to dispense with the close scrutiny now called for to hinder its cultivation. If it be apprehended, that the simple people may leave the stem and stay of life to amuse themselves with the twigs and branches thereby injuring the interests of agriculture, it is only necessary to issue perspicuous orders, requiring them to confine the cultivation of the poppy to the tops of hills and mounds, and other unoccupied spots of ground, and on no account to introduce it into their grain-fields, to the injury of that on which their subsistence depends.

9. All officers, scholars, and soldiers should be strictly prohibited and disallowed the smoking of opium. We find in the original memorial of Heu Naetse, the vice-president of the sacrificial court, the following observations: "It will be found on examination that the smokers of opium are idle, lazy vagrants, having no useful purpose before

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them. And though some smokers are to be found who have overstepped the threshhold of age, yet they do not attain to the long life of other men. But new births daily increase the population of the empire, and there is no cause to apprehend a diminution therein. With regard to officers, civil and military, and to the scholars and common soldiers, the first are called on to fulfill the duties of their rank and attend to the public good; the others, to cultivate their talents and become fit for public usefulness. None of them, therefore, should be permitted to contract a practice so bad, or to walk in a path which will only lead to the utter waste of their time and destruction of their property. If the laws be rendered over-strict, then offenders, in order to escape the penalty, will be tempted to screen one another. This, assuredly, is not then so good a plan, as to relax the prohibitions, and act upon men's feelings of shame and self-condemnation. In the latter case, gradual reformations may be expected as the result of conviction. Hence the original memorial also alludes to a reformation noiselessly affected. The suggestions therein contained, are worthy of regard and of adoption. Hereafter no attention should be paid to the purchase and use of opium among the people. But if officers, civil or military, scholars or common soldiers, secretly purchase and smoke the drug, they should be immediately degraded and dismissed, as standing warnings to all who will not arouse and renovate themselves. Orders to this effect should be promulgated in all the provinces, and strictly enjoined in every civil and military office, by the superiors or their subordinates, to be faithfully obeyed by every one. And all who, paying apparent obedience, secretly transgress this interdict, should be delivered over by the high provincial authorities, to the Civil or Military Board, to be subjected to severe investigation.

ART. III. *Notices of Modern China: Mohammedan states on the western frontier of the empire; Ladákh; Iskárdo; Kúndúz; Bokhára; Kokan; &c.* By R. I.

IN our last number we supposed the Chinese empire to be threatened certainly, although remotely, by the Christian powers which rule the countries bordering upon her northern and southern limits; we proceed now to notice the several Mohammedan states on the western frontier, where alone the empire has been actually invaded of late years. The next country westward of Tibet is Ladákh, the gelpo or rája of which, a Mohammedan, has been placed under the control of the Chinese resident at Lassa, in order to restrain the incursions of his subjects into Tibet. This country borders also upon the Seik states, one of the chiefs of which, Golab Singh of Jamún,[1] a depend-

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ent on Runjít Singh, has lately invaded it and levied contributions there. Moorcroft visited Leh the capital, several years ago, from Tibet; and two other European travelers, baron Hügel and Mr. Vigne, have lately entered it from Cashmír, along the valley of the Indus in which Leh is situated. The death of Runjit Singh, ruler of Lahore, is seldom anticipated, without the supposition being added, that it will hasten the approach of the British to the banks of the Indus. The valley of Cashmír will become then of course a British province, and a new channel will be opened for British commerce into the heart of Tibet. Ladákh will follow in due course; into which another large stream, the Shyúk, is said to flow to the Indus from the northward,[2] and to take its rise in the (Tsung ling or) Kara Korum mountains, which separate Ladákh from Yárkand.

Following the Chinese frontier westward from Ladákh, we find the mountainous states of Iskárdo, Gilgit, Gunjút, Chitral, &c. Iskárdo or Beldestan, said to be eight marches northeast from the city of Cashmír, has also been invaded by the Seiks from that valley,[3] who appear to have been driven back: but they succeeded in subduing the little intervening principality of Kathái, which was before independent. Ahmed shah, the present ruler of Iskárdo, is in friendly correspondence wtth the British political agent at Ludiána. A high road, we are told,[3] leads from Iskárdo to Yárkand in Chinese Turkestan, over which merchants travel in caravans. The rulers of these mountainous states, as well as their people, are Tájiks, that is, the aboriginal natives of the country before it was overrun by the Túrki or Usbeck tribes; but they have been converted to the Shíah sect of the Moslem faith, and they receive their religious education from the Persians. This circumstance is favorable to China, inasmuch as it renders improbable an alliance between these states and the more powerful Mohammedan countries in the west and north, which follow the Súnite creed. Chitral is, however, subject to the mír of Kúndúz,[4] who is an Usbeck, but the mass of his population are Tájiks.

Kúndúz,[4] a small town of 1500 inhabitants in the valley of the Oxus, has given a conqueror to Budakshan, and some of the mountainous states of Wakhan, Shughnan, Hissar, &c., which lie about the mountains which separate Chinese Turkestan from Maweralnehar (Transoxiana). The mír of Kúndúz is an Usbeck, as is also the ruler of Hissar, but their subjects are chiefly Tájiks, and in the other hill states both prince and people are of the latter race. The high plain of Pamer in the mountains between Budakshan and Yárkand, is inhabited by Kirghís. Besides Kúndúz, the two principal kingdoms in the neighborhood of the Chinese possessions in this quarter, are Bokhára, including its provinces of Samarkand and Bálkh, and Kokan.

Bokhára and Kokan[5] may be said to include all Turkestan (not Chinese), since they are the two most influential of its states. The rulers of these countries, and the greater part of their subjects, are Usbecks, and Mohammedans of the Súnite sect. Their slaves, who chiefly cultivate the land, are mostly Persians, captured and sold by

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the Túrkmans of the desert; and those Persians are all Shiahs, whom the Sunites do not consider as true believers. The connexion of Bokhára, according to Burnes, with China, Cabúl, and Turkey is friendly, and all of them have sent embassador. The bazars of Bokhára, he continues,[6] are supplied with European merchandise by the caravans from Russia, and also with British fabrics by the native merchants from India. The Russian government is supposed to have been straining every nerve, since the time of Paul, to force a trade in this direction; whilst the English commerce, with very little if any effort on the part of its government, has widely extended, so that the "Russian merchant discovers a formidable rival in the diminution of this trade." A considerable trade is also carried on from Bokhára and other countries of Maweralnehar to Cashgar, and Yárkand, where European commodities among others find their way in exchange chiefly for tea.

The trade is carried on by the natives of Budakshan, who, we are told, by Burnes,[7] "praise the equity of the Chinese, and the facilities of transacting matters of commerce with them; they lay a duty of one in thirty on all traders, which is very moderate." Timkowsky reports the same duties at Auksú, except for the Cashmírians, who pay one in forty, on account of their extensive commerce.

Kokan, which is the next considerable country on the western frontier of Chinese Turkestan, is bounded on the north by the Russian dependencies of Orenburg and Tomsk, and thus we complete the chain of foreign powers around the Chinese frontier. There are however, some roving tribes of Kussaks, Kalmuks, and Kirghís among the mountains bordering on the Chinese territories, who are apparently in half subjection only to one or other of the powers on each side of them. They are all tribes of the same Túrkish stock who have alternately overrun these countries and established themselves there; and they have all been converted to Mohammedanism except the Kalmuks.

Kokan, called also Ferghána, was the patrimony of Báber, the Mongol conquerer of Hindostan. His father was khan of Kokan, but was driven from his kingdom by an irruption of Usbeck Tartars in A. D. 1520, who were themselves ejected from their own country by the rising power of Russia. Báber seized upon Cabúl, whence he subsequently pounced upon India; thus affording a striking instance of the impulses which urge on Asiatic governments to conquest. We return for a moment to Russia, because that country is in immediate contact with Kokan, which we shall presently see to have been lately in collision with China, with a strong suspicion frequently expressed in the public journals, although perhaps quite unfounded, that the war was fomented by Russian emissaries.

According to Klaproth,[8] the Russian new boundary, about the year 1828, put them in possession of a tract of country of 220,000 square miles, quite unknown to the rest of Europe; this boundary was the Kuksú or Blue river; but a recent report[9] says that the Russians have now crossed it and have erected forts on the Kokan side. Ano-

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ther report,[10] makes them to have aggressed upon the Chinese territory itself in another quarter, and arrived at Ele, the capital of Soungaria.* This is coupled with the intelligence that the chief of Ladákh has informed the emperor of China, that the English are constructing a road to Kanghri, which is situated near Ispitte. This is true so far as the road is concerned, which the British resident at Subathú has caused to be made in the valley of the Sutlej, through the state of one of the British tributaries, and that Kanghri is a Seik province lying on the opposite bank of the Sutlej, and Ispitte, another country bordering the frontier. These reports show the attention which is paid to the movements of foreign powers, and the fact of the English road may serve to test the degree of truth to be assigned to them.

We may terminate our notice of the Mohammedan states bordering on China by recounting, after Burnes, the forces which the principal powers could bring to act against their neighbors. Kokan is stated[11] to contain about 100,000 inhabitants (speaking of the capital), and the kan may be able, on an emergency, to bring 50,000 horse into the field: he has no infantry. The amír of Bokhára[12] may rule about a million of souls, and his military force is estimated at about 20,000 horse, 4,000 foot, and 41 pieces of artillery, besides a kind of militia of about 50,000 horse, drawn from all the provinces and the Túrkman levies: the city of the of Bokhára contains about 130,000 inhabitants. The mír of Kúndúz musters[13] about 20,000 horse and six pieces of artillery, on of which is a thirty-six pounder.

Having given the foregoing sketch of the countries which border upon the western provinces of China, we proceed to collect a few facts relative to those provinces themselves, preparatory to as full an account of the late rebellion there as our materials will permit; which may afford the best means to judge of the amount of danger to which the Chinese are exposed in this part of their territory and of the means to avert it.

Under the present dynasty on the throne of China, Kansuh an original province of the empire, has been made to extend from the pass Kea-yu (kwan) in the great wall, westward to Hami, a desert space of about 1000 *le* (250 miles). This last place, however, along with Tourfan and some others, were in 1827,[14] placed under the presidency if we may so call it, of Oroumtchi; which is again supervised by a kind of governor-general of Soungaria at Ele. The eight Mohammedan cities of Turkestan appear to form as many residencies, of which the chief was formerly Kashgar, but in 1831,[15] the seat of the residency was removed to Yárkand. The details of the changes in the govern-

* The writer of these notices has no wish to join in the popular clamor of the day against Russian ambition: he believes that no strong government of a country bordering on another with a comparatively weaker government, especially when they are in very different stages of civilization can or will long maintain the integrity of treaties or boundaries. Thus the United States of America must continue to encroach upon the Indian territory and upon the Texas. France has commenced a similar career in Africa; Russia and England will continue to advance in Asia, as they have done and are doing.

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ments, about this time, are not very clearly given; but it would seem as if the governments of Yárkand, Oroumtchi, and Ele, have separate jurisdiction over their respective residencies, something analagous to the presidencies of British India, and that the governor-general of Ele takes the supreme command in cases of emergency, such as invasion or insurrection. He has also[16] a kind of council of officers with such titles as tsan-tsan, ta-chin (assisting and advising), and pan-sze ta-chin (minister for transacting), who seem, however, to be residents. There are altogether thirty-four residents,[17] who are styled tajin (literally, great men). They are all Mantchou Tartars, or Mongols. There are also Mohammedan kans[18] and begs in situations of various trust under control of the resident, in the way perhaps in which the natives are employed in British India.

The salary of the governor-general at Ele was raised in 1827 from 3090 to 4000 taels. That of his council from 1000 to 1500. The commandant at Kourkharaúsú (probably a station on the Russian frontier) has 800 taels instead of 400 as before. The salary of the governor of Kashgar or Yárkand was increased[14] from 1500 to 1700; that of his assistant from 700, to 900.

According to a census of the population of the Chinese empire taken in 1813,[19] the frontier tribes under the government of Kansuh contained 26,728 families; Ele and its dependencies 69,644; Tourfan 2,551. The population of Ele in 1790, was divided as follows, according to another authority,[20] which would seem to infer that the same census was employed on both occasions, so far as regards this dependency:

At this town of Ele, soldiers of different tribes	10,640	
People connected which the Eleuths	3,155	
Tourgouth shepherds	25,595	
Of Mohammedans, 6000 families (they are put down at 20,356) perhaps equal to	30,000	
Chinese, 71 families	290	
Criminals transported (Chi. Rep., vol. 4, p. 368)	244	
		69,924

This population ought no doubt to have increased between 1790 and 1813, and still more of course, up to the present time. But this is not the only omission in the census of 1813 as given above; for we find no enumeration at all of the population of Chinese Turkestan. The same work,[20] which specifies the population of Ele, assigns the following number of souls to seven of the Mohammedan districts.

Harashar	5,390
Kouché	1,898
Auksú	24,607
Oushi	3,258
Kasghar	66,413
Yárkand	15,574
Khoten	44,630
	161,770

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It is doubtful whether some of these sums do not refer to the cities only, and others to the districts. The reports which Burnes[21] collected gives to Yárkand 50,000 souls; but the Mohammedan families alone are afterwards estimated at 12,000 families. Another account[22] rates the population at 30,000 families, upon the authority of a Chinese census. The same discrepancy is found in the accounts of the other places, which throws entire discredit upon the whole of them. We find equal difficulty with regard to the military force which was stationed in these provinces before the war. It was reported to Burnes[23] that the troops were recruited from the Túnganí tribes of Mohammedans; whereas the report given to Mr. Wathen, which we have before quoted,[24] states that the soldiers are partly Chinese and partly Mantchou or Mongol, and not Túnganí, adding that the Chinese are afraid of the latter, which we shall presently see to be probable: the reports refer very likely, to different periods of history. A Chinese statistical account,[25] not of recent date, of these countries places under the governor-general at Ele twelve civil and forty to fifty military officers, amongst whom were thirty che-wei (imperial guards) and 3,600 Mantchou soldiers, besides irregular troops under 128 officers, distributed throughout the country. We find by the Peking gazette,[26] that the troops at Ele were increased in 1831, after the rebellion, to 6,700 men, to which the governor requested an accession of two hundred muskets, but was refused.

There are thirty eight military posts on the road from the great wall to Oroumtchi,[26] with relays of horses for carrying expresses, &c., which were found insufficient during the war, and a request was made to the emperor to increase the number both of men and horses. The usual journey, is said[27] to exceed five months, but an express may be sent in thirty-five days, and even in fifteen or twenty days on a great emergency. Oortungs or stages where there are relays of horses are erected every eight or ten miles, and at each of these stages there are piles of wood which are directed to be set on fire on the intelligence of the rising or invasion of the Mohammedans, and by these means intelligence has been sent from Yárkand to Peking in six days. The Peking gazette[7] states an express to have been received from the seat of war during the rebellion, which traveled 800 *le* (about 200 miles) a day, and another performed the journey in twenty-seven days.[23] This last fact is the most probable, the point of departure being Kashgar, which is given at 11925 *le* from Peking, unless that the communication was made by fires.

The following are given as the relative distances of several of the places before spoken of, taking Yárkand generally as the centre; thence to Peking, five months' journey (Burnes); to Ele, forty marches north (B.); to Ladákh, the number of actual marches is twenty-eight, and seven days are employed in passing the mountains of Kara Korum (B.), the distance is about 260 miles (H);[27] to Bokhára, by the valley of the Sirr, forty-five days (B.); to Aksoú, twenty days; to Hami, 6060 *le* (Canton Register, 4th July, 1831); to Kashgar 105 miles and thence to Semipolatinsk forty days, about 750 miles (H.). The

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number of miles in a day's march varies from eight to twenty-five, accordingly as the country is more or less mountainous.

Neither the natives nor the Chinese appear to have any general name to designate the Mohammedan colonies. They are called Kashgar, Bokhára, Chinese Turkestan, &c., by foreigners, none of which seem to be very appropriate. They have also been called Jagatai, after a son of Genghis khan, to whom this country fell as his portion after his father's death, and he included all the eight Mohammedan cities, with some of the surrounding countries, in one kingdom. It is said to have remained in this family, with some interruptions, until conquered by the Eleuths of Soungaria in 1683. When Kaldan, the last khan of the Eleuths was subdued by Keënlung, he made Turkestan tributary to the Chinese, and finally annexed it to the Chinese colonial government of Ele, in 1759.

There seems always, however, to have been a khan or chief under the name of khojeh, a title of honor implying sacredness, who had been left in the nominal government of these countries on account of the respect which the people bore towards him. It does not appear whence this family is derived, unless from an account apparently translated from the Chinese,[30] which makes Chin-ko-urh, one of them, to have been a Mantchou of the red standard, related to the imperial family of China, which seems inconsistent with his Moslem faith, and also with the subsequent assertion that Ele was the seat of his ancestors. He carried on warfare with the Chinese and was either captured or inveigled to Ele, where he was detained until he died. He left two sons, Púlatun and Hotsechun, whom Keënlung restored to authority over the eight cities:[31] they both rebelled, however, and were driven from the country. One of them apparently fled to Budakshan,[32 21] and was put to death by the mír of that country, to make favor with the Chinese or to avert their displeasure. The other perished also; but both left sons. Abdallah (Ohpootoohale in Chinese) the son of Púlatun, "should," said the present emperor [2] in one of his edicts, "have been destroyed also, but the then reigning emperor compassionated him on account of his youth, and spared his life, commuting death to domestic slavery under great officers of state. During the third year of my reign," continues his majesty, "I liberated him, in consequence of his having lived long in slavery and behaved quietly, and placed him and his family under the white Mungkú standards, and gave him employment."

This edict was published after the rebellion of Jehangír (Changkihurh in Chinese), who was grandson of Púlatun, whose father appears to have sought refuge with the khan of Kohan, where Jehangír was born and seems chiefly to have lived. Moorecroft speaks[33] of him as residing under the protection of Omar, khan of Kokan in 1822.

Notes. 1. Asiatic Journal, Feb. 1836. 2. Burnes' Travels, vol. 2, p. 223. 3. Journal of the Asiatic Society, Nov. 1835, p. 599. 4. Burnes' Travels, vol. 2, p. 346. 5. Ibid. vol. 1, p. 312. 6. Ibid. vol. 2, p. 424. 7. Ibid. p. 426. 8. Nouveau Journal Asiatique, 1828, p. 144. 9. Journal of the Asiatic Society, Aug., 1834, p. 374. 10. Ibid. Nov. 1835, p. 601. 11. Ibid. Aug. 1834. 12. Bs.' Travs.

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vol. 2, p. 184. 13. Ibid. p. 348. 14. Canton Register, May 31st, 1828. 15. Ibid. Feb. 16th, 1832. 16. Chin. Repository, vol. 4, p. 58. 17. Cant. Reg., July 4th, 1831. 18. Ch. Rep., vol, 4, p. 286. 19. Companion to the Anglo-Chinese Kalendar. 20. Morrison's Views of China, p. 76. 21. Bs'. Travs., vol 2, p. 230. 22. Journ. of the As. Soc., Dec., 1835. 23. Bs'. Travs., v. 2, p. 229. 24. L'Amiot's Translations. 25. Cant. Reg., March 24th, 1831. 26. Mal. Observer, Feb. 13th, 1827. 27. Cant. Reg., Aug. 25th, 1828. 28. Ibid, Dec. 18th, 1830. 29. Humbolt's Fragments, taking the Russian *verst* at about ¾ of a mile. 30. Mal. Observer, June 5th, 1827. 31. Ibid. Jan. 30th, 1827. 32. Ibid. Ap. 22d, 1828. 33. Royal Asiatic Society's Transactions, vol. 1, page 55.

ART. IV. *Hospital for seamen: first report of the British Seaman's Hospital Society in China; with the general rules of the institution.*

[It is with much pleasure that we present to our distant readers the "first Report of the British Seaman's Hospital in China." The report did not reach us in time for our last number; we now give it entire, excepting only the list of subscriptions and donations. The object is worthy of every attention; and we trust it will receive ample support; and we should rejoice to see the like liberal provision made for a Seaman's Chapel in China.]

THIS Institution originated under the auspices of the late lord Napier, his majesty's chief superintendent, soon after the opening of the British free trade with China, and was only abandoned for a time on his lordship's being obliged to quit Canton. It was again brought forward at the requisition of his majesty's superintendents, addressed to James Matheson, esq., who was requested to convene a meeting of British subjects resident in Canton, which was held accordingly on the 23d of February, 1835. Mr. Matheson opened the meeting by stating the necessity of the proposed establishment, and the means at command to defray the requisite expenses, arising from the following sources, viz.: a sum of about $1000 already subscribed; the amount which captains and owners of ships may be expected to contribute; and a sum equal to the amount subscribed by individuals, which his majesty's superintendents are authorized by act of parliament, and have offered, to pay. Mr. Matheson also stated that, in order to avail themselves of the offer made by his majesty's superintendents, it was necessary to adhere to the regulation pointed out in the said act of parliament, viz., "That any subscriber of £3 3s. should have a vote in the selection of a committee who were to manage the concerns of the hospital."

Messrs. Jardine, Matheson & Co. were constituted treasurers, and the following gentlemen chosen members of a committee, to consider the best mode of carrying into effect the objects of the institution, viz., W. Jardine, esq., chairman, R. Turner, esq., F Pestonjee, esq., I. R. Reeves, esq., W. Blenkin, esq.

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In pursuance of their instructions, the committee drew up rules and regulations for its management, which were submitted to, and approved of, by a general meeting of subscribers, held on the 12th June, 1835; and also received the sanction of his majesty's superintendents.

The first and principal object to be accomplished, appeared to be the establishment, at Whampoa, of a vessel to receive from the ships there such patients as required medical aid; and the attention of the committee was directed to the purchase of a suitable vessel, and a sum of $4000, placed at their disposal for that purpose. They regret to state, that hitherto their endeavors have proved ineffectual, on account of the inadequacy of their means to procure a vessel of sufficient capacity. The committee have now three vessels in view, any one of which would answer the purpose, and they feel confident, that the deficiency of their means has only to be made public to insure its removal by additional and continued subscriptions. In the interim, every practicable measure was adopted to place medical assistance at once within the reach of such vessels as were at the time in China; and the services of the assistant surgeon to the commission were, in the most liberal manner, offered gratuitously to the institution by his majesty's superintendents.

As the stations of Lintin and Kumsing Moon were likely to contain the greatest number of vessels during the summer months, Mr. Anderson was stationed at whichever place they were anchored, and has continued to attend them from the commencement till this time; while Mr. Colledge, the senior surgeon to the commission, afforded his assistance to all cases which have occurred at Macao. At both places, a great number of patients have come under treatment. Mr. Colledge reports one hundred and twelve, during the months of May, June, and July, of the present year; and last season, as many as seventy-two were at one time under Mr. Anderson's care.

The necessity for the establishment of a hospital ship at Whampoa was deeply impressed on the minds of the committee, and if a doubt had ever existed on the subject, it would have been entirely removed by the following extract of a letter from Mr. Colledge, who, from his long and intimate knowledge of the diseases prevalent there, must be considered the best authority in such case.

"I am not called upon for any opinion by the committee, but cannot pass over this opportunity of offering a few remarks. The committee must bear in mind, that almost all the subjects they are about to provide assistance for, are young men, or men in the prime of life, just from Europe, full of health and vigor, and that the diseases they are most prone to in Whampoa reach, during the months of July, August, September, and October, are of a highly inflammatory character, requiring, on the part of the medical practitioner, prompt, decided, and energetic measures; as in many cases, an hour's loss of time in applying appropriate means will render the cures tedious, and in some instances, perhaps, place life in imminent danger; whereas a timely bleeding, combined with other antiphlogistic means will at once subdue a formidable attack, and enable the patient to return to

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his duty in as many days as it would otherwise be weeks. When cases occur which have passed over the first symptoms unchecked, I shall, provided the committee or surgeons send them to me, do my best for their restoration; but I would repeat, that as almost all the cases are inflammatory, no time should be lost in treating them, and that the distance between Whampoa and Macao must preclude my seeing patients under incipient symptoms."

The annexed list of donations and subscriptions amounts to $9,028; which includes $4510, contributed on behalf of the British government by his majesty's superintendents, and will be augmented to the extent of any further sums subscribed by the public. The expenses incurred amount to $539.41, leaving $8488.59 in the hands of the treasurers.

The committee have only to state in conclusion, that the main object of the institution in placing a hospital ship at Whampoa, will be carried into effect with the least possible delay. As a temporary arrangement, they have obtained the services of Mr. Johnstone, surgeon of the "Earl Balcarras," during her stay in port, to visit all vessels requiring medical attendance at that anchorage. Mr. Anderson will remain at Lintin or Kumsing Moon, and Mr. Colledge will continue his services to any cases occurring at Macao. For the future support of the hospital, they rely upon the charitable feelings of the community; and feel satisfied that the call in aid of an establishment, which the experience of two seasons has shown to be so much wanted, will not be made in vain.

Canton, Sep. 22d, 1836. W. Blenkin.
Secretary *pro tem.* to the committee.

General Rules for the British Seaman's Hospital in China, submitted by the committee to a general meeting of subscribers, held on the 12th, June 1835.

No. 1. Every British subject so far as the funds of the institution will permit, either seamen, or other persons not being seamen, who shall be considered by the managing committee to be indigent, shall be entitled to receive medical aid and relief *gratis* from the hospital upon the following conditions. N. B. It is to be understood that the medical aid and relief is to be taken to include medical advice and attention, medicines, lodging, and hospital linen and clothing.

No. 2. Every British subject presenting himself as a claimant for relief, shall be examined by the surgeon of the institution, and if it shall appear to him to be necessary to receive the said person at the hospital, his name and the date of his entrance shall be duly entered in a book, to be called the book of entries and discharges.

No. 3. Any British subject, not being a seaman, who shall be received into the hospital, shall be reported to the superintendents, who will take orders to provide for his sustenance in the hospital, and his future disposal according to law, as soon as he shall be in a fit state to be discharged.

No. 4. If the person received by the surgeon shall belong to any British ship or vessel, and shall be presented for relief by the com-

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mander or commanding officer, the said commander or commanding officer shall sign an acknowledgment (forms to be provided) to the effect, that the expense of the patient's sustenance from that date until the period of his discharge shall be defrayed by the ship, the said rate to be fixed at a sum not exceeding fifty cents per diem.

No. 5. If the person claiming relief shall belong to a ship on board of which no surgeon shall be embarked, and shall not be presented by the commander or commanding officer, but shall come of his own accord, and if the said commander or commanding officer shall not think fit to sign the aforesaid acknowledgment, the surgeon of the institution shall nevertheless, if he see fit upon medical grounds, receive the patient for treatment, reporting the whole circumstance to the managing committee without delay.

No. 6. The consignee of any ship or vessel, belonging to which any persons shall be receiving treatment in the hospital, who shall not be sufficiently recovered to be discharged at the period of her departure, shall be applied to for his engagement, on behalf of the captain or owners of the said ship or vessel, to reimburse the institution for the expense incurred for the continued support and sustenance of such patient, until finally discharged from the hospital; when if no ship offers, his case shall be reported to his majesty's superintendents.

No. 7. If the managing committee shall not be able to protect the interests of the institution by causing the required acknowledgment to be signed, the matter is to be reported to the superintendents, in order that such further steps may be taken as the urgency of the case shall seem to require.

No. 8. The officers and seamen belonging to foreign ships or vessels who may need medical care and relief, and who are presented by the commanders or commanding officers of their ships, shall be entitled to the same relief as British subjects, upon condition that an engagement for the payment of seventy-five cents per diem be entered into by the commanders and consignees, for the charge of the patient's sustenance until discharged from the hospital.

No. 9. If the hospital shall at any time be full and sickness is increasing, the surgeon of the institution shall report the circumstance to the managing committee who shall have authority, if the state of the funds permit, to hire the whole or part of any ship lying at Whampoa as a temporary additional lodging, and adequate arrangements shall be made for placing the whole or any portion of the said ship at the complete disposal of the medical officer.

No. 10. The surgeon is to be considered the chief executive officer of the institution, and all persons under his care are to be called upon to respect and obey him in that capacity, as in that of the medical adviser; but all regulations for the internal management of the hospital are to receive the sanction of the managing committee before they are permanently established.

No. 11. All indents of stores, medicines, &c., are to be submitted to the president of the managing committee and receive his sanction before they can be acted upon.

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No. 12. A monthly statement of patients received and discharged is to be forwarded to the president.

No. 13. Any Chinese indigent persons soliciting medical aid, shall be relieved as far as the funds of the establishment permit, gratis.

No. 14. It is recommended that the hospital should be visited at least once in every quarter by a member of the managing council or committee.

(Signed.) William Jardine, chairman, Richard Turner, Framjee Pestonjee, John R. Reeves, William Blenkin, secretary.

Sanctioned and approved. *(Signed.)* George Best Robinson, chief superintendent, Charles Elliot, second superintendent, A. R. Johnston, third superintendent, Edward Elmslie, secretary and treasurer.

Art. V. *Armenian Apothegms: glory; hope; faith; truth; falsehood; caprice; &c.* Continued from volume fourth, page 427. By Otto Stanislaus de M.

The slighting of glory is the most glorious act of a hero.* To hope that all our hopes will be realized is the most invigorating of all hopes: to hope because some hopes have deceived us is weakness: and to entertain, like Sebastianists and Demetrists, chimerical hopes is to act like a madman.

The prosperity and happiness of man in this world, notwithstanding his helplessness and *apparently* forlorn condition, plainly indicate the existence of an Almighty protecting power, to believe in which faith is as necessary as reason.

When truth offends, it is civility to *lie*, then a lie undergoes a transmutation, and is termed a polite flattery: such is the caprice of man, that even a sin is committed with a plausible excuse. He who will not ape the little fooleries of the world, will by the world be called a fool. But where is the evil of being laughed at by laughing-stocks? Have not civility and disregard, praise and censure, pasquinades, philippics, panegyricks, and tirades, their different weights according to the different quarters they come from?

The ancients have gone to one extreme, and some of the moderns

* Translated from the French; vide Dictionaire Universel Historique, Critique, et Bibliographique for the article Garmkraghel, whose saying is the above: he was an Armenian general of great renown in the 10th century; he took by storm the fortress of Manaskiert before that supposed impregnable; he was a scourge of the Mohammedans, and was always successful against them; at the head of his high-spirited, and zealous Christian soldiers in every engagement, he routed and defeated "formidable odds" of the enemies of the cross.

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to another; the former, not satisfied with making their Jupiter and others the god of gods, have also deified their heroes, and allotted them thrones in the heavens; and the latter, not satisfied with attempting to evacuate the heavens, attempt even to represent that world without a ruler, consequently, in a state of anarchy. What strange contrarieties! What impartial man, in his senses, will not with the utmost urgent precaution steer in the middle to avoid the two extremes?

One man exerting the powers of the mind, and another of the body, are like two machines working on two different principles, the results of which tend to the general good; but the selfish is a *zero* in nature: he may as well enclose himself in a vacuum, or entomb himself in the womb of a solitary mountain, as to be excluded from the connecting links of the chain of the human family. He who fears that heavy rains may quench, and strong winds may put out the fire of the burning sun, is not half so credulous an ignoramus, as he who believes that the regular order and symmetry of the universe is directed by chance; which if rightly understood is itself but disorder and confusion, ordained by the ALL WISE only to work out certain ends in his mystic disposal of creation.

The caprice of men has affixed the venerable appellation of philosophers to individuals of sects of the most absurd tenets—for instance, nudity accompanied with a pretended practice of the most unnecessary and rigid austerities, sufficed to secure the name of philosophers to the Gymnosophists, who in reality were the most absurd reasoners, the greatest hypocrites, and the most useless members of society. Blasphemous and subtle argumentations, and impudent and sacrilegious displays of wit, now a days, among a certain class of men, enhance the literary merit of a scribler and dignify him with the title of philosopher, who notwithstanding his uselessness is a dangerous member of society. It is indeed a sad misfortune that some, by attempting to reform, as if tired of their task, play the sceptic and introduce into their works a tissue of absurdities, embellished with the most brilliant and attractive literary decoration. Who that is not fortified by faith, or not versed in untieing the intricate knots of sophistry, will not be struck, and allured by the erudite works of the atheist, who if they had not abused their transcendent talents, could now be compared to stupendous massive golden mountains sustaining on their towering summits the bright pharos of reason.

All fears are destructive of happiness; the fear of becoming poor is as afflictive as the fear of becoming poorer; the suspicious fear of having been detected, causes greater uneasiness than detection itself.

The reason of man is so subject to err, that there is scarcely one great philosopher, who has not erred in some of his hypotheses or theories. The critic must expect to be criticized; and the keen detecter of error, is also apt to err; and to err in correcting error shows how frail is man, and how limited his penetration, and understanding, an advantageous display of which sometimes secures to him from his fellow-creatures the title of *divine*, and the honor of an apotheosis. It is on the retreating path of self-confidence that discomfiture advances.

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Art. VI. *Literary Notices:* 1. *The Chinese, a general description of the empire of China and its inhabitants, by J. F. Davis, esq.,* F. R. S., &c.; 2. *The New Monthly Magazine;* 3. *The Foreign Quarterly Review;* 4. *The Asiatic Journal;* 5. *The London Literary Gazette;* 6. *The Scottish Christian Herald.*

Taking it all in all, and judging from a hasty glance over the leading topics of Mr. Davis' new work, we think we shall not have to "eat our words," if we pronounce it the best account of the Chinese empire and its inhabitants, which has ever appeared in the English language. In the first place, it is of very moderate dimensions, being comprised in two volumes of about 450 pages each. It comes forth also with very moderate pretensions, not promising in the beginning what is not given in the sequel. Moreover, it is throughout free from that extravagance, so characteristic of most of the works on China hitherto given to the public. Mr. Davis has taken from the Chinese that factitious character, which most writers have labored hard to provide for them. He has not, indeed, given us all that we hoped for from his pen; he has often stopped short in a narrative or discussion, where we expected he would go on to the end of his subject; he has made some personal allusions which ill befit the page of history; and in some instances he has, we think, expressed opinions, respecting the religion and manners of the people, which cannot be supported by facts, when the topics in question are fully canvassed. Yet, these things notwithstanding, the work contains a great amount of valuable information: it is such an one as we shall delight to review, which we intend to do as soon as we can obtain the second and third volumes of Mr. Murray's "China."

2. *The New Monthly Magazine*, for May 1836, contains a "*critical*" notice of the works of Mr. Davis and Mr. Murray. The opinions put forth in it differ from those which we have presumed to express; but whether these or those are the more correct, we leave for the reader to judge. The following is the notice:

"It is singular that the two works relative to China should have issued from the press within a month of each other. "The Account of China" forms part of the "Edinburgh Cabinet Library;" and is worthy of a series which has heretofore maintained a very high character. The compilation is from the pens of several eminent writers; they have judiciously selected the more useful and interesting details of various travelers, and have produced a work, the accuracy of which may be relied on, upon all material points. In value and importance, however, it must yield to that of Mr. Davis, who has been for above twenty years a resident in the country he describes, and where he held a high official situation:—to his own practical experience in all matters relating to the empire, he has added much from

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other travelers; and has supplied us with that which we have long greatly needed — a perfect picture of its condition, its laws, its customs, its people, its cities, and explained in a manner the most clear and satisfactory the relations which subsist between it and England, with the safest modes of rendering them amicable and advantageous to both."

3. *The Foreign Quarterly Review*, No. 32, January 1836, contains some "matters-of-fact" concerning the "antiquarian researches in Egypt." It appears that now, through Young, Champollion, Wilkinson, Felix, and Klaproth, we possess a sufficiently well-ascertained implement in the *phonetic* alphabet for interpreting the names employed in the Egyptian inscriptions; that Tattam's projected dictionary promises to throw equal light on the common or *demotic* language (whether oral or written); while we have made a very extensive progress in our knowledge of the symbols constituting the *hieroglyphic*, and still more so, of the *hieratic* or the conventional language employed by the priests, in which the grammatical forms of speech appear to have been expressed phonetically,—in other words, by means of the phonetical representatives of sound. Moreover, we have now, chiefly by the merit of Rossellini, complete materials for the history of that magnificent race of sovereigns, entitled "the eighteenth dynasty," during the reign of which, "all the most momentous events connected with the human race appear to have occurred." During this dynasty, three peculiar classes of colonization took place throughout the world; by the expulsion of the shepherds, of the Hebrews, and of the Argive family. Railroads and steam engines were "apparently" then in vogue, and we have yet to recover the *artes perditæ*, known to the Pharaohs of the eighteenth dynasty. All the monuments of Karnac, as well as the stone of Abydos, prove the veracity of Manetho, who avers that a portion of his history was retrospective, being copied from that written by Thoth (Enoch) before the deluge, the other prospective, being a prophetic history of the future destinies of the world.

In concluding the article before us, the writer of it asks, who were the numerous contemporary nations, with whom the kings of the eighteenth and succeeding dynasties are represented, on the monuments of Karnac, as being at war? Is the proof that India was among those conquests, or the communication with it a source of Egyptian wealth, made out by the Indian animals and products introduced in the triumphal processions? Was there a double communication with India? One by the thrice opened canal of the Pharaoh's extending from the neighborhood of Cairo to the Red Sea; the other by an artificial causeway or railroad extending across the desert from Karnac to Kosseir? "Are the *Chinese* among the captives there? Further, our learned "Egyptographer" says, "it is well known to every scholar conversant with the Chinese language, that the original form of the elementary hieroglyphics of the Chinese resembled the Egyptian symbols: a *mouth*, for instance, was depicted as a mouth by *two curved lines* as in Egypt. But a mouth now in China is re-

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presented by four straight lines, and all the original imitative symbols of the Chinese are broken up in the same manner and for the same purpose. That purpose was to classify the symbols in the Chinese dictionary; it was the only course left with regard to a symbolic language, while the dictionary of an alphabetic or phonetic language naturally follows the order of the alphabet. The Chinese symbols are arranged in classes to the number of two hundred and seventeen, according to the number of straight strokes which they contain: that, therefore, which we have taken for our instance, originally consisting of *two curved lines*, now comes under the class of four strokes. Much more might be added as to the Chinese mode of classifying, in their dictionaries, the combined symbols of combined words. But we have said enough for our purpose. The point at which we aim is to show a desideratum. Had the learned colleges of Egypt a similar mode of classifying their symbols in dictionaries to that of the Chinese?" So says the reviewer; and we have only to add, that this arrangement of the Chinese symbols into 'two hundred and seventeen' classes according to the number of 'straight strokes,' which they contain, is new to us, not being found in any of the native dictionaries which have ever fallen in our way.

4. *The Asiatic Journal* for January 1836, contains a notice of Mr. Holman's work, which, according to the reviewer, is "in one respect, that of being an account of a voyage round the world performed by a blind man,—the most extraordinary book ever published." The work is in four volumes and favorably noticed. Among the advertisements, in this number of the Journal are two which we quote.

First. Seih sze twan e heaou heŏ kung. Mr. William Hutmann respectfully announces, that he gives lessons in the Chinese language on reasonable terms, which may be obtained of him at No. 20 Belford street; or of Messrs. Allen & Co., booksellers to the honorable East India company, Leadenhall street.

Second. Chinese books for sale by Wm. H. Allen and Co., 7, Leadenhall street. San tsae too hwuy; the celebrated Pictorial Encyclopedia; 63 volumes large 8vo. in six cases, £25. Kanghe tsze teen; the emperor Kanghe's Dictionary, 30 volumes, in three cases, £10. 10s. Pun tsaou kung muh; Natural History of China, 38 volumes large 8vo. in four cases: plates, £12. 12s. Ta tsing leuh le; Penal Code of China, 20 volumes, large 8vo, £8. 8s. This work has been translated by sir G. T. Staunton, bart. Kea pnou tseuen tseih; a Collection of pieces on education, morals, &c., 32 volumes 8vo,, in four cases, £8. 8s. Swan fă ta tseuen; a System of Geometry, &c., 20 volumes. large 8vo., in two cases, £3. 8s. San kwŏ yuen lew; History of the rise and progress of the sects of Confucius, Budha, and Laou tsze, 3 volumes, boards: many plates. £1. 11s. 6d. San kwŏ che; a celebrated historical Novel, 20 volumes, 8vo., bound in silk, £3. 8s. Shwuy hoo chuen; a celebrated Novel, 10 volumes, 8vo. bound in silk, £5. Fung shin yen e; a Novel, 10 volumes 8vo., bound in silk. £5. Fei lung chuen; a Novel, 12 volumes, 8vo., in two cases. £3. 3s. Haou kew chuen, 3 volumes, 12mo. £1. 1s. A translation of this novel has been published by J. F. Davis, esq., under the title of Fortunate Union. Yuh keaou le; 4 volumes 8vo. £1. 1s. Mons. Rémusat has published a translation of this novel under the title of Les Deux Cousines.

The numbers of the Journal for April and May last contain articles on the British relations with China. We do not know who are the conductors of that work, but we are sorry to find them still so much in the dark with regard to the state of affairs in China, and particular-

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ly at Canton. For example, in the number for April, they aver that, *by the removal* from China of the honorable East India Company (which *de facto* is yet but in part removed), the British and other foreign traders here are placed in a very uncomfortable and helpless condition. This asseveration, and some others like it, have been duly noticed in both the Register and the Press, and we may pass by them therefore without further remark.

The number for May contains some harsh remarks on the style in which Chinese documents have been translated, and refers to those which appeared during lord Napier's residence in Canton. We do not approve of the style in which many translations of Chinese papers have gone before the public; but had the conductors of the Journal been aware of the circumstances under which the documents, to which they refer, were translated, they would have spared their censures: if the style was "detestable," the meaning was fully given; and those translations were as true to the spirit of the originals as they could have been, had they been drawn out in the most polished style. It is not so with "a version in decent English" given in the Journal for March 1835. That "version" differs essentially from the letter and spirit of the original. The Chinese are often, we admit, good special pleaders. There was no want of false statement in governor Loo's papers, and no need of their being made more erroneous. Our apology for not denying the 'accuracy' of that version, when we alluded to it on a former occasion, is, that we supposed no body regarded it as accurate; and surely no one, at all acquainted with the Chinese, could read it, "decent English" though it was and imagine his excellency putting forth such sentiments as he is therein made to utter, without being strongly tempted to smile: if we treated it with less gravity than it merited, we beg pardon for so doing

One thing more. The Journal is not correct in the remark respecting the "auspices" under which our work is published. Moreover, neither its proprietors or editor have any desire to engage in "controversial" matters. Our object is not to conceal or pervert the truth, but to ascertain and divulge it. False and extravagant accounts concerning China have gone forth in sufficient numbers to the world; they ought to be corrected; and we will endeavor to do so whenever fit occasions offer. We wish to know, and to show others, as far as we are able, the actual condition of this country and its inhabitants, and their relations with other countries. This is our object; and we will endeavor to keep ourselves free from the "sin of uncharitableness," while we will use equal endeavors to be faithful, in giving to the world our monthly Repository. Whether the conductors of the Asiatic Journal in London, are better qualified than the proprietors of the Repository in Canton, to determine what subjects shall be noticed in our pages, we leave with our readers to judge.

5. *The London Literary Gazette*, for Apri 19th, 1836, gives its opinion respecting the British relations with China, in the following language,—a fair specimen of the spirit and sentiment which, we think, ought ever to be deprecated: the writer says;

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"According to the last accounts from Canton, the second officer of the Fairy Queen, having been despatched from her anchorage in a sailing-boat, with his letters, &c., to that city, was, under some pretence or other, seized by the Chinese authorities, his correspondence retained, and himself put in chains, thrown into prison, and otherwise ill-treated. The British superintendents having no influence with these insolent oppressors, the principal merchants could only prepare a petition, paying for his release, which they were permitted to leave at the city gate! What a sequel to our review of Mr. Matheson's pamphlet a fortnight ago! The next British petition should be sent further into Canton, and in the shape of bombs and bullets. We will be sworn, they would be infinitely more efficacious in procuring redress and justice, and establishing the future intercourse on bases more suited to the character of a great and greatly insulted nation."

This statement is incorrect in one point: the officer was not seized by the Chinese authorities, nor was he thrown into prison. See our last volume, page 436.

6. *The Scottish Christian Herald*, (in eight numbers,) for March and April, 1836, has found its way to China. In matter and manner it is a good work, and may be read with pleasure and profit. We are glad to see that the "religious and moral aspect" of China is deemed worthy of consideration; and though the "picture" it gives of infanticide is extravagant, yet the general tenor of the remarks is quite correct, as is evinced by one sentence, which we quote. "The religion and mythology of the Chinese," says Mr. Bonar, the writer of the article in question, "is a dark and cheerless system, blending, with anomylous incongruity, atheism and the lowest kinds of polytheism. Their creed presents no proper object of reverence, hope, confidence, or love; affords no balm for the troubles of the mind, no support, under the ills of life, no hope for the future; their highest prospect is annihilation, or a change by transmigration to the body of some other being in creation."

Art. VII. *Religious Intelligence: arrival of missionaries in the Indian Archipelago; access to Tibet and China through Burmah; distribution of books among Chinese, Cochinchinese, and Malays, at Singapore.*

Recent letters from Batavia inform us of the death, on the 9th of August, of Mrs. Lockwood, the eldest daughter of the Rev. Mr. Medhurst. "Death in her case had no sting; it was but the show of death; a gentle passage from time, to eternity." By the same letters we have the pleasing intelligence of the arrival of seven Christian missionaries; some from Germany and others from America: three from Germany, are to join Mr. Barnstein and proceed to Borneo; (an

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account, of Mr. B.'s first visit to the Dayaks will be found in our last number;) the others with their wives are to remain for the present at Batavia or in that neighborhood. Something of the object these philanthropists have in view, and of the course they expect to pursue, may be gathered from the three following paragraphs which we extract from a letter of instructions delivered to them, at New York, on the 30th of last May, when they were about to bid farewell to their friends and native land and to embark for the east. After taking a brief survey of the Archipelago, and of the false religions which have prevailed there, their patrons thus proceed:

"Remember, beloved brethren, that it is *mind* you are going to operate upon. You will therefore direct your attention to the actual state of the mind; its intellectual and moral state—in individuals and communities. At the same time, seek for the causes, which are acting upon it for good or for evil. Your appropriate sphere of action is not to be the external and material, but the intellectual and moral world. Your chief concern is to be with thoughts and feelings. The effects you will seek to produce must be wrought in mind, and the means you will employ must be adapted to the end you have in view. Above all things else, aim at a holy spiritual influence. It might, in the ultimate result, prove a blessing to the islanders, merely to give freedom to their intellectual powers, and to rouse those into action; but your aim will be at a far nobler object; not only to wake up the power of thought whenever you can, but to hold up the most excellent subjects before the thinking power, and bring every thought into subjection to Christ. The deeper your insight into the spiritual condition of the people, the more you will perceive that nothing short of the gospel can prove an adequate remedy for their maladies.

"The preaching of the gospel will be the leading instrumentality in your remedial system of means and efforts. To this, education and the press will be powerful auxiliaries. For how shall a sufficient number of preachers be secured for so large a field? Shall they be sent from our own country? We cannot wait for a full supply from Christendom. Moreover, it may be doubted whether a full supply from Christian lands is desirable; and certainly it is unnecessary. The apostles did not send Jews from Judea, nor Christian ministers from the church of Antioch, to take the oversight of churches they planted in Asia Minor, Macedonia and Greece; but ordained pastors in every place from among the native converts themselves. You will not find in any of the islands such schools as existed at Tarsus, Alexandria, and Athens. But seminaries of learning can be and must be created. In despair of procuring missionaries enough at home, we are using the means, and God is blessing them, for raising up a native agency in the several departments of evangelical labor. In addition to our common schools in all the missions, and to our higher schools at a number of them, we have eight colleges or seminaries in progress or in contemplation. One most flourishing institution of this kind is in Ceylon; another is at the Sandwich Islands; another is in Constantinople. One has been commenced in Syria. A convention of missionaries

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from different missions in the Levant met recently at Smyrna, to determine upon the site of a seminary for the Greeks. One will soon be commenced among the Nestorians of Persia; and another in the Mahratta country; and one on a large scale at Singapore. The last, we hope, with the smiles of heaven, to make a better seminary for our purpose, than any of the boasted schools of antiquity would have been. And as our enterprise advances, seminaries must rise in Java, Sumatra, Celebes, Borneo, Siam, in different parts of China, and in many other countries; for in this way only, can a native agency be expected to supersede the necessity of foreign labor. Let these institutions be founded, reared, and instructed in prayer, and stand by faith in the Son of God; and in them let our native agency be thoroughly instructed. We prefer quality to quantity; efficiency to numbers; a few able men to a greater number of indifferent laborers.* * *

"Your civil relations will demand very careful attention. It is incumbent on the missionary to adopt the country to which he goes as his own. This you will do, for Christ's sake. The government of the country, whether Christian, Moslem, or Pagan, will be your government; the people, your people; their interests, yours. In this, making no improper sacrifice of patriotism, you will only yield yourselves to the influence of a higher principle as denizens of Zion. The gospel and the church of God belong of right and alike to all nations. In Christ Jesus, there is neither Jew nor Greek, barbarian, Scythian, bond nor free, but all are one in him.—The committee, however, must caution you to avoid forming connections with the government of the country in which you shall become established. As far as possible, shun official intercourse with it, except when demanded by your safety, or required by the laws. Do not aim to attract the attention of the government. But if brought before kings and rulers for the gospel's sake, declare plainly your object and manner of life, without disguise or subterfuge. What the Holy Ghost will give you in that hour to say, will be the truth, and nothing but the truth, both in matter and manner."

2. *Access to Tibet and China through Burmah*, is thus portrayed by a member of the Burman mission, on a tour up the Iráwádí:

"Visited Meaday, a considerable village six miles above Ummerapoora. This is a Chinese mart. Large caravans come in from the province of Yunnan during the cold season, and exchange their goods for the productions of this country. I had an apportunity of seeing the Chinese as they are in their own country. Their dress is intended to shield them against cold, and in this they resemble the Shans, as well as in their general features, except that the Chinese are a size larger, and are inclined to be portly, like the Germans. They are more negligent in their dress and filthy in their persons than the Burmans. The most prominent trait in the expression of the countenance is dulness, combined with self-satisfaction. They have nothing of that lofty, consequential air, that marks so prominently the Burman character, and yet they appear to be equally proud and self-satisfied. I found many Chinese able to speak Burman, though no one that

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spoke fluently. As near as I could learn, their spoken language is entirely different from that spoken at Canton and the eastern provinces, though their written language is the same through the whole empire. I endeavored to ascertain what intercourse they had with surrounding nations, particularly Tibet; and I found a considerable trade was carried on with Lassa, the capital of the Tibetans, but was not able to learn any thing more. The distance to some of the nearest towns in China is not, probably, more than two hundred miles, as a caravan makes the journey in twelve days. Bomau, the most northern city of Burmah, is said to be but two or three days' journey from Yunnan.

"It will be a day of triumph to the church of God, when her sons shall be permitted to make their way up the Irrawaddy into Tibet and China, and there proclaim the redemption of Christ. Prayerful dependence on the promises of God, will no doubt be succeeded with permission to occupy those hitherto inaccessible countries. As the door is now open in Burmah for preaching and printing the word of life, it is quite certain if we will only occupy Ava faithfully a few years, we shall be permitted to plant a branch of the mission in Bomau, and then we are on the borders of China and Tibet. Let a press be put in operation in Ava, as the most effectual means of enlightening the minds, and securing the confidence, of governmental men; and at the same time let the gospel be preached faithfully to all classes of people. Let one missionary be placed in Ava or Ummerapoora, learning the Chinese language, and also two of our best Burman assistants be directed to travel incessantly between Ava and Bomau, preaching the gospel, and distributing tracts. All this is practicable and vastly desirable; and when we consider the end to be obtained, we ought to be willing to risk ease, and health, and even life itself. These regions that have never been trodden by the messengers of peace, might soon lift their hands to God."

3. *The distribution of Christian tracts and other useful books*, among the Chinese, Cochinchinese, Malays, &c., who either visit, or reside in, the European settlements at the straits of Malacca, is deserving of every possible encouragement. Like all works of charity, "it is twice blessed;" for while it serves to disabuse and elevate the character of Europeans in the eyes of the natives, it accomplishes that higher and nobler object of putting within their reach a fund of knowledge, which when rightly improved is profitable alike for the life that now is and for that which is to come. We should rejoice to see every family, in which there are any members who can read, throughout all the Archipelago, and also every junk that visits those islands, supplied not only with a complete copy of the Scriptures, but with good assortments of Christian tracts and other useful books. Against proper efforts to effect this, there are no objections; while a thousand considerations urge to the speedy execution of measures requisite to accomplish so desirable an object. A brief extract from a manuscript journal before us will show how such books are received:

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"Singapore April 7th, began again my visits to the harbor. As Mr. A. wished to go with me to the Malay prahus from Borneo, I took only a few Chinese books. While we were conversing with the Malays, some Chinese, who were trading with them, asked for books: I gave them a few and told them they might have one or two more; but I found afterwards that they had helped themselves to about one half of all I had with me. * * * On the 18th, the last junks we visited were from Cochinchina, where the language is entirely different from the Chinese; but the people can read the Chinese language, though we could converse with them only by signs and by pointing to certain passages in the books."

ART. VIII. *Journal of Occurrences. Papers respecting the trade in opium and tea; shipping at Whampoa; seamen in Canton; the brig Fairy; imperial envoys; military reviews; fires and fire-engines.*

PROCLAMATIONS, edicts, manifestoes, &c., have been the order of the day during the month. On a preceding page we have given the Report of the chief provincial authorities respecting the importation of opium: it seems probable, judging from all that we can learn, that the question whether it shall or shall not be introduced is undergoing a thorough revision, and new and strange inquiries are on foot both here and at Peking. What will be the result of them, we will not venture even to guess.

Early in the month, "on a lucky day," there came out from the merchants of Fuhkeën, who trade in the Bohea (Woo-e) teas, a manifesto—stating that they must have three tenths of the stipulated value of their teas paid within five days after the contracts are made, and the remainder within the current year, excepting three tenths, which must also be liquidated on or before the second day of the second month in the year ensuing: if any one of their number fails to comply with these conditions he forfeits 1000 taels; and if any of the hong merchants, who buy of them, fails to make payment in due time, he is not to be furnished with musters of new teas.

The hoppo has issued an edict forbidding the ships at Whampoa to remain below their usual anchorage; and another, forbidding seamen to go on shore when passing up or down the river, or to roam far from the factories in Canton.

The fate of the brig Fairy, captain McKay, remains in suspense: a vessel has been dispatched to search for her crew, with orders to proceed, if necessary, to the governor at Fuhchow foo.

The two imperial envoys, mentioned in our last number, are hourly expected at Canton: four subordinates, we hear, have been dispatched hither from Peking to watch the conduct of their superiors.

Governor Täng returned on the 22d instant, from reviewing the military in some of the neighboring departments of the province. It is reported that while at the Bogue, exercising the troops in the forts, a number of his new pieces of cannon burst, and caused the death of several of those who were working them.

Three or four fires have occurred in the city during the month; these, together with the return of the north winds, have drawn forth a long series of admonitory edicts, warning the people to guard against the out-breaking of fires.

In a late number of the Canton Court Circular, the arrival of an official agent from Hoonan, is announced; he has come hither to procure fire-engines for that province.

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THE

CHINESE REPOSITORY.

VOL. V.—NOVEMBER, 1836.—NO. 7.

ART. I. *Temperance: the term defined; remarks on the nature and effects of distilled and fermented liquors; with statements respecting the extent of intemperance, and the progress of reform, in various parts of the world.*

TEMPERANCE is the proper use of things beneficial, with abstinence from things hurtful. Distilled and fermented liquors, always containing more or less poison, as is evident both from their effects and from chemical analysis, have been adjudged by the concurrent testimony of many, in almost every age and nation, to be hurtful. Indeed, so great and numerous are the evils which result from their use, that, in the view of thousands of learned and philanthropic men, entire abstinence from them, except for medicinal purposes, is not only a matter of expediency but of duty. By a careful investigation of their nature and effects this position, it is believed, can be made perfectly evident and satisfactory to every mind that will contemplate the subject fully and fairly in all its bearings. A passing glance at it, however, is all that the limits and the object of our Journal will admit.

The intoxicating principle, be it remembered, is not the product of original creation, but the result of a chemical process. It does not exist among any of the living works of God. It is the product of human art, the work of man's device. This power of intoxication, or rather the substance which produces it, is obtained only from inanimate matter by *vinous fermentation*. In this way a new substance is formed, containing 13.04 parts of hydrogen, 52.17 carbon, and 34.79 oxygen, and is a most subtle and diffusive POISON. This is alcohol, and it may be obtained from fermented liquor in three ways: first, by placing the liquor under a receiver and exhausting the air, when the alcohol, at a temperature of about 70 degrees, will rise:

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secondly, by means of the subacetate or sugar of lead, the mucilaginous parts of the liquor may be precipitated; and then taking off the water that remains, by the means of the subcarbonate of potassa: and thirdly, by the common mode of distillation. It is a mistake to suppose that there is alcohol in all vegetable substances, whereas it is *only formed* by vinous fermentation. According to Chinese historians, the art of distillation was known in this country at a very early period; but there is no proof that alcohol was ever extracted from fermented liquor, till about eight or nine hundred years ago: this was first done in Arabia, from whence the name, alcohol, is derived.

The proportion of alcohol in distilled and fermented liquors, has been ascertained by Professor Brande as exhibited in the following

TABLE.

1. Brandy	53.39	19. Malaga	18.94	Average	12.08
2. Rum	53.68	20. Bucellas	18.49	40. Nice	14.63
3. Gin	51.60	21. Red Madeira	22.30	41. Barsac	13.86
4. Scotch whiskey	54.32	Ditto	18.40	42. Tent	13.30
5. Irish ditto	53.90	Average	20.35	43. Champaign (still)	13.30
6. Lissa	26.47	22. Cape Muschat	18.25	Ditto (sparkling)	12.80
Ditto	24.35	23. Cape Madeira	22.94	Ditto (red)	12.56
Average	25.41	Ditto	20.50	Ditto (ditto)	11.30
7. Raisin wine	26.40	Ditto	18.11	Average	12.61
Ditto	25.77	Average	20.51	44. Red Hermitage	12.32
Ditto	23.20	24. Grape wine	18.11	45. Vin de Grave	13.94
Average	25.12	25. Calcavella	19.20	Ditto	12.80
8. Marsala	26.03	Ditto	18.10	Average	13.37
Ditto	25.05	Average	18.65	46. Frontignac (Rivesalte)	12.79
Average	25.09	26. Vidonia	19.25	47. Cote Rotie	12.32
9. Port	25.83	27. Alba Flora	17.26	48. Gooseberry wine	11.84
Ditto	24.29	28. Malaga	17.26	49. Orange wine — average of six samples made by a London manufacturer	11.26
Ditto	23.71	29. White hermitage	17.43		
Ditto	23.39	30. Rousillon	19.00		
Ditto	22.30	Ditto	17.26		
Ditto	21.40	Average	18.13		
Ditto	19.00	31. Claret	17.11		
Average	22.96	Ditto	16.32	50. Tokay	9.88
10. Madeira	24.42	Ditto	14.08	51. Elder wine	8.79
Ditto	23.93	Ditto	12.91	52. Cider, highest average	9.87
Ditto (Sercial)	21.40	Average	15.10		
Ditto	19.24	32. Zante	17.05	Ditto, lowest	5.21
Average	22.27	33. Malmsey Madeira	16.40	53. Perry, average of 4 samples	7.26
11. Currant wine	20.55	34. Lunel	15.52		
12. Sherry	19.81	35. Sheraaz	15.52	54. Mead	7.32
Ditto	19.83	36. Syracuse	15.28	55. Ale (Burton)	8.88
Ditto	18.79	37. Sauterne	14.22	Do. (Edinburg)	6.20
Ditto	18.25	38. Burgundy	16.60	Do. (Dorchester, English)	5.56
Average	19.17	Ditto	15.22		
13. Teneriffe	19.79	Ditto	14.53	Average	6.87
14. Colares	19.75	Ditto	11.95	56. Brown Stout	6.80
15. Lachryma Christi	19.70	Average	14.57	57. London Porter (average)	4.20
16. Constantia, white	19.75	39. Hock	14.37		
17. Ditto, red	18.92	Ditto	13.00	58. Do. small Beer (average)	1.28
18. Lisbon	18.94	Ditto (old in cask)	8.88		

The effects of these liquors on the human system have been very carefully observed and described by a great number of faithful and

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competent witnesses, under almost every variety of circumstances. The testimony of a few of these we will here introduce.

Sir Astley Cooper has stated, that he never suffered spirits to be in his house, considering them to be *evil spirits*; and if the poor could see the white livers, the dropsies, and the shattered nervous systems which he had seen, as the consequence of drinking, they would be aware that *spirits* and *poisons* are synonymous terms.

Rush has maintained that men in all the situations and pursuits of life are better without than with spiritous liquors; and that there are not more than one or two cases in which they can be used without essential injury.

Frank has declared that the use of these liquors ought to be entirely dispensed with, on account of their tendency, even when taken in small doses, to induce disease, premature old age, and death.

Trotter has said that of all the evils of human life, no cause of disease has so wide a range, or so large a share, as the use of spiritous liquors.

Kirk says that ardent spirit contains a narcotic stimulant, always possessing alcohol as its basis. When drunk, this is absorbed into the blood, circulates through the lungs, and is exhaled through the numerous vessels containing the circulating blood of these organs; and not only so, but the vessels of the brain are loaded with it. He once dissected a man who died in a state of intoxication. The operation was performed a few hours after death. In the two cavities of the brain, the lateral ventricles, was found the usual quantity of limpid fluid. "When we smelled it," continues the Dr., "the odor of the whiskey was distinctly visible; and when we applied a candle to a portion in a spoon, it actually burned blue—the lambent blue flame, characteristic of the poison, playing on the surface of the spoon, for some seconds."

Similar testimony from thousands of witnesses can be adduced, all going to show the deadly effects of intoxicating liquor. The evidence on this point is perfectly conclusive. Why then is such liquor used? Because it is a "mocker." The nature of alcohol is such that its first effect on the human system is a quickening of action, which, by a fundamental law of our nature, is a source of pleasure; and this present *momentary* pleasure, men mistake for *real* good. It also arouses the energies of the system to an inordinate degree, which men have mistaken for an augment of real strength, though necessarily followed by a relapse with permanent injury. Thus because it gives present pleasure and sometimes seems to increase strength, a motive is hereby created to use it. It sometimes also *seems* to remove trouble and poverty; and even to increase riches and other desirable things. Thus it is a mocker, and a deceiver.

Hence we may understand some of the reasons which induce those, who begin to use alcoholic liquor, to continue the practice and to increase the quantity. By the use of this poison, the system is over-excited and becomes deranged; and having been over-worked, without any new strength communicated, it is of course weakened, and must

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therefore soon flag. And as a necessary consequence, according to another fundamental law, pain, languor, and inexpressible uneasiness spread through the system; and nature, suffering under such awful abuse, cries out for help. For a man cannot thus irritate and exhaust his system, and not afterwards feel uneasiness, any more than he can put his hand into the fire and not feel pain. Hence arise two motives to drink; namely, to regain past pleasure, and to remove present pain. But the system is unstrung and prostrate, and to restore it a greater quantity of stimulant is requisite, than was needed on any former occasion. Hence the motive to increase the quantity. By this process the natural life and strength of the human system continually diminish, till they are wholly exhausted, and man sinks prematurely to his grave.

There is another principle which tends strongly to the same result. The more one partakes of this *unnatural* pleasure, which alcohol occasions, the less succeptible is he of all those natural and innocent pleasures, which are occasioned by the use of nourishing food and drink, by the exercise of the social affections, and the discharge of the various duties of life. Hence a person under its power becomes more and more destitute of all enjoyment, except that of this mocker, alcohol. For while its *immediate* influence becomes to him more and more his only enjoyment, the experience of its *ultimate* effects becomes increasingly the sum and substance of all his woes. And thus, by the allurement of his sole pleasure on the one hand, and the terrors of shame and wretchedness on the other, the poor victim is urged on to death.

It is perfectly evident, from the preceding statements, that the hankering after alcoholic liquor is an artificial taste. God never gave it; nor is it the fruit of obedience to him; on the contrary, it is an unnatural appetite, formed by the violation of his laws. Hence another reason why this course, like every other wrong one, is downwards; and the further a man proceeds in it, the steeper it becomes, the swifter his progress, and the more difficult his return: it is the way of disobedience, and consequently of death.

It is worth while to pause here, and see how alcohol causes death. It is a mistake to suppose it fit for the purposes of nutrition, for it is not in the power of the animal economy to decompose it, and change it into blood, or flesh, or bones, or any thing else by which the human body is or can be nourished, strengthened, and supported. Alcohol, after being taken into the stomach and carried with the blood through the whole system, is then, to a certain extent, thrown off again. But it is alcohol in every stage of its march; it is alcohol in the stomach, in the arteries, in the veins, heart, lungs, brain, among all the nerves and tissues and fibres of the whole body; and it is alcohol, when, after having pervaded and passed through the whole system, it is again thrown off. "Give it," says an eloquent writer, "give it even to a dog, and take the blood from his foot and distil it, and you have alcohol, the same which the dog drank. No, not that which he *drank!* for a dog knows too much to drink it; the same which—in opposition to his

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knowledge of good and evil, or the instinctive sense which God gave him, and drunkenness had not perverted,—you forced upon him. Not even the sense of a dog will permit him to take it; nor can the powerful stomach of a dog digest it. Much less can that of a man. Take the blood from the arm, the foot, or the head of the man who drinks it, and distill that blood, and you have alcohol." Not a blood-vessel however minute, not a thread of the smallest nerve in the whole animal machinery, escapes its influence. It enters the organs of the nursing mother, which prepare the delicate food for her offspring, entailing death. It penetrates, pervades, and hardens the brain, producing insanity and a great variety of other formidable and fatal diseases. These are some of the ways in which it leads to misery and death.

Moreover, from the fact that alcohol is not beneficial as an article of diet, it is natural to suppose it must be hurtful. All the organs of the body have as much labor to perform as is consistent with *permanently* healthful action, when they have nothing to dispose of but suitable food and drink. The Framer of our bodies, has evidently assigned to every organ and every member of the system as much work as they can perform in the proper disposal of suitable diet, and at the same time remain permanently healthy, and preserve life to the greatest age. If, then, we withhold from them a suitable portion of that nourishing diet which they require, we shall lessen their strength; or, if we load them with that which is not nourishing, and thus increase their labor, we shall of necessity produce premature decay and death. The use of alcohol produces both these effects; it lessens the nourishment, and increases the labor, of the system. And further, by the use of this poison, even the nourishment which the system does receive is deteriorated. Thus by a three-fold process does it work out death.

And what are the effects of alcohol on the morals of mankind? After twenty years' observation judge Hale declared, "that if all the murders, and manslaughters, and burglaries, and robberies, and riots and tumults, with the adulteries, fornications, and other great enormities, which had been committed within that time, were divided into five parts, four of them would be found to have been the result of intemperance." The testimony of the honorable William Wirt, late attorney general of the United States, is of the like tenor: "I have been," says he, "for more than forty years a close observer of life and manners in various parts of the United States, and I know not the evil that will bear a moment's comparison with intemperance. It is no exaggeration to say, as has been often said, that this single cause has produced more vice, crime, poverty, and wretchedness in every form, domestic and social, than all other ills, which scourge us, combined. In truth, it is scarcely possible to meet with misery in any shape, in this country, which will not be found on examination to have proceeded, directly or indirectly, from the excessive use of ardent spirits. * * * This deadly poison paralyses the arm, the brain, the heart. All the best affections, all the energies of the mind, wither under its influence. The man becomes a maniac, and is locked up

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in a hospital, or imbrues his hands in the blood of his wife and children, and is sent to the gallows or doomed to the penitentiary; or, if he escapes these consequences, he becomes a walking pestilence on the earth, miserable in himself, and loathsome to all who behold him. How often do we see, too, whole families contaminated by the vicious example of the parents; husbands and wives and daughters and sons, all drunkards and furies: sometimes wives murdering their husbands; at others, husbands their wives; and worst of all, if worse can be in such a group of horrors, children murdering their parents. But below this grade of crime, how much is there of unseen and untold misery, throughout our otherwise happy land, proceeding from this fatal cause alone. I am persuaded that if we could have a statistical survey and report of the affairs of all the unhappy families and individuals, with the causes of their miseries annexed, we should find nine cases out of ten, if not a still greater proportion, resulting from the use of ardent spirits alone."

With such appalling evils rising on every side from the use of distilled and fermented liquors, it is not surprising that the friends of humanity took the alarm, and set themselves about the work of reform. As a sequel to the foregoing remarks, we will here add a few facts, showing the present state of reform in different parts of the world.

The people of the United States of America were the first, so far as we have been able to ascertain, to enlist in the systematic work of reform. Voluntary associations, traveling agents, and the wide circulation of printed documents, have been the chief means hitherto employed in this arduous and benevolent enterprise. It has ever been a capital object, with those who have taken the lead in these measures, to exhibit the evils of using alcoholic liquor on the one hand, and the benefits of total abstinence on the other. The first temperance society, established on the principle of entire abstinence, in the United States was formed at Moreau, in the county of Saratoga, New York, July 25th, 1808. Doctor B. J. Clark first suggested the plan. The American Temperance Society was formed in Boston, on the 10th of January 1826; of this society the honorable Marcus Morton was the first president. Not long ago, it was estimated that the use of fermented liquors, in the United States, caused a direct and an indirect expense to the people of $120,000,000 annually; filled the poor-houses with 150,000 paupers; the jails and penitentiaries with 95,000 criminals; raised up an army of 300,000 sots; and sent annually 30,000 of the inhabitants to a dishonorable grave. Such *were*, it is believed, the facts. Already, in the work of reform, more than 8,000 temperance societies are formed; more than 2,000,000 persons have ceased to use intoxicating liquors; more than 3,000 distilleries have been stopped; more than 8,000 merchants have ceased to traffic in ardent spirits; more than 1,200 vessels are afloat in which they are not used; more than 10,000 drunkards have ceased to use intoxicating drink; and pauperism, crime, sickness, insanity, and premature deaths, have been diminished in like proportion.

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The first European temperance society was established in 1829, by the exertions of G. W. Carr and others, at New Ross, in the south of Ireland; and others were soon formed in the north of that island, and in Scotland. On the 3d of June, 1834, J. S. Buckingham, chairman of the parliamentary committee on this subject, stated in the house of commons that above 400 temperance societies had been formed in England, and an equal number in Scotland. In a letter dated Sheffield, January 1st, 1835, the same gentleman says, "The cause of temperance has advanced more rapidly in Britain, within the last year, than in any ten years preceding. The number of societies has nearly doubled, and the number of members increased in a still greater proportion. Above all, the two extremes of society, the very rich and the very poor, have been brought to think very anxiously on the subject, though until lately, it has occupied the attention of the middle classes only."

In the north of Europe the subject of temperance has been nobly espoused. The crown prince of Sweden not long ago, presided at a temperance meeting held in his capital; openly declared himself the patron of temperance societies; and issued a proclamation, calling the attention of all classes of his people to this subject. A document, entitled, "Temperance and Political Economy, discussed with reference to Sweden," was prepared in 216 closely printed octavo pages; and addressed to the representatives of that nation. The author of this document stated that they had, in a population of about 3,000,000, no less than 170,000 distilleries: and consume annually 60,104,570 canns (45,078,427 gallons) of distilled liquor; at an expense to the consumers of 62,177,636 rix dollars. "This quantity and this value," says the writer, "passes annually down Swedish throats, of a drink of which the first physicians and physiologists of all countries declare that it contains not a single particle of nutritious substance." According to more recent accounts from Sweden the cause of reform continues to prosper; and it has begun to excite attention, and to lead on to action, in Denmark and Finland. From the latter country, a gentleman thus writes, "The effects of drinking brandy are horrible; and not only with the vulgar, but also with the people of rank; and not with hearers only, but even with priests." From Russia a gentleman writes, that the publications on the subject of temperance have already been translated into three languages, the Russ, the Esthonian, and the Finnish; and that they are circulated through that vast empire, even to the borders of Persia and China.

In Africa on the north and south, in India, in Burmah, in Penang, in New Holland, and in some of the islands of the Pacific, this subject is gaining many friends and able advocates. From Burmah one writes; "every man, woman, and child should wage unceasing war with *all* intoxicating drink. * * * Let every one who loves sobriety, honesty, or virtue, peace at home, or peace abroad, a clear conscience in life, or consolation in death, come out openly on the side of total abstinence. This is the only wise or safe course." Says a writer, in the Calcutta Christian Observer for last May, 'we do not view the

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temperance question as one purely religious: the evils which intemperance generates are of a physical nature, and are opposed to the public health and morals. In its train we see murder, theft, slander, hatred, treachery; in a word, every distress.'

Lieutenant Burns, when travelling through the desert of the Túrkmuns to Bokhára, in the summer of 1832, incidentally remarked, "I found that abstinence from wine and spirits proved rather salutary than otherwise; and I doubt if we could have undergone the vicissitudes of climate, had we used such stimulants." Still more recently, in a public address at Liverpool, the chairman of the parliamentary committee, mentioned above, said, "He had passed through Egypt, and Palestine, and Mesopotamia and Arabia; and afterwards settled in India, where he lived six years; in the course of these journeys, he passed twice to India, and back again by land; and traveled not less than 30,000 miles: he visited the cities of Cairo, Damascus, Aleppo, Ispahan, &c., and in his tours, had seen, it was supposed, more than 3,000,000 people. Of course he had had a very extensive opportunity to witness the different habits of men; and he had never known them to be in any respect, benefited by the use of strong drink. Nor had he ever known any people who had adopted the use of it, among whom it had not been, in proportion to that use, detrimental."

Here we close, for the present, our citation of testimonies on this momentous question. They might be multiplied to any extent; but those already adduced clearly prove two things; that wherever intoxicating liquors have been used as a drink they have been injurious; and so palpably so that, wherever the whole truth in regard to their nature and effects has been duly considered, great numbers of intelligent, enterprising, and reflecting men, have come out voluntarily and declared themselves the advocates of entire abstinence, and supported their principles by their practice.

Note. It was our intention, when we commenced this article, to give some account of distilleries and the use of alcoholic drink among the Chinese; but the information collected on this subject must be postponed. The works on which we have chiefly depended, in writing the preceding pages, are the various publications of the English and American Temperance Societies, and the speech of Mr. Buckingham delivered in the house of commons. We have frequently quoted verbatim without the formalities of double commas; but are not aware, however, of having advanced any sentiments or statements, for which we are not willing to be held responsible. We have long avowed ourselves the friends of temperance; but we frankly confess that before the present re-investigation of the subject, we never understood, as we now do, how the use of distilled and fermented liquors, under all ordinary circumstances, whether taken in large quantities or small, cannot but be injurious to the human system.

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ART. II. *Remarks on the opium trade with China: to which is prefixed a preface by archdeacon Dealtry; dated, Calcutta, August 11th, 1836. 12mo. pp. 21.* Printed at the Church mission press, Mission Row.

[This pamphlet came to hand while we were writing the preceding article, and we introduce it here as kindred to that; and though evidently designed for the people and government of British India, it may not be deemed unworthy of consideration by those who reside in this country, nor by any who are interested in its welfare. The trade in opium is of such magnitude, and its use so extensive, that neither the one or the other can be viewed with indifference. While three classes—the growers, the traffickers, and the consumers—are alike concerned in the trade, its immediate evils fall chiefly on the latter class. With respect to the cultivation and traffic, the morality is to be determined by a fair examination of these evils, the nature and extent of which are to be ascertained by an appeal to facts. But situated as we are, it is not easy to collect, at once, such an array of facts as is usually requisite in such cases to sway public opinion. If there are great evils connected with this trade, as the writer of the "Remarks" affirms, those who will come forward with evidence that shall serve to remove or check these evils, will prove themselves public benefactors. On this subject, and all others of a kindred nature, it is the bounden duty (if we rightly judge) of the press to speak boldly. Impressed with this view of the subject, it will be our humble endeavor, as there is opportunity, to make known the true state of the case. In furtherance of this design, we now submit to our readers the entire pamphlet, retaining the archdeacon's "Preface" in its proper place.]

The following remarks on the opium trade were sent anonymously. The author is entirely unknown to me. He wished me to make whatever use of them I thought proper, his own object being simply to serve the interests of his fellow-creatures both in a temporal and moral point of view. The subject of the opium trade, I confess, is entirely new to me; but the evils as set forth in the 'remarks' are so palpable and so obviously destructive of the happiness of mankind, that at present I feel I cannot better subserve the writer's wishes and the object he has in view, than by publishing his own simple and forcible observations just as they have come to hand, with scarcely a verbal alteration. In mentioning the subject to a friend who is well aware of the evils which are exposed, he observed, that if "I felt as strongly as I should necessarily do, if I had seen a public opium den, or 'hell,' as it might appropriately be termed, I should require no other inducement to aid in every possible way to forward the writer's object." The question is, 'how the evils of this trade may be abolished or lessened?' Let every man who has ability or influence, and feels rightly on the subject, use it for this purpose: let the merchants who traffic in this 'man-destroying merchandize,' think of their responsibility to God and abandon it: let the press which, when a question of this nature comes before them, generally adopts the right side, take it up with becoming spirit and vigor: and let the ministers of the sanctuary exhibit it constantly as one of the abominations for which the land mourneth.

T. DEALTRY,
Calcutta, August 11th, 1836. *Archdeacon.*

THE following brief observations are thrown together with a view rather to excite attention to a very important subject, than with any idea of exhausting it: more in the hope of awakening men's doubts as to the morality of engaging in this trade, than of settling these doubts by adducing at once all procurable evidence of its immorality.

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It is not by one effort, or by twenty, that truth can prevail with men when their self-interest, love of gain, or other base passions, oppose. The principle, *non vi sed sæpe cædendo*, is never more apparent than in cases of this nature. The writer, therefore, has no other hope at present than of awakening some attention to a point too long neglected; and shall not be surprized, though he will feel grieved, if even in this hope he be disappointed. When powerful patronage, general example, rooted custom, and the love of lucre, are all arrayed together in the cause of vice, the battle of truth against such a host must be a long and arduous combat. Even when the champions of truth are both able and willing, how long may they be unsuccessful in their attempt to obtain so much as a patient hearing! Their arguments, if at length listened to, may be wilfully distorted, however sound; may be ridiculed, however unanswerable. Upon abstract subjects, most men will not reason at all. Of those who do reason at times, how few are always able to reason correctly! Of those few who *are* able to reason correctly, how many fail to do so because of secret biases, prejudices, and partialities! Of those who both *can*, and *will*, reason correctly, in spite of prejudice and bias, how small indeed the number! And yet it is with them, and with them only, that the truth dwells. And when this handful of truth-lovers is winnowed from the mass, how long, oh how long may it be before their moral influence can affect the judgment of the rest, or win even a numerical majority! The efforts of truth's champions also may very often prove ill-timed or misplaced, and display more zeal than discretion: the most eloquent arguments may often fall worse than lifeless by resembling dominie Reichmann's pathetic but premature appeal to his little scholar's feelings "as husbands and fathers."

Alas! indeed then for truth, on whatever ground she fight, if the failures of her advocates against such difficulties as these, should prevent her own final victory. But they cannot: these failures may retard her success, but only make her own sober triumph more glorious, when, goddess-like, she descends into the arena of man's conscience. The positive certainty that truth is superior to error, and must sooner or later overcome it, animates the weakest in her cause. And it is with this confidence alone, and not relying on his own strength, that the writer of these few pages would now attempt to awaken general attention to a subject really of prodigious importance, and of an interest intensely painful. It is a subject which he believes has never met with any thing at all like the consideration due to it upon every ground—social, moral, political. He is not aware that the question, *Is the opium trade moral or immoral?* has ever been put so seriously as it ought, before the government and commercial communities of India engaged in it. Whatever feeble doubts may have been entertained by some minds, whatever decided objections may have been felt and expressed by a few others, there is no appearance of any suitable effort having ever been made, or ever proposed, in order to bring these conscientious doubts to a general issue; or to maintain and hold up these objections to universal exam-

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ple, if they be just and true. But the magnitude of the subject demands these efforts. And if a very few remarks, purposely brief, (he might almost say purposely inconclusive, for he would fain stimulate discussion by a show of weakness, rather than be fled from and left conqueror of an inglorious field, to which the enemy would return, as soon as he moved off,) if these brief observations but prompt one inquiry, awaken one suspicion of guilt, excite one effort on the part of the able and the benevolent, to trace to its very source a torrent of evil of which the worst desolations of war or of famine, are, he verily believes, but feeble in comparison: if such may be the result of these pages, the writer will feel thrice-blessed in his humble endeavor to do good.

He would first notice briefly the facts, which are sufficiently well-known but too often forgotten, as to the effects of opium on the minds and bodies of those who indulge in it. And he will then examine the simple questions arising from this view, *How far a man in health is justified in using opium as a stimulant?* and, *If he be not justified in using it himself, how far he can be justified in contributing to, and encouraging, its use by others?*

I. The effects of opium on the human frame. The intoxicating property, or rather properties, of opium, differ in their nature from the intoxicating property of alcohol. In some respects, the effects of the intoxication are also different. They both agree however in this, that they both stimulate the nervous system to an unnatural degree, and are only fit for use when such a state of bodily illness already exists, as to make a stimulus of this nature subservient to the restoration of other vital functions disordered. They both agree in this, that the pleasurable sense of excitement attending their indulgence, is followed by a relaxation of the system and an undue depression of both the bodily and mental powers, when the excitement is over. They both agree in this, as a consequence, that the oftener they are indulged for the sake of this pleasurable sense of excitement, the greater must be the quantity used, in order to keep up that same degree of excitement; so that if once the appetite is formed, *constantly increasing indulgence* is necessary and almost inevitable; and not only so, but is yielded to unconsciously of this increase. The craving of the appetite is insensibly the man's standard for estimating what he can (as he supposes) safely indulge in. They both agree in this, that they disorder the digestive organs, predispose to most other diseases, and materially shorten the term of life. They both agree in this, that they stupify and derange the intellectual powers, and that habitually; for the seasons of depression are quite as far below healthy mental vigor, as those of alternate excitement are beyond. And on the final stages of mental suffering to which both lead, one is fain to draw the veil: fiction can paint nothing of horror half so horrible. They both agree in this, that they utterly corrupt the moral sense, give to gross appetite the reins of reason, deprave and brutalize the heart, shut up all the avenues to conscience, and make their victim the easy prey to every temptation that presents itself.

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There is but one point of difference, between the intoxication of ardent spirits and that of opium, deserving of particular attention here. And that is the tenfold force with which every argument against the former applies to the latter. There is no slavery on earth to name with the bondage into which opium casts its victim. There is scarcely one known instance of escape from its toils, when once they have fairly enveloped a man. We need not appeal to the highly-wrought narratives of personal experience on the subject, which have of late years come before the public: they rather invite distrust than otherwise, by the exaggeration of their poetical style. But the fact is far too notorious to be questioned for one moment, that there is in opium, once indulged, a fatal fascination, which needs almost superhuman powers of self-denial, and also capacity for the endurance of pain, to overcome.

The operation of opium is on this account more deadly, by many degrees, than its less tyrannous rival. In other respects, above mentioned, there is generally a more rapid, and a more permanent, influence exerted by opium than by ardent spirits; an influence so directly inimical to all human happiness whatever, that if the fact were not before our eyes, we might well doubt the cunning of the arch-fiend himself, to recommend to one son of Adam the use of such an instrument of self-destruction.

II. If this sketch be at all correct, it may almost seem unnecessary to ask, as proposed, "How far a man in health is justified in using opium as a stimulant?"

The question however is not useless: for some people may say, "True; there is a *risk*, in smoking opium, that the indulgence may become habitual; but there are frequent instances where this risk is escaped, where men have only occasionally indulged, but have never become such regular smokers as to bring on any of those fatal effects mentioned."

Before considering this argument of "my learned friends opposite," we must first understand, since we are about to discuss a question of morals, what is the standard of right and wrong which we both acknowledge. If we appeal to different laws, we may differ from each other, yet each be right in his own eyes. If you appeal to the law of general custom, I will allow that it fully sanctions the opium trade. The British Indian government promotes and encourages the trade; the mercantile community at large engages in it; not a voice is heard raised against it, (except "a faint and hesitating" whisper at times, as to the sin of *smuggling*, on which all governments have a kindred sensibility;) and if general opinion and custom are to determine the right and the wrong of the thing, I must at once confess the judgment is given in favor of the traffic. But I do not acknowledge this tribunal in a case of morals. The only true and safe judgment, is to be obtained from the source whence we obtain all our knowledge of duty, personal or social — the Word of God. If we be both professed Christians, this is the only standard that will *satisfy* us, because *we know* it, and it alone, to be absolutely infallible; and

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be it well remembered also, that on points of morals there it no obscurity in the language of Holy Writ, no possibility of misinterpretation, no opportunity whatever for the cavil and the sneer that often bring down an accusation of 'warping Scripture,' and 'garbling quotations from it in order to suit particular views.' This fact must be strongly insisted on before we go a step further. The ten commandments are as clear as the sun; nor are the many moral precepts that flow from them, through Holy Writ, a whit less intelligible. Nothing, therefore, can be more conclusive than the judgment which this authority will pronounce on the case, be that judgment favorable or unfavorable. Let us now boldly appeal to it.

We do not expect the Bible to make mention of opium and of the Lintin smuggling station, by name. The sins of gambling, and of suicide, are not condemned in the Bible by name; nevertheless we believe them to be condemned. The Bible condemns *drunkenness* in so many places, and in such awful terms, that I presume it is unnecessary to quote the passages. You allow this; but you reply, that you do not defend drunkenness, far from it; you only plead for that moderate use of opium which produces a gentle stimulus and no more. Now, if there ever was a ruined debauchee, who became such by a coup-de-main, who fell into an irretrievable habit of intoxication in a day, or by any other process whatever than by that which you are now defending, viz., the use of a gentle stimulus at first, I might listen, with some respect, to your argument. But when the fact is notorious, that all drunkards have been by this very snare lured to their doom; when you are made aware, on evidence which cannot be gainsayed, that it is not only the natural, and the probable, but with opium the almost inevitable consequence of using a gentle stimulus at first, to use a very powerful stimulus at last, you must pardon me if, by all the laws of logic and common sense, I charge you with the guilt of those consequences of which you have been distinctly forewarned. But perhaps you do not feel the force of this argument. You admit there *is* a temptation in smoking a first pipe; but you think that if you do indeed resist the temptation successfully, you are not justly chargeable with breach of the law. Is there then no breach of God's law in *entering into temptation?* Are you in the habit of repeating the Lord's prayer, and of saying, "Lead us not into temptation, but deliver us from evil," without meaning what you say? If so, and if you can rise from uttering this prayer, and deliberately *enter into the temptation*, which you confess exists in the case supposed, are not your prayers an *impious farce?*

He who shuns not the temptation, invites the crime; the crime is *theft;* and the law of God says, "Thou shalt not steal." Does not the opium-smoker permit his depraved appetite to steal away his reason, his health, his peace of mind, his bodily rest, his time, his money, all hope for this life or the next? The crime is *murder;* and the law of God says, "Thou shalt not kill?" But the opium-smoker is the most determined of suicides, for he pursues his self-destruction (in spite of himself, I may say, but that only proves the fatal despera-

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tion of his case more strongly,) perhaps for some years together. Ordinary suicides effect their object more speedily; but the opium-smoker equally succeeds in cutting short his days in the land of the living. I might go on, but I purposely abstain. I hope I have suggested enough at least to prove that it is very far from certain that opium-smoking is consistent with morality. I hope it may be seriously doubted whether it can harmlessly be indulged, even in the slightest possible degree. I hope a suspicion may be awakened that all use of opium, except under medical prescription, is an abuse of it; that utter abstinence from it, is the only moderation; and the smallest indulgence whatever, intemperance. If such doubts be once awakened, a conscientious man will not smoke opium till they are allayed. He will examine the question as one in morals; and he will not rest untill he has applied to the case before him, all those precepts of temperance, sobriety, self-denial, spiritual-mindedness, love to God, and a regard for his glory "in *all* things," patience, meekness, industry, charity—which the Bible contains, and which, under God's blessing, cannot fail to convince him that he is, as an opium-smoker, guilty of disobedience to them all.

III. If this be the case, as I must assume to be now admitted, there remains to consider, the question, ***How far a man is justified in contributing to, and encouraging, the use of opium by others?*** One would think that "Do to others as you would have others do to you," and "Love thy neighbor as thyself," might settle this question easily enough. But strange to say, the great majority of those engaged in the opium trade, admit in a measure the evils it creates, but justify their participation in the profits of the commerce, upon some such grounds as follow; "If I don't trade others will; so the evil will be the same, and I may as well profit by it as my neighbor. Really (he continues) I pity the poor creatures who are so bent on ruining themselves; but what can I do to help them? They *will* have opium in spite of every thing; and all that I can do is to promote any general efforts for their moral enlightenment which may teach them the danger of their ways: meanwhile, it is preaching to the winds, to attempt to arrest the taste for opium; and so I may as well trade in it as not, until times are changed. But, indeed, I can't see that though I do sell them what we both know to be poison, I am therefore responsible for *their* guilt or folly in using it. I have sins enough of my own to answer for, without bearing other people's. They know what they are doing as well as I do; their very government tells them opium is pernicious; the fault therefore is theirs, not mine," &c. It is only in some unconnected remarks of this nature, that one can meet or lay hold of that incoherent train of fallacious excuses with which the conscience of a man (very amiable and respectable perhaps as a member of society) flatters itself, when strong self-interest warps the judgment. There is nothing like argument in all that is said, and you cannot grapple with it to overthrow it. Cowper's well-known verses, "Pity for poor Africans," beginning (if I remember rightly)

"I own I am shocked at the purchase of slaves,"

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answers the whole of it in the only way possible, i. e. by holding the fallacy up in its native absurdity, to utter ridicule. If the thing be not self-obvious, what language can make it more plain, that if it be suicidal to indulge in opium one's self, it is equally murder to give it to another to take: that if treason be a crime, the man who furnishes the arms is a traitor as well as he who uses them: that the perpetuating, and encouraging, and engaging in a trade which promotes idleness, disease, poverty, misery, crime, madness, despair, and death, is to be an accomplice with the guilty principals in that tremendous pursuit.

But we will reason closer, if you please. For what purpose do you bring or send opium to China? Is it with a wish to sell it and receive the money in return? You answer, "Yes. It is my only object." Are you aware that there is no chance of attaining your object, except by means of the demand which exists for opium for the purpose of smoking, which demand you gratify, and thereby secure your object? "Of course, I know that that demand exists, or I should not send my opium to China." Is it your wish then to gratify that demand, for without doing so, you cannot obtain returns for your opium? "I am quite indifferent whether the wretched opium-smoker, be 'gratified' or not; I have nothing to do with that; I would rather indeed they threw the opium overboard, if they would only pay me, the same, for I know the drug does them harm." You appear unwilling to answer my question directly. Is it your wish to sell your opium? "Yes." You cannot do so but for this demand, it must therefore be your wish that this demand should exist? "Why, I suppose I must allow that it is." And you will continue to entertain this wish, and to take pleasure, for the sake of the gain, in gratifying this demand, although you are warned that the smoking of opium leads to all conceivable vice and misery? "I neither create that vice and misery, nor do I at all desire it. I only wish for my fair profit" arising from it! You may not desire to promote vice and misery for the diabolical pleasure their very existence would give you: few men are such demons. But it seems nevertheless quite certain, on your own admissions, that though you do not desire to promote crime and wretchedness for their own sake alone, you nevertheless do, upon the whole, prefer that they should exist; for this their existence is an essential condition, and indispensable concomitant, of that demand for opium which you readily admit to be agreeable to you as favoring the profitable sale of your stock. You do not desire to promote vice and misery in themselves considered, but you actually prefer the introduction of both, rather than forego your commercial gains!

In 1763, a man of the name of Benjamin Weald was convicted of shooting a farmer through the head, having been hired to do so for £150. He had no spite at the poor farmer—never saw him before in his life—and rather pitied the man than otherwise. He would have preferred receiving the £150 without shooting the man: but his employers told him that was impossible, and for his compunctious visitings of conscience, they were all thrown away, for the man's life they

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would have, if not by his hand, by some one's else. So Weald took the 'commercial gains,' preferring on the whole that blood should be shed, and by his hand, rather than these commercial gains to go another. Was he, or was he not, a murderer? The most astonishing fallacy which the advocates of the opium trade use as a palliative to their consciences, is that if they do not trade, others will. The Court of Directors use this excuse in writing to the Bengal government (vide extracts from India state papers in the D. U. K. Almanac for 1830), and confess, that so repugnant are their feelings to the opium trade, they would gladly, "in compassion to mankind," put a total end to the consumption of opium if they could. But they cannot do this, and as opium will be grown somewhere or other, and will be largely consumed in spite of all their benevolent wishes, they can only do as they do, &c.

I am not going into any examination of the general political question that seems here to arise. I merely adduce this as an instance of the ready use which men can make of a fallacy, so gross, so palpable, so apparent, that it can scarcely be exposed more distinctly than it exposes itself. In a periodical publication now before me, the fallacy is drawn out to the full length of its absurdities, and the general principle involved in it is seen to be this: 'wherever there is sufficient ground for believing that a given injury will be done to the community by somebody or other, it then ceases to be a moral wrong for any one to inflict that injury.' If this be sound morality, whether personal or political, judge ye!

I leave the question here. I wish I could utter one warning whisper that could be attended to. I wish that ministers of the gospel, especially those at the seat of government, would work the problem out for themselves, and having brought it to a point, would step forward with the boldness that becomes them, and drag down this hideous national sin from the place where she sits in state; expose her more than Duessa-like foulness and deformity; and warn all, high and low, of the guilt that attaches to every individual who knows the law, "as he hath opportunity to do good unto all men," and yet directly disobeys that command by countenancing a trade which has been more instrumental in killing souls and bodies than any curse ever inflicted on a people. We have no such access to China as enables us to render a full statistical account of the desolation spread there by opium. It would be of comparatively little use if we had; for at the rate at which the trade is now advancing, statistics are utterly distanced long before they could be properly compiled. The importation of opium into China is increasing in ratio which doubles it in nearly four years! It amounted in value last year to not much less than *four crores of rupees!* [About $19,230,769.] Notwithstanding the rapid progress in the increasing supply, the demand more than keeps pace with it; and there is every probability, unless some direct interference of Providence mercifully thwart the natural course of events, that both will go on increasing in an increasing ratio until "ruin stand aghast" at its own awful doings. Our sin in growing, and encouraging the

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trade in opium is, indeed, one of the darkest that ever invoked the wrath of the most high God upon a people. Where are the preachers of the gospel, where is the spirit of common humanity fled, that this sin should till this moment exist unrebuked? Oh what a wail of misery would awaken your remorse and compassion, could the dying agonies of one poor opium-victim reach your soul! Think then of THE MILLIONS who have already thus perished, and then ask yourself how long is this to continue and no man in a Christian land regard it? How long is a British government to be seen drawing revenue from this source, *admitting the misery, and excusing itself for abetting, by a fallacy the most contemptible and insulting even to common sense?* How long is a whole community of British merchants to be content with *earning the price of blood, because if they do not, others will in their stead?*

ART. III. *Seaou Heŏ, or Primary Lessons: translation of Part second, respecting the relative duties, 1st between father and son; to which are added brief explanatory notes.*

PART first, of the Primary Lessons, was given in the second number of this volume; and with it the plan of the whole work, as divided into books, parts, chapters, and sections. The first part of Book First, "respecting the principles of education," was divided into thirteen sections. Part second, on which we now enter, contains one hundred and seven sections, in six chapters. To those who are desirous of forming correct ideas of Chinese character, we recommend the careful perusal of the works containing the principles and maxims upon which that character is formed. Such a work is the Seaou Heŏ, which is composed almost entirely of select passages from the writings of the sages and worthies of antiquity. In addition to the perusal of these works, there should be the most careful observation of conduct, in order to see how far the habits and manners of the people conform to the prescribed rules. In the subjoined translation, we have endeavored to retain something of the Chinese idiom, though not unfrequently at the expense of a good English style.

BOOK FIRST.

Part ii. Respecting relative duties.

THE philosopher Mencius said, "The academies, colleges, universities, and public schools, established to promote education, were all designed to elucidate the relative duties." Having examined the sacred books of the sages, and scanned the records of the worthies, I have compiled this treatise for the instruction of youth.

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Note. According to a commentator on this passage, the academies, colleges, and public schools, here spoken of, did not all exist at the same time, though they all afforded about the same advantages for learning: the public schools (heaou) flourished under the Heä dynasty; the colleges (seu), under the Yin or Shang; and the academies (tseäng), under the Chow dynasty: these were established in villages throughout the country. The universities were national establishments, and continued the same during the three dynasties, namely, from about 2100 to 250 B. C. We would here put the reader on his guard against forming too high an opinion of these schools: we are not yet able to say definitely what advantages they did afford, or describe the manner in which they were conducted; but we have no idea that even the colleges were superior to the common schools of the present day.

Chapter 1st. Affection between father and son.

SECTION I.

In the Domestic Rules, it is said, "Men in serving their parents, at the first cock-crowing, must all wash their hands; rinse their mouth; comb their hair; bind it together with a net; fasten it with a bodkin, forming it into a tuft; brush off the dust; put on the hat, tying the strings, ornamented with tassels; also the waistcoat, frock, and girdle, with the note-sticks placed in it, and the indispensables attached on the right and left; bind on the greaves; and put on the shoes, tying up the strings. Wives must serve their husband's father and mother, as their own; at the first cock-crowing, they must wash their hands; rinse their mouth; comb their hair; bind it together with a net; fasten it with a bodkin, forming it into a tuft; put on their frocks and girdles, with the indispensables attached on the right and left; fasten on their bags of perfumery; put on and tie up their shoes. Then go to the chamber of their father and mother, and father-in-law and mother-in-law, and having entered, in a low and placid tone, they must inquire whether their dress is too warm or too cool; if the parents have pain or itching, themselves must respectfully press or rub (the part affected); and if they enter or leave the room, themselves either going before or following, must respectfully support them. In bringing the apparatus for washing, the younger must present the bowl; the elder, the water, begging them to pour it out and wash; and after they have washed, hand to them the towel. In asking and respectfully presenting what they wish to eat, they must cheer them by their mild manner; and must wait till their father and mother, and father-in-law and mother-in-law have eaten, and then retire. Boys and girls, who have not arrived at the age of manhood and womanhood, at the first cock-crowing must wash their hands; rinse their mouth; comb their hair; bind it together with a net; and form it into a tuft; brush off the dust; tie on their bags, having them well supplied with perfumery: then hasten at early dawn to see their parents, and inquire if they have eaten and drunk; if they have, they must immediately retire; but if not, then they must assist their superiors in seeing that every thing is duly made ready."

Note. The articles and style of dress, here prescribed, differ in some respects from those of the present day; but the rules and forms, in the main,

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are preserved unchanged, and are regarded now as formerly, as the only true standards of taste. But we suspect that much of the personal attention, so strictly enjoined by the ancient sages and worthies, is performed by proxy or neglected altogether in these degenerate times. The "note-sticks" were small slips of bamboo, horn, or ivory, about two or three inches wide, and twelve or fifteen long; they are often to be seen in theatrical exhibitions on the stage.

SECTION II.

"All the domestics, both male and female, at the first cock-crowing, must wash their hands; rinse the mouth; and dress; collect the pillows, and mats; sprinkle with water, and sweep, the inner and outer apartments, and the open court: and arrange the seats; each and all attending to their appropriate duties."

Note. This section, together with the one preceding and the two which immediately follow, are selected from one and the same part of the Book of Rites, called *Nuy Tseih*, which, in a former number we translated Rules for the Nursery; but *Domestic Rules* is evidently a more suitable phrase, since the rules in question are not confined to the nursery, but extend equally to the management of the whole household.

SECTION III.

"When their father and mother, or father-in-law and mother-in-law, wish to sit down, the children must respectfully offer them a seat, and inquire which way it shall face; when they wish to sleep, the elder children must bring them a couch, and ask in what direction they shall place it. (When the parents arise, after sleeping,) the younger must offer them an easy chair to sit upon; and the domestics, after bringing them a couch on which they may recline, must gather up the bed and mat; hang up the clothes; put the pillows in a bamboo case; and rolling up the mat, put it into a cloth bag. But the clothes, mats, beds, pillows, and couch, of the father and mother, and father-in-law and mother-in-law, must not be removed from their proper place. The parents' staff and shoes must be treated with respect, and not rudely handled; their vessels for rice, water, and wine, unless emptied, must not be used (by the children); nor ever may they presume to eat or to drink, except of that which is left by their parents.

SECTION IV.

"When the children in the apartments of the father and mother, or father and mother-in-law, are called, they must answer promptly and respectfully; and in advancing and retiring, or moving round them, be careful and sedate. In ascending the steps of the hall, in entering or going out of the door of their apartments, and in coming before or in retiring behind them, they must not presume to gulp up or belch, to cough or sneeze, to yawn or stretch, to stand inclined or look askance; nor dare to spit or blow the nose. If cold, they must not presume to put on more clothes; nor to scratch themselves, if they have any itching; if not engaged in archery, they must not make bare the arm; nor, unless fording a stream, raise their clothes; nor permit their inner garments to be seen. If the parents' dress is stained

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with saliva or mucus, they must wipe it away; if their cap and girdle are soiled with dirt, beg leave to cleanse them with soap-suds; and this they must do if any part of their dress is stained; if their garments are torn or rent, they must thread a needle and beg leave to mend them: the younger serving the elder, and the inferior the superior, must all suit their conduct to the occasion.

SECTION V.

In the Illustrations of Duties, are the following maxims: "It is the duty of every son, in winter to warm, and in summer to cool (his parents' bed); in the evening to wish them rest, and in the morning to inquire after their health; when going out, to announce it to his parents; and on returning to go into their presence; his walks abroad must always be through the same places; he must have some settled occupation; and never call himself an old man."

Note. The commentator, remarking on this last phrase, says, 'if the son calls himself an old man, his parents will be reminded that they are much older; this is an unpleasant thought; therefore, if he would keep the minds of his parents quiet, he must not call himself an old man.'

SECTION VI.

The Book of Odes says; "Dutiful children, who possess strong natural affection, will have a mild temper; and possessing a mild temper, their countenance will be pleasant; and possessing a pleasant countenance, their manners will be complaisant. The dutiful child will be most careful and most attentive, like a person holding a gem or bearing a full vessel, who is afraid of dropping the one or oversetting the other. A lofty demeanor and stern gravity are not required in serving parents."

SECTION VII.

In the Illustrations of Duties are the following rules: "Children must not occupy the principal place in the house; nor seat themselves on the middle seat; nor walk in the middle of the way; nor stand in the middle of the door. In providing entertainments, they must not limit the amount of food; nor at the sacrifices, go among the images. If their parents are silent, they must listen to them; and watch them, even when they do not move. They must not ascend high places; nor approach steep precipices; nor may they indulge in slander or ridicule."

SECTION VIII.

"While their father and mother are living," said Confucius, "children ought not to travel far away from them; and whenever they go out on short excursions, it must always be in a well-known course."

Note. This and similar precepts of the ancient sages are made the basis, on which the Chinese rest their arguments against going to distant countries.

SECTION IX.

The Illustrations of Duties contains this maxim: "While their father and mother are alive, children must not pledge themselves to their friends so as to put their own lives in jeopardy."

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Note. There seems to be a reference here to a usage, which is prevalent at the present day, of becoming "sworn friends." The Triad Society and other associations, are usually, we believe, banded together on this principle, that their members will die for each other, if circumstances require. The reason given why children should not thus pledge themselves, is that their bodies are the property of their parents: one commentator says, that it is not right to vow to die for a friend, even after one's parents are dead, (because we are bound to reverence and preserve the body as the gift of our parents.)

SECTION X.

In the Book of Rites it is said; "While their father and mother are living, children must not presume to do as they please; nor dare to regard any property as their own: thus showing the people the difference between superiors and inferiors. So long as their father and mother are alive, things to the value of a carriage or a horse, must not be given away to their friends or be presented to their superiors by the children: in this way the people are taught that they must not presume to do as they please."

SECTION XI.

In the Illustrations of Duties it is said; "The man and wife who are dutiful and respectful must not (presuming on the affection of the parents,) disobey or slight their commands. If, therefore, their parents give them food and drink, though they have no wish for it, they must taste it, and then wait their parents' pleasure. If their parents give them clothes, though they wish them not, they must put them on, and then wait as before. And if they are charged with the execution of any work, and other persons are directed by their parents to assist them, they must yield though it be against their own wishes; and having endeavored to instruct the persons assisting them for a little time, they may then take the work again into their own hands."

SECTION XII.

"The man and wife may not reserve for their own private use any goods, domestic animals or utensils; nor presume (without leave obtained from their parents) to lend or give away any thing. If presents of food or drink, of dress, cloth or silk, of handkerchiefs or fragrant flowers are made to the wife, she must take and offer them to her father and mother-in-law; and if they accept them, she should rejoice as when she first received them. Should the parents give them back to her, she must decline to accept them; but if they will not allow her to decline, then, taking them as new presents, she must lay them by for the future use of her father-in-law and mother-in-law. If she have brothers of her own to whom she would give some of the presents, she must request them of her mother-in-law; and if they are granted, then she may give them away.

SECTION XIII.

The Illustrations of Duties has this maxim: "When the father or teacher of a child calls him, he must answer and rise without delay."

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SECTION XIV.

Among the rules to be observed by the scholar when visiting, are the following: "In conversing with an official person of high rank, he should observe first his face, then his bosom, and then again his face. He should never deviate from this; and towards every one should always exhibit the same conduct. But when conversing with his father, he may give more freedom to his eyes, though he must not raise them above his face, nor drop them below his girdle. And when the parent is not speaking, if he is standing up, the son must watch his feet and if he is sitting down look at his knees.

Note. By watching the countenance, says the commentator, the scholar may ascertain the proper time to address the officer whom he is visiting; and by observing his bosom, he may discern what emotions are produced by his address; and by looking again at his face, he may know whether his address is acceptable. By looking at his feet, the son will know when his father is about to walk; and by watching his knees, he will see when he is about to rise.

SECTION XV.

The Book of Rites says; "When the father calls, his son must answer promptly without delay; he must drop whatever work he has in hand; or if he is eating and has food in his mouth, he must spit it out, and run quickly. If the son, who has aged parents, goes away from the house, it must not be now to this place and then to that; nor must he delay his return beyond the proper time; nor retain an undisturbed countenance, when his parents are afflicted with sickness." These are some of the rules for the dutiful child. Such a child, after the decease of his father, cannot bear to read the books where the traces of his hand are still preserved; nor when his mother is no more, can he bear to drink from the cup, on which are retained the traces of her breath.

SECTION XVI.

According to the Domestic Rules, "The slaves and the children and grandchildren of one's father and mother, though born of concubines, and tenderly beloved, he must always treat with respect, even after the decease of his parents. Or if he has two concubines, one beloved by his father and mother, and the other by himself, he must not put them on an equality in regard to their dress, or food, or domestic duties; and he must continue this course of behavior towards them, even though his father and mother are dead."

SECTION XVII.

"Though a son fondly loves his wife, yet if she is not liked by his father and mother, he must divorce her. But if he himself does not like her, and his father and mother say to him, "she serves us kindly," then he must treat her as his wife, as long he lives."

SECTION XVIII.

The philosopher Tsáng said, "The dutiful child in serving his parents, gives joy to their hearts, and never opposes their purposes; his

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words are pleasing to their ears, and his conduct to their eyes; in the evening he wishes them repose, and in the morning inquires after their health; with a willing heart, always supplying them with food. Accordingly, what his parents love, he loves; what they respect, he respects; and he will do this even in regard to dogs and horses: and how much more, then, with respect to men!"

SECTION XIX.

The following are contained in the Domestic Rules: "The mother-in-law, at the death of her father-in-law, retires from her place at the head of the family; but in all matters regarding sacrifices and the entertainment of guests, the wife of the first-born son [who succeeds to the station vacated by the mother-in-law,] must request her pleasure; and the inferior wives must ask the pleasure of the principal one. Whenever the latter is charged with any business by her husband's father and mother, she must not be negligent, nor behave haughtily towards the inferior wives. These, in like manner when charged with business, must not presume to claim equality with the principal wife; nor to walk, sit, or give commands with her. None of the wives, unless they are bidden to go to their own apartments, must presume to retire: if there are any affairs to which they wish to attend, whether they are great or small, they must ask permission of their father-in-law and mother-in-law."

SECTION XX.

"All the sons of the family must respectfully serve the chief of the clan and his wife; though honored and rich, they must not, on that account, presume on entering his dwelling to behave proudly towards his family; and although they have a great number of chariots and attendants, they must dispense with these when they go to his house. Nor may they, presuming on the superior rank and riches, exalt themselves above any of the other members of the family."

Note. Each family of China, (including all of the same surname who have descended from the same ancestor,) may very properly be designated by the term *clan*. In each family, or clan, as thus defined, the eldest living first-born, *in the direct line*, from the original founder of the family, is the head or chief of the clan, and has always the appropriate designation *tsungtsze;* and his wife, that of *tsungfoo*. In each distinct male branch of the clan the eldest son, whether born of the wife, or concubine, is styled *teihtsze;* all the others are called *shootsze*. The first-born son is also called *chungtsze;* and his wife *chungfoo*, "the principal wife," in contradistinction to the wives of his brothers, who are called *keaefoo*, "inferior wives." According to Kanghe, all the sons born of the *tse* or wife, are styled *teihtsze;* while all those born of the tseĕ or concubines are called *shootsze*.

SECTION XXI.

The philosopher Tsăng said, "If your father and mother love you, rejoice, and be not forgetful of their kindness. If they dislike you, tremble, but harbor no resentment. If they are in error, then strive to correct them, without giving offense."

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SECTION XXII.

The following precepts are contained in the Domestic Rules: "When his parents are in error, the son with a humble spirit, pleasing countenance, and gentle tone, must point it out to them. If they do not receive his reproof, he must strive more and more to be dutiful and respectful towards them till they are pleased, and then he must again point out their error. But if he does not succed in pleasing them, it is better that he should continue to reiterate reproof, than permit them to do injury to the whole department, district, village, or neighborhood. And if the parents, irritated and displeased, chastise their son till the blood flows from him, even then he must not dare to harbor the least resentment; but, on the contrary, should treat them with increased respect and dutifulness."

Note. A neighborhood, says the commentator, contained 25 families; a village, 500; a district, 2,500; and a department, 12,500 families.

SECTION XXIII.

In the Illustrations of Duties it is written, "If a son, in performing his duty to his parents, has thrice endeavored to correct them, without their listening to him, then weeping and lamenting he must still follow them."

SECTION XXIV.

"The dutiful son, who has arrived at the age of manhood, when his father and mother are afflicted with sickness, will neglect to comb his hair; he will not be formal in walking: nor use levity in his conversation. Music will afford him no charms; his food will lose its relish; he will drink but little wine: will not indulge in loud laughter, nor in noisy expressions of anger. And as soon as his parents recover from their sickness, he will resume his wonted manner."

SECTION XXV.

"The faithful minister, whose prince is sick and requires medicine, will first taste of it himself; when the parents need medicine, the son will first try it himself. And they will not take the medicine of one who has not been a successful practitioner for a long time."

SECTION XXVI.

Confucius said, "Watch the inclination of the child while his father is living; and after the father's death, mark his conduct; and if for three years (from that date) he does not deviate from the ways of his father, he may then be regarded as a dutiful son."

SECTION XXVII.

In the Domestic Rules it is said, "Although your father and mother are dead, if you propose to yourself any good work, only reflect how it will make their names illustrious, and your purpose will be fixed. So if you propose to do what is not good, only consider how it will disgrace the names of your father and mother, and you will desist from your purpose."

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SECTION XXVIII.

In the Sacrificial Rules it is written, "In the time of hoar frosts and cold dews, the dutiful son, as he walks over them, will have a heart so sad and melancholy, that he will not heed the cold. And in spring, when walking amid the rains and dews, his heart will bound with emotion, as though he were about to behold his departed parents."

Note. This refers to the vernal and autumnal sacrifices, which are offered to the manes of departed parents. In autumn, the dutiful son, moved by the gloom in which all nature around him is wrapped, thinks how his parents have faded away like the leaf; fearing that they too will soon be forgotten, and in his anxiety to do them reverence and to offer them the appointed sacrifices, he becomes insensible to the inclemency of the weather. So in spring, the prospect of all things around him bursting into life fills him with expectation, and he seems to see his sleeping parents revive.

SECTION XXIX.

In the Sacrificial Institutes it is prescribed, "The husband and wife must both go in person to oversee the sacrifices, that every thing, alike in the male and female departments of the household, may be duly prepared."

Note. There are several grades of sacrifices, each allotted to persons of different rank. In the grand national sacrifices, the prince takes the lead, assisted by his ministers, who are aided by their ladies. In the ancestral temple of a clan, the chieftain takes the lead, and oversees all the preparations in the male department of the clan, assisted by the whole body of sons; while his honorable consort, as overseer in her department, is aided by all the ladies of the clan. It is only in the preparation of the sacrifices, utensils, &c., that the *mingfoo* or "ladies of the ministers," and others of inferior rank, are allowed to take any part.

SECTION XXX.

"The good man, when the time for offering sacrifices arrives, will go himself and superintend them; and if prevented from so doing, he will send a suitable person to act in his stead."

SECTION XXXI.

According to the Sacrificial Rules, "Having put away all anxieties from the mind, and abstained from animal food and wine, the son, during the time of fasting, must call to mind the circumstances of his parents' residence, their pleasant conversation, their disposition and aims, together with their joys and their pleasures; and on the third day they will appear to him in vision. On the day of sacrifice, when he enters the ancestral hall with his heart alive with expectation, he will behold his parents sitting in their appropriate places; while engaged in the ceremonies, and going in and out of the hall, filled with awe and reverence, he will hear their well-known voices; and as he retires from the place, listening, with long-drawn breath, he will hear their mournful sigh. It was thus the ancient kings revering their parents, always kept their forms before their eyes; and their tones of voice always sounding in their ears; having the inclinations and desires of their hearts never out of mind. When most

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ardently beloved, the appearance (of the parents) will be retained; and when most deeply respected, their forms will be recollected: and when this is the case, how can the son fail to do them reverence!"

SECTION XXXII.

In the Illustrations of Duties it is said, "The good man, though poor, will never sell the implements of sacrifice; though cold, he will not put on his sacrificial robes; and if building a house, he will not cut down the trees which grow over the graves of his ancestors."

SECTION XXXIII.

In the Royal Institutes it written, "The minister of state must not borrow utensils for the sacrificial rites; and if he has them not already prepared, he must not have any made for his own use, till those required for sacrificial purposes are prepared."

Note. To do otherwise than this, would show a want of respect to the manes of his ancestors and the gods of his country.

SECTION XXXIV.

Confucius, in conversation with the philosopher Tsăng, said, "To preserve from all injury the body and its members, which we have received from our father and mother, is the commencement of filial duty. And to elevate ourselves to high rank by a good course of conduct, so as by transmitting an illustrious name to posterity to reflect honor on our ancestors, is the ultimate aim of filial duty. Thus it commences in serving our parents; is continued by serving our prince; and is completed by elevating ourselves to high rank. He who loves his parents, will not hate other people; and he who respects his parents, will not treat others with neglect: and when love and respect are carried to perfection in serving his parents, then his excellent conduct will afford instruction to all the people of the empire: such is the filial duty required in the son of heaven. When those in high stations are humble, they are not endangered by exaltation; and regulated by the rules of propriety and carefully maintaining the laws, nothing will be wasted, though they have all things in abundance; and conducting in this manner, they will preserve the altars of their country and maintain peace among their people: such is the filial duty required of nobles. Those who do not put on robes, which are unsanctioned by the ancient kings; who presume not to speak, except in accordance with the rules they prescribed; nor to act, unless in conformity to their virtuous example—those who thus demean themselves will preserve the temples of their ancestors: such is the course of filial duty incumbent on ministers of state. To serve the prince with filial duty, is fidelity; and to wait on superiors with respect, is submission; and when fidelity and submission are preserved entire by those who serve their superiors, then they will be able to maintain the sacrifices due to their ancestors. Such is the course of filial duty to be maintained by the literati. To observe the revolving seasons and distinguish the diversities of soil; to guard well the body, and to practice economy—in order that they may provide for their parents,—is

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the part of filial duty among the people. Hence, from the son of heaven to the common people, no one can escape calamity, if he is wanting in duty to his parents."

Note. This conversation of Confucius with his pupil, the philosopher Tsăng, forms a part of the treatise on Filial Duty, published in our last volume. The phraseology there, however, differs somewhat from that in the Seaou Heŏ.

SECTION XXXV.

Confucius said, "Your parents gave you existence, and there is nothing greater than to form a link in the line of ancestry: both prince and parents have watched over you, and there is no favor superior to this: not to love your parents, therefore, while you place your affections on others, is the perversion of virtue; and to disregard your parents, while you honor other men, is the perversion of propriety."

SECTION XXXVI.

"Dutiful children, in serving their parents, always show them the utmost respect and take the highest delight in supporting them; when afflicted with sickness, their grief is extreme; and they mourn most bitterly, at their death; and when sacrificing to them, they do it with the most profound reverence. Being good proficients in these five particulars, then children can perform their whole duty to their parents. Moreover, such men are not proud if they are placed in high stations; nor disorderly, if in low ones; nor contentious, if they are among their equals. But if those in high stations are haughty, they will bring destruction on themselves; if those in low ones are disorderly, they will bring down punishment on their own heads; and if those who are equals contend, they will involve themselves in bloody quarrels. Therefore unless men will avoid these three evils, they can never be regarded as dutiful children, even though they should daily provide the three best of animals for the support of their parents."

Note. The animals here alluded to, are the ox, the sheep, and the swine. The flesh of the latter is by far the most common article of food among the people of this neighborhood; beef and mutton are used only in very limited quantities.

SECTION XXXVII.

The philosopher Mencius said, "There are five acts which all the world pronounce undutiful; idleness, which disregards the support of parents, is the first; gambling and indulgence in wine, which neglects the maintenance of fathers and mothers, is the second; hoarding up property for one's own wife and children, while provision for parents is neglected, is the third; sensual indulgence and gratification, which entails disgrace on fathers and mothers, is the fourth; and wrangling and contention, which involves the parents in danger, is the fifth."

SECTION XXXVIII.

"Your body," exclaimed the philosopher Tsăng, "is the legacy of your father and mother; how then can you presume to demean your-

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self in an unbecoming manner! To behave unmanly in the ordinary pursuits of life, is a breach of filial duty; want of faithfulness in serving the prince, is undutiful; unmagisterial conduct in an officer of government, is undutiful; unfaithfulness towards friends, is undutiful; and a want of courage in battle, is also an undutiful act. If, therefore, in any one of these five particulars there is a failure, calamity will surely overtake your parents; how then can you dare to demean yourself in an unbecoming manner?"

SECTION XXXIX.

Confucius said, "Of the three thousand crimes included under the five kinds of punishment, there is none greater than disobedience to parents."

Note. According to a commentator on this section, the five kinds of punishment were (1) branding, (2) cutting off the nose, (3) cutting off the feet, (4) castration, and (5) death. The number of crimes punishable by the first was 1000; by the second, 1000; by the third, 500; by the fourth, 300; by the fifth, 200: but of all these crimes none was more heinous then disobedience to parents. By referring to the Ta Tsing Leuh Le, we find that Wänte of the Han dynasty abolished these *jow hing*, "flesh punishments," and substituted flagellation in their stead. But to the present day the Chinese have their *five* punishments; the 1st is from ten to fifty blows with a small bamboo; the 2d from fifty to a hundred, with the large bamboo; the 3d is temporary transportation within the province, or to a neighboring one; the 4th is transportation for life to a great distance; the 5th is death. But there are several modifications of these, making in fact, *thirteen* kinds of punishment.

ART. IV. *Notices of Modern China: the late rebellion in Turkestan, headed by Jehangír (Changkihurh); origin of the rebellion; progress of the war;* &c. By R. I.

WE proceed to give an account of the rebellion in Chinese Turkestan, of which Jehangír, of whom we spoke in our last number, was the promoter and leader. It would seem that he had made frequent attempts to recover his patrimony before that of 1826, which we are about to describe, and which proved fatal to all the family. "The rebel Mohammedan Changkihurh," said the emperor in one of his edicts in 1828,[1] "has repeatedly entered the frontier and created disturbance;" and we find[2] hereditary rank conferred in 1831 upon the family of a military officer who had suffered death rather than submit to the rebels, which was no doubt the result of one of Jehangír's attempts. There were other causes, however, for the insurrection among the Mohammedan states, which it is necessary to enquire into, in order to understand the nature of the warfare which ensued.

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Many of the Chinese officers employed in Turkestan,[3] had been banished from their own country for misconduct, and convicts were even received into the public offices as secretaries, &c. These people treated the Muselminn with contempt, took possession of their women, and usurped their lands. This is admitted to have been the case by a report[4] of the commanding officer at Kashgar after the rebellion: "the officers," he says, "constantly oppressed the people by exactions under the pretext of public service." The resident of Wooshih, which is situated between Auksú and Kashgar, was blamed[5] officially in 1826 for "ignorance of the dispositions of the people he had to govern, and for improper severity towards them." On one occasion, when some horses had been stolen, the resident, it appeared, had put one of the chiefs (khans or begs) in custody, and deprived him of his peacock's feather until the horses should be restored; and other similar marks of caprice or violence appear. A Chinese statistical work[6] informs us that Wooshih was totally destroyed in the 30th year of Keënlung, on account of a revolt, after which the emperor, by his grace, gave it the name of "Endless Tranquillity;" and he sent 400 soldiers and 500 Mohammedan families there, from other quarters, to cultivate the land. Such acts of oppression as are described above are not likely to have been confined to Wooshih, and they are quite sufficient to account for the Muselminn turning their eyes for redress towards Jehangír, the descendant of their khojans, who is described,[7] moreover, as having the tact of attaching men's hearts to himself. There is some contradiction in the accounts of the first overt act of insurrection; but it began probably by an invasion[8] of Jehangir with a body of Kirghís from Indajan, one of the towns of Kokan, seconded by the khan of that country, and encouraged by the reduction of the Chinese troops there. The news of the rebellion seems to have been promulgated in the Peking Gazette about the end of August 1826;[9] for a Gazette[10] of only a few days before had contained a recommendation to reduce the military stations on the northwest frontier, as certain recent assaults and inroads of the borderers had been discontinued. This is perhaps a confirmation of the report upon the subject made to Mr. Wade,[11] that, "when the khojan was still at Indajan, the Chinese force stationed on the frontier was withdrawn towards the Kara Khatái country. When the khojan heard of the departure of these troops, the ruler of Indajan let him loose, and the khojan sent a man to Kashgar to ascertain the disposition of the people; they replied that the Chinese force had gone to Kara Khatái, and he had only to come and possess himself of the whole country. According to their invitation, the khojan marched towards Kashgar, where he no sooner made his appearance, than the people declared in his favor and rose against the Chinese, about 8000 of whom were sacrificed to their fury. The amban or Chinese governor blew himself up." The story then goes on to say that the event was announced to the emperor by means of lighted balloons, which means nothing more probably than the lighted beacons of wood, reported by Burnes.

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A report in Canton[12] about the time was, that the rebels took every city they attacked, and gained every battle they fought. Hence the Mohammedan cities, although very strong, having Jehangír's friends inside, fell as soon as they were attacked. In one day four submitted. A passage in an imperial proclamation after the war, from which we have already quoted,[13] confirms the above report. "During the sixth year (of Taoukwang), he (Jehangír) formed a coalition with the Poolootih Mohammedans, and usurped the frontiers."

Another account[14] of the origin of the war, which professes to be extracted from a Chinese manuscript, varies the story, especially by making it appear that Jehangír had been living in Chinese Turkestan shortly before this invasion, which we subsequently find to be confirmed. After some preliminary observations, it proceeds to narrate, that in 1825, when the Chinese authorities endeavored to seize Jehangír, they pursued him to the border of the Poolootih Kirghís; but failing to take him, they seized one of the natives and put him to death instead, which aroused the Pruths in favor of Jehangír. The resident of Kashgar seized Chang's son and put him to death in the beginning of 1826, upon which Chang (Jehangír) assembled his followers and attacked Kashgar, but was repulsed. The resident *tseäng* pursued him, but was wounded in the face, and he sent two officers with troops, to continue the pursuit. They surrounded him but he made his escape in the night. The Muselminn now arose in his favor; the resident ordered 250 men to his relief from Yingkheshur, 140 *le* to the southward of Kashgar, but they were completely cut up on the road, and the garrisons shut up in their respective towns. One commandant of the fortified towns reported: "if the Muselminn attack this city, I will defend it till death." Another writes: "this orphan city has neither troops nor provisions; it is impossible to defend it; I can only collect our thinned troops and shut the gates." These accounts were known in Peking in the beginning of September, and they mark well the unexpectedness and rapidity of the rebellion. Reports received a few days later returned the names of two of the principal military officers at Kashgar, who had been killed. The emperor upon receipt of these advices, immediately appointed[9] Changling commander-in-chief and governor general of Ele, and Yang Yuchun and Woolungah members of his council and generals of divisions; but the imperial signal was given to Changling, with full power of life and death, and discretion to act in all cases. The two generals are stated to have had each 5500 men under them.

Changling was at the time fifth minister of state, and it is said to have been the fourth time only,[15] within the last two hundred years, that a person of such high rank had been sent on a similar service. He is now the first or prime minister of the empire. (See Chinese Repository vol. 4, p. 475.)

The next step was to provide the ways and means, and the requisite force. The Peking Board of Revenue in one of its documents[16] stated, that 30,000 Tartar troops were to be sent to the seat of war, and recommended at the same time that attention should be paid to

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the commissariat. In another Gazette,[9] we find the emperor ordering seventy officers of repute to appear before him, from whom to choose thirty to send with the army, and ordering 20,000 men, apparently under command of Yang Yuchun,[12] to advance from Kansuh and Shense, and 1000 cavalry from the river Amour. For the latter troops, 2000 fresh horses were ordered to be prepared at the Taling river to relieve their own jaded animals; but the officer stationed there reported, that he had only 1500 good horses, but he had selected 500 good mules to make up the deficiency: 2000 convicts[1] from Ele, were to be attached to the army on its march. An imperial order was also issued very properly, to restrain the troops from robbing or distressing the people on the line of march; that the soldiers who plundered were to be punished, and the officers who allowed it reported. A part of the imperial guards (see Chinese Repository vol. 4, p. 187) were also sent in Woolungah's division, who, according to his report, got the start of the convicts and were the very first to offend, even before they left Kansuh.[19] The conduct of some of the officers was, he said, unbecoming and un-officer like. Presuming on their station about the emperor's person, they insulted the civil officers, and kicked and flogged every body about them. One of them, at the end of a day's march, having to complain of the mess, went into the kitchen, beat the cooks, and set to work to boil his own rice, which did not beseem his rank. The same officer went the next day to the local magistrate and extorted from him the price of a mule. Another flogged a magistrate's attendant, for not providing him with separate quarters, and demanded the price of a saddle, which he said, he had lost. The general degraded them, and hoped that his majesty would confirm the sentence, else the spirit they manifested in Kansuh, would be worse in Turkestan.

The daily expenses of the army were reported[9] in Canton at 70,000 taels, which is entitled only to partial credit; but we find that extraordinary means were resorted to, to raise supplies. The Canton Register of the 30th October 1826 announced, that the governor and his council had arranged that, the governmental officers above the rank of fooyuen were to contribute for this purpose 400,000 taels; the salt merchants 400,000; and the hong merchants 600,000. A sale of offices under government was resorted to, as has already been noticed in this work,[31] which produced six millions of taels. The Board of Revenue was directed[17] to forward from Shense and Kansuh such sums as might be ready, and to order four millions of taels from the other provinces. Two millions in addition to the four were afterward levied from Kansuh.[2] The emperor ordered[23] a bounty of four taels to every private soldier who went to the war, and a sum, not mentioned in the translation, to the officers. In consequence of their sufferings from cold, ten taels were subsequently advanced[22] to each man to provide him with clothing, &c.

The monthly pay of a private cavalry soldier appears to have been at this time one tael, one mace; which we find increased in 1829, after the war, to taels 1.45. We learn on the same occasion that at

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this last period there were upwards of 10,000 Mantchou troops stationed in Turkestan. We gather too[25] that of these troops, 1800 men and officers were stationed at Wooshih, who required for their "salt and vegetables," as their pay and allowances are called, 38,000 taels annually, about twenty-one taels each man, which allowing for the officers, greater pay agrees well with the prior amount. The officer who makes a report to this effect, adds: that when an intercalary moon occurs, he shall require 2500 taels more, and for all the necessary sums he requests leave to draw on Kansuh.

The following ammunition was ordered[26] for 2000 men, viz: gunpowder 13,000 catties (of 1⅓ pounds each avoird.); powder for the pan 750 catties; balls 11,250; matches 12,000. In a late engagement, it is said, the troops expended all their ammunition, and the commanding officer lost his life in leading his troops on to the charge. Their articles of ammunition seem[14] to have been spoiled on their way from Peking to Kansuh, and it was afterwards found better to manufacture them at the latter place.

One of the imperial documents in the Peking Gazette informs us that grain was abundant in Tartary, but the transport very expensive; 10,000 camels were required[19] for this purpose, of which apparently 6000 were now ordered, which cost thirty-two taels each. A greater number of these animals were lost[28] afterwards in crossing the desert of Cobi, as well as horses and mules, for want of water and provender. The commander-in-chief in reporting it, requested that the emperor would not require those in charge to replace them. After the war, the emperor ordered[27] that the camels supplied by the Mungkú khans should be restored to them. The number, it appears, then amounted to 14,787, of which 290 perished from fatigue and want between Kopúto and Oroumtchi. The idea of making those who had charge of them pay for them is again alluded to, but abandoned. On occasion[8] of 800 of the camels being presented by the Mongol chiefs in 1827, it is stated that their complement of horses is 20,000.

As the success of the expedition was said[29] to depend entirely on cavalry, the government determined in this war to find the provender, instead of allowing five candareens a day for that purpose for each horse, as appears to have been done before. Accounts[30] from Hami spoke of the horses, intended for the expedition, as being (hundreds of them) so emaciated and sickly as to be entirely useless and not worth pasture. 2000 bullocks and some milch cows were also ordered[31] from Ele to Oroumtchi, for the use of the army; but 123 died in the same way, and the rest became useless. Camels were ordered to replace them.

Many of the above facts will be found more intelligible on reference to the accounts of the Chinese commissariat in vol. 4, p. 280 of this work, and to that of the office for superintending the rearing of horses, at page 182 of the same volume. The system of breeding horses and camels for the public service, is more fully detailed by Timkowsky. (Vol. 1, p. 200.)

We return now to the events of the campaign, of which it is, however, impossible to gather a collected narration from our imperfect

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materials. We can only mention the facts as they present themselves, which will involve occasional repetition and inversion of dates; but it is necessary to multiply them in order that they may correct one another. It may be well to premise, that the Peking Gazettes have been "famous for describing battles that were never fought, and for announcing victories that were never gained,"[2] as was confessed by the emperors Kanghe and Keäking.

A Peking Gazette of October 1826[3] contains the following bulletin from Hami. "Yang Yuchun respectfully states to his imperial majesty, successive victories over the rebels for the consolation of his sacred mind. On the 1st of the 9th moon (October 20th 1826), I arrived at Hami, where I received letters from Chang Tsing and Talingah, saying that on the south of the river Hwanpashih to the southwards of Auksú, the rebels had posted themselves with a design of opposing our troops. On the 21st (November 9th), they had gone westward along the river, and burnt Chahalakih, and had plundered the village Ohlaurh.

"Talingah with Pahapoo took under their command the imperial troops from Oromoutchi, also Tourgoth and Mungkú forces, and then went along the course of the river in pursuit. Having arrived at the spot, they divided themselves into two branches to oppose the enemy. On the 22d, at a shallow part of the river, the imperial forces crossed, under a discharge of muskets and cannon from the rebel banditti. The imperial troops with impetuous courage rushed straight forwards, and also simultaneously sent forth musket-balls and arrows, which killed upwards of three hundred of the rebels.

"Upwards of forty were taken alive. The rebel banditti retired, crossed the great river, and fled to the southward. The governmental troops pursued as far as the great Mohammedan village, where they burnt to death upwards of a hundred persons, and seized cattle innumerable belonging to the rebels. Unexpectedly, another division of the rebels crossed the river. They were opposed by Kihurhpakih, but the troops being weak and few were unable to withstand the shock and were by the rebels dispersed. Other parties of the rebels either attempted to surround our troops, or to cut off communication. When I received these accounts I was much alarmed, and extremely anxious for the defence of Auksú. Here the general sent such orders, and assembled such forces, as not only saved the place, but completely routed the rebel party, three hundred of whom were put to the sword. The horsemen escaped for the moment. The pursuers decapitated the slaughtered bodies of the fallen enemy, eventually overtook those who fled, a hundred of whom were dismounted and killed; on examining the dead bodies, it was believed that one of the slain was a leader of the rebel party. Some of the prisoners were examined and executed."

All communications with Kashgar seems to have been cut off by the rebels at Auksú. The resident was shut up[3] in the city with 1500 troops, and besieged for nearly two months. An imperial edict explains some circumstances of its fall and confirms in part the ac-

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counts we have already given of the origin of the war. The edict was addressed to one of the principal Boards in Peking; and is as follows:

"King Tseäng, the commandant in Elé, was twice sent to Kashgar to examine into the rebellious conduct of Changkihurh. He managed the affair so unskilfully that he was unable to penetrate to the bottom of it, and consequently to transmit to us a correct statement. We have thought upon his daily conduct in Ele, which has hitherto been distinguished by diligence and attention in the discharge of his duties: in consideration of which he was afterwards appointed resident of Kashgar. Six months elapsed before he inquired into or made any report of the real circumstances of Changkihurh, then wandering without his post, at the expiration of which time the rebels actually became possessors of the city. It now appears, according to the statements of Chang Ting and others, that the rebels surrounded and attacked Kashgar, upon which King Tseäng led out his troops and opposed them to the utmost of his power. In about two months the rebels dug a subterraneous passage to the city, and by that means entered it. Afterwards the imperial troops attacked them and killed many persons. But although all the ammunition of the imperial army was expended and the resident's resources entirely destroyed, he determined to sacrifice his life for his country, by maintaining his position till death. We weep over him, and deeply commiserate his fate. We command you to confer upon him the posthumous title of 'guardian of the prince' during his minority. We command the Board to consult and decide upon the manner in which our favor shall be extended, and inform us of the result. It is farther our royal pleasure to command you to introduce the resident's eldest son at court, and allow his family to return to the capital, after a hundred days of mourning are completed. We likewise command the governors of the four provinces, Kansuh, Shense, Honan, and Cheile to appoint officers to take charge of his family, and also to show our abundant liberality by rewarding them with a thousand taels of silver."

A Peking Gazette[8] of December 1826, contains a report by Changling of a victory over a division of 3000 of the rebels near Auksú; but it is not quite clear that it is not the same, although differing in some particulars, as that already reported by Yang Yuchun. "The rebels," he says, "opposed for a time the imperial troops; but they were out-manœuvred and thrown into confusion. Hoochaou, an adjutant, went from the ranks, and killed several of the rebels in personal combat, upon which the troops advanced and killed the larger half of the enemy The rest fled, but were pursued and cut to pieces. Seventy men were afterwards taken prisoners and fifty two women were *found*. Five leaders were discovered amongst the slain, whose heads were cut off by the conquerors and carried away. A great number of muskets, horses, cows, and sheep were taken." A subsequent dispatch says,[9] that the prisoners confirmed the report of a number of the rebel leaders having fallen in the battle of Auksú, who had come from Yarkand and other places. It is probable that after this, the

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winter interrupted the operations on both sides. The Peking Gazette of October,[23] speaks of the soldiers suffering from cold, and later reports mentioned that the snow had terminated the first year's campaign.[33]

Notes. 1, Canton Register, Aug. 25th, 1828. 2, Indo-Chinese Gleaner, Oct. 1821, p. 229. 3, Malacca Observer, June 5th, 1827. 4, Can. Reg., Dec. 13th, 1828. 5, Mal. Observer, March 27th, 1827. 6, Notices of Seyu, translated by L'Amiot, M.S. 7, Mal. Obs., Jan. 30th, 1827. 8, Journal of the Asiatic Society, Dec., 1835. 9, Mal. Obs., Dec. 5th, 1826. 10, Ibid. Dec. 19th, 1836. 11, Jour. of the As. Soc., Nov., 1835. 12, Can. Reg., May 3d, 1828. 13, Ibid. Aug. 23d, 1828. 14, Mal. Obs., Jan 30th. 1827. 15, Ibid. Jan. 2d, 1827. 16, Ibid. May 8th, 1827. 17, Ibid. Jan. 16th, 1827. 18, Can. Reg., Dec. 14th, 1827. 19, Mal. Obs., April 10th, 1827. 20, Ibid. Dec. 19th 1826. 21, Chinese Repository, vol. iv, p. 131 22, Mal. Obs., Feb. 27th, 1827. 23, Ibid. Feb. 13th, 1827. 24, Can. Reg., June 18th, 1829. 25, Ibid. Dec. 3d, 1829. 26, Ibid. April 5th, 1828. 27, Ibid. July 16th, 1829. 28, Mal. Obs. July 17th, 1827. 29, Ibid. Oct. 8th, 1827. 30, Ibid. Sep. 25th, 1827. 31, Ibid. Nov. 6th, 1827. 32, Barrow's Travels in China, 2d Lond. ed., vol. 1, p. 391. 33. Mal. Obs. March 13th, 1827.

ART. V. *Ophthalmic Hospital in Canton: the fourth quarterly report, for the term ending on the 4ht November*, 1836. By the Rev. Peter Parker, M. D.

DURING the year that has elapsed, since the opening of the Ophthalmic Hospital in this city, 2152 patients have been received, of whom 462 entered during the last term. From the specific character of the institution, a great similarity of diseases and treatment necessarily follows; and it is superfluous to repeat the same illustrations of both, as well as the gratitude of the patients; and though cases of equal interest with any of the preceding terms have occurred in the last, they need not be narrated unless they present some peculiarity.

It has been a desideratum, to be able as is customary in similar circumstances, to give the statistics of cases, whether the patients have gone away unbenefitted, or with palliation or entire cure of their maladies. The imperfect knowledge of each other's language, the difficulty of impressing the patients with the propriety of reporting the result of the treatment, and their neglect to comply with the request, or the inconvenience of doing it when they reside at a great distance, preclude such statistics. This general statement, however, may be given, that whilst many diseases of long standing have been permanently cured, scarcely an instance is recollected in which a case that has presented in its acute stage has passed into a chronic. Seldom does a week pass in which some patients, who have received perfect cures do not return to the hospital with the expressions of lively

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gratitude for the favors they have enjoyed. All classes have continued to avail themselves of the benefits of the institution; and some cases subjoined show that there is no diminution of confidence on their part: cases in which they have submitted to operations after the fullest declaration that there was imminent risk, but that death was *inevitable* unless they accepted the *possible* relief.

Diseases presented both during the quarter and the year; 1st, of the eye, 2d, miscellaneous.

1st, Diseases of the eye.					
Amaurosis	*15	†85	Hypertrophy	*	†14
Acute ophthalmia	35	153	Complete loss of one eye	28	47
Chronic ophthalmia	45	106	Loss of both eyes	56	148
Purulent ophthalmia	7	59	Mucocele	3	6
Scrofulous ophthalmia		2	Muscæ volitantes	4	6
Rheumatic ophthamia		6	Weak eyes	2	9
Opthalmitis	3	19	Malignant ulcer of the upper lid		1
Ophthalmia variola	1	29	Encysted tumor of the upper lid		1
Conjunctivitis	2	28	Tumor from the external angle of the right eye, causing it to protrude upward, out of its orbit,		1
Hordeolum		26	Adhesion of the conjunctiva to the cornea	2	2
Cataract	57	160	Preternatural growth from the lower portion of the orbit and near the external angle of the right eye, resembling a congeries of veins		1
Entropia	36	171	Disease of the caruncula lachrymalis		2
Ectropia	1	3	Fungus haematodes	1	1
Trichiasis	6	41			
Pterygium	28	100			
Opacity and vascularity of the cornea	51	314			
Ulceration of the cornea	5	66			
Nebula	22	81			
Albugo	17	101			
Leucoma	6	33			
Staphyloma	13	78			
Staphyloma sclerotica	1	8			
Onyx	1	11			
Iritis	5	40			
Lippitudo	24	39			
Night blindness		3	*2d, Miscellaneous.*		
Synechia anterior	5	34	Abscess of the ear		7
Synechia posterior	5	19	Abscess psoas		3
Myosis	11	26	Abscess of the thigh		2
Closed pupil with deposition of coagulable lymph	9	30	Abscess of the parotid gland		2
Procidentia iridis		7	Abscess of the arm		1
Glaucoma		7	Abscess of the hand		2
Exophthalmia		4	Abscess of the head		2
Atrophy	11	62	Abscess of the face	2	5
			Disease of the lower jaw	2	9

* Total for the quarter. † Total for the year.

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	*	†	
Luxation of the lower jaw			1
Otorrhœa	3	17	
Deficient cerumen	1	5	
Deposition of cerumen		5	
Malformation of meatus		2	
Enlargement of meatus		1	
Imperforate auditory foramen		2	
Deafness	2	9	
Nervous affection of the ear		8	
Polypus of the ear		1	
Dropsy	2	10	
Ovarian dropsy	4	6	
Cauliflower excrescence of the uterus		1	
Hydatids of the uterus		1	
Scirrus of the uterus	1	1	
Cancer of the breast	1	5	
Goitre	4	6	
Ranulae		3	
Enlarged tonsils		2	
Polypi of the nose (benign)		5	
Polypi of the nose (malignant)		2	
Hernia inguinal	1	4	
Hernia umbilical	1	1	
Amenorrhœa		2	
Chronic cystitis		1	
Enlargement of the spleen		3	
Abdominal tumors		3	
Sarcomatous tumors	4	14	
Encysted tumors	1	4	
Curvature of the spine		7	
Paraphlegia			1
Phymosis (natural)	1	3	
Fistula in ano		5	
Tinea capitis		2	
Scrofula		3	
Asthma		2	
Croup		1	
Bronchitis		1	
Bronchial flux		1	
Phthisis		1	
Pneumonia		4	
Ichthyosis		2	
Herpes		4	
Impetigo	2	5	
Psoriasis		1	
Disease of the antrum maxillare		2	
Opium mania		9	
Paralysis of the arm		2	
Hydrocephalous		2	
Dyspepsia	1	3	
Urinary calculus (removed 3)	3	4	
Stone in the bladder	2	2	
Deaf and dumb child		2	
Dumbness	1	3	
Needle by accident thrust into the breast, just below the sternum		1	
Needle, thrust into a child's hand, &c.		1	
Hepatitis	2	2	
Fungus haematodes	1	2	
Ulcers	5	5	

No. 1598. Obstruction of the lacrymal duct. Lew Akong, aged 25, of Shuntih, came to the hospital on the 11th July, with an obstruction of the duct of the left eye. Opened the sack, for a few days, dressed it with lint, injected it with sol. sulhp. cupri., and then introduced a stilett, which was worn for about six weeks. The discharge having ceased, it was removed. The aperture soon healed, and the passage is completely restored. Two other persons have since come to the hospital, and are now under the same treatment for the same affection.

No. 1675. Sarcomatous tumor. Leäng Ashing, aged 27, an artificial flower maker, came to the hospital August 5th, having an enormous tumor upon the right side of his face, extending from near a line

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with the zigomatic process superiorly, to two inches below the submaxillary inferiorly, and from an inch behind the ear, and standing about four or five inches from the side of the face. It was 18½ inches in circumference. It had been growing for more than ten years; by the application of cautery, (the moxa is commonly used,) it had been converted into a loathsome ulcer at its apex. Though deep-seated, it appeared practicable to remove it. The patient's constitution had not then suffered much, and there seemed no objections to delaying the operation till cool weather should return. At the expiration of more than two months, the man came back, and to my great surprize the healthy countenance had given place to the sallow and cadaverous expression of one fast verging to the grave. The tumor had become exceedingly fetid, and so decayed internally as to admit a probe three or four inches in different directions. After the system had been braced up for a short time by a course of tonic treatment, the patient was apprized of his situation, the certainty of a speedy death if left alone, the possible unfortunate termination if extirpated, and the encouraging prospect that he might live for years if he submitted to the operation. He referred it to our discretion. Himself and his brother gave a writing, certifying that they requested the removal of the tumor, and if successful should rejoice; but if otherwise, it was *teën che ming*. 'the will of heaven,' or fate, and no blame would be incurred by the operator. On the 8d of November, assisted by Drs. R. H. Cox and J. Cullen, and W. Jardine, esq., the tumor was extirpated successfully, in about nine minutes. Some portions of the masseter and buccinator muscles were divided, also numerous small arteries, but two of which required a ligature. It weighed twenty-five ounces avoirdupois, and was fast tending to mortification. Some days previous, his bowels had been regulated, and twenty minutes before the operation, twenty-five drops of laudanum were given. During the incisions through the integuments and the dissecting out of the tumor he did not move a muscle, change a feature of his countenance, or draw one long breath, so that apprehensions were even entertained that he was insensible; but if spoken to he answered deliberately and correctly. Subsequently he informed me he was sensible of all that was done, but putting his arms across each other, he said, "I determined not to move." In passing the sutures near the ear, he started involuntarily a few times. On raising him up to change his bloody clothes, he began to faint and was threatened with spasms, but soon recovered as he was laid down, and carb. amm. applied to his nose, and wine and water administered. After being put to bed, he complained of thirst. There was some oozing of blood from the wound. At 3 P. M., pulse was 120, its average for some days before. Treatment: in the evening, the patient took congee and chamomile tea. Pill. hyd. grs. x, and pulv. Dov. grs. v. At 9 o'clock, pulse 96. Patient complained of a swelling on the side of the neck; and I found that some blood had settled beneath the platisma myoides, and on pressure that there was emphysema. Applied a spirit lotion over the part.

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November 4th, A. M. Patient very comfortable. R oli. rici .one ounce. Bowels freely moved during the day, and very little thirst or pain. Emphysema of the preceding night nearly disappeared—pulse ranged from 90 to 96. Dover's powder repeated in the evening. November 5th, dressed the wound. Its lips had united in several places by the first intention. All appeared well, bowels free, Dover's powder in the evening. Nov. 6th, pulse 90, all the symptoms improving, and the same treatment continued. Nov. 7th, on dressing the wound found considerable fetor like that of the tumor, and a thin unhealthy discharge. The coagulated blood thrown off was very black. Apparent want of vitality in the part, cleansed it with the chlorid of lime, applied simple dressings, with a poultice, gave a glass of port wine forenoon and afternoon, and three grains of sulph. quinine in the evening. Nov. 8th, A. M., dressed as usual, and injected a solution of nit. arg. and layed a pledget of lint saturated with laudanum over the whole; P. M., decided improvement: more vitality in the parts, free discharge of pus and of a more healthy character, less fetor; pulse 96, port wine and quinine continued, and a generous diet allowed. The above treatment was continued daily, the application of the laudanum was decidedly beneficial. On the tenth day from the operation, the discharge had ceased and the whole was healed. There is partial paralysis of the buccinator muscle, and of the under eyelid; and the lips are drawn a little askew General health is much improved. He seems properly to appreciate the favor he has received, and is very ready to tell to others what has been done for him.

No. 1709. Adhesion of the lids to the cornea. Leäng Kwangche, aged 44, from Sanshwuy. In consequence of former inflamation, adhesion took place between the lid and cornea, so as to render the eye useless. A probe was passed under the upper lid, and with a cataract knife, the conjunctiva was detached from the cornea to more than half of which it adhered. A very slight portion of the membrane remained, and that was soon absorbed, and he had again a good eye. A similar case of a little girl, 12 years old, affected in both eyes, has occurred. In her right eye there was also staphyloma; in the left the operation was successful, and she again enjoys good sight.

No. 1726 Synechia posterior, with opacity of the cornea. Le Taeyu, aged 35, of Keängnan, private secretary to the governor of Canton, came to the hospital August 15th. From a former inflamation of his right eye, the cornea had become opaque, and the iris adhered to the lens, so as to form a pupil irregular, and preternaturally small. This gentleman paid weekly visits to the hospital for some time. Under the application of tutty (impure carb. zinc,) and collyria of cor. sub. to the cornea, the opacity was in a considerable degree removed. By means of belladona, the adhesion of the iris was detatched, except on one side, the pupil enlarged, and the sight much improved.

No. 1951. Disease of the alveola process, &c. Chang she, aged 50, of Nanking. Her case is introduced, not so much on account of

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the disease as of the patient. On the 10th of October, an officer sent his compliments and desired me to see his wife who had an affection of the face, intimating also that it would be most agreeable to meet me in a boat. The hour was appointed, and the next morning a servant of the hoppo came to wait on me. A splendid boat had been provided in front of the foreign factories, with carpets and brilliant chandeliers, tea, sweetmeats, *&c.*, *&c.*, every thing in due order, for the occasion. An officer of high rank stood at the door. Stepping upon the boat, a servant took the umbrella from my hand, and held it over my head. The officer and his wife were each accompanied by three or four personal servants, male and female, who seemed to be regarded as friends, and members of their family, beside other supernumeraries. He was an active and apparently intelligent man. Hearing the emperor's name mentioned, enquiry was made to know why, and I was informed that my patient was of *imperial blood*. Her female attendants were all of Tartar descent. It immediately occured that her features resembled the likeness I had previously seen of Taoukwang. Her dress was splendid. Her head was decorated with flowers, and abundance of gold. Ornament of various kinds were suspended about her person, among which were some superb specimens of crystalized rose quarts. No rouge was upon her face, and her feet were of natural size. The females that attended her were not much inferior to her in the richness and elegance of their persons and dress. For six months this lady had suffered much pain in the lower jaw. The face was swollen, and an abscess of the alveola process was formed. Several of the teeth were loose. Two of the lower double teeth were extracted, which afforded her immediate partial relief. She complained of rigors that occurred at 12 o'clock every night. The symptoms have been palliated and she was once reported convalescent, but soon after had a relapse. She is still under treatment, the nature of her disease being explained and she apprised from my first seeing her that it would require time to effect a cure.

No. 1992. Anomalous. Wang Le she, aged 49, a native of the province of Chihle and wife of the chefoo of Kochow foo, who is a member of the Hanlin college at Peking; she came to the hospital on the 18th of October. Once a beautiful woman, she is now a most unpleasant looking object, apparently from the mal-practice of a Chinese physician. She states, that originally she had a turning in of the eyelashes. The physician applied a split piece of bamboo, nipping up a portion of the skin of the upper lid, and letting it remain on, till the portion sloughed off. When in a sloughing condition, he applied a medicine which acted as a poison, and the new disease, thus created, extended to the nose, over the whole face, upon the top of the head, to the left ear, and under the chin, and was still in progress when she came to the hospital. The nose was reduced nearly to a level with the face and its septum destroyed, uniting both nostrils in one. The lips partook of the disease and were no longer able to cover her teeth. The crown of the head was covered with one large scab,

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and also the left ear. The lungs were affected, and without cough, she expectorated constantly. The edge of the eyelids with the hairs were quite obliterated and adhered to the ball of the eye; there was no escape externally for the tears. The discharge from the surrounding sores dried upon the cornea, and came off like scales; still she was sensible to the light. The patient could turn her eyes as far as the confinement of the lids would allow. The treatment commenced with a dose of calomel and rhubarb, and after that, 5 grains of the compound extract of colocynth was administered daily for some days. Emollient poultices were applied to the head, ear, and chin: poultices made of sweet pears, were also applied over the eyes at night. On changing the poultices, the parts were well cleansed with casteel soap, and warm water: after that, gave a lotion of the solution of sulphate of copper (4 grs. to the ounce), and the red precipitate and citrine ointment were interchangeably applied. Under this treatment, on the 5th November, the disease was quite arrested; the head and ears threw off the scab, and left a smooth glistening skin beneath. The bone has not been affected. Blisters have been repeatedly applied over the lungs, tincture of digitalis, tincture of squills, and wine of antimony, have been administered internally. She expectorates less than formerly, and her whole appearance is much improved. She now remains in the hospital, and has submitted to have the eyelids detatched from the globe of one eye, and if the secretions can be restored, there is a prospect of considerable improvement of her vision. A son, twenty-one years old, who accompanied her, had long been afflicted with an extensive ulcer in the hollow of his foot. Of this he has a prospect of a speedy and perfect cure.

No. 2152. *Amputation at the shoulder joint.* Absorption of the os humeri and enlargement of the arm. Po Ashing, aged 23, entered the hospital on the 3d of November. Six years since, he fell from a house and broke the humerus of the left arm, half way from the elbow to the shoulder, the lower portion passing upwards and backwards. Union so far took place as to render the arm serviceable, till six months since, in a crowd at a "sing song," it was again broken. From that time, according to his statement, the arm gradually became larger till it had attained its present enormous size. Beside being painful, the weight of it drew him quite one side; at several places it seemed ready to burst; the skin was bright and glistering, and the veins passing over it were numerous and much enlarged. There was no doubt if its containing fluid, and though no pulsation could be felt, apprehensions were entertained that the tumor might be of an aneurismal nature. November 14th, assisted by Messrs. Cox, Cullen, Jardine, and Bonsall, I punctured the arm, supposing that possibly it might contain pus, and that the necessity of amputation might be avoided; yet prepared, if disappointed in this, to remove the arm. On opening the abscess, a dark greenish fluid escaped, with considerable force, but soon became darker and more bloody. Sixteen ounces were first discharged, but the character of the fluid was not decisive. In the hope that the blood was from some

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small vein divided by the incision, and that there was deep-seated pus, the lancet was reëntered nearly its whole length; but the same discharge continued with a greater proportion of venous blood: thirty-two ounces in all were discharged, and the apperture closed. All were agreed that the only chance of life was in the removal of the arm; but the exhaustion of the patient and absence of his father induced us to postpone the operation till the next day, unless subsequent symptoms forbade. At 3 o'clock P. M., it appeared that the tumor, which had been diminished by opening it, had attained more than its former size, and supposing that the vein which had been opened was emptying itself into the tumor, and that there could be no safe delay, the operation would have been performed immediately but for the absence of the patient's friends. The next morning (Nov. 15th), the circumference was still but thirty inches; the integument having reached its maximum of distention, it appeared as though the fluid was insinuating itself beneath the integument about the shoulder joint, increasing the difficulty and hazard of the amputation. It proved, however, to be mere tumefaction. The father and friends of the patient had come, and given the agreement usual in cases liable to fatal terminations; and the patient had recovered very much from his previous exhaustion.

At 11 A. M., the gentlemen present the preceding day were ready, and all things were prepared for the amputation. The patient was seated in a chair supported around the waist by a sheet; the tourniquet was applied, also the subclavian artery secured by an assistant; a single flap was formed as recommended by Liston, the extent of the disease not admitting the use of the catlin as practiced by Cooper. With a large scalpel, two incisions were made commencing on either side of the acromion process, and meeting at the origin of the deltoid muscle, which was immediately dissected up: the capsular ligament divided, the head of the humerus turned out of the socket, and another stroke of the knife upwards dissevered the arm from the body. A gush of blood pointed out the axillary artery which was readily secured. The time did not exceed a minute from the application of the scalpel till the arm was laid upon the floor; the patient was then put upon a bed, and the pressure upon the artery removed. An excellent flap was formed, and dressings were applied as usual. Afterwards the patient threw up the brandy and water and other medicines.

The best representation of the arm after amputation, so far as shape is concerned, is that of a large ham of bacon. It weighed sixteen catties, equal to 21¼ pounds. Opening the arm at the place where it was punctured the preceding day, a dark coffee-colored fluid gushed out. There were eight or ten ounces of coagulated blood in the cavity first opened, which was bounded by a cist that formed the walls of others. It resembled cerus membrane. Opening other cavities, there was a similar discharge and a quantity of matter resembling putrid crassamentum, of a light and purplish color, or like the disorganized lungs of persons who have died of pulmonary consumption. Some of the cists contained nearly half a pint of fluid, &c. Traced the

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brachial artery from the axilla to the forearm, and also the veins. The artery was very small, about one tenth of an inch in diameter, and its coats thin; veins also small. The radial nerve was considerably enlarged. The bone was *entirely absorbed*, except an inch of each extremity. From these small portions a few spicula of bones projected. At the head of the humerus it appeared, till we discovered the absorption of the whole bone, as if nature had formed a new joint with the glenoid cavity within the head of the humerus. There were points of osseous matter, but the cists collectively were surrounded on the inside and back of the arm by a firm cartilaginous wall like the brisket of an ox, with tendinous fibres passing in every direction like the curly maple. The muscles were much diseased, and their tendons lost in the mass of cartilage, which near the elbow, was three or four inches in thickness. From the elbow downward, the muscles were perfect. The forearm was oedematous, and considerable adipose substance was found under the integument. All who were present pronounced the case the most remarkable they had ever seen. The patient is the first Chinese, so far as I know, who has ever voluntarily submitted to the amputation of a limb.

At 5 o'clock P. M., the patient having awoke from sleep, asked what he might eat. Congee was given. The expression of his countenance was good; he spoke with a natural voice, complained of cold, though his body was of a good temperature, the skin feeling natural, with a gentle perspiration upon the forehead. Not much oozing from the wound, but little pain, and he was quiet: his pulse was 126. With a friend, Mr. H., I watched all night with the patient. At 1 o'clock next morning he wished to know if he might eat chicken. He occasionally started in his sleep, and when awake, spoke of his arm as if it were still on. From four till five o'clock, he slept quietly, and made no complaint of pain, though there were some febrile symptoms, and his tongue was white and the skin dry. At 6 o'clock sponged his body, and gave an ounce of Castor oil. Pulse from 4 o'clock 110: bowels were moved during the day, and all the symptoms became more favorable. On the 18th, the wound was dressed and found to be united, by the first intention, nearly the whole length of the incisions. Most of the sutures were removed. On the 21st, the dressings were changed again, and the remaining sutures slipped, and the wound had the most healthy appearance. Patient walks his room, his general health is good, and his strength fast restoring. His gratitude, and that of his father seem deep and sincere.—In this place I desire to express my own obligations to Drs. R. H. Cox, J. Cullen, and W. Jardine, esq., who have often afforded me their able counsel and assistance. I should do injustice to my own feelings not to acknowledge the untiring interest which Dr. Cox has taken in the operations of the hospital during the past year, lending his assistance upon each day for operations, and with no other reward than that of *doing good*.

A situation in which it is possible to become the occasion of hurrying a fellow being to the invisible world, and that in a moment, is one which nothing but a fair hope of possibly retarding his exit to

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that unexplored country, could prompt one voluntarily to take: and yet such is sometimes the unavoidable predicament of the physician and surgeon. Whilst the consciousness of having done all in his power for the good of his patient, may mittigate the poignancy of his feelings when the means he employs to protract life become the occasion of shortening it: when successful, he experiences a pleasure, which can be purchased only at the price he has paid, the satisfaction of having instrumentally wrenched a husband or wife, a parent or child, from the iron grasp of disease and death, and of receiving the blessings of the rescued captive and his equally grateful circle of relatives and friends. The retrospect of the past year recalls several instances of the latter character. Of all those who have been treated, not a solitary instance is recollected of a patient's receiving any detriment by the means employed. It is gratifying to know that many hundreds have been materially benefitted: some have been blest with the hearing of which before they were deprived; with others, a long night has been succeeded by the blessed light of day; and others still, whose diseases uncontrolled would have terminated in total blindness, have been timely arrested. All which demand a return of thankfulness to the kind and liberal friends who have furnished the means, and of devout gratitude and praise to God, who has so abundantly blest them. The number of Chinese, including the patients, who have visited the institution, is probably not less than 6000 or 7000. They have witnessed the operations, and have seen the cures. They are from nearly all parts of the empire; they carry with them the intelligence of what they have seen and heard. Consequently, from provinces more remote applications are made, and new and anomalous diseases are presented, and the desirableness is daily increasing of not only continuing the institution commenced, but also of establishing other departments, and of supplying them with men of requisite qualifications.

The past unsolicited liberality of friends and benefactors, in China, amounting to about $1800.00, excites the hope that they will continue their assistance, without which the institution must have been conducted on a much more limited scale: but to the benevolent and humane in Europe and America we must look for the professional men. Besides the fact, that the strength of an individual is incompetent to sustain many years the labors and responsibilities of the existing institution, it is impossible, unaided, to extend the sphere of his professional labors. To all who have witnessed the pressure of the patients, it has been obvious that more and better accommodations are imperiously demanded. The number of the highest classes is, doubtless, much less than it would be, were there suitable rooms to receive them, where they would not be exposed to the gaze of the croud; and the wards of the hospital have often been filled fuller than the health and comfort of the inmates would allow. These facts are not mentioned by way of complaint, but to show the true situation of the case to those who feel and interest in promoting the welfare of the Chinese.

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ART. VI. *Literary Notices:* 1, *Madras Journal of Literature and Science;* 2, *an Historical Sketch of the Portuguese Settlements in China, &c.*, by sir Andrew Ljungstedt.

THE Indian press is steadily and rapidly increasing its power and activity, affording thereby an assurance that erelong the wants and the resources of that country will be fully made known. The number of the Journal before us [No. 12, July 1836,] is replete with original matter: it is "published under the auspices of the Madras Literary Society and Auxiliary Royal Asiatic Society," edited by the secretary of the Asiatic department, and contains 240 octavo pages. The account of the customs and practices of the murderers called *Thugs*, forms a most remarkable chapter in the history of the human family. This murderous fraternity seems to extend throughout India, and their proceedings are unparalleled: "one man alone has given depositions of the murders of upwards of nine hundred individuals, men, women, and children, that he was engaged in." See art. vii, page 85. We purpose soon to give a summary of this account.

Article fourteenth, of the Journal, contains some valuable remarks respecting the language, origin, &c., of the Battaks in Sumatra. Lieutenant Newbold (one of the writers of the remarks,) says, that sir Stamford Raffles appears to have been misinformed when he described the Battaks as being "one extensive nation," whereas "the fact is, they are a collection of tribes, under as many chiefs, inhabiting, principally, the interior of that part of Sumatra which lies between Achin and the now decayed empire of Menangcabowe." Their population is estimated to be "between one and two millions." Their alphabet, he says, consists of nineteen letters, "which in power resemble those of the Lámpúngs, the Búgis, and the Jávans." According to Marsden, they are written from the left to right; and according to Dr. Leyden, from the bottom to the top. Lieutenant N. inclines to the opinion of Dr. L., that the "characters are written, generally, in a manner directly opposite to that of the Chinese, from bottom to top: they bear some analogy to the Tagála, or Philippine characters." He says, further, that the language is supposed to be one of the most ancient in Sumatra, and, "if we may credit the Battacks themselves, it forms the basis of all other languages prevalent in that vast island." From the remarks of lieutenant Newbold, and from the alphabet and the written characters to which they refer, the Rev. W. Taylor, the learned translator of the "Oriental Historical Manuscripts," has been led to conjecture that, "perhaps, the *Battas* may be descendants of *Buttas* or *Baudhists*, who were, several centuries ago, driven from continental, and especially from peninsular, India, by Braminical persecution." Mr. Taylor gives his reasons for this conjecture; but we have not room to quote them. He says, moreover, it appears that *Batta* is properly *Battak*. Authentic information, touching the

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literature, language, laws, manners and customs, &c., of the Battaks, is indeed "a great desideratum in the history of Eastern Asia."

2. ***An Historical Sketch of the Portuguese settlements in China; and of the Roman Catholic church and mission in China.*** By sir Andrew Ljungstedt, knight of the Swedish royal order Waza. With a supplementary chapter containing a description of the city of Canton, republished from the Chinese Repository. Boston: James Munroe & Co., 1836. pp. 356.

The "contributions" of which this work is composed have been noticed in former volumes of the Repository. The book forms a very valuable addition to the history of Eastern Asia. The Author of it in a prefatory note thus speaks: "Placing an implicit confidence in the judgment of enlightened friends, who were pleased to think that the two Historical Contributions, concerning the Portuguese settlements in China, principally of Macao, distributed (in 1832, and 1834) among them for the purpose of gratifying general inquisitiveness, might be of some public utility, I resolved to revise my Essays, correct mistakes, enlarge the view, and connect occurrences in a natural series of chronology. That the size of the little work may not swell by extraneous digressions, nor by my own individual reflections, all my exertions have been confined within the limits of simple and faithful narration of facts, leaving to the reader his right to exercise, at discretion, the faculties of his own intellect on the subjects under consideration. They are examined under distinct heads, and in chapters, that any inquirer may satisfy his curiosity by referring to the place alluded to, and decide on their relative merit."

The prospectus of the work was published in our third volume. See page 533. The net proceeds of the book were devoted by the Author to the support of a free school in Sweden. Not many months after the publication of his prospectus, we received the following sad intelligence in a note from Macao: "J. G. Ullman is very sorry to inform you of the decease of his very worthy friend, sir Andrew Ljungstedt on the 10th of November (1835) at 10 o'clock in the morning: aged 76 years, 6 months, and 17 days." The aged man took a great interest in the free school, which was established by himself; and it was his ardent wish that his "little book" might do something for its support: that wish we trust will be realized.

ART. VII. *Memorial of the Glasgow East India Association to the Right Honorable Lord Viscount Palmerston, secretary of state for foreign affairs, &c.*

DURING the current year, several memorials have been presented to the British government, from different parts of England and Scotland, most earnestly requesting that "immediate and energe-

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tic measures" may be adopted for the extension and protection of commerce with the Chinese. We are heartily glad to see such efforts made; and we hope they will be continued, and the memorials often reiterated, until they produce their desired effect. One of these memorials from the people of Glasgow, which has been noticed in both the Canton Register and Canton Press during this month, is a good specimen of the whole. We have not space, nor is it necessary, to quote it entire. After adverting very briefly to the present position of affairs in China, the memorialists set forth "the rights and privileges" which they desire to have secured to the people of the British empire, in the following summary.

1st, Freedom of communication with the supreme government at Peking, as a protection against the oppression of its subordinate authorities: also with the local authorities at Canton, as a protection against the inferior Chinese officers and merchants.
2d, Domicile at Canton, not only for the individual merchant but for his wife and family.
3d, Permission to erect and possess warehouses at Canton.
4th, Permission to trade with any other Chinese as well as with those of the co-hong.
5th, The protection of Chinese laws, such as they are.
6th, The privilege of trading with Amoy, with Ningpo, and a third port nearer Peking to the northward.
7th, The obtaining, by negotiation or purchase, an island on the eastern coast of China, where a British factory may reside subject to its own laws, and exposed to no collision with the Chinese.
8th, Admiralty jurisdiction to at least the extent of securing proper discipline on board of our own ships.

Why the foreign residents in China should be regarded as without the pale of all governmental laws, it is difficult to understand: but such is the fact: for while the Chinese government have adopted the principle that it is right to control them without laws, no foreign power affords any protection to the residents here. While this is the condition of affairs, we do not wonder that British subjects are earnest in their memorials. With propriety, the people of Glasgow say—and there are millions who might well join them in what they say.—

"Your memorialists beg humbly to represent to your lordship that this is a state of things which ought not to be allowed to continue, even with a minor trade, much less with one of such importance as this is, not only to the individuals concerned, whether as manufacturers, merchants, or ship owners; though in all these branches their interest claims the most serious attention; but to the public generally, in respect to the article of tea so universally consumed and to be had nowhere else, to the revenue which could ill brook the loss of so valuable an item, and to India both in its revenue and commerce. Your memorialists, and others concerned in the trade, are of all persons the most deeply interested in preserving peaceable relations with China, but they cannot conceal form your lordship or from themselves, that every aggression on the part of the

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Chinese only emboldens them to grosser acts of outrage and injustice, that our tame acquiescence in the fate of his majesty's representative, lord Napier, has brought the British name into contempt—and that further attacks may certainly be looked for, which, if now unprovided against, will issue in the most disastrous consequences."

ART. VIII. *Journal of Occurrences. Fires in Canton; seizure of incendiaries; review of juvenile troops; order for changing caps; imperial envoys; offensive proclamation; expulsion of foreigners; Kumsing Moon; Lintin; crew of the brig Fairy.*

FIRES were very frequent, in various parts of the city and suburbs, during the first part of the month. Shameen, a place of ill fame, notorious for fires, has been burnt through and through; once in the day-time, and once in the night; on the latter occasion, many of the unhappy inmates of the boats perished; and others were kidnapped. The loss of property was small.

Several *incendiaries* have been seized, and dealt with according to the tenor of the laws, which sometimes, when the accused is found guilty, require death.

A *review of juvenile troops* took place on the military arena east of the city, early in the morning of the 27th instant. The scene, as described to us, was novel: the lads, from five to ten years of age, forty in number, all accoutred like true sons of Mars, and furnished with light matchlocks, were drawn up in eight squads, under the *pă ke*, or eight banners, and in presence of the Tartar commandant. After performing various manœuvres, and firing several rounds of blank cartridges to the great amusement of crowds of spectators, the young heroes were dismissed, "each rewarded with a great round dollar."

An order has been published by the lieut.-governor, directing that the *summer-cap be exchanged for the warm winter-cap*. The change was to take place on the 3d instant. The order was intended only for the governmental people.

The *imperial envoys*, long expected, have not yet arrived. It is reported, on good authority, that one of them has been recalled to the capital.

The "*offensive proclamation*," so often and justly complained of, has been recently pasted up within the enclosure before the consoo house; and there it remains for all eyes to gaze at. It is published in the name of the governor and the hoppo; and dated the 4th instant.

An expulsion of several foreigners from Canton is to take place on, or before the 7th proximo, and that of the whole foreign community, at some indefinite future time;—*else* their excellencies, the governor, lieut.-governor, and hoppo, must "eat their own words;" there are no two ways: for they have put forth an edict, declaring that foreigners cannot be allowed to remain in Canton long after the departure of their ships, nor even in Macao beyond a convenient season of the following year (after the departure of their ships); and further, that nine individuals, whose names they mention, must, within half a month from the date of their edict (Nov. 23d, 1836,) "hastily pack up their effects and remove from the provincial city;" in default of which "their houses are to be sea ed up." Such are their orders; and "they are on record."

Kumsing Moon, in consequence of a representation to the governor from a deputation of the gentry of that vicinity, is to be henceforth forever closed against foreign vessels. This too is "on record."

The *fleet at Lintin*, moreover, is to be annihilated, all the "scrambling-dragons" and "fast-crabs" laid up, and the smugglers themselves hunted out and exterminated.

At a distance all this fulmination may look terrific; but here, hitherto, it has appeared to be no more than a shower of rockets in a mild summer's evening.

The crew of the brig Fairy has not yet been rescued; nor the fate of the brig ascertained; though every possible effort to effect both objects has been made on the part of her owners

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THE

CHINESE REPOSITORY.

VOL. V.—DECEMBER, 1836.—NO. 8.

ART. I. *Coast of China: present degree of knowledge concerning it; desirableness of having it surveyed; its general outline and divisions; with a brief description of the principal places on its southern line.*

CHINA presents to the sea a long range of coast, for the most part rocky, extending from the gulf of Tungking in the S.W., to that of Chihle in the N. W., a distance of nearly 2000 miles. Along the whole of this extent, it is more or less exposed to the waves of the great eastern ocean, which are only partially broken by the peninsula of Corea, and by the islands of Japan and Lewchew. Beyond the peninsula of Corea, the coast of Mantchou Tartary, belonging to China, forms the eastern limit of an inland sea, called the sea of Japan; but the coast there has scarcely been visited; and it will be entirely omitted in our survey. Deeply indented by numerous bays, gulfs, and inlets, and skirted by several very large, and many smaller, islands, forming between one another and the main land numerous straits and harbors, China has from the very earliest period possessed an extensive coasting trade. But on account of the antisocial policy of the government, it has not derived from foreign commerce those great benefits, which might be easily secured by its natural advantages. The time was, when the coasts of this country were far more open to foreign enterprise than they have been during the past century; and the time may be not distant when they will be so again.

The general outline of the Chinese coast has long been well known to foreigners, being delineated, with a considerable degree of accuracy, on the maps drawn up by the Jesuits. The useful surveys of captains Ross and Maughan, between 1810 and 1816, and the observations made during the embassies of Macartney and Amherst, have made us acquainted with much of the southern coast, and with the gulf of Chihle in the north. But if we except these, and the surveys

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made in the early period of our intercourse with China, we must allow that we have hitherto remained almost wholly ignorant of the many fine harbors which the coasts and islands of Fuhkeën and Chekeäng afford, and even of the few celebrated ports which enrich by their trade the other maritime provinces. Within the last few years, our knowledge has been considerably increased by the voyages of the Lord Amherst in 1831, and of several other ships, in part before, but chiefly since that time.

The coast of China, at all times, has been noted for the number and daring of the pirates who infest it. Foreign ships, when in distress and disabled, have often been attacked and plundered by these pirates, whom the government of the country is unable to repress or punish. Nor are instances wanting of their openly attacking foreign vessels, even when not disabled. Keeping in view numerous melancholy facts confirmatory of these assertions, and beholding the extent of the trade of England and America with China, it seems passing strange, that neither of those great naval powers have yet taken any measures for the protection of their people in this country. In the Mediteranean, on the coast of South America, in the West Indies, in the Indian seas, and in other places, it is thought necessary to have squadrons constantly cruizing; while on the coast and in the seas of China, where a most valuable trade is carried on, under circumstances of great exposure, not a single vessel of either nation has ever yet been stationed. We are led to make these remarks, because we think that were three or four ships, English and American, to be constantly stationed here, they might profitably employ much of their time in visiting and surveying various parts of the coast, showing themselves in every port, as they claim the right to do in all other quarters of the world; thus gradually forming an acquaintance with the Chinese, and, by manly conduct, convincing them that they are, as they profess to be, for protection and not for rapine. In this way, at little, if any, additional cost (for it will not, probably, be necessary to put any more vessels in commission for the purpose), protection may be afforded; geographical science may be greatly advanced; and, without any direct political aim, our national intercourse with the people and government of China and the neighboring countries may receive material assistance. Moreover, national vessels thus employed, and attended by one or two small steam-boats would furnish an easy and ready mode of communicating with Peking, whenever such a course should be necessary.

But these reflections have led us, unconsciously, away from the subject before us: we must return, and enter into some details respecting the coast of China. First we will take a general survey, and will then notice in order all the principal places, and give such information as we can collect respecting each.

It has been remarked that China (confining the name to the eighteen provinces, or China proper,) is of circular form, having but a few interruptions, arising from projections and indentations. Its limits on the east and south are almost everywhere washed by the sea, and are

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equal in extent to its northern and western boundaries, which are conterminous with Mongol Tartary and Tibet. Looking at the coast alone, and excluding from view its few irregularities of gulfs and promontories, we would say that the form of China is octagonal, rather than circular, and that the coast forms one half of the whole figure, comprising four nearly equal sides. Starting from the mouth of the Annan keäng, or river of Cochinchina, which forms the limit between the Chinese and Cochinchinese empires, if we draw a line of about eight degrees, in the direction of E. by N., with a slight curve to the southward, it will pass over the whole southern coast, excluding only the promontory of Luychow; which stretching southward about 60 miles, is separated by a narrow strait from the island of Hainan. From Breaker Point, at which this line will terminate, we may draw a second line of about six degrees and a quarter in a N. E. direction, to the northern limit of the province Fuhkeën. This line will cut all the principal headlands of Fuhkeën, and will terminate at a small group of islands, marked in some maps as the Lesan islands. A third line of about five degree and a half drawn due north, from these islands to the northern point of the embouchure of the Yangtsze, will pass outside of the whole coast, except the headland south of the river of Ningpo, cutting in two the islands Chusan and Tsungming. A fourth line, of seven degrees and a half, drawn from the mouth of the Yangtsze to Teëntsin, in the direction of N. N. W., will cut the promontory of Shantung at its widest part, running nearly parallel with the rest of the coast, at a short distance off shore. From the termination of the fourth line, the gulf of Chihle runs up northeastward between the narrow peninsula called the Prince Regent's sword and the opposite coast of Chihle and Mantchouria, about three degrees; the great wall meeting it about two degrees from its northern extremity.

This arrangement is well adapted to mark four different divisions of the coast. The first includes a portion, some part of which has been well known for a long time, and respecting which ample details for the navigator are to be found in Horsburgh's Indian Directory. As an adjunct to this portion we may reckon Hainan: to the east of which, we find the port of Teënpih; with the islands Hailingshan, Háchune, St. John's, the river of Canton, &c. The portion comprised by the second line is that now frequented by the vessels engaged in the opium trade, including, among others, the island Namoa, the rich, though to foreigners unknown, port of Chaouchow foo, the ports and harbors of Amoy, Quemoy or Kimmoon, Yungning or Chimmo, Chinchew or Tseuenchow, Fuhchow foo, &c. To these we must add the ports of the island Formosa, and the harbor of the Pănghoo or Pescador group. The third line, after passing for some distance by a coast wholly unknown to us, cuts through the centre of the Chusan group, comprising within it the rich ports of Ningpo, Chapoo (the port of Hangchow foo,) and Shanghae, the port of the whole province of Keängsoo. The fourth line touches but one known place, Teëntsin; but outside of it are several good anchorages on the southern coast

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of the promontory of Shantung; on its northern coast, Weihae wei and Tangchow foo; and on the coast of Leaoutung, in Mantchouria, Kingchow and Kaechow. We will take up each of these divisions by itself, designating them severally, as the southern, southeastern, eastern, and northeastern lines of coast. Following this arrangement we will commence with

The southern line of coast. The most western portion of the Chinese coast is the mouth of Annan (or Ngannan) keang, at the northern extremity of the gulf of Tunking, or Tonking. This gulf was frequented by European ships, trading with Tungking, about a century and a half since; but the trade has long been discontinued, and only scanty information is extant as to the navigation of the gulf; the little that is known has been collected together by Horsburgh. The gulf is about 35 leagues wide, having the coast of Tungking on the west, that of Cochinchina proper on the southwest, with the promontory of Luychow and the island Hainan on the east, being open to the southeast. The western and northern coasts are said to be fronted by shoals and reefs, some of them projecting a great distance from the main land. A few streams flow into the gulf, from the province Kwangtung; and at the mouth of one of these is situated the chief city of the department Leënchow foo, in lat 21° 38′ 54,″ lon. 7° 29′ 40″ W. of Peking. From the difficulty that we find in gaining any information respecting this place, we infer that its trade cannot be considerable; and that it is probably carried on, for the most part, with Tungking and Cochinchina. Kinchow is the chief town of the district of the same name, and is situated on the river Kin, a few miles from its mouth in lat. 21° 54′ N. The western coast of the promontory of Luychow is quite unknown. The strait that separates Hainan from the promontory is frequented by junks, and has, on its southern shore, Keungchow foo, the capital of Hainan and a place of considerable trade, situated at the mouth of the Lemoo or Limou. This river rises in the centre of the island, and running through a course of above a hundred miles, in a northeast direction, discharges itself into the strait, opposite to the southern coast of Luychow. The Hainan strait is intricate, and by native pilots is said to be unsafe for large vessels, being lined by sands and breakers. Keungchow foo is represented as a good harbor: it is in lat. 20° 2′ 26,″ lon. 6° 40′ 20″ W. of Peking. The habor of Keungchow is much frequented by Chinese junks, and some of them are supposed to be not less than 400 tons burden.

Hainan is a mountainous island, having however many level inland districts which are well cultivated, and on which are produced several tropical fruits that do not grow on the main land, in particular the areca or betel nut: the coasts produce cocoa nuts; and sponges of a very inferior quality are sometimes collected by the fishermen. The mountains are covered with thick forests, the resort of the aboriginal inhabitants, a race similar, it is said, to the mountaineers of Kwangse and Kweichow. Though nominally subject to the Chinese, the aborigines are so far independent that, in 1831, they were able to defy for

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several months a large force led against them by the governor of Kwangtung in person. The Chinese inhabitants are chiefly descended of emigrants from Fuhkeën, and are spoken of by Gutzlaff, during his stay in Siam, where he met many of them, in terms of high praise. Like their progenitors, they are a commercial race, traveling to all the neighboring countries. The island extends 55 leagues in a N.E. and S.W. direction, and is about 35 leagues in breadth. Its northwestern and western coasts are little known, but are said to be lined by shoal banks, extending 6 or 7 leagues from the shore. The coast on the south and southeast is bold, and may be approached very closely, with deep water near to the headlands. There are several fine harbors on the south coast, affording good shelter from the northeast monsoon. These have been partially surveyed by captain Ross, from whom and from Horsburgh we derive almost the whole of the following details respecting them.—We purposely omit details of value only to the navigator, since Horsburgh's Directory must be in every one's hands, and there have been no late visitors to furnish us with any additional information. In all these harbors, there seems to be a difficulty in getting free supplies of good fresh water.

Yaechow (Yait-chew) is the chief town of the southern part of the island, and is situated a little way up the river, which falls into the bay that bears its name, in lat. 18° 21′ 36″ N., lon. 7° 44′ W. of Peking. The bay is described as having "some islets in it, and moderate depths for anchorage, but exposed to S. and S. W. winds." The town is on the north bank of the river, which runs into the bay in a westerly direction. Proceeding eastward, we pass Sychew (Sechow) bay, distinguished by a hill with a pagoda on it, and exposed to southerly and westerly winds. We next reach Sama bay, which affords anchorage for small vessels, inside a number of islets and rocks. A branch of the river of Yaechow falls into it on the N. E., and a walled town, the residence of an officer, stands near the western bank of the river.

Yulin keäng, the bay of Yulin (or Yulin-kan), is separated from Sama by a narrow slip of land. It is in lat. 18° 10′ 30″ N.; is well sheltered, except towards the S. and W.S.W.; and was often, in former days, a wintering place for vessels driven off the Chinese coast in the N. E. monsoon. To the northward of the anchorage, is a lagoon or inner harbor, well sheltered from all winds, but affording entrance only to small vessels. On the eastern shore are a fort and several fishing villages, but no town.

Galong bay is separated from Yulin keäng, by high land, between four and five miles broad, forming the southern extremity of Hainan; the most prominent part of which is in lat. 18° 10′ N., lon. 109° 34½′ E., The bay affords good shelter, except from southerly and S.W. winds: and, if moored *under fours* behind an island, complete shelter may be obtained. We are unable to find the name of this bay in any Chinese maps. Horsburgh thus speaks of it: "Having been disabled in a typhon, in the Gunjavar, September 24th 1786, we were obliged to take shelter under Hainan, and remained in Galong bay until the 1st of April following; we walked inland at discretion, and found the

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natives very inoffensive. The island abounds with wood fit for fuel, but none of the timber seems durable, or proper for ship-building."

Lingshwuy (Lieong soy), or Tungtse Point, variously named from two towns in its neighborhood, is distant about 24 miles from Galong bay, in lat. 18° 22′ 30″ N., lon. 110° E. The intervening coast is a continued curve forming a considerable concavity, and having the town of Tungtse on the west, and that of Lingshwuy on the north. The latter is a place of some trade, situated near the head of a small lagoon, which is entered by a narrow and very shoal channel from the anchorage near Lingshwuy Point. This anchorage is very much exposed, and is safe only in the northerly monsoon. The surrounding country is well cultivated, forming a beautiful plain, with high land in the background. From this point, the eastern coast becomes more level, the high mountainous land being visible only in the distance. The land is better cultivated than on the south, and produces great numbers of cocoa nuts; from hence probably the coir is procured, of which Chinese ropes are chiefly made.

About ten miles E. by N. from Lingshwuy Point, is Teënfung, a cluster of large rocks, which, from one of them being higher and whiter than the others, has acquired the name of Sail Rock. It is thus mentioned in Gutzlaff's first journal: "on the 10th of July, we saw Teënfung, a high and rugged rock. The joy of the sailors was extreme, this being the first object of their native country, which they espied. Teënfung is about three or four leagues distant from Hainan." Beyond this, no place of shelter is met with on the east coast of the island, with the exception of a bay on the west side of Tinhosa island, in latitude 18° 40′ N., longitude 110° 29′ E., or 3° 15′ W. from the Grand Ladrone. In the neighborhood of this island is Manchow, or Wánchow, (the chief town of the district,) of which an account is given us by Mr. J. R., a gentleman, supercargo, in the East India company's service, who was wrecked on the coast in a typhon, in the course of a voyage from Macao to Cochinchina, in 1819. He reached the land about twenty miles S. E. from Wánchow. "The whole coast," he says, "as far as the eye could ascertain, was lined by a most dangerous reef of rocks, mostly high out of the water, and extending one league from the shore." Proceeding along the coast, if the weather be calm, we find ourselves sailing among fishing boats and stakes, until we have passed the island of False Tinhosa, the high mountain Tung'an, the Taya islands and Hainan Head; the last in latitude 20° N., and longitude 110° 57′ E.

Before finally leaving Hainan, we cannot refrain from subjoining a few remarks from captain Ross. "From my own observations (he says) when we were near the shore, and from the information of a very good Chinese pilot we had on board the Antelope in 1810, it appears that the East coast of Hainan does not afford any place of safety for a ship to anchor in, and the bottom was in many places mixed with coral rock. * * * In the few communications we had with the people of Hainan, they were found to be civil, and ready enough to part with refreshments when the mandarins were not present; but

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whenever the latter appeared, they proved just as arbitrary and rapacious as we found them on the coast of China. From what I observed, I am inclined to believe that a number of bullocks may be obtained on Hainan, as they appeared to be plentiful, though small. There are numerous fishing boats belonging to Hainan, that are built of a very hard and heavy wood (instead of the fir of which the Chinese boats are built), and that sail fast: many of them every year go on fishing voyages for two months, and navigate to seven or eight hundred miles from home, to collect the *bicho de mar*, and procure dried turtle and sharks' fins, which they find amongst the numerous shoals and sand-banks that are in the southeast part of the China sea. Their voyages commence in March, when they visit the northern bank, and leaving one or two of their crew and a few jars of fresh water, the boats proceed to some of the large shoals that are nearly in the vicinity of Borneo, and continue to fish until the early part of June, when they return and pick up their small parties and their collections. We met with many of these fishing boats when we were about the shoals in the China sea."

The height between Hainan Head and Teënpih heën, forming the eastern coast of the promontory of Luychow, is unknown to us. Chikkan is a place frequented by the Fuhkeën junks on the northern side of the straits, nearly opposite to Keungchow. Chetingfow, which has received the name of Nowchow, probably from one of the neighboring islands, is on one side of an estuary, into which flows a river of considerable size, and some inferior streams. Several miles up the larger stream is Hwachow, and still further the city Kaouchow foo. On the eastern point of the estuary is situated the town of Woochuen heën, said to possess a good but small harbor. Nowchow is described by Horsburgh, as a small port, dangerous to enter; but when in it, affording good shelter. He adds that it was a rendezvous of the pirates; and that the Maria, a Portuguese ship, went into the place for water, and was captured by them. It is in lat. 20° 58′ N., long. 110° 26′ E. The native trade between Fuhkeën and places west of Teënpih, appears to be of a very trifling nature, consisting chiefly of coarse soft sugar, the sugar of cocoa nuts, ground nuts, and some other fruits, manure, &c., for which the people of Fuhkeën give in exchange the coarsest of their manufactures. The timber of Hainan is in a great measure appropriated by the emperor; but some of the finer kinds are brought to Canton, and wrought into articles of luxury and taste. The trade from Teënpih, at which we now arrive, consists almost entirely in salt, manufactured by evaporation on the mud flats of the bay, that is almost wholly dry at low water.

Teënpih heën (or Tienpak) was at one time, we believe, frequented by European vessels as a place of trade; and is said to be, even now, a place where more hospitable reception may be met with, than in most other ports of the south coast of China. The usual anchorage for foreign vessels is under the hilly islands which lie off the bay of Teënpih. The Chinese harbor is nearer to the town, which lies at the head of a shallow bay, and can be reached only at high water, in

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boats, through canals intersecting the muddy flats by which the bay is filled up. The bay is surrounded by high land on the north, east, and south: a rivulet flows into it on the northwest, and wears for itself a channel, which affords depth of water sufficient for Chinese junks. Taefung keŏ, the outermost island in the roads, is in lat. 21° 22′ 30″ N., long. 111° 13′ E. The town is walled, and is the residence of a magistrate: it is of considerable extent. Leaving Teënpih, we pass by a few unimportant islands till we reach

Haelingshan (or Huiling san): this is an island of considerable size, separated by a narrow channel from the main land on the north; having on the west a safe, but confined, harbor; and on the northeast an extensive shoal bay that has not yet been explored. The harbor of Haelingshan is formed by a high point of land called Mount Look-out and two small islands called Mamee chow, on the south; by other high land on the island, it is sheltered from easterly and N.E. winds, and by distant high land on the main, from westerly winds. Haelingshan is high and mountainous, but with some well cultivated places. One elevated peak is named Sugar-loaf hill. The main land in the neighborhood is mostly low, with high land seen in the distance. We now begin to perceive our proximity to the river of Canton; and are entering upon the extensive archipelago, which lying off the embouchures of this river, is frequently the resort of pirates, and for the most part inhabited by a class of people ready at any time to lay aside their peaceful occupations for the sake of plunder. In this neighborhood it is not difficult to procure a pilot, or to forward any letters to Canton. There has been more than one overland journey from Haelingshan to Canton, performed by shipwrecked Europeans; but from the constraint exercised upon them, they have gained but little information. The cases of the "Bee," captain Warden, and of the boat's crew of the "Argyle," are fresh in the memory of most of our readers.

The islands which extend from Ta-aou to the river of Canton form an almost unbroken chain, running nearly parallel for some distance with the coast of the main land, and separated therefrom by a channel, in some parts open and clear, in others nearly closed up by islands. Setting sail from the harbor of Haelingshan, and passing among several little islands—the Mandarin's Cap, Quoin, Tywok, and others—we leave on our left the bluff headland of Ta-aou, with its bay and fortified village, and enter the channel, which we have mentioned, on the north of Háchune, Heächuen or False St. John's. As soon as we have taken a cursory survey of this channel we will return and continue our course on the outside of this and the other islands.

Soon after entering the channel, we find on our left the town of Wangkaou sze, the residence of a civil magistrate. A little further, and nearly due north from Shangchuen or St. John's island, is the military town of Kwanghae wei, a place at which the Jesuits missionaries formerly, on some occasions, landed, at a time when their entrance into the country received the sanction of the government.

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Between St. John's and the next large island are several smaller ones; and north of these lies the island Tungkoo or Toonko, which nearly blocks up the channel. A narrow strait between it and the main land, passing in the neighborhood of the town Changsha tae, brings us out again into broader and deeper water. We are now at one of the embouchures of the river of Canton, which leads us towards Keängmun (the river's mouth), a considerable trading town in the immediate neighborhood of Sinnwuy heën. Keängmun is situated at the point where the river, flowing under the walls of the city Sinhwuy heën, unites itself to that arm of the Canton river, which, leaving the main stream a little to the westward of Sanshwuy (or the Three streams), flows southward and eastward towards the sea. Nature and art have combined to join many parts of its course with the more eastern arm, which, passing by Heängshan, discharges its waters into the 'Broadway,' whither we now proceed in our survey. Keängmun is a favorite resort for many of the junks which trade with the Indian Archipelago.

Departing from this place, we enter a narrow channel among islands, and passing by the town of Hwangleäng too, where are many junks, we presently arrive in the Broadway, and find ourselves at the entrance of the 'narrows' leading up to Heängshan heen. The arm of the river which terminates here, leaves the main stream on the west side of Canton. A little above the Bogue, their waters reunite, but only in part. Below the Bogue, also, the more western arm communicates in several places with the large estuary, over which the islands of the Canton river are scattered. The extensive and hilly island of Heängshan forms an effectual barrier to any further union of waters, until their disemboguement a few miles west of Macao, at the place where we have now returned. Beating down the Broadway, we may either reach Macao by a short passage between two islands, or may pass out between Langpetau or Lampaçau, and Montanha islands, when we shall find ourselves a few miles northwest of the Great Ladrone.

We now return to Háchune; but we pass over the names and situations of the numerous smaller islands around it; since should any one desire to burden his memory with their names, he will easily find them in the Directory. Mongchow, a little to the westward of Háchune, is the only island in that direction, which affords anchorage for ships. Háchune is elevated, and is about eleven miles in length, extending in a N.E. and S.W. direction. An anchorage on the west side of the island, where are two small bays, affording shelter for vessels of light draft, is called Háchune road or bay. But what is regarded as the harbor, is on the south side of the island, in Namo, or Nanaou ('south bay'). A village at the bottom of the bay, and an islet which shelters it to the S.E., have both also received this name, though primarily, as its signification testifies, it is the name of the bay itself. On the west and south, the harbor is sheltered by a long projecting point of land; the S.W. end of the island, in lat. 21° 35′ and long. 112° 31′ 30″ E., has seven and eight fathoms water close to it.

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The high land which rises on the north and east shelters the bay on those sides. There is no harbor on the eastern side of the island.

About fourteen miles east from the S.W. point of Háchune is the south end of St. John's. Between these two, lies a group of islets called the Five Islands, which are the only interruption in a passage, free from all hidden dangers, and having from five to six fathoms water, on a soft ground. St. John's, or Sam Joăo, received its name from its first visitors the Portuguese, by a slight change of the Chinese name, Shang Chuen. It is also called Sanshan, or as first written by Matthew Ricci, Sancian. The island is in length five leagues, N.N.E. and S.S.W., and, in coming from the east, appears as if separated in the middle, whence it has often been supposed to consist of two islands. There are several bays on its N.W. and western sides. That of Sanchowtang on the N.W., appears to have been the one usually frequented by the Portuguese traders, and is the place where St. Francis Xavier was interred. It was then called Tamáo, that is, according to Portuguese pronunciation Tángao, or Ta'aou, the great bay. The Portuguese first traded here in 1517. In 1521 they were expelled. They afterwards returned; but before 1542 they appear to have almost deserted it for Lampaçao, to the eastward. It was in 1552 that St. Francis Xavier died here.* Leaving the navigator to draw information respecting the other bays, and respecting the neighboring small islands, from Horsburgh, we will pass by Tykam, Coucock (which affords anchorage and shelter from N. and N.E. winds), Tymong, Tyloo, and Sanchow, or Santsaou, until we reach the island Wongkum, Hwangkin, or Montanha. Between this and Santsaou is the entrance to the Broadway, which we have before mentioned. Here we look in vain for the particular island, which, under the name of Lampaçao (Langpihtsaou), was once, for several years, the residence of many Portuguese merchants.† None of the islands lying outside, between St. John's and the Montanha, afford sufficient shelter against all winds; and we must therefore seek for it within the entrance of the Broadway. It is strange that a place, where, in 1560, there were said to have been 500 or 600 Portuguese constantly dwelling, should now be entirely lost to the recollection of men living no further from it than Macao. The island was occupied by the Portuguese in 1542; in 1554 the trade was concentraded there; in 1557, Macao began to rise into notice; and 1560 is the latest date at which we find any mention made of Lampaçao; but it was then, apparently, a flourishing place.

The Broadway has sufficient depth to admit a large ship a considerable way up; and may therefore be useful in a gale to vessels that have parted from their anchors. The Montanha, Mackarera and the Lappa islands, with part of Heängshan, bound it eastward: Santsaou and several other islands, westward. All these islands are elevated.

We must pass rapidly through the well known harbors, and among the islands, in the estuary or gulf of the Canton river. With Tyloo

* See An Historical Sketch of the Portuguese settlements in China, by sir A. Ljunstedt, p. 6. † See Historical Sketch, p. 9.

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and Santsaou on our left, as we enter from the southward, we have on our right the Great and Little Ladrone, and Pootoy; and further east, a little to the southward, Kypoong (Kepang), or the Ass's ears, attracts our attention. Other islands of minor importance we omit to mention. The Ladrone, from its height and position is the standard landmark for vessels entering by this passage. A navigable channel separates the Great from the Little Ladrone. North of the last is Tongho (Tunghoo), on the eastern side of which is a cove, where one of the company's large ships, drawing 21½ feet, on one occasion rode out a typhon in safety. Potoe, or Passage island, is a flat sloping rock, lying nearly in mid-channel, bearing N.W. by N. from the Little Ladrone. Samcock (Sankeŏ) is a high island nearly opposite to Macao, on the eastern side of the entrance. Facing it on the west, are Ko-ho or Apomee, and Ke-king and Typa quebrada (names of two places on the same island, the first is the east, the other the middle, part), which, with the Montanha and Mackarera, surround the Typa anchorage. The anchorage is shallow, the bottom being soft mud: it is entered from the eastward, Apomee being on the south, and Typa quebrada on the north: and the anchorage lies between the last named island and Mackarera, looking northward on Macao. Macao Roads are wholly open and undefended. The inner harbor of Macao is shallow, and the approach to it still more so; but it affords good shelter for small vessels. The entrance to it is round the south end of Macao. The vessels lie very near the town, which is on the east of them: on the opposite side is the Lappa or Padre island, called by the Chinese Tuymeen shan, where the Portuguese were formerly permitted to reside, but which is now inhabited only by some villainous Chinese, who are always ready to assault and rob strangers, and even the Portuguese, whenever they suppose it can be done with impunity.

Kumsing Moon (Kinsing mun) is a fine bay on the eastern side of Heängshan island, about twelve miles north of Macao, from whence it may be reached over land. It is defended by the high land of Heängshan on the south and west; on the north by a bar, over which only vessels of very light draft can pass; and on the east by the island Keeow (Keaou), near to which the ships anchor, it being the only part of the bay that is not very shoal. The entrance is deep, close to the southern shore; but the approach is rather shallow.

Lintin anchorage is on the southwest side of that island which gives name to it, and is safe only during the northerly monsoon. From April to October, the opium laden vessels, which anchor there during the winter months, repair to Kumsing Moon, which is distant about seven miles to the westward. Vessels sometimes anchor, after March until June, on the north side of Lintin.

The Bogue or Bocca Tigris (in Chinese Hoo mun), the entrance to the Choo keäng or Pearl River, which flows by the city of Canton, and is commonly called the Canton river, is about 30 miles N.N.W. from Lintin. We pass the forts of Chuenpe and Anunghae separated by a wide bay, on the right, and those of Tycocktow, Wangtong, and

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Teafoo, on the left; and, safely piloted over the second and first bars, we find that we have exchanged the dreary barrenness of the coast, for an undulating, well cultivated, and closely peopled country. Having sailed nearly twenty miles up the river, we cast anchor at Whampoa, from which Canton is distant only about ten or twelve miles W. by N. We must now return to Lintin.

Proceeding in a S. E. direction from Lintin, we pass through the safe anchorage named Urmston's harbor, on Toonkoo, and enter the anchorage of Kapshwuy (Capsing, or Cupsi) Moon, at the N.E. end of Lantao, having the high main land on the north, with several small islands westward, and having on the east only a very narrow and curving channel, between Lantao and the main. Till within two or three years past, the opium laden vessels used to anchor here from July till October, for shelter against typhons; but it was found an inconvenient place, the high land around screening it from the wind, and the under currents, called *chow chow* water, often detaining vessels without motion for many hours. Just after passing out of Kapshwuy Moon, towards the northeast, there is a bay protected by the island Chungyue on the south, which affords good anchorage, is perfectly land-locked, and was the principal rendezvous of the pirates in the early part of this century. It was examined by a party of English and American gentlemen last year, and pronounced to be one of the safest harbors in the world.

Lantao, in Chinese called Taseu, or Taeyu, 'large island,' is about fifteen miles in length, extending N.E. by E., and S.W. by W., and in its greatest breadth about five and a half miles. It is in some parts well peopled, and a fort has been erected on it, under the apprehension that the English desired to possess it. The peak of Lantao is the loftiest summit in the neighborhood; but foreigners have never yet been permitted to ascend to the top. The island forms the northern bound of the Lantao or Lema passage, the entrance for vessels from the eastward. The islands Lamma and Hongkong also lie to the north of this passage; while on the south are Chungchow, Lafsamee, Chichow, Lingting, and the Lemas, the easternmost islands of that archipelago through which we have been sailing ever since we left Haelingshan.

Passing out of the Kapshwuy Moon by the narrow channel, which we have mentioned, to the east of it we find ourselves a few miles north of the eastern or Lantao passage, by which we may at once communicate through the Lamma channel. On the west of this is Lantao, with several islets, and on the east are Hongkong and Lamma. North of Hongkong is a passage between it and the main, called Lyee Moon (Le-e mun), with good depth of water close to the Hongkong shore, and perfect shelter on all sides. Here are several good anchorages. At the bottom of a bay on the opposite main is a town called Cowloon (or Kewlung): and a river is said to discharge itself here, a statement, the correctness of which we are disposed to doubt.

On the S. W. side of Hongkong, and between it and Lamma, are several small bays, fit for anchorage, one of which, named Heäng-

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keäng, probably has given name to the island. Tytam (Taetan or Tatan) harbor is in a bay on the S.E. side of the island, having the S.E. point for its protection to the eastward, other parts of the island on the N. and W., and several small islands off the entrance of the bay to the south. It is roomy and free from danger.

Tathong Moon (Tatung mun) is a passage between the east side of Hongkong, and a bluff point on the main land, off which is a small island named Tamtoo. It leads from the southward into the Lyee Moon passage, north of Hongkong. A little northward of the bluff point is a small bay, which will afford shelter during a gale. Taking a fresh departure from hence we bend our course northward, with but a little easting, the land now trending in that direction, and enter Mir's Bay, or Typo hoy (Tapäng hae). This is a deep bay, of which the southwestern shore is but a few miles to the N.E. of Cowloon. The military town of Tapäng is not in this bay (to which it gives name), but on the other side of a narrow piece of land by which this bay is separated from a deeper gulf to the eastward. Mir's Bay affords good anchorage on its eastern shore, and shelter from all winds except those between S. S.W. and south.

Rounding the promontory which separates Mir's Bay from the adjoining gulf, or inlet, we pass Single island and Tooneeang on the west, Mendoza island on the east, and enter the gulf. On the left, well protected by the promontory, is the town and harbor of Tapäng or Typoong; on the right, beneath an elevated point of land named Fokai Point, is the fortified town of Pinghae, and a bay with a fine sandy beach, named Harlem's or Pinghae Bay. At the bottom of the gulf are numerous villages, and an inlet called Fanlo keäng, at the head of which a fine town is situated. This last cannot be approached, the water being too shoal. Tapäng harbor yields to small vessels perfect security, and to large ones protection from southerly winds. Harlem's bay affords protection against a northern or N.E. gale; but cannot be considered safe in a typhon.

Having rounded Fokai Point, we approach another bay, shoal towards the upper part. This is the bay of Hunghae, in the district Haefung heën, pertaining to the department Hwuychow foo. It is open to the south. On the east side is a town, Taeshame, or Tysammee, and further in a village named Makung. The anchorage in the inlet of Taeshame is confined and the entrance shoal. Salt is prepared here in large quantities by evaporation.

Off the western side of Hunghae bay, distant 19 miles S. 42° E. from Fokai point, and 49 miles eastward of the great Lema is a large white rock, named by the Chinese Taesingchan, and by foreigners Pedra Branca. This name is often, from ignorance, written Pedro Branco, and sometimes also Pedro Branca.

As we leave Taeshame, we stand off a little from the coast to avoid the rocks which here line the shore. The sandy and sterile appearance of the coast is still almost everywhere retained. After a course of about 20 miles, we enter the bay of Kheeseak (Keësheih or Keshek), having on our left Shalung Point, with another headland, a

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little to the northward; and on our right the rocky islets Seekat and Tungkat, and the fort and city of Keĕsheih called by Horsburgh Hieche tchin. This is a naval station; and here is a fleet of war junks, under the command of a vice-admiral. The bay has good anchorage, affording shelter from westerly and northerly winds, and from the N.E. monsoon.

Leaving Keĕsheih, we proceed along a sandy and hilly coast, turning a little to the northward of east. A point named Wootang (Ootong) projects a little from the otherwise unbroken beach, and on it is a fort. Beyond this, the coast curves slightly, and we find ourselves in the bay of Cupchee or Keătsze, if to so slight a curvature we can apply the name of bay. An arm of a river here disembogues, and on its banks, a short distance up, stands the town of Keatsze. "Cupchee," says Mr. Lindsay, when visiting it in the Lord Amherst, "is a walled town of some magnitude, and the river admits the entrance of large junks. Three war-junks of the largest size were lying here. * * * The general appearance of the coast (he adds) is barren and arid in the extreme. Little or no rice is cultivated; but the ground yields wheat, Barbadoes millet, various kinds of vegetables, and sugar cane. One of the principal productions appears to be salt, which is made by the evaporation of sea-water. Numerous salt-pans are to be seen in the vicinity of all the towns along the coast; they are laid out in plots of about 50 feet square, and paved with small red stones, which give them a neat appearance."

Beyond Keatsze, as we approach Breaker Point, we find an extensive sandy beach, slightly curved. At the deepest part, a small stream falls into the sea. On the left bank of it, a little way up, is Shintseuen, a large town, with numerous fishing boats. A few miles further on, in lat. 22° 56′ 45″ N., long. 116° 31′ 30″ E., is a low and rocky point, having within it some hummocks of black rock and red sand. The distance is about 23 miles from Keatsze, and nearly 50 from the Great Lema. This is Breaker Point. "The coast for several miles is here," says Mr. Lindsay, "one continued mass of sand; two hills of peculiar appearance, and nearly 400 feet high, were half covered with the sand, which looks like drifted snow."

A foul wind, and a heavy swell, with the rapid current running round Breaker Point, here retard our progress. At length, we weather the point, and forthwith bend our course to the northeast, passing by the cities Chinghae and Haemun, till we arrive at the Cape of Good Hope — so named, not from any similarity of appearance between it and the celebrated cape, but from similar expectations here indulged by the wearied navigator. Here we will rest, venturing to subjoin a word respecting the passage from the Lema to this place, trusting that on this and on all other points our nautical friends will oblige us with their corrections of whatever may be erroneous, and with their contributions, in wherever they have the means of supplying our deffects. "The wind," a friend assures us, "blows for not less than nine months *down* the coast of Kwangtung province. A vessel coming out of the Lema channel, when such is

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the case, ought always, if possible, to work up within about twenty miles of the shore. Repeated trials have proved the correctness of this advice; for whenever ships have stretched out far to seaward, making long tacks, they have always had to encounter so much stronger winds and more heavy sea, that, their progress being wholly stayed, they have found, when again fetching the coast, that they had gained nothing."

ART. II. *Notices of Modern China: continuation of the rebellion headed by Jehangír; progress of the war; seizure of the chieftain; his trial and execution; conclusion of the rebellion, &c.* By R. I.

IT would appear from the account of the first campaign in Chinese Turkestan, given in our last notices, that the warfare was confined to the natives of the country and the imperial troops. In the campaign which we are about to describe, it will be seen that the empire was actually invaded from Kokan, and that the Chinese troops in their turn crossed their own frontier, although the Chinese accounts, no where make a direct admission of the first fact, while they speak only very obscurely of the second. We learn it distinctly from the natives of Kokan themselves, by means of accounts collected from some of them, by Mr. Wathen, the Persian secretary at Bombay; by Mr. Wade, the political agent at Ludiána; and also by the information gathered by Burnes.

From the first gentleman we learn[1] that, after Jehangír's irruption, the sovereign of Kokan also, being irritated at the bad treatment shown to the Mohammedan subjects of the Chinese, advanced with his troops on Kashgar, surprised the Chinese general in his cantonment near that place, and cut up the Chinese army. The khojan (Jehangír) also got possession of the city and fort of Kashgar; subsequently the khan's cavalry overun the whole of Chinese Tartary, and got possession of Yárkand, Auksú, and Khoten. Jehangír, however, becoming jealous of the khan, and suspicious of treachery, drew off his troops in a northerly direction, and a large Chinese force advancing, the khan withdrew to his own country. The rebel was eventually seized by the Chinese, sent to the emperor, and cut to pieces in his presence. An envoy was then sent to Peking (which the Usbecks call Baujin) to negotiate peace, which was made on condition of the Mohammedans of Kashgar being subjected to the rule of a deputy of the khan in all matters of religion, the khan being allowed a share in the transit duties, and binding himself to keep the Kirghís in subjection, and to assist the Chinese in case of any insurrection in Chinese Turkestan in future; ever since which time, the two governments

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have been on the best terms, and a reciprocal interchange of presents takes place. The Chinese are said to keep a force of about 20,000 infantry in their Mohammedan possessions, of which 10,000 are stationed at Kashgar.

Two pilgrims stated, in a subsequent account, that, on getting back to Kokan, "our khan had just returned from his campaign in Chinese Tartary,[1] whither he had gone to assist the khojan Jehangír. Our prince in some degree failed in his expedition owing to Jehangír's not joining him cordially." A subsequent report,[2] by the same gentleman, estimates the khan's force at 8000 horse, with which he attacked Kashgar, in conjunction with Jehangír's troops, and carried it by storm. Khojan Jehangír then marched to Yárkand, where also he was well received by the inhabitants. The Chinese after sustaining several defeats abandoned the country. Encouraged by his success, the khojan then proceeded to Khoten and expelled the Chinese from that province. Whenever he made his appearance, the Chinese either gave way, or resisting were put to the sword. Thus Jehangír acquired possession of the whole country, which remained in his hands for five or six months; but abusing his power, he tyrannized over the people, and oppressed them. He became in consequence disliked, and was not supported by the inhabitants in opposition to the Chinese, who returned with an army estimated at about 60,000 men, besides many Kalmuk horse.

Being unable to check their progress, the khojan retired to the mountains, and his Kirghís and Andajan allies retired to their own countries, carrying away with them property of immense value, of which on the approach of the Chinese they had plundered the inhabitants. Shortly afterwards Ishak, khojan of Kashgar, being jealous of Jehangír, betrayed him into the hands of the Chinese general at Auksú. For the service which Ishak had rendered, he received from the Chinese the office and title of wang or prince of Kashgar. The real cause of the defeat of Jehangír was, that the Usbecks of Chinese Tartary were divided into two tribes, the Ak Tak, to which he belonged, who are of the Nagsh-bandi sect, and the Kura Tak, who are Kadaries, and who never cordially joined the other. Khojan Ishak was the chief of the latter. Sometime subsequent to his being appointed governor of Kashgar, he was called to Peking, and never heard of after. It is supposed that the Chinese were afraid of his influence, and that the was got rid of by poison. Mr. Wade's account agrees generally with the foregoing. He says,[3] that the population of Kashgar, Yárkand, and Kokhan, consists of two tribes; the one is called Aghtaghlag, and the other Karataghlag, (the white and black capped Mahommedans of the Chinese), when the Chinese troops arrived from the recovery of Yárkand, the Aghtaghlags were all on the side of the khojan; in revenge of their adherence to whom, the Chinese authorities slew all their males, gave their females and children to their own countrymen, and sent them into distant parts of China. Of the Karataghlag, such as favored the khojan were killed, and the rest set at liberty. The information gathered by Burnes in his Travels in

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Bokhára was much to the same effect. He reports the Chinese army to have been 70,000 men.[4] "A great portion of the soldiers were armed with large matchlocks, each of which was borne by two persons."

We proceed now with the Chinese account of the same events, as far as they are known, which will be found to corroborate the above narratives in the principal circumstances.

The interval after the first campaign, seems to have been employed by Changling in endeavoring to gain over the rebels. A report by him, in the Peking Gazette of February 22d, 1827, informs us,[5] that his emissaries at Khoten had induced the rebels to give up four of their leaders bound, and to put one hundred of their followers to death. Changling raised an altar, dedicated to the heroes who had died during the war, and put the four leaders to death before it, as a propitiation to the manes of the fallen warriors; which the emperor approved of, and he gave rewards to those who delivered up the rebel chiefs. By a subsequent Gazette we learn,[6] that Changling proposed to put the grand army in motion on the 26th of Feb. It was to advance in separate divisions; four days later, a victory is announced. "After the preceding defeat of the rebels," says our authority, "in which, by the official accounts, between 40,000 and 50,000 were slain or made prisoners, the enemy again collected the *ashes* of his army, to the amount of more than 100,000 men, who ranged themselves on the mountains, in the form of two wings, near the village of Wapatih." Changling divided his forces into two wings also, and advanced. The rebels maintained their position, in which they were attacked vigorously with musquetry and cannon. They then kept up a fire with the wind in their favor. The rebels again dashed through the smoke to attack, but Changling ordered up the 'tyger battalion,' which repulsed and threw them into confusion. The rebels then brought forward[7] a reserve of troops clad in *crimson-garments;* but they were met by a body of troops from behind a village, and put to the rout. Between 20,000 and 30,000 of the rebels fell with some of the principal leaders.—We omitted, in speaking of the population of Chinese Turkestan, to notice that Mr. Wathen's report gives[8] to the Khoten territory a population of 700,000 subjects who pay tribute. We must believe this in order to give credence to the Chinese returns of killed and prisoners, even when we allow for the Kokan contingent, to which the red-coated soldiers probably belonged.

The battle of Wapatih was followed by two other victories on the part of the imperialists, according to the Peking Gazette of the 25th April.[8] The first took place at Yangouspatih, when the Jehangírites opposed the grand army with 50,000 men, and also harassed them in their rear. They gave way, however, after a fire of musquetry and cannon; but made a determined stand again the next day at Shakang. The imperialists divided and attacked them on two different quarters, with impetuosity and routed them. Upwards of 10,000 were slain and 3,200 were taken prisoners; a great number of horses, cattle, and sheep were also captured. Three days after the forgoing dispatches,

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another arrived at Peking, containing an account of a third victory. Notwithstanding their former losses, the enemy are now described[8] to have upwards of 100,000 men, who had collected at Shapootour, and posted themselves advantageously on the bank of a rivulet, whence they made sudden attacks with their cavalry, whilst they kept up a fire of musquetry and cannon. The imperial troops kept up an equally hot fire, whilst some crossed the river and attacked the enemy sword in hand. One of their leaders, Sihtepaurhte beat the drum (the signal to advance, the gong sounds the retreat), and made a desperate resistance. The imperial cavalry was ordered to charge in detatchments crosswise into the enemy's ranks, and break their line. Spears and arrows fell like rain. Pechung, a horseman in armour, killed Sihtepaurhte with an arrow, when the rebels fell into confusion and were dispersed. The cavalry pursued them thirty to forty *le*, to the banks of the river Kwán. They had there a few thousand men in reserve, who were attacked and routed. Two thousand cavalry and infantry, stationed on the west of the river, charged to support the others; but a tremendous fire from our (the imperial) cannon defeated and routed them. The killed and prisoners of the enemy were not less than 40,000 or 50,000 men, besides arms and horses innumerable, that were captured. No mention is made of the loss of the emperor's troops, but a report, on the subject from the governor's office in Canton, says the translator, makes the killed 20,000 men!

The emperor praised the commander-in-chief and generals of division highly, and bestowed rewards of a purple bridle and the order of kungyay (dukedom) on Changling, and the title "guardian of the heir-apparent on the two next in command.[9] To the inferior officers he gave the Tartar title patooloo, with such epithets as brave, valiant, enterprising, &c., along with presents of archery, thumb-rings, swords, &c. The subsequent accounts[9] of the battle state that all the Mohammedan villages and their inhabitants along the course of the Yangtama river were afterwards exterminated by the imperial troops.

Rumors in Canton affirmed[10] that, after this, his majesty's forces sustained a defeat, which seems not improbable by the tenor of the account in the Peking Gazette of the 1st June.[10] Subsequently to Jehangír's adherents in Khoten being given up by their brother Mohammedans, he placed, it is admitted, 1500 men in ambush, who cut off and destroyed a few Chinese and Mohammedans. General Yang Fung upon this advanced to attack the same or another party of rebels, who were drawn up at Pelamun, and beat the drum, and met the attack, opening at the same time a fire of small arms and cannon. Yang Fung ordered his cavalry to charge, and at the same time sent a party of troops to attack the enemy in the rear. At this moment a rebel leader on horseback, clad in a garment of variegated colors, was seen to advance, holding a red flag in his hand, which he waved as a signal to his followers to come on. The imperial troops advanced boldly to the charge, when suddenly another chieftain, holding a flag and followed by five or six hundred horse, dashed out from behind a sandhill, when musquetry and arrows blended, swords and spears met each

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other. The Mantchou (Kirin) troops now rushed to the fight. One man was killed, but two of the officers seized the party-colored leader of the rebels and brought him off. The imperialists, upon this, pushed forward, and the rebels fled in confusion. They were pursued to the distance of twenty *le*, and 4,300 were slain, and 1600 taken prisoners. After this victory, the pihkih (beg) of Khoten came out with 1000 men, and surrendered the place to the emperor's commander. In this battle, says the Gazette, there were taken cannon, colors, spears, musquets, clubs, and bullets, unnumbered: and powder in great quantity.

The chieftain in the variegated garments, spoken of above, was most likely an officer of the Kokan contingent. "The Usbecks," says Burnes,[11] "delight to appear before their kings in a mottled garment of silk, called 'udrus,' made of the brightest colors, which would be intolerable to any but the Usbeck." We do not find what became of the gallant chief, unless it be the same,[12] named Koosootookih (called a foreigner), who was shortly put to the slow and ignominious death along with seven of his brothers, and twenty-five followers at Wooshih, where they are said to have first rose in rebellion. Koosootookih's mother, wife, and four children, of the Púlútih tribe, were sent into slavery at Ele. "Such punishments," says the emperor, "gloriously evince the laws of the land and cheer men's hearts."

The battle of Pelamun seems to have been the last affair of importance. The Peking Gazette, of the 1st July, mentions[13] that Yárkand had submitted on the approach of the grand army, through the efforts of Opootoourman, a member of the imperial blood, and had delivered up eleven of the principal rebels, and one hundred and sixty others had been seized. General Yang Yuchun put these men to an ignominious death on the cross.

It does not appear at this time whether Kashgar had surrendered to the emperor or not, but a rebel named Cholour is said[14] to have had the audacity to collect the remains of his party, and offer desperate resistance to a party sent against him by Yang Yuchun; but they were all destroyed. The emperor issued his commands, on the 27th July 1827, for the army to be withdrawn from Turkestan, leaving only garrisons in the principal cities. He takes occasion to affirm[15] that upwards of 100,000 rebels had been slain during the war, and many thousands taken prisoners.

The stores collected for the use of the army were ordered[16] to be sold at a reduced price to the Tartar tribes, to save the expense of bringing them back; and the commissariat on the frontier applied for 1,800,000 taels,[17] to bring back the army. Changling was also ordered[18] back to Peking, and to deliver up the seal of his extraordinary commission, upon which was engraved "the general appointed to spread far and wide a dread of the imperial power."

All this time Jehangír had escaped. So far before as the 12th May, 1827, his majesty had complained in the Gazette[19] upon this subject. He had put, he said, a large force under the command of generals Changling, Yang Yuchun and Woolungah, for the extermination of the rebels. It was no difficult matter for them to take towns; but to

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catch the rebel Jehangir was the object which could alone restore peace to those regions and manifest the just punishment of heaven. This day, continues the emperor, an express has been received stating that Yungkishaurh was vigorously besiged by his troops, but no certain information was gained of Jehangír. The generals, he adds, have not imitated my diligence, or they would not have been so remiss. It is right for me to punish them. Let the purple bridle be taken from Changling, and the lately confered titles from the others.

Jehangír was reported[12] to have escaped into Yingkihurh, a foreign country, whither the troops had followed him; but some time afterwards all intention of pursuing him beyond the frontier was nominally abandoned,[16] and an army of observation was proposed to be kept at Kashgar to watch him. Every means was, no doubt, taken to gain information of the rebel chieftain's movements, and we learn[18] that on one occasion the khojan Ishak captured four Eleuths and a rebel spy from whom some intimation of Jehangir's movements was gained. Their information[17] seems to have been correct, for, on the 9th of March an express, which had traveled 800 *le* a day, reached Peking to annouce Jehangír's capture. In the month of February, says the emperor in his proclamation[18] on the occasion, the rebel formed a coalition with many of the Púlútih Khirgis and entered the frontier; but he was opposed by 400 of the black-capped Mohammedans and retreated again beyond the frontier. General Yang Fung pursued him to a mountain, where he pressed upon him and killed 200 of his men. Jehangír charged at the head of 300 cavalry, but was attacked by an ambuscade in the rear and all his followers killed but about thirty, who ascended the mountain. An officer named Hoo Chaou pursued him at first on horseback, but as the mountain was high and slippery, and the rebels had quitted their horses, he dismounted likewise and pursuing on foot killed five of the rebels. The rest rolled down the mountain and escaped, except ten who stood by Jehangir. Yung Fung with a large party now pressed on him on one side and Hoo Chaou on the other, and the latter seized him with eight of his followers, after Jehangir had attempted in despair to cut his own throat.

In the excess of his joy at this event, the emperor created Changling an hereditary kung (duke). "I bestow upon him," he continues, "the right to wear a precious stone on the top of his cap, and a round (instead of a square) dragon-badge on his breast and back; and restore to him the rank 'great statesman in the imperial presence.' I confer upon him the right to use a purple bridle; to wear a double-eyed peacock's feather, and I loosen from my own girdle two purses to bestow upon him, and an archer's white gem-ring from my own thumb. I give also a white gem-feather-tube for his cap; a white stone symbol of felicity and prosperity for his sash; and a pair of yellow-bordered, coral-studed purses, together with four smaller ones to hang there." Honors were also bestowed upon the other officers, and upon the black-capped Musselminn who assisted at the capture. The emperor issued, moreover, a thanksgiving manifesto[19] on the occasion, as follows:

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"Ever since the tripod of our dynasty was firmly established, his majesty Kwante has often displayed, gloriously, spiritual and divine aid. Changling, the commander-in-chief, reported last year, when Changkihur excited insurrection, and the rebels advanced as far as Auksú, whilst our troops attacked them, a gale of wind suddenly arose, and filled the air with flying sand and dust. Then the rebels saw in the distance, a red flame illuminating the heavens, and they were either slain or taken prisoners. On another occasion, whilst Changling was leading on the imperial forces at Hwan river, the rebels annoyed the camp during a whole night, till a violent tempest arose, which our troops availed themselves of, and dashed in among the rebels, when an innumerable multitude of them were taken, and had their ears cut off. The next morning the rebels all confessed, that they saw in the midst of a red flame, large horses and tall men, with whom they were utterly unable to contend; and hence they were obliged to flee. All these manifestations have proceeded from our looking up, and relying on the spiritual Majesty, and glorious power of Kwante, who silently plucked away the rebels' spirits; and enabled us to seize alive the monster of wickedness (Changkihur), and so eternally tranquilize the frontiers. It is therefore right to increase our sincere devotion to Kwante, in the hope of ensuring his protection and the tranquility of the people to tens and hundreds of thousand of years. I hereby order the Board of Ceremonies, to prepare a few words, to add to the title of Kwante as an expression of gratitude for the protection of this god. Respect this."

The emperor Keäking laid claim to a similar manifestation of prodigies in his favor during the rebellion in 1813.—His majesty now turned his attention to the punishment of Jehangír. The only observation[20] that we find respecting his personal condition is that, when captured, he rode upon a grey horse, wore a blue goldthread silk jacket, and boots which were made of leather. He was immediately ordered to Peking.

An edict[21] of the previous year, which has been already quoted in proof of Jehangír's genealogy, was now directed expressly to the Musselminn at Peking to inform them, that the order for the seizure of Abdalah his uncle, and all his family, was in consequence of their being of the same kin, and both of them descended from rebels, and that it did not concern other Mohammedans who might be peaceable and follow their respective occupations. Abdalah and his family, said the edict, ought to have suffered death, but the emperor could not bear to inflict that punishment upon him; they were only banished therefore, and distributed[22] in Yunnan, Canton, Kwangse, and Fuhkeën. Their wives and daughters were sent to other provinces to be employed as slaves. One daughter only, a child, was permitted to go with her mother. A son was ordered to be kept in the nganchäsze's prison, and excluded from all intercourse, either by word or letter, with any human being outside; and an annual report was to be made of all the prisoners. It will be seen in the first volume of this work,[23] that Abdalah died in captivity in 1833, when his coffin was permitted to enter

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Peking for interment, and his family restored to the White Mongol standard, to which had been attached before the rebellion.

Jehangír's wife and two other women, with an old man of his family, were at this time[25] living with the Haou Han tribe of Kirghis, who were ordered to deliver them up. A nephew who had been sent[26] the year before by the pihkih (beg) of the Haou Han, under charge of a servant, to join his uncle Jehangír at Kashgar, was captured by the Chinese. The servant was ordered by the emperor to be detained until after Jehangír's arrival, to give testimony to his identity, and then to be decapitated. The nephew being under twelve years of age, was to be confined until he attained his sixteenth year, when further orders would be given about him. The youth may very likely be Pipakih, whose death is mentioned at the same time with that of Abdalah.

In the meanwhile Jehangír was on his way to Peking. Yang-Yuchun, who was now governor-general of Shense and Kansuh, reported[27] in June, that the prisoner had reached the frontier of his province, and that he had behaved well so far, and was preparing his dress in order to appear before the emperor. He arrived at the capital on the 25th, as appears by an edict of the emperor in which his majesty proceeds to say:[28] "I devoutly look up and implore the help of heaven, and the protection of my ancestors. To-day I have descended to the gate, received the prisoner, performed the rites, and I am filled with consolation and with profound awe." He then goes on to confer on Changling the title of guardian of the prince, with the privilege to wear a three-eyed peacock's feather. He also bestowed honors and rewards to the nobles and officers of Peking, and gave half a month's pay to the soldiers. The following day the great ministers of state and the military council assembled to try the prisoner, and the emperor examined him in person. We have unfortunately no authentic account of the examination, but it was rumored that the emperor said to him: "your ancestors received many favors from our imperial house but were ungrateful, and you also have ceased to be thankful in daring to excite a rebellion." Jehangír answered, "I am not a rebel. The eight Mohammedan cities were the residence of my forefathers, I merely endeavored to recover them: how can this be called rebellion." He was found guilty, as may be supposed, and sentenced to the slow and ignominious death, and his head exposed to the public. "Let the sons of these officers, let the assistant ministers of state," says the emperor, on the occasion, "the presidents of the Boards and the imperial attendants &c., go and witness the execution. King Tseling, who killed himself when Kashgar fell, and general Woolungah, who died in the ranks," (we shall presently see that he was only missing) "when surrounded by the rebels, both owed their deaths to Jehangir. Our hair stands on end to think of his destroying our great officers. I command that the sons of these two officers go to witness the execution, to give expansion to the indignation which has accumulated in their breasts, and let the rebel's heart be torn out and given to them, to sacrifice it at the tombs of their fathers and thus

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console their faithful spirits." The execution is reported to have taken place immediately, but we have no further account of it.

A few months later we have [7] a long imperial manifesto of thanksgiving, amnesty and rewards, which commences by setting forth the mistaken clemency of former emperors in not exterminating the whole race of the rebel. It then goes on to give an account of the rebellion, which unfortunately is not translated entirely, in the most classical and laconic style, says the reporter, that the language admits. Then follow directions for expression of gratitude by adoration and sacrifice to the circular heaven and the square earth; to holy ancestors; to the bridges which afforded a passage to his majesty's troop; to the hills which they passed over, &c.; to the empress dowager, &c. The five great mountains and four great rivers of China are to be sacrificed to by an especial commission. Also the tombs of the emperors of all preceding generations, and to Confucius in his native province.

Temples and tombs of ancient emperors and kings are to be sought out and repaired by the governors of provinces; the deceased parents of civil and military officers are to receive titles of honor; generals and other officers who have fought for their country, are to be forgiven all misdemeanours; students at the national college are to have a month's holiday. All the military in Peking, whether Tartar or Chinese, and the armed police, are to receive a month's extra pay; all local magistrates who were blameable when the grand army passed through their districts, if not guilty of plundering the public stores, are forgiven. The troops at Kashgar who owe money for clothing, are allowed three years to repay it; wounded and old soldiers are to be rewarded; maimed soldiers, who can no longer serve, may get a relation to act for them and receive the pay. All offenses not capital, are to receive mitigated punishment. Tartar soldiers who have deserted are to be pardoned, if they did not carry off their arms and horses. Roads are to be repaired at the expense of government; hospitals for widowers, widows, orphans, and childless old men, are to be carefully attended to.

The manifesto closes with language of gratulation, declaring that the recent happy occurrences diffuse happiness throughout the universe, and it commands that the news be published in such a way that all under the canopy of heaven may hear. "Oh how pleasant," exclaims his majesty, "the blessing of peace and tranquillity which I have received from on high! The glories of the empire are diffused throughout the universe. I inherit the splendors which the illustrious deeds of my ancestors originated. I have received an ocean of affluence from the triad of the impartial powers, heaven, earth, and light."

Changling, the hero who had procured the emperor all this felicity, and who must have been at this time upwards of sixty-six year of age,[8] was now to be honored. The emperor ordered him to be met,[9] on his return to Peking, at the bridge of Lookow and conducted in triumph to the palace, where a banquet was to be conferred upon him in the great hall of light and splendor, where a prince is usually nominated

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successor to the throne. He was shortly afterwards appointed[30] secretary of state for the frontiers.

The second in command during the war, Yang Yuchun, had an image of Budha sent[31] to him on attaining his 70th year, with an inscription written by the emperor himself, to place over his gate, and the words 'prosperity and longevity' to adorn his hall, together with a Tartar necklace of beads and pieces of silk, &c. The inscription states that he had served three emperors with diligence. Similar presents were sent to his wife. Upon receiving these things, the old people laid them upon an altar, and burning incense upon it and kneeling with their faces towards the palace, *ko-towed* the emperor.[32] And similar honors were also confered on general Yang Fung on attaining his 60th year.[32]

Buttons and peacock's feathers, as marks of rank of the fifth, sixth, and seventh orders, had been bestowed[34] very freely by the Chinese commanders upon the Mohammedans during the war, of their own authority. The residents were now ordered to examine into the title to wear these honors, and to report the same to the Board of Rites. The buttons were ordered to be connived at, but the feathers were to be plucked from the caps of those who were not authorized to wear them. At the suggestion[34] of the governor in 1830, a button of the fifth order and a peacock's feather were bestowed upon the officers in command at the thirteen stations on the frontiers, but they were to be taken away on their leaving their stations. Many of these honors were subsequently bestowed[35] upon the Mussulminn begs by the emperor, at the suggestion of Nayenching, who had succeeded Changling as commissioner. On a similar recommendation[36] a button of the sixth rank, and a peacock's feather, were given the following year to a chief of one of the Búriat tribes, who had exerted himself against Jehangír

Having rewarded the meritorious, his majesty proceeds to punish the offending officers. Two, one of whom belonged to the imperial kindred, whose misconduct led to the loss of Kashgar, were tried[8] at Peking in 1827, and sentenced to decapitation. The emperor ordered one into solitary confinement in a house, and the other into a prison until the autumnal assize.

General Woolungah, who was supposed to be dead at the time of Jehangír's execution, if there be no mistake in the name, was perhaps captured only, for he now appears[36] again in Peking. He declared to the emperor that his sickness, which had prevented his being present at Jehangír's capture, had also cost him the merit of planning it, which Changling had usurped. It was he, he said, who proposed to push the cavalry beyond the frontier, and engaged the black-capped Mohammedans to assist in the pursuit. The emperor sided, however, with Changling, and degraded Woolungah for defamation to the rank of colonel in the imperial guards: his son also was superseded and banished from the precincts of the palace. He appears to have acted afterwards, however, as resident at Khoten, for we find him superseded there the following year.[37]

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At the instigation of Changling,[30] his majesty confiscated the estates, gardens, and houses of a great many of the families of Auksú, who were implicated in the rebellion. Eighty-one estates, four hundred and forty houses, and fifty-seven fruit-gardens, were ordered to be sold and the money applied to rebuild the walls of the town. The walls of Yárkand also were rebuilt,[28] and the town extended by means of the confiscated property. New cantonments near the principal cities were also ordered to be built[13] by the same means.

The names of the eight cities were even changed. Thus Wooshih, which we have seen to have been named by Keënlung "endless tranquillity," was[30] now baptized 'Foohwa,' "soothed and converted," and so with the others. Some Chinese, who had assumed[10] the Moslem dress, cut of their tails and married Mussulmina women, were punished, although no law existed against it. The emperor ordered the supreme court to punish all similar offenses in future.

Besides rewarding and punishing, his majesty endeavored to repair the damages of the war and prevent the recurrence of the evils which occasioned it. The usual levies of grain on the eight cities were remitted in 1827,[13] on which occasion the emperor regretted the desolation of fields, gardens and houses, which the war had caused. The imperial revenue was concerned in the destruction of the gardens, for it appears[31] that a part of the tribute of the eight cities consists of dried fruits, as well as goldthread stuffs, &c., which is sent annually under charge of an officer to Peking. The tribute of grain from Auksú was commuted[36] in 1829 to 16,200 catties of copper from the native mines, which had been worked by the troops since the war, but their labor was now found to be less productive, than that of the natives of the country. The tribute of cloth also was remitted[41] to Kashgar and Khoten in 1827. Changling, before he was aware of it, had requested a supply to carry on the barter with the Kussaks at Ele, for horses and cattle, which had increased considerably in that year; and Khoten had alrealy supplied 26,000 pieces of cloth of its quota. The governor now recommended that the cloth should not be returned in consequence of the remission of tribute, lest it should never reach the contributors to whom it was sent; he proposed that it should be carried to the credit of next year's tribute.

A Peking Gazette of October 1828[42] contains an imperial order to interdict the trade in tea and rhubarb, carried on heretofore with the Tartar tribes on the frontier beyond Ele; because it was considered to have led to Jehangír's rebellion. The quantity of tea taken thither under pretence of supplying the military and inhabitants of Oroumtchi and Ele, but really smuggled across the frontier, is stated to have varied from one to three hundred thousand catties. Governmental merchants (hongs) were therefore appointed to supply the military and people, under the control of the residents. The smuggling trade was carried on chiefly by the Kirghis of Gantseihyen, through whom Jehangir is said to have organized his rebellion. Such of these people as had lived ten years at Ele, where allowed to remain there, but not to marry with other tribes, nor apparently among themselves: those

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who had been there less time than ten years, were ordered to move out of the country.

This interdict seems to have been extended[28] to Turkestan as well as Soungaria,[29] and indeed to all the countries beyond the Keäyu Pass;[30] and barriers were erected at eight different places on the frontier to prevent the ingress and egress of the traders, and the military employed in the same object. Several officers were shortly afterwards degraded[32] for admitting a foreign trader into one of the towns. Some Púlútih Tartars were also detected[33] in bartering piece-goods and goldthread for tea, and *banished into China.* The tea belonging to Kussak wang (king as he is called by the translator) named Keänghocho, was also seized,[34] and he sent his son Pokihle to beg it back. The resident referred the case to the emperor, who was pleased to restore it to the wang in consideration of his respectful conduct, and the son was allowed to take back the tea, but an escort was sent to watch him over the border. Especial attention is, however, called to the Antseyen, who are on no account to be permitted to trade. The only exception to the interdiction, was[46] in favor of the Haou Han tribe of Púlútih, the same with whom Jehangír took refuge. They were allowed to trade at one place only, where two hundred soldiers were stationed, and the traffic was to be confined to barter, and the prices of every thing fixed by authority. If either Chinese or Mohammedans were found to be buying goods with money, the property was to be confiscated, and the parties punished. It may be supposed that these absurd regulations did not last long. Chalungah who succeeded Nayenching at Ele, reported[31] in 1830 that the tea remained on hand, and the horses and sheep to be bartered for it did not come in, and the hongs were consequently abandoned, as we shall see presently. The imperial duty on the goods[47] had always been one thirtieth part, but the Chinese residents had been in the habit of remitting the duty in part or altogether, they were now ordered to exact it rigorously.

To enforce the new regulations and maintain the peace of the country, 6,500 additional troops had been left in Chinese Turkestan after the war,[17] with the intention of withdrawing 2,000 at the end of three years, and 2,000 more after five years. On Nayenching representing, in 1829, that the Mussulmínn tribes both within and without the frontier were tranquil and happy, the troops were ordered to be withdrawn at shorter periods. The emperor required an account from the officers at Ele, of the state of affairs at the close of every year. Every newly appointed officer was to report the information he had acquired, within three months after his arrival; and every military officer in a separate command was allowed to communicate privately with the emperor, without consulting with or informing his brother officers, especially when he reported upon those who extorted money from the people. The governor had already admitted[41] that previously to the late rebellion, the officers of government had continually distressed the people by their exactions. He recommended on the same occasion that the taxes and fees in the public courts should be reduced,

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which the emperor allowed, and he also sanctioned a series of appeals from the court up to the resident, and once a year finally to the supreme court in Peking; but care was to be taken that the complaints were just, lest the appellant be punished for false accusation.

Notwithstanding the foregoing measures of pacification and the severe punishments inflicted upon the Mohammedans, their spirit was not yet broken. There was another attempt at rebellion in 1830,[42] but it seems to have been speedily put down, by the apprehension and execution of twelve of the ringleaders. A few months latter, Chalungah reported[43] that he had seized a band of robbers who had been engaged in plundering the public granaries and treasuries, and stealing horses. A transported convict was at the head of it, who had before been engaged[44] in robbing the Akemuh (office of the tribute gatherer apparently), but had escaped the law. He had now planned to burn a treasury in order to rob it, but his intention got wind and a soldier was set to watch him, who discovered that his designs were deeper, and went to foment rebellion. He was immediately seized, but we hear no more of him. The information must have been true, for the soldier was ordered to have the first vacant command of 1000 men, and the commandant and officers of the city, who had neglected to get more timely intimation of it, were ordered to be tried by the Criminal Board at Peking.

A more serious affair was reported[45] in the Peking Gazette of the 23d October 1830, in the shape of a report from Chalungah, which had arrived from Kashgar in twenty-seven days, to announce an irruption of the Antseyen Kirghis, the same tribe whose trade was stopped and who are said to inhabit a country about 150 miles northwest of Kashgar. Up to the 23d of October, says the reporter, the Gazettes contain daily orders and appointments in reference to this invasion. Changling was ordered off again to take the chief command in Turkestan with Halangah and Yang Fung as his council.[46] Yang Yuchun had extraordinary powers granted him, and two millions of taels placed in Kansuh, to facilitate the passage of the army across the desert of Cobi.

The Gazette[47] of the 10th of November contains the substance of a dispatch from Peichang, who seems to have been the superior resident of Yárkand and Khoten. He says that a party of insurgents of more than 10,000 in number, had arisen and assailed the villages; but he called out his militia, consisting, beside his soldiers, of traders, farmers, and convicts, and repulsed the 10,000, with a loss to them of about 400 killed, and 50 or 60 prisoners. He attributed his success chiefly to the musquets and portable guns. On the 28th of the same month, the emperor complains[47] grievously of Yungngan who had been ordered to collect all the troops he could from Ele and the neighboring places, and proceed to meet the insurgents or invaders. Instead of which, he wrote to say that the enemy were in great force, and he thought it more prudent to confine himself to the defence of Auksú, the pass apparently to Soungaria, and await a reinforcement. The emperor had already given an order for Yungngan to be sent under

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arrest to Peking, where on the same day arrived another dispatch from Peichang to say that the foreign invaders had not yet reached Khoten, and that 2,000 troops would be sufficient to put down the insurgent banditti, as he calls them, upon which Peihchang was ordered to take the recreant general into his custody.

A further dispatch from Peihchang in a Gazette[48] of the 21st December, announces that the enemy, whether foreign or domestic does not appear, had made a second attempt upon Kashgar, but were repulsed with loss. His spies gave information that the banditti, as he calls them, had five or six hundred horse, and six or seven thousand infantry in camp; and two of the neighboring cities had taken part with them. Two of the begs are praised for having dug a channel and brought into the city the waters of a river betwixt the city and the enemy. Peihchang made a sortie with his troops to dispute the passage of the channel. The enemy dashed into the stream in face of a fire of musquetry, and had nearly attained the opposite bank, when some portable guns on camels' back were opened upon them, which checked them, and the regular troops charging, they were driven back to their own side. The guns killed upwards of a hundred, another hundred were speared, and thirty made prisoners. A division of the imperialists, under the command of the camel artillery, pursued them for forty *le*, and took seventeen prisoners, with cooking utensils, tents, standards, &c. In speaking of his admiration of Peihchang at this second victory, the emperor bestowed upon him a precious stone snuff-bottle, a ring, one pair of large purses, and four small ones, and directed the proper Board to deliberate upon promoting him. The commandant of the camel artillery was honored with the title patooloo. Some foreign merchants who lent their assistance were presented with tea and silk.

Notwithstanding their success, 3000 Mantchou troops were ordered[49] from Kirin, to march to Peking and thence to Yárkand; but they were not to march through the upper part of Honan province,[49] as they had done on the former occasion, in consequence of the disasters occasioned there by the late earthquake, but to go through Shanse, and through the Keä kwan (pass). Four thousand and seven hundred camels were ordered to transport the materials, each costing thirty-two taels of silver, and four taels were given to each soldier to provide warm clothing.[50]

By the next accounts we have[51] from the Gazette of the 3d of March, the sieges of Kashgar and Yingkeshaurh, (not mentioned before) were raised on the approach of the imperial troops from Ele, accompanied by a militia of convicts. Some of them took a circuit by Khoten and Yárkand in order to attack them in the rear, but the enemy escaped to the northwest, except a few stragglers. We are informed that the first party of troops who went against the invaders, headed by a civil assistant resident, were all destroyed. On the other hand a party of the enemy which had been captured were also put to death, and the officer who ordered it is praised. A few convicts aided the regular troops of Yárkand, who were rewarded with liberty to

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return to their homes, but to be there under the supervision of the local magistracy. The campaign appears to have terminated here, the troops on their way to Turkestan were consequently recalled.[54]

Changling who had been instructed to inquire into the cause of the war, now made his report,[53] and attributed it to the expulsion of the Antseyen traders and the interdiction of the export of tea and rhubarb by Nayenching. Upon receipt of this report, the emperor degraded Nayenching from his title of 'guardian of the heir apparent,' and deprived him of the peacock's feather and the purple bridle; and subjected him moreover to a court-martial, which sentenced him to be dismissed from the service. We have already shown that these same measures had received the imperial sanction, and the honors,[54] mentioned above, had some of them been bestowed upon him in consequence of the emperor's approval of those measures. It seems to be the policy of the government to sacrifice an officer whenever its fears have been unduly excited, or its measures unattended with success.

Some account of the effects of Nayenching's restriction of trade will be found in vol. I, p. 383 of this work, where it is affirmed, however, that they did not originate with him. According to a statement by a Kansuh merchant there given, it appears, that he himself had passed upwards of 2,000,000 catties of tea through his hand, annually, and paid 117,000 taels duty to government, which had entirely ceased since the operation of the law. The trade with the Búriats was subsequently declared[55] to be free from all imposts whatsoever. The resident at Yárkand a few years later, required further powers to enable him to punish the Chinese traders who cheated the foreigners; as the "incensing foreigners is a more serious matter to the state, than one native cheating another."[56]

Changling brought Yungngan, who was Nayenching's son, and the officers acting under him to a court-martial, and sentenced[57] him to death with appeal to the emperor, who confirmed the general's sentence, but pardoned the officers who acted under his orders. Seven begs who took part in the rebellion were executed[58] the following year, and their families given as slaves to those Mohammedans who remained true to their allegiance.

The inhabitants of Kashgar and Yungkishaur were unable to pay their tribute of grain for 1831 in consequence of the calamities of war, and were excused.[59] Several regulations were made for the better government of those colonies, which we have before mentioned; amongst them that of the removal of the principal residency from Kashgar to Yárkand; but it was omitted to be mentioned that it has since been restored to Kashgar[60] on account of its being a greater mart of trade for the surrounding foreigners. Changling returned to Peking towards the end of 1832. He seems to have been ill assured of the tranquillity of the western provinces; for before leaving he had requested 2,000,000 taels to be deposited in Shense,[60] to meet the exigencies of the army, for which the only occasion seemed to be, another slight invasion of horse banditti, as they are styled, who killed some

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Mohammedan begs and their followers, who ventured to attack them. He also required stronger garrisons, and additional civil officers in some of the cities, particularly Wooshe and Auksú. His precautions were not without reason, for, besides the above attempt at invasion, another insurrection broke out at Khoten, in 1832,[61] and an attempt was made to take the city. Two of the begs had received honors from the emperor, and their servants who refused to join the rebels, were put to death, and continued, says the resident Peihchang's report, to rail at their murderers as long as they had breath.[62] The leader of the rebels, Mawakih and his accomplices, amounting altogether to twenty persons, were put to a slow and ignominious death, and their heads sent all round the Khoten territory, 'to illustrate the law of the land.'

This is the last attempt at insurrection in Chinese Turkestan, as far as our information goes. The country suffered severely no doubt, during its previous struggles, and we find[63] that it was unable to pay its contributions during the years 1832, 1833, and 1834, and incurred a large debt to the imperial exchequer. We find also on the same occasion, that Yárkand had previously been accustomed to supply 40,000 taels annually to defray the deficiencies of the mountainous and barren districts of Ele and Tarbagatai. In confirmation[64] of this account of part of those districts, we have the resident at Wooleyasoo, a place near the Altai mountains, soliciting, in 1831, a supply of rice, wheat, flour, tea, and cloth from Kooching, which is between the former station and Ele, on account of the severity of the climate and shortness of the summer, which unfit it to supply its own food by agriculture. The emperor ordered 100 camels to be employed to convey the requisite necessaries, but at the same time desired that the value of the articles should be deducted from the soldiers' pay.

The taxes for 1835 in Turkestan, were ordered to be levied with increased severity.[64] The amount for the military expenses of these colonies for 1837 has been estimated at 680,000 taels. The sums required at Kashgar in 1829,[65] were stated at 96,933 taels only, at Yárkand 27,079, and for the other towns 6,000 to 10,000 each, but this may be for their internal expenses only.

Of the personages mentioned in the preceding narrative, the fates of Changling, Nayenching, and his son Yungngan will be found in vol. iv. of this work, page 66. Chalungah, who was resident at Kashgar at the time of the Antseyen invasion of 1830, was adjudged[66] afterwards to have done great injury by his rash and precipitate conduct. Instead of attending to the advices and remonstrances of Ishak and Tass'ah, two Mohammedans of high rank, he sent out his small force to oppose the large body (as is now admitted) of invaders, in consequence of which his troops were entirely cut up. Being enabled, however, with the assistance of the inhabitants, to defend the city for three whole months, he might, says the emperor, have escaped any punishment but degradation, had he not accused Ishak of entertaining treasonable designs.

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In consequence of the accusation, Ishak was deprived of his titles, which were wang of the second class and akim beg; and Changling was desired to investigate the accusation. Changling adjudged him to be free from all blame, and condemned Chalungah to death for having deceived his monarch by a false accusation. Ishak was accordingly rëinstated, and further honors conferred on himself and sons. Chalungah was reprieved until the next year, but finally we presume, pardoned, since we find[67] him second in command at Moukden in the present year, 1836.

Ishak is the same who is stated in Mr. Wathen's report, to have betrayed Jehangir, and to have been shortly after called to Peking, and never heard of again. He will be found in another part of this work,[68] to have returned lately to his own country, after holding an appointment at Peking, and to be allowed to continue at home, being upwards of sixty years of age.

Notes. 1, Journal of the Asiatic Society, Aug., 1834, p. 381. 2, Ib. Dec., 1835, p. 657. 3, Ib. Nov. 1835. 4, Burnes' Travels, vol. ii, p. 231. 5, Malacca Observer, July 17th, 1827. 6, Ibid. Oct. 23d, 1827. 7, Mal. Obs., Nov. 6th, 1827. 8. Mal. Obs., Sept. 25th, 1827. 9, Ibid. Dec. 18th, 1827. 10, Ibid. Jan. 15th, 1828. 11, Bs'. Travs., vol. i, p. 275. 12, Mal. Obs., Jan 29th, 1828. 13, Ibid. March 25th, 1828. 14, Ib. May 6th, 1828. 15, Ib. July 1st, 1828. 16, Ib. Sep. 9th, 1827. 17, Canton Register, Ap. 26th, 1828. 18, Ib. June 7th, 1828. 19, Ib. May 3d, 1828. 20, Ib. June 21st, 1828. 21, Mal. Obs., Ap. 22d, 1828. 22, Ib. July 15th. 23, Chinese Repository, vol. i, p. 472 24, Can. Reg., March 29th, 1828. 25, Ib. Sep. 20th. 26, Ib. Aug. 23d. 27, Ib. March 16th, 1829. 28, Ib. Nov. 16th. 1832. 29, Ib. Aug. 16th, 1828. 30, Ib. Oct. 18th. 31, Ib. Ap. 15th, 1830. 32, Ib. July 16th, 1829. 33, Ib. May 2d. 34. Ib. Feb. 19th. 1831. 35, Ib. Sep. 18th, 1830. 36, Ib. Oct. 17th, 1829. 37, Ib. July 3d, 1830. 38, Ib. Nov. 3d, 1828. 39, Ib. Feb. 2d, 1829. 40, Ib. June 18th. 41, Mal. Obs., Oct 21st, 1828. 42, Ib. Feb. 10th, 1829. 43, Can. Reg., Feb. 15th, 1830. 44, Ib. Jan. 17th, 1829. 45, Ib. May 15th, 1830. 46, Ib. Feb. 2d, 1831. 47 Ib. January 17th, 1831. 48, Ib. March 4th. 49, Ib. 50, Ib. March 24th. 51, Ib. Ap. 2d. 52, Ib. July 4th. 53, Ib. June 18th. 54, Ib. Feb. 19th, 1829. 55, Chi. Rep., vol. i, p. 457. 56, Ib. vol. iii, p. 144. 57, Can. Reg., Ap. 19th, 1831. 58, Ib. Aug. 2d, 1832. 59, Ib Mar. 25th, 1834. 60, Ib. Nov. 15th, 1831. 61, Ib. Dec. 29th, 1832. 62, Chi. Rep., vol. ii, p. 192. 63, Ib. vol. iv, p. 200. 64, Ib. vol. v. p. 144. 65, Can. Reg., Sep 29th, 1829. 66, Ib. Dec. 19th, 1831. 67, Chi. Rep., vol. iv, p 479. 68, Ib. vol. v, p 240.

ART. III. *Remarks on the Opium trade, being a reply to those in the Repository for November, first published by archdeacon Dealtry, Calcutta August 11th* 1836.

[Having admitted an 'attack,' it is right to give the defense also. We quite agree with our Correspondent that, if opium "is solely a hateful poison," its use must be discontinued with the traffic. Hence the subject ought to be thoroughly examined, that the whole truth of the case may appear and take effect. As in civil government, so in regimen, if there are "abuses," reform must come; and we rëecho the sentiment, "carry through the prin.

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ciple with an equal hand;" only let it be done temperately, promptly, and effectually. On this great subject — temperance — much remains to be developed. In the case to which our Correspondent alludes, it has been affirmed that the wine which Pharaoh drank was the pure juice of the grape, free from alcohol: that used at the marriage-feast, may have been the same kind. It is a well-authenticated fact, we believe, that such wine was common; and it is equally certain that strong wines were often, if not generally, diluted with water, when used by the Greeks, the Romans, and the Hebrews. But this is not the place to discuss these points: we merely allude to them here as subjects of interesting inquiry, closely connected with the question in debate. The defense came to us in the following epistolary form.]

To the Editor of the Chinese Repository.

Sir,— An article appeared in your last number condemnatory of those engaged in the culture of opium, and of those supplying the Chinese with this luxury. The attack of archdeacon Dealtry on a produce of India which provides the government (perhaps in the least oppressive way to the subject) with means to pay his, and such like salaries as his, is beyond doubt, not a selfish argument. How far it is expedient, or necessary, for morals to put down opium will be the subject of this letter. The attack might have come *at a fitter* moment than when the emperor of China was fulminating his edicts on this subject against individuals, and to which his celestial majesty and his viceroys have been pleased to shut their eyes for the last twenty years as entirely on *this side* of Asia, as the Church of England has on the *other side* of Asia: still, if it is true that opium is solely a hateful poison, and those who deal in it are poisoners, truth will prevail, and it will be put down. If on the other hand — and this is the opinion here argued for — opium is a useful soother, a *harmless* luxury, and a precious medecine, *except to those who abuse it*, then opium will increase, and its merchants be freed from an unjust prejudice, and truth prevail!

First then, as in '*much abused wine*,' it is here asserted that, the many enjoy a healthful luxury, the few abusers are supplied with a horrid poison: if so, are the prudent *many* to give up an enjoyment suited to their tastes, habits, much-caused by the danger of show as an outlet to wealth under this arbitrary government, for the sake of saving the *minority*, the abusers? That is, the respectable majority are to give up their tastes for the sake of a reprobate minority. Let us see how far this is supported by figures:—

All those who know China are aware that what might be called an inveterate dram-drinker, that is an habitually intoxicated smoker, uses the weight of one tael per day of boiled purified opium.

The annual supply to China may be taken at — chests of

Bengal - - - - - -	16,000
Bombay - - - - - -	16,000
Turkey - - - - - -	2,000
	total 34,000 chests.

In Bengal chests, a ball of Patna gives, one with another, 23 taels of the smokeable drug: 40 balls to a chest give 920 taels; a chest of Malwa or Turkey will produce more in proportion to its weight;

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but the Bengal chests being considerably heavier, an average of 60 per cent. or 980 taels of the smokeable matter per chest may be taken as a fair estimate: this, on the total annual supply of 34,000 chests, gives taels 33,320,000 of smokeable drug: divide this by 365, being the year's allowance, and you have *of victimized* smokers 912,000. The lowest good authorities place the population of China at 300,000,000; therefore, by this view, not more than one person in 326 touches this luxury.

Now experience and observation show us that many millions of Chinese do participate in opium; so each million, using it as a rational and sociable article of luxury and hospitality, reduces most certainly the sum of *victimized smokers*,—who in fact, are few, comparatively, to the many sober and well regulated families that present a pipe of opium to a distant neighbor visiting them, as yeomen in England thirty years since did a bottle of wine,—such an article not again appearing on his table till the next visitor came: allow also for the aged and the invalid, who use it as a medicine and a solace, as our elders do wine.

So much for my view of opium. If it is disproved, and no stimulant allowed by the stern voice of utility of the present age, let it be so; if public opinion will it, be it so. But do not stop; carry through the principle; though Noah planted the first vine after the flood; though Pharaoh drank its juice and prospered; and though our Savior sanctioned the use of it at the marriage-feast—carry through the principle with an equal hand. Depopulate the Rhine. Lay the vineyards of fair France waste! Abolish tobacco in Virginia, and in Manila! Prohibit the growth of barley in Norfolk:—because a few deluded reprobates attend the gin palaces in England, and smoke all day long in China and elsewhere. When the public are prepared for this equal measure, I shall not petition for the white poppy of India being made an exception.

Paley somewhere says: "yet if the desire for tobacco induces the hardy fisherman and the fearless sailor to brave the perils of the sea, to arrive at this commodity, it is not without its use in the moral world." Now apply this; if a desire to get this luxury tends to produce the persevering economy, and the never-ceasing industry of this great people, whom we see around us—is it without its moral use? As to the intrepid and skilful carriers of this commodity to China, not a word need be said.

The archdeacon in his crusade against opium, forgets a principle, which, however lost sight of by him, has been acknowledged and acted on by the two most civilized governments of Europe—France and England; and it is this, that in administration of any article likely to stimulate the passions to crime, the dealers in it should be kept not only as much as possible respectable, but even under the power of the police by license: so in France, as to gaming houses: so in England, as to wine houses and gin palaces: yet seeing this clear before him, the archdeacon without the shadow of a chance of stopping the trade in opium, whether he is wrong or right in his tirade against it, is for holding the present dealers in it, up to *odium and infamy;*

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thus throwing its supply into the hands of desperadoes, pirates, and marauders, instead of a body of capitalists, not participating certainly in what they carry, but in fact supplying an important branch of the Indian revenue safely and peaceably.

I leave the matter to the judgment of your distant readers, and I do so confidently. Were the appeal to be made to those here, as many participate in the profits, it might be considered a partial one. The safe test of experience has shown that sovereigns and moralists are powerless against a pervading taste of a whole people. The proclamations of Elizabeth of England did not put down hops. The blast and counter blasts, are only to be found in the library of the curious collector of books, but tobacco is cultivated and used all over the world more extensively than any other luxury. Mohammed by prohibiting wine only forced drunkards to use rakee, and opium: he was powerless to stop intoxication. What Temperance Societies may yet accomplish remains to be seen.

Very faithfully,

A Reader.

Canton, 10th December, 1836.

Art. IV. *Suggestions for the formation of a Medical Missionary Society, offered to the consideration of all Christian nations, more especially to the kindred nations of England and the United States of America.*

Viewing with peculiar interest the good effects that seem likely to be produced by medical practice among the Chinese, especially as tending to bring about a more social and friendly intercourse between them and foreigners, as well as to diffuse the arts and sciences of Europe and America, and in the end introduce the gospel of our Savior in place of the pitiable superstitions by which their minds are now governed, we have resolved to attempt the foundation of a society to be called the "Medical Missionary Society in China."

The objects we have in view in the foundation of a Society of this description are: 1st, That those who shall come out as medical missionaries to China, may find here those to whom they can apply for assistance and information, on their first arrival in the country. 2d, That by this means their services may be made immediately available, while, at the same time, they may be put in the way of learning the language for the purpose of fitting themselves to practice in parts of the country to which foreigners have not hitherto gained free access. 3d, We do not propose to *appoint* individuals to the work, but to receive and assist the medical men who shall be sent out by Societies formed for the purpose either in England or America. Being acquainted with the peculiarities of the case, our especial desire is to draw attention to the selection of men of suitable qualifications. 4th, We therefore propose to receive any sums of money which may be given

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in aid of this object, and to disburse them as shall be deemed expedient, until *the Society* be formed, so that the labors of those who engage in the cause shall not be retarded.

Individuals, subscribing fifty dollars, or upwards, in one payment, shall be considered members for life; or fifteen dollars annually, members during the period of their subscriptions.

In further illustration of our views, we would here premise, that in order to the success of the object contemplated, those who engage in it must not receive any pecuniary *remuneration:* the work throughout must be, and appear to be, one of *disinterested benevolence.* It is indispensable that the men who shall conduct the institution be not only masters of their profession, and conciliating in their manners towards all classes, but *judicious* men — men thoroughly imbued with the spirit of *genuine piety*, ready to endure hardships, and to sacrifice personal comfort, that they may commend the gospel of our Lord and Savior, and so coöperate in its introduction among the millions of this partially civilized yet, *'mysterious'* and idolatrous empire — men willing to suffer the loss of all things for joys that await those who *for Christ's sake* do good on earth.

In addition to the *Ophthalmic Hospital* already established, other departments are equally needed, and each would fully occupy the time and talents of one medical person. Among these may be mentioned,

A Surgical department, for the treatment of cases requiring the interposition of the surgeon, as the removal of tumors, cure of ulcers, reduction of fractured and dislocated limbs, and the like.

A department for the Ear. A vast amount of good may be effected by curing the affections of this organ, which perhaps are as numerous as those of the eyes, or even more so. The man who shall publish a treatise in Chinese, accompanied by a statement of facts that shall correct the pernicious practice of barbers who introduce a sharp cutting instrument into the ear, by which violence is frequently done to this delicate organ, will deserve well of the Chinese nation, for it is a national evil.

A department for Cutaneous Affections. In no country in the world are diseases of this class more numerous and aggravated; and added to the misfortune of being thus afflicted, if the disease of the sufferer is *suspected* to be malignant and contagious, he is liable to be deprived of his liberty, and immured during the remainder of life.

A department for Diseases of Females. Daily experience has disclosed that these are very numerous, and in some instances exceedingly aggravated, and but little understood by Chinese physicians. And contrary to expectation facts have demonstrated that the seclusion, characteristic of the upper classes of Chinese females, does not restrain them from applying to foreign practitioners with the hope of relief from these calamities

A department for the Diseases of Children. An inconceivable amount of suffering is endured by children in China, which in many instances might be avoided, but for the ignorance of parents and want of medical aid and advice. The merchants from distant provinces,

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who trade at Canton, are often attended by members of their families, and frequently have brought their children for medical treatment. We cannot suppose the fond parent will remain insensible to the obligations of gratitude when he returns to his own home, or fail to speak there of the *excluded foreigner* who has gratuitously restored his child to the blessings of health. We conceive there cannot be a more direct avenue to influence than will be presented in this department, and the impression may be far more enduring than that made in almost any other way; for while in the case of the aged, who receive medecine from the foreigner, the remembrance may quickly depart with them; it may be otherwise in respect to the babe and the youth, who are, by the hand of charity, rescued from a premature grave, or from diseases which uncontrolled might extend through life.

Regarding it desirable that these several departments be established as soon as Providence shall prepare the way, and the men and means are provided, we would also recommend to Societies, while they are sending out medical persons, not to neglect to encourage pious and well-disposed young men to accompany them, with a view to becoming dressers and apothecaries, and to render themselves useful in the supervision of the internal concerns of the hospitals. Here it may be proper to repeat, and with the utmost emphasis, that all who engage in this work should be JUDICIOUS *men, thoroughly imbued with the spirit of* TRUE PIETY, *willing to endure hardships and to sacrifice personal comforts*

We cannot close these suggestions without adverting to one idea, though this is not the place to enlarge upon it. It is affecting to contemplate this empire, embracing three hundred and sixty millions of souls, where almost all the light of true science is unknown, where Chistianity has *scarcely* shed one genial ray, and where the theories concerning matter and mind, creation and providence, are wofully destitute of truth; it is deeply affecting to see the multitudes who are here suffering under maladies, from which the hand of charity is able to relieve them. Now we know indeed, that it is the 'glorious gospel of the blessed God' only that can set free the human mind, and that it is only when enlightened in the true knowledge of God that man is rendered capable of rising to his true intellectual elevation; but while we take care to give this truth the high place which it ought ever to hold, we should beware of depreciating other truth. All truth is of God; the introduction of medical truth into China, would be the demolition of much error.

In the vast conflict which is to revolutionize the intelectual and moral world we may not underrate the value of any weapon. As a means then to waken the dormant mind of China, may we not place a high value upon medical truth, and seek its introduction with good hope of its becoming the handmaid of religious truth? If an inquiry after truth upon any subject is elicited, is there not a great point gained? And that inquiry after medical truth may be provoked, there is good reason to expect: for, exclusive as China is, in all her systems, she cannot exclude disease, nor shut her people up from the desire

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of relief. Does not then the finger of Providence point clearly to one way that we should take with the people of China, directing us to seek the introduction of the remedies for sin itself, by the same door through which we convey those which are designed to mitigate or remove its evils? Although medical truth cannot restore the sick and afflicted to the favor of God; yet perchance, the spirit of inquiry about it, once awakened, will not sleep till it inquires after the source of truth; and he who comes with the blessings of health may prove an angel of mercy to point to the Lamb of God. At any rate, this seems the only open door; let us enter it. Loathsome disease, in every hopeless form, has uttered her cry for relief from every corner of the land; we have heard it, and would and must essay its healing. A faith that worketh not may wait for other doors. None can deny that *this* is a way of charity that worketh no ill, and our duty to walk in it seems plain and imperative.

We most confidently rely on the aid of the pious and benevolent in the accomplishment of this great work, and when the millions which compose this mighty empire shall feel the influence of true religion and civilization, when the light of Christianity shall take the place of the dark cloud of paganism, which now envelopes them, then will be fulfilled, in its spiritual sense, the prophecy of Isaiah:

"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; the lame shall leap as an hart, and the tongue of the dumb sing."

(Signed.) T. R. Colledge, P. Parker, and E. C. Bridgman.
China, October 5th, 1836.

ART. V. *Proceedings relative to the formation of the Morrison Education Society; including the Constitution, names of the Trustees and members, with remarks explanatory of the object, of the Institution.*

[The Trustees of this society, elected on the 9th ultimo, for the current year, are Lancelot, Dent esq., President; Thomas Fox, esq., Vice-president; William Jardine, esq., Treasurer; Rev. E. C. Bridgman, Corresponding Secretary; and J. Robt. Morrison, esq., Recording Secretary. A pamphlet which they have just published (the title of which stands at the head of this article) we introduce here, somewhat abridged; and we fondly hope that wherever the object of the Society is made known, it will receive the cordial approbation and support of the friends of China.

NOT long after the lamented death of the Rev. Robert MORRISON, D.D., on the 1st of August 1834, a paper containing some suggestions for the formation of an association, to be called the MORRISON EDUCATION SOCIETY, was circulated among the foreign residents in China. This paper was dated the 26th January, 1835. On the 24th of the next month, twenty-two signatures having been obtained, and the sum of $4860 collected, a Provisional Committee — consisting of sir

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George B. Robinson, bart., Messrs. William Jardine, David W. C. Olyphant, Lancelot Dent, J. Robert Morrison, and the Rev. E. C. Bridgman — was formed for the purpose of ascertaining the best method of carrying into effect the proposed plan of education. At the request of this Committee, Messrs. Jardine, Matheson & Co. engaged to act as Treasurers, and Mr. Bridgman, as Corresponding Secretary, until a Board of Trustees should be formed. A circular was immediately issued, from which the following is an extract.

"If we except the pastors and teachers who visited Formosa with the Dutch, about two centuries ago, Dr. Morrison was the first Protestant missionary who ever reached the Chinese empire. Chiefly by his labors the Sacred Scriptures have been translated into the Chinese language, and a foundation laid for diffusing, among one fourth of the human family, that true religion which is one day to pervade the whole earth. Though his chief object was to benefit the people of China, yet the good which he has conferred on others, especially on those who speak the English language, demands of them a tribute of grateful acknowledgment, and urges them to "go and do likewise." As a knowledge of the Chinese language has been of great advantage to foreigners, so an acquaintance with the English will be of equal or greater advantage to the people of this empire. For the purpose of conveying this benefit to the Chinese, and of aiding the work which Dr. Morrison commenced, it is proposed to erect, in an institution characteristic of the object to which he devoted his life, a testimonial more enduring than marble or brass, to be called the "Morrison Education Society." The object of this institution shall be to establish and support schools in China, in which native youth shall be taught, in connection with their own, to read and write the English language; and through this medium, to bring within their reach all the varied learning of the western world. The Bible and books on Christianity shall be read in the schools. Already a Chinese, educated at the Anglochinese college in Malacca, has been advanced to the station of governmental interpreter at Peking. And our posterity, if not ourselves, may see the Chinese, at no very distant day, not only visiting Europe and America, for commercial, literary, and political purposes; but, having thrown away their antipathies, their superstitions, and their idolatries, joining with the multitudes of Christendom in acknowledging and worshiping the true God.

"As the small contributions which our limited community in China can be expected to afford, must be utterly inadequate to the object in view, we look to the enlightened and liberal in other countries to coöperate with us."

In the hope of obtaining the aid and counsel of friends in Europe and America, and of increasing the list of subscribers and the amount of donations, measures for organizing the Society were deferred till the 28th of September 1836, when, notice having been given, a public meeting was convened at No. 2 American Hong.

Mr. Dent, as chairman of the Provisional Committee, having called the meeting to order, it was proposed by Mr. Bell, seconded by Cap-

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tain Grant, and carried unanimously, that Mr. Fox take the chair. Mr. Morrison was appointed secretary to the meeting.

The minutes of the several meetings of the Provisional Committee, a draft of a Constitution, with an Address, drawn up by Mr. Bridgman, explanatory of the views of the Committee, were then read.

From the minutes, it appeared that the sum of $5977, including interest, was then in the hands of the Treasurers; and that a library of about 1500 volumes of books, on scientific, literary, and other subjects, had been presented to the Society: about 700 were from T. R. Colledge, esq.; 600 from J. R. Reeves, esq.; the others from Messrs. Dent, Fox, Morrison, and A. S. Keating.

The Constitution, after a few amendments, was accepted; and the meeting, on motion of Mr. Jardine, seconded by Mr. Dent, adjourned one month for the election of officers.

On the 26th of October the meeting, in consequence of many members being absent from Canton, was adjourned two weeks.

November 9th 1836, Messrs. Fox, Lindsay, Innes, Olyphant, Moller, Reeves, Green, Wetmore, Dent, Slade, Sampson, Jardine, Hine, and the Rev. Messrs. Bridgman, Parker and Stevens, having met according to adjournment; Mr. Fox resumed the chair, and the Rev. Mr. Stevens was appointed secretary.

The minutes of the preceding meetings, together with the Constitution, were read; and after some corrections, the whole were unanimously accepted and approved. The Constitution being now adopted, the Society proceeded to the choice of officers by ballot; after which it was ordered that the minutes of the Provisional Committee, with those of the two general meetings, be referred to the Trustees with a view to the publication of a summary of the same, together with the Constitution of the Society; a unanimous vote of thanks to Mr. Fox, for his services as chairman, was then passed, and the meeting adjourned *sine die.*

CONSTITUTION.

ART. 1. This Institution shall be designated the "Morrison Education Society."

ART. 2. The Object of this Society shall be to improve and promote Education in China by schools and other means.

ART. 3. Any individual donor of a sum not smaller than $25, or annual subscriber of not less than $10, may become a Member of the Society, and vote at its general meetings; voting by proxy will be allowed to persons necessarily absent from the place of meeting, provided they produce a letter of authority for specific measures, written after the public notice of the meeting has been given.

ART. 4. Funds may be raised by subscriptions, donations, and so forth, and shall be under the direction of the Trustees.

ART. 5. The business of the Society shall be managed by a Board of Trustees, five in number, resident in China, who shall be chosen by ballot at a general meeting of the Society, to be holden annually the last Wednesday of September.

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Art. 6. The Trustees shall be (1) a President, (2) a Vice-president, (3) a Treasurer, (4) a Corresponding Secretary, and (5) a Recording Secretary

Art. 7. For the transaction of business, the Trustees shall meet on the third Wednesday in January, April, July, and October, respectively, and oftener if necessary; three of their number shall constitute a quorum.

Art. 8. It shall be the duty of the President to preside at the meetings of the Society, and of the Trustees, and perform such other duties as are appropriate to his office.

Art. 9. It shall be the duty of the Vice-president, when the President is absent, to act in his place; if both are absent, the Treasurer shall preside.

Art. 10. It shall be the duty of the Treasurer to keep safely all the money of the Society, with a fair account of all that is received and expended; to make out annually a statement of the receipts and payments, and of the condition of the funds, for the information of the Society, to be published in their annual report; and to perform such other acts as are appropriate to his office. The accounts shall be audited by persons appointed for that purpose by the Society, at the general meeting for the choice of officers.

Art. 11. It shall be the duty of the Corresponding Secretary to act as the General Agent of the Society, in carrying into effect such measures as the Trustees shall adopt and direct, in conducting the correspondence, in selecting scholars, teachers, books, and so forth; and further, it shall be his duty to keep a full and accurate record of all his correspondence and proceedings, which shall be kept with the records of the Society; and to prepare an annual report, which, after it has been submitted to the Trustees, and approved by them, he shall read at the general meeting; and when approved by the Society, shall superintend its publication.

Art. 12. It shall be the duty of the Recording Secretary, to keep full and accurate minutes of all the meetings of the Society and of the Trustees, and to act in concert with the Corresponding Secretary in selecting scholars, teachers, books, &c., and in preparing the annual report.

Art. 13 At any General Meeting of the Society, these articles may be altered, new ones added, or such regulations, and by-laws adopted, as the meeting may deem proper; provided one month's notice of the proposed amendment or addition has been given, provided also, that it has received the unanimous sanction of the Trustees; failing which, it shall not pass until carried at a second general meeting, convened at an interval of a month; and further, provided always that for the proposed amendment or addition, at least two thirds of the members resident at the place of meeting give their vote.

BY-LAWS — *Section* 1: *Scholars.*

1. Chinese youth of any age, of either sex, and in or out of China, may be received under the patronage of the Society; also schools, conducted in a manner approved of by the Trustees.

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2. Whenever practicable, young children, six, eight, or ten years of age, will be preferred.

3. With the advice of the Trustees, and the approbation of the parents and guardians of children, they may be sent to the Straits of Malacca, to India, Europe, or America, for the purpose of completing their education.

4. If necessary, children may receive their whole support — board, clothing, books, tuition, &c., from the Society; but no reward or premiums will ever be given, excepting money or articles expressly designated for that purpose by the donors, unless by a special vote of the Society.

Teachers.

1. Tutors and Masters from Europe or America, or both, shall be employed permanently, so far as the means of the Society will allow.

2. Native Masters, of good character and acquirements, may also be employed.

Books.

1. The School Books for teaching the children reading, writing, arithmetic, geography, and other sciences, shall always be the best that can be obtained, both in the English and Chinese languages.

2. The Scholars shall be furnished with the Bible, and with the instruction and aids to understand it, which are usually afforded in the best schools of Christendom; but the reception of it's doctrines is not to be a test for the admission of scholars.

3. The Books belonging to the Society shall form a public library, and be styled the "Library of the Morrison Education Society."

4. This Library shall be under the immediate control of the Trustees, who shall take all suitable measures in their power to make it available to all the foreign residents and visitors; provided they do not expend for this purpose a sum greater than would be necessary to take care of the Library were it not open to the Public, it being supposed that for the sake of having such a Library, the foreign residents will be ready to bear a part of the expenses.

5. Rules for the regulation of the Library, sanctioned by the Trustees, shall be published, with a Catalogue of the Books, and a copy of the same be placed in the hands of all those who are admitted to the privileges of the Society and the Library.

Remarks explanatory of the Object of the Society.

The Trustees of the "Morrison Education Society," in commencing the duties with which they are now charged, would seek first of all the direction of His Providence, whose favor is requisite to give success and stability to their incipient operations. If this Institution be wisely conducted, thousands and millions may enjoy its benefits, and its good effects be continued down to the latest times.

The Trustees will here briefly state the outline of the plan they design to pursue.

1. They will obtain as speedily as practicable a Tutor from the United States; and will seek for one who is young, enterprising, well

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acquainted with the business of Education, and who is himself desirous of making it the great object of his life.

2. From the British and Foreign School Society, they will endeavor to procure whatever aid and counsel that excellent and noble Institution may be pleased to afford. It is hoped that at least one Tutor from England may be early associated with a coädjutor from America.

3. They will take measures to ascertain the actual state of education in China, by inquiring how many of the whole population, male and female, are able to read and write; the age at which they commence learning; the manner in which, and the length of time, they are instructed; the expenses for tuition, books, &c.

4. The same inquiries will be instituted respecting the Chinese who have emigrated from their country, and are residents in the Indian Archipelago, and elsewhere.

5. In the mean time the Trustees will not neglect to render immediate assistance, whenever and wherever suitable youth and opportunities are presented.

6. Further, they deem it to be a part of their duty to endeavor to increase the number of subscribers, the amount of donations, and the catalogue of books. They will individually receive any such acquisitions to the Society; and do hereby jointly authorise that donations be received by

Messrs. A. L. Johnston & Co., Singapore;
Messrs. Lyall, Matheson & Co., Calcutta;
Messrs. Macvicar, Burn & Co., Bombay;
W. A. Hankey, esq., London;
Frederick Leo, esq., Paris;
Messrs. Talbot Olyphant & Co., New York.

The following paragraphs are abridged extracts from the Address read at the first Public Meeting of the Society, convened on the 28th of October, 1836.

Education, when properly conducted, embraces the three great branches of physical, intellectual, and moral culture. And wherever these are wanting, or are in any degree defective, there, in the same degree, education will be deficient or neglected.

The helpless condition of man as he comes into the world, and his whole career from the cradle to the grave, show how much care and culture are requisite, not only that muscular strength and symmetry may be developed, but that the mind and affections of the heart may be directed to proper objects and rightly disciplined. But while no being is so dependent as the child in infancy, nowhere else, nor by any other means, are a nation's destinies so easily and so permanently affected as in the early education of its successive generations of youth.

Only give us the opportunity, with ample means, to educate an entire generation of men, and as surely as the laws which govern mind remain the same from age to age, so surely will we effect greater

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changes on moral, social, and national character, than were ever yet produced in a given time by any military or naval power, or by the stimulous of the most thrifty commerce, or by any or all other means acting jointly. In whose hands, under Divine Providence, are now the destinies of Europe, or America, or of this Empire? Almost entirely they are in the hands of those who belong to a single generation, and who only a few years ago were controlled in all they said, and did, and learned, by the few who were charged with the direction of their education.

If it be wrong to neglect to provide for the body, it is much more so to neglect to provide for the immortal mind. The proper course to be pursued in this matter is very plain, even when guided only by the light of nature and of providence; but since our pathway is illuminated by the oracles of divine truth, can we doubt that knowledge will be increased and man rise in the scale of being, ordinarily, in exact proportion as he is rightly educated? On this point we have the declaration of unerring wisdom: *Train up a child in the way he should go, and when he is old* HE WILL NOT *depart from it.*

The one great object contemplated by this Society is the establishment and improvement of schools, in which Chinese youth shall be taught to read and write the English language in connection with their own, by which means shall be brought within their reach all the instruction requisite for their becoming wise, industrious, sober, and virtuous members of society, fitted in their respective stations of life to discharge well the duties which they owe to themselves, their kindred, their country, and their God.

The fact that we now possess so little knowledge of the modes of education here prevalent, affords a strong reason for one of the measures which we would recommend to this Society, as one of its primary objects of attention, one which may influence all its subsequent course, and which cannot be attained by individual efforts. The measure to which we allude, is a thorough investigation of the whole system of education which now obtains among the Chinese throughout the empire. It is highly desirable that we ascertain accurately all the circumstances of the case, in order to give a right direction to our plans. If this Society could furnish an accurate and complete account of the present system of education — so as to show all its defects and all its excellencies, it would accomplish a great work. Some knowledge of this kind is indispensable; and the more extensive our information is, the better we shall be prepared to accomplish our object. The want of research, or rather the want of the results of it, forms one of the first and greatest difficulties, which meet us in the commencement of our new undertaking.

Could there be a map of Europe and of China as they were fifteen hundred years ago, laid before us, each country accurately marked with light and shade according to its respective advances in knowledge and civilization, we suppose the advantage, in many respects at least, would be in favor of China; but since that period, what has been the course of events in the particulars under consideration? Eu-

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rope has advanced steadily in improvements, and knowledge has increased more rapidly than in any other equal period of the world's history. Arts, sciences, literature, and pure religion, have, in some measure as they ought, gone hand in hand; and, with many reforms in both religion and politics, are now progressing far more rapidly than ever. The rights and the duties of men, too, are better understood now than formerly; and their necessities and comforts, both for body and mind, are much more justly regarded and more amply provided for. But in China, the men of these times look back to those long gone by, and — very justly — sigh for what then was: for, in very many particulars, during this long lapse of time, not only have no improvements been made; but, on the contrary, the movement has been retrograde. Knowledge has decreased; and the men of the present generation are unequal to those who occupied the stage a thousand years ago. And why is this? Has the human mind reached its utmost limits? Can nothing more be done, on the score of improvement, than has already been accomplished? Or rather, are not the *means* here radically defective, or wrongly employed, for intellectual and moral culture?

These brief remarks are quite sufficient to show that there is in China an almost unbounded scope for improvement in all the various departments of liberal education; they show that there is a great demand for those aids and those improvements in education, which the members of this Society wish and design to afford. Can this design be effected? Can these aids be afforded? Can these improvements be introduced? Doubtless they can — effectually and completely, though not immediately, nor without encountering many and great difficulties. But, adopting Chinese phraseology, the work must be begun; when it is once begun, it must be carried on; and when carried on, education will be extended; and by the extension of education, all the people of the empire will be benefited; and thus, eventually, our work will be accomplished.

But, without the aids of Chinese logic, we need not hesitate to pronounce the design of this Society to be as practicable, as it is desirable. And believing it to be thus, and at the same time enjoying many of the benefits of that instruction which we would communicate to others, and for the want of which they are strangers to the richest blessings of this life and of the life to come, need we, shall we hesitate to prosecute our design? Considering the circumstances in which we are placed, and the character which we would sustain as a community of enlightened and philanthropic men, we are strongly obligated to do good, as we have opportunity, to the people among whom we reside. The Chinese are our *neighbors;* and one common Father giveth alike both to them and to us life, and all its blessings.

Here then we may join our humble efforts in endeavoring to communicate to others the treasures of knowledge. To some extent, the requisite means for accomplishing this are in our power; and were there no impediments in our way, arising from the peculiar character

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and attitude of this government, we could immediately bring scores, nay hundreds, of these poor children into well-conducted schools, and prepare them to act their part among the best subjects of this empire: we could do more than this; by laying before them the rich treasures of divine revelation, they may become both the teachers and the patterns of whatsoever things are true, lovely, and of good report; and if there be any deeds of virtue, or acts of charity, worthy of praise, these things also they may first learn and then teach to others.

It is exceedingly desirable to procure from Europe and America some two or more young men, to become the perfect masters of the science of teaching; who, with the spirit and enterprise of a Pestalozzi, or a Lancaster, will at once come to China, learn the language of this people, examine their books, investigate their modes of teaching, giving their whole strength to the work. At first, most of their time would be occupied in acquiring knowledge; but in the meanwhile, a few pupils might be placed under their care, and be trained up to become the teachers of others, who in their turn would be qualified for the discharge of the same duties. By proceeding in this manner, we may expect to see the most salutary results—forming in the annals of China, the commencement of a new era, when better and happier times, than those enjoyed during the reign of the ancient chieftains, shall dawn on the millions of this great empire.

ART. VI. *Obituary of Captain James Horsburgh; with a notice of the measures adopted by the foreign community in Canton for the erection of light-houses commemorative of his labors.*

HE IS DEAD—is the only obituary we are able to give of this eminent hydrographer. "They who go down to the sea in ships—who do business in great waters, these see the works of the Lord and his wonders in the deep"—is the appropriate motto of his great Directory, that incomparable work, in which the labors of his life are described by his own hand. Those "directions for sailing to and from the East Indies, China, New Holland, Cape of Good Hope, Brazil, and the interjacent ports, compiled chiefly from original journals at the India House, and from observations and remarks, made during *twenty-one years' experience, navigating those seas,*" are his best memoirs, his choicest legacy, his brightest earthly glory. To record him, *the author* of the India Directory, the man who has done so much to render safe the highway of nations, is the greatest tribute we can pay to his memory. We admire his works; we lament his death; and heartily reëcho the sentiments, which have at once spontaneously burst forth from every part of our community.

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The following remarks, signed Nauticus, we introduce with much pleasure, knowing that they come from one, than whom no other person is more worthy, or better qualified to speak, on the points under consideration. He says:—

"The press in Canton with disinterested zeal has most ably advocated the endeavor to keep alive the memory of Captain James Horsburgh, by some work of public utility—emblem of his labors in the cause of science and navigation. *Finis coronat opus.* If you would give the subject a place in your pages, it would be of essential service in not only strengthening and confirming the efforts of your contemporaries generally, but particularly in America, where the name of Horsburgh is justly appreciated: of this a strong earnest is shown in the ready and generous manner in which the cause has been adopted by her citizens now residents in Canton. It has been assigned as a reason why no edition of the Directory has been published in America, that the press there held such a work sacred to the objects and emoluments of the author. Truly therefore may America be called his friend.

"It is much to be regretted that no materials have been given, in any of the periodicals yet arrived here, to assist you in giving interest to what can now be known of him chiefly in his wonderful work. I knew him only through many conversations at the India House, and occasional chance-meetings; but I never left him without a strong and increased impression of respect drawn from his kind and willing manner of conveying any information requested of him, and especially from that single-mindedness, which seemed to form a marked feature in his character. I have it from a friend, an old resident here and one of his great admirers, that he came to this country quarter master in one of the Company's ships, the Cirencerter, captain Thomas Robinson, and that in the same ship he went home as a passenger at the same commander's table. So that "he came in at the hawsehole, and went out at the cabin window." The ascent of the ladder, not unfrequently makes the climber grow giddy at the top. Not so with Horsburgh. The manner in which he bore his rise added one more to the sum of his merits, in lieu of detracting from their number. The motto he has chosen for his great work, may show how his mind was imbued. I deal no farther with this than to point out to you an excellence which, beyond any other, I am sure, will give him a claim on your respect. His habits seemed to be all of the most simple and industrious kind; and I think I have heard him say, not many years before his death, that he walked every day to his home in the country, some four miles from the India House. This spirit of perseverance, even in small things, may be cited as cause and effect of that unwearied diligence, that laborious research, and above all, that ardent, even jealous love of truth, which enabled him to benefit the world by one of the most valuable and useful productions ever issued from the press. There is almost a spirit of adventure manifested in the recital of his own remarks, which might have justified the adoption of another seaman's motto, Falconer, omitting allusion to the catastrophe. He seems

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to have sailed with a prophetic eye to his future fame, and to have braved the dangers which beset his track, in order to make the risks incurred by himself sources of safety to others. This may be shown in the frequent groundings and strikings recorded of his ship, the 'Anne.' '*Nullum quod tetigit non ornavit*,' has been said in praise of some man of eminence; of Horsburgh it might be paraphrased, *nullum quod monstravit non tetigit—so many were his collisions with hidden dangers.*

"A word on the subject of a light-house, as being considered by many, the best calculated memento to honor the name. It would be difficult to fix on any work more cosmopolitan in its nature—a great desideratum in recording services given to the world at large; nor perhaps could any plan be found more akin to the nature of those services. Wherever erected it would be hailed with thanks by all steered by its friendly ray; and in proportion to the stress of the need, would be the gratitude to the name, which in death, as in life, has ever been the seaman's guide. The follower of Zoroaster might suppose the soul of his friend to tenant the light hung out for his direction, and to all time would take a religious interest in rendering the fire perpetual. Bombay was his home in the east, and we may hope the future collections in that quarter will show in what estimation he was held by the princely subscribers to all objects of public utility there residing.

"The site of the light-house or houses (for I hope there will be many) must be left to future decision. The paramount object now is to call the world's attention to the question, and to swell the list of contributors. To this, Mr. Editor, you will give essential aid if you will favor the cause. Should the Straits of Malacca be selected, or any place within their government, the East India Company, whose valued servant Horsburgh was, will with their accustomed bounty give every facility and take on themselves, no doubt, the charge of maintenance. In short, at home and abroad, we hope there may be but one universal alliance, and that all will concur in honoring him who has so much benefitted them. I am &c.,

NAUTICUS."

Canton, December 20th, 1836.

We have only space to add, that public meetings have been held; a committee of correspondence appointed; and something more than $4000 already collected, in Canton. The Committee consists of the following gentlemen, namely, W. Jardine, L. Dent, Captain J. Hine, W. S. Wetmore, J. H. Astell, M. J. S. Van Basel, Thos. Fox, Framjee Pestonjee, and Wm. Haylett, honorary secretary; they have sent forth a circular, which has appeared in the Canton Register and the Canton Press, both of which papers give the subject their entire approbation. Pedra Branca, at the entrance of Singapore Straits, has been named as the site for one of a series of light-houses, which it is hoped may erelong rise in the Eastern seas.

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ART. VII. *Journal of Occurrences. Arrival of an imperial envoy; seizure and imprisonment of smugglers; the expulsion of foreigners postponed; execution of pirates; state of local affairs.*

CHOO SZEYEN, the long expected envoy from Peking, made his entrance into Canton on the 17th instant, with the usual formalities, and has taken up his residence in the collegiate hall, where, it is said, he is joined by Soolfangah, the Tartar commandant of the city. We have not been able, hitherto, to learn any thing of the character or history of the envoy, farther than what we mentioned in a former number. In his person he is described as being tall, stout, grave, aged, with a long beard. It is rumored that he has to investigate eight subjects: 1st, a case of homicide in the district Tungkwan; 2d, one of bribery and embezzlement in Heängshan; 3d, one supposed to be connected with murder in Tee̍n-pih (Tienpak) on the southern coast; the 4th is the trial of Yang Chaou, a notorious leader of the police in Canton, who is suspected of extortion; the 5th is the smuggling of opium and sycee; the 6th is the condition of the soldiery; the 7th is the situation of the foreign shipping; and the 8th is a charge of bribery against one of the late envoys Such is the rumor.—Keying, who left Peking in August last, in company with Choo Szeyen, has been recalled to answer to charges of misdemeanor in the management of the imperial household, of which he was recently controller.

Seizure and imprisonment of smugglers. On the 11th instant, governor Täng, admiral Wän, and the hoppo, sent up to Peking a joint memorial concerning the seizure of two boats and fourteen men, captured while engaged in smuggling. The first boat with four men was empty; but the seizure led the way for the capture of the second boat, on the 27th ultimo, with nine men and 19,800 taels of sycee. The names of these men and the places of their residence are given. Under torture they confessed they had been engaged in the contraband trade, and gave the names of their accomplices. The case is reported in detail for his majesty's scrutiny. Han Shaouking, the gallant colonel who was deputed to wait on lord Napier, is reported as the chief manager in the seizures. The 19,800 taels have been distributed among the captors. It is said, the government has a long list of suspected persons for whom search is now being made. A partner in one of the new hongs has been seized, and very harshly beaten. By his friends, it is feared he will be sent to the cold country. The smugglers, it is supposed, will be decapitated.

The expulsion of foreigners from Canton, which was to take place early this month, has been postponed. The regulations of the port, as sanctioned by the emperor, require all foreigners to leave the provincial city early in the summer; but that former practice, by slow degrees, has gone into disuse: this fact and a tender regard for those who come from far, are the ostensible reasons for postponing the execution of the edict of the 23d ult.

Ten pirates were executed recently in Canton, for having destroyed life and property on board a native vessel, not far from Macao, near the Nine islands. See the Canton Register of the 20th instant.

The present position of local affairs is very unsatisfactory, and cannot, we think, be long continued. A crisis must come. The present system is pregnant with evil. Appeals to the local authorities are of little avail. Under such circumstances, we do not wonder that even the "most pacific" desire—urge—demand, that those whose *duty* it is to regulate affairs of state will no longer keep themselves aloof from a work to which, sooner or later, they must come. It is high time to open a direct communication with the court at Peking. There is no time to be lost. Let the minds of the Chinese be disabused; let foreign commerce be freed from every thing illegal and unjust; and let the governments of the west, acting in concert, endeavor at once to gain access to the ear of "his august majesty," and solicit for themselves and for those over whom they rule, that respect and consideration which are due. Then peace, good-will, and prosperity, may here be enjoyed.

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THE

CHINESE REPOSITORY.

VOL. V.—JANUARY, 1837.—No. 9.

ART. I. *Hong merchants' Report on commerce; 1st, respecting the exportation of sycee; 2d, the interchange of merchandise; 3d, measures to prevent illegalities; and 4th, the transit of opium, and the coasting trade in it.*

[Several articles, which were designed for the present number, are deferred in order to give place to others of more immediate interest. In our number for July was published the memorial of Heu Naetse, with an imperial mandate, directing the chief authorities of Canton to deliberate thereon and report in answer: their report appeared in our number for October, and ought to have been preceded by the one which we here introduce. This was made some time in the month of July last; we give it a place here, partly for its intrinsic value as a commercial paper, and partly in order to render as complete as possible a series of papers which have come before the public, touching the trade in opium. The following is the Report of the hong merchants.]

IN obedience to the commands of his excellency the hoppo, to deliberate on certain particulars, we now present for perusal the result of our deliberations, arranged under [four] distinct heads.

First. We received directions "to examine in regard to the following statement—contained in a memorial presented to the emperor (whereof a copy was previously transmitted), namely, 'that foreign merchants dare not openly take goods in barter for opium, but always clandestinely sell it for sycee silver.' Now the exportation of sycee silver (it was remarked) has long been interdicted; and the said merchants surely do not presume to contravene the regulations in the least degree. Yet it may be difficult to aver, that not a single illegality is committed by them; and still more difficult would it be to stand answerable, that there are no traitorous natives who carry on a clandestine commerce."

In reply hereto, we the hong merchants would humbly represent, that it is really owing to the strictness of the governmental regulations that foreigners are prevented from openly taking goods in barter for

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opium. In regard to sycee silver, we, every year, severally and voluntarily enter into bonds, that we will on no account aid and abet the foreigners in exporting it, which bonds are presented to your excellencies. How can we possibly contravene the regulations, and so render ourselves criminal? Yet it is indeed, as his excellency the hoppo says, difficult to stand answerable that there are no traitorous natives who carry on a clandestine commerce. To watch against such an illicit commerce is, however, beyond *our* power; and it therefore behoves us to request that the rule, in regard to seizures of smuggled commodities, may be brought into operation, this rule, namely, that the capturers shall be liberally rewarded. In pursuance of this, a certain proportion of all sycee silver, that may hereafter be captured, should be given for an encouragement to the capturers, and thus those who receive such rewards will be induced to exert themselves in an extraordinary degree; and the smugglers, knowing that such rewards are held out, will at once become intimidated.

Secondly. We received the following inquiries to direct our deliberations: "The foreign merchants have need of teas, rhubarb, cassia, sugar, silk, &c., which articles must have been heretofore kept in store by the hong merchants, so as to be in readiness to be exchanged for imported goods. Should the amount of imported commodities become hereafter too great, how can ware-house room be afforded, in order to retain such commodities for gradual sale? And can it be so arranged, that, when it is impossible to effect an immediate sale, and the foreign merchant finds himself unable to wait longer, he may be allowed to return home leaving his goods with the hong merchant to sell for him as opportunities offer, and on his return receiving such an amount of merchandise as is due to him in exchange? Let these questions be well considered."

In answer hereto, we would humbly point out, what has been hitherto the practice: On foreign vessels coming to Canton to trade, their cargoes are sent up to our hongs; and then a list is given by each foreign merchant of the native commodities required in return, which commodities we purchase for them from the various dealers therein. We never keep a stock of each article on hand. And of late years our means have been very much reduced, so that often we are unable to pay in due season the duties accruing: how then can we possibly lay in a store of ready purchased articles? If it happen that too great a quantity of any article is introduced, so that it cannot be sold off at once, and the vessel is to sail immediately, the security merchant in that case applies to the foreigner for the amount of duties due, that he may pay them for him. The unsold goods remain in our hongs to be disposed of as opportunities offer; and when the foreign merchant returns to Canton, he then takes out the value thereof in native commodities. This is the way in which the trade has hitherto been conducted, and we would request that it may continue to be conducted in the usual manner.

Thirdly. We received directions to deliberate on the following questions: "Whether, if opium should be imported through the usual

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channel for other commodities (the hongs) *any* hong merchant being at liberty to land and enter it at the custom-house, it will not be found difficult to guard against illegalities in the trade? Whether it will not rather be requisite to make one of the most opulent of the senior merchants responsible,—namely, one in whom entire confidence can be placed, and one in whom the foreigners habitually place implicit trust; and to require him *alone* to enter the cargoes of opium for examination at the custom-house, and to pay the duties; still, however, allowing the foreigner to sell it, at its market value, to whichever hong merchant he may choose, in order to prevent a monopoly? Also, whether the hong merchants should not still be required to give bonds as formerly, and to state the persons to whom they have sold opium, the places whither it has been transported, and what amount (if any) of silver, sycee or foreign, has been given for it,—each separate transaction to be reported at the time, and a monthly statement to be made out, and presented at the offices of the governor and hoppo, in order to enable them to make their reports to the Board of Revenue."

In reply to this, we would humbly notice some particulars of the mode in which we have heretofore conducted our traffic with the foreigners. We have indeed exchanged one commodity for another; but often, when the value of the imports and exports has been unequal, the balance has been paid, both by native and foreign merchants, to one another, in foreign money. And when, in consequence of the commodities of a country being saleable but to a very small extent, at Canton, large sums of foreign money have been imported for the purpose of purchasing a cargo, and no restriction has been placed on the reexportation of any remaining sum. Hence the "exportation of three tenths,"* has received the sanction of government. Again, there are cases in which full cargoes are imported, while—in consequence of the prices of native commodities being too high, or the commodities themselves not calculated for sale in the places from whence the vessels come—the exported cargoes are small. The surplus foreign money, then being greater in amount than the "exportable three tenths," whatever exceeds that amount is either left here for the purchase of other goods, or is lent to other foreigners. This is a thing of common occurrence. For instance, of the rice-laden ships which now enter the port, the largest bring cargoes of somewhat above 10,000 peculs amounting in value to but twenty or thirty thousand dollars; and the smaller ones bring cargoes of, it may be, 5000 or 6000 peculs, the value of which is no more than ten thousand and odd dollars. Yet these same vessels return with export cargoes of the value of two or three hundred thousand dollars, or at least of from one to two hundred thousand dollars. The money required to purchase the cargoes is therefore frequently borrowed from foreigners, who have a balance in money, in excess of that portion of the price of their import cargoes for which they have taken goods. This then is a

* That is, 30 per cent of the excess of the value of the imports over that of the exports.

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clear proof that, in the instance of rice-laden vessels, the unemployed balance possessed by other foriegners is borrowed, in order to purchase exports wherewith to send them back to their country.

Now, in reference to the question, at present under consideration, whether permission shall be given to import opium, paying a legal duty thereon, we have, as a provision in case that such permission should be given, inquired of the foreign merchants, if they can export goods to such an amount as to equal in value their importations of opium, so that they need not have any occassion for exporting money? Their answer was of the following tenor: "That it is right and proper that they should comply with the arrangement to take cargo in exchange for the proceeds of their opium; but that the ports to which they return are not all alike, and that our native commodities are not every where equally saleable; that were the merchants who bring opium to Canton to made their returns in merchandise purchased here, such merchandise would be unsaleable,—and therefore the arrangement that goods are to be taken in return for opium cannot be universally adopted; that, however, they can in such cases lend their money to other foreigners to purchase cargoes with, which will be the same thing as if the foreign merchants who import opium applied all the proceeds to the purchase of goods themselves; lastly, that, in case, they should be unable to lend out the whole of the proceeds, they are willing to act in accordance with the regulation hitherto existing, by which they are allowed to export in foreign money three tenths of the excess of imports over exports; but that to require each several ship to take export cargo in exchange for imports will, they really apprehend, be found inapplicable, injurious, and impracticable; on which account they deem it their duty to request that the regulation heretofore existing, as above mentioned, may continue in full force." We the hong merchants, would here suggest, that, although there be no duty charged on exported silver, yet as it is required to export at the custom-house the sums shipped, it will be impossible that any very considerable amount should be clandestinely exported. Whether such an arrangement in regard to the importation of opium, the grand question now under consideration, shall be adopted or not, must depend on your excellencies' decision.

It has been for a long time past the rule, when a vessel reaches Canton, to permit the foreigner himself to select the hong merchant who shall secure his vessel: this is left entirely to the will of the foreigner, and no compulsion may be exercisd in the matter. All goods that are to be entered at the custom-house for examination and assessment are so entered by the security merchant, on application made by the foreigner; and the charges on the vessel, on entering the port and when discharging cargo, are also paid by the security merchant. But any of the hong merchants may have a portion of the cargo, and it is the rule, that the merchant who so receives cargo shall pay all the duties thereon into the treasury of the custom-house. In this way, there can be no monopolizing. Should opium be admitted for importation in the same manner as piece-goods, cotton, &c., the

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arrangements in regard to the sale of it by hong merchants to minor dealers, and the transport of it from Canton to other places, should also be the same as with regard to those commodities. Such as is transported to other provinces by an over-land route should be entered at the eastern and western custom-houses, where a pass should be obtainable on examination. And such as is transported by sea on board native trading vessels should be entered outwards, at the chief custom-house, through the medium of the merchants of Fuhkeen and Chaou-chow. The laws on these points being very precise, it seems needless to report each separate transaction of sale, or to present any monthly statements.

Fourthly. We received directions to deliberate carefully on this question: "When opium is transported to other provinces for sale, should not those precautionary regulations which have been enacted in regard to foreigners trading at Canton be put in practice, and communications be sent to the authorities in all the seaboard provinces, informing them, that whatever opium has not the stamp of the custom-house on it is to be regarded as smuggled, and both vessel and cargo therefore confiscated, and the parties subjected to legal investigation? And if any vessels proceed to the receiving ships, which are anchored on the high seas to trade with them, should not the hong merchants be required to take measures against their so doing?"

In reply, we would humbly point out, that in the regulations enacted last year for checking foreigners engaged here in trade, there occurs the following passage: "In respect to all native trading vessels, from whatever province they may be, any foreign goods that may be purchased for shipment on them shall be entered at the chief custom-house at Canton, and there, having been stamped, a pass for the same shall be granted, specifying in detail the amount of goods, in order that no clandestine transactions may be suffered to take place. And communications shall be sent to the authorities in all the provinces that they may act in compliance with this regulation, and may give orders accordingly to the officers of the maritime custom-houses, to examine all trading vessels carrying cargoes of foreign merchandise, and, if they find any articles not marked with the stamp of the Canton custom-house, to regard such articles as smuggled, and to subject the parties to a legal investigation and confiscation of both vessel and cargo." These precautionary measures are sufficently precise, and should undoubtedly be acted on. But should any vessel, in the course of her passage on the high seas, happen to traffic with the receiving ships, it is indeed beyond *our* power to prevent it. It behoves us therefore to request, that, as enacted in the above-named regulation, the officers of all cruising vessels along the coast be held responsible; that they be directed, to cruise about in constant succession; and should any traders approach a foreign ship to purchase opium, immediately to apprehend such traders, and send them to meet their trial; and lastly, that both the vessel and cargo of such traders shall be confiscated, and the proceeds thereof given as a reward to the capturers. We would also humbly request that an edict be

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issued for the information of all native merchants, that they may know these things and be restrained by fear. At the same time we will continue earnestly to instruct and admonish the foreigners and make them understand that they must indeed bring their goods into port, and pay duty thereon, and must uot, as heretofore, clandestinely sell them on the high seas. Thus may the amount of duties be increased.

ART. II. *Memorial of Choo Tsun on Opium: character of the trade in it: impolicy of sanctioning it; its baneful effects on the property and on the physical and moral character, of the people.* Dated October, 1836.

CHOO TSUN, member of the council and of the Board of Rites, kneeling, presents the following memorial, wherein he suggests the propriety of increasing the severity of certain prohibitory enactments, with a view to maintain the dignity of the laws, and to remove a great evil from among the people: to this end he respectfully states his views on the subject, and earnestly intreats his sacred majesty to cast a glance thereon.

I would humbly point out, that wherever an evil exists it should be at once removed; and that the laws should never be suffered to fall into desuetude. Our government, having received from heaven, the gift of peace, has transmitted it for two centuries: this has afforded opportunity for the removal of evils from among the people. For governing the central nation, and for holding in submission all the surrounding barbarians, rules exist perfect in their nature, and well-fitted to attain their end. And in regard to opium, special enactments were passed for the prohibition of its use in the first year of Keaking (1796); and since then, memorials presented at various successive periods, have given rise to additional prohibitions, all which have been inserted in the code and the several tariffs. The laws, then, relating thereto are not wanting in severity; but there are those in office who, for want of energy, fail to carry them into execution. Hence the people's minds gradually become callous; and base desires, springing up among them, increase day by day and month by month, till their rank luxuriance has spread over the whole empire. These noisome weeds, having been long neglected, it has become impossible to eradicate. And those to whom this duty is intrusted are, as if hand-bound, wholly at a loss what to do.

When the foreign ships convey opium to the coast, it is impossible for them to sell it by retail. Hence there are at Canton, in the provincial city brokers, named 'melters.' These engage money-changers to arrange the price with the foreigners, and to obtain orders for them; with which orders they proceed to the receiving ships, and there the vile

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drug is delivered to them. This part of the transaction is notorious, and the actors in it are easily discoverable. The boats which carry the drug, and which are called 'fast-crabs' and 'scrambling-dragons,' are all well furnished with guns and other weapons, and ply their oars as swiftly as though they were wings. Their crews have all the overbearing assumption and audacity of pirates. Shall such men be suffered to navigate the surrounding seas according to their own will? And shall such conduct be passed over without investigation?

The late governor Loo having, on one occasion, sent the commodore Tsin Yuchang to coöperate with Teën Poo, the magistrate of Heängshan, those officers seized a vessel belonging to Leäng Hē-neĕ, which was carrying opium, and out of her they took 14,000 catties of the drug. Punishment also was inflicted on the criminals Yaoukew and Owkwan, both of them opium-brokers. Hence it is apparent, that, if the great officers in charge of the provinces do in truth show an example to their civil and military subordinates, and if these do in sincerity search for the drug, and faithfully seize it when found, apprehending the most criminal, and inflicting upon them severe punishment, it is, in this case, not impossible to attain the desired end. And if the officers are indeed active and strenuous in their exertions, and make a point of inflicting punishment on offenders, will the people, however perverse and obstinate they may be, really continue fearless of the laws? No. The thing to be lamented is, instability in maintaining the laws—the vigorous execution thereof being often and suddenly exchanged for indolent laxity.

It has been represented that advantage is taken of the laws against opium, by extortionate underlings and worthless vagrants, to benefit themselves. Is it not known, then, that, where the government enacts a law there is necessarily an infraction of that law? And though the law should sometimes be relaxed and become ineffectual, yet surely it should not on that account be abolished; any more than we would altogether cease to eat because of diseased stoppage of the throat. When have not prostitution, gambling, treason, robbery, and such-like infractions of the laws, afforded occasions for extortionate underlings and worthless vagrants to benefit themselves, and by falsehood and bribery to amass wealth? Of these there have been frequent instances; and as any instance, is discovered, punishment is inflicted. But none surely would contend, that the law, because in such instances rendered ineffectual, should therefore be abrogated! The laws that forbid to do wrong may be likened to the dykes which prevent the overflowing of water. If any one, then, urging that the dykes are very old, and therefore useless, we should have them thrown down, what words could express the consequences of the impetuous rush and all-destroying overflow! Yet the provincials, when discussing the subject of opium, being perplexed and bewildered by it, think that a prohibition which does not *utterly* prohibit, is better than one which does not effectually prevent, the importation of the drug. Day and night I have meditated on this, and can in truth see no wisdom in the opinion.

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It is said that the opium should be admitted, subject to a duty, the importers being required to give it into the hands of the hong merchants, in barter only for merchandise, without being allowed to sell it for money. And this is proposed as a means of preventing money from secretly oozing out of the country. But the English, by whom opium is sold, have been driven out to Lintin so long since as the first year of Taoukwang (1821), when the then governor of Kwangtung and Kwangse discovered and punished the warehousers of opium: so long have they been expelled, nor have they ever since imported it into Macao. Having once suppressed the trade and driven them away, shall we now again call upon them and invite them to return? This would be, indeed, a derogation from the true dignity of government. As to the proposition to give tea in exchange, and entirely to prohibit the exportation of even *foreign* silver, I apprehend that, if the tea should not be found suffcient, money will still be given in exchange for the drug. Besides, if it is in our power to prevent the exportation of dollars, why not also to prevent the importation of opium? And if we can but prevent the importation of opium, the exportation of dollars will then cease of itself, and the two offenses will both at once be stopped. Moreover, is it not better, by continuing the old enactments, to find even a partial remedy for the evil, than by a change of the laws to increase the importation still further? As to levying a duty on opium, the thing sounds so awkwardly, and reads so unbeseemingly, that such a duty ought surely not to be levied.

Again, it is said that the prohibitions against the planting of the poppy by natives should be relaxed; and that the direct consequences will be, daily diminution of the profits of foreigners, and in course of time the entire cessation of the trade without the aid of prohibitions. Is it, then, forgotten that it is natural to the common people to prize things heard of only by the ear, and to undervalue those which are before their eyes,—to pass by those things which are near at hand, and to seek after those which are afar off,—and, though they have a thing in their own land, yet to esteem more highly such as come to them from beyond the seas? Thus, in Keängsoo, Chĕkeäng, Fuhkeën, and Kwangtung, they will not quietly be guided by the laws of the empire, but must needs make use of foreign money: and this foreign money, though of an inferior standard, is nevertheless exchanged by them at a higher rate than the native sycee silver, which is pure. And although money is cast in China after exactly the same pattern, under the names of Keängsoo pieces, Fuhkeën pieces, and native or Canton pieces, yet this money has not been able to gain currency among the people. Thus, also, the silk and cotton goods of China are not insufficient in quantity; and yet the broadcloths, and camlets, and cotton goods, of the barbarians from beyond the pale of the empire are in constant request. Taking men generally, the minds of all are equally unenlightened in this respect, so that all men prize what is strange, and undervalue whatever is in ordinary use.

From Fuhkeën, Kwangtung, Chĕkeäng, Shangtung, Yunnan, and Kweichow, memorials have been presented by the censors and other

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officers, requesting that prohibitions should be enacted against the cultivation of the poppy, and against the preparation of opium; but while nominally prohibited, the cultivation of it has not been really stopped in those places. Of any of those provinces, except Yunnan, I do not presume to speak; but of that portion of the country I have it in my power to say, that the poppy is cultivated all over the hills and the open campaign, and that the quantity of opium annually produced there cannot be less than several thousand chests. And yet we do not see any diminution in the quantity of silver exported as compared with any previous period; while, on the other hand, the lack of the metal in Yunnan is double in degree what it formerly was. To what cause is this to be ascribed? To what but that the consumers of the drug are very many, and that those who are choice and dainty, with regard to its quality, prefer always the foreign article?

Those of your majesty's advisers who compare the drug to the dried leaf of the tobacco plant are in error. The tobacco leaf does not destroy the human constitution. The profit too arising from the sale of tobacco is small, while that arising from opium is large. Besides, tobacco may be cultivated on bare and barren ground, while the poppy needs a rich and fertile soil. If all the rich and fertile ground be used for planting the poppy; and if the people, hoping for a large profit therefrom, madly engage in its cultivation; where will flax and the mulberry-tree be cultivated, or wheat and rye be planted? To draw off in this way the water of the great fountain, requisite for the production of food and raiment, and to lavish them upon the root whence calamity and disaster spring forth, is an error which may be compared to that of a physician, who, when treating a mere external disease, should drive it inwards to the heart and centre of the body. It may in such a case be found impossible even to preserve *life*. And shall the fine fields of Kwangtung, that produce their three crops every year, be given up for the cultivation of this noxious weed—those fields in comparison with which the unequal soil of all other parts of the empire is not even to be mentioned?

To sum up the matter,—the wide-spreading and baneful influence of opium, when regarded simply as injurious to property, is of inferior importance; but when regarded as hurtful to the people, it demands most anxious consideration: for in the *people* lies the very foundation of the empire. Property, it is true, is that on which the subsistence of the people depends. Yet a deficiency of it may be supplied, and an impoverished people improved; whereas it is beyond the power of any artificial means to save a people enervated by luxury. In the history of Formosa we find the following passage: "Opium was first produced in Kaoutsinne, which by some is said to be the same as Kalapa (or Batavia). The natives of this place were at the first sprightly and active, and being good soldiers, were always successful in battle. But the people called Hung-maou (Red-haired) came thither, and having manufactured opium, seduced some of the natives into the habit of smoking it; from these the mania for it rapidly spread throughout the whole nation; so that, in process of time, the natives

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became feeble and enervated, submitted to the foreign rule, and ultimately were completely subjugated." Now the English are of the race of foreigners called Hung-maou. In introducing opium into this country, their purpose has been to weaken and enfeeble the central empire.* If not early aroused to a sense of our danger, we shall find ourselves, erelong, on the last step towards ruin.

The repeated instances, within a few years, of the barbarians in question having assumed an attitude of outrageous disobedience; and the stealthy entrance of their ships into the provinces of Fuhkeën, Chĕkeäng, Keängnan, and Shantung, and even to Teëntsin,—to what motive are these to be attributed? I am truly unably to answer the inquiry. But, reverently perusing the sacred instructions of your majesty's all-wise progenitor, surnamed the Benevolent [Kanghe], I find the following remark by him, dated the 10th month of the 55th year of his reign (1717):—"There is cause for apprehension, lest, in centuries or millenniums to come, China may be endangered by collision with the various nations of the west, who come hither from beyond the seas." I look upwards and admiringly contemplate the gracious consideration of that all-wise progenitor, in taking thought for the concerns of barbarians beyond the empire, and giving the distant future a place in his divine and all-pervading foresight. And now, within a period of two centuries, we actually see the commencement of that danger which he apprehended. Though it is not practicable to put a sudden and entire stop to their commercial intercourse; yet the danger should be duly considered and provided against; the ports of the several provinces should be guarded with all strictness; and some chastisement should be administered, as a warning and foretaste of what may be anticipated.

Under date of the 23d year of Keäking (1818), your majesty's benevolent predecessor, surnamed the Profound, directing the governor of Canton to adopt measures to control and restrain the barbarians addressed him in the following terms: "The empire, in ruling and restraining the barbarians beyond its boundaries, gives to them always fixed rules and regulations. Upon those who are obedient, it lavishes its rich favors; but to be the rebellious and disodedient it displays its terrors. Respecting the English trade at Canton, and the anchorage grounds of their merchant-ships and of their naval convoys, regula-

* The following remarks were written by a public Journalist in Calcutta at nearly the same moment Choo Tsun was preparing his memorial in Peking. Speaking of the "External Commerce of the Bengal Presidency," the writer says, "It has been increased by not less than a crore and a half of rupees; yet the pleasure of contemplating so large an increase of national prosperity is not without its alloy, for, the larger item belongs to the *pernicious article of opium;* of which the increase of export from Calcutta alone, in the past year, amounts to seventy lakhs of rupees. The amount contributed by this presidency to debase the morals, and destroy the mental and corporeal vigor of the Chinese nation, has now reached *two millions* sterling. *One might almost fancy that trade arose out of some preconceived plan for stupifying the Chinese, to pave the way for conquering the empire*, if we did not know how predominant the pecuniary passion is in modern nations." The Friend of India, vol. ii., No. 87 Aug. 25th, 1836

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tions have long since been made. If the people, aforesaid, will not obey these regulations, and will persist in opposition to the prohibitory enactments, the first step to be taken is, to impress earnestly upon them the plain commands of government, and to display before them alike both the favors and the terrors of the empire, in order to eradicate from their minds all their covetous and ambitious schemes. If, notwithstanding, they dare to continue in violent and outrageous opposition, and presume to pass over the allotted bounds, forbearance must then cease, and a thundering fire from our cannon must be opened upon them, to make them quake before the terror of our arms. In short, the principle on which the 'far-traveled strangers are to be cherished' is this: always, in the first instance, to employ reason as the weapon whereby to conquer them; and on no account to assume a violent and vehment deportment towards them; but when ultimately it becomes necessary to resort to military force, then, on the other hand, never to employ it in a weak and indecisive manner, lest those towards whom it is exercised should see therein no cause for fear or dread." How clear and luminous are these admonitions, well fitted to become a rule to all generations!

Since your majesty's accession to the throne, the maxim of your illustrious house, that 'horsemanship and archery are the foundations of its existence,' has ever been carefully remembered. And hence the governors, the lt.-governors, the commanders of the forces, and their subordinates have again and again been directed to pay the strictest attention to the discipline and exercise of the troops, and of the naval forces; and have been urged and required to create by their exertions strong and powerful legions. With admiration I contemplate my sacred sovereign's anxious care for imparting a military as well as a civil education, prompted as this anxiety is by the desire to establish on a firm basis the foundations of the empire, and to hold in awe the barbarians on every side. But while the stream of importation of opium is not turned aside, it is impossible to attain any certainty that none within the camp do ever secretly inhale the drug. And if the camp be once contaminated by it, the baneful influence will work its way, and the habit will be contracted beyond the power of reform. When the periodical times of desire for it come round, how can the victims—their legs tottering, their hands trembling, their eyes flowing with child-like tears—be able in any way to attend to their proper exercises? Or how can such men form strong and powerful legions? Under these circumstances, the military will become alike unfit to advance to the fight, or in a retreat to defend their posts. Of this there is clear proof in the instance of the campaign against the Yaou rebels, in the 12th year of our soverign's reign (1832). In the army sent to Leënchow, on that occasion, great numbers of the soldiers were opium-smokers; so that although their numerical force was large, there was hardly any strength to be found among them.

It is said, indeed, that when repealing the prohibitions, the people only are to be allowed to deal in and smoke the drug; and that none of the officers, the scholars, and the military, are to be allowed the

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liberty. But this is bad casuistry. It is equal to the popular proverb, "shut a woman's ears, before you steal her ear-rings"—an absurdity. The officers, with all the scholars and the military, do not amount in number to more than one tenth of the whole population of the empire; and the other nine tenths are all the common people. The great majority of those who at present smoke opium are the relatives and dependents of the officers of government, whose example has extended the practice to the mercantile classes, and has gradually contaminated the inferior officers, the military, and the scholars. Those who do not smoke are the common people of the villages and hamlets. If then the officers, the scholars, and the military, alone, be prohibited smoking opium, while all the people are permitted to deal in and smoke it, this will be to give a full license to those of the people who already indulge in it, and to *induce* those who have never yet indulged in the habit to do so. And if it is even now to be feared that some will continue smokers in spite of all prohibitions, is it to be hoped that any will refrain when they are actually induced by the government to indulge in it?

Besides, if the people be at liberty to smoke opium, how shall the officers, the scholars, and the military be prevented? What! of the officers, the scholars, and the military, are there any that are born in civil or military situations, or that are born scholars, or soldiers? All certainly are raised up from the level of the common people. To take an instance: let a vacancy occur in a body of soldiers; it must necessarily be filled up by recruits from among the people. But the great majority of recruits are men of no character or respectability, and, if while they were among the common people they were smokers of opium, by what bands of law shall they be restrained when they become soldiers, after the habit has been already contracted, and has so taken hold of them that it is beyond their power to break it off? Such a policy was that referred to by Mencius, when he spoke of "entrapping the people." And if the officers, the scholars, and the military smoke the drug in the quiet of their own families, by what means is this to be discovered or prevented? Should an officer be unable to restrain himself, shall then his clerks, his followers, his domestic servants, have it in their power to make his failing their play-thing, and by the knowledge of his secret to hold his situation at their disposal? We dread falsehood and bribery, and yet we would thus widen the door to admit them. We are anxious to prevent the amassing of wealth by unlawful means, and yet by this policy we would ourselves increase opportunities for doing so. A father, in such a case, would no longer be able to reprove his son, an elder brother to restrain his junior, nor a master to rule his own household. Will not this policy, then, be every way calculated to stir up strife? Or if happily the thing should not run to this extreme, the consequences will yet be equally bad: secret enticement and mutual connivance will ensue, until the very commonness of the practice shall render it no longer a subject of surprise. From this I conclude, that to permit the *people* to deal in the drug and smoke it, at the same

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time that the officers, the scholars, and the military are to be prohibited the use of it, will be found to be fraught with difficulties.

At the present moment, throughout the empire, the minds of men are in imminent danger; the more foolish, being seduced by teachers of false doctrines, are sunk in vain superstitions and cannot be aroused; and the more intelligent, being intoxicated by opium, are carried away as by a whirlpool, and are beyond recovery. Most thoughtfully have I sought for some plan by which to arouse and awaken all, but in vain. While, however, the empire preserves and maintains its laws, the plain and honest rustic will see what he has to fear and, will be deterred from evil; and the man of intelligence and cultivated habits will learn what is wrong in himself, and will refrain from it. And thus, though the laws be declared by some to be but waste paper, yet these their unseen effects will be of no trifling nature. If, on the other hand, the prohibitions be suddenly repealed, and the action which was a crime be no longer counted such by the government, how shall the dull clown and the mean among the people know that the action is still in itself wrong? In open day and with unblushing front, they will continue to use opium till they shall become so accustomed to it, that eventually they will find it as indispensable as their daily meat and drink, and will inhale the noxious drug with perfect indifference. When shame shall thus be entirely destroyed, and fear removed wholly out of the way, the evil consequences that will result to morality and to the minds of men will assuredly be neither few nor unimportant. As your majesty's minister, I know that the laws of the empire, being in their existing state well-fitted to effect their end, will not for any slight cause be changed. But the proposal to alter the law on this subject having been made and discussed in the provinces, the instant effect has been, that crafty thieves and villains have on all hands begun to raise their heads and open their eyes, gazing about, and pointing the finger, under the notion that, when once these prohibitions are repealed, thenceforth and forever they may regard themselves free from every restraint and from every cause of fear.

Though possessing very poor abilities I have nevertheless had the happiness to enjoy the favor of your sacred majesty, and have, within a space of but few years, been raised through the several grades of the censorate, and the presidency of various courts in the metropolis, to the high elevation of a seat in the Inner Council. I have been copiously embued with the rich dew of favors; yet have been unable to offer the feeblest token of gratitude; but if there is aught within the compass of my knowledge, I dare not to pass it by unnoticed. I feel it my duty to request that your majesty's commands may be proclaimed to the governors and lieut.-governors of all the provinces, requiring them to direct the local officers to redouble their efforts for the enforcement of the existing prohibition [against opium]; and to impress on every one, in the plainest and strictest manner, that all who are already contaminated by the vile habit must return and become new men,—that if any continue to walk in their former courses, strangers

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to repentance and to reformation, they shall assuredly be subjected to the full penalty of the law, and shall not meet with the least indulgence,—and that on any found guilty of storing up or selling opium to the amount of 1000 catties or upwards, the most severe punishment shall be inflicted. Thus happily the minds of men may be impressed with fear, and the report thereof, spreading over the seas (among foreigners) may even there produce reformation. Submitting to my sovereign my feeble and obscure views, I prostrate implore your sacred majesty to cast a glance on this my respectful memorial.

ART. III. *Memorial of Heu Kew against the admission of opium: scarcity and present value of silver; its exportation caused by the opium trade; plan of stopping it; illegalities and violence of foreigners; and the necessity of their being checked.*

HEU KEW sub-censor over the military department, kneeling, presents this memorial, to point out the increasing craftness exercised by foreigners from beyond the seas, in their pursuit of gain, and the daily diminution of the resources of the empire; on which subjects he respectfully offers his views, and requests that the imperial pleasure may be declared to the ministers of the court, commanding them maturely to consider what means shall be adopted to stay the gradual effux of money, and to enrich the national resources.

Our dynasty has cherished and nurtured the people in peace and prosperity for two centuries. Within the four seas, wealth and opulence have reigned; and the central empire has been enabled from her own resousces to supply her own necessities. Westward, to the new territory of Turkestan, and southward, to Yunnan and Kwangtung, there is not a place whither her merchants may not go; nor a spot where her treasures of silver do not circulate. In the reign of Keenlung the treasure was full and abounding, and even the cottage of the peasant enjoyed plenty. But, whereas a tael of pure silver then always passed for 1000 of the standard coin, an equal amount of fine silver now costs from 1400 to 1500 of the same coin. And this fine silver is daily lessening in quantity, and the price still rising from day to day, so that for want of it the officers of government and the people are both alike crippled. Some, in discussing this subject, represent that the change arises from the daily multiplication of births, in consequence of which money is daily more distributed, so that every day renders it in a greater degree inadequate. They forget that, if distributed over China alone, it may after distribution be regathered. But the true cause why silver has of late daily diminished in quantity is, that, having been clandestinely carried out beyond the seas, it has been impossible to gather it in again from the places of its distribution.

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According to the information that I have obtained, the sale of opium is the chief medium through which money is drained off, and carried beyond the saas. In the first year of Keaking, the opium sold by foreigners in Kwangtung did not exceed a few hundred chests. The number has now increased to upwards of 20,000 chests. These include three distinct kinds, the 'black-earth,' the 'white-skinned,' and the 'red-skinned.' The price of earth chest is from 800 to 900 dollars for the best, and from 500 to 600 for the inferior quality. This applies to what is sold in the province of Kwangtung. With regard to the other provinces, the vessels of which carry on illicit traffic with the receiving ship at Lintin, it is difficult to obtain any full and complete statement respecting them.

The amount annually lost to the country is about ten and some odd millions of money. The money thus lost was, at first, the foreign money wherewith foreigners had previously purchased goods; now it is entirely the fine silver of the inner land, cast into a different form at Macao. Formerly the foreigners imported money, to purchase the merchandise of the country; but it now has all been carried back. In the first instance it was their practice to recast the foriegn money, fearing lest any discovery should be made of their transaction; but now they *openly* carry away sycee silver. The ships which, as they bring commodities of all kinds, anchor at Whampoa, used fomerly to have opium concealed in their holds. but in the first year of Taoukwang (1821), owning to a petition from one Yĕ Hangshoo, investgation was made, and the hong merchants have always since then been required to sign bonds, that no foreign vessel which enters the port of Canton has any opium on board; and from that period, the opium-receiving ships have all anchored at Lintin, only going in the 4th or 5th month of every year (May or June) to the anchorage of Kapshuy Moon, and in the 9th month (Obtober) returning to Lintin. In the 13th year (1835), the foreigners discoveried that the anchorage of Kumsing Moon affoids more perfect security: and since then they have removed their anchorage from Kapshwuy Moon to Kumsing Moon. The latter place is near to the villages Kepă and Tangkeă, pertaining to the district of Heängshan; and the anchorage of the ships there, inexpedient as it is for the people resident in those villages, is not the less convenient for such traitorous natives as are in combination with the foreigners.

One method employed to take away money from the country is this; to made out false names of the ships that have been to China some years before, ships of which the captains do not exist, and the parties concerned in which are dead; and then to represent, that, at a time stated, *such-an-one* had deposited such an amount of money in the hands of *so-and-so*, and that the applicant now wishes to carry it away, on behalf of the party named. The hong merchants make artful petitious of this kind for the foreigners, and thus obtain permission for them to carry away money. Another method is, to have money put in the same packages with merchandise.

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It is since the suppression of the pirates in the reign of Keäking that opium has gradually blazed up into notice. At first the annual sale of it did not exceed in value a few millions; but of late it has risen to nearly twenty millions; and the increase and accumulation of the amount, from day to day and from month to month, is more than can be told. How can it be otherwise than that the silver of China is lessened, and rendered insufficient, even daily! But that it has gone to this length is altogether attributable to the conduct of the great officers of the above-named province, in times past—to their sloth and remissness, their fearfulness and timidity, their anxiety to show themselves liberal and indulgent,—by which they have been led to neglect obedience to the prohibitory enactments, and to fail in the strict enforcement of the precuationary regulations.

Our empire is wise and good in all its laws and statutes. Regulations have been enacted, in regard to the opening and working of mines, with a view to their entire preservation, because this silver, possessed in China, is not to be found native elsewhere. If then the exhaustible stores of this empire be taken, to fill up an abyss of barbarian nations that never can be filled, unless measures be speedily adopted to prevent it, our loss will, within ten years, amount to thousands of millions, and where will be the end of this contiuual out-pouring? Some reasoners on the subject say, 'Cut off entirely commercial intercourse, and sacrifice one million of duties to retain in the country twenty millions of money: the loss will be small, the gain great.' They forget that the various countries of the west have had commercial intercourse here for many years; and that in one day to put an entire stop to it would not only be derogatory to the high dignity of the celestial empire, but would also, we may fear, be productive of any but good results. Others say, 'Repeal the prohibitions against opium; let it be given in exchange for merchandise, and let a duty be levied upon it. Thus our money will be saved from waste, and the customs duties will be rendered more abundant, so that a double advantage will be gained.' These forget, that, since—even while the law tends to prohibit the drug, the fine silver is nevertheless drawn off, and opium abundantly imported—there is room to doubt whether merchandise will always be taken in exchange for the drug, when the sale of it shall be made public, and may be carried on with open eyes and unblushing boldness, and when the importation of it will consequently be greatly increased. A case in point is that of the ships bringing foreign rice to Canton: in consequence of a representation to the throne, these ships are freed from the tax called 'measurement charge,' only being required to take return cargoes of *merchandise;* and now the Spanish and other rice-laden ships have made it a practice to take their return in *specie.* From this we may see, that, whenever the prohibition of opium shall be repealed, an increase in the clandestine drawing off of silver will be an inevitable consequence.

Moreover, if the sale of the drug be not prohibited, neither can men be prevented from inhaling it. And if only the officers of government and the military be prohibited, these being all taken from

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the scholars and common people, what ground will be found for any such *partial* prohibition to rest upon? Besides, having a clear conviction that the thing is highly injurious to men, to permit it, notwithstanding, to pervade the empire—nay, even to lay on it a duty—is conduct quite incompatible with the yet uninjured dignity of the great and illustrious celestial empire. In my humble view of the case, the exportation of sycee silver to foreign regions, and the importation of opium, are both rightly interdicted. But local officers, having received the interdicts, have not strenuously enforced them, and hence the one coming in has produced the out-going of the other. If, in place of reprehending their failure strenuously to enforce them, these prohibitions be even now repealed, this will be indeed to encourage the vicious among the people, and to remove all fault from the local officers. But how, when once this prohibition of opium is withdrawn, shall the interdict against the exportation of sycee silver be rendered strict? It cannot be so; for we shall then ourselves have removed the barriers. It were better that, instead of altering and changing the laws and enactments, and utterly breaking down the barrier raised by them, the old established regulations should be diligently maintained, that correction be severely employed.

Now between the inner land and the outer seas, a wide separation exists. The traitorous natives who sell the opium cannot alone, in person, carry on the traffic with the foreign ships. To purchase wholesale, there are brokers. To arrange all transactions, there are the hong merchants. To give orders to be carried to the receiving ships, that from them the drug may be obtained, there are resident barbarians. And to ply to and fro for its conveyance, there are boats called 'fast-crabs.' From the great Ladrone island, at the entrance of the inner seas, to Kumsing Moon, there are all along various naval stations; and to bring in foreign vessels there are pilots appointed; so that it cannot be a difficult thing to keep a constant watch upon the ships. And even though from Fuhkeën and Chĕkeäng, from the ports of Shanghae and Teëntsin, vessels should repair directly to the receiving ships to trade with them, yet, situated as their anchorage is, in the inner seas, what is there to prevent such vessels from being observed and seized? And yet, of late years, there has been, only a solitary instance, namely during the late governor Loo's administration, when Teën Poo, magistrate of the district of Heängshan, in conjunction with the naval force, captured one single boat laden with opium. With this exception, we have seen but little of seizures. The reason is, that the men who are appointed to observe and watch for offenders receive presents to pass over all things, and observe nothing.

From times of old it has been a maxim, in reference to ruling barbarians, to deal closely with what is within, but to deal in generals with that which is without,—first to govern one's self, and *then* only to govern others. We must then, in the first place, establish strict regulations for the punishment of offenses; and afterwards we may turn to the traitorous natives who sell the drug, the hong merchants who arrange the transactions, the brokers who purchase whole-

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sale, the boat-people who convey the drug, and the naval officers who receive bribes; and, having with the utmost strictness discovered and apprehended these offenders, we must inflict on them the severest punishments of the law. In this way, the inhabitants of the inner land may be awed and purified.

The resident barbarians dwell separately in the foreign factories. In the * * * * * * * * * * * * * * * * * and besides these there are, I apprehend, many others. The treatment of those within having been rendered severe, we may next turn to these resident foreigners, examine and apprehend them, and keep them in arrest; then acquaint them with the established regulations, and compel them, within a limited period, to cause all the receiving ships anchored at Lintin to return to their country:—they should be required also to write a letter to the king of their country, telling him that opium is a poison which has pervaded the inner land, to the material injury of the people; that the celestial empire has inflicted on all the traitorous natives who sold it the severest penalties; that with regard to themselves, the resident foreigners, the government taking into consideration that they are barbarains and aliens, forbears to pass sentence of death on them; but that if the opium-receiving ships will desist from coming to China, they shall be indulgently released and permitted to continue their commercial intercourse as usual; whereas, if they will again build receiving vessels and bring them hither to entice the natives, the commercial intercourse granted them in teas, silks, &c., shall assuredly be altogether interdicted, and on the resident foreigners of the said nation the laws shall be executed capitally. If commands be issued of this plain and energetic character, in language strong, and in sense becoming, though their nature be the most abject—that of a dog or a sheep, yet, having a care for their own lives, they will not fail to seek the gain, and to flee the danger.

Some think this mode of proceeding too severe, and fear lest it should give rise to a contest on our frontiers. Again and again I have revolved this subject in my mind, and reconsidered how that. while in their own country no opium is smoked, the barbarians yet seek to poison therewith the people of the central flowery land; and that while they bring to us no foreign silver, they yet would take away our native coin; and I have therefore regarded them as undeserving that a single careful or anxious thought should be entertained on their behalf. Of late, the foreign vessels have presumed to make their way into every place, and to cruise about in the inner seas. Is it likely that in this they have no evil design of spying out our real strength, or weakness? If now they be left thus to go on from step to step, and their conduct be wholly passed over, the wealth of the land must daily waste away and be diminished. And, if when our people are worn out, and our wealth rendered insufficient, any difficulty should then, even by the slightest chance, as one in ten thousand, turn up, how, I would ask, shall it be warded off? Rather than to be utterly overthrown hereafter, it is better to exercise consideration and forethought

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now, while yet our possession of the right gives us such energy and strength, that those barbarians will not dare to slight and contemn our government; nor (it may be hoped) have any longer the means of exercising their petty arts and devices.

Regarding this as a subject of importance, I have given it the most attentive investigation: and having formed my own views thereon, it is befitting that I should delineate and clearly state them. To determine as to their correctness, or otherwise, it is my duty to request that your majesty's pleasure may be declared to the ministers of the court, requiring them with full purpose of heart to take into consideration these views. Laying them before your sacred majesty, I prostrate implore my sovereign to cast a glance upon them. A respectful memorial.

Supplementary Statement.

Furthermore, in regard to the residence of the foreign barbarians at Macao, the prohibitory enactments are very full and clear. But I have heard that it has of late been usual for the barbarians to sit in large native sedans, and to hire natives to carry them: also to hire native females for purposes of prostitution, who are called 'ta-fan.' Moreover, their merchant ships are not allowed by the regulations to discharge their cargoes clandestinely at Macao; but of late it has become customary for only those ships to make their anchorage at Whampoa which have return cargoes of merchandise to take away; while the others never enter the port, nor announce their arrival. These last send their finer and lighter goods, on board the boats called 'fast-crabs,' from Kumsing Moon and other places, for sale. The coarser and heavier goods, they unlawfully send in cargo boats direct to the Stadt-house (in Chinese *Sta'*) at Macao; after which they call upon the hong merchants to hire chop-boats to convey them to the provincial city, and exchange them for other goods,—thus not only evading the measurement charge and duties, but also avoiding examination on the part of the native authorities.

But the extreme case is this:—at Macao, on the outside of the gate called the Ditch-gate, are very numerous graves of the natives. In the second month of the present year the foreigners made a wide road there, levelling entirely the graves. The sub-prefect stationed at the place reported this to his superiors; and, at his repuest, a deputy was sent to visit the spot in concert with him, and to reprehend the foreigners. These, however, would not make acknowledgment of their offense; and when the officers sent men to repair the tombs, they even led on their barbarian slaves, aad beat the native police and people. Afterwards a linguist was sent to admonish them authoritatively; and then only they sent an address to the officer, seeking to conciliate him. Such outrageous, overbearing, and lawless conduct arises wholly from this, that the local officers thinking forbearance to be the most quiet policy, seek only to obtain present freedom from disturbance, and hence give occasion for being treated with slight and contempt.

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Macao is within the jurisdiction of the district Heangshan, and on all sides of it there are naval stations. For all its daily necessaries, it is compelled to look up to us. The compradors employed by the foreigners there, are natives to whom permits are granted by the government. Should, therefore, the least insubordination be shown by the foreigners, there would be no difficulty in immediately having their lives in our hands. I have been told that a former magistrate of that district, named Pang Choo, on account of the pride and profligacy of these barbarians removed from among them all the native dealers and merchants, and allowed no commercial intercourse on the part of natives with them; till the barbarians, trembling with fear, were at once brought to order. This is yet in the recollection of the gentry of Heängshan. Since a district magistrate could effect thus much, would the barbarians dare even to move, if the great officers of the country would make a display of their power? Another instance occurs to me. The barbarians at Canton built a quay, outside the city, a work which went on for months without any hindrance being made to it. But when your majesty's minister Choo Kweiching was sent thither as lieut.-governor, he went to the spot, set down his sedan there, and commanded the instant destruction of the work; and the barbarians, subdued by his unostentatious firmness, dared not even to utter a word. Again, the year before last, when Lord Napier brought ships of war up to Whampoa, your majesty's minister Loo Kwän, the governor, stationed the naval forces so as to present a close unbroken line of defense; and the barbarians were at once filled with dismay, repented their error, and requested a permit to leave the port. We see from these instances that the barbarians have never yet failed to succumb.

Now, to make ostentatious show of terrors is, it is true, calculated to ruin affairs: but to pass faults over in silence is, on the other hand, calculated to nourish depravity. If the old regulations be not rendered conspicuous, and the prohibitions be not strictly enforced, these barbarians will end with doing whatever they please, imagining that there is no limit to forbearance. The barbarians, pluming themselves on their great wealth, extensively practice bribery and corruption, and have many traitorous natives for their agents, and many of the police in combination with them. Hence, if a talented, intelligent, and determined officer were, in the first place, to punish severely the Chinese traitors, we may hope that he would thus be able at once to overwhelm the spirit of the barbarians.

This further exposition of my feeble and obscure views, it behoves me to add to my previous representation, and, prostrate, lay it before your sacred majesty, hoping that my sovereign will cast a glance thereon. A respectful memorial.

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ART. IV. *Imperial edict, referring the memorials of Choo Tsun and Heu Kew to the chief provincial officers of Canton; with brief remarks on the present state of the question.*

THE counselor Choo Tsun has presented a memorial, requesting that the severity of the prohibitory enactments against opium may be increased. The sub-censor Heu Kew also has laid before us a respectful representation of his views: and, in a supplementary statement, a recommendation to punish severely Chinese traitors.

Opium, coming from the distant regions of barbarians, has pervaded the country with its baneful influence, and has been made a subject of very severe prohibitory enactments. But, of late, there has been a diversity of opinion in regard to it, some requesting a change in the policy hitherto adopted, and others recommending the continuance of the severe prohibitions. It is highly important to consider the subject carefully in all its bearings, surveying at once the whole field of action, so that such measures may be adopted as shall continue forever in force free from all failure.

Let Tăng and his colleagues anxiously and carefully consult together upon the recommendation to search for, and with utmost strictness apprehend, all those traitorous natives who sell the drug, the hong merchants who arrange the transactions in it, the brokers who purchase it by wholesale, the boat-men who are engaged in transporting it, and the marines who receive bribes; and having determined on the steps to be taken in order to stop up the source of the evil, let them present a true and faithful report. Let them also carefully ascertain and report, whether the circumstances stated by Heu Kew in his supplementary document, in reference to the foreigners from beyond the seas, be true or not, whether such things as are mentioned therein have or have not taken place. Copies of the several documents are to be herewith sent to those officers for perusal; and this edict is to be made known to Tang and Ke, who are to enjoin it also on Wan, the superintendent of maritime customs. Respect this.

Before introducing the next two articles, a few remarks seem necessary in order to afford our distant readers, who may be interested in the question respecting the introduction of opium, a correct idea of its present position. It can be shown by a series of imperial edicts, that, during the last forty years, the government of China has endeavored to prevent both the introduction and the use of the drug. This is affirmed by the counselor Choo Tsun; who, furthermore, declares that the quantity of opium annually produced in his native province, Yunnan, "cannot be less than several thousand chests." Hence it is evident that, notwithstanding the prohibitions, the cultivation, importation, and use, of opium, have for some years been rapidly on the increase. What has been the effect of those interdicts,

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so often repeated since 1796, this is not the place to inquire; counselor Choo Tsun, however, is doubtless right in supposing that their revocation would be the cause of increasing the importation and the cultivation of opium, and consequently its use. But a different opinion has been advanced. Some time previous to the appearance of Heu Naetse's memorial, it was rumored that individuals, concerned in the administration of the government, deemed it politic to admit the drug through the custom-house, in order to benefit the revenue, to prevent smuggling, and to diminish the use of opium. But it remained for the vice-president of the sacrificial court, Heu Naetse, to take the lead in openly avowing these sentiments, and for the provincial government of Canton — governor Tang Tingching, lieut.-governor Ke Kung, the chief commissioners of finance and justice Altsingah and Wang Tsingleën, and Wăn the superintendent of maritime customs — to second them. While these local officers were engaged in drawing up their report, Choo Tsun and Heu Kew came forward (as it was expected some would do) on the opposite side of the question and in support of the existing prohibitions. The report of the governor and his colleagues had scarcely left Canton, when (October 16th,) the dispatch containing the mandate at the head of this article, and the preceding counter-memorials (art. ii. and iii.), was put into their hands. What report the "provincials" have sent up to the emperor in reply to this last edict we do not know. It is supposed by some, that the emperor has already entrusted the governor with discretionary power to admit it or not, and that his excellency, partly as a compliment to the court, and partly to screen himself from future animadversion, has referred back to Peking for express commands. Be this as it may, most vigorous efforts, as on some former occasions, are being made to stop the smuggling—not only of opium, but of other articles which, in consequence of high duties, have been "continually oozing out of the country." The amount of opium annually imported, and the manner of doing it, are tolerably well detailed in the memorials, though that brought from Turkey has been put to the account of Madras. The statements about castjng money at Macao are false; and we doubt whether that respecting carrying it away, "by putting it in the same packages with merchandise," is correct: what the hong merchants may have done, "it is difficult for us to determine." We have omitted the names of the nine merchants specified in the memorial of Heu Kew, chiefly for two reason; 1st, because it is not plain who were intended, some of the names having been applied to different parties by different individuals; and 2dly, because the list is a partial one, including some who have had but little to do with the trade, and omitting others who have been extensively engaged in it. Though many of the foreign residents have been concerned in the traffic, yet that there is in this community a strong feeling counter to it, is sufficiently evident from the fact, that the next two articles are from merchants who have long resided in Canton, and that (as we are assured on good authority,) the essay published by archdeacon Dealtry in Calcutta was written in China by a British merchant.

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ART. V. *Remarks on the opium trade, contained in a letter written in reply to those of A Reader, published in the Repository for December*, 1836. From a Correspondent.

[A Reader will perceive from this and the following article, that his remarks have not failed to attract attention; how far they are refuted by the remarks of "Another Reader," and by those of "V. P. M." we leave it for him and our other readers to form each their own opinions: the following is the letter of our Correspondent.]

To the Editor of the Chinese Repsitory,

SIR, Being a well-wisher to all free discussion, and convinced that a patient hearing of both sides of a cause is the best way to arrive at a fair conclusion, I have been glad to see that you have commenced a discussion as to the merits of the opium trade. In this country, as in India, any one daring enough to attack this is sure to have arrayed against him a powerful host of antagonists; for interest is a wakeful advocate. Your impartiality is proved by your admission of what you call a "defense," the sophistry of which, as of much that has been said on the subject, may be easily exposed. This I will endeavor to do.

Were the traffickers in this poison,—for such no one in possession of his senses can deny it to be, to state plainly that they deal in it merely as a matter of gain; and that, with them, this determination supersedes every consideration of right or wrong, then their premises could be at once seen, and opposition or reasoning would be vain, since all conviction would be fruitless; but when, as now, the practice, evil in itself, and necessarily felt to be so, is upheld by anxious sophistication, it is but right that it be exposed. I have looked in vain throughout the letter of your Correspondent, "A Reader," for any more cogent argument than that of the hired bravo, "I do not see that I am doing any harm: if I did not take the profit, some one else, not so thin skinned, would"—which may be broadly pronounced the most mischievous, false, and dangerous principle to morality that has ever been invented. What! because some poor reprobate or outcast may be found to embark in deeds of darkness, can that be quoted as an excuse, an argument, for men, for gentlemen, whose wealth, or means of obtaining it, remove them from at least, vulgar temptation? Truly, a pretty argument! The main danger, from your Correspondent's remarks, would appear to be, lest the supply of China with this drug "should be thrown into the hands of desperadoes, pirates, and marauders, instead of a body of capitalists:" a highly logical and conclusive argument, no doubt; and one that should, of course, satisfy the Chinese government of the purity and kind care of the present purveyors; though how and why it could be worse, were "the marauders," and so forth, to be the carriers, it would puzzle all the Chinese and foreigners to boot, to determine. Were not great capital, skill,

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and enterprise embarked in this trade, it would never have arrived at its present magnitude; and this is, as far as I know, all the difference that the management of the trade *by gentlemen* has caused; and it may be questioned whether the Chinese could so accurately distinguish between these polite purveyors and "the desperadoes and marauders," as A Reader does. In what other light can they claim to appear? Constantly, avowedly, notoriously, in the practice of a trade, directly opposed to the laws of the empire; not less opposed to morality and propriety; the purveyors of a most powerful incentive to vice; a fierce moral destroying agent—on what has the opium merchant to plume himself, beyond his brother smuggler and law breaker, the contraband gin-importer into Great Britain? Nay, on some points, his unenlightened and despised *collaborateur* in the cause has the advantage, at any rate in the estimation of those engaged in these habits. The one risks his life—the other, shielding himself behind the corruption of the local officers, or the weakness of the marine, carries on deeds of unlawfulness, without even the risk or excitement of personal danger; and coolly comments on the injustice of the Chinese government in refusing the practice of international law and reciprocity to countries, whose subjects it knows only as engaged in constant and gross infraction of laws, the breaking of which affects the basis of all good government, the morals of the country. How can foreigners presume to hope for a patient or fair hearing, at Peking, so long as this charge can, with truth, be brought against them? Have they not themselves closed the doors; and yet now do they complain at the natural consequences of their own acts? It is well known to foreigners that there are, at Peking, in immediate communication with the emperor, men of talent to whom the miserable intrigues and falsehoods of the government of Canton can be as nothing, men who are patriots—Chinese patriots, that is,—not men whose knowledge is comprised on the routine of war and a ready practice of its horrors, but men whose earnest wish is to make their native country as peaceful and as happy as possible.

Contrast the opinion which such enlightened men must form of our genteel opium smugglers, with the picture which would be drawn by themselves, and let reason judge between the two.—The Chinese moralist or statesman, on one side, would look with correct and merited indignation on the "gain-seeking foreigner," resorting to his country, with a deadly drug, to poison the health and subvert the morality of a nation, to which he arrogantly claimed superiority. The foreigner, on the other side, would look down on the philsospher; tell him that he was a Christian, and an educated gentleman; and if this failed to convince, he might probably bother him with a half-understood and ill-applied quotation from Paley, about tobacco and fish. For the time, he would forget the pure and perfect morality inculcated by the Teacher of his religion;—"Thou shalt not do evil that good may come;" and "Do unto others as you would wish that they should do unto you;—and would, from time to time, indulge in tirades against the tyranny of the Chinese; and their aversions to allow the Europeans a residence amongst them; call on his government, to interfere,

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and subvert such a state of things; prudently shutting his eyes to the degraded state in which foreigners must appear, to all sober-minded Chinese, as the panders to one of the most vitiated, depraved, and dangerous tastes in the world.

Reverse the picture. Suppose, by any chance, that Chinese junks were to import into England, as a foreign and fashionable luxury, so harmless a thing as arsenic, or corrosive sublimate—that, after a few years, it became a rage—that thousands—that hundreds of thousands used it—and that its use was, in consequence of its bad effects, prohibited. Suppose that, in opposition to the prohibition, junks were stationed in the St. George's channel, with a constant supply, taking occasional trips to the isle of Wight, and the mouth of the Thames, when the governmental officers were sufficiently attentive to their duty, at the former station, to prevent its introduction there. Suppose the consumption to increase annually, and to arouse the attention of government, and of those sound thinking men who foresaw misery and destruction from the rapid spread of an insidious, unprofitable, and dangerous habit. Suppose, in fact, that, *mutato nomine*, all, which has been 'achieved here,' had been practiced. Suppose some conservators of the public morals to be roused, at last, and to remonstrate against its use and increase; and that, among the nation sending forth this destroyer, to prey on private happiness, and public virtue, one or two pious and well-meaning *bonzes*, were to remonstrate with their countrymen, "à la archdeacon Dealtry," on the enormity of their conduct—how wonderfully consolatory to one party and unanswerable to the other, must be the remark of the well-dressed and well-educated Chinese merchant: "Hai ya, my friend, do not you see my silk dress and the crystal knob on my cap; do you not know that I have read, and can quote, Confucius, Mencius, and all the Five Books: do you not see that the barbarians are passionately fond of arsenic: and that they will have it:—that they go so far as to pay for it; and can you, for one moment doubt that it would not be much worse for them if, instead of my bringing it, it were left to the chance, needy, and uncertain supply, which low "men of no capital" could afford to bring? It is possible that the Chinese *literati* might not have a translation of Paley; but I will answer that he could find some work, to extract from, quite as little to the purpose; and having thus bewildered his adversary, by comparison and argument, fairly knock him down with a mass of figures showing, that by a calculation, made in happy and most utter ignorance of the premises, not more than one person in 279⅛ could manage to get hold of the beneficial and delightful drug.

I have seen such a parade of figures now more than once; and, though it is barely worth the trouble, yet it may be as well to expose the fallacy which it involves. It is assumed that in China there are 300,000,000 people, and that 33,320,000 taels of the smokeable extract are imported yearly, making "of victimised smokers," as A Reader truly calls them, 912,000, at the rate of 365 taels each, or 30⅓ pounds weight per annum, 2½ pounds per month, ¾ of an ounce

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per day; or 1⅓ ounce per head for each and all of the immense population of China from the remotest parts of Tartary and Bokhára to the sea, besides the native poison, grown in the country, which is supposed to be not inconsiderable.* Of the 300,000,000 in China, &c., more than one half may be safely put down as children and youth; of the remainder, one half may be women; leaving, probably, not more than fifty millions of men: thus, supposing that *all the men in China* could and would use the drug, the number of the "victimised," 1 in 912, is brought to 1 in 150; and from this, an enormous deduction must be made for the aged, sick and poor, and for those too far removed from the head quarters of the importers and sea-board to be able to obtain it, at even enormous prices. It is, in fact, unlikely that it can as yet penetrate, in large quantities, much beyond the maritime provinces; and if only their population is taken, it will be seen that the ratio of "victimised smokers," will be prodigious; though, even allowing the validity of the argument, I can scarcely admire a defense resting solely on the fact that *a share* has been contaminated, and not *all!* This is much on the same principle as that of the girl who, being reproved for enriching the parish with a child, excused herself on the ground of its being "a very small one." The morality or immorality of the practice is unaffected by the extent to which it is carried—it is just or indefensible *per se*, whether it spreads over one village or ten; and not, as an arithmetical question, as to the number, within whose reach the drug is put.

The comparison of opium to wine is, I beg to say, mere "fudge," and the attempt at argument, thence deduced, no better than nonsense: but, even did the parallel hold, what would it prove? That because people in the western world poison themselves with wine, it is right and expedient that the Chinese should be poisoned with opium. A pretty corollary; and an equally sound deduction! As to 'depopulating the Rhine;' 'prohibiting barley,' &c., there would be no more use in doing all this, than there is in talking and writing about it. Barley and the grape are produced for the purpose of innocent enjoyment. Where is the man, so ignorant or audacious, as to say that he believes the same of opium? Such is the opinion entertained of it, *in all countries where it is used*, that he, who has once

* I an told, *au fait*, as to this, by Chinese, that it is but rarely that a man can be found who can consume a tael weight of prepared opium in twenty-four hours; and that, in any case, no one could long continue to do so. His death would prevent it. A mace weight is, it is said, a tolerably good allowance; and twice to thrice that quantity entitles one to the rank of a confirmed opium-smoker, "a hard goer," in fact. One mace will fill twelve pipes. This would bring down A Reader's estimate, say to 1 in 25 or 30. This amount of "excitement," to so sober a people, as the Chinese are admitted to be, appears to me terrific, especially if its use is nearly confined to only parts of the country. As to the effects of this drug on the Chinese, I would recommend "A Reader" to look at Gutzlaff's account of it, in his junk-voyage along the coast of China. He may there "sup full of its horrors." Or if he has not been in a public den of opium smokers, let him see a picture of a mad-house, as shown in one, before be apologises for it as a harmless or elegant diversion. The awful picture, in "Anastasius," of one of these dens in Turkey, is a correct one also of those which I have seen in this part of the world

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become a prey to the infatuation, is regarded as lost to society, his family, and himself—he is looked on as a reprobate, a debauchee, an incurable; and experience daily proves by the innumerable wrecks which the fatal habit marks on its page, the truth of the observation. I will refer you for proof of this, to all the writers* on Turkey, Persia, and other countries, where the habit prevails. You will find all agree in the remark, above made. Does not our own experience confirm it? Who would have in his house a servant who smokes opium? Is not such a man a marked one, by his own countrymen and foreigners; and is he not looked down on, with pity or scorn, in consequence? The Chinese, who may be allowed to know somewhat of their own people, denounce the habit, as prejudicial and destructive. When once it is indulged in, renunciation is all but impossible; and the appetite, "growing by what it feeds on," increases till premature decay and death close the scene of dissipation and vice. This picture is by no means so agreeable a one to contemplate, as the *fancy* one of using it—being merely "a rational and sociable article of luxury and hospitality:" but, what it wants in pleasing imagery, it makes up in truth. Ask any Chinese (who does not use this rational and sociable thing,) what it is, and hear what he will tell you. Read the manly and vigorous representations of Choo Tsun, and others; see what an opinion these Chinese patriots form of this amiable "article of luxury and hospitality;" and judge between their lessons of wisdom and experience, and the cobweb excuses of arguers, "laying the flattering unction to their souls," by attempting to make the wrong appear the better reason. What would a benevolent sober-minded Chinese think, were the sophistry of the defenders of this trade translated for him? Where would he find the high principled and high minded inhabitant of the far off countries? How could he be made to comprehend that the believers in and practisers of Christian morality advocated a trade so ruinous to his country? That the government of India, of an empire of 100 millions of subjects, compelled the growth of it by unwilling ryots; and that, instead of its being brought to China by "desperadoes, pirates, and marauders," it was purveyed by a body of capitalists, not participating certainly in what they carry, but in fact supplying an important branch of the Indian revenue safely and peaceably;" that the British government, and orders, encouraged it; and that the agents in the traffic were constantly residing at Canton, protected by the government whose laws they outraged; but monstrously indignant and appealing to their governments, if No. 2 longcloths is classed as No. 1, through the desperate villiany of some paltry custom-house servant. Truly," might he say, "the old Books must be right—the foreigners are not to be governed by the same laws as the Chinese: they must be ruled by misrule; and who could deny the justice of a conclusion, thus arrived at? And what could be the answer of an embassador to Peking, from a foreign power, sent to demand a commercial treaty, or redress for any grievance, real or supposed, when taxed

* Hope, Chardin, Fraser, Madden, Raffles, and a host of others.

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with acts of his countrymen, towards China, by the supply of this life-consuming drug? It is a case that may occur.

We have not, as yet, however, raked out the real fallacy. Like most others, it hides itself, and shuns observation. The saving clause in the opium-smuggling profession is that it is, not *a vulgar* one. It is a wholesale trade. Sales are made in thousands of dollars' worth. The amount is gentlemanly. Single bales would be low. Sales by retail would be indefensible. The seller of a pipe or two, the poor pander to a depraved appetite, should be pursued by justice—for none of these can be gentlemen. That which, sold in chests, is commerce, and to be applauded, becomes vulgar and mean when doled out in small lots. Admirable logic! with which one may hug one's self, satisfied that it is nothing more than "supplying an important" "branch of the Indian revenue safely and peaceably." As Shakespeare has it:

> Plate vice with gold,
> And the strong lance of justice harmless breaks;
> Clothe it in rags, a pigmy's sword doth pierce it.

Thus he who would shink with angry scorn from a comparison with the gin or tobacco-smugglers of England, or the salt-smuggler of India, advocates, as harmless and blameless, a traffic as illegal as they are, but hundred times more fatal; and this because he thinks that, not being himself the actual agent in the business, he has a right to acquit himself of all wrongful intention. He only gives a piece of paper, and receives dollars. The opium he does not see. It is made by the Indian government; and if he did not bring it, some one else would.

As to the assumed gentility of this trade, a few words may be added. A Reader insists on it that it is "a rational and sociable article of luxury and hospitality." Fine words, as old Cobbett would say. Highly sociable, doubtless, however we may question the rationality of two or more Chinese lying down on their backs, in open day, to inhale a smoke, nauseous and disgusting, which has the effect of stupifying and brutifying them, till their senses are restored by another "go" at "the social and rational." Fancy a costermonger doing the amiable to a fair one from Billingsgate, in the forenoon, in the shape of three halfporth of Booth's best, and you have a fair parallel to the sociability and rationality of A Reader's opium-consumers. If the purveyors of opium said nothing, or did they only defend the practice on the ground that it gave a profit, which they coveted, not much need be said; but sophistication is a bad substitute for truth. The trade may be a profitable one—it may be of importance to the Indian government, and to individuals—but to attempt a defense on the ground of its not having a dangerous and pernicious influence on health and morals, is to say what cannot be borne out, by fact or argument; and what all, who reason on the subject, cannot but feel to be an impotent attempt to defend what is, in itself, manifestly indefensible.

I am, sir, your humble servant,

ANOTHER READER.

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ART. VI. ***Premium for an Essay on the Opium Trade, showing its effects on the commercial, political, and moral interests of the nations and individuals connected therewith, and pointing out the course they ought to pursue in regard to it.***

[100 £ have been placed at our disposal, and are now offered as a premium for the *best essay* on the trade in opium. The persons to whom the essays must be transmitted for examination and awarding the premium, and the period within which they must be transmitted, will be named in our number for February or March. As the subject to be discussed is one of great interest, affecting the welfare of the two greatest empires in the world—the British and the Chinese—affecting their commerce, their governments, and their morals, it will, we hope, engage the attention of those who are able to do it ample justice. Whether the period shall be so extended as to allow the people of the west, in Europe and America, time to investigate the question; and whether the essays shall be referred for examination to persons there, or in India, or here, or to one in each of the places, are points about which we are undetermined and will like to be advised. The proposition made to us for offering the premium is contained in the following communication.]

MR. EDITOR,—An abler pen than mine must do justice to the all-important subject, the investigation of which has been now commenced in your Repository: I mean the trade in opium. But I cannot refrain from tendering some remarks in reference to such advocacy of its cause, as appeared in your last number. Your Correspondent reasons as though opium was a real good to the *many* in China, and baneful only to a *few* "abusers of it." Now is there another man in Canton who believes this? I pay no regard to A Reader's fallacious cipherings: I appeal to every man's common sense upon the subject. Your Correspondent says, that the emperor and his viceroys, for the last twenty years, have shut their eyes to the subject. Is this true? And if true, why shut their eyes? Was it to prevent their seeing a "*harmless* luxury? No, Mr. Editor, their eyes have been wide open to see, and their ears to hear, till they have tingled with the cry, from every corner of the land, against the baneful effects of "barbarian poison." Hence that mighty stir, whose agitations have almost expelled some of us from our domicils in China; and hence *that picture of misery* which might well mantle our cheeks with shame, while passing to and from the hongs we are compelled to see sitting there, crouching beneath his burden, the tortured Aming, suffering for the iniquities into which our cupidity has led him. Truly, this is a "special edict."

But, argues A Reader, there is a principle acknowledged and acted upon by the governments of France and England, which the writer of the Calcutta article in his zeal has quite lost sight of,—it is, that *gaming-houses*, and *gin-palaces*, and the like, should be by license kept in the hands of the respectable. I cannot enter upon the turpitude of those parts of the "most civilized governments," which "license" the doing of evil. It has been supposed, that the object of these

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governments is to avail of vice in order to obtain revenue. But your Correspondent charitably alleges that it is to keep the administration of evil in the hands of the respectable, and therefore infers it would be better to let the opium trade be where it is, than to shame the present smugglers of it from their employ, and so drive it into the hands of "desperadoes and marauders." I do not know how A Reader's" associates will fancy his thus placing them in the "marauder's" chair, and that *without license*, except it be one to flee the country. But the amount of his plea is, "I acknowledge the trade in opium is an evil, but if I do not engage in it, others will;" and this, Mr. Editor, is the plea by which many—many in other respects highly valuable members of society, conceal from themselves their guiltiness before God and their own consciences. To this plea I would answer in the language of another; "If others will do it, *let* others do it; if this unprincipled traffic will be in the hands of unprincipled men, if it is not in our hands, THERE LET IT BE, where it should be. If I do it not, others will! Is this a correct principle of conduct? Is this the rule of heaven to direct the doings of man? Have I a right to do evil because other men will? Other men commit murder, have I a right to do it? Other men prey on unoffending Africa, and bear human sinews across the ocean to be sold, have I right to do it? Apologist for the trade in opium! will you participate with the traffickers in human flesh upon your own principle? Apply this excuse to the case of a bookseller. The question might be suggested whether it was a moral or immoral business, to deal in infidel, profligate, and obscene books. True, it might be alledged that they did evil, and only evil continually; it might be said that the love neither of God nor of man would prompt to it. He might be pointed to the fact that they *always* tended to corrupt the morals of youth, to blight the hopes of parents, fill up houses of infamy. But then he might with commendable coolness add, 'If I do not engage in it others will, it contributes to my livelihood, to the support of the press, to the promotion of business; and I am not responsible for *their* reading the books, nor for their desire for them. I am pursuing the way in which my fathers walked before me, and it is *my living, and I will do it*.' Now wherein does such a plea differ, from the apologist for the opium trade, when he says, "If I do not engage in it, others will." Alas! we have learned how to estimate its force in regard to slavery and obscenity; but we shrink from its application in regard to the 'intoxicating course' of opium."

I have done with A Reader's *arguments*,' but I cannot, Mr. Editor, so leave the subject. I have seen much in your paper about the wrongs of foreigners in China, but little about the *wrongs of China* at their hands. With these you might fill your pages, and so you will as you go on in your investigation respecting opium. It is a serious subject, and with whatever doubting "ifs" you may affect to soften its unwelcome introduction to your pages, you know it is evil; evil of the deepest die, and you will not fail to speak of it as you ought. The hour has come, and there is no "fitter moment" for you to speak

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out upon the subject. There is not a greater barrier to the introduction of the gospel into China by the hands of foreigners, *(and who else is to introduce it?)* than the trade in opium by foreigners bearing the Christian name. We all laud, and justly too, the Ophthalmic Hospital, and rejoice in its influence as commending the foreign interests to China. It is by well-doing that we are thus putting to silence the silly boastings and disdain of China; but how is this influence paralized by our standing in the view of the government and nation as a band of smugglers, active agents of that evil, which is the presumed procuring cause of all the financial embarrassments of the country, carrying dismay, and poverty, and wretchedness, through its length and breadth. Against this barrier, as well as against those of China's own erection, a stand must be made. *It must be taken out of the way.* If doing so, cost "odium and infamy" to those who are its chief supports, it cannot be helped. "Odium and infamy" will follow in the train of vice; but *so* to hold up the present dealers in it is not the *object* of the Protestants against the opium traffic. They would, if they could, cover with the mantle of charity the blindness of their western brethren; they would esteem it not to be willful, but that it is not so, does not make it the less pernicious, or their duty the less imperative. The merits of this question might be rested upon the single fact, that, by all the moral feelings of China, the introduction of opium is accounted an abominable thing. I care not whether it is so or not (though it is plain to every man's sense that it is), but the simple fact that it is so accounted of in China, by the laws and moral sense of the people, makes it the imperative duty of Christian men, not only to wash their own hands of it; but to prevent, if they can by just means, the connection of the evil with the Christian name.

In connection with it, what do our useful knowledge and education societies, medical missionary societies, and our other benevolent operations become, but means by which this mystery of iniquity is covered up from view, and by which the conscience is blinded, and we are induced to think we are doing well, when we are the principal abettors of the greatest evil that exists in reference to China, and as connected with it, are a complete obscuration of light and truth from it. All our pretensions of doing good to China are vain, while we remain connected with opium. We can only be accounted of by the nation as hollow-hearted hypocrites. Let charity be heard, when she pleads that the good these societies might effect may not be nullified by our ill-doing, and that our *partial* good be not permitted to conceal from us our *real* character, while we continue smuggling venders of opium. Let us not be driven by the scoffer at our inconsistency, as I fear some have been driven, from our support of these societies. That be far from us. Rather let us rise and build with redoubled energy, and let us show the world the imperative *need* of those for whom we labor, by ceasing from every thing that would obstruct our work and as laboring for Him who inspects our works, to give to every one, *according as they have been.*

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Mr. Editor, let us seriously consider that it is not with us as a foreign community as it has been. We live upon the threshold of another era. In the enjoyment of a free trade with 'THE mother country,' we are brought nigher to those happy influences which constitute her a rich dispenser of blessings to the world, and not one of the least derivable from our greater freedom of intercourse with her, will be the consciousness of her more intimate inspection. Too far removed, hitherto, from the hallowing influences of Christianity, the distance, by means of steam-navigation and other improvements, is daily lessening, and our obligation to be guided by them becoming stronger and stronger. The spirit which has abolished slavery in Europe and is abolishing it in America, and the spirit which has given a death-blow to intemperance in America, and is fast extending its influence in Europe, is approaching us, and it is a spirit of might, for it is the spirit of truth, and she is destined to overcome all evil. Let us not be insensible to our new position, let us hear the call she makes upon us; and having done evil, let us do it no more. The times of ignorance, God has winked at, but now makes the path of duty plain and distinct. The fate of China is dependent upon the issues of foreign action upon her, not, seemingly of western *governments* but of western *merchants:* and their impulse will be as is their character. If this be so, affectingly solemn is our responsibility. If we are truly and consistently benevolent, we shall have a voice and an influence to effect the most salutary changes. But if otherwise, if our character must continue to be associated with opium and the smuggler, then has Christianity in us a difficulty to surmount more potent to nullify all her efforts, than all that the policy of the prince of darkness, has yet devised to hold China in chains. God forbid that he should *thus* conquer.

I would conclude, but the remarks of the Editor of the "Press" upon the Calcutta writer, have just been put into my hand, and they require a passing notice. The "Press" condemns and tries to ridicule your Calcutta article. He lauds the use of opium, as being as cheering to the countenance by a proper use, as a glass of wine. He then consistently wishes the opium trade with China might cease, because of the "*individual misery and crime*" it occasions, and then as consistently asserts that all its evils are overbalanced, by the general good it works on political economy! I have not time or tact, Mr. Editor, to enter the lists with the "Press" upon the effects of the cultivation and trade in opium upon British and China industry; but I hope some able hand will trace these, and who can doubt that the investigation would prove most beneficent in bringing to light the pernicious effects upon industry, when poison instead of apparel or other good things is exchanged for tea and silks, and in silencing with shame those who pretend that Christian governments, ships, and sailors, need to be sustained by "individual misery and crime" in China, and dishonor the all-wise Creator by supposing that the advance of his creature's prosperity is dependant upon the most unhallowed interchanges

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Allow me, Mr. Editor, in conclusion to propose a premium for the best Essay on the opium trade, showing its effects on the commercial, political, and moral interests of the nations and individuals connected therewith, and pointing out the course they ought to pursue in regard to it. A friend authorizes me to place £100 at your disposal for this purpose. And I offer you an extract illustrative, in part, of what may be said upon this subject.

"The wealth of a nation consists of the wealth of all the individuals that compose it. The sources of the wealth are labor, land, and capital. The last is, indeed, the produce of the two former; but as it may be used to increase their value, it is considered by writers on political economy as one of the original sources of national wealth. Whatever lessens either of these, or their productiveness when employed upon each other, lessens the wealth of the country. Capital may be employed in two ways; either to produce new capital, or merely to afford gratification, and in the production of that gratification may be consumed, without replacing its value. The first may be called capital, and the last expenditure. These will of course bear inverse proportions to each other. If the first be large, the last must be small, and vice versa. Without any change of the amount of wealth, capital will be increased by the lessening of expenditure, and lessened by the increase of expenditure. Although the manner of dividing makes no difference with the present amount of national wealth, it makes a great difference with the future amount; as it alters materially the sources of producing it, the means of an equal, or increased reproduction.

"For instance, a man fond of noise and excited agreeably by the hearing of it, pays a dollar for gunpowder, and touches fire to it. He occasions an entire loss of that amount of property. Although the powder-maker and the merchant, may both have received their pay, if it has not benefited the man, to him it has been a total loss; and if the sale of it was no more profitable than would have been the sale of some useful article, it has been an entire loss to the community. And if by the explosion the man is burnt, partially loses his reason, is taken off for a time from business, and confined by sickness to his bed, must have nurses, physicians, &c., the loss is still increased. And if he never recovers fully his health, or reason, suffers in his social affections and moral sensibility, becomes less faithful in the education of his children, and they are more exposed to temptation and ruin, and he is never again as able or willing to be habitually employed in productive labor, the nation loses equal to the amount of all these put together. And if his example leads other men to spend, and to suffer in the same way, the loss is still further increased; and so on, through all its effects.

"And even though the powder-maker and the merchant have made enormous profit, this does not prevent the loss to the community; any more than the enormous profit of lottery gamblers, or counterfeiters of the public coin, prevents loss to the community. Nor does it meet the case, to say that the property only changes hands. This is not true. The man who sold the powder made a profit of only a part even of the money which the other man paid for it; while the buyer lost not only the whole, but vastly more. The whole of the original cost was only a small part of the loss to the buyer, and to the nation. The merchant gained nothing of the time, and other numerous expences, which the buyer lost; nor does he in any way remunerate the community for that loss.

"Suppose that man, instead of buying the powder, had bought a pair of shoes; and that the tanner and the shoemaker had gained in this case, what the powder-maker and the merchant gained in the other; and that by the use of the shoes, though they were finally worn out, the man gained twice as much as he gave for them; without any loss of health, or reason, social affec-

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tion, or moral susceptibility; and without any of the consequent evils. Who cannot see that it would have increased his wealth, and that of the nation without injury to any, and have promoted the benefit of all.

"This illustrates the principle with regard to opium. A man buys a quantity of it, and smokes it; when he would be, as is the case with every man, in all respects better without it. It is to him an entire loss. The merchant may have made a profit of one quarter of the cost, but the buyer loses the whole; and he loses the time employed in obtaining and smoking it. He loses also, and the community loses, equal to all its deteriorating effects upon his body and mind, his children, and all who come under his influence. His labor becomes less productive. The capital of course produced by his labor is diminished; and thus the means are diminished of future reproduction. And by the increase of expenditure in proportion to the capital, it is still farther diminished, till to meet the increasingly disproportionate expences, the whole is often taken, and the means of future reproduction are entirely exhausted. And as there is no seed to sow, there is of course no future harvest. This is but a simple history of what is taking place in thousands of cases continually; and of what is the tendency of the traffic in opium, from beginning to end. It lessens the productiveness of labor, and of course diminishes the amount of capital; while in proportion, it increases the expenditure, and thus in both ways is constantly exhausting the means of future reproduction. And this is the tendency, in all its bearings, in proportion to the quantity used. It is a palpable and gross violation of all correct principles of political economy; and from beginning to end, tends to diminish all the sources of national wealth."

In making the foregoing extracts I have only substituted opium for "ardent spirits." And if any advocates of man's best interests, either here, or in Europe, India or America (whether induced by your premium or not,) will follow opium from its forced production to place *revenue* in the pockets of the privileged few, to its consumption to debase the Christian name in China, and impoverish and enervate its people, who thus will fail to be what otherwise they might become, the most powerful sustainers of British industry and skill the world can offer, if any of these advocates will thus trace the origin and progress of opium and show its demoralizing and industry-destroying course in its true bearings, so that all may see and shun it, they will be rendering a service redundant with equal blessings to humanity with those which have followed the labors of philanthropists to eradicate slavery from the world. Through them, the slave-trade has become an abomination, and slavery will be so. May they pursue their untiring efforts, until as heavy a condemnation attends the pernicious distribution of opium.

I have extended my remarks, Mr. Editor, much beyond what I contemplated, and will close them, but without apology for their extension; for, when it is considered that the cause of my animadversions is as a wall of adamant between Christianity and 400 millions of mankind; and the destroyer of those marts of merchandise, without which western operatives may fail to be fed, how can we be silent? Let the friends of humanity and human industry look to it. Especially let England, who has washed her hands of slavery in the West, awaken to her other duty in the East, and give to a subject demanding her power and benevolence, her best specimens of the spirits of Wilberforce.

Yours, &c., V. P. M.

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ART. VII. *Report in reference to the Circulation of dollars in China; necessity of retaining them in the provinces; their weight and standard objectionable; precautions against the exportation of sycee silver.* August, 1836.

REPORT, made by the commissioners of finance and of justice in the province of Kwangtung, to the heads of the provincial government, requesting that their excellencies, when replying to his majesty, will recommend that the use of foreign money be still sanctioned, as being suitable to the position of foreign affairs here: but that all exchanges for, or clandestine exportations of, sycee silver be disallowed.

Foreign money is brought from the lands of the distant barbarians; and is essentially necessary to the mercantile classes trading in all the provinces along the coast, who, for their daily supplies of food and other necessaries, are dependent on the facility of exchanging this money, and on its general circulation. It is not, therefore, to be dispensed with for a single moment. Its circulation, however, is confined to the provinces Keängnan, Chěkeäng, Fuhkeën, and Kwangtung, or, if it do occasionally extend, in the course of trade, to adjoining districts (for this is a circumstance not wholly to be avoided), yet it cannot circulate much farther inland than a few hundred miles. As to the provinces lying northwards, the two provinces of 'the Lakes' (Hoonan and Hoopih), Szechuen, Yunnan, and Kweichow, this money does not at present circulate in any of them: and if perchance a few specimens reach those places, they are prized merely as curiosities; or, if it be attempted to force them on the market, they can be exchanged only at a discount, and even then with difficulty. How can it be supposed, therefore, that this money will immediately spread itself into universal circulation?

Having taken this general view of the subject, we will turn to the representation made by the censor Shin Yung. In this representation, he expresses his apprehension that the low standard of foreign money must render it difficult to be exchanged for sycee silver at a fair and regular rate; and on that account, he requests that the inhibition of the money may be made a subject of consideration. This recommendation is doubtless the result of anxious attention to the policy of government, and serious regard for the interests of the people. But arguments are not wanting in favor of the circulation of money, so far as regards the eastern and southern provinces.

The places where foreign ships anchor are also the places where foreign money is scattered abroad. The supplies of provisions furnished to them comprise minute and multifarious details; their expences include numerous items of a very varied character; and many small sums are paid by them, as the hire of labor, or the price of articles. Not a day passes without money being used for one or other of these purposes. It becomes, then, a matter, of necessity

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that they should bring foreign money with them, to meet these various expences; and hence it happens that the market prices are regulated by dollars, it being found highly convenient to value goods by them. The people among themselves, also, gladly fall in with such an arrangement, finding it to be advantageous. From which it is clear that *the inhabitants of the coast* cannot well be deprived of the foreign money.

Again, native merchants, trading by sea along the coast, when they travel, carry their money with them. If these have to carry the governmental [copper] coin, the expense of so doing will be a heavy tax upon their small transactions: and if they carry gold or silver to sea with them, they have reason to fear lest they be found guilty of contravening the prohibitions of government. It is therefore a impossible for them to do otherwise than carry foreign money with them, it being necessary that they should have such money in order to make purchases. And hence it is evident that the *native mercantile classes* along the coast cannot dispense with the use of foreign money.

Further, as to the foreigners, they import foreign money into Canton as a medium in which to pay the prices of commodities purchased by them. The amount of such importations is variable and uncertain; and whatever balance they may have remaining is either employed, on perceiving an advantageous state of the market, in making additional purchases, or is spent in a more abundant and luxurious supply of the daily necessaries of life. For in the love of much money, and of good prices, the flowery people and barbarians are altogether like-minded. We see, then, lastly that the *foreign merchants* of other countries are likewise unable to dispense with the use of foreign money.

We are informed that there are silver mines in England, and Ametica, and Spain. Although the pattern after which the money of each country is made differs, yet the degree of purity is nearly the same with all, being above ninety per cent. touch as compared with the sycee silver of China. We see, then, that though they be left to follow their own methods, yet the foreigners do not draw their materials from this country. And in commercial intercourse, so long as each holds its due place, the foreign money is the same as though it were issued from the mint of the palace itself.—Our empire is separated from the foreigners by ten thousand miles of sea, over which they cross to present things of value and to offer tribute: and for their doing this, established regulations exist. Since, then, to present themselves here, and to make offerings has been so long their practice, that time has rendered it equal to an ancient rule that they should do so,—what cause can there be for apprehension of any consequences that may arise from permitting them to bring such things as will be most advantageous and profitable to them? It is most truly said in his sacred majesty's edict, that the circulation of the foreign money in the east and south is not a thing merely of yesterday. The right mode of acting is, to establish *rules* and *limits*, so as to bring upon the same level the wishes both of our own people and of those from

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afar. But were the foreign money permitted to be circulated even to all the provinces, it would not be productive of the slightest injury to China.

The great objection to the use of foreign money is this, that with it no regard is paid to the weight of metal, or the degree of purity. In Canton this was formerly the case, also. But at a later period, as a precaution against fraud, foreign money began to be stamped and chopped, to mark the degree of purity,—and to be weighed, in order to ascertain the quantity of metal. The money so stamped is in general circulation in the markets, where it goes by the name of 'broken pieces;' and when it is exchanged for sycee silver, about 3 or 4 taels per cent. are added to make amends for the inferiority in touch. But in Keängnan and Chĕkeäng no money is in circulation but such as is bright with a new smooth face. At present the 'broken pieces' of Canton, when paid in exchange for new-faced money, pay a premium of no less than 6 or 7 taels per cent. And crafty dealers, having many clever devices for obtaining gain, raise the price still higher, whenever the supply of this new-faced money is insufficient.—Of the manner in which the money circulates in Keängnan and Chĕkeäng, at the present time, we are ignorant.

Should the imperial pleasure be declared in favor of the circulation of foreign money, it ought to be required, in all the provinces, that the money be paid by weight, and that prices be no longer rated by the *number* of dollars; that foreign money, when exchanged for sycee silver, whether such money be in broken pieces, or in whole bright-faced coin, shall always pay a premium per cent. to make up the difference of purity between it and sycee silver; and that foreign money shall never be allowed, on the contrary, to bear a premium, when given in exchange for sycee silver. With regard to native counterfeits and adulterated pieces of money, the shroffs in the market-places are so expert in discovering and picking out such, that it is quite unnecessary to think for the people on this point, or to make any rules or restrictions with reference to it.

The purity and weight of the silver being in this manner rendered subject to trial, the crafty deceitful character of the foreigners will have no room for exercising itself in petty arts. But the importance of the custom-house restrictions is such as to call, in a still greater degree, for prohibitions,—prohibitions, namely, of the exportation of sycee silver. It is our duty to request, that, in all future commercial dealings with foreign merchants, no persons be permitted to mix up sycee silver in the payment of any balances due to such foreign merchants, or to sell any sycee silver to them for their every-day use; that voluntary engagements to this effect be filed by all the hong merchants, both the senior merchants and the others; that, if any of these infringe this regulation, they be rendered liable to severe punishment by fine or transportation; and that if any shopkeeper, or any other of the people, transgress it, such transgressor be made liable to a punishment one degree more severe. The officers and men in charge of custom-houses and passes, as well as those in command of naval vessels at

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sea, should be required to keep guard in constant succession, the latter always cruising about. When the foreign ships are returning from hence, officers and men should be bound to search faithfully; and in case of their discovering and making seizure of any sycee silver, and sending the offenders to meet their trial, they should be rewarded by a gift of all the silver so seized. Should any dare to protect and wilfully connive at any transgression of the law, and should such connivance be discovered by the transgressor being elsewhere apprehended, inquiry ought to be made as to the places through which the transgressor had passed, and the officers and men at those places ought to be dealt with most severely. If regulations be made of this clear and determined nature, all will then be convinced that the purpose is to uphold them.

The luxuriance and splendor of this central nation are such, that its own native treasures are exhaustless, and it values not things of foreign and distant extraction. The would-be-clever arts of the outermost barbarians it reckons as nothing and of no worth. These arts can therefore be productive of no detriment to the policy of the government, while to the people they appear not unattended by some advantage. It is our duty, therefore, to request, that your excellencies will implore his majesty, of his heavenly favor, to sanction the continuance of foreign money in circulation in the sea-board provinces, its circulation being suitable to the position of foreign affairs, and convenient for the people. As in duty bound, we have consulted together, and lay before your excellencies the result, awaiting your decision as to the correctness or incorrectness thereof, preparatory to a full memorial to the emperor.

ART. VIII. *British relations with China; H. B. Majesty's Commission; and a memorial from the governor of Canton to the emperor, requesting permission for captain Charles Elliot to come to the provincial city.*

SINCE September 1834, no British authorities have resided at Canton. Having withdrawn from the provincial city to Macao, they there awaited the commands of the home government, as to the mode in which their future conduct should be regulated—whether any further efforts should be made by them to obtain a residence in Canton, or whether they should remain at some station outside the port. In the mean time, some changes have taken place in the commission; and at length, the long expected commands have been received. We are ignorant of the nature of those commands; but of the changes and steps consequent thereon, we will briefly give the details. In the middle of the last month it was reported in Canton that dispatches

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had been received from the "Foreign Office," and shortly afterwards appeared in the Register and Press of Canton, addressed "To His Britannic Majesty s Subjects in China," the following:

OFFICIAL NOTICE.

"Dispatches have been received from the right honorable the secretary of state for foreign affairs, signifying the abolition of the office and salary of the chief superintendent of the trade of British subjects in China. His majesty's government has been pleased to appoint captain Charles Elliot R. N. to perform the duties of chief of the commission, from this date.

"By order of the superintendents of the trade of British subjects in China.

EDWARD ELMSLIE,

"Macao, December 14th, 1836. *Secretary & treasurer.*"

In consequence of these dispatches, Sir George B. Robinson bart. retired from the office of chief superintendent, and returns soon to England. Captain Elliot (Mr. Astell having retired in the summer of 1835) assumes the office of chief superintendent, on the same salary that he before received as second; and A. R. Johnston, Esquire, as second superintendent, continues to receive the salary he had as third, the number of superintendents being now reduced to two. The other appointments continue as before, viz. Edward Elmslie, esquire, secretary and treasurer; J. R. Morrison, esquire, Chinese secretary and interpreter; Rev. Charles Gutzlaff, joint interpreter; Rev. G. H. Vachell, M. A. chaplain; T. R. Colledge, esquire, surgeon; A. Anderson, esquire, assistant surgeon.

Shortly after the nature of these changes had transpired, it was known here, that, in consequence of an address from captain Elliot, transmitted through the hands of the hong merchants, an officer had been sent by governor Tăng to Macao, accompanied by the senior hong merchants. Something of the character and immediate results of the correspondence thus commenced will be seen in the following supplementary memorial from the governor to the emperor. It is without date, but was probably forwarded about the 20th instant.

* * * * *

"Since it was first permitted to the various nations of barbarians without the pale of the empire to have commercial intercourse with Canton, the English trade has always been the greatest. Heretofore the direction of that nation's trade was in the hands of a Company, by which were appointed chief, second, third, and fourth supercargoes to reside in Canton. All the foreign vessels of the Company successively reached China during the 7th and 8th months of each year; and having exchanged their commodities, left the port in the course of the 12th month, and of the 1st and 2d months of the following year. Having all left, the supercargoes forthwith requested passports to proceed to Macao, and resided there, until the return of foreign vessels in the 7th and 8th months, when they again requested passports to come to Canton, to transact their affairs. This is the way in which, for a long time past, these affairs were regulated. At a later period, the Company having been dissolved, no chief supercargo was sent,

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and another person was directed to take the control of affairs.* Your majesty's minister Loo, the then governor, having represented this, received your majesty's cnmmands 'immediately to direct the hong merchants, to desire the said private merchants to send a letter home to their country, calling for the renewed appointment of a chief supercargo, who should come to Canton, to direct commercial affairs, and thus should conform to the old enactments. Respect this.' In respectful obedience, hereto, directions were given as is on record.

"Now, in the 11th month of the present year, I your majesty's minister, have received from an English foreigner, Elliot, an address forwarded from Macao, to this effect: 'I have received dispatches from my government, specially appointing me to come to Canton for the general control of the merchants and seamen of my nation. Under present circumstances, there being very many ships in the port, and the merchants and seamen at Canton and Whampoa being very numerous, and many of them little acquainted with the laws of the celestial empire, I am apprehensive lest any difficulties should arise, and request permission, therefore, to proceed to Canton for the direction of affairs.' Observing that this foreigner, in his address, calls himself 'an officer from afar,' which appears to be the deisgnation of a barbarian head-man, and not that of a chief supercargo, also that he does not plainly state, in his address, what rank he now holds from his own nation, whether the purpose of his coming is simply to apply himself to the control of the merchants and seamen, or if he is also to transact commercial business, and whether he has credentials from his government or not:—I immediately sent a deputy to Macao, whom I directed to proceed thither with speed, to take with him hong merchants, and, in conjunction with the local civil and military officers, to ascertain fully the truth on all these points. This having been done, the deputy and the others reported to me in the following terms: 'In obedience to the orders we received, we took with us the hong merchants, and questioned the foreigner Elliot on each point distinctly. His information was, that he, Elliot was an English officer of the fourth grade; that in the autumn of the 14th year of Taoukwang he came to China in a cruiser, as was at the time reported by the pilots; that he had remained two years in Macao, his business being to sign the papers of English merchant vessels; that now, the Company not having been reëstablished, and there being no chief supercargo, he had received his king's commands, through a letter from a great minister of the first rank, informing him that he is appointed to control the merchants and seamen,—not to control commerce; that he has credentials, commanding him to hold the direction of affairs at Canton; and that, in case of any disturbance, he alone is answerable. We also learned that the foreigner Elliot has

* There seems to be an error here; it should probably read "there was no person to take the control of affairs." In one or two other places we suspect there may be errors. The document is an unofficial one, and was kindly sent to us through a private channel. The officers had no interview with capt. Elliot, though in reporting that they "questioned" him they seem to say so.

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brought with him a wife, a child, and a retinue of four persons. On inquiry we found, that the foreign barbarians at Macao, and the foreign merchants of his nation, all represented Elliot as a very quiet and peaceable man, and as having no ulterior object to effect.

"This report having come before me, I find that since the dissolution of the English Company a chief supercargo has not come hither; that of late the ships' papers of foreign merchants returning home have been signed by this foreigner, who has resided at Macao for that purpose, and is represented to have quietly attended to his duty; and that at this present time ships are constantly and uninterruptedly arriving, and the merchants and seamen are indeed very numerous: it would be well promptly to relax the unimportant restraints, in order to preserve peace and quiet. Now this foreigner has received credentials from his country, appointing him to the general control of merchants and seamen: though he is not precisely the same as the chief supercargo hitherto appointed, yet the difference is but in name not in reality. And after all, he is a foreigner to hold the reins of foreigners, and if not allowed to interfere in aught else, it would seem that an alteration may be allowed; and that he may be permitted to come to Canton and direct affairs, according to the same regulations under which the chief supercargoes have hitherto acted. I have for the present commanded the said foreigner to remain temporarily at Macao, waiting until I shall have announced the facts to your majesty. If your majesty's gracious assent be granted, I will then write to the superintendent of maritime customs to issue a passport for his admission to Canton. Thereafter he shall be required to change his residence from Canton to Macao, and back again, according to the season, just as under the former regulations; and he shall not be allowed to overpass the time and linger about at the capital, so as gradually to effect a settlement here. Besides, I will command the local, civil and military officers, and the hong merchants, from time to time truly to watch and examine his conduct; and if he exceeds his duty and acts foolishly, or forms connection with traitorous Chinese, with a view to twist the laws to serve private interests, he shall be immediately driven forth, and sent back to his country; and thus the source of all illegalities will be closed up.

"It is my duty to lay this before your majesty, that the correctness or incorrectness of my view may be determined; and for this purpose I subjoin to my memorial these remarks, prostrate imploring your sacred majesty to grant me instruction. A respectful memorial."

A reply to this memorial may be expected in Canton during the month of March. In the mean time, two members of the commission, the Chinese secretary and interpreter and the assistant surgeon, will reside here, having already arrived at the provincial city.

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ART. IX. *Foreign Residents in China: alphabetical list of persons; list of commercial houses and agents; to which are added a list of the Portuguese authorities in Macao, the names of foreign consuls, and of the hong merchants and linguists.*

THE situation and extent of the foreign factories have been described in a former part of our work. (Vol. ii, p. 303.) It has been stated, also, that the residents are not allowed to bring their families with them to the provincial city. In the following list, therefore, it will be understood that the families which are named are at Macao, and that the merchants, agents, &c., are resident either there or in Canton, according to circumstances, and their pleasure. The old regulations of the port required all foreigners to leave Canton in the spring, and allowed them to return in the last part of the summer or in autumn. These regulations, however, have gone into disuse; and some of the residents now continue here during the whole year, while others pass to and from Macao several times in the course of the same period; European sail-boats, for the accommodation of passengers, running almost daily between the two places. Foreigners have established here within a few years several insurance offices; a chamber of commerce; three or four benevolent institutions; and three printing presses. They have also two chapels, one here and one in Macao, in which there is public worship every Sabbath day.

Note In this list, *ind* is put for India; *por* for Portuguese; *br* for British; *am* for American; *par* for Parsee; *sw* for Swiss; *dan* for Danish; *fr* for French; *pru* for Prussian; *du* for Dutch; *ger* for German. N. B. The list is intended to include the names of every foreigner in this part of China, excepting only Portuguese who reside permanently in Macao.

Names of the foreign residents.

Abbeedin Abdoolaliff,	*ind*		Blenkin, William	*br*	
Abdoolcurim Budroodeen,	*ind*		Bomanjee Hosunjee,	*par*	
Aguiar, J. C. de	*por*	*Lintin*	Bomanjee Maneckjee,	*par*	
Allen, R.	*br*	*Lintin*	Bomanjee Jemsetjee,	*par*	
Allport, T., & family,	*br*		Bovet, C., & family,	*sw*	
Anderson, A.	*br*		Bovet, Louis	*sw*	
Aquino, M. Joze de	*por*		Boyd, A. P., & family,	*br*	
Archer, Joseph	*am*		Boyd, William Sprott	*br*	
Ardaseer, Furdoonjee	*par*		Braine, G. T.	*br*	absent
Astell, John Harvey	*br*		Bramston, William	*br*	
Azevedo, F. H. B. R de	*por*		Bridgman, Rev. E. C.	*am*	
Azevedo, Luiz M. de	*por*		Bull, Isaac M.	*am*	
			Burjorjee Framjee,	*par*	
Ballantyne, ——	*br*	*Lintin*	Burjorjee Maneckjee,	*par*	
Barradas, D. J.	*por*		Burjorjee Sorabjee,	*par*	
Barretto, B. A.	*por*		Burnett, James	*br*	*Lintin*
Baylis, H. P.	*br*	*Lintin*			
Beale, Thomas	*br*		Calder, Alexander	*br*	
Beale, Thomas C.	*br*		Caldwell, D. R.	,,	
Bell, William	*br*		Cany, Edward	*am*	

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Chinnery, George	*br*	
Clarke, H. Matthew	„	
Clarke, W.	„	*Lintin*
Colledge, T. R., & family,	„	
Compton, J. B.	„	
Constable, Henry	„	
Cook, Nathaniel	„	
Coolidge, Joseph, jun.	*am*	
Couper, William	„	
Cooverjee Jewajee,	*par*	
Cowasjee Bajunjee,	*par*	
Cowasjee Eduljee,	*par*	
Cowasjee Sapoorjee,	*par*	
Cox, Richard Henry	*br*	
Cragg, Joseph	„	
Cragg, William	„	
Crawford, A. H.	„	
Crockett, J., & family,	„	*Lintin*
Cursetjee Bomanjee,	*par*	
Cursetjee Nasserwanjee,	*par*	
Cursetjee Sapoorjee,	*par*	
Dadabhoy Burjorjee,	*par*	
Dadabhoy Hormusjee,	*par*	absent
Dadabhoy Rustomjee,	*par*	
Dalrymple, Stair	*br*	*Lintin*
Daniell, A. S., & family	„	
Davidson, F. M.	„	absent
Davis, J. J.	„	*Lintin*
Delano, Warren, jun.	*am*	
Denham, F.	*br*	*Lintin*
Dinear Dorabjee,	*par*	
Dent, Lancelot	*br*	
Dent, Wilkinson	„	
Dhunjeebhoy Byramjee Ranna,	*par*	
Dhunjeebhoy Nasserwanjee,	„	
Dhunjeebhoy Nasserwanjee Dama,	„	
Dhunjeebhoy Muncherjee	„	
Dickson, I. A.	*br*	
Dickson, James	„	
Dossabhoy Rustomjee,	*par*	
Dodd, W.	*br*	*Lintin*
Douglas, R.	„	
Drummond, F. C.	„	
Duus, N., & family,	*dan*	
Eduljee Furdoonjee,	*par*	
Edwards, Robert, & family,	*br*	
Elgar, Henry	„	
Elliot, capt. C., R.N. & family,	„	
Elmslie, Edward	„	
Etting, B.	*am*	
Everard, John	*br*	
Fearon, C., & family,	„	
Fearon, Charles	„	
Fearon, Samuel	„	
Fletcher, A.	*br*	
Forbes, D.	„	*Lintin*
Forbes, J. M.	*am*	
Forest, A.	*br*	*Lintin*
Foster, Wm. Henry	„	
Fox, Thomas	„	
Framjee Dadabhoy,	*par*	
Framjee Eduljee,	„	
Framjee Jemsetjee,	„	
Framjee Heerajee,	„	
Gallie, J.	*br*	*Lintin*
Gemmell, T.	„	
Gernaert, B.	*fr*	absent
Gess, G.	*br*	
Gibb, T. A.	„	
Gilman, D.	*am*	*Lintin*
Gilman, J. T.	*am*	
Gilman, R. J.	*br*	
Gonzaga, Guilherne	*por*	
Gordon, O. H., & family,	*am*	
Gray, W. F.	*br*	
Green, John C.	*am*	
Greig, Alexander	*br*	*Lintin*
Guterres, Gregorio	*por*	*Lintin*
Gutzlaff, Rev. C., & fam.,	*pru*	
Hadley, E.	*br*	*Lintin*
Hall, J.	*br*	*Lintin*
Hamilton, James	*br*	absent
Hamilton, Louis, & fam.	*am*	
Harton, W. H.	*br*	
Hathaway, F. S.	*am*	
Haylett, William	*br*	
Heerjee Jehangier,	*par*	
Heerjeebhoy Rustomjee,	*par*	
Henderson, William	*br*	
Henry, Joseph	*br*	
Hillar, Henry	*br*	*Lintin*
Holgate, H. (hospital, Whampoa)	*br*	
Holliday, John	*br*	
Hopkins, ——	*br*	*Lintin*
Hormusjee Jamasjee	*par*	
Hormusjee Jamoojee	*par*	
How, James	*br*	
Hubbell, Alexander	*am*	
Hudson, J.	*br*	*Lintin*
Hunter, R. H.	*br*	
Hunter, Thomas	*br*	
Hunter, W. C.	*am*	
Hurjevun Amtha	*ind*	
Ilbery, James	*br*	
Ilbery, J. W. H., & family,	*br*	
Inglis, Robert	*br*	
Innes, James	*br*	

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Jalbhoy Cursetjee, *par* absent
James, John *br*
Jamieson, George *br* absent
Jamoojee Nasserwonjee, *par*
Jardine, William *br*
Jardine, A. *br* absent
Jauncey, F. *br Lintin*
Jemsetjee Cursetjee *par*
Jemsetjee Eduljee, *par*
Jemsetjee Hormusjee, *par*
Jemsetjee Nourojee, *par*
Jones, Thomas *br*
Johnston, A. R. *br*
Just, Leonard, jun. *br*

Keating, Arthur S. *br*
Keet, James D. *br*
Kellogg, H. Partridge *am*
Kerr, Crawford *br*
King, C. W., & family, *am*
King, Edward *am*
King, Frederic A. *am*
Kinslay, William T. *br*

Lane, William *br*
Layton, T. H. *br*
Le Geyt, I. C. *br*
Lejee, W. R. *am*
Leslie, W. *br* absent
Limjee Bomanjee, *par*
Lindsay, H. Hamilton *br*
Lisk, R. *br Lintin*
Livingston, W. P. *br*
Low, Abiel A. *am*
Lyon, W. *br*

Macculloch, A. „
Macdonald, William „
Maclean, A. C., & family, „
Macondray, F. W. *am Lintin*
Macjuzie, D. „
Maneckjee Rustomjee, *par* absent
Marim, Antonio Joze *por*
Marks, J. R., & family, *br*
Markwick, Charles „
Matheson, James „
Matheson, Alexander „ absent
Mendes, J. S., & family, „
Merwanjee Tamooljee, *par*
Middleton, John *br*
Middleton, J. H. „
Millar, J. „
Miller, D. „
Mills, George „
Miranda, Antonio J. de *por*
Miranda, Agostinho de „

Moller, Edmund *ger*
Morrison, John Robert *br*
Morse, William H. *am*
Muncherjee Jemsetjee, *par*
Muncherjee Sapoorjee, „

Nanabhoy Framjee, „
Nasserwanjee Ardaseer, „
Nasserwanjee Dorabjee, „
Nasserwanjee Bomanjee „
Nasserwanjee Bickajee „
Naylor, J. E. *br*
Nicol, G. G. „
Noronha, Damiaõ de *por*
Nowrojee Cawasjee, *par*
Nowrojee Byramjee, „

Olyphant, D. W. C. *am*
Olyphant, David „

Pallunjee Dorabjee, *par*
Patlunjee Dorabjee, *par*
Pallunjee Nasserwanjee, *par*
Parker, Rev. Peter, M. D. *am*
Parry, Edward *br Lintin*
Pattullo, —— „
Pereira, Eduardo *por*
Pereira, Francisco *por*
Pereira, Lauriano H. *por*
Pereira, Manoel *por*
Perrier, F. A. *am*
Pestonjee Dinshaw, *par*
Pestonjee Nourojee, *par*
Pestonjee Sapoerjee, *par*
Peters, John *br*
Philip, —— *br Lintin*
Pike, J. *br Lintin*
Pitman, T. G. *am Lintin*
Porteous, W. *br Lintin*

Rangel, F. A. jun. *por*
Rawson, Christopher *br*
Rees, John *br Lintin*
Rees, Thomas *br Lintin*
Reeves, John R. *br*
Remedios, João J. pos *por Lintin*
Rickett, J., & family, *br*
Ritchie, W. L. *am*
Robertson, Alexander *br*
Robertson, Patrick P. „
Robertson, Roderick „
Robinson, sir George B., & family *br*
Rozario, T. A. do *por*
Rustomjee Framjee, *por*

Sacksen, C. F. *pru*

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Sampson, George R.	*am*	
Schwabe, G. C.	*ger*	
Scott, William	*br*	
Shariarjee Rustomjee,	*par*	
Sheemsoodeen Abdoollatub,	*ind*	
Silva, J. Peres da	*por*	
Slade, John	*br*	
Smith, Alexander J.	,,	
Smith, George B.	,,	
Smith, John	,,	
Smith, J. A.	,,	
Smith, J. W.	,,	
Snow, P. W.	*am*	
Sorabjee Rustomjee,	*par*	absent
Sorabjee Cursetjee	*par*	
Souza, Camillo L.	*por*	*Lintin*
Souza, M. Joze de	*por*	
Stace, J. F.	*br*	*Lintin*
Stanford, F., & family,	,,	
Starkey, James	,,	
Steyn, Gabriel Joze	*por*	
Stevens, Rev. Edwin	*am*	
Stewart, P., & family	*br*	
Stewart, William	,,	
Stewart, J. C.	,,	absent
Strachan, W.	,,	*Lintin*
Sturgis, George	*am*	
Sturgis, John	*am*	
Sturgis, J. P.	*am*	
Sturgis, S. P.	*am*	
Sturgis, R., & family,	*am*	absent
Sundorff, G. P. B.	*du*	
Talbot, W. R.	*am*	
Tamooljee Rustomjee,	*par*	
Thom, R.	*br*	
Thomson, W.	*br*	
Tiedeman, P.	*du*	
Townshend, Edward	*br*	
Turner, Richard	,,	
Vachell, Rev. G. H., & fam.	*br*	
Van Basel, M. J. S., & fam.	*du*	
Vandenberg, Matheus	*por*	
Vandenberg, Antonio F.	*por*	
Van Loffelt, J. P.	,,	
Varnham, Warner	*br*	
Vieira, Bartholomeo A.	*por*	
Wallace, William	*br*	
Webster, B.	*br*	
Wetmore, William S.	*am*	
Wetmore, Samuel, jun.	*am*	
Wheler, ——	*br*	*Lintin*
Wilkinson, Robert	*br*	absent
Wilkinson, A.	*br*	
Williams, S. Wells	*am*	
Wookerjee Jemsetjee,	*par*	
Wright, Harry	*br*	*Lintin*
Wright, Henry	*br*	
Xavier, J. J. dos Anjos	*por*	

Commercial Houses, Agents, &c.

ARDASEER FURDOONJEE. No. 2 Fungtae hong.

BELL & Co. Wm. Bell. No. 6 British hong. *Partners.* William Bell, G. S. de H. Larpent, & Joseph McGregor.

BOMANJEE JEMSETJEE. No. 3 French hong.

BOMANJEE MANECKJEE. No. 1 Paoushun hong.

BOVET, CHARLES. No. 3 Dutch hong. Watchmaker.

BULL, ISAAC M. No. 4 French hong.

BURJORJEE MANECKJEE. No. 2 French hong.

COMPANY'S (E. I.) Finance Committee. *Agents.* John H. Astell, Henry M. Clarke.

COX, RICHARD H. No. 1 Danish hong. Canton Dispensary.

CRAGG, (JOSEPH and WILLIAM) & Co. No. 9 French hong. *Partners.* Joseph Cragg and Wm. Cragg.

CURSETJEE, HEERJEE and NOWROJEE. No. 4 Danish hong. *Partners.* Heerjee Jehangier, and Nowrojee Cursetjee.

DHUNJEEBHOY BYRAMJEE RANA. No. 5 Fungtae hong.

DADABHOY and MANECKJEE RUSTOMJEE. No. 1 Fungtae hong.

DANIELL & Co. British hong. *Partners.* James F. N. Daniell, A. S. Daniell, Wilkinson Dent.

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DENT & Co. No. 6 Paoushun hong. *Partners.* Lancelot Dent, Robert Inglis, R. Wilkinson, G. T. Braine, and J. R. Reeves.
DHUNJEEBHOY MUNCHERJEE. No 5 Paoushun hong.
DIROM & Co. No. 6 Dutch hong. *Partners.* F. M. Davidson, William F. Gray, and James Starkey.
DOUGLAS, BROTHERS, & Co. No. 6 Danish hong.
EDWARDS, ROBERT, No. 3 Imperial hong.
EGLINTON, MACLEAN & Co. No. 7 Danish hong. A. C. Maclean.
FOX, RAWSON & Co. No. 2 Dutch hong. *Partners.* Thomas Fox, William Blenkin, Thomas Samuel Rawson, and James Strachan.
FRAMJEE JEMSETJEE. No. 6 French hong.
GEMMELL, (WILLIAM AND THOMAS,) & Co. No. 3 Danish hong. William Gemmel, Thomas Gemmell.
GERNAERT, B. French Consul. No. 7 French hong.
GIBB, LIVINGSTON, & Co. No. 6 British hong. *Partners.* T. A. Gibb, and William Potter Livingston.
GORDON and TALBOT. No. 3 American hong. O. H. Gordon and W. R. Talbot.
HAMILTON, JAMES. No. 1 Creek hong.
HAMILTON, L., Shipwright. *Macao.*
HATHAWAY, F. S. No. 4 Lungshun hong.
HENDERSON, WILLIAM. No. 2 Danish hong.
ILBERY & Co. No. 6 Lungshun hong. *Partners.* James Ilbery, and J. W. H. Ilbery.
INNES, JAMES. No. 1 Creek hong.
JAMIESON and How. No. 5 Lungshun hong. *Partners.* George Jamieson, and James How.
JARDINE, MATHESON & Co. No. 4 Creek hong. *Partners.* Wm. Jardine, James Matheson, Henry Wright, and A. Matheson.
JUMMOOJEE NASSERWANJEE. No. 5 Dutch hong.
JUST & SON. No. 1 French hong. Watch and Chronometer Makers. Leonard Just, jun.
KEATING, ARTHUR SAUNDERS. No. 2 Creek hong.
LAYTON, T. H. No. 4 British hong.
LINDSAY & Co. British hong. *Partners.* H. H. Lindsay and William Wallace.
MARKWICK, CHARLES. No. 6 Imperial hong. British Hotel.
MIDDLETON & Co. No. 3 Creek hong. Agents for Lloyds. John Middleton.
MOLLER, EDMUND. No. 3 British hong.
NANABHOY FRAMJEE. No. 7 French hong.
NICOL, GEORGE GARDEN. No. 5 Danish hong.
OLYPHANT & Co. No. 1 American hong. *Partners.* D. W. C. Olyphant, C. N. Talbot, C. W. King.
PEREIRA & Co. No. 3 Dutch hong. *Partners.* Manoel Pereira, Francisco Joze de Paiva, and John Stephen Mendes.
RUSSELL & Co. No. 2 Swedish hong. *Partners.* John C. Green John M. Forbes, and Joseph Coolidge, junior.

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Russell, Sturgis & Co. No. 4 Swedish hong. *Partners.* J. W. Perit, George R. Russell, R. Sturgis, Henry P. Sturgis, and Warren Delano, junior.

Scott, William, Secretary to the Canton General Chamber of Commerce. No. 2 Danish hong.

Slade, John. No. 3 Danish hong.

Snow, P. W., American Consul. No. 1 Swedish hong.

Stanford & Marks. No. 2 British hong. British hotel. F. Stanford and J. R. Marks.

Sturgis, J. P. No. 1 Swedish hong.

Turner & Co. Spanish hong. *Partners.* Richard Turner, Alexander Pearson Boyd, Patrick F. Robertson, and William Thomson.

Van Basel, toe Laer & Co. No. 1 Dutch hong. *Partners.* M. J. Senn Van Basel and G. M. toe Laer.

Wetmore & Co. No. 1 Imperial hong. W. S. Wetmore, Joseph Archer, and Samuel Wetmore.

Wise (Robert), Holliday & Co. No. 5 Danish hong. J. Holliday.

Government of Macao.

H. E. Bernareo Joze de Souza de Soares de Andrea: *governor.*
Bacharel Francisco Jose da Costa e Amaral, *chief justice.*
D. Francisco Xavier de Castro, *commanding officer of the troops.*
The most Rev. P. Candido Gonçalves Frango; *vigario capitular.*

Sr. Francisco Antonio Seabra, *president.*
(vacant) *provedor.*
Sr. Joaõ Rodrigues Gonçalves, Sr. Cipriano Antonio Pacheco, (vacant) *vereadores.*
} *Members of the Municipal Chamber*

Sr. F. A. Rangel, de Se, e Sto. Antonio. (acting)
Sr. A. Vicente Cortella de S. Lourenço.
} *Juizes de Paz.*

His Britannic Majesty's Commission.

Captain Charles Elliot, r. n., *chief superintendent.*
Alexander Robert Johnston, esp., *second superintendent.*
Edward Elmslie, *secretary and treasurer.*
Rev. George Harvey Vachell, a. m., *chaplain.*
John Robert Morrison, esq., *Chinese secretary & interpreter.*
Rev. Charles Gutzlaff, *joint interpreter.*
Thomas Richardson Colledge, esq.
Alexander Anderson, esq.
} *surgeons.*

Foreign Consuls.

Benoit Gernaert, esquire, *French.*
M. J. Senn van Basel, esquire, *Dutch.*
P. W. Snow, esquire, *American.*
James Matheson, esquire, *Danish.*
Alexander Matheson, esquire, *Hamburg* (acting).

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Hong Merchants.

Original Names.	*Mercantile Names.*	*Official Names.*
Howqua,—Woo haou kwan,	Ewo hong,	Woo Shaouyung.
Mowqua,—Loo mow kwan,	Kwonglei hong,	Loo Kekwang.
Pwankhequa,—Pwan ching wei,	Tungfoo hong,	Pwan Shaoukwang.
Goqua,—Seay gaou kwan,	Tunghing hong,	Seay Yewjin.
Kinequa,—Leang king kwŏ,	Teenpaou hong,	Leang Chinghe.
Sunshing or Hingtae,	Hengtae hong.	Yen Khechang.
Minequa,—Pwan ming kwan,	Chungwo hong,	Pwan Wantaou.
Saoqua,—Ma Sew kwan,	Shuntae hong,	Ma Tsoleäng.
Punhoyqua,—Pwan hae kwan,	Yunwo hong,	Pwan Wanhae.
Samqua,—Woo shwang kwan,	Tungshun hong,	Woo Teenwan.
Chingshin or Kwangzua,	Footae hong,	Yeih Yuenchang.
Lamqua,	Tungcheong hong,	Lo Fuhtae.
Takqua,	Oancheong hong,	Yung Yewkwang.

Linguists.

Atom,	Foonwo,	Tsaemow.
Atung,	Uetloy,	Hohwuy.
Akung (or Young Tom),	Woshang,	Hwangchang.
Alantsei,	Chengwo,	Woosteäng.
Aheen,	Shunwo,	Tsoy Tsun.

The whole numher of residents, whose names are included in the foregoing list, is 307; of whom 158 are English; 62, Parsees; 44, American; 28, Portuguese; 4, Indian; 3, Dutch; 2, Swiss; 2, Prussian; and 2, German; 1, Danish; 1, French. The number of families is 24. During the most busy part of the year the number of visitors, supercargoes &c., is nearly equal to that of the residents. The names of all the partners in many of the houses are given; but in a few instances we have not been able to obtain them. To readers abroad, it may be proper to remark that *hong* and *factory* are synonymous terms; and that each hong is divided into several houses, or suits of apartments, which are numbered. Sometimes a single 'commercial house' occupies two or more suits of apartments; but often two firms have to divide a single suit. Thus it will appear (as it in fact is) that the place where we dwell "is too strait for us."

ART. X. *Journal of Occurrences. The question of admitting opium undecided; smugglers siezed; fire in Yuenming Yuen; and deaths in Peking.*

Feb. 16th. The delay in publishing our number for January till now—when its last pages go to the press—still leaves us without any intelligence respecting the imperial pleasure on the memorials of Heu Naetse, Choo Tsun, and Heu Kew, to the admission of opium. We hear it rumored that a new proclamation is being prepared by the governor of Canton, the object of which is to forbid smuggling, and to drive away the receiving ships."

A boat engaged in smuggling was siezed on the 8th of February, and several thousand taels of silver and gold, and a piece of "yellow-dragon" cloth, such as is sacred to imperial use, were recovered.

In November last, a fire broke out in the palace at Yuenming Yuen, but was soon extinguished by the efforts of the servants and guard, who were led on by the principal officers.

Late Gazettes from Peking notice the demise of Yeihshaou the emperor's nephew, Meenmin one of his cousins, and of Hae Heung commander-in-chief of his majesty's forces in Chekeang. This "gallant officer" rose from the rank of a common soldier and had served in Cochinchina, Yunnan, Kweichow, and Honan.

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THE

CHINESE REPOSITORY.

VOL. V.—FEBRUARY, 1837.—No. 10.

ART. I. *Remarks on reöpening the trade with the Southern Archipelago, describing the character and situation of those nations, and the advantages which a trade with them will yield to the people and government of China.* By Luhchow of Fuhkeën.

ALL the inhabitants of the Southern Archipelago are harmless; every prohibition, therefore, ought to be removed, and our people allowed to trade freely with them. By adopting this course, the superabundant products of foreign countries will supply the deficiencies of our own. Why then delay its adoption for a single moment? The lieut.-governor of Fuhkeën, some time ago, sent up a secret memorial to the emperor, intimating that the merchants trading by sea, will sell their ships to foreigners to be employed in exporting rice, and thu bring calamity on our country, or that they will be employed as piratical vessels; he therefore requested that they might he prohibited from going to sea, in order to prevent such consequences. Vague and scholastic thoughts, contracted like the vision of one gazing at the heavens from the bottom of a well? Self-named guardian of the country, he intrudes his specious words on the notice of our sovereign. And his sacred majesty, deeply solicitous for the welfare of the country, and fearing lest there might be some truth in the representations, laid the subject before his ministers and people; for, being in doubt as to the reality of what had been represented in the memorial, he wished to find some one, fully acquainted with the subject, who could give him satisfactory information. But ministers, having never been abroad, possessed no such knowledge, while none of the people dared to approach their sovereign. In this way the whole subject, from first to last, remained unexplained; and hence originated the embargo on foreign commerce. It was not desired by his sacred majesty.

Now, those who are acquainted with maritime affairs, are able to show who and what are hurtful, and the reverse. Of all foreign nations—numerous as the stars of heaven, and spread out like the men

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on a chess-board—Corea is the nearest to our capital; and its inhabitants conform to our rights and laws. The most powerful nation on the east is Japan, beyond which there are no others. A little below Japan, are the islands of Lewchew, large and small, scattered over a space of five or six hundred miles. Further east, through the wide expanse of waters, no other nations are to be found. Of the numerous tribes inhabiting the Southern Archipelago, those of Luconia and Java are the most powerful. Those of Borneo, Malacca, Sumatra, and scores of other places, are weak and unimportant, and can never entertain any hostile intentions. Cochinchina and Tsiompa are almost conterminous with the provinces of Kwangtung and Kwangse. Kamboja, Ligore, Patani, and many other places, with Siam, are in the extreme southwest. On the west are the Europeans, a very strong and ferocious people, with whom no other foreigners are comparable. 'Europeans' is the general appellation of all the inhabitants of the western islands; and among these the English, the Spanish, the French, the Hollanders, the Portuguese (both in Europe and at Goa), are the most cruel and ferocious. They have strong ships, and do not fear the furious winds. Their guns, and other weapons, are superior to those of our country. In their dispositions, too, they are artful and subtle; they spy out every new place, and form designs of acquiring territory.

The Europeans, the Roman Catholics and the Japanese, are more to be dreaded than any other foreigners. Java originally belonged to the Malays; but the Europeans having opened a trade there, got possession of the country, and hence it became a rendezvous for their ships. Luconia, also, originally belonged to the Malays; but the Roman Catholics having introduced their religions, took possession of the country, and it became the emporium of their ships. In the reign of the Ming dynasty, the Japanese became turbulent, and greatly annoyed the people of Kwangtung, Fuhkeen, Chekeang, and Keangsoo; and to this day even the mentioning the name of the Japanese marauders fills them with fearful apprehensions. But from time immemorial, the inhabitants of the Southern Archipelago have never excited the slighest degree of alarm on our southern borders, having been engaged solely in commercial affairs and in an interchange of the necessaries of life.

At the present time, commerce with the Japanese is not interdicted; nor is that with the Europeans; and the Roman Catholics are spread throughout the empire, and at Macao in the province of Canton they even have a permanent settlement. Shall, then, only the weak and inoffensive inhabitants of the Southern Archipelago—with whom a lucrative trade may be carried on, unattended by any evil consequences—shall these only be interdicted? The population of Fuhkeen and Kwangtung is dense; but the land fit for agriculture is limited, and, not yielding sufficient supplies for the inhabitants, five or six tenths of them seek a livelihood in foreign commerce. Our own productions which have no importance or value at home, when exported become equal to precious gems. In the maritime provinces,

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various manufactures, not excepting even the needle work of our wives and daughters, which were annually exported, brought in return hundreds of thousands of silver and merchandise. The importance of such a commerce is not small.

Before the embargo was laid on the trade with the Southern Archipelago, the people of Fuhkeën had abundant supplies. And even those whose hands were idle, being out of employment, stimulated by a desire of acquiring riches, were induced to go abroad. Few then were found at home in want of food and clothing; and few were the evils which were occasioned by thefts and robberies. But since the embargo was laid on, the interchange of every kind of merchandise has ceased; the people are daily more and more embarrassed; and those who were employed in the useful arts, have to lament that they can find no demand for their work; while the merchants concerned in the foreign trade, sigh because no outlet is found for their traffic. Ships, built for the foreign service at an expense of four or five thousand dollars, are dismantled and made fast to the desolate beach, there to rot and be eaten by worms. They are too large for the domestic trade; and if offered for sale there is no one to purchase them. To break them up in order to build small vessels, would be like hewing down a spar to make a block, or like tearing to threads whole pieces of embroidered work to make patches. It is painful to contemplate this condition of our commerce. Still there is hope that a brighter day will arise and the clouds be dispelled, when perchance the restrictions will be removed, and commerce revived. But the damage which must be sustained by destroying even a single vessel, will blight the prospects of many families. Such calamities are affecting and distressing beyond expression. On account of the embargo on our foreign commerce multitudes of the inhabitants along the seaboard are idle and unemployed. Those who are thoroughly acquainted with the seas, and experienced in the business of the navigation, being unable to act as porters and bearers of burdens even so as to gain a temporary sustenance, are in danger of being forced to become pirates in order to obtain their daily food. The idle and unemployed are in still greater danger, and may go off in piratical bands to Formosa, or break out in open rebellion. A remarkable case of this kind occurred in 1661, when a band of insurgents on Formosa were led on by Chin Fuhchow.

Whatever will benefit both the people and the government, even though it be in a small degree, ought not to be neglected. On the other hand, whatever is injurious alike to both, even though it be in the smallest possible degree, should be removed. Now, the embargo on our southern commerce has injurious effects, while it is unattended by any advantages. For it makes the rich, among those who live on the sea-board, poor; and the poor, idle. It forces the mechanic and the merchant out of their employments; and those who are unemployed, it compels to become pirates. Fuhkeen, having no silver mines, is entirely dependent on the foreign coin, which, if the embargo is long continued, will at length cease, and it will become

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necessary to have recourse to a paper currency to supply the deficiency. Such evils are by no means to be disregarded. On the other hand, to open the trade with the Southern Archipelago will afford advantages, without giving rise to any evils. For then a lucrative interchange of commodities will be carried on abroad, while at home the existing calamities will gradually be removed. Our vast population will then have the means of supplying all the wants of life, and the amount of duties at the custom-houses will be increased. In this way the abundant products of the people will enrich the government. Surely, then, these advantages will not be inconsiderable.

As to what has been said about the ships engaged in this trade being sold to foreigners for the purpose of exporting rice, or being taken and employed as piratical vessels, it may be remarked, that hitherto nothing of the like has ever occurred. The largest of the ships engaged in foreign commerce cost seven or eight thousand dollars; the smallest cost two or three thousand. These ships, therefore, could not be sold for any very small sum. When merchants expend their property in building a vessel, it is with the hope that the money so invested will prove lucrative during many generations. And, if at any time they become tired of going to sea themselves, it is easy to charter them at a high rate. Who, then, would be willing to sell his ship? Besides, the foreign timber, is so much more substantial than ours, that it is always sought by our merchants for shipbuilding. For example, a spar for a mast, which abroad would not cost more than one or two hundred taels, at home costs more than three times that sum. The ships built by foreigners are also more strong than ours. When we use boards a few inches in width, they use whole timbers. And where our fastenings are a few inches, theirs are more than a foot long. Indeed, they would not accept one of our vessels as a present were it offered to them. How much less would they think of purchasing one at a high price!

In the provinces of Fuhkeën and Kwangtung, the rice is not abundant. In the former province the deficiency is very great, and nearly one half of the annual consumption is brought from Formosa, or from the neighboring provinces of Keängsoo and Chěkeäng. Previous to the embargo on our commerce with the Southern Archipelago, rice was constantly brought from Luçonia to Amoy. Our importations from abroad were of no inconsiderable amount; while foreigners have in no instance been dependent upon us for a livelihood. And the merchants, who are engaged in foreign trade, are men of property and respectability; how could they ever think of entangling themselves in the net of the law? The space occupied in one of their ships with a pecul of goods yields them a freight of four or five taels, which is far above the value of the rice required to fill the same space. Surely, then, no one can be so foolish as to disregard, all profits, merely for the sake of transgressing the laws.

Nor have these vessels ever been taken and employed for piratical purposes. Those engaged in that traffic are mere coasters, which ply among the islands near the shore, seldom venturing out to sea

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more than eighty or a hundred miles. With their small craft the pirates can have no object in going out further than this. Besides, they would dread the strong gales, since they would have no place in which to take shelter. But the merchantmen, employed in the foreign trade, being very large, go straight out to sea thousands of miles, where no piratical vessel would venture to follow them, fearlessly encountering the winds and waves. If the pirates are prepared to commit depredations on the coast, there are many smaller merchant-vessels, belonging to Chĕkeäng and Kwangtung, which they might easily capture. Why, then, seek to encounter the ships engaged in the foreign trade? And should one, in any case, chance to do so, the piratical vessel would find herself so inferior in size, that ladders would be required to board her; and in the piratical vessel the number of men does not exceed twenty or thirty; in the other, the number is never less than a hundred. It is useless to talk of their joining battle against such odds. The merchantman, getting to windward, might at once run down and sink the pirate. Where, then, is there any cause to fear that these vessels will be captured and employed for piratical purposes?

At the present time our august sovereign, sitting securely on his throne, beholds all nations reposing in tranquility, and all who have the breath of life, dwelling together as one family. And is it only with the weak and submissive inhabitants of the Southern Archipelago that the prohibitions are to forbid our intercourse? If any minister, whether in the capital or in the provinces, is aware of these things, and fails to represent the case, where is his fidelity to his sovereign? His love to his country? His tender solicitude for those who come from afar? His regard for those about him? Or how does he seek to provide for the people of his own country? Though rude and unlearned, I deeply lament such a state of affairs as I have here portrayed.

Note. The preceding paper was written in 1724, the second year of the reign of Yungching. The embargo was repealed in 1727. The phrase 'allowed to trade freely' might be translated 'allowed a free trade;' and of such a trade Luhchow seems to have been the advocate, as multitudes of his countrymen now are. In his enumeration of the names of foreign countries, the ideas of the writer are confused: in somes instances he seems to have used Seyāng and Teēnchookeaou as synonymous terms. The work from which the essay is taken is comprised in 20 volumes, 12mo., and contains a collection of about 290 miscellaneous papers, chiefly respecting commercial, literary, political, and moral subjects.

ART. II. *Remarks on the euphorbiaceous plants: general characteristics, with a description of the stillingia sebifera, acalypha indica, and the jatropha curcas.* By G. Tradescant Lay.

IN submitting a few botanical remarks to the readers of the Repository, it seems advisable to regard the subjects of study as associated

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together in families, not merely because this practice is agreeable to modern usage, but because plants when so considered become a hundred fold more interesting and instructive, than they can be when studied alone and apart from each other, however keen the perception, or experienced the judgment, of the examiner may be. Some of the Chinese writers take pains to show the beauty and cogent nature of those bonds that bind social communities together, when the members are viewed as springing from one great progenitor, like boughs and branches issuing from a single trunk. In a manner analogous to this, groups of plants shift into a most engaging and important light, if we consider the individual genera and species as bound and linked together by common marks of affinity and relationship. These marks of affinity are not always so fine and subtil that they can only be caught by the eye of an erudite botanist; on the contrary, they are often so well expressed and so obvious, that the glance of the common observer, when directed with a little attention, cannot fail to recognize them. Similitudes of structure in flowers and fruits sometimes run parallel with resemblances in use and property: in some families the herbage and the berries are wholesome and nutritious; in others the entire plant, from the root to the seed, contains juices of so active a character, that they become deleterious or salutary to animal life, according as they are managed with wisdom or misapplied by chance. Moreover, we find, by daily practice, that it is not only convenient and useful to view them as forming little assemblages, but that by this method botany, from being a mere accumulation of facts, is changed into a science, affords a logical training to the mind, and advances us a step further into the mysteries of creation, so that we behold its works with a clearer conception, and see something of that plan in which divine wisdom has arranged them.

These brief remarks will suffice for an introduction; to say a word or two in justification of the course pursued was due to the reader; to say much would be paying an indifferent compliment to his understanding. The materials shall be drawn from original sources, namely from the volume of nature herself whose pages we will turn over from time to time during our sojourn here, as relaxation and refreshment after more important duties. with a hope that the result will yield instruction and delight to others, and help in leading the mind from the trivial, and not always innocent, amusements of the world, to find pleasure in the handy works of God, and to rejoice amidst those hints of wisdom and goodness that are scattered over every one of them. To guide our fellow men to the acknowledgment of the Supreme Being, by taking them through the domains of his creation, will not be thought incompatible with this work; and to speak of herbs and trees that grow in China, will perhaps be one way among others of drawing the attention of our friends at home to the concernments of this vast and interesting portion of the globe. It is not proposed to wind up the consideration of one family in a single paper, nor immediately in sequel, but to resume the subject as opportunity offers, and observation presses the subjects upon our attention.

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Some of the principal genera that compose the family of euphorbiaceous plants may be mentioned, to aid the conception and assist the memory with their appropriate uses. From the officinal euphorbia a most pungent and active powder is obtained, formerly much in request among veterinary men, before the horse had the advantage of being treated upon milder and more scientific principles. The *Palma Christi* or *Ricinus* yields the Castor oil, and seems to have been the tree that screened the head of the prophet Jonah, since the kiki of Dioscorides and the kikiun of the Hebrews are essentially the same. The *Jatropha manihot* affords the Cassava meal or Tapioca, which when fresh is impregnated with a deleterious juice; the Dryandra or Wootung furnishes the Chinese cabinet maker with an oil for polishing his work; the kernels of the Stillingia give out a sebaceous matter for candles; aud the juice of the Siphonia is converted into Caoutchouc or Indian rubber; while the nut of the Aleurites once yielded the Sandwich Islanders means to alleviate the dimness of midnight. Many of them abound with a milky juice, which in drying turns to a lark color and becomes adhesive. The flowers are frequently in clusters, and are of different natures, as some bear fruit while others are barren; they fall off at a joint that seems to be one of the most curious characteristics of the family..

Stillingia Sebifera. The Tallow-tree of China. The leaves of this specimen of the Euphorbiaceous family resemble in shape and contour those of the aspen or *populus tremula,* but are smaller and without that expansion in the leaf-stalk so remarkable in that favorite tree. To those who are not acquainted with the aspen we may say, that the leaves are rhomboidal, or like the diamond pane of glass in a cottager's window. They are of a pale and delicate green, and have two corners of the rhombus or diamond rounded off. There is something light and elegant about its aspect, whether it meets you in the diffusive form of a bush, or whether it rises to the height and consideration of a tree. Nothing that might be taken as an emblem of pride or ambition is to be found in this species. Sometimes in the humble form of a weed, it roots under the shade of a hump of granite, at others it helps to form a fence round an enclosure, and now and then overhangs the doorway of a cottage in the imposing form of a most beautiful tree. It is the nature of some plants and trees to be select in their choice of soil, so that they can only be seen in particular and often retired spots; but it seems to be the characteristic of this whole family to be in no wise scrupulous about either soil or situation, for they grow by the way-side, or among rubbish, or wherever earth and moisture can supply them with a modicum of nourishment. This is the cause of great variety in their appearance, so that in the instance before us, a person who has seen a handsome tree called stillingia sebifera, is by no means prepared to recognize it when it peeps from under a monumental stone in the guise of a neglected weed. The spikes of flowers, which terminate the branches, are thin and pliant, and remind us of the barren flowers in some of the amentaceous family, such for example as the poplar and the aspen. Being

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small and of a greenish yellow, they do not attract the eye at first, but when looked at with a love for nature there appears something extremely neat and interesting in their figure. Upon this spike the flowers are ranged in clusters, consisting of five, six, or more individuals. Each minute cluster is bosomed in a small involucre or ruff of about five leaves or sepals, and is a adorned on each side with a little knop or kidney-shaped gland.

In order to see all this, the spike must be placed under a good working microscope, and the parts be attentively and leisurely separated from each other; if not, it will appear to consist of a number of small yellow points, with little reference to either order or symmetry. Each small flower has a jointed stalk or peduncle, and a minute cup with an enoded edge, which contains a pair of anthers supported by a little pillar in the centre. The pair of anthers fills the cup. The florets come up in succession, as is usual in spikes, heads, and corymbs, and break off at the remarkable joint just mentioned, to make room for their successors. The fruit is not a capsule as some call it, but a drupe, since in the strictness of botanical language, a fruit where a nut is surrounded with a fleshy covering is a drupe. This covering splits into three valves when the nuts are ripe, which turn back in the semblance of rays and expose the white nuts in their centre. The nuts have that additional vesture so note-worthy in the euphorbiaceous family, which in consistence and color resembles tallow, and burns freely when ignited, though held at a distance from the flame. The shell is hard and the nut oily, both of which kindle and burn with great readiness.

We may remark that each of the valves is composed of two small valves, a fact when taken by itself of no great importance, but by comparison we find it the case in other members of this family, so that it becomes one of the common marks of kindred, and consequently in a scientific point of view, a bond of union. We have touched upon some of the characteristics of a beautiful as well as a highly useful tree, and one that vouches for the goodness of the Creator, who, while he draws around us the curtain of night, that the burden may be taken from our eyes, has afforded to inventive man various means to lighten the gloom and cheer the melancholy of darkness.

The common way of obtaining the material for this light is, to put the ripe nuts into water, which, in the process of boiling, melts the sebaceous part, but gives it up when cool in the form of a crust floating upon its surface. This is to be sure an easy method, and one, like many other Chinese methods, that does not require much art of chemical skill to conduct it. And yet it contains a chemical fact, that water when heated will dissolve oily substances, which it will not do when cold.

Acalypha Indica. This is another specimen of the euphorbiaceous family, differing from the last inasmuch as it always bears the appearance of a weed. It grows among rubbish in neglected spots, and seems, to be a substitute for the nettle, which it very much resembles in habit, aspect, and smell. In India it is used as a vermifuge for

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children, and the leaves are sometimes stuck upon their tongues to provoke the stomach to action. A strong *decoction*, when introduced into the auditory passage, is said to alleviate the ear-ache. Hence it would seem that, though vile and worthless in outward form, it is not wholly without its usefulness. It is not so congenial with our feelings to run to a dunghill when we want medicaments, as it is to repair to the dispensary; but were we certain of our knowledge, we might sometimes do it with equal advantage. The stem is about two feet high, zigzag, green, and scored with elevated lines, which are the leaf-stalks, running down the surface. The leaves have long foot-stalks, are ovate or egg-shaped, and terminate in a point or an acumen. They are tapered at the base, or are in the usual phraseology cuneate, where the edge is even, the rest of it being cut into teeth. The spikes are numerous, as each leaf has one at least. The regular number seems to be three to each leaf, for where only one or two are perfect, the rudiments of the rest may be discovered. The spikes have about ten or twelve fertile flowers, or rather clusters of flowers, in purse-shaped involucres or cups, which have well marked veins and serrated edges. When held up between the eye and the light, a countless number of pellucid dots will be seen, especially when the vision is aided by a good magnifier. The same observation is true of the leaves, and shows that these involucres are only leaves under a different form. Each involucre contains a perfect floret, and the stinted rudiments of two or three others, which may be seen if the former be removed and the eye be assisted by a glass. The floret consists of an exceedingly small calyx in three divisions, a three-cornered fruit roughened with hairs, and three styles or central threads, which are respectively divided into two stigmata, so that we have six points, which correspond with the six valves of the fruit whereof they are the terminations. The Chinese, like Pythagoras and his followers, lay great emphasis upon the properties of numbers, and perhaps took the first hint of this half real and half imaginary science from an inspection of natural objects, where an adherence to a particular number is often very striking. Thus in the present case, we have a three-cornered capsule, three styles, which are subdivided so as to form six or twice three; and apparently, if the scheme were perfect, we should have three spikes for one leaf, and three florets in each involucral cup. Error is often founded in truth, and owes its ascendancy over the minds of mankind and its durability, to the veracity that is mixed up with it. Original minds brought certain truths from the quarries of nature; their successors, deficient in talent and industry, instead of adding to the stock by fetching materials from the same sources, busied themselves in perverting what had been handed down to them. One advantage in the study of nature is this, that it leads us to the places from whence theory was derived, and thus enables us to tell what degree of falsehood, truth, or probability, there is in it. (See Morrison's Dictionary, at the character *yih* 易.)

The spikes end in a hammer-headed process, which appears of a

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singular nature, and which, at the moment we are writing, does not seem very easy to determine. Analogy may hereafter perhaps tell us something about it. At some distance below this head, we find the barren florets, which are very small and easily broken off, at the point we presume, for the stalk or peduncle is so short that we can only guess at the truth of our supposition. Each floret consists of a calyx or cup with four divisions, and a bundle of stamens in its centre. These stamens present themselves as twisted threads, covered with powder or pollen, for the cells that contain it are separated from each other, and burst before the expansion of the flower. It is generally understood, among those who have but a little acquaintance with botany, that this pollen or yellow dust is necessary in order to perfect the seed; as the flowers that produce it in the Acalypha are placed above those that bear the fruit, it easily falls upon the places of its destination. Hence we find the spikes upright; had their situation been inverted, the object would have been effected by the pendent nature of the same. It is often curious to see how much wisdom is displayed in providing for the welfare of a weed, and how much instruction might thence be drawn to teach us that the Divine goodness is inexhaustible.

Jatropha curcas. There seems to be some confusion about the history, if not the identity, of this shrub. The individual which we take to be the *Jatropha curcas* of former writers differs from the Jatropha, inasmuch as the fertile flowers have a calyx as well as a five petalled corolla. The oil drawn from the root is used in the composition of varnish, and for other kindred purposes, by the cabinet-maker. Some have found by experience, that a small quantity of the nut will excite a burning taste in the mouth, and presently after pains in the stomach, with their sequelæ; while others, copying from each other with admired fidelity, represent these self-same nuts as wholesome, provided the skin and the germ or embryo be removed. When the writer of these observations had gathered a branch from a tree growing at Kumsing-moon, a Chinese took it from him and cast it down, fearing lest the enticing nuts should be mistaken for an edible fruit. Now all these discrepancies may easily be accounted for, by supposing that different persons saw different plants, alike in outward appearance, but differing widely in structure and quality. In the barren flowers, which grow in spreading clusters at the top of the branches, we find ten stamens or threads collected into a bundle in the centre of the cup: five of them are shorter than the other five, a circumstance that makes one of the essential characteristics in this genus. The anthers, as in most instances of this family, burst before the expansion of the corolla, so that the pollen is ready to escape at a moment's warning, as if it were looking out for an opportunity to taste the liberty of a free atmosphere. On the outside of the stamens are five oblong glandular bodies, which at first are yellow, and look like anthers without the workmanship of seam or cell. The corolla is cylindrical, short, and in five divisions, with an interior lined with hairs. Calyx in five uniform segments. In the fertile flowers,

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the corolla is composed of five petals, ranged in close juxtaposition with each other, and resembling the barren flowers in form and color; the calyx in five deep segments, which might, without much impropriety, be called leaves. The fruit when ripe is of a yellow hue, smooth and about the size of a walnut, but of a rounder shape. This fruit when ripe is properly a drupe, as a fleshy interior contains three nuts, each of them within a cell. The nuts are invested with a peculiar covering of a spongy nature, which is very distinct when the fruit is fresh. The leaves are large, wavy, and of a heart-shape, with angles or short lobes. If left alone it will attain to the consideration of a wide-spreading tree, with a deep green foliage, set off by clusters of white flowers, or adorned by a lively yellow fruit. We forgot to mention in its place that the joint may be found in the stalk of the barren flowers, so that the family distinction, to which the Chinese attach so much importance, is here preserved. As a further illustration of this family, we might refer to a Euphorbia and a Phyllanthus that are found in our grassy enclosures at Macao. The Euphorbia may be recognized by the drop of pure white milk that oozes out when the stem is broken, and the Phyllanthus by the minute white flowers, and the neat little seed vessels, that grow among the leaves. In fact, the term *Phyllanthus* intimates the close connection there is between the leaves and the flower, which the collector will find enjoying all the advantages of harmony and reciprocal affection. In the Euphorbia, the stamens come one after another, and break off at the joint, so often referred to, leaving behind them a little cup whereon they rested. The presence of this joint at once explains the nature of the inflorescence, and teaches us that the stamens are, however inconsiderable of themselves, an entire flower, and that thus the calyx is an involucre, or general calyx corresponding to that described when we spoke of Stillingia. In the Phyllanthus, the same kind of articulation may be found. It seems wonderful that God should have set the stamp of uniformity upon a part that would have been overlooked by 999 persons out of 1000, while it suggests to us the necessity of looking some distance below the surface, if we would learn to philosophize truly, and narrate what we have seen with a comprehensive accuracy. In whatever spot we may live, some specimen of this family can be soon obtained, and a successful search after this curious articulation would be a sort of proof both of correct vision and a clear magnifier.

Note. This article was written at Macao, and forwarded to us in November last. Mr. Lay, who is now absent from China, on a voyage in the Indian Archipelago, has kindly assured us, as he intimates on a preceding page, of his readiness to contribute to the pages of the Repository. He has a rich field before him, and we look for a plentiful harvest.

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ART. III. *Brief account of the Siamese Missionary Dispensary, at Bangkok, from August 8th, 1835 to October 5th, 1836.* Under the superintendence of D. B. Bradley, M. D.

[The brief account which we here introduce needs no commendation from us. We regard such papers, not only as valuable records of medical practice, in new situations and circumstances, but as affording many good illustrations of native character and manner. The "spotted" cases, mentioned by Dr. Bradley, are not confined to Siam.]

THE Siamese Missionary Dispensary was established in Bangkok on the 5th of August, 1835. It was at first located on the east bank of the Meinam, 1½ mile below the city wall, in a part of Bangkok which is chiefly occupied by Chinese. It was near to the great Chinese bazaar. My associates, the Rev. Messrs. Johnson and Robinson, had obtained a lease of the ground, and had moved their families thither, a short time before I arrived. The Dispensary was opened in a lower room in one of their houses. For about two months, it was thronged chiefly by Chinese who lived in the neighborhood of the bazaar. Such was the crowd and the urgency of many of the cases, that it was utterly impossible to prevent our houses from becoming hospitals. If from a sense of duty to ourselves and families we were constrained to close our doors against the sick, they would still crowd into our verandahs, and thus cast themselves upon our compassion. The relatives and acquaintances of many, who were literally "all corruption," helpless and hopeless, brought them to our doors and there forsook them. Thus our abode was almost constantly the scene of the groaning, the dying, and the dead. Never can I forget the horrors that brooded about us at the time. Yet it was a salutary initiation into medical service in Bangkok. While everything possible was done to ameliorate the temporal condition of our patients, I also gave them Christian books, and set in operation a system of reading, by which it was hoped their minds would be benefited.

On the 5th of October, a decree from the rulers of Siam obliged me to break up my establishment, and seek another abode. The public are already aware of the principal reasons that called forth that decree, and therefore I will not repeat them. Suffice it to say, that they were so weighty, in the estimation of government, that the prospect of taking 600 miserable patients out of my hands (the great majority of whom were convalescent), and casting them upon a merciless community was not worthy of a thought. It was not until some time after my return from Chantabun, on the 21st of December following, whither I went for the benefit of my health, that the Dispensary was reëstablished in another part of the city. A floating house, which was purchased for a refuge for one of our families, about the time of our expulsion, was then converted into a Dispensary. A spot, sufficiently large for it to be moored upon, was rented in front of the

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Roman Catholic compound, on the the west bank of the Meinam, opposite to the city wall, and 1½ mile below the king's palace. While this location is far removed from the great Chinese bazaar, than which no place so much needs a Dispensary, it has many advantages over the former situation. It does not so much expose us to an overwhelming crowd of the sick. Its being on the great thoroughfare of Bangkok, the river, renders it sufficiently accessible. The situation is airy, cool and clean. It is a little removed from my dwelling-house, which is a great relief to myself and family. And in the event of being required to move the establishment again, I shall only have to loose from my moorings and float away with the tide. The house is about 24 feet square, one story high, and raised above the surface of the water two feet by bamboos, which are laid under it horizontally. It is built of teak boards, in the usualy style of Siamese floating houses. In addition to this I have "a float," with a cover over it, which is placed in front of the house, and here the patients wait for their treatment. Such is my present situation.

The number of patients, whose cases I have noted in my books, since the opening of the Dispensary, is 3650. To this number should be added about 200 not noted, which would include my itinerant and family practice. It ought also to be stated that many individuals have in the meantime applied for medical aid, whom I refused to receive, either because they were but slightly ill, or because they were beyond the power of remedial agents. With but a very few exceptions, all the cases numbered were different individuals. This number is composed of nearly the following items. To wit, of

Siamese	2132	Unmarried	2408
Cochinchinese	61	Married	1242
Chinese from Fuhkeën	150		
Chinese from Chaouchow	713	Priests	172
Chinese from Keäying chow	5	Readers	1308
Chinese from Canton	15	Illiterate	2342
Chinese from Hainan	51		
Peguans	105	Under 10 years of age	177
Burmans	5	From 10 to 20	534
Cambojans	47	From 20 to 30	774
Laos	169	From 30 to 40	859
Indo-Portuguese	5	From 40 to 50	498
Mussulmen	186	From 50 to 60	415
Englishmen	7	From 60 to 70	268
Americans	2	From 70 to 80	98
		From 80 to 90	25
Males	2884	From 90 to 100	3
Females	766	One hundred years old	1

The following is a catalogue of the diseases, and the number of each kind, that have come under treatment at the Dispensary.

Abscess	21	Anasarca	14
Acne	1	Anchylosis	6

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Aphonia	5
Ardor urinæ	4
Ascites	5
Asthma	50
Boil	14
Bronchocele	2
Bronchitis	30
Bullæ	2
Burns	3
Cancer	11
Carbuncle	1
Catarrh	23
Cephalalgia	21
Cephalitis	4
Chorea	7
Costiveness	6
Cough, chronic	31
Deafness	38
Diarrhœa	37
Disease of knee joint	2
Dislocation	2
Dropsy of the knee	1
Dysentery	6
Dysury	6
Ecthyma	101
Eczema	3
Elephantiasis Barbadoes	9
Elephantiasis Græcorum	39
Elongation of uvula	3
Enlargement of nose	5
Enlargement of spleen	2
Enlargement of tonsils	3
Enteric derangement	20
Epilepsy	2
Erysipelas	1
Erythema	2
Exostosis	5
Fever (intermittent)	18
Fistula in ano	7
Fistula in perineo	3
Fistula of salivary duct	1
Fungus hæmatodes	2
Gastric derangement	19
Giddiness	4
Gonorrhea	5
Gravel	2
Hæmaturia	3
Hæmoptysis	8
Hemiplegia	3
Hepatic derangement	20
Hernia	8
Herpes	166
Hipjoint disease	2
Hydrocele	1
Hydrocephalus	1
Ichthyosis	7
Impetigo	65
Indigestion	38
Induration, abdominal	9
Induration of the limbs	3
Inflammation and sloughing of toes	15
Inflammation, external	13
Insensible spots	5
Intermittent palsy of tongue	1
Jaundice	2
Jaws bound together	1
Leprosy	30
Lichen	25
Lumbago	4
Lupus	5
Menses, difficult	
Menses, irregular	7
Menses, suppressed	14
Mania	1
Marasmus	6
Nasal excoriation and ulcers	34
Neuralgia	1
Nostrils closed at the entrance	2

Diseases of the Eye.

Amaurosis	20
Night blindness	8
Cataract	39
Ectropia	7
Entropium	9
Obstructed duct	4
Fistula lachrymalis	8
Conjunctivitis	112
Cornitis	93
Nebula	10
Albugo	31
Leucoma	34
Glaucoma	27
Catarrhal	6
Iritis	5
Closed pupils	2

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Tremulous iris	5
Adhesion of iris to capsule	6
Pterygium	79
Staphyloma	23
Pustulous	4
Purulent	4
Strumous	1
Lippitudo	19
Tinea ciliaris	3
Granulated lids	7
Epiphora	2
Œdema of lids	5
Tumor on the conjunctiva	1
Hordeolum	2
Foreign substances	1
Double vision	1
Adhesion of lids to each other	1
Laceration of lids	1
Exostosis of the orbit	1
Enlargement of eye-ball	2

Miscellaneous.

Otitis	6
Opium smoking	12
Phymosis	1
Paraphymosis	1
Phthisis	2
Pneumonia	7
Porrigo	5
Petyriasis	3
Psoriasis	175
Paralysis	24
Piles	38
Polypus	2
Purulent urine	7
Papulæ	13
Periostosis	12
Prurigo	8
Pain in the side	7
Pain in the chest	26
Pain in the head	21
Rheumatism	400
Roseola	3
Renal derangement	3
Sarcocele	27
Stone in the bladder	3
Syphilis	136
Scabies	40
Scrofula	35
Sore mouth from eating betel	22
Strictures of urethra	10
Sore throat	9
Sore lips	9
Scirrhous breast	3
Stiff fingers	5
Sore nipples	2
Tonsilitis	2
Tumors	60
Tinea capitis	5
Tympanitis	3
Ulcers	118
Vesiculæ	4
Variola	9

Wounds.

Bruised	9
Incised	8
Lacerated	4
Punctured	4
Arm torn off	2
Dog bite	6
Snake bite	1
Fracture	3
White urine	6
Weeping sinew	7
Worms	7
Withered limb	1
Withered nails	3
Warty excrescence	2
White swelling of knee	1

The aggregate duration of all these cases collectively is about 9828 years, the average duration of each individual case being about two years and $\frac{66}{100}$ of a year. More than half of the cases of ulcer and ophthalmia were of many years standing. Two or three morbid cases have been presented, which deserve a separate notice.

1st. Insensible spots. This disease is characterized by spots, varying from $\frac{2}{4}$ of an inch in diameter to the size of the two hands, scattered without order or any particular form on all parts of the body.

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They are a shade or two lighter than the healthy surface, exhibit no eruption, are smooth as the natural parts, and destitute of feeling. They may be pinched and scarified in the roughest manner without giving the patient pain; and with this exception of pain, such treatment excites all the symptoms of irritation. They are as susceptible to vesicating and pustulating ointment as any part; but the blisters and pustules when produced give no pain, while those just around their circumference are exquisitely painful. The constiutional symptoms, accompanying them, are scarcely noticeable. But it is regarded by the natives as an alarming disease; chiefly from its being a precursor of the following.

2d. Inflammation and mortification of the hands and feet. This is characterized by periodical inflammation and sloughing of one or more of the fingers or toes. After repeated attacks of this kind, the disease gets hold of a joint, bares it in a small spot, and then dissolves by a slow and tormenting process one ligament after another, until the limb being deprived of all sustenance falls off. The bare stump, after a long time, heals over. In the mean time, the same process is going forward in another limb, or ulcers appear on the bottom of the feet, eating down to the tendons and bones, the sides of which become black and thick, and of the consistence of a horse's hoof, and may be pared off with as little feeling. While these are in progress, the foot is surprisingly contracted and distorted. It is often drawn up into a perfect clump, and this sometimes independent of the falling off of the toes. Thus, while all the toes may still exist or only one or two be missing, the foot of an adult is often not more than five or six inches in length; or the contraction may be only from the sides to the centre; and then the foot is not much more than half its usual width. Those affected with this disease suffer constant pain in the tendons and bones of the diseased limb; and are among the most wretched beings that come under my care. The constitutional symptoms, which at first are not conspicuous, at length assume a frightful aspect. The rheumatic pains extend through the whole frame. The patient has no rest day or night. The appetite also becomes depraved. The bowels become either excessively irritable or torpid; the eye-balls swell without active inflammation. The eyes become dull and watery, and the face full and flabby. The whole aspect is one of wretchedness unutterable. The Siamese name for this disease is *keruan*, which some one has rendered *leprosy*. This is surely incorrect. There is scarcely a symptom in it, by which it may claim a kin to the scaly diseases. It has seemed to me to be a little related to *elephantiasis Græcorum*. Hitherto I have not discovered any efficient plan of treating it.

3d. Pterygium. This disease, although common to all countries, is of uncommon frequency here, and assumes the rarest forms. It is characterized by a triangular bundle of flesh growing either from the inner, or outer, or both angles of the eye, and extending towards the sight. If not arrested in its growth, it passes over the pupil, involves the cornea in disease, and produces permanent blindness. I have seen

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many eyes that were entirely ruined solely by this affection. Its peculiarity in Siam is, that four pterygia often appear at the same time in a single individual, one from each angle of the eyes. This disease baffles all the skill of the native doctors; but it is, in fact, one of the easiest to treat and cure. It is only necessary carefully to dissect off the fleshy substance from the cornea, and direct the patient to wash his eyes in river water.

Much the greater part of my practice has been surgical. Operations of this kind are of almost daily occurrence at the Dispensary. The following kinds will include the chief of them, *viz.*: Amputation of tumors, fingers, and toes; excision of staphyloma and cancers; operations for cataract, ectropium, entropium, pterygium, fistula; and laying open fistulous ulcers of almost every variety. The following cases will serve to illustrate much of my employment at the Dispensary, during the past year.

Case 1. Duong, a Chinese from Paknam, aged 35 years, a slave of a Siamese, presented himself on the 28th August, 1835, with an ulcerated tumor on the forehead, over the left eye-brow, a part of which it involved. The tumor was eight inches in circumference at its base, and projected over the left eye two and a half inches. It was nearly as large at the apex as at the base. It had been of six years' standing, and the ulcer, which involved a large part of it, had existed a year or more. I first attempted to heal the ulcer, but finding it inveterate, concluded that extirpation was the only proper treatment. The patient readily consented to the operation; a trial was now to be made. The king had just before made a special effort to test my skill, and he was waiting to see what I could do. The use of dissecting knives was a wonder to all the people about us. Now arose the thought, what if some untoward circumstance should occasion the death of the person on whom I proposed to operate, while under the knife? Would not the ignorant natives declare that I had murdered him? If such a message should reach the king's ear, what injury might he do to me, but more especially to the cause which I have espoused? Having carefully weighed these considerations, I determined to go forward in what seemed to be the path of duty, and intrust all the consequences with my Lord and Master.

The patient was seated in a chair with his head supported by my assistant, and his hands held by two men. Sitting down before him, I made an elliptical incision, calculating to leave sufficient integuments to meet and cover the wound. But one side of the ellipsis was found too much involved in the ulcer to be depended on for a covering. This circumstance embarrassed the operation a little. The patient soon gave signs that the cutting hurt him more than he expected. He made desperate struggles to get loose, and finally succeeded; but was quickly prevailed upon to let me proceed with the operation. When in dissecting off the skin I approached the base of the tumor, there was a powerful gush of blood: the crowd of spectators was terrified; and the patient screamed. It was now too late to yield a moment to his plea of release. More help was secured to hold him, and I proceed-

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ed as I best could, amid an astounded multitude crowding upon me, the trembling anxieties of my assistants, and the horrible screams of the patient. In four or five minutes the tumor was thrown into the basin, attended by the hearty and boisterous congratulations of the spectators. The lips of the wound were then brought as near together as they could be, and there fastened with adhesive straps. Over these, a large lint was placed, with a compress and firm bandage to command the hæmorrhage. The patient manifested much gratitude with shame for his cowardice. He declared that the tumor was his property, and carried it home with him. On the third day the dressings were removed. The disease on one lip of the integuments had prevented adhesion by the first intention. By simple and daily dressings, however, it healed over in the course of a fortnight, when he returned to Paknam, so much altered in appearance that his most intimate friends were ready to question whether he were in truth the same man. In more favorable circumstances, the operation could have been performed with ease and without uproar. But in Bangkok this was impossible.

Case 2d. A Siamese, upwards of 50 years of age, with long curling locks (which is very repugnant to Siamese taste), a most scanty and filthy dress, a countenance much depressed, presented a fungus tumor on the bottom of the foot, as large as the double fist; it was lobulated, of a dark livid complexion, and horribly offensive. It was still more disgusting after I lifted up the sides, which rolled over and rested upon the sound parts, and were alive with maggots. The application of the oil of turpentine repulsed the formidable host with great fatality. Having encountered many a hard struggle with my strong repugnance to touch the offensive mass, I at length resolved upon giving the miserable man the best prospect of returning health, and determined to amputate the fungus. Having prepared the p - tient a few days by the use of alterative medicines, I then grappled the mass and cut it off. It was impossible to leave integuments to cover the wound, for there was not a particle of skin on the tumor. It had distinct black roots, which extended nearly to the bones. The mass when laid open, exhibited the appearance of a black and softened hoof. There was of necessity a great loss of blood in the operation. The tumor was supplied by innumerable small arteries, which streamed in all directions, and bid defiance to the tenaculum. The hæmorrhage however was assuaged by sprinkling on the part the powder of nutgalls, with the use of a compress and firm bandage. On the second or third day the dressing was removed. A lotion of nitric acid, fifty drops to the ounce of water, was applied daily, followed by the ung. hydr. oxid. Occasionally, this was exchanged for sulph. cupri., three grains to the ounce of water, and ung. hydr. mitius. The part healed surprisingly fast. On the sixth or eighth day, while the wound was yet unhealed, there appeared a tumor in the groin of the same leg, which quickly suppurated. Being lanced, it discharged a large quantity of black sanious matter. By injecting chloride of lime, and the external use of ung. hydr. fort., it gradually disappeared.

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Then the patient was attacked with obstinate diarrhœa; while at the same time the foot was doing well. When there remained only a spot, the size of a thumb-nail, unhealed, the enteric irritation assumed a more aggravated form, and vomiting and death ensued. I consider this case as one of the most instructive I have had. I cannot divest myself of the impression, that had I opened an issue in the vicinity of the sore at the time the enteric irritation appeared, the patient might have been saved. A few days before his death, I determined to do this, but was prevented by his absence from the Dispensary.

Case 3d. A Siamese lad, aged fifteen years, from Yuthia; he was of some rank, and of peculiarly interesting appearance. He was affected with a lockjaw. In no respect, but that of the immovability of the jaw, was it like the common lockjaw. The cheek of the left side adhered to the gums. A thick and hard band extended from the outer incisor tooth to the last molares, which bound the jaws so closely together that I could scarcely introduce a thin knife blade between the teeth. There was a little open space on the right side, formed by an irregular canine tooth, through which the boy received his sustenance. The disease was caused by a sore which involved the angle of the mouth, and extended backward on the inside of the cheek. It had been of some years' standing. I could think of no plan of treatment that would so certainly benefit the patient as to divide the ligamentous band, and dissect the lips and cheek from the gums, which I did with a scalpel. It was necessary to cut nearly through the cheek to divide the whole band. Immediately the lad could move the under jaw, but with some difficulty. To prevent the divided parts growing together again, the jaws were wedged open with a piece of wood, and lint was put into the wound. It was dressed daily, and the patient directed to take the wedge out three or four times in the course of the day and use his jaws. The wound healed in six or eight days. The patient could then open his mouth very comfortably, though there remained a little stiffness, which gradually disappeared while he continued to come to the Dispensary.

Case 4th. A Siamese lad was brought by his father for a cure of a closure of the nostrils at the meatus. His face was much pitted by small-pox, which he had a year before. The healing of the pustules about the nostrils caused one to close entirely, and the other also, with the exception of a hole that would just admit a pin. When the boy inflated the nostrils and attempted to expel the breath through them, I could discover that the extent of adhesion was not more than half an inch. The father was very desirous that I should apply some medicine that would cut a hole through. But I persuaded him that it would be much better to cut holes through at once with a knife. Accordingly the operation was performed, with perfect success, although the lad was the most stubborn that I have ever seen. The neighbors were rallied by his cries, many of whom came to see what was going on. The first use the boy made of his nostrils, after I withdrew the knife, was to snort with vengeance into my face To prevent the parts closing again, a gum-elastic tube was put into each

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nostril, and confined in its place by a narrow bandage. These were daily removed and the parts washed. At length, they were exchanged for sections of goosequills. After about twenty days the patient was discharged quite cured.

Case 5th. A Siamese priest, aged about thirty-six years, well formed and uncommonly good-looking, presented a nose stuffed entirely full with polypi. It was with much difficulty that he could talk. Air could not be forced through the nostrils. A probe passed readily around the masses of fungus. Having kept the patient a few days, chiefly to show him the futility of all local applications, which he was anxious that I should try, I at length obtained permission to extract the polypi with the forceps. The passages were so filled that I could not reach the peduncles of the polypi, but was obliged to take hold of the first I could reach, and thus bring them away by piecemeals. In this way I finally succeeded in grasping the roots and extracting them, to his great relief and joy. The hæmorrhage was but little, and the pain trifling.

Case 6th. A Chinese, between forty and fifty years of age, presented a fleshy tumor on the left eye-ball. It covered about half of the cornea, and extended far back on the external surface of the ball, crowding the l ds an inch asunder, and precluded the possibility of closing them. The patient without an objection consented to an operation. But he became terribly frightened in the midst of it, and pleaded lustily that he might be excused, even when the tumor hung only by a small peduncle on the outer side. He finally fainted and fell on the floor, which circumstance gave me an opportunity, after he recovered a little, to finish the operation to my mind. The eye did well and cleared away rapidly, a few weeks after which the patient ceased to come to the Dispensary; I have not seen him since, but doubt not that he is cured.

Case 7th. A Siamese priest, upwards of sixty years of age, with a cataract in each eye. He was almost totally blind. With very little preparatory treatment, I proceeded to operate. On the introduction of the needle, one lens was found to be soft and the other hard. The soft one was therefore broken up and the hard one depressed, operating first with one hand and then with the other. A double blind was hung over both eyes, and the patient directed not to expose them to the light for any reason. Very little inflammation was induced. The soft cataract rapidly disappeared, and the hard one raised a little so that a part of it could be seen behind the pupil. Within three weeks the patient expressed great joy that he could see, walk alone, and distinguish persons without difficulty.

This case is a fair specimen of many of the same kind which I have had. But I ought also frankly to confess that I have often been foiled in my operations for cataract. Nevertheless, it does not now occur to me that any serious injury has resulted to any patient from such failures. The failures are probably attributable, 1st, to a want of skill in the operator; 2d, to a want of suitable assistants; and 3d, to a want of suitable accomodations for keeping the patients under daily

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inspection, and under the watchful attention of careful and experienced nurses. I am often thwarted in my plans of treatment by the absence of the patients, and by their imprudence in diet. No matter how impressively I may charge them touching the caution they ought to observe, no matter how strong the promises they make that they will observe all my directions, it affords no security that they will not absent themselves for weeks after an operation, and then return bearing all the sad results, and offering for their excuse that they were too sick to come, or that their friends would not bring them. Such trials occur almost daily.

Case 8th. A Siamese lad, aged twelve years, the son of a man of some rank, presented a staphyloma of the right eye. Not only was the iris involved in the disease, but also the sclerotica. The protrusion beyond the natural boundaries of the eye was not less than half an inch. It spread the lids far asunder, and much conjunctival inflammation was produced by the constant efforts that were made to cover the protrusion with the lid. The upper lid was also much thickened by the same process. The left eye had suffered violent inflammation, which was subdued and left it in a leucomatous state. There was a small semitransparent spot on the outer side of the pupil, through which the lad could see a little. All this disease was caused by small-pox about a year before. The father, who is a remarkably discreet and affectionate parent, was much disappointed when assured, that, while there was a hope that the left eye would clear away a little, I could give him no encouragement that the right would be of any further service. I assured him that, if he wished the staphylomatous eye to look and feel better, I would operate upon it, and that there was a fair prospect that it could be reduced to a natural size, and be freed from inflammation. He cheered up and requested me to do my best for his darling child. Accordingly, when I had fixed the eye, I cut out an elliptical section from the most protuberant part of the staphyloma, calculating to leave the flaps large enough to form a natural sized-eye. Only the aqueous humor was evacuated in the operation. The lids immediately closed and were covered by a bandage. On the second day a small portion of the iris protruded, which was treated with lunar caustic. The eye is now of a proper size. The wound has entirely healed, and the thickened lid is fast improving. The left eye is clearing, and under the use of lunar caustic solution, ung. hydr. oxid. and ung. hydr. mitius, to the eye, pustulating ointment to the neck, and occasional mercurial aperients. The appearance of the child is surprisingly improved, and the father is very thankful.

I have performed many such operations with similar happy results. Several priests, who are particularly grieved by any bodily blemish that may be upon them, have been comforted by this operation. Staphyloma is of very frequent occurrence in Siam. I doubt not that there are thousands of cases even in Bangkok. But comparatively few apply for aid, because they generally understand that sight cannot be given. I should judge that nine tenths of these cases are produced by small-pox, which is the case also of nine tenths of all the cases of

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nebula, albugo, and leucoma, and entire loss of eyes, which are very numerous.

I might go on and fill volumes in describing my practice, but it is time to desist. . The chief object in writing this communication is, to afford your readers some just impression of what may be done by a physician and surgeon in gaining the confidence of this people. The simple efforts, some of which I have detailed above, have produced a great excitement among the inhabitants of this country. The rumor thereof is not interrupted by distance, or jungle, or confusion of tongues. It has gone into all the kingdom, and I only fear that it swells rather than diminishes as it recedes from Bangkok. Successful surgical practice is far more striking to this people, than successful medical practice. One successful operation, for instance on the eye, is trumpeted more than the effects of a hundred cathartics and tonics. Nevertheless, this puerile ignorant people are disposed to give me great credit as a medical practitioner; and although I am constrained to believe that my medical. as well as my surgical, practice here, has been attended with much success, yet I desire to feel and to say, ' not unto me, but unto thy name, O Lord, belongs all the praise.'

The inquiry arises, how far has the practice been successful. It would be impossible to give a definite answer to this question, because I have not been able to collect data by which one could arrive at the truth. My patients being wholly at their own disposal, have very generally ceased to come to the Dispensary after they have got nearly well, and therefore I know not whether to pronounce them cured or not. They are, too, so accustomed to disease, that they seem to have no desire, or at least no thought, that they may ever be thoroughly healed. Generally the diseases, have yielded rapidly under treatment. Judging from the general improvement which has been witnessed, and from the reports received from many who have returned to their homes, I may say that, probably, three quarters of the whole number of the patients have been cured, and one half of the remainder benefited in a greater or less degree. A large proportion of cases have been of an aggravated character, especially those of ulcer, ophthalmia, syphilis, herpes, psoriasis, and rheumatism.

A large majority of the patients, I have been obliged to keep under my own care, from two to four weeks, and not a few from three to six months. Consequently the daily numbers have generally ranged from 70 to 150. The most of them are admitted only every other day. I devote the first three hours of every afternoon to receiving the sick, preferring this time of the day because then I feel the least disposed to study. Besides these three hours, I spend one hour early in the morning in overseeing my apothecary, who is an Indo-Portuguese woman. I have two native male assistants in the male department, and one native female assistant in the female department. These departments are entirely distinct, although they receive my attention at the same time. The lotions, ointments, pills, and powders, are all numbered, each kind beginning with No. 1. I have two tables, one in each department. from which the most of the medicines are dispensed. On

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these the lotions and ointments are arranged, so that my assistants have no difficulty, although they cannot read the labels, in laying their hands on the medicine prescribed, when they hear the number. The powders, pills, and drops are arranged on another table, at which I sit to write the prescriptions. Mrs. B. has the charge of directing these to the assistants. All the men take their seats, in the order in which they come, on my right hand; and the females, in the same order on my left. The priests and a few of the higher classes are an exception to this rule. It being thought degrading for them to sit with the common people, a different seat is assigned them. Hitherto I have kept a book of records, the object of which is to collect interesting data, and to be a guide to any future remarks which it may be desirable afterwards to make concerning some of the cases. When a new patient presents himself, I note his number, age, country, residence, disease, &c., and then take a slip of paper and write on it his number and prescription. When a patient returns, he brings with him his former prescription, by which I am reminded at a glance what was last given him, and under which I write a new one, after having inquired into his symptoms and the effects of previous treatment. It is often that I write only the date and 'ditto.' The patients thus prescribed for, then take another seat, where again they wait their turn for receiving medicines. They then hand over their papers as they are called for to the assistants, who, not being able to read, carry them to Mrs. B. to be interpreted in Siamese. I do not write them in Siamese, because it would require a longer time to do it, and besides, if they were so written, my assistants could not read them. Those patients who need surgical operations are required to wait until all the prescriptions are made, when they are attended to in their order.

So much for the mode of treating their bodily diseases. But this is regarded as of very small consequence, compared with the effort that is made to benefit their immortal minds. I daily open the services at the Dispensary with prayer, after which I spend ten or fifteen minutes in reading and expounding some portion of the Scriptures. Although I speak the language as yet but stammeringly, I am happy to perceive that some truth by this means is communicated to the understandings of this poor people. Besides, this effort to speak daily, is found most salutary on the score of acquiring the language. I ought also to mention the agency of the Rev. Mr. Robinson, who preaches to the patients every Sabbath day. He is generally favored with a very full and silent audience. We suffer at present very much for the want of Christian books in the Siamese language. The few which Rev. Mr. Jones prepared more than a year ago, were long since disposed of, and we are not yet ready to print others. To supply in some degree this deficiency, I allow my teacher to copy the commandments, which I give to all the Siamese patients, whom I request to give them circulation among their neighbors. The Chinese, who come to the Dispensary, are all supplied with tracts. On every Tuesday, either Mrs. R. or Mrs. B., or both, hold a meeting for the instruction of the

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females, at which they relate Scripture facts, and exhort their poor fellow-creatures to repentance and faith in Christ. For this purpose they retire with the females into a separate apartment, while I am engaged in giving similar instruction to the males without. Although we are not as yet cheered by any conversions to God, yet it is encouraging to know that the glorious tidings of salvation from sin have through our instrumentality, and that of our patients, circulated widely in this kingdom of darkness.

Art. IV. *Ophthalmic Hospital in Canton: the fifth quarterly report, for the term ending on the 4th of February,* 1837. By the Rev. Peter Parker, M. D.

The lively interest in this institution, which its kind and benevolent friends have manifested, gives them a reasonable claim to know its progress and success. Though many of the diseases are similar to those already described, yet occurring in persons of different ranks in society, and from different and more remote parts of the empire, and exhibiting the increased influence of these efforts and the unabated confidence of the Chinese, they ought to be reported. The number received at the hospital is 2700; of these, 548 have been admitted during the last term. The following are the diseases presented during the quarter.

1st. Diseases of the Eye.	
Amaurosis	5
Acute ophthalmia	60
Chronic ophthalmia	15
Purulent ophthalmia	15
Rheumatic ophthalmia	1
Ophthalmitis	4
Ophthalmia nervorum	1
Conjunctivitis	4
Hordeolum	2
Cataract	42
Entropia	62
Trichiasis	14
Pterygium	46
Opacity and vascularity of the cornea	70
Ulceration of the cornea	3
Nebula	31
Albugo	26
Leucoma	10
Staphyloma	29
Staphyloma sclerotica	2
Iritis	1
Lippitudo	14
Night blindness	2
Synechia posterior	6
Myosis	7
Closed pupil with deposition of coagulable lymph	8
Procidentia iridis	2
Choroiditis	2
Granulations of the lids	38
Hydrops oculi	2
Complete loss of one eye	25
Loss of both eyes	37
Mucocele	2
Muscæ volitantes	2
Weak eyes	3
Adhesion of the conjunctiva to the cornea	1

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Xeroma	2	Ranulæ	1
Diseases of the caruncula lachrymalis	2	Polypi of the nose	1
Fungus hæmatodes	3	Amenorrhœa	2
Excrescence from the lower lid	1	Hernia	1
2d. *Miscellaneous diseases.*		Abdominal tumor	1
Abscess of the ear	1	Sarcomatous tumor	5
Abscess of the arm	1	Encysted tumor	1
Disease of the lower jaw	1	Congenital tumor	1
Otorrhœa	3	Rheumatism	2
Deficient cerumen	1	Whitlow	1
Deposition of cerumen	1	Hypertrophy of the heart	1
Deafness	6	Hydrops articuli	1
Dropsy	6	Tinea capitis	1
Ovarian dropsy	1	Scrofula	3
Cancer of the breast	1	Opium mania	2
Goitre	2	Deaf and dumb child	1
		Fungus hæmatodes	1
		Ulcers	2

No. 2214. Nov. 21st. Sarcomatous tumor. Lo Wanshun, aged 41. This interesting woman, of the first society of her native village, had been twenty years afflicted with a large tumor upon the left side of her face. It was situated below the ear, extending forward upon the cheek, and down upon the side of the neck so as nearly to touch the clavicle. As usual, the traces of the cautery and escharotics of the native practitioners were seen upon it; and the patient stated that it had been lanced, and the hemorrhage in consequence was arrested with difficulty. After having attended to the general health, on the 15th December the tumor was successfully removed. The patient endured the operation with fortitude, characteristic of the Chinese. The loss of blood was considerable; she vomited but did not faint. She feared lest a large eschar might disfigure her face. By making the incision rather perpendicularly, from the ear towards the trachea, sufficient facial integument was preserved, to bring the wound behind and below the angle of the jaw. The wound healed by the first intention, and in ten days the dressing was wholly removed. The face had nearly its natural appearance. Grateful and happy, she returned to her husband and family.

No. 2231. Nov. 21st. Congenital tumor. Wang Ke-king, aged 27, is the son of a respectable tea broker, resident in Canton. The history of the tumor is as follows:—It was observed at the birth of the child, that the nates of the right side were unusually large, 'a little fat,' as his nurse expressed it. The child did not attract particular attention till eight years old, when the preternatural enlargement had become conspicuous. Till within a few years the growth was gradual, but for the last four years its increase has been rapid, and it is now nearly one third of the weight of the man. It is suspended, apparently by fibrous bands, from the first of the false ribs on the back, the spinous processes of the ilium, and nates. Its attachment covers a

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surface of about a square foot. The tumor extends a little below the knees. Vertically, from the origin of its base above, to its attachment at the coccyx, it measures 4 feet and 3½ inches. A line drawn directly around the tumor at its base, is 3 feet and 6½ inches; from the spine of the ilium, round and below the pendent portion, to the same point on the opposite side, it is 4 feet. The weight is variously estimated from 60 to 100 pounds. When the man sits down, the tumor forms a circular cushion, which elevates him six inches or more in his chair. It is relaxed according as the weather is hot or cold. In the morning the skin is corrugated upon its surface. The color of the skin upon the tumor, and a few inches upon the back and down the thighs, is of a dark color, resumbling a mole. There are masses somewhat distinct, which appear glandular. It is free from pain, and the young man has enjoyed good health. He is of a nervous temperament, all his motions quick, and very sensitive to the slightest touch. When he came to the hospital, there was a large sore, formed by lying upon the right hip, and the callous and dead skin resembled thick leather. At four or five points were issues formed by the native doctors, who had applied cautery with much accuracy, as if the particular place were essential.

The application of poultices soon removed the dead skin upon the thigh, and both the sore and the issues were readily healed. With the advice of several medical gentlemen, an incision, two inches long and half an inch deep, has been made into the tumor, to ascertain its character. The integument is distinct from the tumor. The substance of the mass resembles udder, cuts smooth, and is so dense as not to be lacerated with the handle of the scalpel. Very little blood came from the incision, and that was of a light delicate tinge. It appears to be of a lymphatic, rather than a sanguineous, character.

Of the feasibility and desirableness of removing the tumor, I have no further doubt, and am corroborated in the opinion by gentlemen, among whom are Scotch, English, and French, surgeons, who have examined the case, and in whose discrimination and judgment I have great confidence. Previous to the incision, the main objection to an operation, on the part of the patient and his friends, was the unwillingness of his wife; the removal now seems more formidable to the man himself. Whether it shall be attempted or not, depends upon him and his relations to determine.

No. 2261. Nov. 28th. Encysted tumor. Yu Foo, aged 26, is a native of Keängse, and son of the chefoo of Hwuychow. This interesting and intelligent scholar consulted me for a tumor of moderate but increasing size, upon the back of the neck. He was much pleased when told it could be easily removed. He was requested to come upon the next regular day for surgical operations. When extirpated it was found to contain one ounce of dark doughy concretion. The cyst was very strong, and lined with a great number of prominent papulæ upon its inner surface. In five days the wound was healed. A young man, competing with his fellow-students for literary honors, and striving for office in government, could well dispense

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with such an incumbrance as this tumor might ultimately have become: and the successful removal of it will doubtless be regarded as a favor by the father, desirous to see his son enjoying, like himself, a situation of power among his countrymen.

No. 2278. December 5th. Patient from Nanking. Chin Sheihkin, aged 23, was accompanied by his father, who said he had come a journey of nearly two months, and a distance of many thousand *le*, with the hope of obtaining benefit for his favorite son. It appeared that a tea merchant, who was in Canton a year ago, had carried to Nanking the intelligence of the institution of the foreigner, and from his representation he was induced, as his last resort, to visit Canton. Learning these particulars, and beholding the amiable and afflicted youth, it was with deep regret little or no encouragement could be given him. The patient had been afflicted for a number of years with chronic rheumatism of nearly all his joints, terminating in complete or partial anchylosis. He could open his mouth sufficiently to speak, and to receive his food. The shoulder-joints, knees, and ankles, were tolerably free, but the elbows, wrists, and fingers, were stiff. In the left forearm, the radius was anchylosed at the elbow and free at the wrist, and the ulna anchylosed at the wrist and rotated freely at the elbow. The hip-joints had only a slight motion forwards and backwards. Any motion beyond what is customary gave him much pain. The father was informed that it would require time to make any perceptible impression upon the disease, and that partial relief was the most he could expect; under these circumstances he came but a few times.

No. 2335. Dec. 5th. Hernia. Low She, aged 41, the mother of nine sons and a daughter, had a large tumor between the umbilicus and sternum. There was a rupture in the linea alba about two inches in diameter, through which the transverse section of the colon protruded, and could be seen distinctly under the integument. At times it had caused great suffering. It was reduced, a compress fitted to the aperture, and a bandage applied about the waist, which she was directed to wear. The patient has often been at the hospital with her friends since, and experiences but little inconvenience from what was before a serious evil.

No. 2386. Dec. 12th. Absorption of the vitreous humor. Chow Heënchun, aged 60, from Kaouyaou, was perfectly blind in his left eye. The external coats of the eye were natural; the cornea beautifully clear: the pupil was preternaturally dilated, the lens was opaque and diminished in size, and lay at the bottom of the eye. *The vitreous humor was entirely absorbed*, and limpid aqueous humor filled both chambers. There was no secretion of the pigmentum nigrum, the inner surface of the ball was purely white, traversed by blood vessels of the light tinge of arterial blood. No trace of the retina could be discovered. The whole appearance of the eye was as beautiful as it was novel. It is surprizing that a cause could exist, sufficient to produce such a change internally, and not affect the external tunics.

No. 2399. Dec. 19th. Tumor with fungus. Han Amow, of Can-

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ton, aged 12 years, had a tumor 2½ inches in diameter, just above the acromion process of the left shoulder, and extending towards the neck. By the application of escharotics, a fungus had been produced, one fourth the size of the tumor, and like a tuft overhung the shoulder, and secreted an acrid discharge, which excoriated the arm. The child was corpulent, and his countenance sallow. At the first incision to extirpate the tumor, there was a slimy discharge, which excited the apprehension that it might communicate with the shoulder-joint, and that the synovial fluid was escaping. Fortunately, the secretion belonged to the tumor, and in fourteen days all was well. In laying the child upon the table for the first operation, it was discovered that there was another tumor upon the thigh, larger than the former. Having recovered from the first, the second was also extirpated. The operation was rendered tedious by the undefined character of the mass. There was no demarkation between the tumor and the surrounding adipose substance; the integument over it could be separated only by the knife. It appeared like a dense collection of gristly globules, increasing in hardness towards the centre. There was the same glutinous secretion as in the other, and in both instances there was considerable exudation of this during the process. The lad is now quite well.

No. 2474. Dec. 26th. A young lady from Nanking, Le Awoo, aged 19, eldest daughter of a silk merchant from Nanking, had suffered from infancy, from a disease of the left eye. At this time, a white spot, with a fleshy excrescence, covered the apex of the cornea; and the blood vessels were enlarged and passed over the cornea. The father was informed that the eye might, at least, be prevented from becoming worse, and perhaps the vision improved. He said he confided the case to my care; had he not confidence, he should not have applied.

By repeated applications of lunar caustic, the fleshy excrescence was destroyed; the blood vessels were divided at the union of the cornea and sclerotica; the general health was attended to, and after applying leeches to the temples, a blister was ordered. New granulations soon filled up the depression in the cornea made by the caustic. The blood vessels of the cornea became indistinct and the sight was improved, and at a little distance, a stranger could scarcely perceive that it differed from the other eye. Just before the close of the term, the father and two daughters came to take a final leave, bringing presents, which were declined, saying it was abundant reward, that the treatment of his daughter had been successful; but he would not take them away. The patient and her little sister, 13 years old, then came into the room, and a servant with a large crimson blanket. The first impression was, this is a part of the present. It was, however, spread at my feet, and the two young ladies knelt upon it. They were authoritatively told it was not required or permitted to "*kow tow.*" They heeded it not, and though I took the eldest by the collar to prevent it, both succeeded in bringing their heads twice to the floor. This was done in the presence of a large assembly of

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patients and several Europeans. The father was dressed like an officer, and his daughter wore splendid silk gowns with the richest embroidery. Since the case of the young man from the same city was so hopeless, it is fortunate that the result should be so satisfactory in the case of the young lady.

No. 2637. January 23d, 1837. Adhesion of the tarsi. Chun Atsun, aged 14, of Nanhae, at seven years old, had the small-pox, in consequence of which the edges of the lids of the right eye united, except at a small point, near each angle, completely concealing the eye. With a pair of small curved scissors, the lids were separated, and the fine black eye, which had neither seen nor been seen for seven long years, was in a moment unhooded. This simple operation impressed the spectators more than the successful treatment of half a dozen pulmonary affections would have done. The case illustrates their ignorance of surgical science.

No. 2638. January 23d. Pterygium and excrescence. Chin Hoo, aged 52, of Pwanyu, had pterygia upon both eyes. Besides four pterygia on the left eye, he had a dark excrescence larger than a kernel of coffee upon the inside of its lower lid. These incumbrances had nearly rendered useless the good eyes beneath them. This is an extreme example of a disease very frequent here. One of the pterygia and the excrescence has been removed, and the patient was doing well at the close of the term.

Ascites. Several cases of abdominal dropsy have been treated during the last term. From a woman, 43 years old, who had been afflicted six years, 7 gallons of limpid fluid were drawn off at one time. In a few days she was quite well. From another female, about 50 years old, at a second operation, 6 gallons were taken. Her liver was so enlarged as to fill nearly one third of the abdomen. From a young woman, 5 gallons have also been taken away. As soon as it was known that she had been relieved, her incredulous friends came to see if what they had heard were true. The patient did not regard the pain of the operation, but wept for joy when it was over, and she saw her friends congratulating her. Two other dropsical females had each 6 gallons taken away. In one of them, after evacuating the fluid, four hard tumors were found, three inches in diameter, forming a square figure; they could be seen distinctly as the collapsed muscles of the abdomen lay upon them, and were movable from side to side, and towards the diaphragm, but not below the umbilicus. Probably, the attachment was superiorly. The poor woman only desired to live till her son, about 25 years old, should be married. Beyond this she had no desire of life! The same general treatment is adopted, as was related of the young woman in the first report, who seems to have been permanently cured.

The young man who had his arm amputated, enjoys perfect health, and is cheerful and happy, as though no misfortune had befallen him.

In the first report of the hospital, some remarks were made favoring the removal of the tarsus for the cure of entropia, a practice which, though for a time it appears to do well, experience corrects. In many

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instances, such is the peculiar curvature of the Chinese eyelid that the evil continues. There are no cilia to turn in upon the eye, but, in healing, the outer skin unites to the inner edge of the wound, and this, not being a mucuos membrance, soon turns in upon the cornea, and is still a source of irritation. The present mode is, to make the same perpendicular incisions through the tarsi at the lower angle of the eye, avoiding the puncta, and then, with a pair of forceps, invented by T. R. Colledge Esq for the purpose, to take up a fold of the integument over the upper lid, and with curved scissors cut it out, leaving the fifth of an inch of skin next to the cilia, as the hairs are more effectually everted than when a wider portion remains. The operation is completed, by uniting the edge of the wound with three sutures, and applying adhesive strap. The second day after, the sutures are slipt, and in four or five days the patient is relieved. The forceps so convenient for this operation are made with curved blades, that fit to the convexity of the eye, and are as broad as the portion of skin to be removed, with a slight beard at each point of the crescent. A spiral spring holds fast the integument when seized.—The experience of a large number of cases enables me to speak favorably of the undiluted liquor plumbi, to prevent the return of pterygia, which is not an unfrequent occurrence. After the hemorrhage from the operation has ceased, and the eye is cleansed, one or two drops of this astringent should be applied to the fresh wound, taking especial care that it do not come upon the denuded portion of the cornea, as it leaves a permanent deposition. To prevent this accident, the eye should be fixed, and an assistant ready with a syringe, in case it be necessary, to wash it away before the deposition can form. For this improvement in the treatment of a very common disease, I am also indebted to the experience of my friend Mr. Colledge.

Art. V. *Edicts from the heads of the provincial government of Canton: 1st, Directing inquiries to be made respecting certain foreign merchants, reputed to be traders in opium; 2d, requiring the departure of the said foreigners within half a month; and 3d, extending the time fixed for their departure.*

These three extraordinary edicts have been mentioned in our journal of occurrences; but they deserve to be put "on record." They serve to illustrate the character of the government and the position of foreigners here, and afford curious matter of speculation for both the politician and the merchant. Had the second one been executed, not only would the property of many individuals have been seriously embarrassed, but even the revenue of a great empire might have been affected. The names of the persons mentioned in the edicts we omit, for reasons which were specified in our last number.

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No. 1.

Tăng, governor of Kwangtung and Kwangse, Ke lieut.-governor of Kwangtung, and Wan, superintendent of maritime customs, issue these commands to the senior hong-merchants, requiring heirt full acquaintance therewith.

We, the governor, lieut.-governor, and hoppo, have with deep humility received an imperial decree, commanding us,

"In reference to the memorial of the sub-censor Heu Kew, respecting the traitorous natives who deal in opium, the hong-merchants who arrange the transactions, the brokers who purchase wholesale, the boat-people who carry the drug, and the marines who, being bribed, connive at their doing so—to examine closely, and strictly apprehend offenders in all these points, to deliberate on the subject with full purpose of heart, to endeavor strenuously to dam up the source of the evil, and to report on the whole subject fully and faithfully. Respect this."

We also, at the same time, received a copy of the sub-censor Heu Kew's memorial, in which we find the following passage:

"The traitorous natives who sell the opium cannot altogether carry on the traffic with the foreign ships in their own persons. To purchase wholesale there are brokers. To arrange the transactions there are the hong-merchants. To take money, and give orders to be carried to the receiving ships, that from them the drug may be obtained, there are resident barbarians. The resident barbarians dwell severally in the foreign factories. In the Creek factory is one named * * , and who is nick-named the iron-headed old rat; also one named * * ; in the Paoushun factory is one named * * ; also one named * * ; and one named * * * ; in the Fungtae factory is one named * * * ; in the American factory is one named * * ; in the Imperial factory is one named * * * ; in the Spanish factory is one named * * ; and besides these, I apprehend there are many others."

Opium, we observe, is an article respecting which imperial decrees have been repeatadly received, all commanding its prohibition, and directing that if any foreign trading ship presume to come hither with opium, such ship shall be immediately sent back, and not suffered to have any traffic with Canton. And Yuen, formerly governor of these provinces, having taken up and investigated a case of four country ships, *Hat* and others, in which opium had been brought into the port, respectfully received the imperial commands to inflict punishment. He also presented a memorial, suggesting, that, on occasion of any foreign ship entering the port, the senior merchants should be required to examine and enter into securities for her, each in succession; and that, in concert with the several other security merchants, they should be required to examine each vessel, and then to sign a bond, purporting that the foreigners on board such vessel do not bring with them any opium. These voluntary bonds, given by the security merchants, are, according to the constant practice of the said merchants, continued for some time past, presented to the hoppo, by whom they are transmitted for preservation [in the governor's office].

While, however, the foreigners are thus prevented from bringing opium into the port, the receiving ships at Lintin bring the drug

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hither, and dispose of it only the more contumeliously. But, were it not for the crafty and artful devices of the said merchants, the encouragements they hold out to bring it, their coöperation and connivance, together with the arrangements, which they make in order that they may divide the spoil, how could the foreigners have it in their power to carry into execution their petty designs? It is surely our bounden duty to inquire into this matter.

Forthwith, therefore, we issue these commands; on their reaching the said merchants, let them immediately ascertain if the beforenamed foreigners, * * * * * * * * * * * and * * , do or do not severally reside in the Creek, Paoushun, Fungtae, American, Imperial, and Spanish factories; of what foreign nations they are; in what manner they continue stationary in this place, and store up and sell their opium; from what year they date their stay in Canton; from what year they date the commencement of their transactions in opium; what quantity of the drug they annually store up and dispose of; and whether they ordinarily insist on payment of the price of it in sycee silver. Let them particularly inquire on each of these points, and faithfully report to us, that we may thoroughly investigate the subject. Should the hong-merchants think practically to set aside the laws, and afford aid and coöperation by disguising the subject under false colors, they will find, we apprehend, their criminality too heavy for them to bear. Let them one and all maturely consider and weigh this subject; and, with trembling and earnest diligence, let them obey these our special commands.

Taoukwang, 16th year, 9th month, 19th day. (28th Oct., 1836.)

No. 2.

Tăng, governor of Kwangtung and Kwanse, Ke lieut.-governor of Kwangtung, and Wăn superintendent of maritime customs, issue these commands to the hong-merchants, requiring their full acquaintance therewith.

We have received from the said hong-merchants a paper, purporting to be, 'A report made for our thorough investigation, in obedience to our commands, requiring them to ascertain the reasons why the foreign merchants, * * and others, remain so long in Canton, instead of returning home according to the regulations.'

Having received it, we have again taken this case under our consideration. It is a case brought to our attention by an imperial decree, which we have respectfully received. The subject has been well and accurately laid open, in the statement of the original memorial: and how, in any way, can the fact of these foreign merchants, * * and the others, having made their quarters in Canton for many years, be spoken of as without a cause!

In this report, it is represented, that the receiving ships being anchored in the outer seas, much of the smuggling carried on by traitorous dealers is conducted by means of sea-going vessels, from various parts, approaching the receiving ships, and purchasing from

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them. Truly, if, as here represented, all such illegalities are committed without the port, how comes it, then, that the instances that have formerly occurred of seizures have continually been within the precincts of the capital? And, even assuming the truth of their present assertion, that the seizures outside are numerous, those in the capital but few, this only shows the rareness, not the entire want of such seizures. There being then some instances, consequently there must be men by whom the transactions are arranged, and individuals by whom a mutual understanding is brought about.—We the governor, lieut-governor, and hoppo, in our desire to preserve uninjured the property and lives of the said merchants, will not withhold maternal kindness, or spare any pains in advising and guiding them. If they acknowledge their offenses themselves, their punishment shall be remitted. But if they continue to report in this irrelevant manner, and turn thus away from the point, hereafter, when once discovery is made of an offense on their part, it will only remain for us to execute the laws and severely inflict the penalties thereof. And if they will not now care for the consequences, they will then be utterly without cause for murmuring against us.

As to the foreign merchants, * * * and the others, it is wholly needless to question their bare, proofless assertions, or at all to doubt, whether heir long residence in Canton does indeed arise from the multitude of ships, the business of which they have to transact, and from the circumstance that not a month elapses without a trading ship coming to Canton,—or whether it is not rather owing to their desire to wait and observe the prices in the market in order to make their purchases. For, granting the first assertion to be perfectly true, and that not a day passes in which trade is interrupted, does it, therefore, follow that these foreigners are free to remain, and are never to return home? Or can such a principle as this be admitted? Hear what a memorial, formerly sanctioned, says upon this point:

"If any foreigner, in consequence of its being impracticable for him at once to dispose of his merchandise, is unable to call in all his property, and has therefore no option but to remain in China, then he must, after the foreign ships have left the port, go and reside at Macao, and place his commodities in the hands of a hong merchant to be sold for him; which being done, the hong merchant is to pay him the whole price; and, in the following year, he must avail himself of one of the ships of his nation to return home. If the hong merchants and linguists suffer foreign merchants by degrees to take up their residence in Canton, they shall be severally subjected to strict investigation."

There is, then, not only no permission for these foreign merchants to reside in Canton, but not even any law to permit their long continuance at Macao. Do the hong-merchants represent, that the trade of the foreigners needs the parties' own particular attention? For what purpose then are the several hongs for foreign trade established, and of what use are the hong-merchants? Are they, forsooth, established in order that the laws may be twisted to serve their private interests? It is, indeed, most unreasonable, that these men should thus

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frame their mouths to make pretexts and work out excuses for the foreigners.

The sum of the matter is this: These foreigners are richly imbued with the cherishing and protecting favors of the celestial empire; they ought at once to pay implicit obedience to its laws and statutes, and in all their intercourse, conform to its regulations: thus only may they preserve to themselves the path of commercial intercourse with this country

At the present moment, the investigations, ordered by the court, are exceedingly strict. If then these foreigners do not bestir themselves and quickly return home, even though it be admitted that they are not residing in the country to sell what is contraband, and though it be granted that the hong-merchants do not combine with them and arrange their transactions, yet how can these last reconcile it even to their own minds, that they should suffer the said foreigners to remain here, daily exciting fresh suspicions. Moreover, we the governor, lieut.-governor, and hoppo, hold the direction of this territory, and are bound to eradicate all that is evil, and to bring back to reason the depraved. In chastisements, we show no partiality or leniency; and, having received with reverence the imperia commands to investigate this matmer, it the more behoves us to take anxious precautions on every side, equally toward those within and towards those from without the empire. Though it be said, in reward to what is past, indulgence should be shown, yet how can we neglect to pay prudent attention to the future consequences? We desire to impress it on the minds of all, early to look to themselves, and to consider these things long and seriously.

We now issue these commands. When they reach the said hong-merchants, let them immediately enjoin the same on the foreign merchants, * *, * *, * *, as also on those who have resided but for a few years, or who have gone away and returned again, namely * *, * *, * *, * *, and * *, desiring them, in obedience hereto, to settle with the utmost diligence their commercial affairs. They are indulgently allowed a period of half a month, in which to pack up their effects, and remove out of the provincial city, and either avail themselves of some expected ships, or of some vessels about to sail, to return to their country. They cannot be allawed to remain any longer. Should any of them be really unable to conclude their business in half a month, then they must go within that time to Macao; but even there, may remain only for a season: and all their goods and acounts they must put into the hands of the hong-merchants, the one to be disposed of, the other to be settled, in order that they may speedily return home with all their effects. Nor must they be allowed, by remaining long at Macao, to disobey the fixed regulations. If they dare to continue their stay, it will then be seen, that the said foreigners will not listen to kind language, that they are irreclaimably sunk in folly, and that they are truly such as the celestial empire will not tolerate. And when the effects of the law are visited on them, though they have a country to return to,

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yet they may find it impossible to escape thither. The factories in which they are suffered to remain shall also, in such case, be closed; and the parties concerned in them shall be brought to investigation. Be careful then not to decide carelessly. Let the said merchants present to us, within three days, signed bonds, that the limited period will be carefully observed, in order that we may be enabled, after thorough examination of the subject, to report to his majesty. Let none oppose this, or delay obedience. A special order.

Taoukwang, 16th year, 10th month, 15th day. (23d Nov., 1836.)

No. 3.

Tang governor of Kwangtung and Kwangse, Ke lieut.-governor of Kwangtung, and Wan superintendent of maritime customs, issue these orders to the hong-merchants, requiring their full acquaintance therewith.

We, the governor, &c., have received the subjoined report from the said hong-merchants:—

Your excellencies' commands were received, directing us immediately to communicate to the foreign merchants, * * and others, that they are severally to finish with the utmost diligence their commercial affairs; that they are indulgently allowed a period of half a month, in which to pack up their effects and remove out of the provincial city, after which they are either to avail themselves of some expected ships, or of some vessels on the point of sailing, to return to their country; that they cannot be allowed longer to loiter about; and that, should any of them be really unable to the conclude their business in half a month, they also must remove within the time prescribed, but may go to Macao, and remain there for a season; that, however, they must not be allowed by remaining long at Macao to disobey the fixed regulations. On the receipt of these commands, we examined our documents, and found, that in our former report we had already stated that there is no such person here as * * . With the exception therefore of him, we, in obedience to the commands received, enjoined it on the said foreign merchants, * * and the others, that they should obey the same, should settle with the utmost diligence their commercial affairs, should within the prescribed period of half a month remove from Canton, and either return home, or go down to Macao; and that if there were any who really were unable to conclude their business in half a month, they should place their merchandise and their accounts in our hands, that we might dispose of the one and settle the other for them. We also desired them to give us written bonds that they would carefully observe the limited period, in order that we might present the same.

Having thus done, we received from * * a note, stating, 'that as soon as he had concluded his sales and purchases, about the first month of next year, he will return home.' We received also a note from * * , stating 'that he has determined to go home, and that at the end of this year, he will avail himself of a vessel sailing back to his country.' We also received replies from * *, * *, * *, * *, * *, and * * severally, stating, 'that at present ships are arriving in great numbers; that it is necessary that they should purchase cargoes for them before they can sail again; and intreating a delay until such time as they have concluded their sales and purchases, when they will go down and reside at Macao.' Having reported these answers, we received your excellencies' verbal commands, to the effect, that the language of the several foreign mer-

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chants bore marks of a desire to delay; and that they should therefore still be directed to move out of the provincial city, as before ordered, within the prescribed time. After we received these directions, we again enjoined the commands, and called on the foreigners to act in trembling obedience thereto.

"Having done this, we have now received a reply from * *, still intreating 'that he may wait until he has concluded his sales and purchases, and that about the first month of the next year he will return to his country. From * * we have also received a reply, still 'requesting that he may be allowed to clear up his accounts, and at the end of this year he will return home.' From * * also we have received a reply, intreating 'that he may be allowed to stay until his commercial affairs are concluded; and then, in the third month of next year, he will return home.' * * has replied to us: 'I am now conducting my mercantile transactions with the utmost diligence. I beg that I my stop till the first month of next year, when I will go down and reside at Macao.' * * replied: 'Many ships to my consignment still remain anchored at Whampoa; and it is requisite yet to purchase silk, and teas, and other goods for exportion. The teas this year are reaching Canton later than is ordinarily the case. I intreat that I may be allowed to remain till I have purchased all the goods required, and till the ships have all left the port; and then, in the fourth month of next year, I will go down and reside at Macao.' From * * and * *, we have received answers, 'that they have now ships at Whampoa to their consignment; that they have to purchase silks, teas, and others goods for them to export; and that they intreat, therefore, they may be allowed to stop till they have completed all their purchases, when, in the third month of next year, they will go down and reside at Macao' Lastly, * * has replied, intreating 'that he may be allowed to complete his sales and purchases, when, at the end of this year, he will go down and reside at Macao.' These all having reached us, it is our duty to report the particulars, and ask if your excellencies will deign to grant the requests of the several foreign merchants, which must proceed wholly from your excellencies' grace and favor."

This report having come before us, we, the governor, lieut.-governor, and hoppo, have again taken the subject into consideration. In the regulations there is no article permitting foreigners to abide in the provincial capital. Out of former chance-inadvertence has grown up a stay and continuance therein of several years' duration. It is, indeed, an infringement of the established enactments. Admit that these foreign merchants quietly attend to their commercial duties; grant that they and the hong-merchants are not mutually drawn into acts of depravity; yet suspicions have arisen, in the place of their stay, that they have taken their quarters here for the purpose of combining with natives to dispose of contraband goods; and the expression of these suspicions has ascended even to the ninth heaven (the imperial presence), and has called down from the great emperor strict orders to investigate the subject.

Now, having received the above detailed report, we, the governor, the lieut.-governor, and the hoppo, look upwards, and would embody the extreme desire of the sacred intelligence to cherish strangers with tenderness. In seeking condescendingly to yield to the dispositions of foreigners, what need is there to be over-strict and harsh? But if the period be too long extended we shall not only be unable to find

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words to report it to his majesty; but also, by partiality and connivance, we shall greatly derogate from the dignity of government. We have therefore jointly deliberated and determined on our course of action. The three merchants, * * , * * , and * *, who have pleaded for a delay, at the same time purposing to return to their country, may be allowed their requests, namely to return severally at the end of this year, and in the first and third months of the next year. They may return at the periods they have named. The two merchants, * * and * *, also, who have requested that they may go and reside at Macao, are allowed to do so at the times named, the close of this year, and the first month of next year. But with regard to the three merchants * * , * * , and * *, who, without having named a period for going home, seek to go and reside at Macao, and yet ask to stop till the third and fourth months of next year before they go, manifest the most absurd and foolish conduct. From their statements, however, it appears that they have yet many ships here, and they have need to purchase cargoes for them. We therefore will indulgently permit an extension of the period, prescribing to all of them the second month of next year, at which period they must go to Macao. Between this date and the second month of next year four months will elapse; and in that period they may transact all their affairs; or if some do remain unfinished, yet they will be able to make Macao their place of sojourn. We certainly will not permit the least extension of this period, or opposition hereto. We the governor, the lieut.-governor, and the hoppo, are this day sending a memorial, by express, to inform the great emperor that periods have been fixed for the departure severally of the said foreigners; and on no account will we make any change.

Let the said hong merchants take signed bonds from the said foreign merchants, severally, to observe this prescribed limit; and let them also give bonds for themselves, that they will not presume to suffer their stay beyond the period prescribed: the hong merchants shall be held responsible for them in their property: and these bonds they must deliver within three days. Let them not seek and hope for delay. And, as the said foreign merchants successively depart, let them on each occasion report the same, that examination may be made. If when the periods elapse they still linger and hesitate to go, it will then be seen that these foreign merchants are bound up in the love of their own private interests, and that they are minded to offer contumelious opposition. We, the governor, lieut.-governor, and hoppo, in the performance of our duties, will not assume the slightest degree of false coloring and vain pretext; nor will we show the least personal regard and consideration. We can only pursue our course with firm maintenance of the laws; ruling well, on the one hand those without, on the other those within, the empire's pale; and thus aiming to display gloriously the majesty of heaven (the emperor). Say not that you were not forewarned. Tremblingly and attentively consider this. A special edict.

Taoukwang, 16th year, 11th month, 6th day. (13th Dec., 1836.)

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ART. VI. *Cultivation of the poppy, in Europe, China, and India; extent and quality of land so occupied; time and mode of culture; and the amount of population and capital engaged therein.*

THE Papaver somniferum, now so extensively cultivated for the purpose of obtaining its "inspissated juice," though probably a native of India, has been naturalized throughout almost every part of China and Europe. It was known in ancient times. Homer speaks of it under the name of Μηκων; and Virgil calls it Cereale Papaver, also soporiferum. Ovid makes the night to be crowned with it. In Hindústan it is called *post;* and by the Cingalese *albin atta.* The Japanese call it *kesi*, also *jeisoku;* and the Chinese, *yingsuh.* In modern Europe, it is the *garten-mohn* of the Germans; the *mak* of the Bohemians and Hungarians; and the *maczek* of the Poles. In the Linnean system, it belongs to the class polyandria, and order monogynia. It is an annual plant, with a glaucous colored stem, smooth, erect, and round; it seldom rises higher than five feet, has large, simple, obtuse, lobed and cerenated leaves, embracing the stem, on which they are alternately placed; its flowers are large, terminal, and of a silver-grey, tinged with violet at the base.[1] In the wild plants the flowers are provided with only four petals; but in the double varieties the petals are very numerous, and vary in color from white to red and deep violet, with a hundred intervening shades. The capsules contain a great number of seeds.[2]

In Europe, the poppy is found as an ornamental plant in gardens; it is also extensively cultivated, but chiefly for the sake of the oil which is obtained from the seeds. The time of sowing is in autumn, and the crop is ready for harvesting in July or August following. The oil is used for culinary purposes.[3]

The greatest part of the opium used in Europe, as well as a part of that which finds its way to China, is produced in the Turkish empire. The process of cultivating the poppy and manufacturing the drug is very simple. When the poppies are fit for the harvest, the flower falls off, and the people, in the evening, go into the plantation, and with hooked knives make circular incisions round the capsules; from these there exudes a white milky juice, which, being exposed next day to the heat of the sun, concretes into a dark brown mass, and forms crude opium. On the next and several succeeding evenings they come and scrape this off, as long as the plant continues to exude it. This is called by the Turks *measlac*, and by the Greeks ὀπος, which literally signifies juice, and hence the name opium. That sent to Europe is always adulterated. They boil down the poppy heads with other narcotic plants, and having inspissated the juice, wrap it up in poppy leaves, and so send the impure mass in cakes to the market. The pure *measlac* they generally keep for their own use, when they wish to make *kef*, i. e., enjoy "an undefinable sensation of

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pleasure." Accordingly, when a Turk wishes to make *kef*, he takes a drachm of opium; then adds a draught of water; and, throwing himself on his divan, is soon wrapt in Elysium.[3]

In very remote times, the Chinese seem to have known but little of either the poppy or its "inspissated juice." The latter they call á-fooyung, also ápeën, and vulgarly yápeën. They say, however, that the signification of the name is not clear: "by some it is said, that á, in certain foreign languages, is the pronoun of the first person, and that the plant, from its resemblance to the fooyung (hibiscus mutabilis), is named áfooyung, 'our hibiscus.'" The same author, who by the by wrote more than two centuries ago (yet here centuries past are but as years), gives the following account of the cultivation of the poppy. "Opium was formerly but little known. Those who have employed the drug in modern times, say that it is the exuded juice of the poppy. It is procured in the season when the poppy produces a green head, by piercing the outer green skin, with a large pointed instruments, in four or five places, being very careful, however, not to injure the inner integuments. This is done in the afternoon. The next morning, when the juice has exuded, it is scraped off, with a knife made of bamboo, placed in earthen pots, and dried in the shade. Hence we see the reason why the drug, when brought to the market, often has pieces of the pericarp mixed with it. Wang, in his "Medical Collectanea," states, that it is procured from the red poppy of India, and that water must not be allowed to rest upon the heads, from which the juice is obtained, by piercing their green skin, which is done after the decay of the flowers, in the 7th and 8th months. But (continues the same author), the poppy having flowered and produced its fruit in the 5th month, how can there be any green skinned head to it in the 7th and 8th months? Perhaps, however, the period of flowering in India may be different from that in our own country."[4]

In modern times, the cultivation of the poppy has been greatly extended in China; and memorials to the emperor, requesting that prohibitions might be enacted to prevent this, have been presented from the provinces of Fuhkeën, Kwangtung, Chékeäng, Shantung, Yunnan, Kweichow, &c. One of these memorials will serve as a specimen of the others, and afford some idea of the present mode and extent of cultivating the poppy and of manufacturing the drug in China.[5] The memorial was written in 1830, by a censor, named Shaou Chinghwuh, a native of Chěkeäng. He names five departments, which probably include about one half of the province: they lie contiguous to each other, between the parallels of 27° 31′ and 30° N. lat., and between 2° and 5° lon. E., of Peking. The following is the memorial.

"Shaou Chinghwuh, censor, superintendent of roads, &c., &c., in the province of Chěkeäng, presents this memorial, in order to obtain the imperial will on the subject of which it treats.

"Opium is a product of foreign countries, and at first was only occasionally included in the list of medicines. Subsequently, villainous people induced others to use it; and in this way the contaminating practice has passed from one to another, till it has spread over the

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whole country. It is, indeed, a *flowing poison* of no small influence. Traitorous natives have also, lately, engaged in planting the poppy and preparing the drug for sale. In Chĕkeäng, my native province, the planters are the most numerous in the department Taechow foo; next to it, in the number of cultivators, are Ningpo foo, Shaouhing foo, Yenchow foo, and Wánchow foo. The mode of culture, as I have heard it described, is this; the seed of the poppy is sown in the 10th month of the year; in the 4th month of the following year, when the heads are formed, they are cut open and the white juice exudes. In this manner, may be obtained from one mow of land [about 6600 square feet] four or five catties [1⅓ lbs. per catty], which is boiled down to the consistency of soft clay. The article thus obtained in Taechow foo, is called the Tae juice, i. e., the juice of Taechow. There are some also who obtain opium from species of the alcea and hibiscus; and hence it is named, the juice of the alcea, or of the hibiscus. These two kinds of opium are quite like that which is brought from beyond sea, and there are large companies of petty traffickers, who, going continually from place to place, sell the drug, and thus openly and knowingly violate the laws. If this now be considered a trivial matter, and is not interdicted, it will, eventually, become so general, that government will be afraid to interfere. The said people, like flocks of ducks, run after gain; for it is supposed that from an acre planted with poppies, ten times as much profit can be gained as from one planted with rice. The people, therefore, presuming that government will not issue strict prohibitions, go to the utmost excess, without the least fear; and around all the cities, villages, hamlets, and markets, belonging to the departments named above, every place is covered with poppies; and all the inhabitants, both men and women, old and young, are employed in the production and sale of opium. Thus, within less than ten years, the evil has spread over a large part of this province, not only bringing injury on the good, but greatly retarding the work of the husbandman.

"I have heard, also, that in the provinces of Fuhkeën, Kwangtung, and Yunnan, the people produce and sell opium; and hence the drug is called the juice of Fuhkeën, the juice of Kwangtung, &c., according to the province in which it is produced.

"Considering that your majesty has frequently issued interdicts against the introduction of foreign opium, in order to stop villainy and prevent calamity; that the people are in multitudes planting the poppy and selling the drug; and that, if this cannot be effectually stopped, there is reason to fear, lest the effects of the flowing poison, spreading over every province of the empire, will eventually become more ruinous than the effects of that brought from beyond sea; it is my bounden duty to request, that your majesty will be pleased to order the lieut.-governor of Chĕkeäng, and the great officers of all the other provinces, carefully to examine the subject, and devise means for stopping the cultivation of the poppy and the production of opium, faithfully carrying into execution your majesty's commands. Then the sources of the evil will be effectually closed up, and the people

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daily increase in affluence. Whether my humble views are right or not, it is still my duty to lay them before your majesty."

In India, the extent of territory occupied with the poppy, and the amount of population and capital engaged in its cultivation and in the preparation of opium, are far greater than in any other part of the world. Malwa, Benares, and Behar (Patna), are the chief localities; and nearly every chest of the drug, exported from India, bears one of their names, according to the part of the country in which it was produced. About one half of the whole product of India is obtained from Malwa. Though the chiefs of Malwa are under British protection, the management of the soil is entirely beyond the Company's authority, and both the cultivation of the poppy, and the production of opium are free. The traffic in the drug is also free, excepting "transit duties," which are levied upon it when passing through the British territories,[6] as most of it does, on its way to Bombay, from whence it is exported to China. But in Benares, Behar, and throughout all the territories within the Company's jurisdiction, the cultivation of the poppy, the preparation of the drug, and the traffic in it, until it is brought to Calcutta, and sold at auction for exportation, are under a strict monopoly. Should an individual undertake the cultivation, without having "entered into engagements with the government to deliver the produce at the fixed rate," his property would be immediately attached,[7] and the ryot compelled either to destroy his poppies, or give securities for the faithful delivery of the product. Nay, according to a late writer,[8] "the growing of opium is compulsory on the part of the ryot." Advances are made by government, through its native servants; and if a ryot refuses the advance, "the simple plan of throwing the rupees into his house is adopted; should he attempt to abscond, the peons seize him, tie the advance up in his clothes, and push him into his house. The business being now settled, and there being no remedy, he applies himself as he may to the fulfilment of his contract."

Vast tracts of land, formerly occupied with other articles, are now covered with poppies, which require a very superior soil in order to produce opium in perfection.[9] Hence, its cultivation has not extended over waste and barren lands, but into those districts and villages best fitted for agricultural purposes, where other plants, "grown from time immemorial," have been driven out before it. But though poppies are now spread over a wide extent of territory, the cultivation is still, as it has long been, rapidly on the increase. In 1821, in the single district of Sarun, belonging to the province of Behar, there were, according to the testimony of Mr. Kennedy (many years collector of land revenue and deputy opium agent in that district), between 15,000 and 20,000 bigahs of land (about $\frac{1}{3}$ of an acre per bigah) then under cultivation; in 1829, the amount was nearly or quite doubled.[10] And the produce, in the mean time, had increased in a still greater degree. No plant, perhaps, depends so much on the soil, the season, and the mode of culture, as the poppy. In some districts, a bigah yields no more than one seer, or rather less than 2 lbs. While in others, ten,

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twelve, or more, times that amount is obtained. In the district of Sarun, the average was supposed to be five seers per bígah.[11] Not only should the best soil be selected, and that which can be easily irrigated, but careful attention should be given to the plant, through every stage of its growth, in order to bring it to prefection. Owing to its structure, having a long slender stalk and a heavy head, it is easily destroyed.[12] Sometimes the finest crops, covering the ground with white flowers like drifted snow, promising abundant produce, have been in an hour utterly ruined by hail-storms. Also the state of atmosphere, and the course of the winds, during the time the juice is being collected, greatly affect the produce. The best quality, and the greatest quantity, are obtained, when, with a very gentle breath from the north west, there are heavy dews, and the juice exudes freely, and so thick that it will not fall to the ground.

The mode of cultivation pursued in the "Patna district," may afford a good idea of that which obtains in other places.[13] The ryot, having selected a piece of ground, always prefering (cæteris paribus) that which is nearest his house, encloses it with a fence. He then, by repeated ploughings, makes it completely fine, and removes all the weeds and grass. Next he divides the field into two or more divisions, by small dikes of mould, running lengthways and crossways, according to the slope and nature of the ground. He afterwards divides the field into smaller squares, by other dikes leading from the principal ones. A pit, or sort of well, is dug about ten feet deep at one end of the field, from which, by a leathern bucket, water is raised into one of the principal dikes, and in this way it is carried to every part of the field, as required. This irrigation is necessary, because the cultivation is carried on in the dry weather. The seed is sown in November, and the juice is collected in February and March, during a period, usually, of about six weeks. Throughout the whole process, the ryot is assisted by his family and servants, both women and children. As soon as the plants spring up, the weeding and watering commence, and are continued till the poppies come to maturity. Perpencidular cuts or scraches are then made in the rind of the bulbous heads, with a muscle shell, found in all the tanks of the country. From these cuts the juice exudes, and is daily collected and delivered to the local officers.[14] This is a very tedious process, requiring constant attention. When the poppies are exhausted, their color changes from green to white. The seeds contain no opium, and the labors of the season are now closed. The cultivator receives about 3½ rupees ($1.65) for each seer of the poppy-juice, which is required to be of a specified consistency.[15] This must be such that a gomastah can take it out of the vessel in which it is brought for delivery by the ryot, and turn it over without its dropping off his hand: if it is not sufficiently dry to admit of this, it is either returned to the ryot for further evaporation, or an additional quantity must be delivered to make up the deficiency.

The lands under cultivation are measured every year,[16] and their boundaries fixed, in order to prevent collision among those to whom they are assigned. The government annually enters into an en-

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gagement with the cultivators, through an intermediate agency, constructed in the following manner: there is, 1st, a collector, who is a European; 2dly, there are gomastahs, a superior class of men, both in education and caste; 3dly, sudder mattús, a respectable class of landholders; 4thly, village mattús, the principal villagers, a little superior to the ryots; and 5thly, the ryots, the chief laborers in the cultivation of poppies.[17] The "engagement," entered into with the government, is this: when the poppy is ripe, and immediately before the period of extracting the juice, the gomastah and his establishment make a circuit of the country, and form, "by guess," a probable estimate of the produce of each field.[18] *He then makes the ryot enter into an engagement with him to deliver the quantity thus estimated*, and as much more as the field will yield, at the price previously fixed; if he fails to deliver the estimated quantity, and the collector has reason to suppose he has embezzled the deficiency, he is empowered by law to prosecute the ryot in the civil court for damages.

The product in India, for the last year, it is said, amounts to about 35,000 chests. The Malwa averages about 134 lbs. per chest; the other, 116 lbs.[19] The weight of a chest, however, varies; and is sometimes 140 lbs. In Turkey, the product may be 2,000 or more chests, annually. In regard to China, we have only the testimony of the counselor Choo Tsun, respecting his native province, Yunnan. The poppy, he says, is cultivated all over the hills and open campaign, and the quantity of opium annually produced there cannot be less than several thousand chests.[20]

From the foregoing statements, derived chiefly from official documents, the reader will be able to form some opinion, as to the extent of territory, and the amount of population and capital, now devoted to the production of opium. Taking into the account, the whole of Turkey, China, and India, it will be seen that, many thousands of acres, with millions of the inhabitants, are employed in the cultivation of poppies. The preparation of the drug for market, the traffic in it, its various uses, &c., are topics worthy of consideration, and may be noticed in subsequent numbers.

Notes. 1, Ainslie's Materia Indica, vol. 1, p. 275. 2, Encyclopædia Americana, vol. 9, p. 396. 3, Dr. Walsh's Residence at Constantinople, vol, 2, p. 192. 4, Le Shechin's Puntsaou Kangmuh, sec. 23, p. 23. 5, Peking Gazette, No. 97, dated Aug. 25th, 1830; also Can. Reg., vol. 3, No. 24. 6, Thornton's State and Prospects of India, p. 231. 7, Kennedy in evidence on E. I. affairs, No. 768, 1833. 8, Singapore Free Press, Feb. 25th, 1836. 9, Stark in evidence, on E. I. affairs, No. 266. 10, Kenn., No. 716. 11, Ibid., No. 776. 12, Ibid., No. 1080. 13, Singapore Free Press, vol. 1, No. 21, Feb., 1836. 14, Stark, No. 257. 15, Ibid. No. 232; and Kenn., No. 789. 16, Kenn. No. 769. 17, Ibid., Nos. 721 and 735. 18, Ibid., No. 781. 19, Mr. Fleming's Papers on revenue, p. 401. 20, Chinese Repository, vol. 5, p. 393.

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Art. VII. *Literary Notices:* 1, *Proceedings of the Royal Asiatic Society of Great Britain and Ireland, with regard to its literary researches in China;* 2, *the Periodical Miscellany and Juvenile Instructor, published at Malacca; and* 3, *the Sandwich Island Gazette and Journal of Commerce.*

Some months have now elapsed since a document was put into our hands, containing extracts from the minutes of the committee of correspondence of the Royal Asiatic Society of Great Britain and Ireland. The document is dated London, June 30th 1835, and came accompanied by a note, containing the expression of a wish from the chairman of the said committee, that the "minutes" might be published in one of the periodicals of Canton. The minutes commence with an enumeration of the several publications and institutions, which, within a few years, have been originated and supported "by European and American residents at Canton and Macao." Allusion is then made to the "instructions which were given by the Royal Asiatic Society to the late lord Napier," on his departure from England, with regard to researches in China. After which, the chairman proceeded to remark on the extensive and happy influences likely to result from those institutions and publications which had been commenced. He then added, "that the exertions which are making by many Europeans and Americans at Canton and Macao are, considering the nature and variety of their own avocations, equally remarkable and praiseworthy. The Americans are heartily coöperating with Englishmen in diffusing amongst the Chinese a knowledge of the same language, the same religion, and the same improvements in arts and sciences. The most pious and the most zealous of the Christian missionaries are employed in acquiring a thorough knowledge of the manners and usages of the people, at the same time that they are translating the Scriptures into Chinese, and circulating the principles of Christianity in several parts of the country. Medical men, besides attending to the ordinary duties of their profession, are active in forming and superintending hospitals for the relief of the sick, as well Chinese, as Europeans and Americans. And British merchants, besides being engaged in their extensive trade, are bestowing, not only a portion of the gain, which they have acquired by their talents and their industry, but a portion of their time, which is of so much value to them in their extensive business, to the support and furtherance of these philanthropic establishments."

The chairman next mentioned the names of some individuals, connected with one of the societies, and then further added. "The part which these, as well as other gentlemen engaged in trade at Canton and Macao, have taken in the formation and support of this, and of the other societies which have been mentioned, show that the enlightened British and American merchants at Macao and Canton

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entertain the most statesmanlike and liberal views with respect to the moral and religious improvement of the people of China: and that the extension of British trade, when unfettered by any restrictions, is the most efficient mode of introducing into every part of the world a knowledge of the arts, sciences, and civilization of Europe, and thereby increasing the prosperity and happiness of mankind."

After a vote of thanks had been passed by the committee for sundry publications received from China, "the minutes" conclude with the following paragraph.

"On the motion of the chairman, the Committee resolve to propose to the Council the following gentlemen as corresponding Members of the Society: the Rev. E. C. Bridgman; J. Matheson esq.; T. R. Colledge, esq.; Alexander Johnston esq.; and the Rev. Charles Gutzlaff as a Foreign Member: and authorize the chairman to assure the Society [for the Diffusion of useful Knowledge] at Canton, through Mr. Matheson, of their anxiety to coöperate with the society in every way they can; and adopt such means as may be necessary to secure the mutual cooperation of both Societies, that of the Royal Asiatic Society in England, and that for the Diffusion of Knowledge in China in attaining the literary and scientific objects which they respectively have in view."

2. *The Periodical Miscellany and Juvenile Instructor: Malacca,* 1836. This is a monthly publication, in 8vo., each number containing 24 pages. Owing to the number of copies first printed, not being sufficient for all the subscribers, it became necessary to print a second edition of the early numbers; and it was only very recently that we received a specimen of the work. The "Miscellany" for seven months, from June to December 1836, is now before us. The character of the work may readily be gathered from its title-page, which might be rendered still more appropriate, by a slight alteration, placing the second part before the first. The main object of the work seems, in fact, to be the instruction and amusement of the young. To effect this object, it is chiefly composed of brief articles of a moral tendency, short papers on subjects of natural philosophy and history, fragments, and miscellanies, interspersed with a few articles on the literature, and manners and customs, of the Ultra-gangetic nations. Three articles have appeared on the Chinese language, chiefly as spoken in the dialects of Fuhkeën (or Hokkeën, as the natives pronounce it). They contain the germ of valuable matter, but it has not been suffered to grow into a ripe and beneficial fruit, the subject being treated too much in the manner of one writing in great haste. We confess ourselves somewhat disappointed, also, in finding so little information on the very interesting topic of Ultra-gangetic nations,—seven numbers of the Miscellany having appeared, without any original articles under this head, except the three on the Chinese language above alluded to. Were we stationed, for a moment, at the editor's elbow, we would gently hint to him the propriety of referring to the topics enumerated in his prospectus. (See our No. for August, 1836, p. 151

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We are aware that time should be granted to an editor in this quarter of the world, to enable him to render his work such as he himself must wish it to be. But we are also sensible, from experience, that, amid numerous engagements, he is liable to forget promises made at the commencement of his undertaking. We feel confident, however, that, if his friends will do their part in contributing to his pages, the editor will gradually improve his work, and that the Periodical Miscellany will erelong become a valuable repository of interesting information, and a worthy successor to the Indo-chinese Gleaner, so ably conducted by Dr. Milne, amid numerous discouragements and difficulties, until his death in 1822.

3 *The Sandwich Island Gazette and Journal of Commerce*, is published at Honolulu, Oahu, every Saturday. S. D. Mackintosh, editor. Terms $6 per annum. The first number appeared on the 30th July, 1836, with the sanction of his majesty, the king of the Sandwich Islands, then absent from Honolulu, expressed in the following note.

"To Stephen D. Mackintosh, Honolulu, Oahu,

I assent to the letter which you sent me. It affords me pleasure to see the works of other lands and things that are now. If I were there, I should very much desire to see. I have said to Kinau, make printing presses. My thought is ended. Love to you and Reynolds." *(Signed by the King.)*

A complete file of the Gazette, down to Jan. 14th, 1837, has come to hand; and the Repository will be sent "in exchange." As the editor requests that "foreign editors" will occasionally remark "on the existence of his humble journal," he ought, we think, to afford them more original matter, worthy of remark. We have been much disappointed in finding only here and there a fragment of intelligence respecting either the islands or their inhabitants. Many of the numbers, except the advertisements, might have been compiled as well in Liverpool or New-York, as at Honolulu. A hint to the wise is enough. And there being at the islands material and talent sufficient to fill columns of the Gazette and Journal every week, we hope that a share of the space hitherto occupied with old extracts will be enlivened with descriptions of native scenery, productions, character, and manners.

In the Gazette for January 7th, the death of the princess Harieta Nahienaena, sister of the king, is noticed. She died at the palace of his majesty, Friday, December 30th, 1836.

A treaty, during the past year, has been formed between the United States and the government of the Sandwich Islands. The following articles, of agreement between Great Britain and the Sandwich Islands, signed at Honolulu, Oahu, Nov. 16th, 1836, we copy from the Gazette of the 19th of that month.

Art. I. English subjects shall be permitted to come with their vessels and property of whatever kind to the Sandwich Islands; they shall also be permitted to reside therein as long as they conform to the laws of these Islands, and to build houses and ware-houses for their merchandise, with the consent of the king; and good friendship shall continue between the subjects of both countries, Great Britain and the Sandwich Islands.

Art. II. English subjects resident at the Sandwich Islands are at liberty to go to their own country or elsewhere, either in their own or any other

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vessels; they may dispose of their effects, enclosures, houses, &c., with the previous knowledge of the king, and take the value with them without any impediment whatever; the land, on which houses are built, is the property of the king, but the king shall have no authority to destroy the houses, or in any way injure the property of any British subject.

ART. III. When an English subject dies on the Sandwich Islands his effects shall not be searched or touched by any of the governors or chiefs, but shall be delivered into the hands of his executors or heirs if present, but if no heir or executor appear, the consul or his agent shall be executor for the same; if any debts were owing to the deceased, the governor of the place shall assist and do all in his power to compel the debtors to pay their debts to the heir or executor, or to the consul in case no heir or executor appears, and the consul is to inform the king of the death of every British subject leaving property on the Sandwich Islands.

(Signed) TAMEHAMEHA III.

ED. RUSSELL, capt. H. B. M.'s ship, ACTEON.

ART. VIII. *Journal of Occurrences. Trade in opium; delays in the post-establishment; the Yellow River; dismissal of officers; Chinese slave trade; arrival of six Japanese in Canton.*

RUMORS and reports, respecting the question of legalising the trade in opium, still continue to be contradictory and unsatisfactory. Just after the final pages of our last number went to press, on the 16th instant, a dispatch was received by the governor from Peking, acknowledging the receipt of his memorial (dated September 7th) on the 26th of January. The contents of the dispatch have not yet transpired, excepting an injunction on the governor and his colleagues to 'join heart and hand in restraining the avaricious greediness of foreigners, and in preventing the exportation of fine silver.'

Delay of Post. Our reader must not be surprised at this heading. The Chinese have not a *general post-establishment*, for the convenience of the public; but they have a well-organized establishment for the conveyance of governmental documents, throughout the empire; and we have recently observed in the Gazettes, complaints from several quarters, of the alloted period for conveyance of documents from one place to another being exceeded. For this offense, the magistrates in whose districts delay has arisen, are always subjected to a court of inquiry, and the immediate offenders, the couriers, are punished by the local officers. Post-stations are in general established at distances of from four to six or eight miles; and are supplied with horses for the use of the couriers, as also of officers of all ranks, who may be travelling on missions of importance, requiring expedition. This secondary use of the post-horses is sometimes taken advantage of by the relatives of subaltern officers, who, when the superiors of their official kinsmen are travelling on public business, attach themselves to their cortege, and thus travel from place to place, with merchandise, not only at a great saving of expense to themselves, but also in some measure free from examination at the custom-houses through which they pass. This has been carried to such an excess, that, according to a statement of one of the censors, the retinue of the last Cochinchinese mission including the carriers of goods and of baggage, amounted to between 4000 and 5000 men. This statement has called forth an edict from the emperor, addressed to the governors and lieut-governors of all the provinces, to put a stop to this illegal practice. His majesty also directs, that on the next visit of the Cochinchinese mission, which will be in the course of the

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current year, the number of which their retinue is to consist is to be fixed before their journey from Kwangse to Peking is commenced.

The Yellow River. It appears from numerous cases of officers being rewarded, on several occasions in the course of last year, for their unremitting exertions, to restrain the Yellow River within its bounds, that the districts watered by its have recently been exposed to very imminent danger of inundation. It has often been remarked that the Yellow River is one of his celestial majesty's most troublesome subjects. And it appears, that the emperor seeks for more than human strength to keep it under control; and many temples to the river gods are endowed by government. A new one has lately been built, and his majesty was applied to for an inscription to place therein; in answer to which application, he promised to write one himself.

Dismissal. In a despotic government, the downfall from high favor to unqualified displeasure of their imperial masters is common among ministers. Yang Mingyang, late lieut-governor of Shense, is the son of Yang Yuchun, who, in concert with the present premiers Changling, acquired a high reputation and great favor from the war in Turkestan, against prince Jehangir in 1826-28. He has held the government of Shense since 1831, and has borne a good reputation. He has, however, fallen under the imperial displeasure, and is suddenly dismissed from all official employment, on a charge of negligence, and partiality shown in the appointment to office of his fellow-townsmen.

Chinese slave trade. The Canton Register of the 28th instant contains a letter, addressed to the editor, respecting the "slave trade on the coast of China." The letter is signed by a "Coaster," and seems to have been written since the Chinese new-year, February 5th, 1827. We quote it entire.

"Dear Sir,—If the following facts are worth inserting in your columns, pray do so. On the 3d day of the first month, observed a small junk run close in shore on the beach, and also two sedan chairs; thought it was some governmental officer going to embark. Having some of the natives on board the barbarian ship, we asked them what was going on, and who all those people were. They replied that two or three gentlemen were going to Formosa with slaves, which they had bought prior to the new year. About 150 women and children, were embarked on board this small vessel, not exceeding 90 tons burthen. When they had all got on board, a barbarian officer (using the celestial term) went on board the junk to see how they were stowed away. The hold of the junk was divided into four parts; the aftermost was allotted to the gentlemen, and the other three parts to the women and children. Here they were, poor creatures! stowed very close? the greatest part of them being children from two years old and upwards, male and female; and several poor little urchins on deck, exposed to the cold winds. The officer took the hatch off to put them below; there was not one that would lay hold of them, and the stench was so great that he was obliged to place them on deck again. The price of the children varied from twenty to fifty dollars each; that of the elder women from thirty to eighty. One stout young woman, about nineteen years old, was offered for sale; they asked fifty dollars for her; the officer made no purchase, but let her take her chance in the new country. We asked some of the men how such a practice was allowed in such a country as theirs; the reply was: 'What can the poor people do who have no rice to give their children? It was much better to sell them for dollars than let them starve; and their parents want dollars for the new-year.' This abominable practice is carried on to a great extent. Slaves and free emigrants go over to Formosa from the Fuhkeën coast in hordes; the numbers are incredible. The Chinese will soon have the island entirely under their sway; there are several new settlements on the northeast and east side of Formosa. The natives give battle sometimes, but invariably are obliged to retreat." Your's &c.

Six Japanese arrived in Canton on the 12th instant, from Lingshwuy, one of the districts of Hainan, whither they had been driven, and their vessel wrecked, near the close of last year. From Canton they expect soon to go to Chapoo in the province of Chëkeäng, there to embark in a vessel for their own country. Chapoo is the only port, we believe, at which the Japanese are allowed to trade. It is in 30° 37′ N. lat.

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THE

CHINESE REPOSITORY.

VOL. V.—MARCH, 1837.—No. 11.

ART. I. *Orthography of the Chinese language: objections to parts of the system proposed in the Repository for last May; and alterations suggested.* By a Correspondent.

[Our Correspondent has not given us his name, nor in any way intimated his place of residence; but his allusions to the Fuhkeën dialects of the Chinese language render it unnecessary for us to go far beyond the Straits of Malacca, to search for him. Wherever he may reside, we beg him to accept our best thanks for his communication. We are anxious to meet the wishes of our Correspondent, and of all others, who are interested in the study of this language; and it is pleasing to know that the number of such is fast increasing. In order, therefore, to afford our friends further opportunity to canvass the proposed system of orthography, we have determined to postpone its adoption until it shall be so modified as to meet every reasonable objection. The subject is of so much importance, that we are unwilling to proceed until we have obtained the concurrent approbation of all those who are versed in the Chinese language.]

IN the system of orthography given in the Chinese Repository, for May last, it is observed, that "a great advantage will be gained in point of simplicity, by assimilating the orthography of Chinese to that of India and of the Indo-Chinese nations." Doubtless, if this were practicable, it would be a desirable thing; but it does not seem practicable to carry the assimilation very far. The peculiarities of the Chinese languages, and the vast extent to which they are spoken, lead us to think that nothing of real simplicity and utility should be sacrificed to an object, which, though desirable in itself, yet is not worthy of a thought, when compared with the importance of providing a well-adapted system of orthography for the languages spoken by a third of the human family.

In the article referred to, the marks proposed to be used over the vowels as diacritical, are the following three ˋ, ´, ˈ; and the diæresis (¨). The former are marks which have been long and generally used to denote the tones: nor does it appear that any others would be

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more suitable for that purpose. The writer in the Repository proposes, that they should be used both as diacritical marks, and as designative of the tones: these different uses to be pointed out merely by the position of the marks; viz., as diacritical marks, they are to be placed over the vowels, and as signs of the tones they are to be placed after the word whose tone they point out. We have, first, an objection to placing the mark of the tone after the word; for, as the word cannot have its appropriate meaning, or may even convey no meaning at all, unless it be expressed with the proper tone, it seems right that the mark of the tone should be placed either over or before the word, that it may strike the eye, together with or before the letters which represent the body of the sound. Our objection is, however, still more decided against the use of the same marks (oftentimes in the very same word), for two totally different purposes. The confusion which would thus be introduced could not but be great. Nothing but absolute necessity could justify this two fold application of the same marks. But in the present case there is no such necessity: other diacritical marks equally good can be easily found. The latter of the three marks (') the writer proposes to use for pointing out an abrupt termination of a vowel, "either by simply ceasing at once to utter a sound, or by suddenly stopping the voice from passing out, and thus producing one of the three mutes *k*, *p*, or *t*." This, however, appears quite superfluous. It is the *ju* tone which causes this abrupt termination. And as the tone must always be marked, and as the mute in which the word terminates must always be expressed, in order that it may be known which of the mutes is intended, there can be needed nothing further. The use to which the diæresis is applied is objected to as being entirely foreign to its ordinary use, and it will be seen below that this application of it is not at all required. The mark (°) used to denote the nasal, and intended to be inserted between the letters of a syllable, thus causing a break in the word, we should exchange for a short horizontal line placed under the nasalized syllable, and so leave the syllable unbroken.

In examining the vowels as they are given in the Repository, we think that such alterations as the following would be an improvement.

1. An additional power of *a* is wanted, the same as that in wall, fall, or similar to that of *aw* in law.

2. The *o*, which is given as having the same power as the *a* in ball, is rendered unnecessary by the preceding power of *a*: and the sound seems more naturally represented by *a* than by *o*.

3. The use of two *u*'s, the one having the same power as in pull, push, the other the same as that in rude, rule, is, we think, needless. One of these *u*'s is sufficient for every practicable purpose. The length or shortness of the *u* will be pointed out with sufficient accuracy by the tone.

4. A third *u* marked with the grave accent, and illustrated by the word "allure" is not a simple sound. It is nothing more or less than the simple sound of the continental *i* and *u* pronounced rapidly one after the other.

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5. To the list of vowels furnished, we add *y*, which, it is proposed, shall invariably have the same sound as in fly, try, rhyme; or as the *i* in white. This will take the place of what the writer strangely gives as the diphthong *ai*, and says it is to be pronounced as the English *i* in white.

The whole of the diphthongs, (if regarded as an additional and distinct part of the system, and not merely as exemplifications of the simple vowel sounds in various relative positions,) we think altogether unnecessary. They are nothing whatever but the simple vowels, given before, in juxtaposition. Still, each one retains its appropriate sound, and what is called the diphthongal sound is nothing more than two or more simple vowel sounds uttered in succession. Particularly in the Chinese language, are diphthongs unnecessary, since it is well known that, however, many vowels may be found together, the whole of the consonantal and the vowel sounds in a word are to be pronounced as a monosyllable.

On the consonants we have the following remarks to make. There is no occasion for *y* as a consonant. To call it a consonant (as far as all those uses to which it is applied in English are concerned), is confounding the distinction between consonants and vowels. It is never, when commencing a word, any thing but the vowel sound of the *e* in the English word "remain," or of the continental *i*; though in some words, (e. g. young,) the transition from the first vowel sound to the following part of the word is very rapid. If any one doubts the identity of these sounds, let him instruct a person to pronounce successively the word young, and the dissyllable *eung*, pronouncing the *e* in the latter case very rapidly, and with the power it has in remain; and let him not know in what order these two words are enuntiated; and we think, however nicely his ear may discriminate sounds, he will be incapable of finding any distinction between the two words. If this be correct, then, it is unphilosophical to call *y* a consonant, or ever to use it as such. The same remarks will, in substance, apply to *w* as a consonant, which is nothing more, when beginning a word, than the vowel sound of *u* in push, rule. Why then, employ two characters for representing precisely the same sound? This is one of the greatest inconsistencies so justly complained of in the English language, and surely it is not worth while to introduce it into a new system.

Among the several combinations of consonants which have been given in the Repository, the following appear to be unnecessary in the Chinese language.

1. *hw*. Which is stated to be the same as *wh* in the English word *when*. As observed above, the power here ascribed to *w* is precisely that of the *u* mentioned above, as heard in push, rule. The sound, therefore, sought to be expressed by *hw*, is nothing more than simply the aspirate followed by the sound of the continental *u*.

2. *ny*. This can in all cases be expressed by the *n* and the continental *i*. An illustration of this is found in the last syllables of Britannia, poniard, spaniel.

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We will now lay down the system as it appears after the alterations proposed. The diacritical marks we use are either one or two dots placed over the vowels.

Vowels.

a, as in quota, American.
ȧ, as in calm.
ä, as in tall, or as *aw* in awful.
e, as in men, set, yet.
ė, as in there, or as the vowel *e* in they, i. e. the French *e*.
ë, a little broader than the latter, about as some persons pronounce *care*.
i, as in pin.
i̇, as in police, machine, the continental sound.
o, as in note, love.
u, as in pull, push, rude, rule.
u̇, as in the French *l'une*.
y, as in fly, rhyme.

All the sounds intended to be conveyed by the diphthongs given in the Repository, will be naturally and necessarily produced by simply placing the vowels in the proper position, and enunciating each simple sound correctly, yet uttering the whole assemblage of sounds in any given word in the time of a monosyllable.

Consonants.

b, as in bob.
f, as in far.
g, as in give, get.
h, stronger than in English.
j, considerably softer than in jest; yet not so soft as in French jamais.
j́, as in the French jamais.
k, as in kite, ken.
l, as in lame, lent.
m, as in maim.
n, as in nun.
p, as in pippin, piper.
r, as in are, never to be rung or trilled.
s, as in sit.
t, as in title, let.
v, as in revive.
z, as in zone.

Combinations of Consonants.

ch, as in church.
ng, as in singing, occurs both as initial and final.
sh, as in ship.
sz, *ts*, *tsz*, are merely the successive enunciations of the separate consonants, according to the order in which they stand.

Suppression of vowel sound. Some sounds consist of attempted enunciations of consonants only. The omission of vowel sound is in such cases marked by the apostrophe (’); the apostrophe being placed before or after the consonant or consonants, according as the vowel sound is suppressed before or after them, thus *’m*, *’ng*, *’sz*.

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Aspirate. *Ch*, *k*, *p*, *t*, and *ts*, often have an aspirate between them and the vowels which follow; this is to be expressed by the Greek spiritus asper, thus t'e.

Nasal. This we would propose should be represented by a short horizontal line under the word to be nasalized.

Tones. These are a most important part of the language. In the Fuhkeën dialect there are nominally eight tones, though the second and sixth of these are precisely the same. So that there are in fact only seven. One of the tones can be indicated by the absence of any mark. Six marks, therefore, are all that will be needed. They may be as below.

1,	upper ping	indicated by absence of any mark.	
2,	upper shang	"	ˊ
3,	upper k'u	"	ˋ
4,	upper ju	"	˘
5,	lower ping	"	~
6,	lower shang		(same as number 2.)
7,	lower k'u	"	–
8,	lower ju	"	ˈ

These marks of tones we propose should be placed over the words to which they belong.

ART. II. *Description of the agricultural implements used by the Chinese: the plough, harrow, hoe, rake, bill-hook, flail, and the water-wheel.*

IT is a trite saying, there is no one so ignorant, that he cannot teach the wisest man something. It is, therefore, wisdom's part to gather instruction, as the bee does honey, from every object that presents itself, as well from the unsightly and mean, as from the beautiful and showy. Much that is curious and useful may be gathered from a comparison of the arts of life in different ages and among various nations; not only from the civilized and polished, but also from the rude and barbarous. Opportunities for such comparison and improvement are very common among this people; and if we can come to the investigation, with minds unbiased in favor of caste or country, the examination will be profitable and entertaining. Hardly a day will pass which may not afford us a chance of learning something

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new; either by observing the character of this shrewd people, with all their endless obliquities from rectitude caused by conflicting interests and passions; or in remarking the uniformity of their notions of things derived from a rigid adherence to custom and received truths; either in examining their arts, now become, as it were, stereotyped from immemorial use; or lastly, in ascertaining the secret springs of polity by which so multitudinous a people are kept in subjection, so constantly employed, and so well provided with food and clothing. All these, and many other kindred topics, are fruitful in amusement and instruction to the candid and discriminating inquirer. This country has too long been considered as a peculiar one: a land to which our previous notions of things were not to be brought; a people whose habits and sciences were to be tried by some other standard than that which directed our judgment of other nations. The word *mandarin*, for instance, seemed to convey with it a feeling of awe and power, far above that of magistrate or officer. From the histories of China, which are current in the west, one obtains the idea that an *emperor*, a *colao*, a *mandarin*, and other similar terms, have different functions, or in some unaccountable way are superior to the same dignitaries in other less "celestial" lands. Of this inflated style of speaking and writing there has been enough, and we hope that China is beginning to be looked upon as a component part of the great family of nations, having relative claims and duties like other governments. Madame de Staël once observed, that "she had traveled over all Europe, and everywhere found nobody but men and women;" and we strongly suspect that had she come to China, she would have passed the same judgment. By these remarks we are as far from wishing to withhold praise from the Chinese, in whatever is commendable and worthy of imitation, as we are to deprecate all undue and unjust eulogy of them; we only desire to have a fair estimation made of their character: and to attain a knowledge of China and the Chinese, which is so desirable, we know of no better way than a patient search into all the phases of their character, their arts, and their literature.

Their mechanical contrivances, when compared with those in western lands, sometimes strikingly illustrate the different ways there are of attaining the same end. The most careless observer from a foreign shore here sees many operations, either in the modes of living or in the manipulations of various arts, which instruct him by their ingenuity or amuse him by their oddity. Hardly a trade can be found in which there are not some processes different from those employed elsewhere, and among these trades few implements can be found which are the exact counterpart of those used in other countries. But in all their mechanics, we have remarked one principle which the Chinese seem ever to have had in view; and that is, to make them of such models as will give direction and aid to manual labor, but in no case supplant it. If this observation be true, it is a reason why we look in vain for any complicated machines, any extensive system of water-works, by which nature is rendered subservient to art, or even

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for such an application of animal force in overcoming superior obstacles as would require the aid of much machinery. In the whole empire, we suppose so simple a piece of machinery as a saw-mill does not exist; whether this results from any want of invention, or from any idea that it would be impolitic to diminish the demand for manual labor by the introduction of machinery, we will not stop here to inquire. There is a large establishment for sawing in the neighborhood of Canton, at which upwards of thirty men are employed, who do not, we imagine, cut out so many feet of timber in a day as could be done by a single mill, requiring the oversight of only an individual. At that place, (and it is the mode everywhere followed,) the log is laid horizontally on two benches, or reared at one end, while the other is secured, and the whole sawn up in such shapes as are needed. A more laborious process for so simple an act can hardly be imagined. Nor are there, so far as we know, any mills for grinding corn, in which human labor is dispensed with to any extent, if we except a small one near Macao, some time ago set up by the Portuguese. Much of the flour used by the people, (which is not a very large quantity,) is ground by themselves in hand mills at their own houses. There are, however, larger ones turned by oxen, to which, especially in towns, much of the grain is carried by those who have either no mill or no leisure to grind it for themselves. The most complicated machines which we know to exist among them are the bamboo water-wheel, the various applications of the overshot-wheel, and the loom. So subdivided have the handicrafts become, that in many of them the workmen use very few tools, but with these they are prefectly familiar. We have seen an itinerant tinker sitting at the side of the street, who, provided only with a hand furnace, and bellows, a pair of pincers, a hammer, and a roll of felt, soldered an iron pan in a workmanlike manner.

In agriculture, the implements are few, and most of them simple. A Chinese farmer seldom undertakes to cultivate more than half a score of acres; and the utensils necessary for all the operations, in what can hardly be considered more than a large garden, are neither numerous nor complicated. They are for the most part made of wood, and can be purchased cheaply. They are very light: we once met a farmer returning home, easily and leisurely carrying his plough and its yoke, with his harrow, hoe, and sickle, all together, on his back.

In regard to their simplicity, there are points of striking similarity between the instruments of agriculture used by the ancient Hebrews and those found, even at the present day, among the Chinese. The plough, as improved in the latter times of that people, was apparently the counterpart of the one now used here. In guarding the fields of grain or vegetables from depredators, by watchmen placed in conspicuous stations, the customs of the two are alike; but the Chinese erect low pyramidal thatches overlooking the fields in which the observer sleeps, while the Hebrews sat upon a tree or watchtower. The thrashing-floors of the Chinese are like those found in Palestine; and

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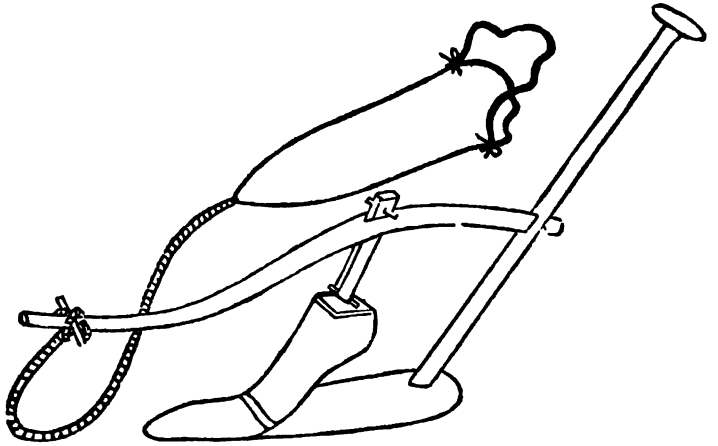
in many operations of sowing and reaping grain, and of ventilation, the resemblance between the two is close. There are, however, also many usages, characteristic of one or the other of the two nations, in which they widely differ from each other.

The *le*, or plough, used by the Chinese, strongly resembles that found among the Arabs or Syrians. It is made of hard wood, except the iron that defends the share, and is drawn by a single buffalo, harnessed to it by a trace or strap, passing before the breast and over the neck. The depth of the furrow depends a good deal upon the strength of the ploughman; sometimes it is a mere scratch, but at others, the soil is turned over to the depth of four inches or more. In this region, the plough is employed mostly in preparing the rice grounds for vegetables, after the crop has been gathered. It is seldom seen in the paddy fields, they being too marshy and wet to allow its use. The character by which the Chinese designate it is composed of an *ox*, a *knife*, and *grain*; thus associating enough of its history in the form to make its use evident to the eye. In China, as almost everywhere else, this implement is synonimous with husbandry; and a farmer is called *kung teën jin*, a man who ploughs the fields.



The *pa*, or harrow, is used in the spring to divide and pulverize the clods on the rice grounds, after the early rains have well soaked the earth, and to reduce the soil to the fine mash so well adapted for the easy dibbling and transplanting the rice shoots. It is drawn by the buffalo, harnessed as when ploughing; while the driver, to give it more weight usually becomes the rider. The teeth are eight or ten inches in length, and about a dozen in number. We can but stop and admire the fitness of the buffalo for this half amphibious and

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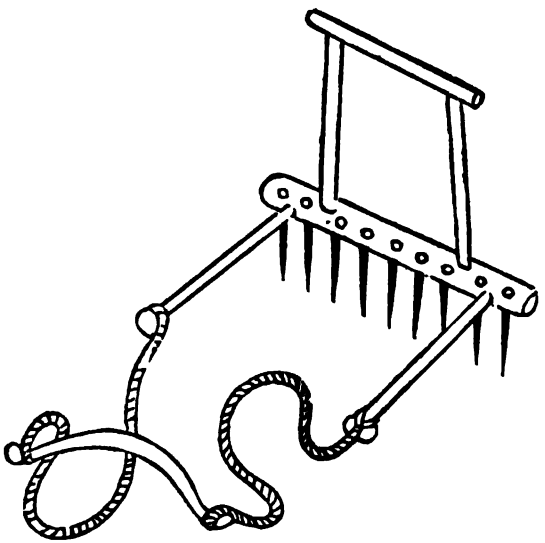
exceedingly laborious work of dragging the harrow through the wet rice-fields, where he sinks to the haunches at every step; the horse or ox would be wholly disabled before finishing half a dozen acres. Instead of the yoke, as represented in the figure below, a collar and traces, like those attached to the plough, are very often employed for harnessing the buffalo to the drag.



The *cha*, or hoe, is the most common utensil in Chinese husbandry. It is made of wood, except the guard of iron at the edge of the blade; and in the hands of a sturdy farmer becomes a very effectual implement for turning over and preparing the ploughed land for the seed. The hoe is much used in breaking up the soil in those patches which are too small to admit a harrow, where its long blade serves to mellow the clods. The women often take a part here, sometimes undergoing great drudgery. We remember once to have seen a solitary female, with a child strapped to her back, engaged in hoeing a rice plat so marshy that she sunk to the knees at every step, with a powerful sun beating upon her head at the same time. The *keŏ*, or spade, is constructed of wood and iron like the hoe, and is chiefly employed in forming ditches, and repairing the dikes which separate the fields, and in preparing garden beds for the drill. It is lighter and neater than the hoe. There are two other tools used by gardeners; the *tsan* or small spade, and the *pŏ* or drill-hoe, but they are not common. The latter is only a strip of narrow iron bent at right angles, and tied to a handle.

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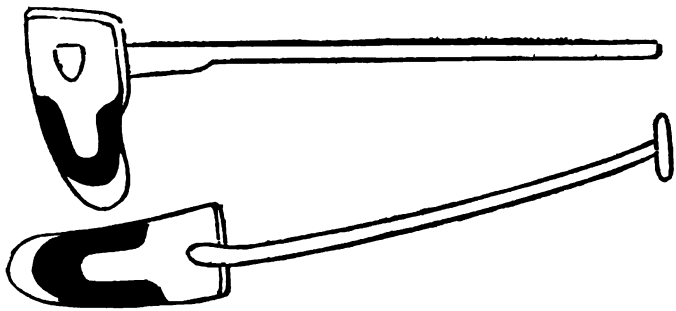
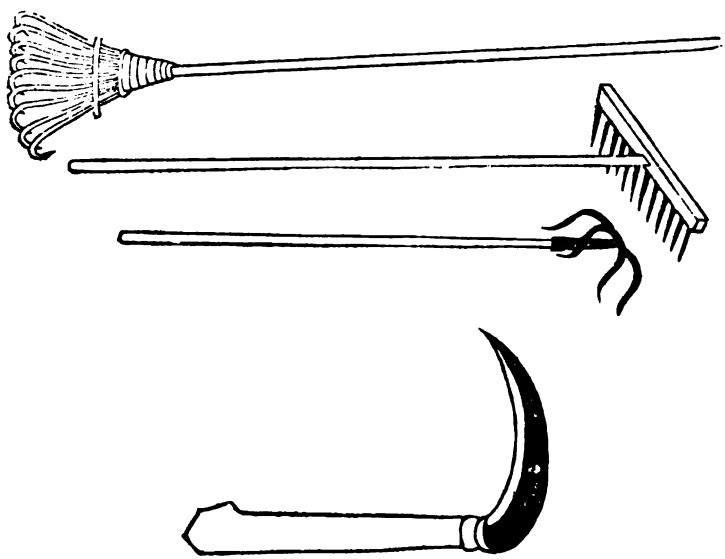


The *pa*, or rake, is made indifferently of bamboo or wood, most usually of the former. For gleaning the fields after harvest, raking the straw at the thrashing-floor, and collecting offal about the streets, the bamboo rake is in universal use. The lowermost of the three represented in the cut is called *teĕ-tă*, or the 'iron-feeler,' and is seldom met with in this neighborhood. There are other implements seen in farmyards, as beetles, brooms, &c., which require no particular description, as they present nothing peculiar.



The *leën*, or bill-hook, is applied to a great many purposes; in the spring it is used as a pruning-knife, in the summer as a scythe, and in harvest as a sickle; and is occasionally pressed into service as a cleaver and an ax. The blade is thick, and about a foot long.

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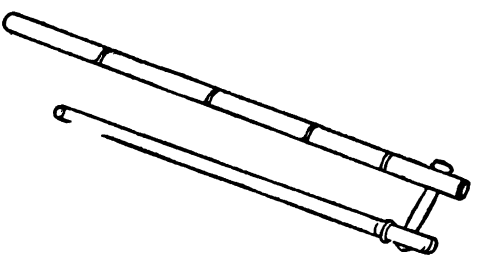
The *leën keä*, or flail, is not always made in this manner; the two parts being often united by a strap or cord, like that used in England. It is the common implement for thrashing. There are two or three modes of separating the grain from the chaff in China. When the season is favorable, and the rice allowed to stand till fully ripe, a tub is placed in the field, having a high defense of cloth on one side, and a small rack within it, to which the grain is carried immediately on being cut, and there beat out. By this mode, the straw is injured very little, and serves for making brooms, rain-cloaks, mats, &c. When circumstances require the rice to be gathered before it is fully ripe, the sheaves are stacked on the thrashing-floor till the time of thrashing, when the grain is separated by flails; oxen are seldom or never used for this purpose in this region. The Chinese are very wasteful in reaping their grain, and from the careless manner in which they gather it, often lose enough to sow the field. Some of this residue is gleaned by hand or swept up, but if the stubble be at all weedy, it is entirely lost; for the loss is not in dropping whole ears, but in deferring the reaping so long that the grain shells out when the straw is handled. In this, and in some other practices in their agriculture, the Chinese exhibit an ignorance of economy sadly at variance with the reputation which they have sometimes been supposed to possess.



After the rice is thrashed, it is cleaned by fans, and then carried to the mortars, where the husk is separated by large pestles The farmers usually sell their produce in the shape of paddy, leaving the purchaser to get it husked. According to Mr. Davis,* the fanning-mill is a Chinese invention, but it is seldom used; for in all the farm-houses we have hitherto visited, we have met with only one, and that in such a condition as proved it to be rarely employed. However, where wheat is cultivated instead of rice, the fanning-mill is probably oftener used; and we may here remark, that our notices of Chinese agriculture apply chiefly to the cultivation of rice as seen in the vicinity of Canton. The fanning-mill is made like the one common in England, except that the chaff is collected instead of being blown

* The Chinese, vol. 2. page 399.

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away. A little modified, it is employed at Canton in separating the impurities of some kinds of tea.

The various modes adopted by the Chinese for irrigating their fields, especially those of rice or cane, have been so well narrated by others, that we need not here particularly describe the machines employed. One plan, when the country admits, is to conduct the little streamlets which descend from the hills into all the patches lying adown the sides and at the foot; thus causing the water to beautify and fertilize the vale through which it runs. Reservoirs are sometimes dug on the summit or sides of terraced hills, from which artificial rivulets are made to descend in the same manner. Water is raised by sweeps from wells, in a way similar to that practiced in England; and also, when the elevation is small, by two men standing over a reservoir or on the banks of a pool, with a bucket suspended between them by ropes, as is clumsily figured in Davis' Chinese, vol. 2, page 396. By this method more water is raised in a given time than by a common pump, but the height seldom exceeds two feet. Where the ascent of the bank will admit, the Chinese employ a chain pump; and in one variety or another, this machine is in great use throughout China, sometimes worked by a crank, sometimes by oxen, and at other times by men. Many of them are to be found between Macao and Canton. It is well described and represented by Staunton. (See Embassy, vol. 2, p. 480.) The same principle is applied also in a kind of portable pump, in which shape, it imperfectly supplies the place of the sucking pump, a machine unknown to the Chinese. But by far the most ingenious contrivance for irrigating lands is the bamboo water-wheel; and we cannot do better in closing this article than to quote entire the description by Davis, who saw hundreds of them in operation on the Kán keäng. The banks of this rapid stream which flows northward from the Meiling into the Poyang lake consist of a loose soil, and the current has worn them away to the depth of thirty feet or more. Here these wheels are placed; and Chinese ingenuity has thus converted the strength of the stream into a power for overcoming the very difficulties which it originally occasioned; "and one is at a loss which to admire most the cleverness and efficiency, or the cheapness and simplicity of the contrivance." "The wheel," says Davis,* "which is turned by the stream, varies from twenty to thirty feet or more in height, according to the elevation of the bank; and when once erected, a constant supply is poured by it into a trough on the summit of the river's side and conducted in channels to all parts of the sugar plantations which there chiefly occupy the lands.

"The props of the wheel are of timber, and the axis is a cylinder of the same material; but every other portion of the machine exibit some modification or other of the bamboo, even to the fastenings and bindings, for not a single nail or piece of metal enters into its composition. The wheel consists of two rims of unequal diameter, of which the one next the bank is rather the least. 'This double wheel,

* The Chinese, vol. 2, page 316.

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observes Staunton, 'is connected with the axis by sixteen or eighteen spokes of bamboo, obliquely inserted near each extremity of the axis, and crossing each other at about two thirds of their length. They are strengthened by a concentric circle, and fastened afterwards to the rims; the spokes inserted in the interior extremity of the axis (or that next to the bank), reaching the outer rim, and those proceeding from the exterior extremity of the same axis reaching the inner and smaller rim. Between the rims and the crossings of the spokes is woven a kind of close basket-work, serving as ladle-boards,' which are acted upon by the current of the stream, and turn the wheel round.

"The whole diameter of the wheel being something greater than the height of the bank, about sixteen or twenty hollow bamboos, closed at one end, are fastened to the circumference, to act as buckets. These, however, are not loosely suspended, but firmly attached with their open mouths towards the inner or smaller rim of the wheel, at such an inclination, that when dipping below the water their mouths are slightly raised from the horizontal position; as they rise through the air their position approaches the upright sufficiently near to keep a considerable portion of the contents within them; but when they have reached the summit of the revolution, the mouths become enough depressed to pour the water into a large trough placed on a level with the bank to receive it. The impulse of the stream on the ladle-boards at the circumference of the wheel, with a radius of about fifteen feet, is sufficient to overcome the resistance arising from the difference of weight between the ascending and descending, or loaded and unloaded, sides of the wheel. This impulse is increased, if necessary, at the particular spot where each wheel is erected, by damming the stream, and even raising the level of the water where it turns the wheel. The circumstance occasioned some obstacles to our progress up the stream towards the Meiling pass, as the water near such places rolled with the rapidity of a sluice. When the supply of water is not required over the adjoining fields, the trough is merely turned aside or removed, and the wheel continues its stately motion, the water from the tubes pouring back again down its sides. These wheels extend on the Kán keäng, from the neighborhood of the pass to a considerable distance down its stream towards the lake, and they were so numerous that we never saw less than thirty in a day. It is calculated that one of them will rise upwards of three hundred tons of water in the four-and-twenty hours. Viewed merely in regard to their object, the Persian wheel, and the machines used for raising water in the Tyrol, bear some resemblance to the one just described, but, as observed by Staunton, 'they are vastly more expensive, less simple in construction, as well as less ingenious in contrivance.'"

The figure of the water-wheel given in the work quoted from well characterizes the lightness and neatness of bamboo structures generally, whether large or small. We have met with a drawing of a water-wheel of a little different model in a Japanese work, which we give just as there sketched, and which, with what has already been

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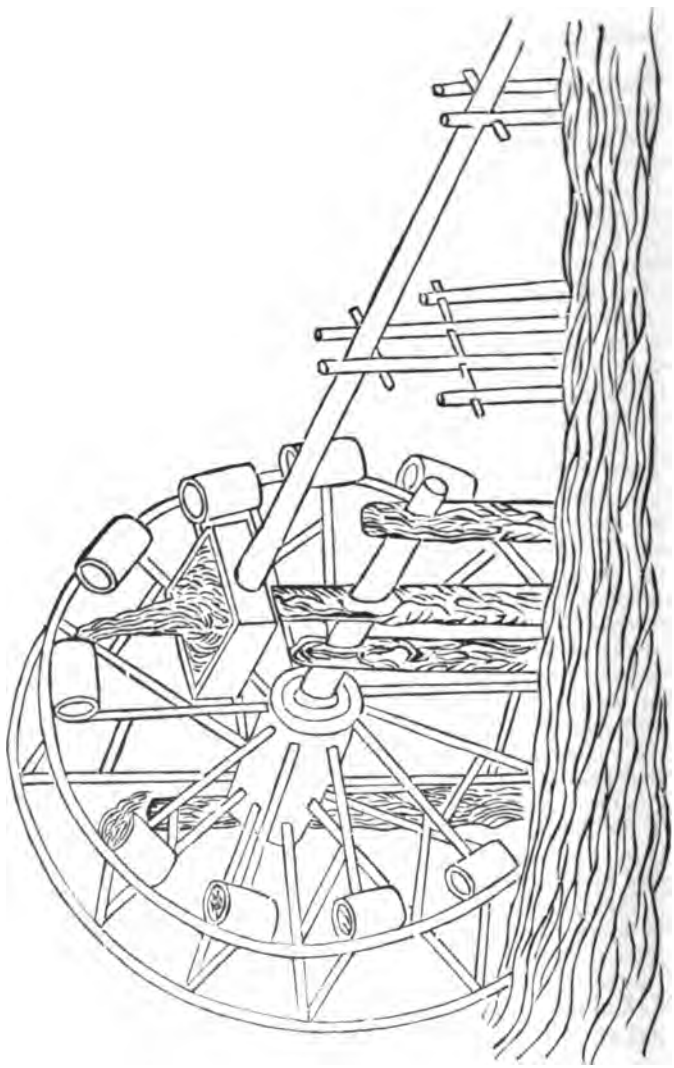
said, will require no additional explanation. It is but just to add, that we have selected the drawings of all the agricultural implements, of which cuts are given, from the same Japanese work; but not copied them at the expense of fidelity to the Chinese models. This book shows as great a superiority over the Chinese in the arts of design, as that secluded people appears to have attained in many other branches of elegant art over their neighbor.



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ART. III. *On the preparation of Opium for the Chinese market: written in March* 1835, *and then communicated to the Benares and Behár Agencies.* By D. Butter, M. D., Surgeon 63d B. N. I., late opium examiner of the Benares Agency. (From the Journal of the Asiatic Society of Bengal. No. 51, March, 1836.)

IN committing to paper, for the use of my successor in office, the following observations, I would beg, once for all, to disclaim the idea of their being infallibly correct: for, although they are the result of ten years' attention to their various subjects, I am aware of the disadvantages under which an individual labors, upon whom falls the task of first writing on any subject involving the discussion of obscure questions, and who is thus deprived of the benefit of the judgment of other persons; and am prepared to find my remarks hereafter greatly modified by the progress of discovery.

The great object of the Bengal opium agencies is to furnish an article suitable to the peculiar tastes of the population of China, who value any sample of opium in direct proportion to the quantity of hot-drawn watery extract obtainable from it, and to the purity and strength of the flavor of that extract when dried and smoked through a pipe. The aim therefore, of the agencies should be to prepare their opium so that it may retain as much as possible its native sensible qualities, and its solubility in hot water. Upon these points depend the virtually higher price that Benares opium brings in the China market, and the lower prices of Behár, Malwa, and Turkey opium. Of the last of these, equal (Chinese) values contain larger quantities of the narcotic principles of opium; but are, from their greater spissitude, and the less careful preparation of the Behár and Malwa, incapable of yielding extract in equal quantity and perfection of flavor with the Benares.

It therefore becomes a question, how the whole process of the production of opium from the sowing of the seed to the packing of the chests for sale, should be conducted so as to preserve with the least injury its native flavor and its solubility.

There can be no doubt that the quantity and richness of the milk obtained from each poppy-head depend greatly upon the geological and other physical conditions of the locality which produces it; especially the soil, sub-soil, manuring, and irrigation; and also upon the seed which is employed. But as these matters are, in the present circumstances of the Bengal agencies, little open to choice or control, the first *practical* inquiries which claim our attention relate to the extraction of the juice and its treatment while in the hands of the *kokrís*.

Of the various processes for the preparation of sugar and medicinal extracts from vegetable juices, it is well known that distillation in vacuo is incomparably the most efficient in preserving unaltered the

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original taste of the sugar, and the taste, solubility, and therapeutic powers of the extracts. It is also known that this process owes its superiority to the exclusion of the chemical as well as the physical agency of the atmosphere, to its rapidity of exsiccation, and to the comparative lowness of temperature at which it is performed. When sugar-cane juice, after even half an hour's exposure to the air, is boiled in a narrow deep vessel, and under the pressure of the atmosphere, vaporisation goes on so slowly that the sugar has time to undergo the vinous and acetous fermentations, whereby a certain portion of it is converted into vinegar, before the heat can be raised high enough to check this change; and the high temperature, to which it is so long exposed during this slow evaporisation, chars another portion, and converts it into molasses. Other vegetable juices, under similar circumstances, undergo analogous transformations: much of their substance is converted into vinegar; and the high temperature causes a partial decomposition of the rest: oxygen also is largely absorbed from the atmosphere, and greatly impairs the solubility of the dried extract.

On the principles which flow from these facts, it would be, *chemically* speaking, advisable to prepare opium by distilling in vacuo, large quantities of the milk just as it has oozed from the capsules; and I have no doubt that opium thus prepared would possess in an unprecedented degree the desired qualities of solubility and strength and purity of flavor, as well as narcotic power; and can imagine, that under a system of open trade in opium, this process would be *commercially* profitable. It would, however, be inapplicable under a monopoly constituted as the present system is; and I have mentioned it only with the view of pointing it out as the acme of that perfection in the preparation of vegetable juices to which we can, with our present means, only approximate.

That the approximation may proceed as far as possible, it will be necessary, first, that the poppy juice shall, at the time of collection, contain a minimum of water; so that its reduction to the proposed degree of spissitude may be effected in the shortest time, and be therefore attended with the least exposure to the air at a high temperature, and with the smallest consequent loss of solubility and of specific qualities that may be practicable.

The goodness of the soil, and the management of the irrigation, are circumstances which powerfully affect the strength of the juice at the time of its collection: but a third agent, still less amenable than these to control, now comes into play, the precipitation of *dew* on the surface of the capsule. When a current of wind, or a cloudy sky, prevents the formation of dew, it is found that the scarifications made in the capsule about the middle of the preceding day are sealed up by the slight oozing of juice, which had immediately followed the incisions; and the quantity of opium obtained is small. When, again, the dew is abundant, it washes open the wounds in the capsules and thus facilitates the flow of the milk, which in heavy dews is apt to drop off the capsule entirely, and be wasted. But when the dew is in

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moderate quantity, it allows the milk to thicken by evaporation, and to collect in irregular tiers, (averaging one grain of solid opium from each quadruple incision,) which on examination will be found to have a greater consistency, and a "rose-red" *(Werner)* color towards the external surface, while the interior is semi-fluid, and of a "reddish-white" color. This inequality of consistence constitutes the *grain of raw opium*, of which I shall have to speak hereafter.

In the collection of these drops of half dried juice, it is very apt to get mixed with the dew, which, in the earlier hours of collection continues to besprinkle the capsules, and which here does a double mischief; first, by retarding the inspissation of the general mass of the juice; and secondly, by separating its two most remarkable constituent parts, that which is soluble, and that which is insoluble, in water. So little aware, or so reckless, even under the most favorable construction of their conduct, are the *koéris* of the injury thus caused by the dew, that many of them are in the habit of occasionally washing their scrapers with water, and of adding the washings to the collection of the morning: in Malwa, oil is used for this purpose, to the irremediable injury of the flavor of the opium. On examining the juice thus mixed with water, it will be found that it has separated, as abovementioned, into two portions, a fluid and a more consistent substance; the latter containing the most of the resin, gluten, caoutchouc, and other less soluble constituents of opium, with part of the super-meconiate of morphia; and the former containing the gum, some resin, and much of the super-meconiate of morphia, and much of the coloring principle, which, though pale at first, is rapidly affected by light, and acquires a very deep "reddish or blackish brown" color. Many *koéris* are in the habit of draining off this fluid portion into a separate vessel, and of bringing it under the name of *paséwa'*, for sale, at half the price of opium, to the Benares agency, where it is used as *lé'wá* (paste for the petal envelops of the cakes). Others, after allowing the soluble principles to become thus changed into an acescent, blackened, sluggish fluid, mix it up with the more consistent part of their opium, and bring the whole for sale in this mixed state; the consequence of which is that they are subjected to a penalty, called *batta upon paséwá*, and regulated by the estimate of the opium examiner of the quantity of *paséwá* contained. This penalty is the only efficient check upon this most pernicious practice of the *koéris;* for on the generality of the gomáshtas, it is difficult to impress the necessity of their looking after the *koéris* during the collecting season. Were gomáshtas in general fit for their offices, the name of *paséwá* might be banished from the Bengal agencies; all that is required for that purpose being that they should instruct all their *mahta's* and *koéri's*, to exclude dew as much as possible from the opium at collection, never to add water to their opium, then or at any other period, but at the end of their day's collection, to rub it together in a mortar or similar vessel, breaking down the *grain* of it abovementioned, so as to reduce the whole to a homogeneous semi-fluid mass, which should be dried as quickly as possible in the shade, in a current of air, free from

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dust, by spreading it on any clean flat surface, and turning it over ten or twenty times. With this management, one afternoon in the dry collecting season would suffice for bringing to the spissitude of 70 per cent. the collection of each day, which could then be secured, along with the rest of the *koérís* opium, in a vessel of any form, safe from deterioration by internal change. It is a common belief, that all new opium *must* ferment:* but that is a fallacy occasioned by the low degree of spissitude at which opium is generally received at the Bengal agencies, and by the consequent fermentation and swelling up which almost constantly occur, when such opium is allowed to stand for some hours in large vessels.

So very large was formerly the admixture of *pasé'wá* in the opium brought to the Benares agency, that it was thought necessary, for the sake of its appearance, to draw off as much as possible of the black fluid, by storing it for weeks, in earthen vessels, perforated with a hole. Of late years, there has been a great amendment in this respect, and the draining system has therefore become unnecessary; an event which ought to be followed by the abolition of the inconvenient receptacles in which it was carried on, and by the general substitution of moveable wooden cases and drawers in their stead.

Pasé'wá, in a pure and concentrated state, is a viscid, dark, reddish-brown fluid, transparent in thin plates. Its homogeneous physical constitution prevents its assuming to the eye that appearance of consistency which is presented by ordinary opium. In the former, all the ingredients are in a state of true chemical combination, with the water contained; while, in the latter, many of the ingredients are only in a state of mechanical mixture, a condition which almost necessarily gives an appearance of solidity beyond all proportion to the actual quantity of solid matter contained. Hence, *pasé'wá*, and opium containing *pá'sewá*, are less consistent, and would, to the inexperienced eye, appear to contain much more water than pure opium of the same actual spissitude; a source of much perplexity to any one who tries for the first time to estimate, by the consistence, the real spissitude or dry contents of different samples of opium containing more or less of *pasé'wá*. A tentative process is the only one by which a person can qualify himself to estimate the spissitude with tolerable accuracy. He should, before allowing the *parkhiyas* to state their estimate of the spissitude, form one in his own mind, and make a memorandum of it, noting his reasons for assigning the degree of spissitude on which he fixed. The result of the steam-drying test, to which small samples of all opium are subjected in the Benares agency, will then enable him to judge on which side, whether under or over estimate, he has inclined to err, and to avoid the error in his subsequent operations.

The constituents of *pasé'wá* are in a state of chemical combination; and the slow addition of water will not subvert that condition. But

* Dr. Abel believed that fermentation was necessary for the developement of the narcotic principle, and considered the fermentation as of a panary species, in which the gluten played a principal part.

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the sudden affusion of a large quantity of water on concentrated *pasé'wá*, instantly resolves it into two portions, a dark colored fluid containing the gum, coloring matter, and super-meconiate and acetate of morphia, and a lighter colored powder, consisting of the resin and some gluten, and a minute portion of caoutchouc. In making *lé'wá*, therefore, from *pasé'wá*, or from inferior opium, the necessary quantity of water should be slowly added, and thoroughly mixed previously to the addition of more water. Pure opium is liable to the same resolution of its component parts, from the sudden affusion of water: if the latter be slowly added and thoroughly mixed, the gelatinous opium will absorb it, forming a species of hydrate, and will retain its tremulous consistence; but if the water be suddenly added in considerable quantity, an immediate separation of the more and less soluble constituents occurs, and the opium loses its gelatinous and adhesive character. When opium is dried up to a certain point, below the spissitude of 80 per cent., it loses the power of absorbing water without decomposition, and cannot be brought to the gelatinous state. It might be expected, that, by adding 30 parts of water to 70 of dry opium powder, we should produce a combination possessing the consistence and other physical characters of fresh standard* opium; but the compound has little *consistence*, and will be found to contain insoluble portions, which have lost their power of forming hydrates with water: yet its *spissitude* remains exactly that of standard opium, the precise quantity of dry opium employed in making it being recoverable from it, but in a darkened and deteriorated condition. The above observations have a practical bearing upon the manufacture of *lé'wá*, as has already been noticed, and upon the degree of spissitude which opium, either in the hands of the *koe'ris* or in the agency godowns, should be permitted to acquire: it should be limited to 66 or 67 per cent. for the former, and 70 or 72 for the latter; because, with every additional degree of spissitude above this, the solubility is impaired in an increasing ratio.

Among some thoughts on the subject committed to writing six years ago, I find the following remark and query: "The whole of the original milky juice will pass through a finer filter than that used by the Chinese in making the extract for smoking: is it possible to dry the opium, retaining its property of such minute division and diffusibility; or is it necessary for the complete separation of the water from the resin, gluten, caoutchouc, &c., that *some* absorption of oxygen should take place, and some consequent diminution of their solubility, or rather miscibility with water?" My reason for noticing this query is the subsequent solution of the proposed problem by M. Previte of Calcutta, in the highly similar case of animal milk, which he appears to have succeeded in drying to a powder with no perceptible injury to the diffusibility of its curdy and oleaginous principles. This is the very result that should be aimed at in the preparation of opium for the Chinese market.

* So called, because this is the degree of spissitude required at the Bengal agencies for the full price allowed by government. On parcels of opium, inferior to this in spissitude, a penalty is levied, called *batá upon consistence*.

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When the juice of the poppy has been properly dried, that is, rapidly, in a cool shade, and protected from dust, it possesses, at the spissitude of 70 per cent., (that is, containing 30 per cent. of water,) the following properties. It has in the mass a "reddish brown" color *(Werner)*, resembling that of copper (the metallic lustre obstructed); and when spread thin on a white plate, shows considerable translucency, with a "gallstone yellow" color, and a *slightly* granular texture. When cut into flakes with a knife, it exhibits sharp edges, without drawing out into threads; and is tremulous, like jelly, or rather strawberry jam, to which it has been aptly compared. It has considerable adhesiveness, a handful of it not dropping from the hand inverted for some seconds. Its smell is the pure peculiar smell of opium, heavy and not unpleasant. In this condition it is said to be "standard" or "*awwal*" opium.

When the juice, again, instead of being thus exposed to the air, has after collection been kept in deep vessels, which prevent evaporation, it presents the following appearances. A specimen of it which has the spissitude of only 60 per cent. has the apparent consistence or substantiality of standard opium of 70 per cent. But on minuter examination, it will be found, that this apparent firmness of texture is a deception, resulting from the mechanical constitution of the mass; it being made up with but little alteration of the original *irregular drops* collected from the capsule, soft within, and more inspissated without; this outer portion, as long as it remains entire, giving the general character of consistency to the mass, just as the shells of a quantity of eggs would do. For, when the opium is rubbed smartly in a mortar, this fictitious consistence disappears, exactly as that of the eggs, if pounded, would do; and in point of apparent consistence, as well as of real spissitude, it is reduced to the proportion which it properly bears to standard opium. When opium thus retains the original configuration of the irregular drops, it is said to be "*kachá*" or "raw;" when these are broken down into the *minute grain*, mentioned in the description of standard opium, it is said to be "*pakká*" or "*matured*," whatever may be the actual spissitude of the opium, whether 50 or 70 per cent. An opinion has been entertained, but on what grounds I know not, that the breaking down of this large grain is an injury to the opium; to myself it seems plain, that, as the large grain *always* disappears before the opium attains the spissitude of 70 per cent., and as this vesicular constitution of the raw opium retards the evaporation of its superfluous moisture, the more inspissated shell of each irregular drop checking the evaporation from its more fluid interior, the object should be to reduce the whole with the least possible delay to a nearly homogeneous mass, in which state the inspissation of opium advances with much greater rapidity.

Connected with this subject, is a question which has been raised, whether the inspissation of opium stored in large quantities in the agency godowns is effected more quickly, by removing, from time to time, into another receptacle, the pellicle of thick opium which forms on the surface of the mass; or by turning over the mass frequently,

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and thus constantly mingling with it the pellicles successively formed. As agreeably to the general law of chemical affinity, whereby the last portions of any substance held in combination, and in course of gradual expulsion, are retained with increasing obstinacy, the inspissation of thin, is, *cæteris paribus*, always more rapid in its progress than that of thick opium; it is clear that the removal of the pellicle, by which opium of minimum spissitude is constantly exposed to the air, must accelerate the inspissation more than the turning over of the whole mass would do; because the latter process exposes to the air opium which is gradually acquiring a greater degree of concentration, and from which the evaporation will gradually be *slower and slower*. As evaporation takes place from the external surface only, it may be proper here to advert to the propriety of making all reservoirs for opium below the standard spissitude as numerous and shallow as may be permitted by the means of stowage; every practicable method being at the same time adopted to facilitate ventilation across, and to exclude dust from, the extensive surfaces exposed; and as little light being admitted as may be suitable to the convenience of the people at work

It might be expected, from the ingenuity of the natives of this country, and from their imperfect notions of fair trade, that they would resort to a great variety of means for increasing, by adulteration, the weight of such an article as opium, in which fraud might be made so difficult of detection. But in fact, it is seldom that they attempt any thing of the kind, beyond keeping their opium at a low spissitude; an act by which, under the present searching system of examination, they cannot profit; and which, from its occasioning a deterioration of their opium through fermentation, entails the levying of a battá upon its quality, and therefore, in those cases, an inevitable loss. It is impossible that opium left to itself in the open air, during the parching season of the hot winds, could remain at the low spissitudes of 50 and 60 per cent., at which it is frequently brought to Gházípúr towards the end of that season: and we must therefore conclude, that artificial means are resorted to, in order to maintain it in that condition; either the frequent addition of water, or the burying it in a damp piece of ground, which is said to be sometimes done for the sake of security. When these malpractices have been carried too far, the gluten undergoes in a greater or less degree the process of putrefaction; the mass of opium first becoming covered with mould, and acquiring an opaque "yellowish grey" color and a pasty consistence, in which every vestige of the translucency and *grain* of the opium is lost; and the smell becoming venous, sour, and at last abominably fetid; in which condition the deteriorated opium is fit for none of the purposes of the manufacture, and is always destroyed, and its original value forfeited, by the *koéris*. It is to be hoped that their experience of the unvarying consequences of such folly, and the introduction of a superior class of gomáshtas, will in time convince them of the advantage, as well as the facility, of bringing in all their opium at very nearly the standard spissitude.

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In some cases it would appear, from the fluid state in which they bring it for sale, as if they expected every drop of water which they add to it, to be assimilated and converted into opium. Occasionally, it would seem that they had admitted some suspicions of its having been watered too much; and their only remedy is to drive off the superfluous water by boiling: an operation which speedily reduces the mixture to a blackened and charred condition, easily recognized.

A more ingenious fraud, but which is seldom practiced, is, that of *washing out* the soluble and most valuable part of the opium, and bringing for sale the residual mass. In this process, the opium loses its translucency, and the *redness* of its color: it loses its adhesiveness also, not adhering to the hand like opium which has not been robbed of its soluble principle; and by these marks, without going further, the fraud is detected. *Sand* is now and then added, to increase the weight, and is at once detected by its grittiness when rubbed between a plate and a spatula.

Soft clayey mud is also, but very rarely, used for the same purpose: it always impairs the color and translucency; and can, as well as sand, be detected, and its quantity accurately ascertained, by washing the opium with a large quantity of water, and collecting the sediment, which is the clayey mud.

Sugar and *gur*, or coarse molasses, are sometimes employed to adulterate opium: they invariably ferment and give it a sickly, sweetish, venous, or acescent odor easily known.

Cow-dung, the pulp of the dhatúrá, or thorn-apple, and the gummy resinous juice of the bél, or Bengal quince, are seldom met with as fraudulent ingredients: the first may be detected by drying it to a powder, or by washing it with water, either of which processes brings under the eye the undigested shreds of vegetable matter, constituting the animal's food; but the two last are extremely difficult of detection, if not added in quantity sufficient to affect the color and smell of the opium, which generally happens in the few instances of their occurrence. The seeds of the dhatúrá are apt to get mixed with the opium, and afford a ready means of detection. A strange, but not uncommon, mode of adulteration is the addition of *pounded poppy seeds:* if reduced to a fine powder, the oleaginous seeds might enter into an imperfect chemical union with the kindred resinoid principle of the opium; but the fraud is never so skillfully effected as to produce this result; and the hard particles of the seeds are perceptible to the touch and sight. Malwa opium, though less now than it was eight years ago, is in general largely contaminated with oil, which is easily separated by dissolving the opium in water; and I have seen, in a few instances, the same fraud attempted within the Benares agency. As the oil is always in a rancid condition, its presence is betrayed by its odor, as well as by the glistening appearance which it communicates to the opium.

By long exposure to the heat of the sun, the texture of opium, whatever be its spissitude, undergoes a remarkable change, through the conversion of parts of its gluten into a species of birdlime. Its

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shortness, or property of exhibiting sharp edges, when cut into flakes with a knife, disappears; and it draws out into long threads.

These two varieties of texture may almost always be recognized in cakes of Behár and Benares opium respectively; the former being exposed to the sun, in the process of drying the cakes, and the latter not. This diversity of treatment occasions a difference between the hygrometric properties of the cakes of the two agencies; the Behár cakes acquiring a more speedy but less permanent hardness than the Benares: whereby, though firmer in the shell towards the end of the hot winds, they are more liable than the Benares to soften and lose their shape during the rains. The immediate cause of this difference appears on making a clean section of the shells with a sharp knife. It will thus be found, that in the Benares shells, the *léwá* remains visibly interstratified with the petals, dark-colored, and tenacious; while in the Behár, it is in a great measure absorbed by the petals, which are apparently in intimate contact with each other, and is not to be distinguished from them; the *combination* being more easily effected by hygrometric changes of the atmosphere than the *independent* strata of leaf and *léwa* in the Benares cakes.

While, as at present, a considerable amount of inferior opium is produced, not safely applicable to any other purpose than the manufacture of *léwá*, its sacrifice is no great loss. But if all the opium brought to the agencies were of a good quality, the substitution of some less expensive vegetable paste would be an important desideratum. Any strong cheap mucilage or farinaceous paste, or perhaps some indigenous imitation of bird-lime, would answer for the inner portion of the shell; and an exterior coating of a resinous, waxy, or oily nature, impervious to water, would defend this from the moisture of the air.

In cutting open a cake for examination, the above points should be attended to. It should also be observed whether the external and internal surfaces of the shell are smooth: the former not knotty or fissured, and none of the interior leaves of the latter detatched among the opium: there ought, also, to be no vacuities between the strata of the leaves, such as are sometimes found, lined with mould, in faulty cakes, and the shell altogether ought to be thin, compact, and of equal thickness throughout. The shape ought to be as nearly spherical as possible: that being the geometrical form which under the smallest surface contains the greatest quantity of matter, and which consequently affords the least scope for the extrication of air and ultimate injury to the shape of the cake when that air escapes. Greater attention to having the earthen cups, in which the cakes are dried, perfectly hemispherical, instead of parabolical as they now are, would contribute to the desired sphericity.

In opening a cake, the next thing to be attended to is the manner in which the two hemispheres of the opium separate; the Behár will be found to retain its *shortness*, while the Benares draws out into threads. The smell should then be attentively observed and noted down, being strongest immediately after the opening, and giving at

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that instant the fairest indications of the taste of the opium with respect to preservation; the pure narcotic, venous or acescent odor being then most strongly perceptible: in this respect the Benares will generally prove superior to the Behár. It is an important character; for the Chinese are great epicures in the flavor of opium, and object to it when it smells at all sour.

The surface of the opium should then be narrowly inspected, and the tint and shade of color, both by reflected and transmitted light, noted down, in terms of Werner's nomenclature; also the apparent quantity of *paséwá* if any be present, which is almost constantly the case with Behár opium, where it appears like dark glistening fluid, lining the little cells in the surface of the opium As the depth of the color of opium in the caked state depends on the quantity of *paséwá* in it, or the degree in which it has been deteriorated by exposure to the sun, the lighter the shade, the better is the opium.

The chemical analysis of opium, after all the trouble that has been bestowed on it, is still in an unsatisfactory state. A perfect analysis, such as we possess of Peruvian bark, and of some other medicinal plants yielding vegetable alkalies, ought to eliminate the whole of the active principles, leaving nothing at its close but an inert mass possessed of no therapeutic power: and the essential principles thus obtained should equal (or, as in the case of quina freed from its bulky fibrous accompaniment, surpass) in activity, a quantity of the original substance equal to that from which it was extracted. But how greatly inferior are the powers over the animal economy, of a grain of morphia, in whatever state of purity or saline combination, to the quantity of opium that is required to furnish that single grain! Yet, for all that we can, chemically, see, we obtain by our analysis the whole of the morphia that is contained in opium. I suspect that the narcotic power is partly lodged in some unknown substance (not narcotic) insoluble in water: for I have, after careful and repeated washing until it ceased to color the water, found the insoluble residuum to act as an opiate with considerable energy. Although morphia, in a state of purity, can, like sulphur, be fused without change; yet, when in combination with the other constituents of opium, it is partly destroyed by a much lower degree of heat, greatly under that of boiling water; for the pharmaceutical and Chinese extracts are found to contain very little morphia; still, the former, as is well known, exerts great medicinal power, out of all proportion to the quantity of morphia, which analysis evolves from them. From all these considerations it would result that the proportion of morphia obtained, by the analysis at present known, cannot be regarded as a true exponent of the total narcotic power of the opium which yelds it. An additional source of fallacy in comparing the produce of different countries exists in the varying proportions which they contain of coloring matter, or extraction; a principle for which morphia and narcotine have a strong affinity, forming insoluble compounds* with it; and which, as

* This may partly account for the medical activity of the mass of opium above noticed.

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well as narcotine, is much more abundant in Indian than in Turkey opium. Hence a considerable loss in the purification of morphia from the former, and an apparent, and probably real, inferiority in its quantity; although we know that good India opium is equal to Turkey in narcotic power.

Robiquet's process is the one employed by the opium examiner in Calcutta. The chief precautions necessary to ensure success and uniformity in its results are, not to use too much water at first; to see that the magnesia is brought to a red heat; not to expose any of the subjects of analysis to the sun, or to artificial heat, except in the washing and final solution in alcohol of the morphia; not to use too strong a spirit in washing the morphia and excess of magnesia; and to employ the strongest alcohol for its final solution before crystallization. Sertuerner's process is useful where it is not necessary to obtain the morphia in a separate state: and in practiced hands affords speedy and tolerably accurate information. It is probable that Robiquet's process will in time be superseded by that of the late Dr. Wm. Gregory, Edinburgh, which does not acquire the expensive use of alcohol, and yields more morphia, by 30 or 40 per cent.; affording in fact, the cheapest medicinal preparation known of Turkey opium. It consists in the exhaustion of the opium with water under the temperature of 90°; concentration of the solution at a low temperature; precipitation by slight excess of ammonia; elutriation of the precipitate with cold water; exsiccation of it at a temperature below 213,° and reduction to powder; solution in cold water by muriatic acid, slowly added in slight excess; filtration and concentration to the consistence of syrup; after which, the preparation on cooling, becomes a mass of crystals of muriate of morphia, moistened with a dark-colored solution of uncrystallizable muriate of narcotine and resinoid coloring matter. This solution is abstracted from the crystals by strong pressure between folds of bibulous paper; and the solution, crystallization, and expression repeated once or twice; after which the salt is obtained in radiated bunches of snow white silky crystals, containing 37 parts of muriatic acid and 322 of morphia. But for the unfortunate superabundance of narcotine, and comparative paucity of *obtainable* morphia, in Indian opium, the manufacture of the muriate on a large scale might advantageously be established, at one of the Bengal agencies, for the supply of the Indian medical department with this admirable preparation, the marc (?) of which would be available for the manufacture of *léwá*.

Connected with the subject of analysis is another which claims some attention from the opium examiner, the accuracy and sensibility of the weights and balances used in his department. Neither of them should ever be allowed to be soiled with opium; and the former should occasionally be compared, to see that all weights of similar denominations mutually correspond within one-tenth of a grain, and that the larger and smaller weights are equally accurate multiples and sub-multiples of each other. The knife-edges of the balances should occasionally be sharpened, so that they may turn with as little friction as possible;

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and the three points of suspension, whenever deranged, should be brought into a perfectly straight line, by bending the beam with the hand: if the centre edges be too low, the balance will, when loaded with its proper weights, be in a state of unstable equilibrium, and will cause great mistakes; and if they be too low, the balance will lose its sensibility, and cannot be depended upon within perhaps two grains. Care should also be taken that the distance from centre-edges to arm-edges are exactly equal; from accidental violence, this element of accuracy is very apt to be deranged, and causes great confusion when overlooked.

Were all the opium brought for sale unexceptionable in quality, free from *pasé'wá'*, and liable to batta on account of deficient spissitude only, there would be, supposing the battá levied with tolerable accuracy little difference at the end of the manufacturing season, between the registered receipts and expenditure of opium: and, supposing it levied with *strict* accuracy, there would be a small loss, occasioned by accidental spilling of semi-fluid opium, adhesion to the persons and clothes of the work-people, and other unavoidable sources of waste. But as, in the present state of things, battá to a considerable amount is levied on quality, the effect of its deduction, if not kept separate from the battá on spissitude, would be to show, at the end of the year, a deceptive deficiency of receipt compared with expenditure. Battá upon quality, or *pasé'wá'*, therefore, should not be admitted into the godown accounts; and should be confined to the account between the receiving-officer and the *kvéri's*.

There are no satisfactory experiental means, except perhaps by the specific gravity, of ascertaining the precise quantity of *pasé'wá'* in opium. It will hardly drain at all from opium of higher spissitude than 60 per cent., and not readily from opium of even that spissitude, unless assisted by a slight fermentation, which greatly facilitates its flow: the *pasé'wá'* trickling down the sides of the air-vesicles thus formed. The only convenient rule for the adjustment of battá upon *pasé'wá'*, or upon quality generally, is, that absolute *pasé'wá'*, if not too thin, and the worst opium purchased for the Company, being paid for at half the price of standard opium; for different grades of inferiority in quality between those two conditions, as fair a gradation of penalties shall be fixed, as can be formed from an estimate of the sensible qualities.

It has been thought, that specific gravity might prove an accurate index of the spissitude of opium; which is, however, not the case; its soluble principles, and that portion of its insoluble constituents which, slightly modified, unite with the soluble in forming *pasé-wá'*, acquiring, in their transition to this altered state, a considerable increase of density. Opium, therefore, containing *pasé'wá'*, is much heavier than an equal *bulk*, at the *same* spissitude, of pure opium. I have found this condensation to bear the same proportion to the quantity of *pasé'wá'* apparently contained: and it might, probably be found to indicate, with considerable accuracy, the proper amount of battá to be levied for *pasé'wá'*, were such nicety desirable or conveniently attainable.

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The regulation of Government, which requires civil surgeons to report upon the relative value of parcels of confiscated opium, according to the quantity of foreign matter which they may contain, is obscure on two important points: first, whether, and beyond what degree of thinness, *water* is to be considered as foreign matter; and, secondly, whether and beyond what degree of deterioration, fermented and *paséwá* converted opium, when contained in the contraband article, are to be considered as "foreign matter." I have been in the habit of regarding them as foreign, when the water exceeded 20 per cent., and when inferiority in quantity was palpable; because a different practice would defeat the end for which the regulation was framed, of securing a fair reward to the informer. Under a less strict interpretation of the rule, he would be tempted to double the weight of the seized opium, and consequently his own reward, by adding to it a sufficient quantity of water, or of bad opium, such as may at all times be clandestinely purchased for a trifle in the poppy districts.

ART. IV. *Second Report of the Society for the Diffusion of Useful Knowledge in China, read before the Members of the Society on the 10th of March, 1837, at 11 A. M., in the American Hong, No. 2.*

[The President of the Society having taken the chair, the Secretary proceeded to read the Report, after which the following gentlemen were elected officers for the ensuing year: Wm. Jardine, esq., president; Wm. Bell, esq., treasurer; C. W. King, esq., H. H. Lindsay, esq., and the Rev. P. Parker, M. D., members of the Committee; the Rev. Messrs. E. C. Bridgman and C. Gutzlaff, Chinese secretaries; and J. R. Morrison, esq., English secretary. The following is the Report.]

HAVE any of the friends of this Institution assembled here this morning, in the expectation of hearing that great deeds have been performed, and that great and speedy results may be looked for, as the reward of their efforts in behalf of China? Such deeds have not been achieved, nor are such results to be looked for so speedily. Your Committee has endeavored to effect some good; but its utmost efforts are faint and feeble, when compared with the magnitude of the work before it. It is not, however, discouraged; for it would make this the motto: "*Magna est* VERITAS, *et prevalebit.*"

If we look back to the position of our own favored countries not three centuries ago, we see much, very much, to encourage us. Has a light arisen there, out of the midst of darkness itself? Is that light now spreading abroad in every direction? And shall it not also penetrate the gloom in which this empire—this, in some repects,

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highly-favored country—is enveloped? When we look at India, we see still more to encourage us. Not half a century since, how small was the band of Englishmen who cared to acquire a good classical knowledge of any of the languages spoken in those vast possessions of the British crown! And how much smaller, then, the band of Indian subjects who were willing to give any attention to the language of the foreign intruders! But now, we see natives of England and of India uniting together in the business of life, readily conversing or corresponding with each other on every branch of science and of useful knowledge. We see the Indian boy eagerly studying the language of the foreign ruler; and we see the young man, who has already acquired a knowledge of that language, drawing from its rich treasures abundant food for his mind and intellect. And with this view before us, why should we despair of doing great good for China, even during the few years that we may be united in this work? And why should we not entertain the hope, that when another generation has arisen, this empire will have advanced some steps towards the seat that awaits it in the general council of civilized nations? Nor will such an advance, when once commenced, be by any possibility hindered or retarded.

We have alluded to the gloom of ignorance in which this country is enveloped: aud we have said, that, great as this gloom is, we are not therefore discouraged. On the contrary, the contemplation thereof urges us to more earnest efforts to bring in that light, which, we feel assured, must ultimately pervade this empire, from one end of it to the other. But some, perhaps, looking cursorily at the Chinese, and seeing them to be an industrious, cheerful, contented people, having many of the arts and conveniences of civilized life, may be of opinion, that, as regards their temporal interests, they do not lack any knowledge that can be of essential value to them. If such there be, we would point them to the great improvements that have taken place in almost every branch of European art, within a short period, by the spread of scientific knowledge. And were these improvements to be introduced into China, would not the time and labor of this industrious people be greatly economized, and the quality of their manufactures be much improved? Have we not, by means of improved machinery, or by the aid of science, surpassed them in some of those manufactures which were once peculiarly their own? And why should we not communicate to them the advantages we have thus derived, by which they and we would find equal benefit, in the improved quality of their work? In the West, we have gained and are gaining much benefit to commerce, by alterations of political measures, arising out of a careful study of the history of commercial operations in various parts of the world. Were we, now, to give to the Chinese, likewise, a succinct history of commerce, may we not hope that they also will see the advantage derivable to themselves by similar changes of policy?

As an instance of the practical advantage that we may immediately and directly convey to the Chinese, it may be relevant to remind the

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friends of this Institution, that the manufacture of Prussian blue was introduced into this country, from England, by a Chinese; and that the cost of the dye was thereby considerably cheapened to the poorer classes of Canton, whose dress is almost invariably of that color. As an instance also of the injury arising to them from their ignorance of science, it may be mentioned, that Indian indigo, though cheaper as well as better than what is used as indigo in China, cannot be imported into this country, the chemical solvent for it not being known to any of the dyers here. Its introduction was attempted, and failed on this account alone.

We have enumerated advantages arising out of such knowledge as we may *impart* to the Chinese. On the other hand, we might also, it is not improbable, were we brought into constant intercourse with intelligent and well-informed natives of this country, derive much practical information, and hence receive considerable direct benefit, even from them. Few, if any, in this liberal age, will be disposed to deny this; and we will not, therefore, dwell on the point, further than to remind those who may doubt it, of the manufacture of porcelain, originally taken hence to England,—of the growth and preparation of tea, nowhere but in this country carried on in any degree of perfection,—and of the skill manifested by the Chinese in dyeing, there being few colors which they are not able with facility to imitate.

In the absence of encouraging prospects immediately before their eyes, your Committee has thus endeavored to turn its own view, and that of the friends of this association, to more distant and future prospects; and to show that these wear a bright aspect. It will now return, to point out the main difficulties by which they have been impeded, the work which it has nevertheless accomplishedand continue to carry on, and the more special objects which it is their desire to attain.

They will first, then, draw your attention to the difficulties which they have had to encounter. These have been of two kinds, the one in its nature temporary, the other of a more permanent character. The first has arisen from unfriendliness (originating in ignorance) on the part of the Chinese government, to every effort made by foreigners for the attainment of a more social and intellectual intercourse with the people of this empire,—and from the consequent insecurity of any steps that could be taken, in this country, to print and publish the works of the Society. This difficulty has been removed, by making arrangements for printing our works at Singapore under the care of Mr. Moor of that place, who has most readily and zealously undertaken the task of gratuitously superintending this very necessary work. That gentleman has also promised to form arrangements for the sale of the Society's publications, both at Singapore, and at such neighboring places as are most frequented by Chinese emigrants.

The second difficulty is of a more formidable nature. It consists in the want of a sufficient number of writers, able to pen such works as your Committee is most desirous to see written in the language of this country. Those who are sufficiently conversant with the Chinese

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language to be able to write it intelligibly are as yet very few; and a variety of other engagements allow to them, even, but little leisure to supply the wants of this Society. Hitherto, your Committee has found assistance of this nature only in China; but it looks also to the Straits of Malacca and other places, where are several gentlemen, of different nations, who have made considerable attainments in the language, and whom the Society has the honor to reckon among its corresponding members. While fully aware of the multiplicity of duties which engage the attention of these gentlemen, in a climate suited rather to repress than invigorate the mental energies, your Committee trusts, nevertheless, that its hopes from this quarter will not be disappointed. It indulges a sanguine hope, that, ere another year shall elapse, it will be able to tell of works commenced under the auspices of this Society, by some at least of the gentlemen to whom allusion has now been made.

Entertaining this hope, your Committee has drawn up a plan of operations, sketching the outlines of what it regards as most demanding attention, the details to be filled up in such order as the engagements, or literary inclinations, of those gentlemen who kindly tender their assistance, shall render most convenient. The divisions of this plan are,

History, including Biography;
Geography, including Travels;
Natural History;
Medicine;
Mechanics and Mechanical Arts;
Natural Philosophy;
Natural Theology;
Belles Lettres.

These divisions have been arranged in the order which their respective importance seems to demand. Some of the mechanic arts should probably hold a higher place; but mechanics, as a science, should not, at least, precede the three first divisions, history, geography, and natural history. Your Committee would here remark, bearing in mind, that, as we have to *create* a taste for our works among our Chinese readers, it becomes important to avoid lengthy treatises on subjects uninteresting to them, or in which the interest entertained by them is inadequate to lead them through a minute detail. On the other hand, when treating of mechanic arts and kindred subjects, we can hardly perhaps enter into too minute a detail, provided that this is done clearly and perspicuously. It should never be forgotten, to use every means of rendering our works interesting and entertaining, in the style and manner of treating them, as well as in the subjects treated of. In further sketching the outline of their prospective labors, your Committee would suggest the following more detailed arrangement.

History.

1. A general view of Universal History.
2. Histories (more in detail) of such countries as we may suppose the Chinese to be most interested in—as England, British India, Portugal, the United States, the Indian Archipelago, &c (With maps)

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3. History of Commerce.
4. History of Colonization.
5. History of Literature in the West.
6. Biographies.

Geography.

7. An introduction to Universal Geography.
8. An Atlas; also maps separately.
9. Progress of geography, and voyages of discovery. (With maps.)
10. Entertaining travels in various countries, in the manner, perhaps, of the Modern Traveller. (With maps.)

Natural History.

11. A general view of nature.
12. Separate treatises on the several branches of Natural History, Zoölogy, Botany, &c. (With plates.)

Medicine.

13. Medical History in various countries.
14. A popular treatise on Physiology.
15. Introductions to the several branches of medical science, plates of anatomy, &c., for the use of a medical school, rather than for general publication.

Mechanics and Mechanical Arts.

16. Laws of the Mechanical forces, and illustrations of them as witnessed in the ordinary operations of nature. The more peculiar province of Physics may be in some degree invaded. (Plates.)
17. Treatises on Useful Arts,—as cotton-weaving, manufactures of woollens, glass-blowing, preparation of raw-silk, &c.,—explaining the improvements in machinery, by which we are enabled to excel the Chinese.

Natural Philosophy.

18. Lord Brougham's Treatise on the objects, advantages, and pleasures of Science, rendered freely into Chinese. (This should perhaps precede mechanics.)
19. Popular introductions to Astronomy, Hydrostatics, Hydraulics, Pneumatics, Optics, &c.

Natural Theology.

20. Elucidations of the more striking arguments of Paley and others.

Belles Lettres.

21. Information regarding the popular literature of various countries.
22. Introductions to various languages, vocabularies, grammars, &c.—To the above may be added, under a division of

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Miscellaneous Subjects,

23. A Magazine, which shall contain less detailed articles on any of the above subjects, moral essays, literary miscellanies, &c.

24. An Almanac, intended to replace with useful information, scientific and statistical, the present Chinese almanacs, which are almost wholly filled with idle prognostications, details regarding propitious and unpropitious days, and so forth.

Of the works which have been above enumerated, the first, a general View of Universal History, in three Chinese volumes, has been completed, and is in course of publication. A History of the United States, and Introduction to Universal Geography, accompanied with an atlas, are also being prepared. The delay in the completion of the geography has retarded the publication of the map of the world mentioned in last year's Report. A thousand copies of Mr. Gutzlaff's Chinese Magazine, in twelve numbers, are in the hands of the Society's agent at Singapore, for publication in that and neighboring places. The publication of the Chinese Magazine, for the future, has been undertaken by the Society. Its Chinese and English Secretaries, and (it is hoped) some of its corresponding members, will contribute to its pages. A prices-current will be attached to it. This Magazine being published, in common with all other works of the Society, at Singapore, it is desirable that an editor should be found for it on the spot. In the meanwhile, it will be edited jointly by Mr. Gutzlaff and the English Secretary. The first number published under the Society's auspices has probably issued from the press, ere this, being for the first month of the current Chinese year. Your Committee has reason to hope, that the editing of an Almanac will be undertaken by one of the Society's Secretaries, in the course of the present year. There is cause also to hope, that some others of the works above enumerated will shortly be presented to the Society.

Mention was made in the last year's Report, of the importance of preparing a Chinese nomenclature, conformably to the pronunciation of the court (or mandarin) dialect, so as to prevent the confusion which must necessarily arise from the use of different modes of writing the same names. Progress has been made in this work, but it is not yet complete; nor can it be rendered perfect for some years to come.

Your Committee has much pleasure in alluding to the continued labors of the Rev. Mr. Dyer of Malacca, and of M. Pauthier, Paris, in the preparation of movable metallic types for printing Chinese. They have not recently heard what progress has been made by Mr. Dyer. From M. Pauthier they have received very minute information, and specimens of the types cast, under his direction, by M. Marcellin-Legrand at Paris. They are happy in being able to speak favorably of these specimens. Until their labors are more extended, and the publications of the Society more numerous, they have not, however,

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felt themselves called upon to expend any large sum in the purchase of a font of movable types.

From the Treasurer's account, it will be seen, that the funds of the Society at present amount to $1250.48. Out of this sum the Treasurer for the ensuing year will have to meet the drafts of the Society's agent at Singapore, for cost of printing already executed, and for that and other expenses further to be incurred on the publications of the Society.

It yields your Committee great pleasure, to acknowledge the liberal countenance and support afforded to the Society by several individuals whom it has the happiness to rank among its members; and especially, to acknowledge the favorable notice taken of this Society by the Royal Asiatic Society of London.

In concluding, your Committee may be permited to allude to the labors of other and kindred institutions, which occupy portions of the same field, and, in common with this Society, aim more or less directly at the amelioration of the intellectual condition of the Chinese. To the Morrison Education Society, in particular, as well as to the Anglo-Chinese College and the Singapore Institution, this Society looks for aid and coöperation of a highly important nature. It is not by the efforts of a few foreigners, alone, that we are to carry into the midst of China the benefits of knowledge. The Institutions to which we have just alluded will train up native youth in a good knowledge of foreign languages, and of sciences and arts; and, at the same time, will have them well instructed in their own language; and these are the persons who must be mainly instrumental in diffusing useful knowledge among the Chinese, their fellow-countrymen. This Society, on the other hand, may usefully coöperate with those Institutions, by furnishing to them books suitable to be employed in the education of Chinese youth

ART. V *Obituary of the* EDWIN STEVENS *late seamen's chaplain in the port of Canton, with a brief review of the occurrences recorded by his own pen during his ministry.*

REV. EDWIN STEVENS, the late seamen's chaplain in this port, died at Singapore, January 5th, 1837, aged 34 years. He was born and received his early education in New Canaan, Connecticut; in 1824, he entered Yale College, and, having completed a full course, graduated with high honors in 1828. He then spent a year in Aurora, New York, as principal of an academy. Near the close of 1829, he returned to New Haven, and there joined the theological seminary; was tutor in the college in 1831–32; and in April, 1832,

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agreed to the proposals of the American Seamen's Friend Society to become their chaplain in the port of Canton. He was ordained a minister of the gospel at New Haven, June 7th, 1832; and on the 29th of the same month embarked at Philadelphia, for China. He arrived here in the ship Morrison, October 26th, and continued in his station, as chaplain, till March 1836, when, according to an engagement made before leaving America, he entered the service of the American Board of Commissioners for Foreign Missions. He however continued to preach at Whampoa, till about six weeks before his death. The journal, which he kept of his labors, in behalf of seamen, commences November 11th, 1832, and closes November 20th, 1836.

Of his childhood, and youth, and academical career, we know but little. From the various appointments and diplomas which he received, it is evident that he held a high rank among his fellow-students. Mathematics, and the Latin and Greek languages, were his favorite studies. It was not till near the close of his collegiate course that his mind became deeply interested in the subject of religion, having previously lived a "very careless and unprofitable life." After his thoughts were turned to a due consideration of his relations as a moral and accountable agent, he soon formed the purpose of living a "new life." The change in his sentiments and conduct, was as life from the dead. To do good to others, and not merely to enjoy himself, now became the chief objects of his attention,—an object which he steadily and vigorously pursued till his last sickness. During his residence here he made considerable proficiency in the study of the Chinese language, in which, however, accuracy rather than rapidity characterized his progress. He had the pen of a ready writer. Besides his sermons, he wrote much for the press: some of his papers were published in America, others appeared for the first time in our own pages. Among these last we may mention the sketch of the life and labors of Dr. Milne, the obituary of Dr. Morrison, the review of Semedo, a geographical and historical account of Formosa, a history of Chinese pirates, an account of Assám, and a paper respecting the promulgation of the gospel in China.

Strangers sometimes thought him austere and unsocial. He was not so: he was often reserved, but never harsh in his remarks. He possessed a lively imagination, a keen sensibility, with a great share of good common sense. Before he "put away childish things," he was, to use his own language, "in sports and jolly freaks, a match for any one." But during the last years of his life he never indulged himself in aught that was vain or sportive. In seasons of affliction, his sympathies were easily touched: and his passions, naturally quick and strong, were kept under most complete control. His expedition on the river Min, where he was exposed to the shot of Chinese matchlocks, affords a fair specimen of his conduct in seasons of danger. More than once in cases of disorder and mutiny, he was instrumental in preventing murder. He was, like the seaman, a citizen of the world; and though commissioned and supported by a society in America, he felt the same interest for those of other countries as he

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did for those of his native land; and he enjoyed alike their respect and esteem. As an instance, in point, we may cite the following address and list of names, which we find stamped in golden letters on the inside cover of an elegant copy of the Bible, which he bequeathed to his widowed mother,—the only legacy he left to any of his family, for he died without property, having devoted whatever he possessed to the cause which he espoused.

TO THE

REV. EDWIN STEVENS,

PRESENTED BY THE UNDERMENTIONED COMMANDERS

TRADING AT CANTON.

Barque	Belhaven	M. Crawford.
Ship	Jumna	J. Pindar.
Ship	Gipsey	R. Highet.
Ship	General Gascoyne	J. Fisher.
Barque	Wm. Rodger	R. Crawford.
Ship	Eliza Stewart	R. Millar.

To the foregoing sketch of his life and character, we have only space to add a brief survey of his labors during his chaplaincy. He resided in Canton, but used to visit Whampoa every week, whenever practicable,—which was on an average, we think, about two Sabbaths in three. It was his rule to go down on Saturday, and to return on Monday; yet if no opportunity offered on Saturday in any of the foreign boats, he sometimes procured a Chinese boat, or secured a passage in some one from the shipping, which might be going down in the morning of the Sabbath.

His labors were chiefly preaching, distributing Bibles and tracts, visiting the sick, and burying the dead. He usually preached from notes, sometimes full and complete, but oftener containing merely the heads of his discourse. Many of these notes he left among his private papers, and they show at once the tenor of his preaching. The topics on which he most frequently discoursed were repentance, faith, holiness,—in a word, "Christ and him crucified." Some of his favorite texts were these:—For what is a man profited, if he gain the whole world, and lose is own soul? Follow peace with all men, and holiness, without which no man shall see the Lord; How shall we escape if we neglect so great salvation? For whatsoever a man soweth that shall he also reap; Choose you this day whom you will serve; The word of the Lord is tried. From his sermon on this last passage, we quote the concluding paragraph, as a fair specimen of his usual style of preaching. After briefly explaining the text, and illustrating its truth by citing a great variety of apposite facts, he then says:—

"In conclusion I remark, the word of the Lord has been thoroughly tried in all ways. It has been tried by history, and not found

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wanting. It has been tried by astronomy, by geology, by argument, and by ridicule. It has been tried during thousands of years by every man who pleased, in every way he chose; by all the learning which could be brought against it, by the conceited and ignorant; by friends and foes, by him that believed and him that believed not. It has stood all trials, and now remains in our hands with daily increasing evidence, that the word of the Lord—that shall stand. Besides the direct evidence for the divine origin of this book, this unrivaled number and variety of ordeals through which it has successfully passed, are enough to commend it to our attention as a record of perfect and tried truth. After all this, it cannot be too much to ask, that it be regarded as of undoubted veracity,—that every word will exactly come to pass. And if it be indeed so, what will be our condition? That word records the establishment of religion in the world, and the promulgation of the law of God which condemns us for sin; it describes the atonement of Christ, by which a sacrifice and mediator is offered to men, and the way in which the blessings of this salvation become our own, by a spiritual change of heart and supreme devotion to the will of God during this life; and it makes known to us the promise of a resurrection of the body, of immortality, of the judgment day, of the sentence of everlasting punishment upon the impenitent, and of eternal forgiveness and blessedness upon the servants of God. It assures us that this life is the accepted time to attend to the salvation of the soul, and that we must strive to enter the straight gate, because many seeking it too late, will never enter in. The promises of happiness and threatenings of misery are also all true." * * * * [A few words here are lost.]

The number of his auditors varied from 15 or 20 to 100 and upwards: the average number was, perhaps, 40 or 45. There was, however, considerable improvement, in this as well as in some other particulars, during the short period of his public ministry: in the early part of it, he was repeatedly denied the use of the cabin or the deck which he requested for Divine service, and in various other ways met with opposition; but subsequently the opposition ceased, and he was welcomed by large and attentive auditories. Under date of Nov. 13th, 1836, he wrote in his private journal: "Preached this day in the Splendid, Rogers, to an audience of some 80 or 100 hearers, from the text, 'Fools make a mock at sin.' I enjoyed considerable freedom, and there was the best attention; but I saw no apparent conviction of sin, or sorrow for it." The next Sabbath, November 20th, he preached his last sermon at Whampoa, of which he made the following note, the last in his journal: "Preached this day in the Otterspool, Richardson, to a large and attentive audience, from the words, 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' No one seemed deeply affected."

After preaching, he often took occasion, before the assembly dispersed, to distribute Bibles and tracts. In the autumn of 1833, he established a biblical exercise, in the afternoon of the Sabbath, at which some twenty or thirty attended. In visiting the sick, he was

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attentive, affectionate, and faithful. He was also always ready to attend the burial of the dead. A service of this kind he performed the last time he visited Whampoa; and many others are recorded in his journal. Two or three we will notice. "This morning, (Nov. 3d, 1833,) we buried poor * * * on Dane's Island. He died yesterday morning alone in his state-room. The previous morning I was with him, and conversed freely, and asked him whether he hoped to get well. He said, 'Oh yes.' I then asked him if he felt prepared to die; after a long pause he said, 'I suppose I must say so, whether I am or not. No, I told him, you need not say so, if you are not; but you may use your time in preparing to die. 'Ah,' said he, 'I can do no more; I cannot think of anything, I am so weak.' The next day I heard he was dead, leaving no traces of repentance." On the 16th of the next month, he wrote: "I went down on Saturday morning to attend the funeral of captain * * *, who died the night previous. He had been sick about a fortnight of an inflammatory dysentery. We buried him in the afternoon on French Island, nine or ten captains attending, and sixteen boats' crews. I read part of the Episcopal service; and saw several eyes filled with tears, as we covered the remains of poor * * *." On the following Friday he was again called to the same mournful service.

Such were the duties of his chaplaincy; and such his manner of performing them. The prevalence of intemperance among sailors, and the direful evils resulting from it, grieved him to the heart. He adopted the principle of entire abstinence, from all intoxicating drink; and often declared that he should feel it his duty to do so, were it only for the sake of dissuading seamen from a practice so destructive to health and character; and frequently remarked that, he scarcely knew of any difficulty on board ship, which did not originate in this one cause. It was his opinion also, that most of the sickness and deaths occurring at Whampoa resulted from the same source. His journal abounds with facts corroborative of these statements.

A few words respecting the last sickness of the seaman's friend must close this brief notice. He embarked from Macao in the Himmaleh, captain Fraser, on the 3d of December, for a cruise in the Indian Archipelago. He arrived at Singapore on the 15th of the same month; and soon after complained of head-ache and a fever. The sensation in his head he described as a severe pressure, not as a pain. His friends soon became anxious as to the issue of his disease, and employed every means in their power which seemed likely to restore him to health or to prolong his life. When his illness became alarming, he spoke of the possibility of his not recovering, and referred with evident satisfaction to the time when he deliberately resolved to live a righteous and godly life; and he seemed to rejoice in the thought that he had been led, long before, to make that surrender of himself into the hands of Him who could lead him safely through the "dark valley." His fever was "an insidious intermittent, which by varying frowns and smiles kept the physician at bay," till, after alternating through a mazy course of symptoms, it carried

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him off, by an effusion upon the brain, at a moment when all around him fondly thought they saw the dawn of a happy restoration. His physician adds: "Throughout his sickness he was all gentleness and patience, and very grateful for everything done for him. He was like a child in the hand of God, and not solicitous in regard to any thing. It was a pleasure and a privilege to attend to the wants and smooth the dying pillow of such a patient."

ART. VI. *Embassies to China: observations on former ones, and on the necessity of immediately establishing commercial and political relations with this country; supineness of foreign governments unwise and dangerous; probable consequences to Great Britain, from a rupture with the Chinese in the absence of a treaty.* By a Correspondent.

[Our Correspondent has proposed to himself a very difficult and arduous task, but, nevertheless, a very important one, demanding far more attention than it has hitherto received: we are glad to see that he approaches the subject with a settled purpose of doing it justice: and we trust that he will pursue the investigation, till the duty of foreign governments is made so plain that it cannot and will not be any longer neglected.]

AMONG the many egregious blunders, committed by the natives of the Western world in their relations with Asiatic states, those of them which have been caused by, or which have emanated from, China, are, undoubtedly, entitled to the foremost rank. Whether we look to the magnitude of the errors themselves, or to the consequences with which they have been followed, the truth of this will be equally apparent. It is in great part, to an obstinate and systematic perseverance in a system of nonsensical self-contradictory preconceptions, that we are to trace the cause of the present humiliating posture, in which foreigners yet find themselves with regard to the Chinese. That much of this, as respects England more especially, has arisen in the cupidity of the E. I. Company, and their culpable blinding of the truth, to call it by no harsher name, few will now be found to dispute; but that a large share of the blame rests with those who might have formed correct opinions, had they pleased to take the necessary trouble, is, it appears to us, equally undeniable. The ministry of Great Britain have, for more than a century, given up the trade of this country, "for a consideration" doubtless, to a band of monopolists more than once,—in fact, selling a part of the birthright of the nation for a mess of pottage, in the shape of a gift or loan on advantageous terms, at times when it was not convenient, or deemed safe, to apply for it, directly or openly, from the people of England: thus sacrificing some of the best interests of the people to temporary embarass-

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ments and making duplicity, in the management of the public money, lead to yet further injury, by the obstruction of a trade which should have been greatly beneficial to the nation at large. That it was not so was, in plain truth, the result of this disgraceful transfer, or systematic sale, as it may be termed, on the part of the ministry, of rights entrusted to their guidance; fostered by the ignorance with which the E. I. Company managed to veil all that related to China. To such a pitch had this, at length, been allowed to go, that it may be questioned whether, till the end of the last century, China was not, of all the countries of the world, that of which the least was known by the people of England. It was believed that tea and porcelain jars came from there, and that the E. I. Company alone traded to it; but, beyond this, and some vague ideas of the power, peculiarity, unchangeableness of the people, and their jealous exclusion of foreigners, information was not possessed or sought for. Quarrels continually went on about the right to trade with, or to possess places of, no real value, while the immense and valuable commerce with a third of the human race, of considerable (at least comparative) civilization, was left, unheeded, to the control of the commercial sovereigns of India; and great part of the seas—the highway of nations—declared a *mare clausum*, from which all "interlopers" were to be rigidly excluded; converting the Capes of Good Hope and Horn into the bounds of a *preserve*, devoted to the enjoyment of a selfish and narrow minded monopoly. Thus, separated from the rest of the world, unvisited, save at long intervals and accidentally, by even vessels of war of the British nation, China might have much longer remained, had not the energy of the manufactures and merchants, impelled by the constant pressure to find new outlets for their goods, fixed their eyes on China as a desirable mart: and, making determination and reiteration serve in lieu of influential support and ministerial favor, at length, though for years foiled and sneered at, wrung from the reluctant hands of the ministry that restoration of their rights, from the use of which gigantic falsehood, and an all but a miraculous degree of ignorance, had combined so long to debar them.

Among the causes which led to this happy consummation may be placed the embassies (as we have been accustomed to call them), which the fear of losing some of their advantages, and the hope of recovering others, which they had tamely allowed to remain in abeyance, induced the E. I. Company to solicit from the king of Great Britain. Whether there was a deeper motive hidden under this, that of obtaining *for the E. I. Company exclusive privileges of trade, from the emperor of China*, so as effectually to rivet the bonds, and render perpetual the exclusion of British merchants in general, it were now but vain to inquire: the thing is, however, not the less probable.

Fortunately, these embassies failed; but public attention, once aroused to the subject, was not again to be repressed; and the information, which has met the demand, during the last few years, shows plainly how deep and dark was the ignorance in which they originat-

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ed, or, as more probable, were arranged by the government of Great Britain. We do not of course include in this the Direction of the E. I. Company, who well knew the value of what the others disregarded; the charge against *them* is certainly not *ignorance;* but, excepting them, we are, we think, justified in the assertion with which we set out; and in no way was this very strange, and all but inconceivable, ignorance displayed so broadly as in the embassies to the court of Peking.

These we propose to ourselves to dissect, separately, in future papers; confining ourselves, now, to general views and remarks on the subject, which has not, as it seems to us, attracted all the attention and inquiry which a subject of such vast importance deserves. Great Britain, Russia, Holland, and Portugal, are the nations of the west which have sent embassies, or "tribute," to the "central land." The trade of France and Spain has not been of magnitude sufficient, we apprehend, to call for it, and the same may hold as to Sweden and Denmark: the U. S. of America have, hitherto, had no official intercourse with the general or local government: and this will give them a great advantage, over all others, whenever the interests of their commerce, or the demands of the national honor, shall make such a circumstance necessary It may not be too much, even in this early stage of the inquiry, to predicate that the experiment will be tried by them: of this we are sure, that, untrammeled as they are, and free to act as the real dignity of their country dictates, and vigorously and determinedly as they generally act, in affairs of international importance, it would be greatly to the advantage of all foreign nations that the chance should fall to the lot of America. If undertaken at all, we have coufidence that it will be done well, and in a spirit of general good, such as it would be foolish to look for from the older and more fettered nations of Europe. The cause will be a noble one, and we trust that it will not be sullied by silly fancies of exclusion and peculiar privilege, which it has been too much the policy of mercantile nations to aim at, as the grand desideratum in all treaties of commerce with foreign powers.

Whoever has been, for the last few years, but moderately attentive to foreign relations with this country, cannot but have noticed the rapid and general spread of the opinion that some appeal to the court of Peking cannot very long be dispensed with. Recent converts from an opposite opinion are many and frequent; and those who advocate, and those who deprecate, violence or threats, seem alike anxious to see the point fairly tried. The unsound and critical state of the great foreign trade with Canton seems to render this unavoidable; and we have little doubt but that the spirit which has wrenched asunder the shackles of the E. I. Company will not rest till a sound, fair, and just understanding is made to replace the wretched and ricketty system of disgrace and chicane, with which their predecessors, for reasons best known to themselves, were content to put up. We do not shut our eyes to the fact that, up to the present moment, the subject has been one of singular unpalatableness to the British govern-

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ment. Justice to Ireland, abolition of sinecures, or real reformation of ecclesiastical establishments, harsh and unwelcome as each of these may sound in the ears of a troubled and tottering ministry, could not be more uninviting than would be the demand that an attempt, at least, to effect a commercial treaty with China should be made: the pressure is however felt; the cry for it is begun, and, though it may be put off for a time by subterfuge and equivocation, yet it must come at last. When the footing, on which England stands in China, is fairly appreciated—when the unprotected and uncertain state of the trade is, as it must soon be, generally known, it will not, we trust, be in the power of any government to treat with scorn the demand that will be made; and the semblance of a commission in China, absurd and useless as it now is, will be laughed at, till, in very shame, it is withdrawn, and the expense of it devoted to the attempt to ameliorate the condition of the trade, instead of keeping up the mere hollow pretense of authority.

Impotent, useless, aimless—powerless to protect—notoriously inadequate to any, even the least useful purpose, for which it could be pretended that it is maintained, this unreal mockery exhibits a fair specimen of the sense, knowledge, and judgment, with which the first commercial nation of the globe has protected and advanced the interests of a trade even now yielding a revenue, wanting which the energies of the national executive must be most seriously affected, if not totally paralized. This last reason, cogent and intelligible as it is, must erelong have its due effect, and may work out the end which claims of greater moral strength, though not of such immediate expediency, might call for in vain. The direct amount paid into the British treasury, by the trade with China, may be estimated at not less than four and a half millions sterling per annum. The employment of shipping, and other less direct benefits to the country, we do not stop to consider. It may be worth an early and attentive consideration by the British ministry, or better still by the thinking men of the people, how a continuance of this enormous sum may be guarantied to the nation. Its sudden stop might, within a few months, be productive of the most serious embarassment; and, in a political view, might have consequences of which the mere overthrow of a ministry would be but a trifling item. It should be borne in mind, that, during the time of the E. I. Company, this danger was, in some degree, guarded against, by the compulsory enactment for the constant keeping of a two years' supply of tea in the country. This does not now exist: and, partly in consequence of the effect which this very stock has been allowed to work on the speculations under the new system—we wish we could, conscientiously, call it the free trade system—it is more than doubtful if, in future, a quantity of tea, much greater than required for the current year's consumption, will be henceforth kept in the country. The check to the consumption, caused by the grievous, impolitic, and enormous duties, originally established, and the no less admirable absurdity of an equalized rate of duty, on an article, varying in value from seven pence to seven shillings, will tend to this. It seems now

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generally understood, that no profitable trade to the importers of tea, can be hoped for, *till the country is under-supplied* with this, an article of general or nearly universal use; so that, through the wise arrangements of the English administrative, the interests of the merchant and consumer, which should run together, are now rendered antagonistic. The result of this will be felt, by the recoil of the evil, on the heads of its authors, in the shape of the immediate cutting off of this great source of revenue on the first quarrel or outbreak of the traders with the local or general government of this province and empire. It will then be for the chancellor of the exchequer of the day to discover, if he can, some source whence so large an amount may, at once, be obtained,—a task, we suspect, in the present state of Great Britain, of no easy nature; and bitter then will be the regret that pusillanimity, ignorance, and procrastination, should have had so much the mastery as to prevent the possibility of such a catastrophe; or, at least, greatly to diminish the chances of it, by a well-defined and understood arrangement with the court of Peking.

It may be foolish to look at British relations with this country as connected with national honor, or, more properly speaking, national pride:—if glanced at, the restrospect would not be an agreeable one; but it may be as well, at once, to *envisager* this question, and to imagine the different attitude which England, would, in such a case as we have supposed, have to assume, with that which she might now fairly claim, notwithstaning the absurdities and degradation which have marked her diplomatic connection with China, up to the present hour. Ignorant as we yet hold the rulers of the nation, on the points which would be known, we cannot imagine the recurrence of the follies displayed in Macartney's embassy; though, whether the unpalatable humiliations of the country, in the person of Lord Amherst, might not be repeated or surpassed, we should not choose to assert. The fine clothes and gewgaws of the first might be more easily dispensed with than the tacitly acknowledged tributary character of the other; and, cunning as the Chinese are, and well informed, as we believe them to be, of the direct importance of this trade to Great Britain, the position, in which an envoy sent to China after the occurrence of a rupture between the countries, would be placed, must be as difficult as distressing. If instructed to support, in any way, the honor and dignity of his country, his mission would be futile. It is true, it is possible, that this might not be a *sine qua non* with his directors; and that trade, on any terms, so as to obtain the revenue, might be the object; in which case he probably might succeed, at the cost of national honor, in purchasing a temporary license for the trade; but this, though we fear by no means unlikely, is a contingency which we do not wish to imagine. We will, therefore, suppose an embassy, after the twelfth hour. Is it not manifest that the Chinese, feeling their advantage, would seize the opportunity to force terms, such as suited themselves, on "the haughty and fierce barbarians?" That supplication, on the one side, would lead to insolence on the other, and the return of the defeated envoy neces-

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sarily force on war, or aggression on our part, the real cause for which, though gilded over with a fine show of dignity, &c., would be the cutting off of an important branch of the national trade—the very principle so much railed at by Sir George Staunton, and other advocates for passive obedience and non-resistance to the caprices of his Celestial Majesty, and all his functionaries, high and low! In thus arguing on the possibility of a rupture, we are not imagining difficulties and dangers that may not occur; so far from this being the case, we may appeal to all acquainted with the subject, if it is not so much within the bounds of probability as to be often dwelt on by all interested in the trade. One flagrant breach of the laws or customs, as laid down by the local officers—a pretense of it—a single act of violence—a mere accident—a chance-scuffle or blow—any of these, or of many more possibilities obvious at the first reflection, would be enough to briug on the dilemma which we have contemplated. That such has not occurred, during three seasons of an extended trade, is, as Dr. Johnson might say, an unprecedented and extraordinary combination of fortunate coincidences, to be retrospectively regarded not more with satisfaction than surprise; but which all analogy and experience of human nature alike forbid expectation of, for an equal duration of futurity—it is a chance which the sanguine may desiderate, but which the prudent will refuse to calculate on.

That our argument is, in reality, a selfish one we admit; and we have only followed out the above line to show that the British government cannot, as it would seem fondly to hope, leave its merchants without due protection, while securing so great a [illegible]nt from their labors; that here, as elsewhere, the real interests of governors and the governed are the same; and that wrong cannot be inflicted or permitted on the one, without bringing down at least equal suffering on the other. The prayer of the great bulk of British subjects in China, interested in the trade, sent home more than two years since, has been unheeded—the representations from some of the manufacturing and commercial cities of England, most deeply engaged in this trade, in furtherance of these views, have produced no effect; the defeat of the mission to this country since the expiring of the Company's charter, nerveless and inane as it was, has been allowed to pass by, in the hope that it might be forgotten, and the ignorance which engendered it overlooked; the memory of the unfortunate nobleman, who fell a victim to their folly, has been permitted by the ministry of England to remain under a cloud, lest the real causes of his failure, and the disgrace of the country in his person, should become apparent, and, as it ought, cry for vengeance: experience argument, supplication, sense, prudence, and justice, have combined to persuade the English executive to shake off the dreamy indifference with which China and Chinese politics are regarded; and they have tried in vain. We know but of one more forcible argument that yet remains—it is hinted at above. We may be fortunate enough to escape the danger for a time; but it is not in the nature of things

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that so anomalous a state can much longer subsist; it is barely possible that another season or two should pass over, without witnessing some such check as we have imagined, bringing with it, as it must, dishonor to the nation, embarassment to its finances, and ruin to many of its subjects, from the want of that protection which was their right, which they humbly appealed for, and which, with the wanton insolence of office, was, in contemptuous silence, refused them. * * *

ART. VII. *Remarks on the opium trade; being a reply to the papers of Choo Tsun, Heu Kew, Another Reader, and V. P. M., published in the Repository for January*, 1837. By "A Reader."

[It being the object of both A Reader and his opponents to ascertain the truth respecting the subject under discussion, they are equally entitled to a patient hearing. We are pleased with the manner in which the case has been argued, and hope the question will not be dropped. till the truth, as to the *morality or immorality* of dealing in opium, becomes so clear and distinct that there can be no two opinions on the subject. In our number for February, it was stated, on the authority of Mr. Fleming and others, that the contents of a chest of Malwa opium weigh, on an average, 134 lbs.; and other kinds 116 lbs.; but varying, sometimes being 140 lbs. A friend has given us the following: "average of Patna, 120 catties or 160 lbs.; last year it was unusually heavy, averaging 125 catties, or about 167 lbs.; Malwa is about 101 catties or 135 lbs.; from long usage, Turkey opium is always sold and delivered at 100 catties per chest." We will refer to this in our next number.]

MR. EDITOR,—Since the appearance of the letter of 'A Reader' in the number of your Repository for December, on the subject of Archdeacon Dealtry's hasty attack on a considerable body of merchants, it has become the opinion of some of the best informed foreign residents in China, that opium is about to be legalized by the emperor on a duty. The consequences of such a measure on the argument at issue, with the productions of Choo Tsun, Heu Kew, Another Reader, and V. P. M., all appearing in your number for January last, it is my intention to discuss in this article; and if the length of argument is beyond usage, I intreat the public's indulgence, since it contains an answer to the ingenious reasoning and assumptions of two Chinese and two sincere, but I think, mistaken foreigners: I suppose it would hardly be fair also to call it an answer to the Archdeacon, he, by your January number, appearing merely to have been the stalking-horse, behind which a Canton merchant fired off his treatise against the wicked dealers in opium. Let us first try to deal with our Chinese friends, Tsun and Kew, as good and loyal subjects. These statesmen must believe all their arguments, as to *expediency*, have been met, and controverted at the foot of the throne of the emperor, before he will act contrary to their advice, and opium is legalized: and we may safely argue from this fact, that his Celestial Majesty is of opinion that the risk and peril of opium to the existence of his army, is a mere dream, and all its evils very much exaggerated; or no arguments from censors or others would be tolerated on a subject of discussion

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involving the very existence of an absolute government, *viz.*, its soldiers.

One of the dangers described by Tsun, in the Repository for Jan., 1837, page 393, shows that he knows more of the growth of opium than some ignorant Chinese writers of recent date. Tsun says, truly, the poppy will only grow on the best soil, and not on poor or barren land. But if ever the home growth of the poppy interferes with the food of the people, the prevention of its cultivation is within the power of any government, as was shown in the case of the growth of the vine in Portugal, which, when necessary, was effectually restricted by one of the most intelligent ministers Portugal ever produced. On the other hand, the importation of the prepared extract of opium is beyond the power of the Chinese government to stop. Moreover, as a wise ruler, if the emperor finds the home growth of the poppy to interfere with rice or wheat, it is his policy to encourage its importation from foreign parts, as one vessel will hold, of prepared opium, a quantity greater than 1000 acres of fertile land will produce. We can only conjecture the emperor's real reasons from his deeds, and the chief one I give him credit for is, that he finds he has not honest servants enough to exclude this pervading luxury; as a matter of policy, therefore, he admits it, and thereby probably puts an end to smuggling, carried to an unprecedented extent, and the effect of which, on those of his subjects engaged in it, are quite as demoralizing as the use of the opium ever can be.

Now, for our foreign opponents: I desire to arrive at the truth by discussion: I am sincere in my disbelief of the immorality of the dealing in opium. I give my opponents equal credit for their sincerity. I am open to hear all their facts and their arguments, and to give them due weight. But I will have no assumptions; I will not continue an argument with men who, like the Archdeacon, first assume that opium merchants are disseminating poison, and on that assumption proceed to abuse and condemn them in this world and the next.

Prove that it is solely poison, and I tell you, when you do so, I will be as steadily your disciple and assistant, as I am now your opponent. I aver that opium, taken in moderation, is a healthful and exhilarating luxury, given by a beneficent Deity for man's use and enjoyment, and that the majority so using it are in no way responsible for the miserable minority who destroy themselves by its abuse; far less are the industrious traders, in this production of the earth, answerable for the want of self-command in a small portion of their customers. This line of argument, in a former letter, I tried to support by showing that a large class of society think as I do; and I repeat here, all wine merchants and vine growers, all manufacturers of rum, all spirit dealers, all tobacco dealers or growers, all manufacturers of gunpowder, all institutors of races or breeders of race-horses, all billiard-table makers, all card and dice makers,—all these so employed, are situated precisely as the opium traders are; that is, they are dealing in articles which are innocent, useful, and safe, when used as luxuries; but which, when *abused*, are the means of sin and guilt!

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I say therefore, Mr. Editor, that having this numerous body of dealers in all countries of the world, in all ages and states, engaged in the very avocations we are engaged in, it is a fair argument to say, the force of their united authority as to the innocence of our dealings, is greater than all or any of the arguments brought by Another Reader, by V. P. M., or by Archdeacon Dealtry, and all his coterie. Further, in the state of local knowledge we possess, as to Chinese habits, it is extremely difficult to ascertain how the great mass of opium is consumed; but from the little I know, by ten years' personal experience, I believe a vast proportion of it is used as a harmless social family luxury; and I brought in aid of this view, in my last letter, a calculation as to the few, in comparative numbers, of incorrigible permanent smokers, who would be equal to the task of using every chest that is imported. When you look at this statement, and consider that if my opponents are right in their views, that *all people smoking opium are drunkards*, and that thus you have a mass of fifteen millions of dollars to collect annually from less than half a million of debased, useless, infatuated opium smokers, the averment is ridiculous! Is it probable, is it to a commercial man for a single minute to be listened to, that these degraded few could year after year furnish such a vast sum? I ask the question, "Whether this is the most likely, or that the taste for this drug pervades the empire, and that it is occasionally used by a large portion of the whole inhabitants, and that the sum in question is raised by a payment falling lightly on a vast number out of a population of 300,000,000?"

I see no portion of the scale of figures, as to the consumption, given in my former letter, that is damaged by either Another Reader or by V. P. M.; and I again respectfully submit it to the public, in support of my argument as a near approximation to the truth. It is usual for those opposed to each other in argument, to treat lightly the averments of their opponents; and V. P. M. goes fully the usual length when he says, in page 413, of me, "Now, is there another man in Canton who believes this!" In answer to this I have to observe, that a reward of £100 is not given to prove that two and two make four, but to prove some doubtful, unsettled, unadmitted, principle; therefore I must hold V. P. M. by his deeds to be convinced that many on this subject do think with 'A Reader,' or he would never pay "A Reader" the compliment of having a treatise drawn up at the expense of £100 for his sole conversion. I am not alone in my view of the innocent nature of the use of opium; see what the Rev. Dr. Walsh says in passing through the opium districts of Turkey;—the best part of his remarks will be found in a late number of the Canton Register. Ask any one who has come from Rájpútana, near the Malwa country, and you will find that some of the finest soldiers in India come from provinces where the use of opium is large and nearly universal. Its nourishing qualities have in India been applied, in times of famine, both to men and animals.

One view more. If a public act of legalization by the emperor should take place, it is likely to tend to the more rational *use* of

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opium and to do away its *abuse*. To all respectable people, acting against the law of the land is a subject of regret. Now if the use of opium should come to be no longer a hidden, guilty, solitary indulgence, or subject to at least the fears of being betrayed by servants and guests, but a legal luxury, its use will be open to public observation, which is always a strong restraint on excess.

I remain Your's, "A READER."

25th March, 1837.

ART. VIII. *Journal of Occurrences. Premium for an essay on the opium trade; H. B. Majesty's commission, by imperial pleasure, permitted to repair to Canton; foreign ships forbidden to enter Cumsing Moon; the expulsion of foreigners from Canton; the imperial envoy returns to Peking; thunder-storms.*

APRIL 5th. Up to this date we have been unable to impannel a jury, or (in plain terms) to obtain arbiters, to award the premium for an essay, 'showing the effects of the trade in opium on the commercial, political, and moral interests of the nations and individuals connected therewith, and pointing out the course they ought to pursue in regard to it.' In courts of justice it is requisite that the jurors be impartial men—or rather men, who have not prejudged the case. In the present instance, arbiters enough could be obtained, were it not that every person, or nearly every one, 'in China, 'has formed an opinion,' and might, therefore, be objected to, as not being an impartial judge. The same difficulty will be found, we fear, in referring to the Straits of Malacca or to India; and it will, probably, be deemed most satisfactory to commit the subject to the trustees or directors of some literary or scientific institution in England or America. The decision on this point will be given in our next number.

His Britannic Majesty's commission has obtained permission from his Celestial Majesty, the emperor of China, to repair to the provincial city. The chief superintendent and his suit may be expected here in a few days. The following is the hoppo's "special edict" on the subject:—

Wan, superintedent of maritime customs, &c., to the hong-merchants, requiring their full acquaintance herewith. The following is a communication which I received on the 16th instant from his excellency governor Tăng:—

"In concluding a memorial (observes the governor) which I addressed to the throne, on the 20th of January, I represented to his Majesty the fact, that the English foreigner, Elliot, had been appointed to take the control over the merchants and seamen of his country. I have now, on the 14th instant, received, by a courier from the Board of War, a dispatch from the Council addressed to myself, enclosing the subjoined imperial edict, dated the 22d of February.

"'Imperial edict: Tăng has represented to us, that since the dissolution of the Company, no chief supercargo has come to Canton; that in December, last year, the said nation gave a special appointment to one of its officers, to proceed to Canton and take the general control of the merchants who come to trade, and also of the seamen, &c; that since the ships of the said nation continually arrive, there ought to be some one to control them, with a view to preserve tranquillity; and that the said foreigner having received a public official commission, for the control of the merchants and seamen, although his title be not the same as that of the chief supercargoes hitherto sent, yet in this duty of controling he does not differ. It is, therefore, our imperial pleasure that he be permitted to repair to Canton, under the existing regulations applicable to chief supercargoes, and that on his arrival at the provincial capital, he be allowed to take the management of affairs. For this purpose, the superintendent of customs is here-

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by commanded to grant him a passport. In future, he is to reside sometimes at Macao and sometimes at Canton, conforming herein to the old regulations; and he must not be permitted to exceed the proper time, and by loitering about gradually effect a continued residence. The said governor and his colleagues are hereby authorized to hold the said foreigner responsible for the careful control of affairs, that so all disturbances may be prevented. They should issue strict orders to all the officers, civil and military, and to the hong-merchants, requiring them to inform themselves from time to time of the true state of things, and to keep a watch on the said foreigner. If he exceed his duty, and act improperly, or, combining with traitorous natives, seek to twist the laws to serve his private ends, be must immediately be driven back to his country; in order effectually to remove the source of evil. Let this edict be communicated to Tăng. Respect this'

"I the governor have, on the receipt of this edict, given my attention to the subject, and find that I before sent to you a copy of my memorial; I will now direct the financial and judicial commissioners of this province to issue instructions requiring obedience to this edict. I will also give strict commands to the civil and military officers, and to the hong-merchants, requiring them, from time to time, to inform themselves of the true state of things, and to keep a watch on the said foreigner; and, if he overstep his duty and act improperly, or, combining with traitorous natives, seek to twist the laws to serve his private ends, directing them immediately to report the facts, and to request that he be driven back to his own country; at the same time cautioning them not to connive at anything, lest they draw investigation upon themselves. Besides taking these steps, it is incumbent on me to communicate to you the above edict, to the end, that you may act in obedience to it, and in the hope that, as soon as the said foreigner requests a passport, you will at once give it to him according to the legal forms, at the same time directing the hong-merchants and linguists to enjoin upon him these commands,—that it is henceforth imperative on him, when he comes to Canton to manage affairs, to conform himself to the existing regulations applicable to chief supercargoes,—that he is to be held responsible for the careful control of affairs,—that he must not overstep his duty and act improperly,—and that, as regards his residence, sometimes at Macao and sometimes at Canton, he must in this also conform to the old regulations, nor can he be allowed to loiter beyond the proper period."

I the Hoppo, on the receipt of the above, forthwith issue this edict. When it reaches the said hong-merchants, let them in obedience hereto, immediately enjoin upon the said foreigner these commands,—that it is henceforth imperative on him, when coming to Canton to manage affairs, to conform himself to the existing regulations applicable to chief supercargoes—that he is to be held responsible for the careful control of affairs,—that he must not overstep this duty and act improperly,—and that, as regards his residence, sometimes at Canton and sometimes at Macao, he must in this also comform himself to the old regulations, nor can he be allowed to loiter beyond the proper period. Oppose not A special edict. Taoukwang, 17th year, 2d month, 12th day (18th March, 1837).

The convenient and secure anchorage of Cumsing Moon, if the governor's orders are to be obeyed, is henceforth closed against all foreign ships. His excellency has issued three successive edicts. In his last, he says, his "words are ended."

The expulsion of certain foreigners from Canton, which was to have taken place yesterday (April 4th), has not been effected. What further measures are to be "proclaimed," remains to be seen.

The imperial envoy, Choo Szeyen, who arrived here in December, left Canton for Peking on the 14th of March; and, if current reports are to be believed, the affairs, which were to be investigated, are now wrapped up in more obscurity than ever. For the present we can make no repert on the case.

Heavy showers of rain, accompanied with wind, lightning, and thunder, sometimes quite terrific, have visited Canton and vicinity within a few days. The boat which was to have brought H. B. M.'s commission to Canton was wrecked near Macao: and others, in other places; and among them, several native passage-boats near this city, with great loss of life. Some of the boats were upset almost instantly, and sunk with all their passengers. Two lives were also lost, and other damages sustained, by lightning

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THE

CHINESE REPOSITORY.

VOL. V.—APRIL, 1837.—No. 12.

ART. I. *The Rise and Decline of the Ottoman Empire: present signs of reform in its government, and in its policy towards foreigners and foreign manners, customs, and usages.*

THE similarity in the origin of the Turks and Tartars, renders the changes which the former are undergoing intensely interesting to us, who are living within the dominions of the latter. The Mantchou, the Mongol, and the Turk, derived a common origin from the numerous and unclassifiable wild tribes of Central Asia. Many characteristics are common to them all; and especially, the anomalous position of the Mantchous in the Chinese empire bears a striking resemblance to that of the Turks in the Ottoman empire. That position has been truly described as "less resembling a nation, than an army encamped in the midst of vanquished nations." Each was originally a tribe or tribes of adventurers, of a more hardy character than the effeminate and polished people they conquered; each is still strikingly marked by pertinacity in adherence to fixed customs. But among the Turks the operation of changes both from within and without is already visible, as well in their character as in their condition.

The boundaries, and consequently the population, of the Ottoman empire are so variable, that no statement respecting them can possess any permanent value. Before its recent losses, its extent was estimated at near 900,000 square miles; of which 180,000 lay in Europe, 300,000 in Africa, and 420,000 in Asia. The population was variously estimated from 20,000,000 to 40,000,000. But the African tributaries are now lost; and the conquest of Syria by the viceroy of Egypt, and of the provinces on the Danube by Russia, have reduced this once vast empire to nearly half its former extent. The rapid rise, and still more rapid decline, of the Ottoman power are among the

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most interesting phenomena of modern history. Though the origin and early achievements of the Turkish tribes are involved in uncertainty, yet sufficient is supposed to be ascertained to evince that they early gave alarm and annoyance to the Chinese government; that they were subsequently found in a state of servitude to the Tartars; and that having successfully risen against their oppressors they were gradually urged westward into bloody collision with the hardy tribes of Caucasus. The word *Turk* itself *is said* to signify 'wanderer,' and to be regarded by the Ottomans as a contumelious appellation; yet it is a remarkable fact, and hardly consistent with such an idea, that in the correspondence between Timúr and Bajazet, the Mongol emperor, as he is usually called, designated himself and his countrymen as *Túrks*, and stigmatized the Ottomans as *Turkomans*. In the year 830, distinct mention is made of the Turks, when Motassem, the caliph of Bagdad, formed more than 50,000 of their robust youth into a body-guard for himself. These were trained to war and to the profession of the Mohammedan faith, and soon grew to such a height of insolence that they deposed their masters, and often too under circumstances of shocking cruelty.

But the present Ottoman empire and dynasty originated no earlier than A.D. 1299, in the person of the obscure chief Athman or Othman. His father was probably a petty chief over one of the clans, which either migrated or were forced westward several centuries earlier; and for many years he ruled over his camp of 400 families. Othman himself, a soldier of fortune, soon succeeded in enfranchising himself from the control of a superior. His son Orchan achieved the conquest of Prusa (the present Brúsa) in 1326; and this may be taken as the date of the true era of the Ottoman empire. From that time the tide of Turkish conquest rolled onward with a force that could not be withstood by the feeble Greeks; and in 1338, the Ottomans first obtained a footing in Europe. The institution of the janizaries dates in the reign of Amurath, the grandson of Othman; and for a long time they proved the most powerful, numerous, and best disciplined standing army then known. His son Bajazet, surnamed the Thunderer, condescended to accept the title of sultan from the caliph of Egypt; for till then his race had been satisfied "with the humble title of emir." The defeat of the Turks by Timúr proved a momentary check, and in 1453 Mohammed II. entered Constantinople sword in hand, and established himself on the throne of the Cæsars. Not satisfied, however, with the possession of all the countries from Mount Amanus to the Danube, the grandson of Mohammed added Syria and Egypt to his dominions; and Solyman, the Magnificent, contemporary with Charles V., conquered the greater part of Hungary, and extended his sway eastward to the Euphrates. "At that time the Turkish empire was undoubtedly the most powerful in the world." Able princes succeeded Solyman, and the Ottoman arms maintained their ascendancy in Europe till 1683, when their army was totally routed by the famous John Sobieski, of Poland, at the siege of Vienna.

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From this period, though they fought for a time with varying success, commences the wane of the empire. It soon appeared how rapid had been the improvements of the Christian powers in the art of war; for the Turks were rapidly expelled from Hungary, Transylvania, and Sclavonia, much of Albania, and the Morea. It is worthy of remark, that in 1718, through the mediation of England and Holland, peace was negotiated, the Grecian provinces being secured to the Porte. Persia also wrested a large part of her dominions. Weakened by single and combined wars with its great enemy, Russia, with Austria, Persia, France, England, and, last, not least, by internal dissensions, the existence of the empire for the last seventy years is rather to be attributed to the mutual jealousies of the other European powers, than to its own strength.

The cause of the rapid decline of this monarchy it is not difficult, in general, to ascertain. In the beginning of their conquests, the Turks were hardy and inured to war, and moreover were firm believers that to fall fighting in behalf of the true faith was the most glorious of deaths, the most certain passport to the greatest felicity hereafter. The troops opposed to these furious and formidable hordes were the effeminate or disunited Greeks, or the more valiant but not more judicious Franks. But they secured their own fall by relying on brute force, and shackling the mind. They stooped not to hold intercourse with infidels, and while the infidels were steadily advancing in knowledge and the arts, the Turks were stationary or retrograde. The state of modern warfare having robbed them of any advantages which their impetuous zeal once conferred, they scorned to resort to new means. "We effected our conquests," was their language, "without any aid from European tactics, and we do not now stand in need of them."

At the dark period preceding the revival of religion and letters in Europe, it cannot be denied that the Mohammedan sultans were not the least enlightened, accomplished, or tolerant of European sovereigns. "So great were the oppressions of the then governments, and the horrors of intestine wars, that the dominions of the Sultan formed, perhaps, at one time, those in which the greatest portion of civil liberty and personal security were enjoyed. The early sultans were marked by their erudition and love of learning, both a college and a library being considered indispensible appendages to a mosk of the first order." The Turkish sultan at the head of his army, himself the first in war, was the object of an enthusiasm which rendered him absolute and irresistible in power. But the sultan in the seraglio, trembling at the power of his own janizaries, and incapable of executing his purposes, was rather a pageant than a monarch, and impeded the exercise of his own authority.

So evident had it become that Turkey must reform or perish, that the sultans for the last fifty years have seemed to admit the unwelcome idea, and even to attempt the arduous work. The first active reformer was Selim III., who ascended the throne in 1789. A long series of disastrous defeats from Russian troops of inferior numbers had

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taught the Ottoman ministry to feel the need of a change, but had not reconciled the public mind to it. Here was seen the natural result of a despotic government, checking all inquiry after better things and all attempts at improvement, till some change became inevitable, while yet those who were to be benefited were not sufficiently enlightened to welcome such a change. In such a state of things, there is no other resort but to brute force, since the mass have never learned to move at the voice of reason. Selim mounted the throne amidst the most gloomy prospects. The Turkish arms were worsted in foreign wars, and the resources of the empire wasted by formidable civil wars. The young sultan found his chief supporter in the work of reform in Mahmúd, the reis effendi, who had visited the courts of Vienna, Paris, and London, and who was raised to the post of secretary of state for foreign affairs. Under his auspices, a code of new regulations was promulged, which provided for the organization of a new corps of soldiery, for improvements in the discipline of the janizaries, for the instruction of the military cadets, for a new modeling of the navy, in which recourse was had to the aid of foreigners. These regulations tended to array more directly against the monarch the influence of 400,000 janizaries in the empire, and the ecclesiastical authority of the sacred *ulema;* while each petty pasha was striving to take advantage of the times so as to make himself independent or rich in his pashalic. From this, it may be gathered, that while no country ever more needed reform, in none was it more difficult.

These enlightened innovations were generally received with little satisfaction, and the discontent was artfully fomented by the representation of the janizaries, that their sovereign was siding with the infidels, against the religion and laws of the empire. In that ever turbulent body, these murmurs, at length, broke out into open rebellion, by the instigation of Músa pasha. The reforming reis effendi first fell a sacrifice to their fury. All the janizaries, now aroused, passed through the streets of Constantinople, with a melancholy clanking of their kettles, into the open square Atmeidan. Disregarding the sultan's offers of negotiation, they called for the death of the ministers that had advised the new measures; and, rising in their demands as they were successively granted, Músa at length announced to Selim, by the hand of the mufti, that he had ceased to reign, and that Mustapha IV. sat on the throne. This was in May, 1807. Selim received the announcement with composure, and after a few turns in the saloon, to bid farewell to his weeping attendants, he retired to the apartments of the unfortunate princes of the house of Othman, and from thence he returned no more.

During the few months in which the imbecile Mustapha sat on the throne, he was the mere instrument of the will of others. All the projects of reform and improvement were hushed. But the famous Bairacter, the pasha of Rudshuck, a true follower of the unfortunate Selim, resolved to avenge his fall and restore him again from his prison to the throne. Accordingly, he moved his camp, composed of hardly Albanians, near to Constantinople, and assaulted the gate of

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the seraglio, and demanded entrance in the name of the deposed Selim. That word proved fatal to the imprisoned monarch, who was immediately murdered by the last orders of Mustapha, just before himself was taken away to a similar confinement and like end. After long search Mahmúd was found concealed in the furnace of a bath, from whence he was drawn forth to ascend the Ottoman throne in 1808, under the title of Mahmúd II., which he still occupies.

Under the auspices of the vigorous Bairacter, the new monarch commenced anew the work of reform. The heads of the principal conspirators were exhibited at the seraglio gate, and many others were sewed in sacks and thrown into the sea; a council of pashas was called, and the intention was openly avowed by Bairacter of abolishing or reforming the order of janizaries, for which purpose a new corps was organized. All proceeded favorably, till growing confident by success, Bairacter dismissed most of his provincial forces, by which he had overawed his enemies, and thus, by this rash act, was left at the mercy of an infuriated soldiery thirsting for his life. The immediate rising of the janizaries, and the destruction of the vizier in the flames of his own palace, proved his rashness. But his friends determined to avenge him, and therefore uniting the new forces with the fleet for three successive days, the battle and the flames raged in Constantinople: the janizaries, pressing towards the entrance of the seraglio, demanded the restoration of the imprisoned Mustapha; a demand which caused the immediate death of the prince. Mahmúd, now sole survivor of the imperial house, having nothing to fear from the enmity of the janizaries, gave orders that hostilities should cease, and promised that the new corps should be no more. "Thus terminated the most tremendous revolution that Constantinople has experienced since it fell into the power of the Osmanlis, which cost the lives of two sultans, and spilt the best blood of the empire."

From this time onward till 1823, the janizaries were uniformly disorderly, and on one occasion rose to such a pitch that the sultan threatened to withdraw quite from Europe and from reach of their insolence. It is clear that from the first, Mahmúd desired to relieve himself from their arrogance, and for this purpose he was constantly training new forces to stand by him in the hour of trial. He determined to make one more attempt to reform, and if they resisted that, to extirpate them. In 1823, the janizaries again burst forth into insurrection in consequence of the innovations, beat to arms, and soon assembled in the Atmeidan to the number of 20,000. The expected crisis had now come. The sultan sent officers to negotiate, who were put to death. He then consulted with the grand mufti whether it was right to put his rebellious people to death, and received an affirmative answer. Upon this, he called on the forces, whom he had been keeping in reserve, and entirely surrounded the Atmeidan with 60,000 men. Worthless as was the order of the janizaries, one cannot but pity their cruel fate. Filling the Atmeidan with one dense crowd, they awaited the result of their revolt, not doubting that in the end their objects must be gained as usual, and were entirely

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unaware of the sultan's intention, till a general discharge of grape shot disclosed both that and their horrid situation at once. The houses were soon in flames over their heads, and were battered down with cannon; and as no quarter was given, the janizaries resisted bravely, and killed vast numbers of their assailants. On the ensuing morning, the whole Atmeidan presented a scene of horror, covered with smoking ruins, steeped in human blood, with dead bodies and ashes mingled together. For two days, while the gates of the city were shut, the sultan relentlessly commanded search to be made everywhere for any of the fated corps, and multitudes were thus found, brought out and beheaded. After these things, the sultan went to mosk in his new uniform, publicly anathematized the janizaries, and forbade the mention of their name.

We need not follow this stern reformer into all the bloody details of his measures. In the language of one of his admirers, "he has effected three things, which have been the principal objects with every sultan, since Mohammed IV.—the destruction of the janizaries, the extirpation of the Dere beys, and the subjugation of Albania, which had not admitted the supremacy of the Porte, even in its days of conquest. Since his accession, blood has flowed incessantly; it has been shed in secret and in public; by general executions and by preconcerted massacres; by civil and by foreign wars. But he has at length swept away all internal opposition: and having thus maintained and strengthened his own individual seat, it may be questioned, when we remember the shattered state of Turkey at his accession, whether he has done so at the expense of his empire."

Next to Russia, the Porte has found the most formidable foe in Mohammed Ali, the present independent sovereign of Egypt. This remarkable man was born an Albanian peasant, and entered the service of the governor of his native town. From the day when he reached Egypt, in 1798, with his 300 men, his rise has been uniform. He first destroyed the haughty Mamlukes, then expelled the governor, and after eight years of warfare was formally invested by the sultan as viceroy of Egypt. Since that period he has pushed his arms into Nubia further than Greek or Persian ever trod; has gained the favor of the faithful by recapturing the holy cities of Mecca and Medina from the heretical Wahabees; has thrown off the yoke of his master, and wrested Syria from him; and has a disciplined and successful army of more than 40,000 regular troops, with a marine of twelve ships of the line, and more than double that number of frigates and small vessels. He has constructed roads, dug canals, introduced manufactures, and has given some encouragement to learning. The military college of Grand Cairo educates 1400 boys in languages, arts, and sciences, at an expense of £12,000 per annum. In the words of an eye-witness: "it is hard to fathom the reason of Mohammed Ali's introducing European arts and knowledge into his country. If it were to better the condition of his people, one might give him some credit for it, but he has no intention of this kind. His own aggrandizement is his own aim, and the caliphate of Bagdad

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constantly floats before his eyes. He rules Egypt with a rod of iron; but after all, he is fit for the people, and the people for him, and it is difficult to pronounce which is the worst. He seems a scourge in the hands of God to lash them for their iniquities." Still, under his vigorous administration order is restored, and a good degree of religious toleration is enjoyed.

It is manifest that necessity or inclination has already induced a perceptible deviation from the former haughty tone of the Turkish government, or rather perhaps of public and individual sentiment. In 1831, a gentleman in Smyrna wrote: "In the condition of all the Christian and rayah population of Turkey, decided improvements seem to have begun. By an imperial edict, just published, the different classes of rayahs, Greeks, Jews, Armenians, and Catholic Armenians, are placed on the same footing before the Mohammedan tribunals as the Mohammedans themselves. In criminal cases they can not be condemned without the sanction of the heads of their own communities." Among the Greeks at Smyrna, Constantinople, and elsewhere, efficient schools have been established on the Lancasterian model; these not only met with approbation from the Turkish government, but when obstacles were raised by evil-affected Greeks, they were removed by a Turkish officer, who "gave the agent full permission to go on, and establish as many schools among the Christians as he pleased." A missionary to the Jews has also been allowed to pursue his work at Constantinople; and the chief rabbi of that ever persecuted nation has been recently raised to rank by the Sultan, and constituted the responsible head of his community. The Armenians, who are a most interesting people, have shared largely in the efforts of missionaries and philanthropic men to revive learning and restore the preaching of the pure gospel among them. Great encouragement has been given to these exertions, and an evident religious movement is visible in that community. While such was the state of things all around and amid them, the Turks could neither be blind nor remain wholly indifferent spectators. In 1833, a gentleman wrote from Constantinople, that Turkish effendies and distinguished Mussulmans often visited a Greek school near the capital. Much interest was excited; and at length an officer, of some consideration with the sultan, himself introduced the system among the young soldiers in the barracks For books, cards, &c., he has depended on one of the missionaries. When the school at Scutari was opened, the same officer addressed the scholars in the following pithy language: "His most sublime majesty, sultan Mahmúd, desires your good. These schools are no benefit to him, but he designs them for your benefit. You have come from different parts of the empire, you are in the morning of life, and it is now in your power to become learned and wise. In the old Mussulman schools nothing of value was learned; men were asses, but here asses may become men. This badge of rank which you see on my breast was given me by my sovereign, as a token of his regard: to-morrow he may take it away, and then shall I be as undistinguished as any other man. But what knowledge I acquired he

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cannot take away from me; the terrible conflagrations, which you see consume almost everything elsewhere, cannot burn it, nor can the floods overwhelm it, or tempests sweep it away. Knowledge, therefore, young men, knowledge is the best property you can possess."

In 1834, four schools had been opened for the Turks, one of them within the seraglio; and 2000 youths were enjoying the benefits of education on the Lancasterian method.

These and other cheering facts all go to show that a change, favorable to improvement, has, at least, begun in the spirit and demeanor of the haughty Turk. Though reformation must naturally be slow, and must still meet with checks and obstacles at every step, yet we cannot doubt it will go on, till not only civil rights shall be recognized and acknowledged, but the true religion from heaven also be received. Recent interesting accounts from Brúsa, the ancient capital of the Ottomans, and still a splendid city, confirm this opinion. A visitor to that city writes: "I could not be uninterested in the Turks of Brúsa. They appeared more liberal and tolerant than even their brethren in Constantinople, whose reputation for comparative liberality is not bad. With great civility and kindness they admit Christians to their mosks and mausoleums, and engage in conversation with the followers of Christ with cordiality and interest. It grieved my heart to see such a golden door for the entrance of truth among the Mohammedans of Brúsa, and no one ready to enter it. Next to Constantinople, there is probably not another place in the empire where a missionary to the Turks would be more useful." Smyrna is also recommended as an important and interesting station for another missionary to the Turks. Though these are yet but *prospects*, yet evidence is not wanting in the way of *facts*, that there is a growing tendency to accessibility in the Turks. Excluding Jerusalem, Beirút, and other places in Syria, now under the government of Mohammed Ali, and where Christian missionaries reside and pursue their work with comparative quiet, there have been for several years Christian missionaries, and schools, for the Jews, Armenians, Greeks, and Nestorians, under the dominion of the sultan, at Smyrna, Constantinople, Brúsa, Trebizond, and perhaps elsewhere, without any opposition from the government.

Such being the aspect of events, it cannot but be regarded with wonder, and with devout gratitude to God, that while no efforts to enlighten the people would have been allowed, had the government been in the hands of some Christian powers, a good degree of toleration is enjoyed by benevolent men in the work of doing good, under a Mohammedan ruler. And not only so, but the dominant power itself is desirous to look into these things, and to appropriate to itself a portion of the proffered blessings. These things should be received by every sober man and Christian as tokens of good. From first to last, the whole career of the Ottoman power is calculated to impress strongly on the mind one sentiment, that the letting loose of those fierce powers on western Asia and Europe was, in the hands of the Almighty Ruler, a work of judgment and of mercy It was a

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judgment to the effeminate and disorderly powers, who were supplanted by their resistless inroads. It was judgment to those, so called Christian powers, who, entrusted with the true revelation of the will of God from heaven, under the most solemn charge to make it known throughout the whole world, instead of executing this sacred trust, were nursing themselves in ease and indolence, or disputing about trifling rites and ceremonies to the neglect of the weightier matters of the great salvation, till they became an inviting and easy prey to men whose welfare they had most iniquitously disregarded. But it was, we trust, mercy to the conquerors, who in turn are to be conquered by the mighty power of God, through the gospel of Jesus Christ. And thus they will be, unwittingly, the means of good to those tribes still further East, which first urged them in their westward course; and thus will prove, not like the messengers of the Chinese emperor, who brought from the West an increase of errors, but it may be, the bearers of the true religion back to their native seats, and Turkey and Persia be the doors for the gospel to enter all Central Asia.

ART. II. *Siamese History: notices continued from the Siamese æra* 906 to 911; or A.D. 1545 to 1540. By a Correspondent.

SIAMESE ÆRA, 906. The king supported the prince Sisin, the younger brother of Yotefá, till he was 13 years of age, and then made him a noviciate of the priesthood. Unmindful of the kindness which had been shown him, he drew over to himself several bodies of soldiers, with a view to rebellion. The king had him apprehended, an investigation made, and having ascertained the truth, instead of having him executed, committed him to the custody of Cháyuat. After a short time he was released, and put into the priesthood, where he had not been more than three days, when he had collected another body of soldiers. The news of this reached the king, who sent one of his nobles in pursuit of him. He, in the meantime, had consulted a priest to tell his fortune, who informed him that Saturday, the 1st day of the 8th month, would be an auspicious season for putting his plans in execution. At that time, there were five noblemen, prisoners of state, who sent prince Sisin a letter, saying that the king had appointed to have them executed the next morning; they therefore begged Sisin to advance and rescue them that night. He was thus induced to approach that evening. The nobleman, who was sent in pursuit of him, being apprized of his (approach) advance, mounted a white elephant and came forth to attack him. Sisin encountered him, knocked him from the elephant, advanced, and entered the royal palace. The king, in astonishment hastened to his boat, and fled into the country. Sisin released the five nobles from their

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prison, but was furiously assailed by the king's sons, Rámésawan and Mahintirát, and slain by a musket. On the king's return, he had the priest, whom Sisin consulted in regard to his success, and the five prisoners, whom he released, apprehended and slain, and their bodies exposed on gibbets with that of Sisin. At that time, the concubines of several noblemen accused their masters of having been confederate with Sisin, and the accusation being found well supported, many of them were likewise put to death.

907. This year the king caught a white elephant seven feet high. [These elephants are always dignified by some lofty title. This was called the "gem of the sky." The "leveler of the earth," the "glory of the system of the world," or "elephant of the sun," are titles frequently given them. The reverence with which they are treated is truly astonishing. The present king of Siam (1836), gives one fourth of all his revenues to one old dingy creature, which is called the "glory of the land." This sum, amounting to several hundred thousand ticals, is entrusted to an officer, whose business it is to see it expended in the purchase of fruits, ornaments, &c., for the favored animal. Just now she is sick, and all the nobles and doctors are required to wait upon her, and all the priests to pray for her. The pra-khang is so constantly required in her service, that he has built himself a temporary residence near her, that he may be always at hand. The king himself feeds her with his own hand, whines about her, and prays her not to die before he does!]

908. This year caught a white elephant in the jungle of Petchaburi [southwest of Bankok]. In the 10th month, caught another with her young, both white!

909. Caught two more white elephants. The country was now distinguished by having seven white elephants, and its fame spread through all nations. Hence, vessels in great numbers came to trade from France, England, Holland and Surat, and junks from China. Hence the priests, nobles, and brahmins, honored the king with the title, "the mighty emperor, Rájáthirát, lord of the white elephants." The rumor of the king's having seven white elephants extended even to the kingdom of Hongsawadi (Pegu), whose king sent 500 men with a message, begging for two of them as an honor to his country. This message was accompanied by the assurance, that if his Siamese majesty would grant his request, their friendship should be perpetual, and with the threat, that if he would not, there would be a rupture between them.

The king of Siam consulted his nobles, most of whom were in favor of yielding to the request, inasmuch as the Peguan king was mighty, and had shown himself generous in restoring the two Siamese princes, whom he had taken captive; but three of them, the prince Rámésawan, the foreign minister, and the minister of war, advised otherwise, inasmuch as the white elephants were the distinguishing mark and glory of the country: they affirmed moreover, that his majesty had once given two white elephants, but the Peguans could not manage and were obliged to return them; to do

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so again would be a disgrace among all nations! Further, if the monarch of Pegu should make war on the country, in consequence of a refusal, they would undertake to defend it.

The Siamese king, therefore, sent the messengers back to the king of Pegu, with compliments, declining a compliance with his request. When this decision was known, he declared that, henceforth the kingdoms of Pegu and Siam are sundered. On consultation with his nobles, he added, 'I have twice marched against Siam without taking it, and for three several reasons: 1st, it is completely surrounded by water: 2d, a want of provisions for a year's campaign: and 3d, Pitsanulók, Sawankhalók, Sukhótai, Kampéngpet, and Pitchai, all these northern countries are in alliance with Siam, and there provisions are abundant. We must, therefore, subdue these northern provinces first, then Siam will be an easy prey. I will proceed this time with an army of 90,000 men.' He gave his orders accordingly to his son-in-law, the governor of Ava, his nephew, the governor of Prome, the governor of Chiangmai, and all the heads of departments, who, as soon as the rains were over, collected all their forces at Pegu.

910. By the commencement of this year, the king had collected his forces from Pegu city, Ava, Chiangmai (North Laos), Phukám (Pugham), Pré (Prome), Pruan, Lakeung (Arracan), Chittong (Sittaung), Taungu, Phasim (Bassein), Boapuan, Siriang (Sirian), Terang, Mŏtama (Martaban), Mŏlamleung (Maulamein), Thawái (Tavoy), in all 90,000 men, 7,000 harnessed elephants, and 15,000 horses. [I have here given several names of places according to the Siamese orthography and pronunciation, adding those, where I could, by which the respective places have already become somewhat known to Europeans. The circumstances of the commencement of this march are described with great particularity and pomposity. The seeking of favorable omens by the brahmanist astrologers, the splendid vestments and regalia of the king, his elephants, &c., are described in most extraordinary language, which does not admit of translation. The amount of all is:] They proceeded by seven distinct marches to Mŏtama, and were five days in crossing the river above that place, and thence proceeded by twenty marches to Kampéngpet. From thence, after some delay, he proceeded to Pitsanulok. [What follows, may, perhaps, be deemed interesting as showing a somewhat peculiar military manœuvre.] The Peguan king sent a message to Mahâthammarájá, the governor of Pitsanulók, addressing him in friendly terms as his brother, saying that he was going to make a visit to Ayúthiyá, and wished his brother to come and hold a little conversation about the affairs of the country. Before he sent this message, he had employed all his army in raising immense mounds of earth near the city as high as its walls. The governor, on learning his request, returned an answer, saying that, as his country belonged to the mighty emperor, the lord of the white elephants, it would be unsuitable for him to comply with the invitation sent him. The Peguan king sent him back word, that his country was now small, and one division of the Peguan army could make

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it smaller. Mahátthammar'já, therefore, requested four priests to go forth and hear what the king of Pegu had to say. He showed them his scaling ladders and mounds of earth, and told them, that if his brother did not come to see him, he could cause his soldiers to take each a handful of earth from the mounds and fill up the city in a single hour. The priests conveyed this intelligence to the governor, who said to his nobles, 'I have waited beyond the appointed season for assistance from the emperor; the Peguan army is immense; the noise of it is like the noise of a hurricane; I must either go, or the city be trodden down, the priests and people all destroyed, and our religion brought to ruin. If the emperor is displeased, I shall only die alone, which is better than that all should perish.' On Saturday morning, the 5th of the waning moon of the 2d month, he went forth to meet the Peguan monarch, who required him to collect his army, elephants, and horses, and in seven days be ready to accompany him on his march. He collected 30,000 men, the march commenced, and they proceeded, and pitched their camp at Nakhónsawan. Intelligence of these matters reached the ears of the lord of the white elephants, who was much disconcerted. He called on Rámésawan, Phyáchakrí, and Suntonsongkhram, the three nobles who had volunteered to defend the country, to know what they would do in the existing emergency. They determined to await the approach of the enemy and then make a desperate assault. The Peguan king learned from the governor of Pitsanulók, that his request for two white elephants was not granted, because these three men had undertaken to defend the country against any invasion by him. He compared them and their undertaking to a short legged rabbit who undertook to fathom the ocean, and a short winged bird who engaged to fly across the ocean with Phyákhrut. [This is a fabulous monster, often referred to in Siamese writings as real, having a human body, the bill and wings of an eagle, &c.]

911. The enemy approached Ayúthiyá; the king perceived the army was too powerful for him to attack, and all attention was directed to defense rather than to assault. The Peguan monarch sent a message, inquiring why the Siamese king did not come forth to attack him, as a matter of amusement, or if he had determined not to fight, why he did not come forth, and at least hold a parley with him. The lord of the white elephants found no way of escape; the next day, therefore, he went forth in state, and was received with much civility by the king of Pegu, who detailed the cause of his visit, and, as some compensation for all the pains he had taken, now requested four white elephants, instead of two. He also begged to take prince Rámésawan and adopt him as his son. He added, morevover, Phyáchakrí and Suntónsongkhram to his requests, all of which, under existing circumstances, were readily granted; and he then returned to Pegu.

Note. Under date of Nov. 4th, 1836, our Correspondent at Bankok thus writes to the editor: "The subject of orthography to which you refer, has been a matter of discussion, but it is one of much difficulty. You say in your note (in the Re-

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pository for June), that the consonants most surely are not, in my communication, always as in English. This is true in relation to *j* in *rájá*. The Siamese have no *j*, but a sound which so much resembles it, that, as *j* has almost universally been used for it, I have used it not altogether inadvertently, and as most likely to be readily understood. That sound would properly be represented by *ch* aspirated; thus *ráchhá*, though more awkward, is a more correct representation of the Siamese pronunciation than *rájá*. The word which you suppose should have been written *rájá Tirát*, should, notwithstanding, be written *Rájáthirát*, as a personal, and not an official name. '*Prince rájá*,' which you suppose is like 'Mr. Capt.,' is, nevertheless, rather like 'Mr. Prince,' 'Captain King,' the official name having been converted into a proper one. There is one further explanation I wish to make. The Siamese have no sound equivalent to our *th*, as in *this, them, theory*, &c.; but whenever I use *th* in spelling Siamese words, I use it for *t*, aspirated. The same is true of the communication to * * * *. That translation was made more than 150 years ago, and the book which contains it is exceedingly scarce. There is one copy in the 'Penang library,' which was kindly loaned me by the librarian, from which that was extracted. The whole is frequently rehearsed in Siam by the priests as a sermon to their auditors, and is a pretty fair specimen of the discourses they give to honor Budha and themselves. I commit it to you to extract or review, or to do anything with it you please. In my communications, I am not without the hope that they may be interesting articles of reference to students of Siamese literature, and on this account I introduce more geographical names, with the Siamese orthography, than I otherwise should. Those who read of a country wish, not simply to know the location of places, but how the natives call them. I recently purchased a map of Burmah, Siam, Cochinchina, Tonking and Malaya, published by James Wild, geographer to his Majesty, London, 1832. The number of places put down in Siam is considerably numerous, but almost of all them are Burman, and evidently taken from the *dictum* of some Burman traveler. Should I ask a Siamese where such and such places are situated, taking this list as my guide, he would be confounded, and tell me there were no such in his country." Our laborious and persevering Correspondent is entitled to our best thanks for his continued communications. That "to * * * *," is the life of Thevetat, translated from the Palí, and contained in Monsieur De la Louvere's History of Siam, which work we have, and hope to notice it in due time. There are some points in the orthography which still need explanation: why, for example, is prakhang written for praklang, phraklang, or p'hraklang? Maulamein for Maulmein?

ART. III. *Remarks on the diplomatic relations with Cochinchina, undertaken by the government of the United States, with a statement on the subject from an officer of the king.*

HITHERTO the attempts to establish diplomatic relations between the nations of the East and the West, have, with few exceptions, proved unsuccessful. Sometimes, indeed, they have not only not succeeded in accomplishing any good, but by bad management they have tended to produce and to perpetuate evils, exciting and fostering suspicions, jealousies and bloody strifes. Contemplating them under such circumstances, the casual observer has been ready to deprecate all similar enterprises, and to dissuade from every attempt to establish

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friendly relations. If, in future, the same line of procedure must be pursued, and under the same circumstances, it would be wise to desist from new attempts, since they will probably lead only to new failures. But if the causes of past ill-success can be shown and henceforth avoided, and likewise a course marked out well-fitted to attain the desired end, then, surely, a duty remains to be performed. As among the members of civil communities, so among nations, rules and laws mutually recognized and obligatory are indispensable for maintaining friendly intercourse. Great as the difficulties may have been hitherto, in regard to eastern nations, they are not insurmountable, nor ought they to prevent renewed attempts. The day will come when treaties, "mutually beneficial," clear, definite, and well-understood, will be duly ratified and faithfully maintained between governments dwelling in the remotest parts of opposite hemispheres.

Both France and England have had their diplomatic missions to Cochinchina. Some four or five years ago, the government of the United States of America, at the suggestion of one who is desirous as many others are to see friendly relations established with the eastern nations, directed an expedition to be fitted out to visit the court of Cochinchina, and other places. The following notices of the visit to the court of Hué, are taken from the Canton Register for December 16th, 1833. The United States' ship Peacock was employed on the occasion.

"This vessel left Lintin, where she had remained for about six weeks previously, on the 29th December, 1832; being under the command of captain David Geisinger, and having on board Edmund Roberts, Esq., as an envoy from the president of the United States of America to the courts of Cochinchina and Siam. Her first destination, after leaving China, was the bay of Turon, the nearest safe anchorage to Hué, the capital of the former kingdom. But, after gaining sight of this port, strong northerly winds, accompanied with a cross sea, and rapid northerly currents of about sixty miles a day, drove the vessel so far to leeward, that after three or four days of unsuccessful beating, she bore away for the next safe harbor, that of Phuyen, where she cast anchor on the 5th Jan. 1833. This fine harbor, though badly delineated on the charts, is well described by Horsburgh. It contains three distinct anchorages, two of which are considered perfectly safe in all seasons. Their names are Shandai, Vunglam, and Vungchao. The anchorage of Shandai, near the mouth of the harbor, is very much exposed, and the surrounding shore affords no fit landing-place, owing to the surf. Vunglam, which is two or three miles further in, is the principal anchorage, being easily accessible, and affording complete shelter to the native craft, by which fishing and the coasting trade are carried on. It is opposite to a small fishing town, which contains, together with the houses scattered over the surrounding fields, about 3,000 inhabitants. The third anchorage, that of Vungchao, is six miles to the northward and eastward of Vunglam. It is little frequented by the native craft, because it requires a circuitous sail of two or three hours to reach it, while Vung-

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lam possesses all requisite shelter for small vessels. To ships, however, it would afford a fine anchorage in the northerly monsoon, being entirely surrounded by hills, which render it perfectly smooth, whereas the anch orageat Vunglam is very uncomfortable, owing to the ground swell that prevails throughout the winter, during the greater part of the day. The anchorage at Vunglam, where the Peacock lay during the whole time of her stay, is in lat. 13° 25′ 20,″ and long. 109° 13′ E. The entrance to the harbor was rendered conspicuous by the large number of fishing boats which lay opposite to it, with their nets out. They go out before daylight, and remain till market time, about four in the afternoon. When leaving the harbor, we counted of these fishing boats and the coasting vessels no less than two hundred sail at one time.

"Shortly after our arrival, an old man came on board, whom it certainly was not easy to discern to be the chief of the village; his only mark of distinction from the fisherman, in whose boat he came off, being a shabby silk dress. The dignity of the old gentleman (accustomed as he was to sit cross-legged on a dirty bamboo settee, no way comparable to the well-scrubbed deck of a man-of-war) was however much hurt, because a chair was not immediately offered him, on the quarter deck. When this was perceived, he was forthwith seated at a table on the gun deck, and, the implements of writing being procured, a manuscript conversation took place in Chinese, which language is written in Cochinchina, as in the various provinces of China, though so differently pronounced, as when spoken to be perfectly unintelligible. The old man conversed for some time in a lively and communicative manner, not wholly forgetful however of his own dignity. But his day was soon over; he fell into disgrace for having delayed to report the unwonted arrival of a foreign ship of war; and an officer of much superior rank came into his place: when we afterwards saw him, he stood like a menial servant behind the couch on which we sat. This old man, though in appearance so mean, afforded no bad specimen of the general appearance and dress, not only of the people, but also of the officers of the middling ranks. Of the higher ranks we saw but one specimen, a provincial judge, who paid one or two visits to the ship. Their ordinary dress is nearly the same as the Chinese, consisting of loose trowsers and upper dress; over which the officers and gentry, when going from home, or receiving visits, put a long cloak, or surtout, of silk, which reaches below the knees. Shoes and stockings are not in common use among the people, and even the gentry dislike the use of high heeled shoes, preferring sandals or slippers. The hair is worn long and tied in a knot on the back of the head, being kept up by a turban, usually of black crape among the men, and, so far as our observation went, of white native cotton among the women. The poorer men who cannot afford crape, use colored cotton. No part of the hair is shaven.

"We had been two days in port, when deputies arrived from the capital of the province, and the political correspondence with the court then commenced. A delay of some days was occasioned at

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the very commencement, by two important errors in the first official document, which the officers who forwarded it neglected to point out, although they appeared conspicuously on the outside. These errors were (1) the application of the title of king, instead of emperor, to the mighty potentate who sways the sceptre of Cochinchina; and (2) the use of one of the names by which the country is generally known, in place of a less familiar, but more classical one, which the reigning family has chosen to adopt. Other deputies came afterwards from Hué, which to an official personage is five or six days' journey from Phuyen (or Fooyan), though often traveled by the expresses in three. The common method of traveling here, among the rich, is a kind of palanquin, made of net work or woollen cloth, somewhat resembling a hammock in appearance, which is hung by the two ends to a long stout pole. This is borne by two, four, eight, or more, bearers, according to the rank of the owner. The attendants of officers, and the people in general, ride on horseback, there being large numbers of a small lively breed of ponies in the country. A few elephants follow in the train of official personages, apparently for show, rather than for use. The small parties of military which came to the place as escorts, appeared well disciplined, in comparison with their neighbors the Chinese and the Siamese. They were, however, very troublesome to us. The timid jealousy and bigoted national exclusiveness of the court of Hué, or some other latent cause, placed numerous hindrances and vexatious delays in the way of the mission's proceeding to the capital, in consequence of which, after about five weeks' stay at Phuyen, the negotiations were broken off by the 'Peacock's departure for Siam, without having effected any of the objects of her voyage in relation to Cochinchina."

In 1835, the same diplomatic agent was again dispatched from his government; and after visiting the Persian Gulf and other places, and exchanging copies of a treaty with the king of Siam, he once more touched on the coast of Cochinchina. But on account of his own sickness, and that of others connected with the expedition, he again effected nothing. The Peacock and Enterprise, the vessels employed on the occasion, arrived in Macao Roads, the 25th of Feb., 1836. Mr. Roberts died soon after, and the diplomatic agency terminated, there being no one appointed to act in his stead. Not many months after this, a vessel, belonging to the king of Cochinchina, arrived off Macao, having on board an envoy from the court of that country. During her stay there, she was visited, among others, by an American gentleman. The envoy improved the occasion to inquire for the hasty departure of the vessels, which had visited his country. To satisfy those inquiries, in some measure, a translation of the following note was put into his hands:—

"The Americans are a people who navigate the four seas, and have friendly relations with other nations. Having never been able to trade with your honorable kingdom, they have, therefore, twice sent an envoy to make arrangements for a commercial intercourse between Cochinchina and the United States. This is on record. Were the trade well conducted under the

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laws of your honorable country, it would be advantageous to both nations. The Americans, therefere, deeply regret that their efforts have not succeeded. And we desire to ask your excellency, what are the reasons which have prevented the conclusion of a treaty, and the settlement of a tariff, for the regulation of the trade. On receiving your excellency's answer, we shall be most happy to transmit it to our native country, together with any other information you may wish to communicate; and we hope that, in future, all obstacles will be removed, which may hinder the establishment of friendly relations between your honorable country, and the merchants of our native land."

The envoy, who is styled, *kungfoo yuen waelang, under the hwangte of Annam,* (so he wrote his own title, and that of his sovereign, and the name of his country,) gave the following reply:—

"On a former year, a ship from your honorable country arrived at the port of Yingling, belonging to Fuhngan, in Cochinchina. At that time, being superintendent of trade, I sent deputies to congratulate those who arrived, and to make the necessary arrangements to receive them. But the writing and speech of the parties not being the same, the interchange of thought was slow and difficult. With regard to commerce, it seemed desirable to have a clear understanding, and as superintendent I was engaged in preparing the requisite credentials; but before they were ready, your country's vessel left the port. Again, during the third month of the current year, vessels arrived from your country, and anchored in the port To-seäng, near Kwang-ngan; and as on the former occasion I sent deputies to congratulate them. But though the messengers often repeated their inquiries, they obtained no answer; when unexpectedly, without announcing their intention of leaving, the ships departed. Thus suddenly, twice they arrived, and twice they went away, empty as they came! Was it not, indeed, labor lost? Soon after my arrival at Macao, on public business, you, gentlemen, being on board, made inquiries respecting these particulars. But because our conversation was not inteiligible to each other, I have written out the preceding statement, and present it for your information, to enable you clearly to understand, that it was my intention, as superintendent of commerce, to manifest the tender regard which my august sovereign cherishes towards those who come from afar; and that there was no disposition to treat them with incivility."

Granting the statement of his Annamese majesty's officer to be correct, and we see no reason to question its accuracy, the causes of failure in the diplomatic mission from the United States are evident. It is apparent also, that, in future, the same or similar causes may be avoided. Ignorance of the languages, manners, customs, usages, and laws, of Eastern courts, is one of the principal causes which have operated against a successful issue in the negotiations of those European embassadors and envoys, who have been sent thither during the last two or three centuries. In the second visit of the diplomatic agent, he seems to have had no means of communicating with the messengers sent from court. We are aware that the French language is spoken in Cochinchina: a native of that country, who was in Canton three years ago, had been in France, and there educated for "priest's orders" under one of the Romish missions; but excepting special cases of this kind, we suppose the French is spoken in Cochinchina, as the English is in Canton, most barbarously and unintelligibly, except in simple matters of barter In the first visit a

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translator, equal to the task, was secured, but on terms which ought never to be named. There were other things, such, for example, as articles to be given as presents, which might have been provided on a much better scale.

The present king of Cochinchina, Mingming, or "Illustrious Fortune," succeeded to the throne of his father in February, 1820. He is represented as being more anxious to cultivate intercourse with foreign nations than his predecessor; and he has, it is said, reduced the duties on foreign vessels frequenting the ports of his kingdom. He has a small navy, and some of his ships are built on the European model. That recently at Macao, a man-of-war, was about 400 tons measurement, being about ninety feet long and twenty feet beam. Her crew was composed of fifty marines, and sixty-three sailors, most of them large limbed and well-proportioned men, their average height being five feet. The hull of the vessel was constructed of teak, and apparently very strongly put together. The masts were well made, though the spars and rigging were not in very good proportion. A flag, bearing the words *kin chae* 欽差 hung from the peak. The marines were clad in uniform dresses, made of red longells or camlets; they wore black turbans, and were barefooted. The words "treasure guard," in Chinese characters, were painted on their breasts. The late conduct of his Annamese majesty, in protecting the crew of the John Bannerman, furnishing them with clothing, provisions, and money, and in dispatching two of his own ships from Turon to convey the strangers to Singapore, speaks well in his favor.—Whether the recent expeditions fitted out for exploring the regions of the northern frozen ocean, and the northern polar seas, are likely to prove more beneficial to the world, than they would if employed in surveying the Indian Archipelago and the coasts of China and Cochinchina, and in forming an acquaintance and establishing commercial relations with the inhabitants of these regions, seems never to have been made a question with Western governments. There are no seas in the world that need so much to be surveyed as some of these; and there are none more neglected.

ART. IV. *The traffic in opium carried on with China: its early history, and the present mode of conducting it, from the delivery of the drug by the cultivators to its reception by the consumers.*

ENOUGH is known of the early history of this traffic to show that the rapidity of its increase, during the last seventy years, especially in China, is unprecedented in the annals of commerce. The plan of sending opium from Bengal to China, was suggested by Colonel Watson, and adopted by Mr. Wheeler, then vice-resident in council,[1]

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Before the year 1767, says an Indian journalist,[2] the import of "this pernicious drug" into China, rarely exceeded 200 chests: that year it amounted to 1000; at which rate it continued for many years, in the hands of the Portuguese. In 1773, the British East India Company made a small adventure of opium from Bengal to China.[3] About 1780,[1] a depôt of this article was established by the English, on board of two small vessels, stationed in a bay to the southward of Macao, called Lark's Bay,[4] where they often sold their opium for 500 or 600 dollars, the price in Bengal being about 500 rupees per chest.

In 1781, the product of opium for one year was lying unsold in the Company's ware-houses in Calcutta, their shipping being employed in supplying Madras with rice, and the seas being infested with French and Dutch cruisers. Under these circumstances the Bengal government, unable to obtain "reasonable offers" for their opium in Calcutta, determined to export it themselves: accordingly, two ships were freighted, one to the Indian Archipelago, and one to China, their proceeds were to be paid into the Company's treasury at Canton. "The Bengal government drew against this for ten lacs, then for ten more; and issued to their civil and military servants, certificates on Canton, there to be exchanged for bills on London: this measure afforded a seasonable relief to the Company's finances."[1] That part of the opium which was sent to China, was freighted in one of their armed vessels, which in those days appear to have been allowed to enter the river, within the Bogue, "free of measurement duties." But the drug came to a bad market; and the supercargoes, after much delay and difficulty, were obliged to dispose of it at 210 head-dollars (which were at two per cent. discount, in reference to pillar-dollars). The opium was purchased by Sinqua, a hong-merchant, who had previously conducted an extensive business at Macao. Sinqua, however, was very anxious that Pwankhequa, the senior in the co-hong, should take a share in the purchase; but the latter was unwilling to expose himself to his enemies in this way, as opium was then understood to be, and had long been, an interdicted article of trade. (?) The quantity purchased by Sinqua was 1600 chests; 1200 had already been imported; these 2800 chests so overstocked the market, that Sinqua reshipped the greater part of his purchase for the Malay coasts. In 1791, the price of the drug ranged from 360 to 380 dollars per chest.[5] In the reign of Keënlung, as well as previously, opium was inserted in the tariff of Canton as a medicine, subject to a duty of three taels per hundred catties, with an additional charge of two taels, four mace, and five candereens, under the name of charge per package.[6]

The Chinese authorities seem not to have taken any public notice of the vessels which imported opium until 1793, when they began to complain of the vessels lying in Lark's Bay.[5] In 1794, after many ineffectual attempts to establish themselves under the sanction of the Portuguese government, and being constantly annoyed both by the Chinese government and pirates at Lark's Bay, the parties concerned in the trade were induced to bring one of their ships, laden

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exclusively with opium, to Whampoa, where she lay unmolested for more than fifteen months, with from 290 to 300 chests of the drug on board. This practice, of bringing opium to Whampoa in foreign vessels, continued till 1820, and without any interruption or molestation, except an attempt, in 1819, to search those vessels which were supposed to have it on board. Meanwhile, however, the Chinese government enacted special laws to prevent both the importation and the use of the drug. In the 4th year of Keäking (1799) Keihking, of the imperial kindred, and then the governor of this province, "regarding it as a subject of deep regret, that vile dirt of foreign countries should be received in exchange for the commodities and money of the empire, and fearing lest the practice of smoking opium should spread among all the people of the Inner Land, to the waste of their time and the destruction of their property, presented a memorial, requesting that the sale of the drug should be prohibited, and that offenders should be made amenable to punishment. This punishment has been gradually increased to transportation and death by strangling."[7] In 1800, the Chinese prohibited the importation of opium, and denounced heavy penalties on the contravention of their orders. In consequence of this, the supercargoes of the East India Company recommended to the Court of Directors, to endeavor to prevent the shipment of the article for China, either in England or Bengal.[1] Early in the 14th year of Keäking (1809), the governor of Canton, then holding the seals of commissioner of maritime customs, published an edict, requiring the hong-merchants, when presenting a petition for a ship to discharge her cargo at Whampoa, to give bonds that she has no opium on board. The governor then proceeded to declare, that, since it was well known to all parties to be a contraband article, in case of disobedience, the vessel should not only not be permitted to discharge her cargo, but should be expelled from the port, and the security merchants brought to trial for their misdemeanor.[8] This edict was often repeated, by orders from Peking. In 1815, governor Tseäng sent up a report to the emperor concerning some traitorous natives who had established themselves as dealers in opium at Macao: in reply, commands were given to carry the laws rigorously into execution. It does not appear, however, that the commands were put in force. In 1820, governor Yuen took up the subject, in conjunction with Ah, the commissioner of maritime customs. The following proclamation bears date of April 5th, 1820.[9]

"Yuen, the governor of Kwangtung and Kwangse, and Ah, the hoppo of Canton, hereby issue a proclamation to the hong-merchants, with the contents of which let them make themselves fully acquainted. Opium is an article which has long been most strictly prohibited by his imperial Majesty's commands, and frequent proclamations have been issued against it, which are on record. But the passages on the coast of Canton being very numerous, Macao being the resort of foreigners, and Whampoa being the anchorage for foreign ships, should be more strictly watched and searched. It is found on record, that during the 20th year of Keäking, the then governor Tseäng, reported to court, and punished the abandoned Macao merchants, Choomeiqwa

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and others, for buying and selling opium. The emperor's will was then most reverently received to this effect:

"'When the Portuguese ships arrive at Macao, it is incumbent to search and examine each ship. And let the governor widely publish a proclamation, stating, that opium, being an article produced abroad, and from thence flowing into China, and as every region has its usages and climate proper for itself, and differing from others, the celestial empire does not forbid you people to make and eat opium, and diffuse the custom in your native place. But that opium should flow into the interior of this country, where vagabonds clandestinely purchase and eat it, and continually become sunk into the most stupid and besotted state, so as to cut down the powers of nature and destroy life, is an injury to the manners and minds of men of the greatest magnitude; and, therefore, opium is most rigorously prohibited by law. Often have imperial edicts been received, commanding a search to be made; and it is absolutely impossible to suffer you people to bring it in a smuggling manner, and disperse it by sale. Hereafter, when your ships arrive at Macao, they must all and each be searched and examined. If one ship brings opium, whatever other cargo the said vessel may contain, it will all be rejected; and all commercial transactions with her disallowed. If every vessel brings opium, then the whole cargo of every vessel will be rejected; and none of the ships be permitted to trade; and the ships, in the state they come, will be driven out, and sent back to they country. As to you people, who live in Macao, since you occupy the territory of the celestial empire, you therefore ought to obey the laws and regulations of the celestial empire. If you persume, without public authority, to act and frame rules for yourselves, and cherish schemes of approaching near to grasp illicit gains, the laws are prepared to punish you; and just as in the case of those who in China clandestinely promulgate the Roman Catholic religion, they will assuredly severely pnnish your crimes, and will not show any indulgence. In this manner let an explicit and pointed proclamation be published to the said foreigners, and no doubt they will, every one of them, be afraid, and yield implicit obedience, and not dare to oppose the prohibition, and to sell opium. And hereafter let a true and faithful search be made, as before, and so the source from which the evil springs will be cut off. Respect this.'

"Former proclamations were published and stand on record; and since that time, four or five years have elapsed; and it is feared, that remissness may have crept in by length of time. It is probable, though not certain, that, when the Portuguese ships anchor in Macao harbor, there may be avaricious vagabonds, who smuggle opium in the port, and therefore the Macao deputy custom-house officers have been ordered to search very strictly and faithfully. With respect to Whampoa, it is the anchorage of all the foreign ships, and although I, the governor, appoint to each ship an attending officer; and I, the hoppo, also appoint tide-waiters, who watch the ship on each side, and make due search, which seems as strict a guard as can be kept; still the soldiers are not all good men; it is impossible to be sure that they never connect themselves with native vagabonds, and seize opportunities of smuggling. Therefore, strict orders are given to all the local military stations, to the deputy officer from the custom-house, and to the armed police at Whampoa, to be very strict in searching; and further, confidential soldiers are sent in all directions to search and seize. Besides these precautions, the hong-merchants are required to promulgate to all foreign factory chiefs, resident at Macao or Canton, our commands to them, to yield implicit obedience to former imperial edicts, which disallow the clandestine introduction of opium, and which require the sources from which it comes to cut off. If they dare to disobey this order, as soon as a discovery is made, the ship concerned will be

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expelled, and not permitted to trade; and the security merchant will be seized and punished for the crime; if he dares to connive, he will most assuredly be broken, and prosecuted to the utmost, and without mercy. Be careful, and do not view this document as a mere matter of form, and so tread within the net of the law; for, you will find your escape as impracticable, as it is for a man to bite his own navel. Report the manner in which you execute these orders; and at the same time present a bond, engaging to abide by the tenor of this. Delay not! A special edict.

[Dated] "Keäking, 25th year, 2d month, 22d day."

Hitherto, since the prohibition of opium, the traffic in it had been carried on, both at Whampoa and Macao, by the connivance of local officers, some of whom watched the delivery of every chest, and received a fee; whilst others, remote from the scene of smuggling, received an annual bribe for overlooking the violation of the imperial orders. In September,[3] 1821, "a Chinese inhabitant of Macao, who had been the medium of receiving from the Portuguese, and paying to the Chinese officers, the several bribes usually given, was seized by government for hiring banditti to assault an opponent of his, which they did; and, having got the man in their power, poured quicksilver into his ears, to injure his head without killing him; and having shaved the short hair from the man's head, they mixed the hairs with tea, and forced him to drink the portion. The wretch who originated this cruel idea, and paid the perpetrators of it, had long been the pest and the terror of his neighborhood, by acting as a pettifogging lawyer, and bringing gain to the public officers; who, finding him useful, always screened him from justice. An enemy, however, at last, arose amongst his official friends, who contrived to have this man's character laid before the governor, with his influence or power in the neighborhood stated in an exaggerated degree, affirming that no police officer could apprehend him, for he had but to whistle and hundreds of men flew to his defense. The governor, alarmed and irritated by this declaration, ordered a party of the military to seize him forthwith; and then had him cast into the judge's prison. The pettifogging lawyer now turned his wrath against his former official friends; and immediately confessed that he had held the place of bribe-collector; and that all the governmental officers in the neighborhood received each so much per chest, or so much annually (stating the exact sums), to connive at the smuggling of opium: these bribes were received, not only by the inferior attendants in public officers, but by the superior officers of the rank of blue buttons; and even by the admiral, who wore a red button.—The governor at no period could have been ignorant of what was going on in reference to opium; for it was very commonly used by clerks, secretaries, military officers, and other persons in his own establishment; but the exposition now laid before him brought it more fully to his notice, and risked more his own safety, than any previous occurrence; for, after being in the government of Canton for several years, to plead ignorance of such misrule would not be accepted as an excuse at the imperial court: nor would it have screened him from censure, and

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perhaps degradation, to have proceeded immediately to punish the officers against whom he had received information; for they being under his control, he was, in a certain degree, responsible to the supreme government for their good conduct. Instead, therefore, of punishing those who were directly guilty, he made up his mind to accuse the senior hong-merchant, a timid rich man, nicknamed by the Chinese "the timid young lady," and easily assailable, and charge him with a defective performance of the duties of his suretiship, in not pointing out to government every foreign ship which contained opium. It was in vain for the man to plead that he had never dealt in opium, nor had any connection with those who did deal in it; nor could he search the ships to ascertain what was in them; nor could he control the governmental officers who encouraged, and virtually protected, the smuggling of opium; the governor had determined to hold him responsible."

His excellency having disgraced the senior hong-merchant, next issued papers throwing all the odium of this traffic, not on the Chinese consumers, smugglers, and magistracy, "who certainly, in justice, should have borne a part of it," but on foreigners—the Portuguese, the English, and the Americans. In one paper, he tried to address the religious principles of hope and fear, by the promise, that the gods would conduct the fair dealers in safety across the ocean, whilst, "over the contraband smugglers of a pernicious poison, the terrors of the royal law on earth, and the wrath of infernal gods in hades, were suspended." The American captains, he said, were emboldened to bring opium, "because they had no king to rule them." Although the governor did not attack directly those who were in the service of his government, yet he sent an officer, as a spy, to watch the revenue cutters. This officer surprised a party in the very act of smuggling; and in the attempt to seize them, one or two men were killed. The consequence of these proceedings against the several parties at Whampoa and Macao, "was, that foreigners, having no one with whom to place their opium, proceeded to Lintin." Of late years "the foreign vessels have visited all the ports of Fuhkeën, Chĕkeäng, Keängnan, Shantung, and even to Teëutsin and Mantchouria, for the purpose of selling opium."[6] Such is an outline of the history of this traffic; the mode of conducting it comes next to be noticed.

From the cultivators in India, the drug is quickly conveyed to the consumer throughout the Chinese empire. About three fourths of the opium from Malwa is, at present, transported directly to Bombay; and a transit duty of 125 rupees per chest paid to the British government; the other fourth is carried by a circuitous route to the Portuguese settlement of Damaun,[8] whence it is exported for China in Portuguese ships only. That from Bombay is generally shipped in English vessels. Before being put on board, it is carefully examined, and repacked in chests, each containing about 400 or 500 cakes, of from three to four taels' weight, averaging 101 catties per chest. The price paid to the cultivator in Malwa is about double that paid,

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for a given quantity, in Behár and Benares, the former being estimated at 600 rupees per chest.[11] The pure opium alone is made into cakes, which are covered with a thin coating of oil, and afterwards rolled in pulverized petals of poppy.[1]

In Behár and Benares the inspissated juice is collected by the ryot, and delivered to the government's agent during the months of February and March. The ryot formerly received 3 rupees 8 annas per seer;[12] but of late years, as the product has increased, the price, paid to the ryot, has decreased. The price has varied, at different times, and according to the quality of the article. In 1836 it was 3 rupees per seer, nearly; previous to 1819, it was sometimes sold for 2⅓ rupees. After it comes into the hands of the governmental agents, it is examined, made into balls, and packed in chests. A chest ought to contain two maunds, or eighty seers, equal to 160 lbs. It is brought as near as possible to the 'pecul chest,' containing 133⅓ lbs., or 100 catties; but considerable allowance is made for 'dryage.' On its arrival in China, it usually weight 115 catties; but in a few months, loses ten or twelve per cent. in weight.[13]

The chests are made of mango-wood, and consist of two stories, in each of which there are twenty 'pigeon holes,' making forty small apartments in the chest. The drug is formed into solid balls and covered with a hard skin or shell, composed of the petals of the poppy, and a gum obtained from inferior opium juice. Being thus prepared, the balls are packed in the chests with dried leaves of the poppy—forty balls in each chest. In order to keep the chests and their contents secure, those in Patna are covered with the hides of bullocks, and those in Benares with the skins of gunnies.[1] In this state, the drug is sent to Calcutta, where it is sold at public auction, "divided into four sales, at intervals of about a month, commencing generally in December or January, in lots of five chests,—under the following unusual conditions: one rupee is paid down to bind the bargain; a deposit of 30 per cent. in cash or Company's paper, to be made within ten days after the purchase, 'unless a longer period shall be allowed' by the opium Board; in failure of which, the opium is subject to be resold at the risk of the defaulter. The opium is to be paid for within three months from the day of sale, in default of which, the above deposit is forfeited to the Company, the opium disposed of and the proceeds taken by the Company."[1]

The whole product of India for 1836, has been estimated at 35,900 chests, nearly half of which goes off at auction in Calcutta, "probably yielding a net revenue to government of some two crores of rupees." The drug now becomes the property of individuals,[14] and "most of the commercial houses in Calcutta are engaged" in its traffic; on the other side of India, the number of traders and the amount of capital are equally great; and together they have brought into their service some of the finest vessels that ever navigated the Eastern seas. A few are constantly employed, while others are only occasionally freighted. Four or five vessels are stationed, as receiving ships, at Lintin; and an equal number drive the coasting trade. The manner in which

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the drug is received by the native boats and conveyed into the interior of China, is fully described by Heu Naetse, and the account need not be here repeated. Sometimes opium has been sold by foreign merchants for more than $2,000 per chest. The present price (4th inst.) is, for Patna, old $830, new $760; for Benares, old $730, new $700; and for Malwa, both old and new, $600. The stock at Lintin, April 1st, 1837, was 8364 chests.[15]

Notes. 1, Phipp's China, and Eastern Trade, 1835. 2, Bombay Gazette, 30th of August, 1820. 3, British Relations with the Chinese empire, London, 1832. 4, Horsburgh. 5, Private manuscripts. 6, Heu Naetse in Chi. Rep., Vol, V. p 139. 7, Report to the emperor of Gov. Täng, &c. 8, Indochinese Gleaner, Oct, 1820, page 401. 9, Narrative of the affair of the Topaze, p 67. 10, Report to the House of Commons, 1832, p. 91. 11, Bayley's evidence, 1832. No 1693. 12, Kennedy, Nos. 1097, and 1112. 13, Swinton and Magniac, in evidence, 1830, pp. 20, 419. 14, Thornton, p. 230. 15, Canton General Price Current, April 4th, 1837.

ART. V. *The Rájá of China; with notices of the early intercourse between the Malays and the Chinese. From a Malay author, translated by the late* DR. JOHN LEYDEN. London. 1821.

WHEN we consider the extent of the Indian Archipelago, the extraordinary facilities which it affords to commerce, the vastness of its resources, the richness of its soil, and the peculiar character of its inhabitants, it seems surprising that such a field should have been so long neglected. In the interior of the larger islands, the population is almost exclusively devoted to agriculture; while on the coasts, the adventurous character of the Bugis, and the persevering industry of the Chinese, have given rise to an extensive native trade. Throughout the islands, the inhabitants have imbibed a taste for European manufactures, and the demand is only limited by their means. Artificial causes may, for a time, check the increase of these means; but in countries where, independently of the cultivation of the soil, the treasures of the mines seem inexhaustible, and the raw produce of the forests is in equal abundance, it is not easy to fix limits to the extension of these means. With a high reverence for ancestry and nobility of descent, the Malays are more influenced by individual talent, and are quicker discerners of it, than is usual among people not far advanced in civilization. They are addicted to commerce; and it has already given them a taste for the conveniences and luxuries of social life, a propensity indulged to the utmost of their means. Among such a people, a wide scope is given for enterprise; and it is obvious, that, as their intercourse with Europeans increases, and a free commerce adds to their resources, the arts of life and the trea-

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sures of sound knowledge will become more extensively diffused; and we may anticipate a much more rapid improvement, than in those nations which, having once arrived at a high point in civilization, are going backwards, and sinking downwards, from the rank and influence they once held. With these views of the case, we may indulge the sanguine expectation of improvement among the tribes of the eastern isles, and look forward to an early abolition of piracy and illicit traffic, when all those seas shall be open to the free current of commerce. Restrictions and oppressions have too often converted their shores into scenes of rapine and violence, but an opposite course pursued by foreigners may, erelong, subdue and remove the evils.

Such were the opinions entertained of the Malays, by Dr. Leyden, more than twenty years ago. "Notwithstanding their piracies and the vices usually attributed to them in their present state, there is something in their character which is congenial to British minds." Retaining much of that boldness which marks the Tartar stock, "from whence they are supposed to have sprung, they have acquired a softness, not less remarkable in their manners, than in their language." That a new era is about to commence in the history of the Indian Archipelago, we fully believe; and it will be more or less illustrious, according as the foreigners, frequenting those regions, exert themselves by example and precept to extend the principles and practice of pure religion—the surest basis of civilization, the best guaranty of peace, the safest pledge of prosperity. On what grounds the Malays are supposed to be a branch of the Tartar stock, we do not know; but that they have in times past enjoyed friendly intercourse with the Chinese, is proved by a great variety of incidents and testimony.

On a former occasion (see page 433 in this volume) we presented to our readers a translation of a paper, written by Luhchow of Fuhkeën, in which he gives a description of the Malays; it seems but fair, therefore, that the latter be allowed, in turn, to give an account of their ancient friends, the Chinese. When Dr. Leyden first visited the Archipelago, in 1805, he at once espoused the cause of the Malayan race, with all the ardor and enthusiasm which so distinguished his character. While deeply engaged in investigating their languages and literature, he neglected no opportunity of becoming acquainted with their more popular tales and traditions. He was aware that their authentic history was only to be dated from the introduction of Mohammedanism among them; but in the wild traditions of the Malays, he thought he sometimes discovered a glimmering of light, which might, perhaps, serve to illustrate an earlier period. These glimmerings, he was accustomed to say, were very faint, but in the absence of all other lights they were worth pursuing; they would, at all events, account for and explain, many of the peculiar institutions and customs of the people, and serve to make Europeans better acquainted with a race which appeared to him to possess the greatest claims on their attention. By this impression, he was induced to undertake the translation of a volume of the Malay Annals,

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which, with an introduction by Sir Stamford Raffles, was published in London in 1821. Many of the preceding remarks we have borrowed from that introduction; and we will subjoin a few extracts from the Annals. They form a neat volume of 360 octavo pages, and are well worthy the attention of the student in the Malayan language or history.

The volume before us is a compilation of the most popular traditions existing among the Malays themselves. It was the intention of the translator, that the text should have been illustrated by notes and references, explanatory of the more interesting parts, and that the late Annals of the different states of the Archipelago, since the establishment of Mohammedanism, should have been annexed; but the premature and lamented death of Dr. Leyden prevented the execution of that intention, and the translation now appears without note or comment. The work, its author says, was suggested at an assembly of the learned and noble, in the year 1021 of the Hegira, when one of the principal persons of the party remarked, that he had heard of a Malay story, which had been lately brought by a nobleman from the land of Gua, and that it would be proper for some persons to correct it according to the institutions of the Malays, so that it might be useful to posterity. "On hearing this," the author proceeds to say, "I was firmly determined to attempt the work." He wrote in Arabic. His object was to give a true history of the Malayan rájás, with some account of their institutions, for the "benefit of posterity." Early in the narrative, Hindústan, Túrkestan, and China, are mentioned.

At a time, when Rájá Suran reigned in Amdan Nagára, all the countries of the east and west were subject to him, "excepting the land of China." A plan was formed for conquering China, the men assembled, and the march commenced; 'the earth shook, the hills moved, and the rocks flew off in shivers. Two months they marched without delay; the darkness of night was illumined by the splendor of their arms, and the roaring thunder could not be heard because of the noise of the warriors, and the cries and trampings of their horses and elephants.' Klings and Siamese joined in the pursuit. Having arrived in the country of Tamsak, the rumor of their approach reached the celestial empire.

"The rájá of China was alarmed at hearing this intelligence, and said to his mantris and chieftains, 'If Kling rájá approach, the country will be inevitably ruined; what method do you advise to prevent his approach?' Then, a sagacious mantri of China, said, "Lord of the world, your slave will tell on a device.' The rájá of China desired him to do so. Then this mantri ordered a vessel *(pilu*, i. e. the Chinese mode of pronouncing *prow)* to be prepared, filled full of fine needles, but covered with rust; and planted in it trees of the Casamak and Bidara (Bér) plants; and he selected a party of old and toothless people, and ordered them on board, and directed them to sail to Tamsak. The prow set sail, and arrived at Tamsak in the course of a short time. The news was brought to Rájá Suran, that a prow had arrived from China, who sent persons to inquire of the mariners how far it was to China. These persons accordingly went, and inquired of the Chinese, who replied, 'When we set sail from the land of China, we were all young, about

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twelve years of age or so, and we planted the seeds of these trees; but now, we have grown old and lost our teeth, and the seeds that we planted have become trees, which bore fruit before our arrival here.' Then, they took out some of the rusty needles, and showed them, saying, "When we left the land of China, these bars of iron were thick as your arm; but now they have grown thus small by the corrosion of rust. We know not the number of years we have been on our journey; but, you may judge of them from the circumstances we mention.' When the Klings heard this account, they quickly returned, and informed Raja Suran. 'If the account of these Chinese be true,' said Raja Suran, 'the land of China must be at an immense distance; when shall we ever arrive at it? If this is the case, we had better return.' All the champions assented to his idea.' p. 13.

The rájá of Palembang is the hero of the next story. In the neighborhood of that place was a mountain, called Sagantang Maha Miru. On this mountain lived two young women, one named Wan Ampu, the other Wan Malin, (Chinese names?) employed in cultivating large fields of rice. By the influence of prince Sangsapurba, rájá of Palembang, they were married to young men of distinction; to requite this favor Ampu and Malin made obeisance to the prince, and recommended to his notice a lady of royal blood, Wan Sundaria, who became his queen, and of whom were born four lovely children, two sons and two daughters. The family soon became renowned throughout the whole world, even in the land of China.

"Then the raja of China sent to Palembang, to Raja Sangsapurba ten prows to ask his daughter in marriage. They brought with them as presents three bahars of gold, and a great quantity of articles of China. Along with them one hundred male Chinese slaves, a young Chinese of noble birth, and a hundred female Chinese; all to convey the Rájá's letter to Sangsapurba. They reached Palembang and delivered the letter of the Rájá of China in a most respectful manner, in the hall of audience. The letter was read and comprehended, and raja Sangsapurba consulted with his warriors, whether it would be proper or improper. They were all of opinion, that if the request were not complied with, the safety of the country would be endangered; "besides," said they, "there is no greater prince than the Raja of China, nor of more noble extraction, whom she could get for her husband, nor is there any country greater than the land of China." "Then," said Sangsapurba, "if you approve of it, we will grant his request, in order to promote the friendship between the Malay and Chinese rajás." Accordingly the elder princess, named Sri Devi, was delivered to the Chinese ambassador, together with a letter, stamped with the signet Kampen, desiring the ambassador to take notice, that, when a paper signed with a similar stamp should arrive in China, they might depend on its being sent by him or his descendants, the Malay rajas, but not to credit any other. The Chinese mantri was highly gratified. The young Chinese of noble birth remained in Palembang, and became greatly attached to Raja Sangsapurba, who likewise had a great affection for him, and wished to settle him in marriage with the Putri Tunjongbui. The Chinese ambassador left with this young nobleman one of his prows, and took his leave of the raja, who honored him with a rich change of dress. He returned to China, the raja of which was highly gratified with the daughter of the raja, from the mountain Sagantang, and treated her with the dignity due to her rank and family. She in due time produced a son, from whom are descended the royal race who reign in China at the present time." p. 30

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Singapore, Siam, Sumatra, Malacca, and many other places, are the scenes of great exploits; but we have room for only one more narrative; it is a long and curious one, and with it we close this article, leaving the reader to make his own explanations.

"The Raja of China heard of the greatness of the Raja of Malaca, and sent an embassy thither, and directed the ambassador to present to the raja a pilu deeply laden with needles, and also silks, gold-cloth, and kincanbs, or kinka-dewonga, with a great variety of curious articles, such as are nowhere else to be met with. After they had arrived in Malaca, Sultan Mansur Shah ordered the letter of China to be brought up with the same honors as had been conferred on that of Siam. He then received it by the hand of a bentara, in the public hall of audience, and delivered it to the khateb who read it according to its diction.

"This letter is dispatched from beneath the sandals of the feet of the King of Heaven, to be placed above the diadem of the Raja of Malaca. 'Verily we have heard that the Raja of Malaca is a great raja, for which reason we have desired his friendship and attachment, because we are also descended from Raja Secander Zulkarneini, and of the same extraction as the Raja of Malaca. There is no raja in the universal world greater than me, and it is not possible to enumerate the number of my subjects, but the pilu which I send you contains a needle for every house in my empire.' On hearing the purport of this letter the raja smiled, and having emptied the prahu of the needles, he loaded it with sago-grains, appointed Tun Parapati Puti, the younger brother of the bandahara Paduca Raja, to conduct the ambassador back to China. Tun Parapati Puti set sail, and how long was his voyage, till he arrived in the land of China; and the Raja of China commanded the letter of Malaca to be brought up in state, and caused it to be left at the house of the head mantri named Li-pó, till it was almost morning, when Li-pó with all the mantris and head-men entered into the palace of the raja, and Tun Parapati Puti entered along with them; and there came an innumerable flock of crows which entered along with them. When they arrived at the outer gate, Li-pó and all the chiefs who accompanied him stopped, and the crows also stopped along with them, and sounded the great gong to give notice, which yielded a prodigious noise. After which the door was opened, and Li-pó with all who accompanied him entered, and the flock of crows also. They then approached another gate, and stopped and sounded a gong in the same manner as before, after which they entered. The same process was repeated till they had passed seven doors When they reached the interior, the day was up, and they were all sitting arranged in their several places in the hall of audience. This hall was one league in length, and it was not roofed in. From the great access of persons, though the persons were closely jammed knee to knee, there was no place left vacant; and all those who attended were solely para-mantris and hulu-balangs, and the crows extending their wings overshadowed the whole assembly. After this was heard the roaring of thunder, with thunder-claps and lightning flashing to and fro, and then the Raja of China came forth, his form reflected like shadows in a place surrounded with mirrors, which appeared to be in the mouth of a snake *(naga)*. As soon as they beheld the Raja of China, all who were present bowed their faces to the ground, and saluted the Raja of China, without lifting up their faces again. A man then read the letter of Malaca, and the Raja of China was highly pleased with the contents. The sago was then brought before the raja, and the raja of China asked how it was made. Tun Parapati Puti replied, that it was made by rolling it up into grains, and that the raja of Malaca had sent him a grain for every person in his dominions, till the prahu

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had been loaded, for so great is the number of the subjects of our raja that it is impossible to count them. The raja of China said, 'Of a truth the raja of Malaca is a powerful raja, his subjects are in truth very numerous, and no wise inferior to mine. It will be very proper for me to connect myself with him.' Then the China raja said to Li-pó, 'Since the raja of Malaca is so powerful as to have these sago-grains rolled up by his people, I in like manner am determined to have the rice which I eat husked, and no longer to be beaten.' Li-pó replied, 'Very well, Sire;' and that is the reason why the raja of China does not eat beaten rice unto the present time, but only that which is peeled from day to day. The raja of China has at his meals, fifteen gantangs (each gantang five catties) of husked rice, one hog, and a tub of hog's lard. When Tun Parapati Puti presented himself before him, he had ten rings on his ten fingers, and whosoever of the Chinese mantris viewed them eagerly, he took one of them off and presented it to him, and the same to the next person who viewed them attentively, and so on constantly, whenever he presented himself before the China raja. The raja of China one day asked him what food the Malaca men were fond of; he replied, kankung greens *(Convolvulus repens)* not cut, but split lengthwise. The raja of China ordered them to prepare this mess according to the direction of Tun Parapati Puti, and when it was ready, he sent for Tun Parapati Puti, and all the Malaca men, and they all eat of it, taking it by the tip of the stalk, lifting up their heads, and opening wide their mouths, and thus Tun Parapti Puti and the Malaca men had a full view of the raja of China. When the Chinese observed this proceeding of the Malaca men, they also took to eating the kankung greens, which they have continued to the present time.—When the monsoon for returning arrived, Tun Parapati Puti asked permission to return. The raja of China, judging it proper to ally himself with the raja of Malaca, since he had sent to pay his respects to him, said to Tun Parapati Puti, 'Desire the raja to pay me a visit, in order that I may marry my daughter, the Princess Hong Li-pó, to him.' Tun Parapati Puti represented, 'Your son, the raja of Malaca, cannot possibly leave the kingdom of Malaca, which is surrounded with enemies; but if you would do a favor to the raja of Malaca, permit me to conduct your daughter, the Princess, to Malaca.' Then the raja of China ordered Li-pó to prepare a fleet to conduct the Princess to Malaca, consisting of a hundred pilus, under the command of a high mantri, named Di-pó. Then the raja of China selected five hundred daughters of his para-mantris, of great beauty, whom he appointed to be handmaids to the Princess. Then the Princess Hong Li-pó, and the letter, were conducted on board the vessels, and Tun Parapati Puti set sail with them for Malaca.

"When they reached Malaca, the Sultan Mansur Shah was informed that Tun Parapati Puti had returned, and brought with him the Princess of China, at which he was greatly delighted, and went himself to receive the Princess to the isle Pulu Subot. Having met her with a thousand tokens of respect, he conducted her to the palace, and the Sultan was astonished to behold the beauty of the Princess of China, and said in the Arabic language, "O fairest of created creatures, may God the Creator of the world bless you." Then the Sultan directed the Princess Hong Li-pó to be converted to the religion of Islam, and after she was converted the Sultan espoused her, and had by her a son named Paduca Maimut, who begat Paduca Sri China, whose son was Paduca Ahmed, who begat Paduca Isup. All the daughters of the Chinese mantris were likewise converted to Islam, and the raja appointed the hill without the fort for their residence, and the hill got the name of Den-China, or the Chinese residence (in Siamese); and the Chinese formed a well at the foot of this hill. The descendants of these persons are denomi-

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nated bednanda China, or the Chinese personal attendants. Sultan Mansur Shah bestowed an honorary dress on Di-pó, and all the rest of the mantris who had conducted the Chinese Princess; and when the monsoon for returning arrived, Di-po asked permission to return, and Tun Tanali and the mantri Jana Petra, were directed to attend the ambassador to China, and the Sultan again sent a letter to the raja of China, on account of his becoming connected with him by this marriage. Then Tun Tanali sailed away for China, when a violent storm arose, and carried him with the mantri Jana Petra, to Burné. When the Sangaji of Burné was informed of this circumstance, he sent to call them into his presence, and Tun Tanali and the mantri Jana Petra were brought before him. Then the raja of Burné said to the mantri Jana Petra, "What is the style of the raja of Malaca's letter to the raja of China?" Tun Tanali replied, "I, his servant, *(sahaya,)* the raja of Malaca, to the Paduca my father, the raja of China." The raja of Burné inquired, "Does the raja of Malaca send his humble salutation to the raja of China, as an inferior?" Tun Tanali remained silent, but the mantri Jana Petra pushed forward and said, "No, Sire, he does not greet him as an inferior, for the meaning of *(sahaya)* the word in the address, signifies *slave* in the Malayu language, and of course, the phrase 'Sahaya Raja Malaca dulang kapada Paduca Ayahanda Raja China,' signifies, "We the slaves of the raja of Malaca, humbly salute the Paduca our father, the raja of China." Then said the raja of Burné, "Does the raja of Malaca send a humble salutation to the raja of China?" Tun Tanali was again silent, and the mantri Jana Petra pushed again forward and said, "No, Sire, he does not send a humble greeting to the raja of China, for the phrase Sahaya Raja Malaca denotes all of us here, who send the greeting, not the raja of Malaca;" on which the raja of Burné remained silent. When the monsoon for returning arrived, Tun Tanali and the mantri Jana Petra asked permission of Sangaji of Burné, to return; and the raja of Burné sent a letter to Malaca, couched in this style, "May the greeting of the Paduca Ayahanda arrive beneath the majesty of the Ayahanda." Then Tun Tanali and the mantri Jana Petra returned, and when they reached Malaca, they presented the letter of the raja of Burne to Sultan Mansur Shah, and related all the circumstances which had occurred to them, to the great satisfaction of the raja, who rewarded highly Tun Tanali and the mantri Jana Petra, and presented them with honorary dresses, and he highly praised the mantri Jana Petra.

"When Di-pó and the rest of the Chinese mantris, who had conducted the Princess Hong Li-pó to Malaca, returned to China, they presented the letter of the raja of Malaca, and the raja of China was highly pleased with the contents. Two days after this the raja was seized with an itch of the whole body, and ordered a physician to be called, and asked for medicine. The medicine, however, produced no effect, and whatever number of physicians attended the raja, the effect was entirely the same. There was, however, an aged physician, who presented himself to the raja, and said, "Sire, Sir Kopea, this disease of yours is sent by the visitation of God, and is not to be cured by remedies, for the cause of it is particular." The raja asked, "What is its cause?" The physician answered, "It is a judgment on account of the raja of Malaca's sending you a salutation as an inferior, and it cannot be cured without your Majesty's drinking the water which has washed the feet and face of the raja of Malaca." When the raja of China had heard this opinion, he ordered a messenger to be sent to Malaca, to ask the water which had bathed the face and feet of the raja of Malaca. The ambassador sat out and reached Malaca, made his application to Sultan Mansur Shah, and the letter from China was read in the public hall by the khateb. Then the water was delivered to the ambassador, who was honored with a dress according to his rank;

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and having received a letter to the raja of China, he set out on his return. As soon as he arrived, he delivered the letter of Malaca with the water, of which the raja drank, and in which he bathed himself, when the itch totally disappeared from his body, and he was cured. Then the raja of China vowed that he would not suffer himself to be so saluted by the raja of Malaca, and that no such practice should be admitted between their posterity. After this a friendly intercourse on equal terms, subsisted for a long period between the raja of China and the raja of Malaca." p. 173.

ART. VI. *Remarks on the Opium Trade, being a rejoinder to the second letter of A Reader, published in the Repository for March*, 1837. By Another Reader.

[The title to the last article, on this subject, was ours; and any incorrectness there may have been in it, is chargeable to us. For the errors in the press, we cannot account; the usual care was taken to secure accuracy; but the copy having been destroyed, we are now unable to determine to whom the errors should be attributed. We can only say, therefore, that when such do occur, we will take the utmost care to correct them, as we do in endeavoring to prevent them. The question in debate, being one of great importance, affecting more or less directly the well-being of many millions of our fellow-men, we are particularly desirous to have all the arguments and facts adduced by our Correspondents, accurately published, that they may be duly appreciated.]

MR. EDITOR—The opium champion has, I see, come again to the charge. I cannot say that I am glad to see the defense persisted in; but as the meagreness of the article, in your last number, leaves room to suppose that his matter is exhausted, it is best, perhaps, that the battle should be fought out at once. Allow me to suggest, that the title—whether your's or your Correspondent's—is scarce quite correct: "a Reply" to the papers of Choo Tsun, Heu Kew, V. P. M., and others, would be indeed a formidable affair; and when I perceived that this was to be contained in less than three pages, I was tolerably well satisfied as to the sort of "reply" by which I was to profit. Not that I wish for length, or that I consider the *arguments* in favor of opium (so to speak) could not be contained in three lines, but that a fair attempt to *disprove* what has appeared against the traffic must, necessarily, run to a considerable extent. However, it is as well, perhaps, as it is. I am not quite certain, that, in the absence of all but mere assertion, on the part of your Correspondent, it might not be sufficient to refer those who are interested in this discussion, back to the papers which have again brought "A Reader" into the field. It is true, that he assumes to deny the facts and deductions introduced; and, taking credit to himself for sincerity and persuasibility *ad libitum*, arraigns them as imaginary or unproven, because he himself is, as he says, not

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convinced by them. Now as he 'will have no assumptions,' I hope he will allow me the same right; and, though I have sought, unsuccessfully through his letter for anything that can fairly claim to be designated by any other term, I will, for the present, waive the right, and proceed to attack his last paper in detail. He will, I trust, excuse me, if I do not return his compliment about sincerity: each of us knows how far this can be claimed. It does, I confess, puzzle me to comprehend, that any one who possesses reason, and knows how to use it, should be able to defend, *on principle*, the sale of opium; yet, whether or not it be that there is any obliquity of vision, arising from interest or old habit, though it is of course possible that he may be sincere, as he fancies himself and asserts, I am somewhat afraid that neither he nor I will convince the other.

He appeals to a tribunal which I cannot allow to be a competent one — himself. "Prove," he says, "that it is solely poison, and I tell you, when you do so, I will be as steadily your disciple and assistant as I am now your opponent." This is all very well: but "A Reader" prudently reserves to himself the decision as to this proof, of which he professes to be so desirous. I suspect that Choo T'sun, Heu Kew, V. P. M., Archdeacon Dealtry, "and all his coterie," as he phrases it, would hardly be content to let him off so easily. The amount of proof, it is not for him decide on. Were it so, the condemnation of this "elegant habit," as he formerly termed it, might be more distant than the friends of morality would admire. He is not in this question as judge. He, as an opium dealer, is on his trial at the bar of public opinion; and it would, it seems to me, be about as wise to allow a prisoner to decide on the sufficiency of the evidence of his guilt in a court of justice, as to admit of "A Reader" sitting, as he proposes, in judgment on himself in the matter of opium.—This is, I apprehend, but a little *ruse*, which I merely notice to knock over, as I pass to other matter in his letter, containing (I quote his own words,) 'an answer to the ingenious reasoning and assumptions of two Chinese and two sincere, but, I think, mistaken foreigners.' Now I have been as unsuccessful in discovering the ingenious reasonings, &c., as I have in finding the answer of which he talks. Where are the ingenious reasonings, and where is the assumption? A Reader has it in his power, indeed, to deny the existence of light, matter, and space. It is not in my power to *prove* their existence; nor is it, in like manner, in my power to establish, beyond cavil, what the opponents of opium advance; but I do think, that, to an unprejudiced mind, the plain statements and fair deductions from them, brought forward, might go near to carry conviction. If we are to wait till opium dealers admit that they are vanquished in argument, and therefore wrong in principle and willing to reform, I fear that our logic would be useless. Our object is to convince the public, and for this, I think, no great time is required. All that is wanted is, that attention should be drawn to the subject, and reflection aroused. The rest may be left to that rectitude of feeling which all men possess, though in some, perhaps for the time, smothered by circumstances. The cause

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is a good one, and it will work its way; perhaps the quicker for that opposition which interest will manage to bring against it in its commencement. Where is the man who now advocates the use of intoxicating liquors? The very fact would of itself condemn a man in any educated or civilized society; yet had the temperance advocates waited *till the distillers were convinced* of the immorality (to speak mildly) of their calling, the United States might ere this have been deluged with the liquid fire, and drunkenness and crime stalked hand in hand over the hand. That this was warded off, is to be ascribed to the exertions of the opponents of "over excitment" in America; and it is to be hoped that similar will be the result of the now commencing war against the desolator of China, which opium within a few years would seem doomed to be, were no voices heard but of those who profit by this dreadful thing.

A Reader professes his disbelief of the immorality of dealing in opium, as he does of the bad consequences to the consumers and the nation at large. I fear that our antagonist is inclined to disbelieve too much. It seems a habit that he has got—he disbelieves in all, except that it "is used as a harmless social family luxury!" Here, his belief is as convenient, as was his unbelief in the other points. We have all heard of convenient memories. I suspect that, to an opium advocate, a convenient belief is a desideratum. I have, since the commencement of this discussion, heard the opinions of many who have dealt, and yet deal in this "harmless luxury" Your Correspondent seems, as far as I can judge, to stand alone in his opinions. As V. P. M. hints, he is the only man that thinks favorably of the trade. Many there are who excuse themselves on the ground of expediency, or interest, or what not; but I have not heard one man assert that the practice was not in itself reprehensible, or the use of the drug most destructive. Where A Reader has picked up his belief on these points, it is not easy to imagine. He will find few to envy him the possession of it; for, to most men, the mere assertion that opium is not a destroyer, most fatal to all who unhappily acquire a taste for it, and consequently highly dangerous to the whole community, seems so ultra ridiculous that it would not be believed that the arguer was or could be in earnest.

These are points so generally recognised by all, that a denial of them leads to a supposition not very favorable to the party arguing against them. Among these is the immorality and danger of using ardent spirits, and yet more of opium, which only differs in effect from the former, in intensity; and more directly obtaining the object of both, the overpowering the reasoning faculties, and the gratification of a coarse and filthy sensuality, at the cost of all the nobler and higher attributes of the mind of man. "A Reader" may call this mere assumption, and all the rest: he has not thought proper to refer to the authorities which I quoted, so I will add some of them in an appendix, to show him that many able and disinterested men, in many countries, and at different periods, have, from experience and information in the various countries where this "amiable luxury" has acquired sway,

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arrived at the same conclusion which Heu Kew, Choo Tsun, V. P. M., Archdeacon Dealtry, and many more, have separately done. True, I cannot prevent him from calling them all assumptions; if he pleases, he is welcome so to do. The cause in which the opponents of opium are embarked is so good a one, that it can well afford to run the hazard of both incredulity and ridicule. It is THE TRUTH, and it will triumph.

As to the legalization of this trade by the Emperor of China, on which A Reader builds so much of his argument, that, more than once, he comes back to it, I own myself unable to comprehend the apology for opium which he wishes to deduce from it. In the first place, it has not yet been done. In the second, it is highly improbable that it will ever be effected. In the third, were it even so, it would prove nothing. An edict of the emperor of China could no more render the use or sale of opium less immoral and dangerous than it is now, than he could by his will stay the course of the tides. He might, it is true, remove the penalties under which smugglers and smokers now are, and sell or put to hire protection to vice as—to their shame be it admitted—has been, and yet is done in countries of the West. His imperial and celestial Majesty might derive as great a revenue from this licensing of destruction and removing the obstructions in the way of vice, as does his Majesty of Great Britain, Ireland, India, &c., from the liquid fire annually poured into his subjects' stomachs at the expense of the comforts and morals of the lower classes, and the partial demoralization of the whole community; but I think it would be somewhat new to hear it maintained, that this was right and proper, *because* government made it a means of revenue. It is not in the power of men to break through the laws of morality, and prostitute government protection, without feeling the consequences of their misconduct. What this is in England, let our brutalized gin consumers, our demoralised lower orders, show. What it is in China, I, at least, am willing to take the opinion of Choo T'sun, Heu Kew, and many more Chinese, as regards the effects of opium.

A Reader seems to lay stress on the opinion of the Rev. Dr. Walsh, as to the 'innocence of the use of opium.' I have read attentively the extracts to which he alludes. One of them states, that 'the use of the drug in Turkey has fallen off;'—that he thinks that 'the former accounts of its effects are much exaggerated—that as a recreation it is now principally confined to the districts where it is grown —and that there people are ruddy and healthy.' The other passage describes the manufacture which he witnessed, asserts that 'all the *measlac*, or juice of the poppy, is kept for their own use by the makers, while the impure mass produced from the poppy heads, leaves, &c., is alone exported;' that 'when one of these men wants to make *kef*, he takes a drachm as an Irishman would a dram, and, throwing himself on his divan, is in a few minutes wrapt in elysium' (!) with much more of a similar nature and probability.

If A Reader can believe this mass of "information," it is more than I can. I do not consider as much Dr. Walsh's self contradiction

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in asserting that 'the effects as described by de Tott are here unknown, though, perhaps the use is as general as ever;' and am content to leave it to the judgment of any man in possession of his senses, or especially any merchant, how to reconcile Dr. Walsh's ideas on the subject of profit with the proceedings of his opium-growers. I may observe that the book of this mere travelling book-maker is not one of first rate authority; bearing throughout, as in the passages quoted, strong evidence of a disposition to receive impressions unexamined and unchallenged—it is, in fact, a specimen of the book manufacture of the day. When Dr. Walsh prints his volumes to keep for his own gratification, he may expect that he will be believed in his assertions as to the opium district of Turkey; and not before. The whole of the passages are plainly hearsay caught up *en courant*, and do not require or deserve to be seriously discussed: the same as to his asertion in one place, that 'the use of it has been much exaggerated;' while a few lines after he talks of 'a boy taking a Turkish drachm per hour, without apparent injury;'—as he says, 'if our host's report be true, (!!!) there must be something in the constitution of an Asiatic Turk which resists its deleterious effects.' To talk of this mere roadside compiler as an authority, is too ridiculous. Both extracts are a mass of contradictions and folly.

That the preparers of the drug are healthy, is to say no more than that the workmen in distilleries, and the laborers in vineyards, or the officers and crews of opium ships at Lintin, are the same. The Spaniards, Portuguese, Italians, and French, who grow wine for half the world, are generally sober people. The natives of Java, where arrack is prepared, are the same; yet this does not prove that wine and spirits are health-giving, when indulged in to excess. We think, in fact, that it is found that the producers of these excitements are generally moderate in the use of them. To them they are not a luxury.

With regard to the natives of Rájpútána and their soldierly qualities, it is to be proved that these same men use opium: that it is consumed in Ajmír, there is no doubt: but it does not follow that the individuals known in the Company's army as Rájpúts, under which name, if I am not mistaken, are included the up-country people of all parts of the N. W. of India, (and not natives of Ajmír alone) use opium; and even were it so, it would prove little. The Indian army has never been accused of want of courage; and discipline is all that is required besides to make a soldier of. But, if A Reader fancies that the Rájpúts are *better* soldiers than other *sipahis* because they use opium, I must beg to dissent from him *in toto*.

With reference to A Reader's observation, that opium cannot be considered as perilling the army of the emperor, and that he "must be of opinion, that the risk, &c., must be a mere dream, and its evils very much exaggerated; or that no arguments would be tolerated on the subject by him," I beg to refer A Reader back to Vol. V, page 266 of the Repository, where he will find the opinions of his Majesty's council as to the strict prohibition of the drug to "officers, scholars, and soldiers," even though other classes should be permitted it,

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and that on the express ground of its injurious effects. A Reader's positions are by no means judiciously chosen; they rather tell against himself.

But I have said enough. If facts and arguments, if experience, if analogy, if the unanimous and corroborating testimony of so many impartial men, fail to convince A Reader, it were foolish indeed in me to continue the quixotic attempt to persuade him; but I may have the satisfaction of believing, as I do, that he will find but few to agree with him, as that the number of the defenders of opium is small, and those only interested individuals. I may also hope, that the number of even those will be diminished as reflection is brought to the subject, and that, eventually, the same meed of public approbation may be awarded to the remnant, including the chief poison manufacturers, the "Honorable" East India Company, as is now, by most right-minded men, given to "the manufacturers of rum, spirit-dealers," &c., &c., those elder practitioners, with whom A Reader is so anxious to identify himself and his cause. I am, Sir, your humble servant,

ANOTHER READER.

P. S. A Reader denies that his calculations have been affected by what has been said by V. P. M. and myself. I am aware that my own sketch was not clear, and part of it being misprinted served to confuse. I will now, as well as I can, put my opinions as to the number and ratio of opium smokers in China, into a more regular shape.

A Reader says, that there were last year 33,200,000 taels' weight of the smokable extract prepared from the opium imported, and that a tael each per day for 300,000,000 people will give 912,000 smokers.* Instead of a *tael* I take a *mace*,† (one tenth, or 57.984 grains Troy,) which is, as the Chinese say, and as one would think, a good allowance. This will make 9,120,000 smokers of the Indian and Turkey drug. In addition to this, let us add the opium grown in this country, and what is brought into China overland. Opium is, we are told, grown largely in the central and southwestern provinces of China. Choo Tsun says expressly, that "many thousand chests" are produced in a single province. I shall not, I think, go too far if I estimate the total at ¼ the sea borne drug, which would give 2,280,000 more, making a total of 11,400,000 smokers. Besides, this consumption is but of the first smoking; for the drug is not thus destroyed, it being used *twice or thrice over*, each time losing more and more in flavor, though not so much its strength. Each *rifacimento* is cheaper than the former one, till the worst, mixed with tobacco, or jaggery, tea, or some other substance, is placed within the reach of the very poorest people. This will permit a much larger allowance for the original smoker, or a great extension of the number of consumers—either way increasing amazingly the effect of the drug. I will strengthen the dose, and add but one million for all this—say a total of 12¼ millions of opium smokers in China; and this, I think, is a moderate computation. I may, of course, be mistaken in part, but I go on the information of many Chinese, and have purposely kept under the mark.

The Chinese empire is assumed to hold 300 millions of people. This may be true, though it seems so nearly impossible, that it has been over and over disputed. But as A Reader assumes it, I will follow him. Of these 300, near

[* † These are the points to which our Correspondent alludes above, as having been misprinted; in the former paper, the first was 912, instead of 912,000; and the second *ounce*, instead of *mace*.]

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one half (25 to 26, or 20 to 21) are females, according to the known laws of population. Of these 150 millions of men, I assume that three fifths are under 20 or over 60 years of age, in the absence of all Chinese statistics, taking the census of the U. S. of 1830 as a fair guide. There will remain 60 millions of men, from 20 to 60 years of age, among which I suppose the opium smokers may be found. We shall thus find one in every five of men in the prime of life, or verging to old age, an habitual opium smoker, and this within, I may say, 50 years of the introduction of the habit, which in 1792 was so little known that Sir George Staunton in Macartney's embassy nowhere mentions it, save by name among the articles of trade in the Appendix. See how it is advancing. In 1816–17, twenty years ago, 3210 chests of Indian opium were sold in China. In 1826–27, ten years back, it had advanced to 9969. In 1836–37, as A Reader acknowledges, it had progressed to 34,000, an increase, in ten years, of 250 per cent.; and in twenty, of more than 1000; so that, for every one who then smoked opium there are now eleven; and for each two, ten years back, there are now seven smokers; and it appears to be so fast, even yet, on the advance, that it is apprehended that the legalization of the drug would at once advance prices enormously, by the facilities which it would offer. This is the horror which "A Reader" insists on calling "a harmless luxury!"

Appendix.

No. 1. "The use of opium for the purpose of exhilarating the spirits has long been known in Turkey, Syria and China, and of late years it has been unfortunately adopted by many, particularly females, in this country (Eng). Russell says, that in Syria, when combined with spices and aromatics, he has known it taken to the amount of three drachms in twenty-four hours. Its habitual use can not be too much reprobated. It impairs the digestive organs, consequently the vigor of the whole body, and destroys also gradually the mental energies. The effects of opium on those addicted to its use, says Russell, are at first obtinate costiveness, succeeded by diarrhœa and flatulence, with the lost appetite and a sottish appearance. The memories of those who take it soon fail, they become prematurely old, and then sink into the grave, objects of scorn and pity. Mustapha Shatoor, an opium eater in Smyrna, took daily three drachms of crude opium. The visible effects at the time, were a sparkling of his eyes, and great exhilaration of spirits. He found the desire of increasing his dose growing upon him. He seemed twenty years older than he really was; his complexion was very sallow, his legs small, his gums eaten away, and the teeth laid bare to the sockets. He could not rise without first swallowing half a drachm of opium." *Phil. Trans.* xix, 289.

No. 2. "In moderate doses, opium increases the fulness, the force, and the frequency of the pulse, augments the heat of the body, quickens respiration, and invigorates both the corporeal and mental functions, exhilarating even to intoxication; but by degrees these effects are succeeded by languor, lassitude, and sleep; and in many instances headache, sickness, thirst, tremors, and other symptoms of debility, such as follow the excessive use of ardent spirits, supervene. In very large doses the primary excitement is scarcely apparent, but the pulse seems to be at once diminished, drowsiness and stupor immediately come on, and are followed by delirium, sighing, deep and stertorious breathing, cold sweats, convulsions, apoplexy, and death. The appearances on dissection are those which indicate the previous existence of violent inflammation of the stomach and bowels; but notwithstanding the symptoms of apoplexy which an overdose, when it proves fatal, occasions, no particular appearance of an inflammatory state or fulness of the vessels of the brain is perceived." *London Encyclopædia*, p. 461.

No. 3. "(The opium eater) soon after having taken the opium perceives an unusual exhilaration and activity of spirits; his imagination revels in luxurious images, and he enjoys a feeling of more than common strength and courage; but this pleasing intoxication soon leaves him, and in its stead follow laziness, disgust at all kinds of occupation, and a certain imbecility of the senses, closely border-

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ing upon insanity. To avoid the duration of his insufferable state, opium must again be taken, thus continually changing between the highest excitement and the lowest state of despondency, the consequence of which is an early derangement of the functions of the body, and a premature death. The Arabs are at present less addicted to this dangerous practice, since they have begun secretly to drink brandy, but its use all over Turkey is very general." *Bohn's Waaren Lager.*

No. 4. "Their gestures were frightful; those who were completely under the influence of the opium talked incoherently; their features were flushed; their eyes had an unnatural brilliancy, and the general expression of their countenances was horribly wild. The effect is usually produced in two hours, and lasts four or five. The dose varies from three grains to a drachm. The debility, both moral and physical, attendant on its excitement, is terrible; the appetite is soon destroyed, and every fibre in the body trembles; the nerves of the neck become affected, and the muscles get rigid; several I have seen in this place who have wry necks and contracted fingers, but still they cannot abandon the custom. They are miserable till the hour arrives for taking their daily dose." *Madden's Travels in Turkey.*

No. 5. "The use of opium, it must be confessed and lamented, has struck deep into the habits, and extended its malignant influence to the morals of the people, and is likely to perpetuate its powers in degrading their character and enervating their energies, as long as the European government, overlooking every consideration of policy and humanity, shall allow a paltry addition to their finances to outweigh all regard to the ultimate happiness and prosperity of the country. It is either eaten in its crude state as *máinta*, or smoked as *máindat* or *chádu* In the preparation of *mándat*, the crude opium is boiled down with the leaves of tobacco, *siri*, or the like, and used in a sticky or somewhat liquid state. In *ch du*, the opium is merely boiled down without any admixture, to a still thicker consistency, and rolled into small balls or pills, in which state, when dry, they are inserted into *bámbus*, and thus smoked. The crude opium is eaten principally by the people in the interior of the country, in the provinces of the native princes: the opium prepared for smoking is used along the coast, and generally in the other islands of the Archipelago; it is prepared by the Chinese. The use of opium, however, though carried to a considerable extent, is still reckoned disgraceful, and persons addicted to it are looked upon as abandoned characters, and despised accordingly. The effects of this poison on the human frame are so well described by the Dutch commissioners who sat at the Hague in 1803, and who much to their honor declared, 'that no consideration of pecuniary advantage ought to weigh with the European government in allowing its use,' that together with the opinion of Mr. Hogendorp, who concurred with them, I shall insert their statement here. The wish to do justice to authorities, whose views were so creditable to their country and their own character, and the importance of their opinions to an extensive population, will plead an apology for the length of the extract which I now present.

"'The opium trade,' observe the commissioners, 'requires likewise attention. The English in Bengal have assumed an exclusive right to conduct the same, and they dispose of a considerable numbe of chests containing that article annually at Calcutta by public auction. It is much in demand on the Malay coast, at Sumatra, Java, and all the islands towards the east and north; and particularly in China, although the use thereof is confined to the lower classes. The effect which it produces on the constitution is different, and depends on the quantity that is taken, or on other circumstances. If used with moderation, it causes a pleasant, yet always somewhat intoxicating sensation, which absorbs all care and anxiety. If a large quantity is taken, it produces a kind of madness, of which the effects are dreadful, especially when the mind is troubled by jealousy, or inflamed with a desire of vengeance or other violent passions. At all times it leaves a slow poison, which undermines the faculties of the soul and the constitution of the body, and renders a person unfit for all kinds of labor and an image of the brute creation. The use of opium is so much dangerous, because a person who is once addicted to it can never leave it off. To satisfy that inclination, he will sacrifice everything, his own welfare, the subsistence of his wife and children, and neglect his work. Poverty is the natural consequence, and then it becomes indifferent to him by what means he may content his insatiable desire after opi-

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um; so that, at last, he no longer respects either the property or lives of his fellow creatures If here we were to follow the dictates of our own hearts only, and what moral doctrine and humanity prescribe, no law, however severe, could be contrived, which we would not propose, to prevent at least that in future, no subjects of this Republic, or of the Asiatic possessions of the state, should be disgraced by trading in that abominable poison. Yet we consider this as absolutly impracticable at present with respect to those places not subject to the state. Opium is one of the most profitable articles of eastern commerce; as such it is considered by our merchants; and if the navigation to those parts is opened to them (which the interest of the state forcibly urges) it is impossible to oppose trading in the same. In this situation of affairs, therefore, we are rather to advise, that general leave be given to import opium at Malacca, and to allow the exportation from thence to Borneo and all the eastern parts *not* in the possession of the state."

"'Opium," says Mr. Hogendorp, 'is a slow though certain poison, which the Company, in order to gain money, sells to the poor Javans. Any one who is once enslaved to it, cannot, it is true, give it up without great difficulty; and if its use were entirely prohibited, some few persons would probably die for want of it, who would otherwise languish on a little longer: but how many would by that means be saved for the future! Most of the crimes, particularly murders, that are now committed in that region, may be imputed to opium as the original cause. Large sums of money are every year carried out of the country in exchange for it, and enrich our competitors the English. Much of it is smuggled into the interior, which adds to the evil. In short, the trade in opium is one of the most injurious and most shameful things which disgrace the present government of India. It is, therefore, necessary at once, and entirely, to abolish the trade and importation of opium, and to prohibit the same, under the severest penalties that the law permits, since it is a poison. The smuggling of it will then become almost impracticable, and the health, and even the lives of thousands, will be preserved. The money alone which will remain in the country in lieu of it, is more valuable as being in circulation, than the profit which the Company now derives from the sale of it. This means will excite no discontent among the Javans, for the princes and regents, with very few exceptions, do not consume any opium, but, as well as the most respectable of their subjects, look upon it as disgraceful. The use of opium is even adduced as an accusation of bad conduct, and considered as sufficient cause for the removal or banishment of a petty chief." *Raffles History of Java* Vol. I, pp. 102, 105.

No. 6. "Dr. Smith, while at Smyrna, took pains to observe what the doses of opium taken by the Turks in general were. He found that 3 drachms in a day was a common quantity among the larger takers of it, but that they could take six drachms a day without mischief. A Turk eats this quantity before him, three drachms in the morning, and three in the evening, with no other effect than its giving him great cheerfulness. But the taking it thus habitually greatly impairs the constitution; the persons who accustom themselves to it, can by no means live without it, and are feeble and weak; their legs are usually thin, and their gums eaten away, so that the teeth stand bare to the roots; they are also often of a yellow complexion, and look much older than they really are. *Rees' Encyclopædia.*

No. 7. "There is another set of people, however, who live in a still cheaper way than the dervises: strangers to the pleasures of the table, an opium pill supports, intoxicates them, throws them into ecstasies, the delights of which they extol very highly. These men, known under the name of *theriakis*, are mentioned by Monsieur de Tott and others, as being looked upon even in a more despicable light than the drunkards, though I know that the practice betrays more dissoluteness of morals. They begin with taking only half a grain at a dose, but increase it as soon as they perceive the effect to be less powerful than at first. They are careful not to drink water, which would bring on violent colics. He who begins taking opium habitually at twenty, must scarcely expect to live longer than the age of thirty, or from that age to thirty-six; the latter is the utmost age that, for the most part, they attain. After some years they get to take doses of a drachm each; then comes on a frightful pallidness of countenance, and the victim wastes away in a kind of marasmus that can be compared

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to nothing but itself: alopecia and a total loss of memory, with rickets, are the never-failing consequences of this deplorable habit. But no consideration,—neither the certainty of premature death, nor of the infirmities by which it must be preceded, can correct a *theriaki;* he answers coldly to any one who would warn him of his danger, that his happiness is inconceivable when he has taken his opium pill. If he be asked to define this supernatural happiness, he answers, that it is impossible to account for it; that pleasure cannot be defined. Always beside themselves, the *theriakis* are incapable of work, they seem no more to belong to society. Towards the end of their career, they, however, experience violent pains, and are devoured by constant hunger; nor can their paregoric in any way relieve their sufferings: become hideous to behold, deprived of their teeth, their eyes sunk in their heads, in a constant tremor, they cease to live long before they cease to exist." *Pouqueville's Travels in the Morea*, p. 297.

No. 8. "There is a decoction of the head and seeds of the poppy, which they call *coquenar*, for the sale of which there are taverns in every quarter of the town, similar to our coffee-houses. It is extremely amusing to visit these houses, and to observe carefully those who resort there for the purpose of drinking it, both before they have taken the dose, before it begins to operate, and while it is operating. On entering the tavern, they are dejected and languishing: soon after they have taken two or three cups of this beverage, they are peevish, and as it were enraged; everything displeases them. They find fault with everything, and quarrel with one another, but in the course of its operation they make it up again;—and, each one giving himself up to his predominant passion, the lover speaks sweet things to his idol—another, half asleep, laughs in his sleeve—a third talks big and blusters—a fourth tells ridiculous stories. In a word, a person would believe himself to be really in a mad-house. A kind of lethargy and stupidity succeed to this disorderly gayety; but the Persians, far from treating it as it deserves, call it an ecstacy, and maintain that there is something exquisite and heavenly in this state." *Sir John Chardin's Travels in Persia.*

No. 9. "In this country opium is much used, but seldom with the view of producing intoxication. Some, indeed, deny that it can do so, strictly speaking. If by intoxication is meant a state precisely similar to that from over-indulgence in vinous or spirituous liquors, they are undoubtedly right; but drunkenness merits a wider latitude of signification. The ecstacies of opium are much more entrancing than those of wine. There is more poetry in its vision—more mental aggrandizement—more range of imagination. Wine, in common with it, invigorates the animal powers and propensities; but opium, in a more peculiar manner, strengthens those proper to man, and gives, for a period amounting to hours, a higher tone to the intellectual faculties. It inspires the mind with a thousand delightful images, lifts the soul from earth, and casts a halo of poetic thought and feeling over the spirits of the most unimaginative. Under its influence, the mind wears no longer that black passionless aspect which, even in gifted natures, it is apt to assume. On the contrary, it is clothed with beauty "as with a garment," and colors every thought that passes through it with the hues of wonder and romance. Such are the feelings which the luxurious and opulent Mussulman seeks to enjoy. To stir up the languid current of his mind, satiated with excess of pleasure and rendered sluggish by indolence, he has recourse to that remedy which his own genial climate produces in greatest perfection. Seated perhaps amid the luxuries of oriental splendor—with fountains bubbling around, and the citron shading him with its canopy, and scattering perfume on all sides—he lets loose the reins of an imagination conversant from infancy with everything gorgeous and magnificent. The veil which shades the world of fancy is withdrawn, and the wonders lying behind it exposed to view; he sees palaces and temples in the clouds; or the paradise of *Mahomet*, with its houris and bowers of amaranth, may stand revealed to his excited senses. Every thing is steeped in poetic exaggeration. The zephyrs seem converted into aerial music, the trees bear golden fruits, the rose blushes with unaccustomed beauty and perfume. Earth, in a word, is brought nearer to the sky, and becomes one vast Eden of pleasure. Such are the first effects of opium: but in proportion as they are great, so is the depression which succeeds them. Languor and exhaustion invariably come after; to remove which, the drug is again had recourse to, and becomes almost an essential of existence.

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"Opium retains, at all times, its power of exciting the imagination, provided sufficient doses are taken. But, when it has been continued so long as to bring disease upon the constitution, the pleasurable feelings wear away, and are succeeded by others of a very different kind. Instead of disposing the mind to be happy, it now acts upon it like the spell of a demon, and calls up phantoms of horror and disgust. The fancy is still as powerful as ever, but it is turned in another direction. Formerly, it clothed all objects with the light of heaven: it now invests them with the attributes of hell. Goblins, spectres, and every kind of distempered vision haunt the mind, peopling it with dreary and revolting imagery. The sleep is no longer cheered with its former sights of happiness. Frightful dreams usurp their place, till, at last, the person becomes the victim of an almost perpetual misery. Nor is this confined to the mind alone, for the body suffers in an equal degree. Emaciation, loss of appetite, sickness, vomiting, and a total disorganization of the digestive functions, as well as of the mental powers, are sure to ensue, and never fail to terminate in death, if the evil habit which brings them on is continued." *Macnish's Anatomy of Drunkenness*, p. 51.

No. 10. "As a last and deperate resource, I tried to drive away my frightful vision by gayer dreams, the children of drowsy opium. I found my way to the great mart of that deleterious drug, the Theriakee Tchartchee. There, in elegant coffee-houses, adorned with trelliced awnings, the dose of delusion is measured out to each customer, according to his wishes. But lest its visitors should forget to what place they are hieing, directly facing its painted porticoes stands the great receptacle of mental imbecility, erected by Sultan Suleiman for the use of his capital. In this Tchartchee, any day might be seen a numerous collection of those whom private sorrows have driven to a public exhibition of insanity. There each reeling idiot might take his neighbor by the hand, and say, 'Brother, and what ailed thee to seek so dire a cure?' There did I, with the rest of my familiars, now take my habitual station in my solitary niche, like an insensible, motionless idol, sitting with sightless eye-balls staring on vacuity. One day, as I lay in less entire absence under the purple vines of the porch, admiring the majestic Suleimanye, as it shaded the Tchartchee, the appearance of an old man with a snow-white beard, reclining on the couch besides me, caught my attention. Half plunged in stupor, he every now and then burst out into a wild laugh, occasioned by the grotesque phantasms, which the ample dose of *madjoon* he had just swallowed, was sending up to his brain. I sat contemplating him with mixed curiosity and dismay, when, as if for a moment roused from his torpor, he took me by the hand, and fixing on my countenance his dim vacant eyes, said in an impressive tone, 'Young man, thy days are yet few; take the advice of one who has counted many. Lose no time; hie thee hence, nor cast behind one lingering look; but if thou hast not the strength, why tarry even here? Thy journey is but half achieved. At once go on to that large mansion before thee. It is thy ultimate destination, and by thus beginning where thou must end at last, thou mayest at least save both thy time and money.' The old man here fell back into his apathy, but I was roused effectually. I resolved to renounce the slow poison of which my neighbor was so woeful a specimen; and, in order not to preserve even a memento of the sin I abjured, presented him, as a reward for his advice, with the golden receptacle of the pernicious drug, which I used to carry. He took the bauble without appearing sensible of the gift; while I, running into the middle of the square, pronounced, with outstretched hands, against the execrable market where insanity was sold by the ounce, an elaborate and solemn malediction." *Hope's Anastasius*, Vol. II. page 230).

No. 11. "And here, it may be mentioned, as a proof of Mr. Horsburgh's philanthrophy, that on its being remarked by a friend, that he was thereby [*viz.*, by his chart of the East Coast of China, 1835] aiding the opium-smugglers in a traffic which he abhorred, as repugnant to the laws of God and man, and destructive of the morals and lives of the Chinese people, he replied, 'Very true, but as they will carry on that vile trade, we may as well afford the means of preserving their lives." *Asiatic Journal for Sept.* 1836.

No. 12. "A late memorial to the emperor from one of the censors laid open the evil in all its deformity, and showed its prevalence among the officers of government. 'I have learned,' says he, 'that those who smoke opium, and eventually become its victims, have a periodical longing for it, which can only be

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assuaged by the application of the drug at the regular time. If they cannot obtain it when that daily period arrives, their limbs become debilitated, a discharge of rheum takes place from the eyes and nose, and they are altogether unequal to any exertion; but, with a few whiffs, their spirits and strength are immediately restored in a surprising manner. Thus opium becomes, to opium-smokers, their very life; and, when they are seized and brought before magistrates, they will sooner suffer a severe chastisement than inform against those who sell it. * * * Worthless subordinates in office, and nefarious traders, first introduced the abuse; young persons of family, wealthy citizens and merchants adopted the custom; until at last it reached the common people. I have learned on inquiry, from scholars and official persons, that opium-smokers exist in all the provinces, but the larger proportion of these are to be found in the government offices; and that it would be a fallacy to suppose that there are not smokers among all ranks of civil and military officers, below the station of provincial governors and their deputies. The magistrates of districts issue proclamations, interdicting the clandestine sale of opium, at the same time that their kindred, and clerks, and servants smoke it as before. Then the nefarious traders make a pretext of the interdict for raising the price. The police, influenced by the people in the public offices, become the secret purchasers of opium, instead of laboring for its suppression; and thus all interdicts and regulations become vain.'" *Davis' China*, Vol. II, p. 454.

N. B. If "A Reader" is yet unsatisfied, and should want more evidence, I can give it: in addition to the above authorities, he may look at what has been said by Heu Kew, Choo Tsun, Heu Naetse, Gutzlaff, Marjoribanks, Crawford, Abel, De Tott, Fraser (J. B.), Macfarlane, Marsden, Thornton, Eton, Hamilton, the emperor of China, his ministers,———but oh! *jam satis.* A. R.

ART. VII. *Admonitory Pictures, being a series of Chinese paintings representing the rapid career of the opium-smoker, from health and affluence to decrepitude and beggary.* BY SUNQUA.

WHILE the preceding article was passing through the press, our attention was incidentally directed to some paintings by a native artist in China Street, named Sunqua. They are on pith-paper, six in number, forming a series, designed to exhibit the progress of the opium-smoker, from health and prosperity to misery and degradation; in fact, they are a counterpart to Hogarth's famous 'Rake's Progress.' So far as we can a scertain, the idea was original with the painter; and regarded as mere works of art, the pictures are by no means unworthy of notice. The figures aud attitudes are well conceived and drawn, and the story clearly and strongly carried through. We were surprised to see how exactly some of the pictures "hit off" the character of the opium-smoker, as described by the writers in the preceding appendix; and we will not fail to make further inquiries respecting them, and the circumstances which led the painter to form his design. In pursuing their discussion, we wish our Correspondents would endeavor to determine whether *any* use of the drug—except as a medicine—is safe and harmless; and, if it be so, what degrees in the practice of smoking may be taken without doing or suffering wrong;

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and finally, when it does prove to be injurious, how far the purveyors are responsible. In 1832, seventy-five physicians in Boston, comprising the great body of the profession in that city, signed a declaration, in which they declared it to be their opinion, "that *men in* HEALTH ARE NEVER *benefitted by the use of ardent spirits, that on the contrary, the use of them is the frequent cause of disease and death.*" Those physicians formed their decision from a great variety of facts and extensive personal observation. So, in the case of opium; evidence is required to show its effects. Whether Sunqua's paintings can be received as evidence, our readers must judge. We thought, at first, of giving a description of each; but, on reflection, we are inclined to think, that his own explanation of them will be more satisfactory than any account of ours.

In addition to these paintings, Sunqua has drawn another series, illustrating "the gambler's career." But though two or three parts in that series are well done, the designing, as a whole, is much inferior to the other,—which, taking it all in all, is the most spirited and striking thing we have ever yet seen from the pencil of a Chinese. The following is his own explanation of the six pictures:—

ADMONITORY PICTURES.

The son of a gentleman of fortune, his father dying while he was yet but a youth, comes into possession of the whole family estate. The young man having no inclination for either business or books, gives himself up to smoking opium and profligacy. In a little time his whole patrimony is squandered, and he becomes entirely dependent upon the labor of his wife and child for his daily food. Their poverty and misery are extreme.

No. 1. This picture represents the young man at home, richly attired, in perfect health and vigor of youth. An elegant foreign clock stands on a marble table behind him. On his right is a chest of treasure, gold and silver; and on the left, close by his side, is his personal servant; and, at a little distance, a man whom he keeps constantly in his employ, preparing the drug for use from the crude article, purchased and brought to the house.

No. 2. In this, he is reclining on a superb sofa, with a pipe in his mouth, surrounded by courtesans, two of whom are young, in the character of musicians. His money now goes without any regard to its amount.

No. 3. After no very long period of indulgence, his appetite for the drug is insatiable, and his countenance sallow and haggard. Emaciated, shoulders high, teeth naked, face black, dozing from morning to night, he becomes utterly inactive. In this state he sits moping, on a very ordinary couch, with his pipe and other apparatus for smoking, lying by his side. At this moment his wives—or a wife and a concubine—come in; the first, finding the chest emptied of its treasure, stands frowning with astonishment, while the second gazes with wonder at what she sees spread upon the couch.

No. 4. His lands and his houses are now all gone; his couch exchanged for some rough boards and a ragged matress; his shoes are off his feet; and his face half awry as he sits bending forwards, breathing with great difficulty. His wife and child stand before him, poverty stricken, suffering with hunger; the one in anger, having dashed on the floor all his apparatus for smoking, while the little son, unconscious of any harm, is clapping his hands and laughing at the sport! But he heeds not, either the one or the other.

No. 5. His poverty and distress are now extreme, though his appetite grows stronger than ever--he is as a dead man. In this plight, he scrapes

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together a few copper cash, and hurries away to one of the smoking-houses, to buy a little of the scrapings from the pipe of another smoker, to allay his insatiable cravings.

No. 6. Here his character is fixed—a sot. Seated on a bamboo chair, he is continually swallowing the fæces of the drug, so foul that tea is required to wash them down his throat. His wife and child are seated near him, with skeins of silk stretched on bamboo reels, from which they are winding it off into balls; thus earning a mere pittance for his and their own support, and dragging out from day to day a miserable existence.

ART. VIII. *Premium of One Hundred Pounds sterling, for an Essay on the Opium Trade; specification of the conditions on which the premium will be awarded.*

THE manner in which £100 were placed at our disposal, to be awarded "for the best Essay on the Opium Trade, showing its effects on the Commercial, Political, and Moral, Interests of the Nations and Individuals connected therewith, and pointing out the Course they ought to pursue in regard to it," was stated in our number for January. The following are the conditions on which that premium will be awarded:—

1. The candidates for the premium will send their manuscripts, of not less than 40 nor more than 100 octavo pages, to the Chairman of the Society for the Diffusion of Useful Knowledge in England, giving their names and address under a separate envelope sealed; of these envelopes only the one accompanying the successful essay will be opened by the arbiters.

2. All the manuscripts which shall have come to hand by the 1st of October 1838, will then be placed in the hands of two or more arbiters, whom the said Chairman will nominate, and by whom the premium will be awarded, and immediately remitted to the successful competitor.

3. The prize essay will be published immediately; and also the remaining ones, provided the Committee of the above named Society shall deem them worthy of publication.

4. The essays, addressed "To the Chairman of the Society for the Diffusion of Useful Knowledge, London," must be sent *post paid*, or delivered in such a manner as to be free from any charge.

By these conditions, each competitor is left to conceive of the plan of his essay, and to execute it, in the manner which, according to his own views of the case, is most conformable to those principles which ought to guide the conduct of mankind, both in their individual and national capacity. We have no permission nor inclination to intimate what ought to be the scope and bearing of the essays. When placed in the hands of arbiters, who will examine them with unbiased minds, that one which develops the whole subject most faithfully and forcibly will, doubtless, gain the award. With a view to this question, we have, in preceding pages, presented our readers with some account of the cultivation of the poppy, the preparation of opium, and the traffic in it; but in every instance, we have given references to our authorities. To those and others, and not to aught we have said, each essayist must go for whatever information he may need.

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ART. IX. *Literary Notices. Reports of literary and scientific institutions in Bengal, and at the Straits of Malacca; the Chinese Magazine for* 1837.

ON the subject of education, we have received, recently, a great variety of reports and other papers:—1st, Mr. Adam's second Report on the State of Education in Bengal—a great mass of most valuable information: 2d, the first Report, from the Calcutta Medical College, on the examinations in chemistry—an octavo of 86 pages, filled with essays of native youth, which would be honorable to students in any country: 3d, the eleventh Report of the Calcutta School-book Society's Proceedings, for 1834–35, its seventeenth and eighteenth years; during which were issued from its depository the following books:–31,639 English, 4525 Anglo-Asiatic, 16 Sanskrit, 5754 Bengali, 4171 Hindui, 834 Uriya, 36 Arabic, 1454 Persian, and 3384 Hindustani, with 420 Reports; total 52,243: 4th, Report of the General Committee of Instruction in the Presidency of Fort William, Bengal, for the year 1835; with a new and improved map of India, by Sreenauth Ghose; the proceedings of the Committee reported, date from the 7th of March 1835, when the Governor-general in council resolved "that the great object of the British government ought to be the promotion of European literature and science amongst the natives of India, and that all the funds appropriated for the purposes of education would be best employed on English education alone:" 5th, the prospectus of a Society to be designed the Prince of Wales' Island Christian Association, for the establishment of native schools, &c.: 6th, the Report of the Malacca Free School, for the years 1835–36; *schools*, they should say, for whereas in 1815, there was no school open for the gratuitous instruction of children, there are now twenty-five, "containing in the aggregate about one thousand boys and girls."

As a specimen of what the mind of an Indian youth is susceptible, we subjoin an extract from an essay by Umed Singh, of the college at Delhi, on the advantages of education. He says:—

"Education is the art of cultivating the mind, and of rectifying the affections and dispositions of the heart. It stores the mind with the knowledge of a great many arts and sciences, and fills the heart with a due sense of what we owe to God and man. Those who have been taught to pass a literary life, enjoy the advantages of arts and a happiness resulting from the knowledge of sciences. They read the history of mankind, look into the lives and actions of men, and derive instruction. They learn natural philosophy, observe the goodness and power of the Creator, adore him, and admire his works. Science makes them acquainted with the nature and power of things, and by the ingenuity of art they are enabled to turn them to some useful purposes; for instance, the Europeans, the generality of whom are educated, having discovered the quality of the magnet, were enabled to navigate far into the sea, to visit distant countries and to carry commerce to the highest pitch, which rendered them the most powerful people in the world. They enjoy the advantages of a thousand useful inventions and a thousand machines; whereas the countries where ignorance prevails are destitute even of things necessary for their comfort. When we look at our own country, how can we avoid

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being touched with a sensation of regret and pity. While other nations provide foreign countries with innumerable useful things, the inhabitants of India are unable to supply their own wants. * * * Education makes us superior to the wealthy as well as to the great, for it is clear that he who is well educated is wise, and a wise man is everywhere respected. In the societies of the great and in the assemblies of the people, a wise man is always looked up to: his advice is heeded, his opinion is asked, and he is able to speak even upon some doubtful questions. Indeed, it is true that a wealthy man has an upper hand in some pecuniary matters, but an educated man is possessed of an inexhaustible treasure of intellectual riches. The former has his purse filled with gold, but the latter has a mind stored with knowledge.—I can not conclude this essay without observing that a man without education is but a mere animated being, or (if I may say) a living stone cut into a human figure; he appears as a man, but in reality is a few steps above the brute creation in the scale of existence. He can do good neither to himself nor to the society he lives in. He can neither be religious nor virtuous. He may perhaps be possessed of some brilliant endowments of nature, but they are like pearls lying hid at the bottom of the sea, which it is not in his power to fetch out and make them shine with proper lustre."

The Chinese Magazine. The following is a brief analysis of the first three numbers of that publication, for the current year, commencing a new series. The work is published at Singapore.

No. I. *Taoukwang, 17th year, 1st month—February*, 1837. 1. Introduction. Address on the new year; objects and proposed character of the future numbers of the Magazine; promise of greater continuity in the treatment of the several subjects of this new series. These subjects are, history, geography, astronomy, natural history, record of discoveries and improvements, and of important public events; also miscellaneous and moral essays. The article concludes with showing the opinion entertained by Confucius, as to the advantage of science, and recommending the cultivation of the mind, as beneficial both here and hereafter. 2. History: Brief narrative of the times immediately subsequent to the deluge, Chinese accounts compared with the Scriptural narrative; the building of Babel and dispersion of the human race. 3. Geography: view of India; its people, their appearance, classes, and character; places of abode; language; religious practices, historical summary of events in India. 3. Astronomy: varying lengths of day and night explained. 5 On the recovery of the drowned: means of recovering them; establishment of a society in France for saving shipwrecked persons. 6. Literature: On poetry, notice of Le Taepih, a celebrated Chinese poet, and of the ancient Book of Songs. Homer and Milton, the greatest poets of the West. 7. Avarice: dreadful end of a miser, who was immured in his own cellar, and there starved to death, unknown to any one.

No. II. *2d month—March*, 1837. 1. English female society described, in a letter from a niece abroad to her aunt in China; no female infanticide; no cramping of the feet; education of females; wives the companions of their husbands, &c. 2 History of the early descendants of Noah; Abraham; his departure from his own country, and dwelling in Canaan; Lot; the destruction of Sodom and Gomorrah. 3. Geography: Presidency of Bengal; the cities most celebrated in this presidency:—Calcutta, the metropolis of India; Benares, the ancient seat of brahminical superstition; Allahabad, sacredness of the place; the Hindoos repair thither to shave themselves; Juggernaut, the place of pilgrimage; abominable rites observed there: Delhi, the residence of the Mogul emperor; brief narrative of his now fallen empire. 4. Classical works: the Four Books and the Five Classics of China; the Greek writers, Herodotus, Thucydides, Isocrates, Demosthenes, Plato, Aristotle; the Roman writers, Virgil, Horace, Livy, Tacitus, Cicero, Seneca, Pliny; English, French, Italian, and German writers; the Holy Scriptures—the Bible. 5. Philanthropy; the general principles thereof explained, unreserved national intercourse advocat-

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ed, in a conversation between two Chinese. 7. Natural history: the study of it recommended, and the practical advantages arising from it instanced in the promotion of national wealth thereby. 6. Public events.

No III. 3*d month—April*, 1837. 1. On the vicissitudes of human life; general duties of man; his end. 2. History of Abraham's immediate descendants: Isaac; Abraham is commanded to sacrifice him; Jacob; Joseph and his brethren; Joseph's dreams; he is sold into Egypt; favor and subsequent disgrace with Potiphar; his elevation; the seven years of plenty, and of famine. 3. Geography; Presidency of Madras; nature of the country, &c.; the natives, their various creeds; Jews and Syrian Christians; struggles between the French and English; Tippoo Sahib; final triumph of the British forces. 4. Natural history: the lion, the king of beasts; cruel sports of the Romans; hunting of the lion in Africa. 5. Noble courage exemplified in the firm resistance of the Dutch against Spanish aggression; their defense of their rights and liberties; their final success. 6. Lines by Le Taepih on the beauty of nature. 7. Inventions: the steam-carriage; rail-road from Liverpool to Manchester; great advantages accruing therefrom to trade and industry. 8. Public events.

Art. X. *Journal of Occurrences. His Britannic Majesty's Commission in Canton. Triennial examination in Peking; family of the emperor; praying for fair weather.*

H. B. M.'s Commission arrived at the provincial city, from Macao, on the morning of the 12th instant—with a passport from the government. "This is on record." The gentlemen composing the Commission now in Canton, are Capt. Elliot, Chief Superintendent: Mr. Johnston, Second; Mr. Elmslie, Secretary and Treasurer; Mr. Morrison, Chinese Secretary; Mr. Anderson, Surgeon.

Peking. An edict has been put forth by the emperor, dated the 27th of February last, in regard to the merits and demerits of the high officers at court and in the provinces, the result of the examinations triennially made of the capabilities of all officers. Want of space compels us to defer the translation of this document to our next number. It is curious to observe the manner in which aged men, mostly above 50 or 60 years, are called over, like so many school-boys, and receive marks of distinction, or are put up or down in their *class*, at the will of the One Man, their master. Our present governor has not succeeded in obtaining from his master any promotion to honor. He is represented as 'possessing barely an adequate degree of talent and knowledge.' None of the officers connected with the opium discussion are mentioned, either for praise or blame; neither is the cabinet minister Yuen Yuen, who repaired to Peking about a year since, after having been many years in the government of Yunnan. His successor in that government receives, on the other hand, the highest praise, as being 'well versed in the affairs of his frontier government, and having fully succeeded in preserving it free from disturbances.'

Family of the emperor. Till recently, we were not aware that his Majesty's family had been increased by the birth of a sixth son. His first son died in 1831, when about twenty-one years of age; his second was born of a Chinese lady, and is not, therefore, a legitimate successor; he must be about twenty years old; his third son seems to have died, as we never meet with any mention of him; his fourth and fifth sons were born within a few days of each other, in 1831; and the sixth must have been born within a year after, as he has this year commenced his studies. The fourth son is at present heir-apparent to the throne; but the emperor may always appoint, as successor, whichever son he pleases.

Praying for fair weather. On the 9th instant, their excellencies, the governor and lieut.-governor, offered up incense at the temple of the patron deity of the city, requesting a cessation of rain and fair weather. The next day the rain ceased for a time, but on the 15th and the following days, again fell in torrents.

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