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**THE
CHINESE REPOSITORY**

VOL. XIII

FROM JANUARY TO DECEMBER, 1844

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VICTORIA, HONGKONG:
PRINTED FOR THE PROPRIETORS.

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1844.

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CHINESE REPOSITORY.

 VOL. XIII.—JANUARY, 1844.—No. 1.

ART. I. *Comparative English and Chinese Calendar for 1844; list of foreign residents in China; commercial houses; foreign consuls and their establishments; colonial government of Hongkong; H. B. M.'s military and naval forces in China; and list of the Portuguese government of Macao.*

CIRCUMSTANCES induce us to commence the XIIIth volume of the Repository with the comparative English and Chinese Calendar, which has, in the three last volumes been placed at or near the end of the first number. It is succeeded by the lists of foreign residents, commercial houses, consular establishments in China, &c., &c., which have been made as accurate and complete as our opportunities enabled us to do, in order to render them as useful as possible for general reference.

The present Chinese year ends on the 17th of February, and is 384 days in length; the next year is 354 days long. It is the 41st year in the 75th cycle of sixty years, or the year 4481 in the Chinese era; its name in the cycle is *kiáh shin* 甲辰, but the people themselves generally designate it by the number in the reign of the emperor, which, in the case of his majesty T'áukwáng, began to be dated from the first new-year after he ascended the throne. The same rule also applies to the numeration of ages among the people, who always begin to reckon upon the second year of their age after the first new year has passed, although birth may have taken place months, or only a week before.

11 & 12 m.	11 & 12 m.	12 & 1 m.	1 & 2 m.	1 & 2 m.	3 & 4 m.	4 & 5 m.	July.	5 & 6 m.	Aug.	6 & 7 m.	Sep.	7 & 8 m.	Oct.	8 & 9 m.	Nov.	9 & 10 m.	Dec.	10 & 11 m.
1 m	13	13	13	14	14	16	1 m	16	1 t	18	1 S	19	1 t	20	1 f	21	1 S	22
2 t	14	14	14	15	15	17	2 t	17	2 f	19	2 m	20	2 w	21	2 s	22	2 m	23
3 w	15	15	15	16	16	17	3 w	18	3 s	20	3 t	21	3 t	22	3 S	23	3 t	24
4 t	16	16	16	17	17	19	4 t	19	4 s	21	4 w	22	4 f	23	4 m	24	4 w	25
5 f	17	17	17	18	18	20	5 f	20	5 m	22	5 t	23	5 s	24	5 t	25	5 t	26
6 s	18	18	18	19	19	21	6 s	21	6 t	23	6 w	24	6 S	25	6 w	26	6 f	27
7 S	19	19	19	20	20	22	7 S	22	7 w	24	7 s	25	7 m	26	7 s	27	7 s	28
8 m	20	20	20	21	21	23	8 m	23	8 t	25	8 S	26	8 t	27	8 f	28	8 S	29
9 t	21	21	21	22	22	24	9 t	24	9 f	26	9 m	27	9 w	28	9 s	29	9 m	30
10 w	22	22	22	23	23	25	10 w	25	10 s	27	10 t	28	10 t	29	10 S	1	10 t	1
11 S	23	23	23	24	24	26	11 S	26	11 S	28	11 w	29	11 f	30	11 m	2	11 w	2
12 f	24	24	24	25	25	27	12 f	27	12 m	29	12 t	1	12 s	1	12 t	3	12 f	3
13 s	25	25	25	26	26	28	13 s	28	13 t	30	13 f	2	13 S	2	13 w	4	13 f	4
14 S	26	26	26	27	27	29	14 S	29	14 t	1	14 s	3	14 m	3	14 t	5	14 s	5
15 m	27	27	27	28	28	30	15 m	30	15 t	2	15 S	4	15 t	4	15 f	6	15 S	6
16 t	28	28	28	29	29	1	16 t	1	16 f	3	16 m	5	16 w	5	16 s	7	16 m	7
17 w	29	29	29	30	30	2	17 w	2	17 s	4	17 t	6	17 t	6	17 S	8	17 t	8
18 t	30	30	30	1	1	3	18 t	3	18 S	5	18 w	7	18 f	7	18 m	9	18 w	9
19 f	1	1	1	2	2	4	19 f	4	18 S	6	19 t	8	19 s	8	19 t	10	19 t	10
20 s	2	2	2	3	3	5	20 s	5	19 m	7	20 f	9	2 S	9	20 w	11	20 f	11
21 S	3	3	3	4	4	6	21 S	6	20 t	8	21 s	10	21 m	10	21 t	12	21 s	12
22 m	4	4	4	5	5	7	22 m	7	21 w	9	22 S	11	22 t	11	22 f	13	22 S	13
23 t	5	5	5	6	6	8	23 t	8	22 t	10	23 m	12	23 w	12	23 w	14	23 m	14
24 w	6	6	6	7	7	9	24 w	9	23 f	11	24 t	13	24 t	13	24 S	15	24 t	15
25 t	7	7	7	8	8	10	25 t	10	25 s	12	25 w	14	25 f	14	25 m	16	25 w	16
26 f	8	8	8	9	9	11	26 f	11	26 m	13	26 t	15	26 s	15	26 t	17	26 t	17
27 s	9	9	9	10	10	12	27 s	12	27 t	14	27 f	16	27 S	16	27 w	18	27 f	18
28 S	10	10	10	11	11	13	28 S	13	28 t	15	28 s	17	28 m	17	28 t	19	28 s	19
29 m	11	11	11	12	12	14	29 m	14	29 t	16	29 m	18	29 t	18	29 f	20	29 S	20
30 t	12	12	12	13	13	15	30 t	15	30 f	17	30 m	19	30 w	19	30 s	21	30 m	21
31 w	13	13	13	14	14	16	31 w	16	31 s	18	1	20	31 t	20	1	22	31 t	22

LIST OF FOREIGN RESIDENTS IN CHINA.

Abbott, A.	<i>br.</i>	Bush, F. T.	<i>am.</i>
Abeel, Rev. David	<i>am.</i>	Butt, John,	<i>br.</i>
Allanson, William, and fam.	<i>br.</i>	Buxton, Travers	"
Anderson, Patrick	"	By worth, G.	"
Anderson, Alexander	"	Caine, William	"
Anthon, Joseph C.	<i>am.</i>	Caldwell, D. R.	"
Amroodin Abdool Lutiff,	<i>moh.</i>	Callery, J. M.	<i>fr.</i>
Ardaseer Furdoonjee,	<i>par.</i>	Cannan, John H.	<i>br.</i>
Badenoch, — and family	<i>br.</i>	Carpenter, F. S.	"
Balfour, George	"	Carr John	"
Ball, Rev. D. M. D. and family	<i>am.</i>	Carr, H. J., and family	"
Bancker, James A.	<i>am.</i>	Case, W.	"
Barnet, George	<i>br.</i>	Cavart, Henry	"
Bateman, J.	"	Chapman, Frederick	"
Bates, W. Edward	<i>am.</i>	Chicks, W.	"
Baylis, H. P.	"	Chinnery, George	"
Benza, Rev. Jeremiah	<i>ital</i>	Clark, W.	"
Bird, Alexander	<i>br.</i>	Clayton, —	"
Birley, F. B.	"	Cleverley, Charles St. George	"
Blenkin, W.	"	Cleverley, Osmund	"
Board, Charles	"	Colasso, —	"
Boulle, —	<i>fr.</i>	Collins, James	"
Bourne, Henry F.	<i>br.</i>	Compton, J. B.	"
Boustead, Edward	"	Compton, Charles S.	"
Bovet, L.	<i>swiss</i>	Compton, Spencer	"
Bowman, J.	<i>br.</i>	Comstock, S. W.	<i>am.</i>
Bowring, J. C.	"	Conner, W.	<i>br.</i>
Bowra, C. W.	"	Coobear Hurjeeewun,	<i>hin.</i>
Braine, George T.	"	Cook, S. J.	<i>br.</i>
Bridgman, Rev. E. C., D. D.	<i>am.</i>	Cook, Henry	"
Brimridge, Richard	<i>br.</i>	Coolidge, Joseph	<i>am.</i>
Bromage, Robert	"	Cooling, —	<i>br.</i>
Brookes, —	"	Cooverjee Bomanjee.	<i>par.</i>
Brown, Rev. S. R. and family	<i>am.</i>	Couper, William	<i>am.</i>
Bruce, M.	<i>br.</i>	Cowasjee Pellanjee,	<i>par.</i>
Bruen, John S.	<i>am.</i>	Cowasjee Franjee,	"
Bruist, —	<i>br.</i>	Cowasjee Sapoorjee Lungra,	"
Buffa, Rev. Francis	<i>ital</i>	Cowasjee Shapoorjee Tabac,	<i>par.</i>
Bull, Isaac M.	<i>am.</i>	Craig, John	<i>br.</i>
Burd, John	<i>br.</i>	Croom, C. F.	"
Burgess, Richard	"	Cumming, W. H., M. D.	<i>am.</i>
Burjorjee Franjee,	<i>par.</i>	Cursetjee Dhunjeebhoy	<i>par.</i>
Burjorjee Sorabjee	<i>par.</i>	Cursetjee Rurstormjee,	<i>par.</i>

Dadabhoy Burjorjee,	<i>par.</i>	Fisher, Rodney	<i>am.</i>
Dadabhoy Byramjee,	<i>par.</i>	Fletcher, Angus	<i>br.</i>
Dadabhoy Cursetjee,	"	Forbes, Paul S.	<i>am.</i>
Dadabhoy Jamsetjee,	"	Forbes, Duncan	<i>br.</i>
Dadabhoy Hormusjee Camajee,	<i>par.</i>	Ford, M.	"
Dadabhoy Hosunjee,	<i>par.</i>	Framjee Jamsetjee,	<i>par.</i>
Dale, W. W.	<i>br.</i>	Framjee Nowrojee,	<i>par.</i>
Dalc, T.	"	Framjee Shapoorjee,	"
Daley, ———	"	Franklyn, W. H., and family	<i>br.</i>
Davidson, G. F., and family	"	Freeman, Warwick	<i>am.</i>
Davidson, Walter	"	Fryer, W.	<i>br.</i>
Davidson, William	"	Garcor, ———	"
Davidson, F. M.	"	Gibb, John D.	"
De Salis, J. H.	"	Gibb, T. A.	"
Dean, Rev. William, and family	<i>am.</i>	Gillespie, C. V., and family,	<i>am.</i>
Dees, A. M.	<i>br.</i>	Gilman, Joseph T.	<i>am.</i>
Delano, Edward	<i>am.</i>	Gilman, Richard J.	<i>br.</i>
Delano, jr., Warren (absent)	"	Goddard, J.	"
Dent, John	<i>br.</i>	Goolam Hoseen	<i>moh.</i>
Dhunjeebhoy Byramjee,	<i>par.</i>	Goolam Hoseen Chadoo	"
Dhunjeebhoy Dadabhoy,	"	Gordon, Alexander T.	<i>br.</i>
Dhunjeebhoy Dossabhoy,	"	Graves, Peirce W.	<i>am.</i>
Dickens, ———	<i>br.</i>	Gray, C. H.	<i>br.</i>
Disandt, Dan	<i>du.</i>	Gray, W. F.	"
Dixwell, George Basil	<i>am.</i>	Greene, S. N.	<i>am.</i>
Dadabhoy Cursetjee,	<i>par.</i>	Gribble, Henry, and family,	<i>br.</i>
Dodd, Samuel	<i>br.</i>	Griffin, Alexander	"
Dorabjee Nasserwanjee Camajee,	<i>par.</i>	Griswold, Jno. N. Alsop	<i>am.</i>
Dossabhoy Hormusjee,	<i>par.</i>	Groves, William	"
Douglass, Richard H.	<i>am.</i>	Guillet, Rev. Claudio	<i>fr.</i>
Drouet, William	<i>br.</i>	Gutzlaff, Rev. C. and family	<i>pruss.</i>
Drummond, Hon. F. C.	"	Hale, Frederic Howe	<i>br.</i>
Dudgeon, Patrick	"	Hacket, C.	"
Duncan, Erskine	"	Hallam, Samuel J.	"
Dundas, Henry	"	Hamilton, Lewis, and family	<i>am.</i>
Dunnet, Francis	"	Hanson, ———	<i>br.</i>
Dupuig, P	<i>fr.</i>	Harding, ———	<i>am.</i>
Durran, A.	"	Harker, Henry R. absent	<i>br.</i>
Durran, J. A., jr.	"	Hart, C. H., and family,	"
Duus, N., and family	<i>dan.</i>	Harton, W. H., and family	"
Edger, Joseph F.	<i>br.</i>	Hastings, William	"
Edwards, J.	"	Hay, W.	"
Edwards, Robert	"	Heard, Augustine	<i>am.</i>
Ellis, W.	"	Heard, John	"
Elmslie, Adam W.	"	Heerjeebhoy Rustomjee,	<i>par.</i>
Empson, Arthur John	"	Henderson, William	<i>br.</i>
Endicott, James B.	<i>am.</i>	Henry, William	"
Endicott, William	"	Hepburn, James C., M. D. & fam	<i>am.</i>
Erskine, W. A.	<i>br.</i>	Heras, Pedro de las	<i>sp.</i>
Farncomb, Edward	"	Heron, George	<i>br.</i>
Farquhar, W. C.	"	Hesketh, J.	"
Fearon, Christopher	"	Hetherington, John	"
Fearon, Charles A.	"	Hight, John F.	"
Feliciani, Rev. Anthony	<i>ital.</i>	Hillier, Charles B.	"
Fessenden, Henry	<i>am.</i>	Hindley, E., and family	"
Findlay, George	<i>br.</i>	Hobson, B., M. B., and family	"

Hodder, —	<i>br.</i>	Livingston, Joseph G.	<i>br.</i>
Hodgson, J.	"	Livingston, William P.	"
Holgate, H.	"	Lloyd, Cornelius	<i>du.</i>
Holliday, John, and family	"	Lockhart, W., and family,	<i>br.</i>
Hormusjee Byramjee,	<i>par.</i>	Longshuw, —	"
Hormusjee Jamusjee,	"	Louric, —	"
Howe, Charles F.	<i>am.</i>	Low, E. A.	<i>am.</i>
Howell, Augustus	"	Lowrie, Rev. W. M.	"
Hudson, William	<i>br.</i>	Maeculloch, Alex.	<i>br.</i>
Hughesden, C.	"	Maefarlane, A.	"
Hulbert James A.	"	Macgowan, D. J., M. D.	<i>am.</i>
Hume, David	"	Mackean, T. W. L.	<i>br.</i>
Humpston, G.	"	Maclood, M. A.	"
Hunter, T.	"	Macanurray, —	"
Hunter, William C.	<i>am.</i>	Mahomedbhoy Alloo,	<i>moh.</i>
Ibbery, John	<i>br.</i>	Maneckjee Burjorjee,	<i>par.</i>
Irons, James	"	Maneckjee Pestonjee,	"
Jallbhoy Cursetjee,	<i>par.</i>	Mangieri, Rev. Jerome	<i>ital.</i>
Jancigny, col. A. dB. de	<i>fr.</i>	Marjoribanks, Samuel	<i>br.</i>
Jardine, Andrew	<i>br.</i>	Markwick, Charles	"
Jardine, David	"	Marooth, John A.	<i>armenian</i>
Jardine, Joseph	"	Martin, H.	<i>br.</i>
Jamsetjee Rustomjee,	<i>par.</i>	Matheson, Alexander	"
Jauncey, F.	<i>br.</i>	Matheson, Donald	"
Jeanneret, L. Auguste	<i>swiss</i>	Mathison, A. M.	"
Johnston, A. R. absent	<i>br.</i>	McDonald, James	"
Jones, T.	"	McEwen, —	"
Jumoojee Nasserwanjee,	<i>par.</i>	McMinnis, H.	"
Just, jr., Leonard	<i>br.</i>	McIntosh, C.	"
Kay, Duncan J.	"	McIntyre, —	"
Kennedy, —	"	McSwyney, P. C.	"
Kerr, Crawford, and family	"	Meadows, Thomas T.	"
Kimball, John E.	<i>am.</i>	Medhurst, Rev. W. H., & family "	"
King, Edward	"	Medhurst, Walter H. jr.	<i>br.</i>
King, Charles W.	"	Mehagan, —	"
King, James R.	"	Melrose, William	"
King, William H.	"	Melville, Archibald	"
Kinsley, W. T.	<i>br.</i>	Mercer, A.	"
Kinsman, Nathl. and family	<i>am.</i>	Meredith, William S.	"
Kreyenhagen, Julius	<i>german</i>	Merwanjee Eduljee,	<i>par.</i>
Lamphano, Robert	<i>br.</i>	Meufing, W. A.	<i>german</i>
Lane, Thomas	"	Michaelis, C.	<i>ham.</i>
Lane, William	"	Miles, William Harding	<i>br.</i>
Lapraik, Douglas	"	Millar, John	"
Larkins, Thomas	"	Miller, Alexander	"
Lattey, —	"	Miller, R.	"
Lawrence, Wm. A.	<i>am.</i>	Miln, James	"
Lay, G. Tradescant	<i>br.</i>	Milne, Rev. W. C.	"
Le Geyt, William C.	"	Mitchell, W. H.	"
Leffler, John,	<i>swede</i>	Modderman, Tonco	<i>du</i>
Legge, Rev. J., D. D. and family	<i>br.</i>	Mohamedally Mohotabhoj,	<i>moh.</i>
Lejee, W. R.	<i>am.</i>	Mölbye, A.	<i>dan.</i>
Lena, Alexander	<i>br.</i>	Moller, Edmund	<i>ham.</i>
Leslie, W. absent	"	Moore, William	<i>am.</i>
Libois, Rev. —	<i>fr.</i>	Morgan, F.	<i>br.</i>
Lind, — and family	<i>br.</i>	Morrison, M. Crofton	"

Moras, W. H.	<i>am.</i>	Proctor, Daniel	<i>am.</i>
Moses, Gelaurton	"	Prosh, John	<i>br.</i>
Moses, Joseph	<i>am.</i>	Pybus, Joseph	"
Moss, Alexander	<i>br.</i>	Pyke, William	"
Moul, Henry	"	Ratti-Menton, Comte de	<i>fr.</i>
Muir, ———	"	Rawle, S. B.	<i>am.</i>
Mullaly, D.	"	Reynvaan, H. G. J. and fam.	<i>du.</i>
Muloo Doongur,	<i>moh.</i>	Rickett, John, and family,	<i>br.</i>
Mur, J. Manuel	<i>peruvian</i>	Ritchie, A. A. and family,	<i>am.</i>
Murray, C. W.	<i>br.</i>	Ritson, John	<i>br.</i>
Mylne, J.	"	Rivoire, Aimé	<i>fr.</i>
Murrow, Y. J.	"	Roberts, Rev. I. J.	<i>am.</i>
Nanabhoy Hormusjee,	<i>par.</i>	Roberts, Joseph I.	"
Napier, ———	<i>br.</i>	Roberts, Oliver E.	"
Nasserwanjee Dhunjeebhoy,	<i>par.</i>	Rolfe, R.	<i>br.</i>
Nasserwanjee Ardaseer,	"	Routh, L.	"
Neave, Thomas D.	<i>br.</i>	Rustomjee Burjorjee chinoy	<i>par.</i>
Nesserwanjee Bhicajee,	<i>par.</i>	Rustomjee Byramjee,	"
Nesserwanjee Dorabjee,	<i>par.</i>	Rustomjee Framjee,	"
Nowrojee Nesserwanjee,	"	Rutter, Henry	<i>br.</i>
Nye, Clement	<i>am.</i>	Ruttonjee Hormusjee Camajee,	<i>par.</i>
Nye, Gideon, jr.	"	Ruttonjee Framjee,	<i>par.</i>
Nye, Thomas S. H.	<i>am.</i>	Ryan, James	<i>am.</i>
Oswald, Richard	<i>br.</i>	Ryder, Charles	<i>br.</i>
Palmer, J.	"	Satchell, J.	"
Pallanje Dorabjee,	<i>par.</i>	Satori, T. J.	<i>am.</i>
Pallanje Nasserwanjee Patel,	<i>par.</i>	Saunders, Frederic	<i>br.</i>
Parker, Rev. Peter, M. D. & family	<i>am.</i>	Scheel, Augustus	<i>germ.</i>
Parkes, Harry S.	<i>br.</i>	Scott, Adam	<i>br.</i>
Parkin, William W.	<i>am.</i>	Scott, William	"
Pattullo, Stewart E.	<i>br.</i>	Seare, Benjamin	"
Payne, J. B., and family	"	Shawuckshaw Rustomjee,	<i>par.</i>
Pedder, William, R. N.	"	Shepard, George	<i>br.</i>
Peerbhoy Khalikhdin,	<i>moh.</i>	Shepard, John	"
Peerbhoy Yacoob,	<i>moh.</i>	Shuck, Rev. J. L., and family,	<i>am.</i>
Peirce, W. P.	<i>am.</i>	Silverlock, John	<i>br.</i>
Perkins, George	"	Sinclair, John	"
Pestonjee Dinshaw,	<i>par.</i>	Skinner, John	"
Pestonjee Merwanjee,	"	Smith, Thomas	"
Pestonjee Byramjee Cohola	"	Smith, J. C.	"
Pestonjee Nanabhoy,	"	Smith, J. Mackrill	"
Pestonjee Nowrojee Powchajee	<i>par.</i>	Smith, John, and family	"
Pestonjee Hormusjee Camajee	"	Smith, Henry H.	"
Pestonjee Jamsetjee,	<i>par.</i>	Somjee Visram,	<i>moh.</i>
Pestonjee Rustomjee Hukeen,	<i>par.</i>	Sorabjee Byramjee,	<i>par.</i>
Pestonjee Rustomjee,	"	Sorabjee Framjee,	"
Pestonjee Ruttonjee,	<i>par.</i>	Sorabjee Rustomjee,	"
Pitcher, M. W.	<i>br.</i>	Spooner, Daniel N.	<i>am.</i>
Ponder, Stephen	"	Spring, Francis	<i>br.</i>
Porter, J.	<i>am.</i>	St. Croix, George	"
Porter, J. P.	<i>br.</i>	St. Croix, Nicholas	"
Potter, D.	"	Stanton, Rev. Vincent, and fam.	"
Pottinger, Sir Henry, bart.	"	Staple, Edward A.	"
Power, J. C.	"	Stephen, David	"
Prendergast, John	"	Stewart, C. E.	"
Prescott, W. S.	<i>am.</i>	Stewart, Patrick, and family	"

Stewart, T.	<i>br.</i>	Twist, Charles	<i>br.</i>
Stewart, W.	"	Vesey, —	"
Still, C. F.	"	Walker, Alexander	"
Strachan, Robert	"	Walker, J.	"
Strachan, Adam F.	"	Warden, Edmund	"
Strachan, George	"	Waterhouse, B.	"
Sturgis, James P.	<i>am.</i>	White, James and family	"
Sturgis, Russell	"	Whitney, A.	<i>am.</i>
Sullivan, George, and fam.	<i>br.</i>	Wildredge, P.	<i>br.</i>
Sunsoodin Ahabhoy,	<i>moh.</i>	Wilhelmy, Martin	<i>germ.</i>
Sword, John D., and family	<i>am.</i>	Wilkinson, Alfred	<i>br.</i>
Tarrant, William	<i>br.</i>	Williams, S. Wells	<i>am.</i>
Thom, Robert	"	Wilson, Craven	<i>br.</i>
Thomson, William absent	"	Wilson, John	"
Tiedeman, jr., P. and family	<i>du.</i>	Winchester, Charles A.	"
Tiedeman, F. H.	<i>du.</i>	Wise, John	"
Tiers, C. H. and family	<i>am.</i>	Woodberry, Charles	<i>am.</i>
Townsend, P., jr. & family	"	Wolcott, Henry	<i>am.</i>
Trott, John B.	"	Woosnam, Richard	<i>br.</i>
Trotter, G. A.	<i>br.</i>	Young, Peter	"

LIST OF COMMERCIAL HOUSES IN CHINA.

A. A. Ritchie.	Hughesdon, Calder, & Co.
A. H. Fryer,	Isaac M. Bull.
Anderson, Chalmers & Co.	J. A. Durran.
A. & D. Furdoonjee.	James Ryan.
Augustine Heard & Co.	Jamieson, How, & Co.
Bell & Co.	Jardine, Matheson, & Co.
Boustead & Co.	J. B. Pain & Co.
Bovet, Brothers, & Co.	J. C. Power.
C. V. Gillespie.	Juo. N. Alsop Griswold.
C. H. Hart.	John Burd & Co.
C. H. Tiers.	John Carr.
C. W. Bowra.	John Smith.
D. & M. Rustomjee & Co.	John D. Sword & Co.
D. Nasserwanjee Mody & Co.	Joseph Moses.
Dallas & Co.	L. Just & Son.
Dent & Co.	Lindsay & Co.
Dickens and McIntyre.	Macvicar & Co.
Dirom, Gray, & Co.	Mylne, Vesey, & Co.
Fearon & Son.	N. Duus.
Fletcher, Larkins, & Co.	Nye, Parkin & Co.
Fox, Rawson, & Co.	Olyphant & Co.
Framjee Jamsetjee.	Pestonjee Merwanjee & Co.
Gordon, F. Davidson.	P. Townsend, Jr.
Gibb, Livingston, & Co.	Reynvaan & Co.
Heerjeebhoy Rustomjee.	R. H. Camajee & Co.
Henry, Humphreys, & Co.	Richard Oswald.
Holliday, Wise, & Co.	Russell & Co.

S. B. Rawle & Lewis,
Turner & Co.
W. A. Lawrence.
W. Lane.

W. & T. Gemmell & Co.
Wetmore & Co.
William Scott.
W. P. Peirce.

LIST OF FOREIGN CONSULS IN CHINA,
AND THEIR ESTABLISHMENTS.

1. **English Consulates, &c.**

H. B. M. Special Mission to China.

H. E. Sir HENRY PORTINGER,	{	H. B. M. sole Plenipotentiary, &
bart., G. C. B.,		Minister Extraordinary to China.
Lieut.-col. G. A. Malcolm, C. B.	{	Secretary of Legation.
Richard Woosnam, Esq.		Surgeon and secretary to Her
	{	Majesty's Plenipotentiary.
G. T. Lay, Esq.		Interpreter (<i>officiating as British</i>
	{	Consul at Canton).

Establishment of H. B. M. Superintendent of Trade in China.

Sir HENRY PORTINGER, bart., G. C. B.	{	Chief Superintendent.
Honorable A. R. Johnston,		Assistant and Registrar to the
Charles E. Stewart, Esq.	{	chief superintendent (<i>absent</i>).
Rev. Charles Gutzlaff,		Treasurer and Financial secretary.
Adam W. Elmslie, Esq.	{	Chinese secretary and Interpreter.
		Chief Clerk, and Keeper of the
Mr. Harry S. Parkes,	{	Records.
Mr. W. Conner,		Assistant in Chinese secretary's
Mr. E. Warden,	{	office.
Mr. M. C. Morrison.		Clerks.
	{	In the Chinese secretary's office.

H. B. M. Consulate at Canton.

G. T. LAY, Esq.	Official Consul.
Thomas T. Meadows, Esq.	Acting Interpreter.
Samuel Marjoribanks, Esq.	Surgeon.
Mr. Alexander Bird,	Chief Clerk.
Mr. William S. Meredith,	Clerk.
N. de St. Croix, Esq.	Consular Agent, <i>Whampoa</i> .
John Rickett, Esq.	Consular Agent, <i>Macao</i> .
Mr. D. J. Barradas,	Clerk.
Christopher Fearon, Esq.	Notary public, <i>Macao</i> .

H. B. M. Consulate at Shanghai.

Captain GEORGE BALFOUR,	Consul.
	Vice Consul.

W. H. Medhurst, Jr. Esq.	Interpreter.
Frederick H. Hale, Esq.	Surgeon.
Mr. A. F. Strachan,	Chief Clerk.
	Clerk.

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*H. B. M. Consulate at Amoy.*

|                                 |                          |
|---------------------------------|--------------------------|
| HENRY GRIBBLE, Esq.             | Officiating Consul.      |
| George G. Sullivan, Esq.        | Officiating Vice Consul. |
| Lieut. Wade, H. M.'s 98th Reg., | Acting Interpreter.      |
| Charles Alexander Winchester,   | Surgeon.                 |
| Mr. John Hethrington,           | Chief Clerk.             |
| Mr. W. H. Mitchell,             | Clerk.                   |

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H. B. M. Consulate at Ningpo.

ROBERT THOM, Esq.	Officiating Consul.
	Vice Consul.
Charles Sinclair, Esq.	Officiating Interpreter.
James Irons, Esq.	Surgeon.
Mr. Henry Cavart,	Chief Clerk.
Mr. E. Morgan,	Clerk.

2. FRENCH CONSULATE IN CHINA.

Cmte. de Ratti-Menton,	<i>Consul.</i>
Mr. Aimé Rivoire,	<i>Chancelier.</i>
Mr. J. M. Callery,	<i>Interpreter to the Consulate.</i>

3. AMERICAN CONSULATE IN CHINA.

Paul S. Forbes, esq.	<i>Consul, Canton.</i>
W. P. Peirce, esq.	<i>Vice-consul at Mucao.</i>

4. Auguste Moxhet, *Belgian Consul.*

5. Col. A. dB. de Jancigny, *French commercial agent.*

6. Tonco Modderman, *Dutch Commercial Agent.*
Rochus Sen, *Secretary.*

COLONIAL GOVERNMENT OF HONGKONG.

H. E. Sir HENRY POTTINGER,	{ Governor and Commander in chief, &c., &c.
Major-general G. C. D'Aguiar, c. B.	
Lieut.-col. G. A. Malcolm, c. B.	{ Officiating Colonial Secretary. (absent).
Honorable A. R. Johnston, Esq.	
Honorable Major W. Caine,	{ Members of Executive and Le- gislative Council.
Richard Woosnam, Esq.	
	Officiating dep. colonial secretary.

Charles E. Stewart, Esq.	Treasurer and Financial secretary.
Rev. Charles Gutzlaff,	} Officiating Chinese secretary and Interpreter.
Rev. Vincent Stanton,	
Richard Burgass, Esq.	} Legal adviser to Government, and clerk of the Legislative and Executive Council.
Alexander Anderson, Esq.	
Captain G. T. Brooke,	} Military secretary, and A. D. C. to H. E. the governor.
Captain T. Ormsby,	
L. d'Almada e Castro, Esq.	} Chief Clerk, and keeper of the records.
Mr. David Stephen,	
Mr. J. M. d' Almada e Castro,	} Book-keeper.
Mr. G. A. Trotter,	
Mr. J. Heskoth,	} Clerks.
Mr. Francis Spring,	
Mr. W. Lane,	Clerk in charge of Post-office. Clerk.

Chief Magistrate's department.

The honorable Major Wm. CAINE,	Chief Magistrate.
Charles B. Hillier, Esq.	} Assistant Magistrate and Clerk of the Court.
Mr. D. R. Caldwell,	
Mr. P. C. McSwyney,	} Officiating Interpreter.
Mr. A. M. Mathison,	
James Collins,	} Clerks.
	Head Constable and Jailer.

Marine Magistrate's department.

Lieut. WILLIAM PEDDER, B. N.	} Harbor-master, and officiating Marine Magistrate.
Mr. Alexander Lena,	
	Assistant to the Harbor-master.

Land Officer's Department.

ALEXANDER T. GORDON, Esq.	Land officer and Civil Engineer.
Charles St. George Cleverly, Esq.	Assistant Surveyor.
Mr. William Tarrant,	Assistant to the Land officer.
Mr. M. Bruce,	Inspector of Buildings.
Mr. John Prendergast,	Draftsman.

LIST OF H. B. M. MILITARY FORCES IN CHINA.

- Major-gen. lord Saltoun, K. C. B. & G. C. H., commanding the forces.
Commandants of field forces, garrison, brigade and cantonment.
- Major-gen. sir J. H. Schoedde, K. C. B., H. M.'s 55th regt., commanding at Chusan.
- Colonel C. Campbell, C. B., H. M.'s 98th regiment, commanding at Hongkong.
- Colonel F. R. Chesney, Royal Artillery, brigadier 2d class, commanding the artillery in China.

Lieut.-col. J. Cowper, c. b., H. M.'s 18th regiment, commanding at Kóláng sú.
 Major Aldrich, royal engineers, commanding Sappers and Miners in China.

GENERAL STAFF.

Maj. J. Hope Grant, c. b., H. M.'s 9th Lancers, assistant adjutant-general of the force.
 Capt. C. A. Edwards, H. M.'s 18th regt., assistant quartermaster-general of the force.
 Capt. T. M. Edwards, H. M.'s 98th regt., acting deputy judge advocate general.
 Surgeon J. Thomson, E. I. Co.'s service, superintending surgeon.
 Lieut. J. Macviccar, 41st m. n. i., staff officer, Madras troops.
 Lieut. J. N. A. Freese, royal artillery, in charge of ordnance stores.
Personal staff to maj.-gen. lord Saltoun, k. c. b. & c. c. h., commanding.
 Capt. A. A. Y. Connyngham, H. M.'s 3d buffs, aid-de-camp.
 Lieut. E. Haythorne, H. M.'s 98th regt., assist. aid-de-camp.

ENGINEER DEPARTMENT.

Major Aldrich, Royal Engineers, commanding royal, and superintending engineer and surveyor.
 Lieut. T. B. Collinson, Royal Engineers, executive engineer, Hongkong.
 Lieut. J. Montresor, H. M.'s 98th regiment, assistant engineer.

COMMISSARIAT DEPARTMENT.

Edward P. Coffin, Commissary general.
 J. Irvine, Assistant commissary general.
 L. Routh, } Deputy assistant commissary general.
 F. S. Carpenter, }

TROOPS AT HONGKONG.

Col. C. Campbell, c. b., H. M.'s 98th regiment, commandant.
 Lieut. Haythorne, H. M.'s 98th regiment, station staff officer.

	<i>European.</i>	<i>Natives.</i>
Royal Art., lieut. P. S. Parson,	1 com.	
Royal sap. and min., lt. T. B. Collinson,	half com.	
Mad. sap. and min., lt. T. B. Collinson,		Dett. F. com.
H. M.'s 55th regt., capt. H. McCaskill,	4 comps.	
H. M.'s 98th regt. col. C. Campbell, c. b.	6 comps.	
41st regt. m. n. i., lt.-col. J. Campbell, c. b.		6 comps.
Madras gun Lascars, lieut. P. S. Parson,		Dett. D. com.

FIELD FORCE AT CHUSAN.

Major-gen. sir J. H. Schoedde, k. c. b., Commanding field force.
 Capt. A. O'Leary, H. M.'s 55th regiment, Brigade major.
 Capt. D. Bamfield, 56th B. N. I. Military magistrate.

Lieut. C. J. Elphinstone, 12th M. N. I.,	Sub-assist. com. general.
H. Green,	Dep. assist. com. general.
Lieut. J. Hitchins, Mad. sap. and min.,	{ Executive engineer, and barrack master.
Surgeon A. Shanks, H. M.'s 55th regt.,	
George Skead,	Harbor-master.

Troops.

	<i>European.</i>	<i>Natives.</i>
Madras Art. commanded by capt. Back, Hd.-qrs. D. com.		
H. M.'s 18th regt., major Grattan, c. B.,	4 comps.	
H. M.'s 55th regt., lt.-col. C. Warren, c. B.,	5 comps.	
2d regt. M. N. I., lt.-col. J. K. Luard, c. B.,		10 comps.
Madras sap. and min., lt. J. Hitchins,		Hd.-qrs. G. com.
Gun Lascars, captain J. Back,		Hd.-qrs. D. com.

GARRISON OF KULÁNGSU.

Lieut.-col. J. Cowper, c. B.,	Commanding the garrison.
Lt. J. W. Graves, H. M.'s 18th R. I.,	Station staff officer.
W. T. Power,	Acting dep. assist. com. gen.
Lieut. C. T. Collingwood, Madras Art.,	Assistant engineer.

Troops.

	<i>European.</i>	<i>Natives.</i>
Madras art., lieut. Collingwood,	Det. D. comps.	
H. M.'s 18th R. I. regt. lt.-col. Cowper,	5 comps.	
41st regt. M. N. I., left wing, capt. Hall,		4 comps.
Madras Sap. and Min., lieut. Collingwood,		Det. F. com.
Madras Gun Lascars, lieut. Collingwood,		Det. D. com.

LIST OF H. B. M. NAVAL FORCES IN INDIA AND CHINA.

Cornwallis,	72, bearing the flag of vice-admiral sir William Parker, G. C. B.	<i>India</i>
Agincourt,	72, bearing the flag of rear-admiral sir Thos. Cochran, K. C. B.	<i>Hongkong</i>
Cambrian,	36, capt. H. Ducie Chads, c. B.,	<i>Chusan</i>
Thalia,	42, capt. Charles Hope.	<i>India</i>
Castor,	36, capt. Charles Graham.	<i>Hongkong</i>
North Star,	26, capt. sir J. E. Home, bart.	<i>Australia</i>
Dido,	18, capt. hon. H. Keppel.	
Pelican,	16, commander P. Justice.	<i>Chusan</i>
Minden, hospital ship,	captain Michael Quin.	<i>Hongkong</i>
Fly,	18, surveying vessel.	<i>Australia</i>
Samarang, surveying vessel,	captain sir Edward Belcher, K. C. B.	
Plover,	do. captain Richard Collinson, c. B.	
Serpent,	16, commander W. Nevill.	<i>Amoy</i>
Siren,	16,	<i>India</i>
Hazard,	16,	<i>Australia</i>
Nimrod,	18, commander Glass	<i>India</i>

Harlequin,	16, commander hon. G. F. Hastings.	<i>Straits</i>
Wanderer,	16	<i>India</i>
Childers,	16, commander G. G. Wellesley.	<i>Whampoa</i>
Clio,	16, commander James Fitzjames.	<i>India</i>
Wolf,	18, commander Arthur Vynar.	<i>Shanghai</i>
Wolverene,	16, acting commander H. Gage Morris.	<i>Amoy</i>
Royalist,	10,	<i>Australia</i>
Young Hebe,	surveying schooner.	<i>Hongkong</i>
Driver steam vessel,	commander Courtenay O. Hayes.	
Vixen, do. do.	commander George Giffard.	
Proserpine, do.	commander J. J. Hough, I. N.	
Medusa, do.	commander H. H. Hewitt, I. N.	
Sapphire, troop ship,	master-commanding J. R. Fittock.	<i>Hongkong</i>

 PORTUGUESE GOVERNMENT IN MACAO.

H. E. José Gregorio Pegado,	<i>Governor.</i>
Francisco d'Assis Fernandes,	<i>Acting Judge.</i>
D. Niculou R. P. Borjas,	<i>Bishop (appointed).</i>
Major Francisco T. d'Almeida,	<i>Commandant of the Battalion.</i>
Capt. José M. de Carvalho Souza,	<i>Secretary to the Governor.</i>
Lt. João R. da Costa Caminha,	<i>Aid-de-camp to H. E. the Gov.</i>

Members of the Senate.

João Damasceno C. dos Santos,	} <i>Judges.</i>
Claudio Ignacio da Silva,	
Manoel Pereira,	} <i>Vereadores.</i>
Alexandrino Antonio de Mello,	
Carlos Vicente da Rocha,	
Bernardo Estevão Carneiro,	<i>Procurador.</i>
Caetano Vicente Joze da Silva,	<i>Treasurer.</i>
Demetrio d'Araujo Silva,	<i>Collector of Customs.</i>

Justices of the Peace.

João Lourenço d'Almeida,	} <i>For Parishes of Sé and</i> <i>St. Antonio.</i>
Guilherme Bramstone,	
	<i>For Parish of St. Lourenço.</i>

Commandants of the Forts.

Lt.-col. Joaquim V. Sanches,	<i>Commandant of the Bar Fort.</i>
Major Ludgero J. de Faria Neves,	<i>Do. of the Monte Fort.</i>
Major Antonio Pereira,	<i>Do. of the Franciscan Fort.</i>
Major João Valentim Chumal,	<i>Do. of the Guia Fort.</i>
Major Caetano A. Lemos,	<i>Do. of the Bom Parto Fort.</i>

ART. II. *Notes of a seven months' residence in the city of Ningpo, from December 7th, 1842, to July 7th, 1843.* Communicated by the Rev. W. C. MILNE.

A TEMPORARY stay in the city of Tinghái had heightened my desire to make an adventure on the main, and the peaceful termination of the war with China made me decide to attempt a residence in the city of Ningpo. Early in the month of April, 1842, I had visited the city, while it was occupied by the British forces. But the remarkably unsettled state of things urged me to leave the spot with quick dispatch.

Having, since that time, made friends with one or two of the leading men, and being better versed in the local dialect, I felt much encouraged to return. In deciding on such a measure, and in carrying out my plans, I was fortunate to have the counsel and aid of a teacher, on whose judgment I could rely, whose talents I had learned to appreciate, and for whose uniform kindness and obliging deportment I consider myself laid under a heavy debt of gratitude. The objects I proposed to myself were—that I might increase my knowledge of the colloquial, that I might become acquainted with “the Chinese as they are,” and that, as China had been at length to some extent “opened,” I might have fuller opportunity of carrying out the ends of the mission.

With these views, these aids, these encouragements, I embarked in a common passage-boat, on the morning of the 7th December. The boat having taken in its complement of passengers, who were all natives with the exception of myself, we passed under Joss-house hill at 11 o'clock, and, with a favorable tide and breeze, got into the river of Ningpo at four in the afternoon of the same day.* By six o'clock we reached the Chusan wharf, situated at the fork of the river, or as the Chinese call it the Sánkiáng k'au, “the mouth of three rivers.”†

* The distance between the harbor of Tinghái and the port of Ningpo, is calculated by the natives to be 180 *li*, or 54 miles. The rock, inserted in English charts under the name of ‘Just-in-the-way,’ (in the Chinese maps called Hwáng níú tsiáu, ‘the tawny ox rock,’) is reckoned the half way mark between Tinghái and Chínháí, while the latter lies at the mouth of the river, 60 *li*, or 18 miles distant from Ningpo, the capital city of the department of the same name.

† The fork of the river of Ningpo is called ‘the mouth of three rivers,’ from the fact that, at this point, there is the confluence of three streams. To the northwest of the city, there is a large stream running down through the

As soon as it was practicable, I landed; and guided by the boatman, bent my steps towards Húsi, within the west gate of the city, on the eastern bank of which is the family-residence of Dr. Chiáng, whom I had met in Tingháí, and with whom I had formed a warm friendship. The appearance of a solitary Englishman in the streets, at a late hour of the evening, awakened not a little curiosity, and urgent inquiry was made by police-runners who I was, and what was my object in coming to the city. I avoided the interference of the mob and pressed forward. After a long and somewhat weary trudge, through numerous streets, alleys, and lanes, it was with no small satisfaction that I found myself safe under my friend's roof, and heartily welcomed by himself and his family.

But I had scarcely seated myself, when messengers from every principal office arrived, repeating the inquiries about my name, my rank, the object of my visit, and the attendants I had brought with me. Perceiving the anxiety that had been thus created by my sudden appearance, I thought it advisable to apprise the prefect of the department of my arrival, and accordingly dispatched a young friend to hand in my card, and present my most respectful compliments. He returned with the prefect's card and congratulations; and, in the course of the same night, one of his confidential attendants came with kind messages from his worship, and an invitation for me to wait upon him the following day.

December 8th. On awaking in the morning, I became aware of the pleasant site of my kind host's cottage. It is built upon the side of a bustling road and on the brink of a city-lake, occasionally the scene of much life and gaiety, while its open front is set with a row of overhanging willows, that throw a most grateful shade over the humble dwelling. While we were at breakfast, the few who had been loitering about the house to catch a glimpse of the stranger,

districts of Yúyáu and Tsz'kí, which is called the Yáu river, or the Shun river, or the river of Tsz'kí. To the east, there is another stream, known under the name of the Yung river, which name it retains above the city of Ningpo only the short distance of 35 lí, when it branches off in one line to the southwest, under the name of the Ying river, and in another line to the southeast towards Funghwá, borrowing its name from the same district. There, where the Ying river unites with the Funghwá river, it is occasionally spoken of as the Pahtá river, or 'north ford river.' At the eastern angle of the city of Ningpo, this twin tributary unites with the river of Tsz'kí and their joint waters flow northeast and north in a deep channel, until they enter the open sea at Chinhái. From the fork down to Chinhái, the river is generally called the Yung river. It is also not unfrequently named the 'Tátsieh' river, and some parts of it are known as the 'Siáutsieh.' In English charts and descriptions it is written the Takiah, or the Tahiah river; but the correct pronunciation, as has just been represented, is Tátsieh.

multiplied to a crowd. Every hole and orifice showed an eye. The door-screen was of no avail. It was drawn aside. The paper windows were pierced. The venerable host begged, besought, intreated, urged them to show true politeness to an English visitor,—remonstrated with them for their want of good-breeding. It was all unavailing. They made no noise, but looked on in silence. Yet the crowd increased. In England, one would have raised his cudgel, or loosed his bull-dog. But the Chinese knew better than to use violence. After breakfast, we started to proceed to the office of Shú Kungshau, the prefect, whom I last night promised to visit. My aged host and my teacher accompanied me.

As all the official residences, in the city and neighborhood, were destroyed during the late war, he has taken possession of a temple, not far from the west gate, called the Wanch'áng kók. The outer court was noisy with the hum of attendants and hirelings. We were in due form ushered into the audience room,—which looked cheerless and cold, being barren of ornament, and lined on each side with a row of cumbersome chairs. His worship appeared much pleased to see me, and treated my teacher with marked deference. A teacher, in the province of Canton, would have been appalled at the idea of being seen in company with a foreigner. In this respect the dominie had no feeling of apprehension. There was no cause whatever for anxiety, and he could accompany me not only to the city, but into the presence of one of the chief authorities, and avow himself connected with me.

Shú táláuyé* is a short thickset man; his head is large; his face round; his features very marked and deep; his countenance intelligent, cheerful, agreeable; his eyes large, black, quick, expressive; his beard jet, long, and pointed, and over his lip hangs a pair of heavy mustaches. Upon his head he wore an official cap, topped with a transparent crystal knob,† and flourishing from behind a thick plume of peacock-feathers. His dress was not gaudy, though of rich dark-colored satin; around his neck was slung a string of elegant beads, which fell over a square breast-piece of beautiful embroidery, a duplicate of which was sowed upon his tunic, the one in front, the

* Táláuyé 大老爺, great old sire, venerable sire, your worship, or his worship, used in addressing one of his rank, or in speaking of him.

† Being only the prefect officiating pro tem., he could not wear the blue glass (or crystal) ball, which would place him in the 4th rank, or one grade higher than he is entitled to. He is properly the "resident of Shihpú," a maritime section of the department of Ningpo, but subject to the jurisdiction of the prefect, and second to him.

other behind, and on which was depicted the *páh hien*, or the silver pheasant, the badge of his order. His voice is musical. When he speaks, it is with an air of authority. To me his utterance was indistinct, partly from not being used to hear him, partly from his talking with a strong accent peculiar to *Kiángsí* his native province, and partly from his being rather toothless, although only 53 years of age. In his deportment, there was much to please one. He was dignified but not supercilious; bland and affable, but far from being familiar. I left him with a very favorable impression of the character of an officer, who is held in high reputation among his own countrymen, and is often spoken of among the English, as "a fine old fellow."

There were two topics that engaged us in conversation—one was the geography of the world. *Shú* had examined a few native works on this head. He showed me a manual of geography, but it is one exceedingly imperfect and erroneous, and, being entirely accommodated to the narrow and exclusive views of the Chinese people, is not at all calculated to give the reader an accurate outline of the divisions and subdivisions of the world. The next subject was suggested by his being informed that I was neither a soldier nor a civilian, but a minister of Jesus Christ. He then expressed his surprise that, in western countries, there should be two distinct religions under the name of Jesus. He inquired about the real points of difference, at the same time conjecturing that it lay in the one system inculcating the worship of the cross, while the other did not require it. I endeavored to explain the grand features of distinction, and closed by urging him to discountenance the thought that the two were the same in origin and character, as there could be only one genuine religion of Jesus. He had heard of the popish religion while he held office in *Híángshán*, the district in which Macao lies. On leaving the prefect's office, he expressed much pleasure in meeting at last with one who was not a soldier. His friend *Kú* then led us into his summer-house, and entertained us with great urbanity. While we sat there, a man rushed into the room, and dropped on his knees before this petty officer. He was one of the *Hánkán*, that were proscribed during the late war for aiding and abetting the English. By the treaty, pardon for them all had been secured, and passes had been forwarded. This individual now appeared to acknowledge the imperial favor. *Mr. Kú* begged him to rise and handed him to a seat, where he joined us in a cup of tea and in conversation.

Dec. 9th. In the early part of the day, I had calls from two inferior officers, who for the present hold civil appointments, but are waiting for promotion. Both of them wear the brass button, but their ranks differ; the one named Kú Chingwáng, being in the ninth, the other who is called Wáng Yúling, in the eighth order,—these two grades and the seventh, which are the three lowest in the series, having the same kind of knob to distinguish them. The former I had seen yesterday at the residence of his worship Shú. His manner and conversation to-day pleased me greatly. It evinced so much candor and curiosity. He appears to have been searching for accurate information about western countries, especially about England and the English; and some of his views were remarkably correct. His queries on a variety of subjects were close. Nor would he rest satisfied until I had exhibited my books, and he had heard me read. He was shown the Scriptures in English and in Chinese. This led to remarks on the religion of Jesus, and to many inquiries upon it. The companion of Mr. Kú looked an unpromising character, apparently too fond of his small hooka and of the lounge. His figure is large and clumsy, and in his manners he is uncouth. Still, there was a blandness about him, which made him agreeable, and the pleasure of his company would have been greater, had he not intermixed with his mandarin talk a strong Fukien *twang*, that rendered his conversation almost unintelligible to a student of the language.

During the stay of these gentlemen, Mr. secretary Yuen Hiun called to return the visit I paid him yesterday. He is connected with our friend Shú. He is considered a well educated man, and has taken the first literary degree. His pencilship is elegant, and his compositions are said to be admirable. Before the termination of the war, I had met with him in Tingháí, but he was then incognito. I am pleased, therefore, to find that his kind feelings have not abated.

After all my visitors had taken their leave, I sallied forth to look about me. My excellent friend, the Doctor, volunteered to lead me through the streets,—his two elder sons accompanying us. This was much to my advantage, as he did what he could, by suasion, to repel the crowds of people that gathered round to see a solitary foreigner wandering in the heart of their city. In the course of our vagrations, we called at the residence of Lin, a gentleman of large fortune and extensive reputation. He was not at home; but we were permitted to look through his flower-garden,—second only to one in the city. The taste displayed in laying out the grounds, which are

by no means extensive, is certainly exquisite; and the skill evinced in crowding together, in due proportions, a complete epitome of rural scenery is very remarkable. Here we have a lake and its islets, mountains, hills, and dales, orchards and jungles, barren rocks and greenswards, pebbly footpaths and chunam walks, &c., all comprised within less than half an acre of land. Everywhere the eye rests upon elegant slate slabs, or marble squares, or petrified wooden needles, stunted firs, forced peach trees, or Japanese dwarf cedars,—green, or black, or speckled, square or round-stalked, bamboos, &c., &c. When we had ruminated long enough over these beautiful specimens of Chinese gardening, we traveled homeward, but on the way, called upon another rich gentleman, Mr. T'áng, who is famous for his pencillings of the chrysanthemum. His manner was dignified and kind. Here the ladies of the family were curious to take a peep at the stranger. Probably they had never seen a foreigner. It would, of course, according to the rules of Chinese society, have been out of the question to have introduced me to their inspection; but, ever ingenious as the amiable sex is in devices to gratify their inquisitiveness, they contrived to perforate the paper windows, and peep through the apertures. This was observed by Mr. T'áng, but not objected to.

In the evening, I wandered out to look at one of the 'tea-houses' in the neighborhood. My lodgings being rather removed from the centre of the city, where 'eating-houses' and 'tea-houses' abound, some of them very respectable, I got (as I found in a few moments to my great chagrin) into one of a low order, a misfortune not unlikely to befall one ignorant of the localities. The furniture was wretched, the tea was poor, and the company was very common; so that I was glad to get out again.

Dec. 10th. Since my arrival, I have been forced to give up an idea which, in common with my countrymen at T'inghái, I had conceived, but most erroneously and unwarrantably, namely, that every one who wears a red tufted cap must be a soldier, or one connected with the officials. So firmly had this notion seated itself in the minds of some of the military leaders during the late expedition, that not a man was permitted to wear it in all Chusan; and whoever might be seen with it in his house or in his hands was at once suspected and examined. If the hovel of an obnoxious native was searched and ransacked, and one of these, however torn, or dirty, or old, was found in a closet or a corner, it was concluded as incontrovertible that the inmate was a soldier, a kidnapper, or a disturber

of the public peace. Indeed, for some time after the conclusion of the war, men were not permitted to sport these caps, not even the emissaries of the Ningpo officers, who were sent across to Tingháí with messages to the English authorities. But mingling with the natives under their own government, has shown that, not only soldiers wear them, but also the servants of gentlemen, the messengers of officers, and the lowest menial in the place when he has to pay a visit of ceremony, or to celebrate any other grand occasion. They say that in Súchau fú, every shopkeeper appears in the street with a red tasseled cap. It is made of cloth for winter, of straw for summer, and as festive seasons frequently come round, such a cap is an appendage necessary to the wardrobe of the very chair-bearer who belongs to the lowest of the plebeian classes. Indeed if I were to judge according to preconceived ideas, more than one fourth of the persons I meet in the streets of Ningpo must be soldiers, or policre-unners,—a conclusion very far from the actual state of the case.

About two minutes' walk from my present lodging, there is a parade-ground, where military exercises are carried on. Understanding that the archers were out, I proceeded to the spot after breakfast. The ground is by no means extensive, perhaps 200 yards long and 50 broad. The officers were of an inferior grade, being only ensigns and sergeants. They were seated under a canopy of canvas, while the archers were arranged all around. These were drawn up two deep, and called out in small companies of eight or ten men, who came forward successively and received the orders on their knees. As soon as each man had shot his three arrows, he returned, and kneeling before the officer, received his expression of approval or of disapproval. The bull's eye, which stood about 60 yards off from the canopy, was represented by three red balls painted the one above the other upon a square sedge mat nailed to a bamboo frame. The aim was to hit any of the balls, but especially the central one. Some were bad shots, others hit well, and at every instance of success the drum was beaten.

From this spot I went on to the T'ienyih kóh, a great and famous repository of Chinese works, chiefly those published anterior to the opening of the present dynasty. It is a collection belonging to the Fán family, a member of which is now in keeping of it. The works are arranged in 300 classes, and the cases in which they are deposited are closely shut and opened only on special occasions.

Accompanied by my teacher and the doctor's eldest son, I then

made for the city-walls, intending to make their circuit. Their entire circumference does not exceed five miles; the average height is 25 feet, exclusive of the parapet which is five feet high; the width at the top is 15, at the base 22 feet.* The materials of which the wall is built are solid, although some parts are now greatly dilapidated; and on every side it is so overrun with grass and weeds, that one occasionally finds some difficulty in threading his way.

There are six gates in the wall. Five of these are situated at the four cardinal points of the compass, there being two on the eastern face. The sixth opens at the northeast section. These are well known to those who were engaged in the late expedition, as the north and south, east and west gates. The second gate on the east face is called by the English the 'Bridge gate;' and the northeast gate is their 'Confucius gate,' or the 'Artillery gate.' In addition to these principal gates, there is, close by the south and west gates respectively, a water gate or small sally-port intended chiefly for the ingress and egress of boats that ply about in the city canals. At one time the south and west gates had each a drawbridge outside the walls. But this has become a fixture. It is a wooden bridge thrown across a narrow canal. 'Bridge gate' is so called because there is a floating bridge thrown across the river opposite to it, 200 yards long, and 5 or 6 broad.† It is made of planks firmly lashed and laid upon lighters, of which there are sixteen closely linked together with iron chains. The bridge is occasionally opened for the passage of large boats plying up and down the river. There is a busy market upon it, and the passengers are so thick that no man has time for gazing about. It leads into a bustling and populous suburb on the opposite side.

The six principal gates are double. Each inner gate is supported by an outer one, which is 20 or 30 yards distant from it. The line of wall, that runs off from the one side of the inner gate towards the outer, is the leading wall, which having described a section of a parallelogram, meets the inner gate at the other side. The arch thrown over that point, where the two walls approximate, is called the 'Moon wall.'

Over each gateway, whether the inner or the outer, a guard-house is raised, that on the former being the larger of the two, and generally two stories high. At present these stations are unoccupied by guards,

* The history of Ningpo states that the circuit of the walls measures 2216 *ch'ing*; the height to be 2 *ch'ang* and 5 *chih*; and breadth at the base 2 *ch'ang* and 2 *chih*; at the top 1 *ch'ang* 5 *chih*. (A *ch'ang* is about 12 feet.)

† 55 *ch'ang* long; 1 *ch'ang* 4 *chih* wide.

and I have not yet been able to ascertain that there are any set to watch the entrances during the day-time. At night, they are generally closed; but are opened to any person who will pass 50 or 60 cash into the keepers' hands. Houses are not built upon the wall, nor close to it, as may be seen in some Chinese cities; so that all around there is a clear walk along the base of the wall eight or ten feet in width. To this remark an exception must be made of the space inclosed within the 'Moon wall' just spoken of. On the walls of the guard-houses, we saw traces of Englishmen having been there. The soldiers, who had been stationed there during the late campaign, had beguiled some tedious moments by scribbling a few lines with charcoal, or by scratching ungainly figures with their bayonets. This is, however, a trick not confined to Europeans. Side by side with their delineations, are the figurings of the Chinese, who, though not so dexterous and ready to write their names on walls, or to cut them out on wood, are yet sufficiently off-hand at both. While we walked upon the walls we met with few people, and those ran up from the streets only through curiosity. Here and there we stumbled upon a lean horse grazing in solitude upon the rampart.

From the wall, the scenery is agreeable. There is a moat of some extent that almost encircles the city. It commences at the north gate, and from that runs along the base of the ramparts on the west, south, and southeast, until it reaches the Bridge gate, where it ceases. It is about three miles long,* is deep, and in some places perhaps forty yards wide. It is well supplied with water from the neighboring fields and the adjacent river, and is daily navigated by small boats. The northern, northeast, and eastern faces of the city are supposed to be well enough guarded by the river, and no moat has been dug to protect them.

The vast plain of Ningpo is a magnificent amphitheatre, stretching away 12, 15, or 18† miles on the one side, to the base of the distant hills, and on the other to the verge of the ocean. As the eye travels along it, it catches many a pleasing object. Turn it to the northwest, west, south, and southeast, and it will see canals and water-courses, cultivated fields and snug farmhouses, smiling cottages, family residences, hamlets and villages, family tombs,‡ mo-

* 2144 *cháng*.

† 60 *l*.

‡ "Family tombs," within and without the city, are denoted by small conical mounds, or hillocks in the shape of a sugar loaf. They are generally covered with green sods, and are encircled with a row of the juniper tree, or of common pine.

nasteries and temples. Turn it in the opposite direction, and your vision is not bounded by rising mountains, except in the east. Though it is chiefly a plain country in this region also, you perceive it must unite with the ocean. The land scenery is much the same as in the former instance, but the river swarming as if alive with all kinds of boats and the banks studded with ice-houses, most of all attract the attention. If you turn the eye from without, and, while you continue standing upon the ramparts, look within at the city, you will be no less gratified. Here there is nothing European; there is little to remind you of what you have seen in the west. The single storied and the double storied houses—low but irregular, the heavy prison-like family mansions, the family vaults and graveyards, the glittering spires of the temples, the dilapidated official residences, the deserted literary and examination halls, and the prominent sombre 'tower of Ningpo,' are entirely Chinese. The attention is also arrested for a moment or two by ditches, canals, and reservoirs of water, with their wooden bridges and stone arches, &c., &c. A walk upon the walls, from the northeast, or the 'Confucius gate,' round by the north to the south gate, on a cool evening, is delightful. There are kitchen gardens in that quarter of the city, with not a few trees in some of them, which give shelter to birds of several varieties. Wild fowl have been seen here.

Sauntering upon the walls, we occasionally fell in with a child's coffin. In one place, a mat bundle with a straw wisp round it, thrust into a loop hole in the parapet, was pointed out as the deposit of some illegitimate offspring, that had been concealed there to hide the crime of the guilty woman. This was told me, however, as a mere conjecture, founded upon the practice in such instances—which were, at the same time, said to be of *rare* occurrence.

Along the foot of the ramparts, we observed many coffins strewed about. Some had been broken up through age, some had been burst open by the hands of ruthless foreigners, and some (especially those that appear to have been recently laid down) had been rummaged by thieves or by hungry dogs. This exposure of coffins, both within and without the city, is the most forbidding spectacle I have witnessed since I came here. I am told that they contain the remains of poor people.* The respectable part of the population are careful to an extreme of the relics of their departed friends.

* At a short distance in the country, there is a hill of sepulture, called 'the Charity hill,' or the 'hill of Public Benevolence,' the property of a philanthropic society now existing in Ningpo. Among other objects, it aims at providing the poorer classes with coffins, and a suitable spot for interment free of

About three o'clock in the afternoon, I returned to my quarters. I then learned, to my great regret, that the prefect had called to see me. This was a mark of respect quite unexpected. He waited a little time for me, but at last went away leaving his card. It is the common custom among the officials to return a call, either in person or by proxy, generally on the second day after the stranger's visit has been made. I was aware of this custom, but was not led to expect anything beyond the mere proxy, so that I consider myself greatly honored by his worship, and rejoice in this additional sign of the downfall of exclusion and of national vanity. The prefect came with his usual retinue of criers, lictors, chair-bearers, and personal attendants.

Dec. 11th. (Sunday.) Early in the morning, my host had a call from one of the Mohammedan priests, connected with the mosque of this city. There are two priests. This was the junior in age and rank. It was quite a sacred treat to hear a Chinese converse about the one living and true God, the commandments of Jehovah, and the patriarchs of the Old Testament. He spoke very decidedly on the irrationality and wickedness of worshiping a plurality of gods, adding at the same time, the express command of Jehovah that he himself should alone be worshiped and served. But he knew little of Jesus Christ beyond his name, which he pronounced *Yersú*.

The *chífú* or prefect, whose name I have so frequently mentioned, sent hastily for me to appear at his office, as several English officers had just paid him a visit, but were at a loss to make themselves understood. On reaching the spot, I found they were naval officers from H. M. S. Childers, one of the surveying brigs, who had come across on a pleasure trip. When their wishes and intentions had been communicated to the *chífú*, he gave them full permission to roam where they pleased, and offered them every facility in his power. As I was leaving the office, his worship begged me to stay. It being the Lord's day, I declined to do so, desirous to make it appear that British Christians have one day in seven which they dis-

all charges. It is a society supported by public subscriptions, and annually publishes its report of transactions and funds. One day, while walking upon the walls, I was not a little surprised to find, collected at different points both within and without the ramparts, heaps of coffins that looked recent. Not many days after, when I repeated my walk, they had all disappeared; nor was I able to meet with any satisfactory explanation until one of the reports of the Society just named fell into my hands. In it I see intimated that at certain times, they send their agents out to pile together the recent coffins of poor people, for the purpose of removing them in boats to 'Charity hill,' where they are buried at the expense of the Society.

tinguish above all others. Not deeming it prudent under existing circumstances at once to commence service, I believe that, in this instance, a deeper impression can be made, by entire abstinence from the weekly routine of studies, visiting, and receiving visits, and by absorption in the private duties peculiar to the sacred season. This will apply with more force, of course, to one who has not yet acquired that versatility in conversation so necessary to an accurate, just, and effective elucidation of religious truth.

Dec. 12th. To-day I visited the temple of the Táu sect situated at the north gate, called the Yúshing kwán. The flight of buildings is very extensive, and everything appears to be kept in excellent order. There are not many priests about the building. This is, probably, in consequence of its having lately been tenanted by the *táu-tái*, the highest civil authority in the department. When official residences are in ruins, or are too few in number, temples, monasteries, and nunneries are turned to account. The authorities of Ningpo, having been thrown out of house and home by the ravages of war, are now obliged to bury themselves in the halls and cloisters of the priesthood.

From this large building I went to a smaller temple of the same sect, called the Lütsú tien. This Lütsú is one of their genii. The priests, only two of whom I saw, are young. Their appearance differs from that of the priests of the Buddhist religion only in having the crown of the head unshaven. The Budhistic priests have their heads entirely shaven. The priests of the Táu religion shave all about the crown, but they nourish the hair upon it until it becomes of a suitable length to make a *kondeh*, and fix with a hair-pin. They were civil, and listened to my remarks on the existence of the one living and true God, and on his claims to our homage.

On a line with this temple there is a large gateway, within which are seated four huge idols called the *sz' tá Kinkáng* 'the four great Kinkáng,' one bearing a lyre, another a sword, a third an umbrella, a fourth a snake. These four are arranged within the gateway, two on each side. In the centre of these two rows, two other images are placed back to back; the one facing you as you enter, is the '*pútái Lóhán*,' an image seated upon a cloth bag, and apparently a jolly figure; hence over him is the inscription, *ch'eh siáu*, 'the ever laughing one.' Just behind it, there is another idol standing erect, which is called the *waito* image. This gateway leads to the Yenchin *sz'* monastery, capable of lodging fifty or sixty Budhistic priests. Close to it is an enormous belfry from which 'the bell of Ningpo' was

carried off by the British, when the city fell into their hands. It was sent to England. The priests speak with much regret of their loss. Contiguous to this abbey, is a second still larger and more splendid, called the Kwántáng. The images of Budha in the temple connected with this monastery are the most gigantic I have yet seen. The centre figure is called Shihkiá Fuh, that on its left is Wanshú Fuh, on its right is Púhien Fuh. Just behind it is the idol called 'Ts'ien-shau Kwányin,' the Thousand-handed Kwányin, the Sheva of the Brahmins. On each side there is a row of nine figures to represent some celebrated hermit votaries called the Lóhán, all in different postures and of distinct features. They are 500 in number, but in such a building as this there are only eighteen. Everything here is kept in the most excellent order. At present, sixty priests reside in the building, who have come from all the provinces in the empire; occasionally there are above a thousand on the spot. Their mess-room is capacious, their kitchen by no means small, and their sleeping apartments cheerless, being devoid of every vestige of comfort. In the kitchen there is one boiler, in which 200 *tán* (peculs) of rice can be boiled, or from which nearly 2000 persons can be fed.* The head priest was remarkably bland. He invited me into his private sittingroom, and we conversed upon various subjects. Speaking to him of the one living and true God, and of the Saviour Jesus Christ, he said he had seen portions of the sacred Scriptures in Chinese and a few of the Christian tracts, but they were not clear and intelligible.

On my return, the commander-in-chief of the naval and military forces of the province of Chekiáng, whose seat of authority lies in this city, sent a serjeant to inquire if I could supply him with a glass for his telescope, which had recently sustained damage. It was entirely out of my power to do so at the time. But I promised to send the instrument to Hongkong to be refitted. This, however, did not meet his wishes.

* One *mau* (i. e. a Chinese acre) will produce on an average four bags of paddy. One bag of paddy is equal to one common *tán*, or to 100 *kin* of paddy by weight, to nearly 9 *tau* by measure, or equal in weight to 65 *kin* of rice ready for cooking, or in measure to 5 *tau*, or 50 *shing*, of the same. One *shing* of rice unboiled but prepared, is equal in weight to 1 *kin* and 3 *liáng*, or by measure to 4 rice bowls of boiled, or to two of uncooked rice. On an average, one man eats one *shing* per day, or four bowls of rice. Some, such as field laborers, eat one *shing* or four bowls at a sitting, and as they eat three times a day, consume 3 *shing* daily, or 12 bowls of rice, besides vegetables and fish. The rate of living is moderate. In Ningpo, a man can live tolerably well on 40 cash each meal, or 120 cash a day. Three persons can sit down together in an eating-house, and take their dinner for the small sum of 120 cash, or one tenth of a dollar.

I was to-day much astonished to observe the excessive terror which the British have struck into this people. It is indeed painful to mark the undue timidity which men, women, and children evince at the sight of a foreigner. At fifty yards off, one's appearance is the signal for women to bolt into their houses with their little ones, and bar the door against your entrance. As you tramp the paved street, every man that passes you seems as if he wished to shrink into a nutshell. He dares not look you straight in the face. He steals a side glance at your hand, or your cane, or your umbrella—imagining that the stick you carry conceals a spring gun, or that your very fingers can be transformed into pocket pistols. Should a crowd of curious people and noisy boys follow you, the least halt you make or turn you take, scatters the multitude, and you stand alone in the street, wondering or smiling at the strange effect. It is war and battle, fire and sword, and unvarying victory, that have done all this. Wonderful rumors and tales, founded upon the unexpected valor, skill, and success of the foreign enemy, have also had much to do in inspiring the public mind with such awe. That there is this dread of us is evident to every visitor; and due management on the part of foreigners will succeed in mastering and improving the public feeling. Otherwise their fear and respect for us will degenerate into disgust, contempt, and hatred.

The fear and cowardice, which the military in general have, during the late war, evinced,—have lowered them greatly in the estimation of the common people. Although the soldiery is dreaded for its oppression, it is detested for its unmanliness. Very amusing stories are current of military leaders, disguising themselves in straw sandals and sackcloth, or coarse hempen garments, to elude the pursuit of the English enemy. An eye-witness (a Chinese) once told me with much glee the confusion into which the Chinese officers and soldiery were thrown in the heart of the city of Nanking, on one occasion during the truce, when they heard the roar of cannons burst upon their ears. It was probably a salute. Imagining that the English batteries had opened a sudden attack upon the city, they in the open street threw off their heavy boots, plunged into the stream, swam across the canal or small river, whichever it might be, and ran for their lives. Lately, while I was in a temple looking on some ceremonies, there were a few people who were extremely urgent to get upon the same gallery with me, and among them one or two petty military officers. Their claim to admission was refused by my friend, who well knew who they were. But on demanding that the gallery

door should be opened to them, gentlemen of such a family and of such a rank, it was opened. My friend who was sitting by me, at the same time exclaimed, 'Yes, you press such claims now. But 't is no sooner *p'ung* than you *p'áng*.' This expression was very cutting, and it was accompanied by gestures and actions peculiarly expressive. *P'ung*, was to denote the fire of a gun, and *p'áng* the flight of defeat. Next day, the petty officer sent to my lodgings to inquire who that Englishman might be whose friends refused admittance to such and such an officer. The Doctor replied, (without my sanction) that the Englishman's name was so and so;—that he was a friend of the great civil officer Má (Morrison), who was secretary to his excellency Puh (Pottinger), the intimate friend of Y'lipú, Kíying and Niú Kien, and the plenipotentiary of the British sovereign. The messenger went away thoroughly cowed, and no more was heard from his master.

It is intimated above that the excesses of war, and the victories of the British arms, have contributed greatly to inspire such dread of us in the breasts of the Chinese. But it is not all to be ascribed to these causes. The extraordinary stories that were at first set on foot by the officers to fire their soldiers with courage, and to fill the people with contempt of us, were, however, in reality more calculated to frighten them; and when the people found these English monsters, whom they went out to oppose, actually before them, but very far different from what they had anticipated, so sleek, so nimble, so hardy, so dauntless, so victorious, they saw their brag-gadocio had been vain, and their fulminations rapid. A horrid disappointment weakened their nerves, and frantic desperation maddened their brains. Their nervous system sustained a shock from which it will not soon recover.

Some of the stories, set afloat at the time Chusan was first taken, were, that the English had legs without joints;—their limbs were stiff, and if they fell they could not rise again; that they were stone-blind; that their faces were quite red, and the hair of their heads fiery; that in their native country, they had no sun, no moon, no stars, no heaven; that, being destitute of rhubarb, they were afflicted with eternal costiveness; that the native troops of India were amphibious animals, living seven days in the sea, and seven days out of it; and that the English were so easily affected by cold weather, that the winter frosts would unquestionably cut them off.

How slow must be the march of intellect in China, when not more than a thousand miles from Canton, where western nations have carried on a constant trade for upwards of 200 years, the

people have advanced no further in the knowledge of the world they live in!

Dec. 14th. My host was absent from home until the evening, when he returned, evidently with some burden upon his mind. He sighed often, and groaned deeply. At last he called my teacher aside, and explained the occasion of his anxiety; who subsequently communicated the particulars to me.

The aged Doctor (æ. 70) had been, throughout the war, rather amicably disposed. From his having traveled a good deal in the course of his life, and fallen in with foreigners in Canton and Macao, his mind is more free and open than that of his countrymen generally. On this account he had been early connected with the present *chífú*, especially in his attempts during the war to sound the English about their proposals for peace, and to expedite the release of those Englishmen who had unfortunately been kidnapped. To further both these views, Dr. Cháng had, more than once, been dispatched to T'inghái at the commencement of the current year, and before the war closed.

He was, this morning, sent for by Shú, the prefect, to receive from him the sad news of his degradation from office, the loss of all his honors, and his having been passed over to the Board of Punishments. All this is said to be in consequence, not of his well-known disposition in favor of a peaceful termination of the war, and of his efforts to conciliate their British enemy, but from having lost his ground at T'inghái, when the English attacked that city in the autumn of 1841. Although a civilian, he had superintended the raising of defensive works, and was now made responsible for their having been carried by the enemy. He had, on the defeat, twice attempted self-destruction, but through the prompt remedies of his close attendants, he was saved. That he had survived the disgrace, was another item in the charge against him. Had he fallen in battle with his compeers, (three officers of high rank having been slain on the same rampart,) it is said his manes would have been entitled to high honors, and his heirs raised to official rank. Yiking, of infamous notoriety, has also used his influence at court to malign the character of Shú. He charges him with having induced the British (who, he said, were afraid of himself,) to go up to Nanking, instead of enticing them to remain at Ningpo, whither he was on his way to extirpate them. Unfortunate man! In a moment he is stripped of every plume, of every badge. His fawning visitors shrink from him; and the heart, that yesterday beat high with expectation, to-day sighs

with disappointment, and sinks in despair. Dr. Cháng having throughout been his confidant, he has thought fit to communicate the sad news to him; and being fearful that, as the Dr. aided him in most of his measures, he too may be named in the list of obnoxious heads, when the full particulars arrive, he advised my aged friend to keep himself in readiness to flee, at the earliest notice, to some place of refuge. A little after the above explanations had been made, I received a present from Shú of cakes, oranges, and hams (one of them said to be the ham of a Shántung dog!) He sent a message to say, that he forwarded these because he could not now invite me to dine with him as he had promised.

Shú has been very kind to me, and had approved my staying at the Doctor's until he should be able to select better quarters for me in the city. He has failed in more than one instance, but sees it prudent now not only to desist from further efforts, but to advise my leaving his friend's house, and removing to those quarters without the city, that have been appropriated by the local government to all foreigners visiting Ningpo. I, of course, see it my policy to leave this homely cottage as speedily as possible.

The táutái, whom I have already named, has also got into trouble, but not so deeply as Shú. He has been deprived of his honors, but has not been consigned to punishment.

Dec. 15th. Owing to the distresses in which this province, and especially this department, has been lately involved by the war with England, the emperor has resolved on soothing the people's minds with royal bounty; and it is proposed to distribute a sum of money among the poor destitute classes in the cities of Ningpo, Chínghái, and Tíngghái. Those whose claims are acknowledged as deserving have the character *ch'áh*, 'examined,' marked upon their doors. The distribution is to go on for the next three months at the rate of 7½ cash per diem, as the smallest allowance, and of 15 cash the largest; the former to young, and the latter to adult folks. It has been calculated that in the department of Ningpo, 200,000 are thus benefited.

I had last night expressed to the Doctor such strong repugnance to leave the city, that he recommended me exerting myself to find out a lodging somewhere near his residence. My teacher was decidedly of the same opinion. He is a fearless man, and as long as he is with an Englishman, he cares nought for the frown of the officer, or the jeer of the subject. He went with me to the great monastery on the southwest face of the city, called the *Kuán táng*, which I visited on the 12th instant. The high priest, a man rather advanced

in years, but peculiarly lively and ardent in his manner, took me round the building, and showed me all the chambers and attics in the flight of premises. When my teacher mentioned the object of my visit, and begged he would interest himself on my behalf, he candidly started the only objection he had to my staying under the same roof, viz., that the women of Ningpo, who form the majority of devotees that frequent the altars, would, on catching the rumor that an Englishman tenanted a part of the temple, at once desist their attendance, and the earnings of the priesthood would run short. As I am aware that such would be the probable result, (at least during the first few months,) I cannot press the proposal, and I see no other resource left me, but to retire quietly to the suburbs. My anxiety to hold quarters within the city arises, not only from a sense of the advantages which a missionary enjoys in such a situation, but from a conviction that the sooner such a precedent is allowed—such a privilege is granted—such a liberty is acknowledged, the better it will be for all parties, both native and foreign. At present, I forego the advantage, still hoping for a turn in affairs, and determined to embrace the earliest opportunity of returning into the city.

It appears from further accounts to-day, that both men of the *war*, and men of the *peace* party, are involved in the offensive decree of H. I. M., so that it cannot thence be argued that the councils of his majesty have altered, and that, since he is sacrificing men who abetted pacific measures, he is therefore determined to rescind his late agreement, and renew warlike movements. He is merely revising the history of the war, and selecting for chastisement, men who concealed the truth, or were unfaithful to the standard which they were bound to stand by until death.

In my peregrinations, I called at the mosque, over the entrance to which are engraved on a stone in large characters *Hwui-hwui t'áng*, i. e. Mohammedan temple. The head priest is a man of a remarkably benign and intelligent countenance. His air is very gentlemanly. He must be 45 years of age. His figure is slender but tall. His native place is in Shántung, but his ancestors came from Medina in Arabia. He himself can read the Arabic scriptures most readily, and talks that language fluently; but of Chinese writing and reading, he is as ignorant as an Englishman in England. This is very surprizing, considering that he can talk it so well, was born and educated in China, and is a minister of religion among the Chinese. He laments much that his supporters are so few;—they do not number more than twenty or thirty families. He took me into the

place of worship, which adjoins his apartments. On ascending a flight of steps, you get under a plain roof, beneath which, on either side, you find a mass of old furniture and agricultural implements covered with dust. The pillars to support the roof are ornamented with sentences out of the Koran.* Facing you is an ornamented pair of small doors hung upon the wall, within which the sacred seat is supposed to lie; and on one side is a convenient book-case that contains the Mohammedan scriptures in 24 parts. He showed me his usual officiating dress, which is simply a white robe with a pointed turban. Except at religious service, he wears the Chinese habit, and never appears out of doors in his sacred habiliments. They have one day of rest in seven, and keep it on our Thursday. On being asked if I might be permitted to attend any of their services, it was replied, that if their adherents had business on that day they did not trouble themselves to attend service.

From this excellent man I was able to learn that the stronghold of his religion lies in Hángchau fú, the capital of this province, where there are several large mosques. But the low state of Mohammedanism in this department seems to dampen his spirits not a little. His reigning desire is to make a pilgrimage to Mecca, and he made the fullest inquiries as to the probable distance and length of voyage by steam to that sacred city. He made the most particular inquiries also respecting the Mohammedans among the seamen and soldiers that have come to China during the late expedition, and I have promised to introduce him to some of his brethren when the steamer comes to Ningpo.

His adherents in this city are few; one or two of them are officers.

* The following is a joke passed upon the Mohammedans in consequence of using Arabic inscriptions over their gateways, and upon the pillars of their mosques. A person observed as he passed the principal gate of the mosque in the city of Hangchau, that there were several Arabic characters inscribed over it. Turning to a Mohammedan who stood by him, he asked, "Do you understand those characters?" The Mohammedan replied that he did not. The wit said, 'Formerly there were these four Chinese characters: 西方 聖人 *sí fāng shèng jīn*, 'the sage of the west.' It happened one day that the god Kwántí was passing, seated on his cloudy chariot. When he saw this inscription, he said in a fury, "How do these Mohammedans dare to profane such a designation?" He immediately ordered a carver to erase it with his tools. The carver did so, but allowed the lower portion of each character to remain. Kwántí, on looking at it, was mightily pleased, for it read 四方 王人 *sí fāng wáng pán*, 'the bastard of the four winds of heaven.' The high priest immediately bedaubed the whole, and substituted the present Arabic characters.

But he does not seem to put much confidence in official favor. Happening to see in the mosque, and on the threshold as you enter the sacred ground, a tablet* similar to that found in every other temple, with the inscription *Hwángti, wánsui, wánsui, wánwánsui*, (which is equivalent to saying, "The emperor, may he live for ever," or, "The emperor, the everliving!") I asked him how he could allow such a blasphemous monument to stand in a spot which he regarded as consecrated to the worship of 'Aloha,' the name he gives to the one living and true God. He protested that he did not and never would worship it; and as an evidence of the truth of his statement, pointed to the low place given it on the ground-floor, so far removed from the sacred seat; he added, that it was only for the sake of expediency it was allowed any place in the temple, for if they were ever charged by the enemies of Mohammedanism with being disloyal, they could appeal to the presence of this tablet.

Dec. 16th. At 7 o'clock A. M., I witnessed a procession of the city officers. They were coming from the city temple. Every department has its own temple in the chief city, and every district has its temple in its own town. Ningpo has, therefore, two district temples which are visited regularly by the officers at one and the same time on the first and fifteenth of each month. Their object is to worship the patron gods of the city, the land, and the grain. So much countenance do the officials in a body give to a system, which as Confucianists they denounce and deride as the religion of silly women. The principal deity that is officially worshiped is called *Chinghwáng*, literally meaning, "city-wall and moat," in which we have the peculiar functions of the object of worship pointed out, viz., the defense and security of the community. Each province, department, and district, has its particular protecting deity, named *Chinghwáng*, which is arrayed in the most dignified and pompous attire, and set up in the most conspicuous seat the building can afford.

In the afternoon I quitted my kind host's roof, and took possession of the back apartments in one of the temples, very kindly given over by the city officers to foreign visitors from Tingháí. There are two very nearly adjoining, but this is the cleaner. It is called *Láu Hwui-kwán*, "the Old Club-house," the "Old Assembly-hall," or "the Old Meeting-house." It is the practice among residents or merchants, who have come from one province to another, to erect on the spot where

* This tablet is called the *Lung-pái*, or Dragon tablet, the dragon being described upon it as the type of imperial majesty. The same language is applied by them to their great idols, but never to the lesser class of deities.

they are engaged in business, and support, for the sake of gaining and holding the good graces of the god of their native place or province, a temple—in which service shall be conducted by priests appointed for that purpose, and occasional plays shall be acted for the benefit of the public and the gratification of the idol. In such temples, they place the patron deity of their native province. Thus in this temple, supported by residents from Fukien, there is *T'ienfi niáng-niáng*, or *Má tsúpú*; in a Shensí, or a Shánsí, or a Shántung 'club-house,' (for that is the precise meaning of *Hwuikwán*, the name by which such buildings are called,) they have the god *Kwínti*; Kíángsí people have their *Hüchin kiun*; the Chekiáng, their *Yü wáng*; the A'nhwui, their *Chúwan kung*. The order of priests selected for the service in these buildings depends entirely upon the religious profession of the contributors; and not unfrequently they put the keeping of the temple, and the conduct of its ceremonies, into the hands of a layman, who, to denote his functions is called a *tsái-kung* "master of ceremonies," but he wears no peculiar habiliments to mark him out. On this principle this temple was raised, and is supported by voluntary subscriptions. I am told it cost about \$6000 to erect this structure. The patrons of the institution are Fukien men from the united departments of Chuenchau, Chángchau, Hinghwá, and Táiwán, or Formosa.

Into the back and upper rooms of this temple, I now moved my small baggage, and very soon contrived to make my teacher and myself tolerably comfortable. The large upper room is divided into three compartments by suspending sedge-mats from the rafters, so that, between my teacher's chamber and my own, we had a sitting-room. Each apartment has an idol overlooking it. In mine, I have the calm, quiet faced god of Literature.

Dec. 18th. (Sunday.) I had several opportunities of giving away tracts to those who could read. Promiscuous distribution, as a habit, is exceedingly unwise and decidedly injurious. An occasion may occur when overfastidiousness will defeat a good object—but it will not often occur. Five Budhistic priests called upon me in the evening, chiefly those belonging to this temple. From inquiries it appears that the majority, the vast majority of priests, come from the lowest classes of society, and originally are either orphans given up by a poor mother to receive a few pieces of money, or children sold by their parents. I found, on inquiry, that these five priests had all entered the priesthood at an early age, and in orphanhood. One entered at six years of age, a second at eight, a third at ten, a

fourth at twelve, a fifth at fourteen. Further investigation has satisfied me that persons, who are destitute of the means of supporting their families, not unfrequently sell their daughters to be nuns, and their sons to be priests. Within two or three days I have heard of a boy, five or six years of age, having been sold by his mother to one of these priests for the sum of \$10. There are priests who take vows upon them late in life. I met with one in Tingháí, who had married and begotten two sons before he entered the priesthood; his wife had died, but he seemed utterly heedless as to what had become of his sons.

The chief priest of this temple has told me something which reminds me much of the "school of the prophets." He says that he belongs to a *Fuh kü*, or 'Budhistic fraternity,' which numbered about forty; that these individuals were schooled by one tutor who is considered their patriarch, and that the members of his school or academy are distributed among five distinct temples, the names of which he mentioned.

Dec. 19th, 20th. Several opportunities of speaking with priests, custom-house clerks, and merchants, on the grand themes of evangelical truth. But surely nothing is more heartless than to hear men, that follow a system quite opposed to it, give their verbal assent to the truth and the goodness of the Gospel, which they do not exert themselves to think upon, even for a moment. But this is a universal evil in the world, which will give way only to persevering efforts and close appliances of those sober and plain truths, under which lies the power to break the hard and the stony heart.

For some days past attention has been paid throughout the city to the ceremony of *páu-án*, or "securing quiet." The object is to conciliate the gods during the approaching winter season, so that their houses may not catch fire, from the frequent use of stoves, and that all forms of disease may be warded off. A feast is prepared in the neighborhood, which has contributed to getting up the ceremonies, and supplications are made to the gods to protect the people, and keep them in the enjoyment of rest and peace. The people of the vicinity contribute a little to provide incense, incense-sticks, tapers, fruit, fish, pork, kid's flesh, and vegetables, for offerings. The proceedings go on chiefly by night, and are accompanied with the noises of gongs and drums, which are, however, more calculated to alarm than to quiet the neighbors. Small processions also occur, but they range only in the vicinity to which the contributors belong.

Frequent fault has been found, and justly too, by the Chinese

with the outrageous treatment that paper, having written or printed characters upon it, receives at the hands of foreigners. It is the universal law, the uniform habit, among well bred Chinese to burn such paper, as soon as there is no use for it. Their motto is *king-sih tsz' chí*, i. e. "Be respectfully careful of paper with characters on it." This will explain a sight which one occasionally meets with in the streets of Ningpo, as I met lately, a man carrying two hampers of loose papers which he had been collecting at different shops and houses. There are some people who, to do a good service and perform a meritorious act, dispatch such collectors round the city, and on receiving their gleanings, make a sacred bonfire. There is also a society, (the same mentioned on Dec. 10th,) one of whose definite objects is at certain seasons to send their agents round to gather up scraps. The bearers have also upon their hampers *king-sih tsz' chí*.

Dec. 21st. There is an aged gentleman, a resident within the west gate of the city, the anniversary of whose birth falls upon this day. He is a man of large property, of good family, of extensive connections, and of great influence. Having traveled much in his native country, he has about his house a considerable collection of curiosities. But his great hobby through life has been to obtain foreign novelties, and group them together in his rooms. He has neat handsome little chambers, paved according to the fashions of the west as he had learned during his stay at Canton; also lamps, chandeliers, &c., all of foreign materials and shape. He has a small garden, elaborately ornamented with artificial rocks, caverns, bridges, ponds, and adorned with every kind of tree, shrub, plant, and flower that he has been able to lay his hands upon. His "flower garden" is the first in Ningpo.—But I have digressed. It is the custom, with those who can afford the means, when their birthday comes round, and especially if it is a *decade* in life, to provide a feast for their relatives and friends, and to get up a theatrical amusement, either in a neighboring temple, or in the temple dedicated to their ancestors. Men of property and of respectable families generally own a temple of their own, in which the tablets of their ancestors are lodged. These temples are sometimes the most handsome and expensive of any. I do not, however, recollect ever having seen an idol in this class of sacred edifices.

It was in the family temple that formed a part of his residence, where Mr. Kiáng arranged to entertain his surviving friends and the manes of his departed relatives. I had expressed to some of his friends a desire to be present. They insisted on my going without

an express invitation from him. As this, however, would be contrary both to English and to Chinese propriety, I declined. At length he sent me a very pressing invitation. I was glad of the opportunity. The old gentleman himself came for me before the ceremonies commenced, and conducted me to the hall, where his friends were collected. There was a paling thrown across the floor of the temple to separate the rabble from the select company of friends and acquaintances. All their public amusements are open to the public, and unattended by any charge, as the expenses are defrayed by those who get up the plays, *e. g.* merchants, government officers, &c. The area allotted to the genteel part of the crowd was elegantly fitted up. The chairs were covered with most beautiful and elegantly embroidered scarlet serge, and handsomely cushioned. Teapoyes were placed here and there laden with tea and sweetmeats. The room or hall, for it was made so to suit the occasion, was flanked with elegant specimens of beautiful marble, and on the walls were hung scrolls of exquisite pencilship, and, according to native taste, of first rate drawing.

Over your head were suspended glass lanterns—lit up with red tapers, and showing on every pane oil-paintings of a very amusing, and sometimes ludicrous character. These daubs were intended to be imitations of foreign sketches. Men, women, and children of unseemly proportions, in ungainly postures and with outrageous dresses, were all crowned with carrot hair. The artist was much more successful in describing objects in native scenery, and in hitting and expressing native ideas. However, be this as it may, the place presented quite a lively scene. In the one part, you had a choice company of gentlemen, dressed out in their most handsome suits, attended by their servants, and conducting themselves towards each other according to the most polite rules of Chinese etiquette; while, without and around the stage, there stood a mass of ill-dressed, noisy, quarrelsome people. In the galleries, the family and female friends of Mr. Kíáng were seated, keeping themselves from the vulgar gaze as much as they could, yet anxious to see whatever was to be seen. While the amusements were going on, I rose and strolled back into a long narrow apartment, which attracted my notice as I entered. Here I found about half a dozen empty coffins, (I think all were empty,) of the most compact and perfect structure, of somewhat large dimensions, and the planks several inches in thickness. These, I learned on inquiry, are coffins which have been prepared by the venerable head of the family, and by other members of his house, in

anticipation of their death. They lie here constantly reminding their owners that they must die, and are kept ready to receive them as soon as they expire.

The actors mounted the stage, after the usual prostrations had been made, and incense had been offered by Mr. Kíáng. They were all quite young, and none apparently above 16 years of age. Some were under nine. Their dresses were very elegant, often splendid, and in general were imitations of the court dresses under the Ming dynasty. The acts were divided into different scenes, and the play was accompanied throughout by music, which from habit has now become tolerable, and even agreeable. Not being able to catch the rapid enunciation of the actors, I was generally in the dark as to the subject of their performance. But the drama was evidently tragi-comic. The dialect they adopt on the public stages is the court. The women, who were boys dressed up in female habits, acted to the greatest satisfaction of the company. A foreigner, when he sees and admires the handsome features of a woman on the stage, when he hears her peculiar whining voice, when he catches a glimpse of the elegantly decked small foot, and when he observes the mincing gait with which she treads, and the affected airs she puts on, goes away with the full impression that it is actually a woman that has been acting. What must be his astonishment when he is assured by the natives themselves, and when he afterwards sees these same actors in their proper dress, that they are boys!

Women are not suffered to appear on the stage, except at Súchau fú, the capital of fashion, beauty, and dissipation. In some instances, I am sorry to say, the acting was flagrantly gross, and glaringly vile; but with these the crowds seemed to be highly pleased. What a taste! It is worse than beastly to gloat over scenes acted in public, the only proper theatre for which is the den, the cavern, the darkest places of the earth!

Dec. 22d. This morning I had an opportunity of conversing with Dr. Cháng's wife and daughters on the blessings of the gospel of Jesus Christ. The matron seemed much struck with the mention of these new, strange, and unheard-of things. She said that the women were the principal worshipers of idols, that they were the devouter class. All women above fourteen years frequently appear in the course of the year at the public temples; and those of younger years do so once a year on the eighth moon, and in a place especially appointed for the occasion.

Dec. 23d. Finding, after a week's residence outside the city, and over on the east bank of the river, that I was too much out of the reach of those facilities I wish to embrace for improvement in my studies, I determined to persevere in seeking other lodgings. This morning I therefore requested my teacher and a young friend to redouble their efforts. They went cheerfully to work, and ere the afternoon had arrived, they succeeded in securing a very good place for me, in a wing adjoining one of the Budhistic nunneries within the east gate, dedicated to the goddess Kwányin, quarters which were lately occupied by an officer in the civil department. Being vacant, they were offered to me for the trifling sum of \$10 a month. The rooms are good. With the kitchen, there are two bed-rooms and a sitting-room. As soon as the terms of agreement were made known to me, I deserted the monastery which, for seven days, I have been occupying. But the priests were unwilling I should leave them, before partaking of a feast. As I had in the hurry of removal made no provision for dinner, I was glad enough to embrace their offer. Besides, it promised to show me other novelties. When we sat down at the table, there was in appearance nothing to distinguish the viands, from what you usually meet with at the tables of those who have not "come out from the world." The priests of the Budhistic sect often talk of having separated themselves from the commonalty of men, and the unclean things of this groveling world. They abstain, at least their principles say so, from blood and racy food. Hence they will not, if offered, eat flesh, garlic, or any animal oil, and will even refuse to drink plain tea out of a cup or teapot that belongs to you, lest there should be any contamination. The oils they use are vegetable oils.

I am much inclined to think, however, that they are not very strict. I have reason to believe that they are rather loose in practice, however austere their principles, or their professions before their devotees. This head-priest had no objections to receive a ham that I made him a present of, and a young priest in the establishment told me that during their minority priests are permitted to indulge; and it was with his assistance I used to have my meals cooked. General report corroborates my suspicions, and my teacher informs me that the high monasteries in the province are notorious for the sumptuous food on which their inmates subsist. The people have among them a joke to the following effect. A friend called upon a priest, and found him eating eggs. Now, as eggs rank among 'flesh meats,' this friend asked him how it was that, instead of tak-

ing a simple diet, he was indulging himself with such rich food. The priest replied, *wó chih ts'ing tsái tán fán*, 'I eat green vegetables and plain rice.' The gist of the joke lies in the two last words, which admit of a double meaning—either 'plain rice,' or 'egg-rice.'

I was amused to observe this evening how the fraternity seek, even with their plain materials of bean-powder, vegetables, &c., to conform as far as possible to what 'the world' eat. The dishes were made up in a manner apparently similar to what one finds outside; so that until you have examined thoroughly and tasted freely, you suppose you are eating very fowl, very flesh; the skin of the chicken is itself imitated, and you have before you the pimply morsel, which turns out to be a square of consolidated bean pulse, the outer coat of which has been impressed with a rough towel. We had 'mock fowl,' 'mock bird's-nest,' &c., &c. They had wine also on the table, but it is a strong spirit distilled from rice, of which there are various kinds. The best is 'the Sháuhing wine.' But much that is palmed off as such is spurious. The real Sháuhing wine, when mixed with sugar and taken hot, makes a pleasant cordial.

While we were in the midst of our dinner, (about 7 o'clock in the evening,) my servant, who had gone on with the baggage, hastened to inform me that the lady abbess, under whose care the rooms which I had taken had been placed, begged me to wait a day or two longer, as she wished to inquire about her new and strange neighbor, before she could feel at liberty or gather courage to grant him admittance. But it was too late. I had already moved everything across, and it only remained for me to move my person. The head-priest, when he was apprized of the dilemma, immediately volunteered to accompany me, and be witness to my good character, and stand surety for my proper behavior.

It was our policy to do so with dispatch; and in a quarter of an hour, we found ourselves within the city gates, and at the principal entrance of the building. When I entered the lodgings, I was met by the teacher, who at once introduced the lady abbess. She doffed her bonnet or skull-cap, and bowed most respectfully with her bald pate and closed fist. On returning her courtesy, she began making inquiries about my name, age, family, vocation, and intention, to all which I answered to her satisfaction and agreeable surprise, for she found I could talk and understand her language. This greatly relieved her. She was much comforted too by the recommendations of the priest. Her mind appeared at rest, and she brought in a tray

of sweetmeats and of tea, to entertain the stranger with. Her pupils, nine in number, were hanging about the doors, and she gathered so much courage at last as to introduce her favorite disciple, a girl of twelve, who was not yet fully initiated, although she had been in the institution five or six years. But I hope to speak more largely of the nuns, when I have a better opportunity of observing them, as I suppose I shall have, for they are by no means so secluded as the sisterhood is in some popish communities.

In a short time the timidity of the abbess wore off, and the curiosity which she and her pupils during the evening evinced to see everything the foreigner had brought, became so prying and so disagreeable, that their departure was hailed as a timely relief.

Dec. 24th. Such a host of visitors succeeded each other to-day as entirely to preclude my moving out of doors. My small library of tracts were opened, and I gave them to those who, on conversation, I saw were able to read them, and seemed more likely to appreciate the gift. With one individual I held a long conversation on a comparative view of Confucianism and Christianity. He endeavored to reconcile the two systems. But he refuted himself by denying the depravity of the human heart, and that God could be worshipped by man. Shú táláuyé sent one of his official servants to recommend me to the lady abbess, and advise her to treat me well.

For the past four days, the weather has been unduly warm, the temperature being at summer heat. Many have been under the necessity, as in hot weather, of throwing off their upper clothing. This is a temperature very different from what prevailed here last winter. But that was, in the memory of the 'oldest inhabitant,' an unusual degree of cold, and must not be regarded as the ordinary winter season of this latitude.

Dec. 27th. After a severe attack of bilious headache, under which I have been laboring for the last two days, I called upon the crest-fallen Shú. It was my first visit, since the news of his degradation reached him. Anxiety sat upon his brow, and flushed his plump cheeks. His gay honors had been stripped off, and he looked a fallen chieftain. Dignity was in his mien, but it was sad to look upon the man charged by his sovereign with a heavy indictment, and virtually sentenced to a disgraceful death. Apprehensions in his case are more justly grounded, from the fact that his majesty has already beheaded a high general for similar offenses, and that the wrath of the emperor seems inexorable. As soon as the usual civilities had passed, and our seats had been taken, he shook his head,

and said, "Ah! we officers of China are badly off. Happy are your people and princes, who have such just laws and equal privileges!" He called Mr. Kú, whom I have mentioned already, and we remained for some hours together, conversing on a variety of topics, as history, geography, religion, politics, &c., &c. Shu is a man of great attainments in the lore of his country. He is of the degree of Hánlin, the fourth and the highest, which in some respects corresponds with our LL. D., and in others with our D. C. L. He has read about foreign countries in the imperfect accounts of one or two travelers, and in the straggling notices of a few geographical works; and he seems proud when he can occasionally discover his knowledge of localities of names, of customs, &c., &c.

Dec. 29th. The nuns sent me a dinner, to conciliate my goodwill, and probably to get a few dollars.* But the repast was vegetable, vegetable, vegetable. It was precisely similar to what the priests had entertained me with on the 23d instant, but got up with more care and at greater expense. It was, however, very tasteless,—or rather, it was devoid of relish. The attempt to imitate animal diet may please the fancy, but cannot gratify the palate. The Chinese always conclude by eating rice with a light soup. Rice came on the table in the regular course, and some liquid in a centre bowl was intended to represent a dish of soup. It was plain, limpid, unadulterated, hot water! Could anything be more emetical?

Dec. 3th. As a good opportunity offered, I this day embarked on board a passage-boat for Tingháí, in company with lieut. H. and Dr. J., who had been on a few days' visit to Ningpo. Besides having some business at Tingháí, I was induced to go across, from my great regard for Shú táláuyé, who had sent to intimate his wish that I would absent myself for a day or two from Ningpo, as a visit from the viceroy of the province was daily expected, and he (Shú) would be more easy if I were out of the way during his stay. His worship, at the same time, begged that I would return in a few days, as H. E. would not remain beyond two days.

* Dependent people often provide dinners and send them to their patrons or superiors, solely with the view of drawing upon their purses. This is a strange practice, acknowledged and supported by common consent.

An alphabetical list of the sounds of Chinese names that are used in this article, with the corresponding characters to represent them.—The pronunciation is expressed according to the table on page 15, vol. XI. The names of individuals are purposely omitted, and of those places, &c. that frequently occur in the Repository.

Ch'áh	查	Púhien	賢
Chángchau, (in Fukien)	漳州	Pútái ló hán	漢口
Cheh siáu	只笑	Sánkiáng k'au	佛浦
Chinghwáng	城隍	Shihkiá Fuh	江石
Chüwan kung	朱文公	Shihp'ú	江石
Chuenchau, (in Fukien)	泉州	Shunkiáng	江石
Fáhkiuen	法眷	Síautsieh kiáng	小大
Funghwá, (a district)	奉化	Sz'tá kinkáng	四大
Funghwá river	奉化江	Tán fán (plain rice)	淡飯
Hánkán (Chinese traitors)	漢奸	Tán fán (egg rice)	蛋飯
Hinghwá	興化	Tátsieh kiáng	大
Hüchin Kiun	許真君	Táu kiáu, or the Táu sect	天妃
Húsí	許真湖	Tienfi niáng niáng	天妃
Hwui-hwui t'áng	回回堂	Tienyih kóh	天
Hwuikwán	會館	Tsái kung	齋公
Hwángniú tsiáu	黃牛礁	Ts'ien-shau Kwán-yin	千手觀音
Hwángtí wánsui, wánsui, wánwán-sui	皇帝萬歲萬歲萬歲	Tsz'kí (a district)	慈溪
Kwánt'áng	觀堂	Tsz'kí river	慈溪
Kwántí	關帝	Wanch'áng kóh	文
Láu hwuikwán	老會館	Wanshú Fuh	文
Lóhán	羅漢	Wei tó	韋
Lungpái	龍牌	Yáu kiáng	姚
Lütsú tien	呂祖	Yenk'ing sz'	延慶
Má tsúpú	媽祖	Yin river	鄞
Páhhien	白鵬	Yung river	用
Pehtú kiáng	北渡江	Yúshing kwán	佑聖
Páu án	保安	Yü wáng	禹王
		Yüyáu (a district)	姚餘

ART. III. *Religious Intelligence: the warranty for Christian missions; subjects proposed for consideration at the monthly concerts of prayer by missionaries in Hongkong; chaplaincy; missionary stations in China, &c.*

WHATEVER beneficially affects, in the highest degree, the permanent interests of individuals or states, is especially deserving their considerate support. Accordingly, in all the arrangements of life, great prominence should be given to every truly Christian effort, designed, either to preserve from degeneracy and elevate those who profess biblical faith, or to bring to the knowledge and acknowledgement of the truth, the ignorant and the unbelieving. Riches, honors, pleasures, and all things pertaining merely to this life, are worthless compared with the salvation of the human soul. The former are all destined to utter oblivion. The latter is indestructible, and its redemption precious beyond computation. That redemption was purchased by the blood of God's dear Son. The plan of that great work was devised in infinite wisdom; in infinite mercy it was carried into execution; and it will be closed in perfect justice. All were lost; and ransom for all has been provided. Well sang the holy seer:

"How beautiful upon the mountains,
Are the feet of him that bringeth good tidings—that publisheth peace!
That bringeth good tidings of good—that publisheth salvation!"

True, "God *so* loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." True, too, it is that, "Whosoever shall call upon the name of the Lord shall be saved." But, "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they preach, except they be *sent*?" But have they not been sent? Are not the professed believers in Christ, individually and collectively, in commission to carry the gospel to every creature on earth? Having worked out a ransom for all; having expired on the cross, and vanquished death and the powers of hell; and being about to ascend up on high, Jesus thus spake to his disciples: *All power is given unto me in heaven and in earth; go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things*

whatsoever I have commanded you; and lo! I am with you always even unto the end of the world.

For failing to comply with the requisitions of this warranty, a dreadful penalty is to be inflicted. While every penitent believer is to be saved, *he that believeth not shall be damned.*

Christian readers, mark the circumstances of this warranty. It emanates from the highest authority in the universe. It is addressed to the collective body of Christ's disciples. To the obedient individual, it awards salvation; to the disobedient, damnation. And it will continue in force, under the immediate presence of its Author, even to the end of the world.

For ourselves, we see not how language can be made more solemn, more explicit, more stringent, than are the terms of this commission. And if the individual, who professes and calls himself a Christian, is not thereby obliged to carry the gospel to all men,—so far as he has ability and means, then we see not how it is possible to make any duty imperative. If the warranty for Christian missions be not as described above, we see not how any letters patent, or any forms of law can be obligatory. The divine warranty for the promulgation of the gospel is perfect. The strange neglect thereof, palpable, and almost complete in many portions of the visible church, would never be — *could never be tolerated, except by "the long-suffering of God."* The period of his forbearance will terminate; and dreadful will be the retribution which must then come upon the neglecters and the despisers of Messiah's authority.

We have called the attention of our readers to this subject, partly because it seems to receive so little consideration from the great mass of Christians, and partly because of the following paper, to which we also invite attention.

*Subjects for consideration at the Monthly Missionary
Prayer-meetings in Hongkong during 1844.*

- I. The Scripture warranty, and promised success of missions.
- II. The Jews considered in relation to missions.
- III. Primitive missions, especially their success and the grounds of it.
- IV. Modern missions, as compared with primitive missions.
- V. Results of modern missions.
- VI. Results of modern missions in relations to the exigencies of the world,

- vii. Plans proposed to secure the efficiency of missions :
- 1) Primary means : preaching and the circulation of the Scriptures and religious books.
- viii. The application of native agency to these means.
- ix. 2) Secondary means ; teaching and healing.
- x. 3) Secondary means continued ; colonizing and assisting converts, forming them into communities.
- xi. The principles, spirit and qualifications indispensable to the missionary.

The Rev. Vincent Stanton, and Mrs. Stanton arrived in Hongkong, December 22d, 1843. Mr. S. comes out as colonial chaplain, and entered immediately upon the performance of his duties. A very responsible sphere of ministerial labors is opened before him, sufficient to task to the uttermost the strength and talents of the ablest of men,—a sphere in which there will be demand for all the sterling graces of the Spirit, and in which we hope our friends may long be spared and enabled to labor with success.

Of the Roman Catholic missions in China, we are unable at present to give any ample details : they are in all the provinces, and many of them conducted by Europeans.

Of the Protestant missions, we subjoin a few particulars, selected from a printed letter, dated Hongkong, January 1st, 1844.

In Canton, there is but one missionary. In the Ophthalmic hospital, where one half of his labors and more than half of his strength are exhausted, are anxious crowds eager to seek relief for their physical maladies, but careless and unconcerned for the welfare of their souls. Three or four young men have been selected, are daily instructed in the first principles of religious truth and of the healing art, and are taught to worship the true God. Dr. Parker maintains public worship on Sabbath days for the foreign residents in Canton, and occasionally preaches on board ship at Whampoa. But for the Chinese very little is done out of his own house and hospital. To the continued residence of Mrs. Parker in Canton, no objections have been made.

Public worship for foreigners has been maintained in Macao, where also a few Chinese receive religious instruction every Sabbath day, and tracts and portions of the Holy Scriptures are occasionally circulated among the people.

In the British colony of Hongkong, there are already twenty thousand Chinese, and their numbers are daily increasing. Among them are a few natives who are professedly Christian ; and nearly the whole native population is in some degree, favored with Christian instruction, either oral or written. In the missionary families of Messrs. Brown, Hobson, Legge, Ball and Shuck, a few Chinese daily attend on Christian worship. At five or six different places, services are held every Sabbath day, and occasionally at other times, and well attended. Twenty-four pupils are in the school of the Morrison Education Society, and a few are elsewhere enjoying instruction, all of

them having the Bible in their hands. Among the Chinese, and among the foreign troops and seamen, the Scriptures and religious tracts have been freely circulated. In the house of the Medical Missionary Society, morning and evening prayers are conducted in Chinese by a native Christian, and many of the patients are pleased to attend. A chaplain for the colony has recently arrived. The services of both Mr. and Mrs. Stanton are much needed, especially among the sick soldiers and their families. The printing of Christian tracts has been commenced, and can be carried on here to any extent, provided the necessary funds are at command. Among the tracts recently published, is a Christian Almanac in Chinese, for the current year.

In and around Amoy, a good amount of missionary work has been performed, by preaching the gospel, distributing tracts and Bibles, and healing the sick. Dr. and Mrs. Hepburn have recently joined that mission. The hospital, under the care of Dr. Cumming, is frequented by great numbers of patients. Mr. Abeel has made several visits to the neighboring villages, and on one occasion proceeded up to the city of Chángchau, about thirty miles from Amoy, accompanied by Mr. Lowrie.

At Chusan, Dr. and Mrs. Lockhart and Miss Aldersey, have found a wide and open field for missionary labors. Dr. Lockhart and Rev. Mr. Medhurst, have visited Ningpo and Shánghái. From very recent dates at the latter city, it appears that they have resolved to commence a mission there. Mr. Medhurst will remain at Shánghái during the winter, or until Dr. Lockhart has had time to remove his family to that place, and enter on the appropriate duties of his profession. This done, Mr. Medhurst will return to Hongkong, and remove his family to the north.

On the 7th December, 1842, the Rev. Mr. Milne, after having been nine months in Tinghá, passed over to the main, and obtained a residence in Ningpo till the 7th of July, 1843, enjoying excellent opportunities for making known the principles of Christianity. People and officers of all ranks and classes frequented his apartments. His supply of books being small, portions of the Bible and tracts were given only to such as could read. Probably not less than a thousand volumes were disposed of in this manner. On the 8th of July, accompanied by a Chinese teacher and two native servants, Mr. Milne started on an overland journey for Canton. The trip occupied 38 days, and carried him a distance of more than 1,300 miles, partly by land and partly by water, through Chekiáng, Kiángsí and Kwángtung. He traveled in Chinese costume, and was in no way molested in his journey, passing through numerous cities, and some of the most populous parts of the empire. An account of his journey and residence will ere long be published. Dr. Macgowan is now at Ningpo, but we have no particulars of his proceedings there.

Mr. Milne's object, in coming to the south, was to meet other missionaries of the London Missionary Society, who had been requested by their Directors in London, to assemble at Hongkong. Dr. Legge's arrival was noticed in our last. On the 7th of August, 1843, the Rev. Messrs. Dyer, A. and J. Stronach, and Medhurst with his family, arrived in China.

During the period occupied in deliberations by the members of the London Society, meetings of the missionaries of various Protestant denominations were repeatedly held at Hongkong, for the purpose of taking into considera-

tion the present state of the Chinese version of the Sacred Scriptures. There were present at some, or at all these meetings, Messrs. Medhurst, Dyer, A. and J. Stronach, Milne, Legge, Hobson, J. R. Morrison, Dean, Roberts, Shuck, Macgowan, Lowrie, Ball and Bridgman. With perfect unanimity, it was agreed to undertake a revision, and resolved that the whole body of Protestant missionaries to the Chinese, do form themselves into a general committee for that purpose. This was accordingly done, and the general committee divided into five local branches, and parts of the New Testament apportioned to each. When the revision has been completed by these branch committees, there is to be a general meeting of delegates, who are to be the final judges as to the propriety of the work; and after it is accepted by them, the whole is to be submitted to the Bible societies in Great Britain and America for their acceptance.

ART. IV. *Journal of Occurrences: Act of Parliament for the government of H. M. subjects in China, and ordinance thereupon issued by H. M. superintendent; changes in officers at Hongkong; sale of lands there; letter from sir H. Pottinger to H. B. M. consul at Shánghái; punishment of the murderers of Sharpe and McKinlay; correspondence with the hong-merchants; opium compensation; note to Article I.*

THE following copy of the Act of Parliament authorizing the superintendent of British trade in China to govern British subject resorting to this country, together with the notification of H. E. sir Henry Pottinger giving effect to the same, are extracted from the Hongkong Gazette.

A BILL, intituled *An act for the better government of Her Majesty's subjects resorting to China.*

Whereas an act was passed in the fourth year of the reign of his late majesty, intituled 'An act to regulate the trade to China and India,' whereby certain powers were vested in officers therein described as 'superintendents of the trade of his majesty's subjects to and from the dominions of the emperor of China.'

And whereas, for giving full effect to the purposes of the said act, it is necessary that provision be made for the establishment from time to time of regulations for the government of her majesty's subjects resorting to China, and it is expedient that such regulations should originate with some local authority cognizant of the actual circumstances and exigencies of such of her majesty's subjects, and to the trade carried on by them in China: And whereas, her majesty hath been pleased, by a commission under the great seal of the United Kingdom, to establish a Legislative Council to make laws for the peace, order and good government of Her Majesty's subjects, being within her majesty's island of Hongkong, and to constitute and appoint as governor of the said island the officer invested under the said recited act with the office of the chief superintendent of the trade of her majesty's subjects to and from China:

§ 1. Be it enacted, by the Queen's most excellent majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that it shall be lawful for Her Majesty, by any commissions under the great seal of the United Kingdom, or by any instructions under Her Majesty's signet and sign manual accompanying and referred to in any such commission or commissions, to authorize the superintendent of the trade

of Her Majesty's subjects in China (so long as such superintendent shall be also the governor of the said island of Hongkong) to enact, with the advice of the Legislative Council of the said island of Hongkong, all such laws and ordinances as may from time to time be required for the peace, order, and good government of Her Majesty's subjects being within the dominions of the emperor of China, or being within any ship or vessel at a distance of not more than one hundred miles from the coast of China, and to enforce the execution of such laws and ordinances by such penalties and forfeitures as to him, by the advice aforesaid, shall seem fit; and that it shall also be lawful for Her Majesty, by any such commission or commissions or instructions as aforesaid, to impose upon the exercise of the beforementioned legislative authority all such conditions and limitations as Her Majesty shall see fit to prescribe; and that it shall also be lawful for Her Majesty to disallow, in the whole or in part, any laws or ordinances so to be enacted as aforesaid, and with the advice of Her Majesty's Privy Council, to alter the same or any of them as to Her Majesty in council shall seem meet.

§ 2. And be it enacted, that it shall be lawful for Her Majesty, by any commission or warrant under her royal sign manual, to make such provision as to Her Majesty may seem fit for the temporary exercise of the duties of the said chief superintendent in the event of a vacancy occurring in that office by death, resignation or otherwise, and that the provisions herein contained respecting the said chief superintendent shall be taken to apply to the persons for the time being exercising the duties of chief superintendent under such commission or warrant.

§ 3. And be it enacted, that it shall also be lawful for Her Majesty, by any order or orders made with the advice of Her Majesty's Privy Council, to ordain, for the government of Her Majesty's subjects being within the dominions of the emperor of China, or being within any ship or vessel at a distance of not more than one hundred miles from the coast of China, any law or ordinance which to Her Majesty in council may seem meet, as fully and effectually as any such law or ordinance could be made by Her Majesty in Council for government of Her Majesty's subjects being within the said island of Hongkong.

§ 4. And be it enacted, that all such commissions and instructions and orders in council as aforesaid, and all laws and ordinances so to be made as aforesaid, shall be laid before both houses of Parliament as soon as conveniently may be after the making and enacting thereof respectively.

§ 5. And be it enacted, that when and so soon as any such commission or commissions as aforesaid shall have been received at the said island of Hongkong by the superintendent and governor aforesaid, or by the officer for the time being in the administration of the said superintendence and government, so much of the said recited Act as relates to the powers and authorities to be exercised by the superintendents therein mentioned over and in respect of the trade and commerce of Her Majesty's subjects within any part of the dominions of the Emperor of China, or as relates to the making and issuing directions and regulations touching the said trade and commerce, and for the government of Her Majesty's subjects within the said dominions, and as relates to the imposition of penalties, forfeitures or imprisonments for the breach of any such directions or regulations, or as relates to the creation of a court of justice for the trial of offenses committed by Her Majesty's subjects, as therein mentioned, shall be repealed: Provided nevertheless, that all things theretofore done in pursuance of the said recited Act shall be of the same validity and effect as if this Act had not been passed.

§ 6. And be it enacted, that every suit or action which shall be brought against any person for anything done in pursuance of this Act shall be commenced within six calendar months after the fact committed, and not afterwards, except where the cause of action shall have arisen in any place within the jurisdiction of any of Her Majesty's courts having civil jurisdiction, and then within six calendar months after the plaintiff and defendant shall have been both within the jurisdiction of any such court; and every such action or suit shall be brought in the place where the cause of action shall have arisen in any place not within the jurisdiction of any of Her Majesty's courts having civil jurisdiction; and the defendant shall be entitled to the like notice, and shall have the like privilege of tendering amends to the plaintiff, or his agent or attorney, as is provided in actions brought against any justice of the peace for any act done by him in the execution of his office.

§ 7. And be it enacted, that this Act may be amended or repealed by any act to be passed in this session of Parliament.

An Ordinance for Her Majesty's subjects, within the dominions of the Emperor of China, or within any ship, or vessel at a distance of not more than one hundred miles from the coast of China.

ANNO SEXTO ET SEPTIMO VICTORIÆ REGINÆ.

By his excellency sir Henry Pottinger, bart., Knight Grand Cross of the

most honorable military Order of the Bath, Major-general in the service of the East India Company, Governor and Commander-in-chief of the colony of Hongkong, and its dependencies, and Superintendent of the trade of her majesty's subjects, trading to and from the dominions of the Emperor of China, with the advice of the Legislative Council of Hongkong.

An ordinance to render Her Majesty's subjects within the dominions of the Emperor of China, or within any ship or vessel at a distance of not more than one hundred miles from the coast of China, subject in all matters to the law of England, and to extend the jurisdiction of the courts of justice at Hongkong over the same.

"Whereas, under and by virtue of an act of Parliament, made and passed in the seventh year of the reign of her majesty Queen Victoria, entitled 'An act for the better government of her majesty's subject resorting to China, her majesty did, by letters patent under the great seal of the United Kingdom of Great Britain and Ireland, authorize the superintendent of the trade of her majesty's subjects in China, (so long as such superintendent should be also governor of the island of Hongkong,) to enact, with the advice of the Legislative Council of the said island of Hongkong, all such laws and ordinances as might, from time to time, be required for the good government of her majesty's subjects, being within the dominions of the emperor of China, or within any ship or vessel, at a distance of not more than one hundred miles from the coast of China, and to enforce the execution of such laws and ordinances, by such penalties and forfeitures, as to him, by the advice aforesaid, should seem fit.

"1. Be it therefore enacted, by his excellency the governor of Hongkong and superintendent of the trade of her majesty's subjects in China, with the advice of the Legislative Council of Hongkong aforesaid, that from and after the passing of this ordinance, the law of England shall have the same force, virtue, power and effect over her majesty's subjects, within the dominions of the emperor of China, or within any ship or vessel at a distance of not more than one hundred miles from the coast of China, in all matters whatsoever, whether civil or criminal, that it has over her majesty's said subjects actually within her majesty's colony of Hongkong.

"2. And be it enacted, that the courts of justice at Hongkong, which are now, or shall be hereafter erected, shall have the same power, jurisdiction, and authority in all matters whatsoever, whether civil or criminal, over her majesty's subjects within the dominions of the emperor of China, or within any ship or vessel, at a distance of not more than one hundred miles from the coast of China, that the courts aforesaid have, or shall have over her majesty's subjects actually resident within her majesty's colony of Hongkong.

"3. And be it enacted in case of any murder, felony, robbery, theft, trespass, wrong, or crime whatsoever, being charged to have been done upon the person, or property of any one whatsoever, within the dominions of the emperor of China, or within any ship or vessel, at a distance of not more than one hundred miles from the coast of China, by any of her majesty's subjects, that it shall not be lawful for the person charged therewith, to object to the locality of the jurisdiction of the said courts at Hongkong, but he shall be indicted and punished, or acquitted or demeaned in all respects, as if the offense wherewith he may be charged had been committed within the colony of Hongkong, upon the body, or property of a person within the peace of our sovereign Lady the Queen.

"4. And for the prevention of doubts upon the subject, be it enacted, that the peninsula of Macao, shall for the purposes of this ordinance, and of all other ordinances, made by virtue of the power herein beforementioned, be deemed, and taken to be within the dominions of the emperor of China.

"HENRY POTTINGER, *superintendent of trade, &c., &c.*"

Passed the Legislative Council, on the 24th day of January, 1844.

RICHARD BURGASS, *Clerk of the Legislative Council.*

Official appointments, &c., at Hongkong. During the month, (on

the 7th) maj.-gen. lord Saltoun, commander of H. M. land force in China, returned from his visit to Manila in H. M. ship Dido, and gave over his command to major-gen. D'Aguilar, c. v., who arrived at Hongkong in H. M. ship Castor on the 27th ult. His lordship embarked on the 30th inst., with the honors due his rank, on board the Dido for England; which vessel also takes another instalment of three millions of dollars on the treaty of Nanking.

Vice-admiral sir William Parker, c. v., commander of H. M. naval forces in China, left Hongkong for Manila on the 4th ultimo in H. M. ship Cornwallis, from whence he proceeded to India during the present month. Rear-admiral sir Thomas Cochrane, c. v. succeeds to the command of the fleet.

A second sale of lots took place at Hongkong on the 22d instant. The lots were put up singly, and sold per 105 feet square, or nearly that size on the average. The following is a schedule of the sale. All the lots were knocked down at an advance on the upset price.

Purchasers.	No. of lots.	Total annual rent.
Dent & Co.	46, 47, 48, 49, 51, 72	£312
Lindsay & Co.	13, 15, 43, 89	80 5s.
Patrick Stewart	6, 7, 12, 14, 66	88 10s.
Thomas Larkins	5, 17, 27	59 10s.
William Henry	1, 36, 37	52 15s.
Robert Strachan	9, 19, 20, 21, 26, 40, 41, 79, 81, 98, 99, 105, 109, 113, 116	430
George Strachan	24, 100	38
Hughesdon, Calder & Co.	30, 32, 35, 63, 64, 102, 106, 110, 114	140
Rev. James Legge, D. D.	10, 11	44 10s.
William Scott	34, 59, 71, 104	63 5s.
Adam Scott	18, 108, 112	67
Robert Edwards	22, 31, 56, 57, 58	77
J. P. Porter	2, 16, 82, 83, 90	171 5s.
C. W. Bowra	42, 87	60 10s.
M. Ford	84, 96, 97	102 5s.
Mr. Hawkins	23, 77, 80	116 5s.
M. Bruce	60, 61	15 15s.
W. Tarrant	85, 92, 101	75 10s.
Mr. Stevenson	23, 29	31 5s.
Framjee Jamsætjee	38, 62, 91, 93, 94, 95, 103, 107, 111, 115	230
Mr. Lattey	45, 74	80
Kinsing	86, 88	70 10s.
John Burd & Co.	39	48 5s.
H. Jackson	25	22
William Pyke	65	11
Mr. Christopher	50	32
A. Anderson	73	73
Francis Spring	33	10 10s.

In all 101 lots sold, at a yearly rental of £2,562.10s. These lots are to be leased for only 75 years, after which the land and all the improvements on it will revert to government; and government also reserves the right at three months' notice to dispossess any tenant of his lot at their own valuation. There were about 25½ acres in all sold, which is upwards of £100 an acre annual rent to government.

The following extract of a letter from H. M. plenipotentiary to the consul at Shánghái, dated the 16th instant, shows that no little

trouble will be necessary to make the provisions of the tariff and commercial regulations observed by all parties.

EXTRACT.

"I have already, in my letter of this date No. 7, given you my opinion on the subject of transit duties, but I most fully concur in your opinion as to the disadvantage, both to the foreign commerce and Chinese government revenue, of the system of licenses which the local authorities at Shánghái had introduced, and I trust that the very judicious steps you took to point out the evils of such a system (to say nothing of its being an infraction of the spirit, if not of the letter, of the treaty) will have opened both the eyes of the mandarins and merchants to the great mistake that had been made, and will have led to its being rectified.

"Should I find, however, on the receipt of your next report that such has not been the case, I shall address the high commissioner on the subject, and you may take a fitting opportunity of intimating my sentiments and intentions to the intendant, who cannot doubt my anxiety to act impartially and justly between the governments.

"I am extremely sorry to see that you speak in one passage of your letter of some smuggling transactions in silk having gone on subsequent to your arrival at Shánghai, and add that British subjects are said to have been concerned in them. Should you have subsequently obtained any certain information on this disgraceful proceeding, I depend on your having unscrupulously denounced the parties engaged in it to the Chinese authorities; and it would afford me great satisfaction to learn, that they had not only obliged the vessels receiving the smuggled goods to leave the port, but that they had further refused to admit any vessels belonging to the same persons (or firm) to entry in future at the port of Shánghái.

"It appears to me, that it is only by some decided step of this kind that this 'nefarious system' (as it is termed in a recent dispatch from her majesty's government) will be effectually checked, and with the extraordinary powers of legislation now intrusted to her majesty's chief superintendent of trade in China it will be strange if means cannot be devised to put a stop to practices which must speedily injure, if they do not entirely ruin, the legal trade, which are a stain on the national faith and character of England, and which subvert every principle of honest and fair competition amongst mercantile men.
(Signed) "HENRY POTTINGER."

Punishment of the murderers of Mr. Sharpe, who was connected with the lorchá Enterprize, and of Dr. McKinlay, has been notified to H. M. plenipotentiary by H. E. governor Kí Kung. We have never ascertained by whom all these criminals were taken, but it is a satisfaction to know that justice has at last overtaken them. The accompanying note is extracted from the Hongkong Gazette of 20th instant.

Kí Kung, governor-general of Kwángtung and Kwángsí, &c., &c., and Ching, lieutenant-governor of Kwángtung, &c., &c., make known the following:

Whereas Fán Asz, a Hiángshán boatman, originated a plot to encompass the death of Sharpe and others, in all seven persons, in conjunction with Wú Kwányuh and others, and the boatman Chin Ating and others were conjointly the authors of the murder of McKinlay and others, in all two individuals: the provincial judge in both these cases has prosecuted the said robbers Wú Kwányuh, &c., for the same crime, and found them guilty: And whereas, we the governor and lieutenant-governor have personally revised the sentence, and they have pleaded guilty of the above charge, we have respectfully asked for a death-warrant, and directed the judge to proceed against Wú Kwányuh, who plotted the death of one individual, viz., Sharpe, for the sake of obtaining his property, and to proceed against Cháng Ayu and Kung Yutu, on account of their being the authors of the murder of

the English doctor McKinlay and two Portuguese sailors. These three criminals are now sentenced to be decapitated, and forthwith to be fettered and sent to the place of execution, and there to undergo death.

And we moreover, condemned the ringleader, Fán Asz', for being the author of an attack upon, and subsequent murder of Sharpe, and for having beaten to death one watchman, to die a lingering and ignominious death (to be cut to pieces), but he having died of sickness, we had his corpse mangled according to law, and his head, as well as those of the remainder and of Wú Kwányuh, sent to the place where the crime was committed, there to be stuck up on poles as a warning to the multitude, and to make an example, in order to restrain (ruffians). The two criminals Chin Shingyuh and Ching Afuh, who were merely aware of Fán Asz' and the others having plotted the death, and subsequently did not denounce them, have been sentenced to receive a flogging according to the law, in order to strike terror. After having respectfully sent in a detail of our proceedings to the throne, we have requested the emperor's pleasure thereon.

The case of Táng Chiufung and others however, is not yet brought to an issue, nor are the proceedings of the judge closed, but we have urged him to prosecute them, as is on record.

Deeming it our duty to communicate this for the information of the honorable Envoy, we wish you every happiness, and address this as the most important object of the statement to

H. E. sir Henry Pottinger, bart., &c., &c.

The following correspondence, relating to the liabilities and demands upon the old hong-merchants, shows that they have not been released from calls by the government, notwithstanding their means of meeting those calls have been reduced. The correspondence is taken from the Register.

Order from the púching sz' to the late hong-merchants.

Hwáng, the treasurer, hereby issues directions to the acting prefect of Canton, Liú, to inquire into the payment of money, amounting to about 3,600,000 (three millions and six hundred thousand) taels owed by the hong-merchants to the public treasury.

1.—For ginseng. The hong-merchants received this article, and sold it, but have not yet paid for it.

2.—Tribute forwarded to the court. They engaged of their own accord to discharge this in yearly instalments, but when it comes to the point, they want to throw it upon the new merchants.

3.—Payments made to the army in Turkestan. It was agreed in 1832, that this sum should be forwarded in annual instalments. But though the term for discharging this liability is extended, still they must not endeavour to escape the obligation.

4.—Payments made to the superintendent of the grain department and other small items. They ought not to think, that on account of the newly established regulations, they will avoid the discharge of these sums.

5.—The payment of 2,800,000 taels to foreigners, for which they gave a bond. This they have to pay within four years. Already has one year's respite been granted to them, in consideration of their remaining debts, but let them not cherish delusive hopes, because we have postponed the time, for no farther delay will be allowed.

Now in the original petition, the hong-merchants state, that on each pecul of tea they will pay five mace, and on cotton two mace. But they can form no estimate of the sum of money they would be able thus to furnish annually. They also say, that tea and cotton should not be the only articles that ought to pay towards the clearing of the debts. Moreover they show, that the new establishments, without specifying them, should likewise bear a share in liquidating the sums they owe. They must however first pay up their instalments, as they have become due, and we shall then take into consideration, and report

to the throne whatever items ought to be remitted. Thus the new merchants will have no pretext to excuse themselves, of being involved on behalf of others, neither can the old merchants get rid of their liabilities.

Let the hong-merchants therefore after mature deliberation report on the above.

Taukwang, 23d year, 11th month, 20th day. (9th January, 1844.)

THE HONG-MERCHANTS' REPLY.

We now beg to lay before Your Excellency, in obedience to the orders received, the following statement :

Hitherto all the sums, paid either on public account or to discharge debts, were taken from the consoo fund and levied upon the trade; which is on record. We are willing to pay for ginseng and other items, and although the time when the money was due has elapsed, still we shall make up for the delay. Respecting the six millions of dollars, paid in 1841 to the English, we received orders from the officers of government to contribute in the first instance two millions of dollars, whilst four millions were advanced from the public treasury; and the remaining expenditure on account of public emergency, is not below several lacs of dollars. To this we must add the three millions of hong debts which we discharged to the foreigners, and moreover above 310,000 taels on account of the conflagration of the factories. Our non-payment and discharge of liabilities, did therefore not arise from any unwillingness on our part, but was owing to the heavy contributions we had to make for public purposes. Our distressed circumstances have frequently been laid before government, and since the hong monopoly is now abolished, and our privileges have ceased to exist, it is only proper, that the new mercantile establishments, who share in the same advantages, should also bear the same burdens. And for this purpose they should give a bond, and a certain sum which they could annually furnish in payment of debts, should be stipulated. Nor should these contributions solely fall upon tea and cotton only. And though these are the staple articles of trade, and the consumption may vary from year to year, still we shall be enabled to fix an average sum, which they annually will yield payable in instalments according to the extension of the terms, to be fixed by the supreme government. We should moreover feel deeply obliged, if the result of our deliberations were communicated to the Court. (Without date.)

The particulars of the compensation granted to the holders of the opium are here inserted as a supplement to the various papers regarding this property which have appeared in the Repository. It would be a satisfaction to know by whom, and on what principle, the sum of \$6,000,000 was taken as the value of the opium delivered up.

Opium compensation.—(Extracted from the London Gazette, of 25th August, 1843).—Whereas by a certain treaty, signed at Nanking on the 29th day of August, 1842, by the plenipotentiaries of her majesty and of the emperor of China, it was, among other things, agreed, that the emperor of China should pay the sum of six millions of dollars, as the value of the British owned opium delivered up at Canton in the month of March, 1839 :

And whereas, to enable her majesty to afford compensation to the parties who surrendered the said British owned opium, Parliament has granted the sum of £1,281,211, being the produce in sterling of the said six millions of dollars, after deducting the sum of £38,977, on account of 500 chests of opium provided at the expense of her majesty's government :

And whereas her majesty has authorized the Lords Commissioners of her Treasury to distribute the said sum of £1,281,211 amongst the said parties entitled to compensation, according to the ascertained relative value of the several descriptions of opium delivered up, which appears to be for each chest of

Patna, £66 7s. 7d. 2f.	Malwa, £64 11s. 2d.
Benares, £61 11s. 3d. 1f.	Turkey, £43 3s. 5d.

Notice is hereby given by the Lords Commissioners of her majesty's Treasury, that

the holders of the accountable receipts or certificates given by Capt. Charles Elliot, R. N. late her majesty's chief superintendent of trade in China, for the said British owned opium, entitled to compensation, may, on or after Wednesday the 30th day of August, 1843, apply at the office of the paymaster of civil services, at the Treasury Chambers, Whitehall, London, for payment.

But they are required two whole days, at least, before making such application, to leave it, or transmit to, the said Treasury Chambers, addressed to Charles Edward Trevelyan, esq., assistant secretary the said receipts or certificates, for which they will receive in exchange an acknowledgment. As the receipts or certificates were made in quadruplicate, the parties applying will be required to hand all the four parts over, or to give a satisfactory account of such parts as are not in their hands.

H. GOULBURN, A. PRINGLE, J. YOUNG.

Memorandum from the Treasury, showing the mode by which the value per chest of Patna, Benares, Malwa, and Turkey opium has been computed.

In paying over the six millions of dollars, received under the treaty with the Chinese government, to the holders of the receipts and certificates for opium surrendered at Canton in 1839, it was necessary, first, to determine the proportional value of the several descriptions of opium relatively to each other; and, secondly, to apportion to the holders of each description the sterling amount which the dollars realized.

The proportional value has been ascertained by taking the prices quoted in the Canton Register, and the Canton Press, during twelve successive weeks, up to the latest date at which prices are quoted otherwise than "nominal."

The prices in the Canton Press are quoted as nominal on the 24th Sep., 1838, but in the Canton Register there are quotations of sales on the 27th Nov., after which the quotations appear to have been quite nominal, without sales.

The averages have therefore been collected from the Prices Current, by counting back twelve weeks from the end of Nov., and the result is as follows.—

	Patna.	Benares.	Malwa.	Turkey.
Averages by the Canton Register, 78 days, from } September 11th to November 27th, 1838.	\$579.79	\$537.91	\$563.95	\$380
Averages by the Canton Press, 78 days, from } September 8th to November 24th.	588.75	545.83	572.50	380

The general average is,—Patna, \$584.27; Benares, \$541.87; Malwa, \$568.22; Turkey, \$380. This result gives a higher value to Malwa, in proportion to other descriptions of opium, than it had usually held. The rise in Malwa commenced in April, 1838.

On the 17th February, 1838, the prices are quoted,—Patna, \$530; Benares, \$470; Malwa, \$400.

On the 24th February and 3d March, it is stated that the "market was not opened," and the sales from that date to the end of March were partial. When the general sales of all sorts commenced in April, Patna and Benares had fallen, while Malwa had increased in price. The quotations are then,—Patna, \$410; Benares, \$384; Malwa, \$440.

From April to June, 1838, Malwa continued to increase, and it maintained its high value till September.

Quotations.	June 30th.	August 25th.
Patna, . . .	\$520 . . .	\$580
Benares, . . .	490 . . .	540
Malwa, . . .	640 . . .	685

In September the price of Malwa began to fall, and on the 16th November the quotations are,—Patna, \$590; Benares, \$540; Malwa, \$565.

The averages of the twelve weeks' successive quotations to the end of Nov., are as before stated,—Patna, \$584.27; Benares, \$541.87; Malwa, \$568.22; Turkey, \$380.

And these proportions have been adopted to calculate the sum to be paid per chest for each description of opium. The number of chests of each sort are,—

Patna,	5,614 chests.
Benares,	1,128.75 "
Malwa,	13,487.68 "
Turkey,	53 "
	<hr/> 20,283.43 chests.

The proportionate value of these chests, at the several averages before mentioned, is,—

Patna, \$3,280,091.78	Malwa, \$7,663,969.52
Benares, 611,635.76	Turkey, 20,140.00

The sterling sum which the 6,000,000 dollars realized was £1,315,188, and this sum gives to each of the above proportions the following sterling value—

Patna, £372,667 8s. 5d.	Malwa, £870,741 8s. 4d.
Benares, 69,490 19s. 2d.	Turkey, 2,228 4s 1d.

Which is for one chest of each sort of opium, as follows :

Patna, £66 7s. 7d. 2f.	Malwa, £64 11s. 2d.
Benares, 61 11s. 3d. 1f.	Turkey, 43 3s. 5d. 2f.

Note on the preceding from a London paper. The upshot of the whole affair will be nearly as follows. The merchants will, nominally, receive scarcely one-half of what they originally paid directly to the E. I. Company, or indirectly in the realization of its revenue, and this will amount to a loss to them of, at least, one million sterling. By the prescribed form of payment, they will lose a full one fifth part even of the promised sum, and this will amount to some 240,000*l.* more. Then they will lose four years' interest on their whole capital, which, not at Indian interest, which it bore, but merely at European, will amount to at least 300,000*l.* In the meanwhile, the loss of the merchants is the gain of other parties. They, the merchants, are made to pay for life and liberty of Her Majesty's plenipotentiary, as the treaty expressly tells us. The East India revenue has gained, at least a million sterling within the last four years, by the destruction of the merchants' property; and Sir Robert Peel transfers a million sterling from their pockets to the public treasury.

Note to ART. I. Since the first sheets of this number were struck off, various changes have been made in the lists of officers, consuls, &c., there given, and some errors discovered, which are here noticed.

Thomas W. Waldron, esq. has arrived at Hongkong as naval storekeeper for U. S. ships of war in these waters.

Mr. Moxhet is *Belgian consul at Singapore*, and was sent on a special mission to China. He has left China for Singapore during the month.

Consul for Hanover. Christopher Fearon, esq.

Mr. Modderman is more correctly designated as "on a special mission to China from the Netherlands' government," than as a *commercial agent*.

Don Sinibaldo de Mas has recently arrived in China, sent by the government of Manila as their agent, in place of Don J. M. Halcon, who has returned.

M. Grube has come out as Prussian councillor of commerce and commissioner.

Major-general lord Saltoun having left China, major-gen. G. C. D'Aguilar, c. b. has taken command of the land force. Capt. Henry T. D'Aguilar of the Grenadier Guards is assistant military secretary, and lieut. Charles D'Aguilar of the Royal Artillery is A. D. C. to the major-gen.—The Legislative Council of Hongkong has entered upon its duties, the hon. major-gen. D'Aguilar, lieut.-gov. of Hongkong, and the hon. major Caine, chief magistrate, having taken the oaths and their seats as members, on the 11th instant. R. Burgass, esq., is clerk.

Capt. T. Ormsby is A. D. C. to H. E. the governor and commander-in-chief, in room of capt. Brooke, who sailed for England on the 28th ult., with the imperial ratification of the supplementary treaty.

Two new mercantile houses have been established during the month, viz. Disandt and Tiedeman, and Bush and Miller, both at Hongkong.

CHINESE REPOSITORY.

 VOL. XIII.—FEBRUARY, 1844.—No. 2.

ART. I. *The Closing Events of the Campaign in China; the operations in the Yángtsh' kiáng; and the treaty at Nanking.*

By captain GRANVILLE G. LOCH, R. N. London: John Murray, Albemarle street, 1843.

CAPTAIN LOCH joined the main part of the expedition on the 16th of June, but not until after action on that day had closed, and the forts of Wúsung had been dismantled. On the 31st of Aug., 1842, he left head-quarters, and embarked for his homeward voyage, by way of India. Having been with the expedition, in its ascent up the Great river, and witnessed the operations and proceedings at Chin-kiáng and Nanking, he was well circumstanced to describe those important events. The little volume, comprising less than three hundred pages, gives us a good account of the closing events of the expedition. We make a few extracts, which need no comments.

“On the 19th June, at four o'clock in the morning, I landed on the banks of the rivulet before mentioned (at Wúsung), just as the 18th Royal Irish were in the act of crossing. The 49th, Madras Native Rifemen, Horse and Foot Artillery, and Sappers and Miners, composed our force. The sky was clear, and the air full of that delightful fragrance peculiar to early morning, and the men were in high spirits in anticipation of an inland march,—rather a novelty to them of late.

“We were *en route* by six o'clock, and an imposing sight, these 2000 hardy fellows, marching in single file along the narrow pathways, must have offered to the gaping celestials. The country, flat as Kent and Essex by the banks of the Thames, is completely cultivated, and as beautiful as its

sameness of features will allow fertility to make it. The flattened tops of earthen dykes between the fields are the only roads, and these are flanked, and here and there crossed by deep ditches, which we passed on granite slabs, generally too narrow for the Horse Artillery. This provoking, but not unforeseen hindrance, caused some trouble and much delay, the Sappers having frequently to fill the ditches for the passage of the guns. We trod dryer ground as we receded from the river; and besides the perpetual rice, saw fields of beans, corn, cotton, and other plants. Farms, surrounded by high shrub hedges, neatly interlaced with platted bamboo, were thickly scattered over the country; nothing could be more rural than the appearance of the houses, some in clusters, others by themselves, all half hid by umbrageous inclosures, delightful lanes of fruit trees, abundance of wild honey-suckle and roses. Affluence and industry were everywhere apparent, and a love of neatness conspicuous from the arrangement of the house to the tilling of the ground.

"We saw crowds of peasantry in every direction; they climbed the trees and little knolls to obtain a good view of us from a distance; but when a long survey convinced them that we were not 'frantically' disposed, they approached with confidence. Our handful of men would not have been a mouthful apiece to the multitudes around us.

"We passed two wounded men lying on a bank, dying without assistance in sight of thousands. Unfortunately we could not afford them aid, advancing as we were through a hostile country.

"We went through two villages; the shops were open, and the people remained in them; the first time such confidence had been shown towards us in China. Strict orders were issued to touch nothing; and, to the credit of the thirsty troops be it spoken, they were obeyed. Almost every house has its little garden, shaded by trees; among them I remarked the tulip, the tallow, and the mulberry. We flushed a pheasant or two, and I heard some partridges during our march. The former bird is very plentiful throughout all central China; at Chusan, the officers in winter quarters had excellent sport.

"Graves were in every field;—mounds of earth, some hollowed into vaults, others solid, with the coffin resting on the top, and covered with matting.

"There appeared to be a great paucity of quadrupeds, although I venture to say every man in our little army kept as sharp a lookout for beasts of the field and of the sty as for the enemy; as the wherewithal for dinner, to the best of our belief, still enjoyed the breath of Heaven. Two ponies and a water buffalo were the only animals we saw.

"At last, after a march of eleven miles, we approached a river, and had to skirt its banks for some distance to the westward, when we came to a bridge of five piers—single slabs of granite spanning a space of at least twenty feet from the shore to the first pier. These were flapped over by others of the same length to the second, and so on to the last, the upper slabs being in the centre. When we had crossed the bridge, we were in the suburbs of Shánghái. The way to the city gates inclined to the left; the shops along

it were partially shut, and the people in a state of great excitement, sometimes coming in our line of march with basins of samshoo, which they offered to the men as an irresistible bribe, and for which they got well drubbed; but the greatest proportion were clustered together in stupid terror round the teashops, and at the entrance of the narrow streets. Merchants' stores, ware-houses, builders' yards, and what I took to be distilleries, indicated our approach to a large and wealthy city.

"A soldier of the advanced guard fell back to inform us that we were close to the walls; forming in closed order, the advance guard fell back, and on we went double quick to the closed gates. We saw through a crevice two small guns pointed to sweep the causeway, but not a sound was heard. We scaled the wall by an old house, appropriately placed, found the ramparts deserted, and saw the townspeople flying. The gates were opened; the bugles struck up; and the troops marched through.

"After taking formal possession, we proceeded along the ramparts to a joss house erected on a bastion, and commanding a view of the river. We saw our steamers coming up with the *North Star*, *Modeste*, and *Columbine* in tow. When within two miles of us, a small battery, which we had unavoidably passed far to our left, opened fire upon them. It was silenced in five minutes.

"The appearance of the town, considering its rank as a second 'chop' city disappointed me. Certainly the shops were shut, and the streets deserted, but yet the houses were generally shabby and insignificant, built of wood, the upper stories projecting over the narrow streets.

"The General took up his quarters in a pavilion built on the edge of a sheet of water in the public gardens of the *Ching-hwáng miáu*, or 'District-city temple.' To convey an adequate notion of these shall be my endeavor, as they are so completely Chinese in taste, idea, and execution.

"In the centre of a serpentine sheet of water, there is a rocky island, and on it a large temple of two stories, fitted up for the accommodation of the wealthy public. Pillars of carved wood support the roof; fretted groups of uncouth figures fill up the narrow spaces; while movable latticed blinds screen the occupants from the warmth of the noonday sun. Nothing can surpass the beauty and truth to nature of the most minutely carved flowers and insects prodigally scattered over every screen and cornice. This is the central and largest temple. A number of other light ærial-looking structures of the same form are perched upon the corners of artificial rocky precipices, and upon odd little islands. Light and fanciful wooden bridges connect most of these islands, and are thrown across the arms of the serpentine waters, so that each sequestered spot can be visited in turn. At a certain passage of the sun, the main temple is shaded in front by a rocky eminence, the large masses of which are connected with great art and propriety of taste, but in shape and adjustment most studiously grotesque. Trees and flowers, and tufts of grass, are sown and planted, where art must have been taxed to the utmost to procure them lodgment.

"In another part of the gardens there is a miniature wood of dwarf trees,

with a dell and waterfall; the leaves, fruit, and blossoms of the trees are in proportion to their size. This ingenious science (if science it can be called), to bring it to perfection, requires the most assiduous care and patient watching. A small branch of a forest tree is deprived of a ring of bark, and the bare place covered round with prepared unctuous earth; this is kept moist, and when the radicals have pushed into the loam, the branch is separated from the tree, and planted in a trough or porcelain flower-pot. The pot is then filled with bog-earth, manure, and clay, and water is applied according to the necessity of the plant. The branches are repressed by cutting and burning, and bent into shapes resembling an old forest tree; and even to the roughness of the bark and hollow knots of pruned and decayed branches, they are complete in resemblance. The roughness is produced by ants, attracted by smearing the bark with sweet substances.

"Tortuous pathways lead to the top of the artificial mountain, each turning formed with studied art to surprise and charm, by offering at every point fresh views and objects. Flowers and creepers sprout out from crevices; trees hang over the jutting crags; small pavilions crested with the white stork, their emblem of purity, are seen from almost every vista, while grottoes and rocky recesses, shady bowers and labyrinths, are placed to entrap the unwary, each with an appropriate motto, one inviting the wanderer to repose, another offering quiet and seclusion to the contemplative philosopher.

"Three regiments were quartered in these gardens, and the rooms formed for the enjoyments of the wealthiest, were occupied by the private soldier, and many of the most exquisite ornaments were torn down and burnt to cook their numerous messes. Nor could this be well avoided: they had just entered quarters after a long march; no wood was at hand, and there was no time to send parties to search for it, and it was of course necessary that the men should have fuel. Round these fires the soldiers might be seen sitting enveloped in silk and satin cloaks, lined with rich furs, exciting a blaze with embroidered fans, lawful property taken from the Chinese caught with these pilfered articles about them. Such *loot* was easily obtained in a large Chinese town, owing to the general practice of placing things in pawn. These depositories are numerous, always well stocked, and consequently the first places to be broken into by the rabble preparatory to our assaults, and after the respectable inhabitants had left the town.

"The first thing that strikes one upon entering a captured city, is Chinese robbers, passing, like a string of busy ants, in a continuous line, from some large house to the city gates, heavily laden. In this pursuit, the Fukien men are the bravest of the brave. They will bear thumping, kicking, and maltreating in every way, but will most pertinaciously hold on to their bundles.

"I quartered upon my kind friend colonel Montgomerie and the Artillery. Their *locale* was a pawnbroker's house; the lower rooms and courts, which we occupied, were spacious and empty, but the upper suite of apartments was filled with shelves and stands laden with rich stuffs. A smaller room, set apart for the reception of gold and silver ornaments, had been partially

ransacked of its contents. Broomsticks were in requisition to clear our future premises of the rabble, but not before the goods of greatest value had been abstracted.

"The coolies proved themselves of keener sight than their masters, by the capitably supplied board we sat down to—principally the result of the day's forage.

"When the merry laugh and hearty tone of good fellowship were changed by my tired companions to a nasal trumpet note, I endeavored to excite a proper feeling of romantic enthusiasm worthy my novel position;—under a Chinaman's roof, in a city of a central province of the Celestial Empire, honored for the first time by the presence of English masters;—but it was of no avail; pagodas and mandarins, ships and soldiers, feasting and fighting, images of dead and dying, and, lastly, happy peaceful England, flitted past my drowsy vision, until the comforter of the wretched, and friend of the weary—sleep, overpowered me.

"The next morning I sallied out to see the town, and call upon the general-in-chief. He was in conference with the admiral about a letter which a well known character, designated by the appellation of corporal White, had brought from Ilipú. This petty officer (corporal White) was first known to the expedition when up the gulf of Petchelee, off the Pei-ho. He was then the medium of communication between admiral Elliot and Kishen.

"We examined numerous joss-houses, some covering a greater extent of ground than Westminster Abbey. None possessed beauty of architectural design; all were elaborately ornamented, and contained rows of gilded wooden deities of the Budhist faith, three times the size of life.

"We visited a public hospital under the charge of some priests of Budha; the wards, surrounding an inclosed court, were full of spectres dying from disease and recent neglect. The medical staff did all that humane and clever men could do to alleviate their sufferings, but they had neither time nor remedies at hand to amend their condition.

"Hence we went to the Arsenal, where we found ten pieces of flying artillery, mounted on wheel-barrows. In fact, the carriage was precisely like a large garden barrow, with a locker before for the shot, and a drawer between the handles, containing loose powder and a small shovel to load with. Besides iron guns of various calibre, we discovered some new brass 12 pound carronades, modeled from one lying by their side, having on it the crown and "G. R. 1826;" with the difference of the crown, in the place of which there was a Chinese character, they were exact copies. Close to them was a new circular slide for a Paixhan gun; probably the design was made from drawings taken by some of the Chinese occasionally detained on board our steamers.

"This is not the first instance of their talent and expertness as copyists, and satisfies me that this war will do them (in some respects) more good than harm, by sharpening their wits, and will render a second, at any future period, a much more difficult undertaking.

"Upon the approach of our fleet to Wúsung, the Chinese governor issued a notice assuring the people that our final destruction was at hand, that they might rest in confident security, and prepare festivities to welcome the glorious day in which the 'barbarian eyes' taken in the battle would be sacrificed. Shortly before our arrival, it appears that the mandarins had nearly *squeezed* all the patience out of their long enduring inferiors, and that in consequence the sufferers had the audacity to complain of oppression. Our onward movement naturally alarmed their masters, and produced these proclamations. The consequence was, that after the forts of Wúsung fell, the people retaliated, and denounced the mandarins as traitors and cowards for running away on the first approach of danger, and vowed they would never permit them to return. My informant was Mr. Gutzlaff, who seemed to consider this unusual independence of sentiment a favorable omen.

"We have reason to believe, from information collected since our arrival, that the Wúsung is the principal river of communication to the central country, through which the Great Canal passes, and into by various branches, its largest reservoir, the lake of Tái-hú; that instead of the coasting produce passing directly up the Yángtsh' kiáng to the Canal for distribution through the empire, the portion destined for the inland provinces to the southward is transported by this tributary. This belief was further confirmed by an examination of an old map by a French Jesuit, procured by Major Anstruther, and which he had most ingeniously and satisfactorily compared with a Chinese book of maps found in our quarters." *pages 42-54.*

The following paragraphs describe the capture of Chinkíáng.

"The 5th of July was a day of eager excitement. The steamers that had been absent with captains Kellet and Collinson (our two active surveyors) had returned with the gratifying intelligence that the channel, although in some parts intricate and narrow, was very deep, and sufficiently clear for the largest ships to traverse.

"The signal was made to prepare for sea on the following day, and the order of sailing was issued by the admiral.

"The army was divided into four brigades, under the command of major-generals Lord Saltoun, Bartley, Schoedde, and brigadier Montgomerie of the artillery. These were distributed in five divisions, each division led and under the entire charge of a man-of-war. Captain Bouchier of the *Blonde*, Hon. F. Grey of *Endymion*, Hon. H. Keppel, *Dido*; Kingcome, *Belleisle*; and Kuper, *Calliope*; were the officers appointed by the admiral. It is not easy to describe the feeling of exultation which more or less animated all at the prospect of entering as invaders into the heart of an immense empire, where we are looked upon as *barbarians from beyond the civilized world.*

"The admiral weighed on the 6th at daylight, with a fair wind, the first and fourth divisions following. The general-in-chief at the head of the first, Lord Saltoun in the *Belleisle*, captain Kingcome leading the fourth. A distance of two miles separated each division. We, in the *Dido*, were last—a most tantalizing position.

"Grey's division passed at noon, when the wind grew very light, and the tide began to ebb before our turn arrived to weigh, so we found we could hardly stem it. The headmost ships were by this time out of sight, when we, scarcely a league from our former berth, were obliged to anchor, the Blonde in charge of the second division, on shore, six miles ahead; one of Captain Grey's and one of our own convoy in the same condition; heavy rain commenced; the light air entirely abated, and we became most anxious." pp. 64, 65.

* * * * *

"21st of July.—The morning of this eventful day, on which it was destined that the proud spirit of the Chinese government should be humbled by the total destruction of their most important Tartar stronghold, dawned with unclouded serenity, and before the sun rose, the general commander-in-chief, his staff, and the right brigade, had landed and occupied the bluff hill abovementioned, to the westward of the city, from the summit of which we had, while the remainder of the troops were forming, ample time to contemplate the magnificent panoramic view of the city on our left, and the ground and height to the southward, on which the encamped enemy were drawn up in a line behind entrenchments. From an eminence, we saw that they were in greater force than either our previous reconnoissance, or the information gained by the interpreter, led us to anticipate. Looking at their extended line, I began to suspect that the greater portion, if not the whole, of the garrison had during the night, joined the camp, anxious to bear the brunt of our attack, and by offering a stronger resistance without, perhaps save the city, from injury. I, however, soon found this to be a mistaken supposition.

"My kind friend, sir Hugh Gough, allowed me to make myself useful as an extra aid-de-camp. I landed, and was with him throughout the day in that capacity.

"It would be unnecessary in me to recapitulate the tactics and events of an action, which has been recorded and read in every public paper; so I shall confine my description to the movements I saw occurring round the person of the chief.

"The first brigade, under Lord Saltoun, began to move up the valley leading to the heights, followed by a portion of the artillery. The column of our men and guns, presented a fine sight as they marched up the winding valley, at times partially hid, at times emerging from behind the slight acclivities connected with the heights, where the Chinese were drawn up in line, cresting their strong position, their tents struck, and banners flying. The latter commenced a distant fire until the Bengal Volunteers, sent to turn their right flank, charged them up the hill, when they gave way within twenty yards of our bayonets.

"I accompanied the Volunteers, and had an opportunity of remarking a peculiar feature in the character of the Chinese. We had to cross a paddy field and occupy a small village, under a close and smart fire from the enemy. The village had not been deserted; some of the houses were closed, while

the inhabitants of others were standing in the streets, staring at us in stupid wonder, and, although they were viewing a contest between foreigners and their fellow-countrymen, and in danger themselves, from their position, of being shot, were coolly employed eating their bowls of rice.

"The sun was too hot for a race, and as the Chinese ran well, I returned to the commander-in-chief on a mandarin's horse which I had caught. I found the admiral and the general sitting under the shade of some fine palms upon a hill, the top of which was crowned by several spacious buildings. They were waiting for the centre brigade to come up to storm the town.

"Our position overlooked the city wall within fair gingal range. We plainly saw the Tartar soldiers on the ramparts, two or more to every embrasure and loop-hole, anxiously watching our movements, and waiting for an onset to open fire, which they soon did with spirit as we moved along a high embankment level with the wall. Along this we continued a considerable distance, until we reached the enclosed suburbs, through which we passed securely to within a short distance of the western gate, connected with our side by a bridge over the canal in front of it.

"A gun was sent forward, with an advance party, to cover captain Pears and his Sappers, while he blew the gate open. This gallant service was performed in admirable style under a cross fire from flanking bastions, the heavy, massive gates, bound and studded with iron, and propped on the inside by many sand bags, flew in like chips carried before a sudden blast of wind, and were hurried along the street to a considerable distance, but without one stone or brick of the gateway arch being displaced, the calculation was so admirable.

"Our gallant fellows dashed through with a cheer in the midst of smoke, dust, and flying rafters. Their impetuous charge would have driven back five times their number, but no such opposition was met with: we found instead, the ramparts in the possession, at one point, of general Schoedde; at another, of our seamen and marines, under the command of captain Richards, who had landed to recover some boats and guns disabled in their ascent up the canal by an unexpected and destructive fire from an angle of the wall; at this angle captain Richards escalated and repaid the former loss with interest.

"It was about mid-day when the centre brigade joined the left upon the rampart. Soldiers were dropping at every step from exhaustion and excessive heat, so the general ordered a halt for a few hours, where we then were, round the west gate guard-house, merely sending a large detachment along the ramparts to the right to occupy the southern gate. This party had not proceeded half a mile when they encountered a sharp and sudden resistance from a large body of Tartars, drawn up on an open space before some houses, and flanked by a hedge, a ditch, and pond of water. They planted their gingals before them; formed with order and steadiness, and commenced a rapid and well directed fire, which brought down officers and

men in quick succession. Our men, though taken somewhat by surprise, and not one to three, fired a volley and charged down the bank, driving all before them, but not without obstinate resistance. As the enemy retreated through the compounds and narrow streets, our men were called off; a guard was placed over the dead and wounded, and the rest were sent forward to their destination.

"The firing brought the general up, who resolved, when the sun became less powerful, to sweep the town from house to house.

"As we marched along the walls, I saw, what as a novice in this description of warfare shocked me much, old men, women and children, cutting each other's throats, and drowning themselves by the dozen; and no one either attempting or apparently showing any inclination to save the poor wretches, nor in fact regarding them with more notice than they would a dead horse carried through the streets of London to the kennel.

"While we were resting in the south guard-house, a Chinese Canton interpreter, who had frequently before been the medium of communication between the authorities of both nations, was introduced under the escort of two soldiers; he was the bearer of letters to our chief from the viceroy: they were to the old purport, requesting him to send the ships down the river, and arrange a meeting with him on shore to settle differences. Such a modest request at such a time was exceedingly *mal-apropos*, and very nearly cost the stupid old interpreter his life; who fancying himself secure in his knowledge of our language, passed through the gate, and was nearly shot by the sentinel for advancing towards the general's quarters, after having failed in his endeavors to make himself understood. Sir Hugh was in no humor to receive him, which he, having lost but little of his self-confidence, thought exceedingly incorrect. He said, that 'Ilipú wished very much to have a talkey outside river—no inside—and that English very bad if they no obey.'

"Our reply was, (I mean that given by our individual selves, who had nothing to do with the matter,) 'that the Englishman may talkey a very, very lettle, if Chinamen pay \$20,000,000; and afterwards pay more, talkey more,' and then the respectable old gentleman was shown the way out.

"Towards evening, an advance was sounded, and the commander-in-chief marched with two regiments towards the Tartar quarter of the town, guided by some Chinese and Mr. Gutzlaff. We broke into many houses, where we imagined soldiers were concealed, but met with no resistance, nor saw any armed Tartars. Quiet and peace seemed to reign paramount in the still evening, while the fragrance of the flowers, surrounding almost every house, calmed the strong excitement that had possessed us throughout the day. It was the prettiest Chinese town I had seen; the houses were all well kept, and the interiors of many magnificent: the streets well paved and clean; and open grassy spaces and gardens gave a grace and airiness not usually met with in walled cities.

"We were guided to a large building said to be the governor's palace. We saw that it belonged to government by the flying dragon painted upon

the wall opposite the great entrance; but the gates had apparently been closed for some considerable time: weeds were growing before them, and the only sign of life was a wounded Tartar of great size and strength, lying under the shade of the portico; he was dressed in the blue over-shirt, with yellow trimmings, said to be the uniform of the imperial guard. When we forced the house, we found it equally deserted, but completely furnished, and of great extent *We set fire to it*, and marched on.

"I went with two soldiers of the 18th down a street to the right, to a large house, which I conclude belonged to a Tartar of consequence: we burst the door and entered. Never shall I forget the sight of misery that there met our view.

"After we had forced our way over piles of furniture, placed to barricade the door, we entered an open court strewn with rich stuffs and covered with clotted blood; and upon the steps leading to the 'hall of ancestors,' there were two bodies of youthful Tartars cold and stiff, much alike, apparently brothers. Having gained the threshold of their abode, they had died where they had fallen, from the loss of blood. Stepping over these bodies, we entered the hall, and met, face to face, three women seated, a mother and two daughters; and at their feet lay two bodies of elderly men, with their throats cut from ear to ear, their senseless heads resting upon the feet of their relations. To the right were two young girls, beautiful and delicate, crouching over, and endeavoring to conceal a living soldier.

"In the heat of action, when the blood is up and the struggle is for life between man and man, the anguish of the wounded, and the sight of misery and pain, is unheeded; humanity is partially obscured by danger; but when excitement subsides with victory, and the individual circumstances are recalled to mind which led to the result, a heart would be hardly human that could feel unaffected by the retrospection. But the hardest heart of the oldest man who ever lived a life of rapine and slaughter could not have gazed on this scene of woe unmoved.

"I stopped, horror-struck at what I saw. I must have betrayed my feelings by my countenance, as I stood spell-bound to the spot. The expression of cold unutterable despair depicted on the mother's face, changed to the violent workings of scorn and hate, which at last burst forth in a paroxysm of invective, afterwards in floods of tears, which apparently, if anything could, relieved her. She came close to me, and seized me by the arm, and with clenched teeth and deadly frown pointed to the bodies—to her daughters—to her yet splendid house, and to herself; then stepped back a pace, and with firmly closed hands and in a hoarse and husky voice, I could see by her gesture, spoke of her misery—of her hate, and I doubt not, of revenge. It was a scene that one could not bear long. Consolation was useless; exhortation from me vain. I attempted by signs to explain, offered her my services, but was spurned. I endeavored to make her comprehend that, however, great her present misery, it might be in her unprotected state a hundred-fold increased; that if she would place herself under my guidance,

I would pass her through the city gates in safety into the open country, where doubtless, she would meet many of the fugitives, but the poor woman would not listen to me; the whole family were by this time in loud lamentation. So all that remained for me to do was to prevent the soldiers bayoneting the man who, since our entrance, had attempted to escape." *pp.* 102-111.

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"At a quarter past 11 A. M. on the 4th of August, 1842, the first European vessel, and that an English 74, anchored off the manned walls of the ancient capital of China." *p.* 132.

"26th. This was the day fixed upon for the interview between sir Henry Pottinger and the commissioners, to discuss and finally arrange the conditions of the treaty. The plenipotentiary and his suite, consisting of major Malcolm, doctor Woosnam, Messrs. Morrison, Gutzlaff, and Thom (the three interpreters), besides Mr. Eastwick, a friend of sir Henry's, and myself, proceeded in the admiral's barge up the channel to the appointed landing-place, where we were met by a detachment of Tartar cavalry and a number of officers of rank. Horses provided by the artillery were in waiting, as also the the envoy's guard of honor.

"Sir Henry landed under a salute of three guns, and a band struck up which set our teeth on edge. The horse artillery, admirably mounted upon arabs, preceded the plenipotentiary, while the Tartar cavalry brought up the rear, their silk gowns and shaggy ponies offering a striking contrast to our fine fellows. We entered the first gate we came to, opening to the northwest, and passed for about a mile up a long street, leading to the southward, after which we turned to the left, and lastly to the right into the street where the large government building, appropriated to the interview, was plainly observed from the numerous flags and officers in front of it.

"Without dismounting, sir Henry was conducted up the long inclosed entrance of the outer court, and up the steps of the second (a royal honor) to the door of the third, where the imperial commissioners were standing, surrounded by their high officers and functionaries. We were received with much dignified courtesy, and conducted through several rooms and passages of this immense house into the chamber of audience—a square apartment, partitioned by a horse-shoe railing, round which were placed chairs fronting tables loaded with sweetmeats of every description. The tables and chairs were covered with red embroidered drapery, and the floor with crimson drugget. The bottom of this room opened into a court which was canopied by a chequered silk awning.

"A more tolerable band than we had yet heard commenced, as we sat down, a tune resembling a pibroch, and continued to play throughout the repast. Young white buttoned officers handed round tea, hot wine, and sweetmeats, while a conversation upon general subjects was maintained between the commissioners and sir Henry through the medium of the interpreters.

"Numerous patties of minced meat, pork, arrowroot, vermicelli soup with

meat in it, pig's-ear soup, and other strange dishes, were served in succession, in small China and silver basins, and in proportion to our various capabilities in making these messes disappear, we seemed to rise in the estimation of the beholders. But human nature could not support this ordeal long, and, as a *coup de grace*, Kiying insisted upon sir Henry opening his mouth, while he with great dexterity shot into it several immense sugar-plums. I shall never forget sir Henry's face of determined resignation after he found remonstrances were of no avail, nor the figure of Kiying, as he stood planted before him, in the attitude of a short sighted old lady threading a needle, poising the *bonne bouche* between his finger and thumb preparatory to his successful throw.

"After this the tables were cleared, and business commenced. The demands, written in both languages, were again read; and with the exception at first of a slight demur at our detention of Chusan as a guaranty until the full payment of the 21,000,000 of dollars, and a wish to exclude Fuchau fú from free trade, were unanimously agreed to. The commissioners were made perfectly to understand that the final settlement of the tariff, residence of English families in the various towns and their vicinities, the future management of commerce through our own consuls, and the entire abolition of the hong monopoly, were points only delayed in consequence of the time it would require to discuss their minutæ in detail, but that they were of such vital importance that if, when they were brought forward, any procrastination or refusal should occur, it would effectually interrupt the amity so auspiciously commenced between the two empires.

"None of the critical examination into phrases or expressions, so keenly canvassed and suspiciously viewed by European diplomatists, occupied a moment of their attention. All their anxiety, which was too powerful to be concealed, was centred upon the one main object, our immediate departure; in consequence, almost in the same breath with their assent, they requested the plenipotentiary to remove the ships away from the canals, and to send them down the river. To this the envoy replied that, upon the treaty being signed, the blockade would be removed, and when the last dollar of the first instalment of six millions was paid, every town and fort within the Yángtaz' kiáng would be delivered back into their hands.

"Sir Henry then remarked, that as every difference was satisfactorily arranged, he was anxious to say a few words upon a subject—the great cause that produced the disturbance which led to the war, he meant the trade in opium. When this was translated, they unanimously declined entering upon the subject, until sir Henry assured them he did not wish to speak of it, but as a topic of private conversation. They then evinced much interest, and eagerly requested to know why we would not act fairly towards them, by prohibiting the growth of the poppy in our dominions, and thus effectually stop a traffic so pernicious to the human race. This, he said, in consistency with our constitutional laws, could not be done; and he added, that even if England chose to exercise so arbitrary a power over her tillers

of the soil, it would not check the evil so far as they, (the Chinese) were concerned, while the cancer remained uneradicatèd among themselves, but that it would merely throw the market into other hands.

“It, in fact,” he said, “rests entirely with yourselves. If your people are virtuous, they will desist from the evil practice, and if your officers are incorruptible, and obey their orders, no opium can enter your country. The discouragement of the growth of the poppy in our territories rests principally with you, for nearly the entire produce cultivated in India travels east to China; if, however, the habit has become a confirmed vice, and you feel convinced, that your power is at present inadequate to stay its indulgence you may rest assured your people will procure the drug in spite of every enactment; would it not, therefore, be better at once to legalize its importation, and by thus securing the coöperation of the rich, and from whom it would thus no longer be debarred, thereby greatly limit the facilities which now exist for smuggling.”

“They owned the plausibility of the argument, but expressed themselves persuaded that their imperial master would never listen to a word upon the subject. To convince them that what he said was not introduced from any sinister wish to gain an end more advantageous, he drew a rapid sketch of England's rise and progress from a barbarous state to a degree of wealth and civilization unparalleled in the history of the world; which rapid rise was principally attributable to benign and liberal laws, aided by commerce, which conferred power and consequence. He then casually mentioned instances of governments having failed to attain their objects by endeavoring to exclude any particular articles of popular desire; tobacco was one of those he alluded to; and now that it was legalized, not only did it produce a large revenue to the crown, but it was more moderately indulged in. Mr. Gutzlaff, a perfect master of the Chinese language, was the interpreter, and performed his part well. The commissioners and surrounding officers seemed greatly interested.

“The plenipotentiary also said, that he thought it probable, that upon the return of the treaty from England, an envoy might be deputed to Peking, and he wished to know if he would be received with satisfaction and proper respect. Kiyong immediately replied, with earnestness, that he was sure the emperor would be glad to receive an embassy, and took that opportunity to express his sorrow at the treatment Lord Amherst had met with, which, he stated, was caused by the machinations of a corrupt set of ministers then in office.” *pp.* 168-175.

ART. II. *List of arrivals in Hongkong harbor, from July 1st to Dec. 31st, 1843.*

FOR the list of arrivals before the date of this, see vol. XII., pages 46, and 368. Where the nation is not mentioned, the vessel is under the British flag.

July 1843.	Name.	Captain.	From.	Bound to.	Import.	Tons.
1st	Bahamian,	Pearson,	Liverpool,	Whampoa,	Sundries,	319
"	Earl of Moira,	Gray,	Bali,	Whampoa,	Rice,	700
2d	Nautilus,	Gibson,	Liverpool,	Chusan,	General,	232
"	Lord Amherst,	Zabell,	Macao,	Coast,	Cotton,	350
"	Red Rover,	McMurdo,	Calcutta,	"	Opium,	250
3d	Chieftain,	Birnie,	Liverpool,	Whampoa,	General,	398
5th	Corsair,	Fraser,	Macao,	Macao,	Opium,	137
"	John Brightman,	Viall,	"	Calcutta,	Cotton,	404
"	Gustav, (Sw.)	Jessen,	"	Whampoa,	General,	383
"	Inglis,	Isaacson,	Bombay,	"	Cotton,	1321
6th	Amazon,	McFarlane,	Calcutta,	"	"	423
"	Swallow, (Am.)	Williams,	"	"	"	120
"	Aden,	Clark,	Liverpool,	"	General,	340
8th	Madras,	Slack,	Singapore,	"	Timber,	524
"	Columbine,	Townsend,	Macao,	"	Ballast,	146
9th	Emu,	Scanlan,	London,	Whampoa,	General,	381
"	Buckinghamshire,	McGregor,	Bombay,	Bombay,	Cotton,	1500
"	Posthumous,	Milner,	Manila,	Chusan,	Timber,	390
"	Castle Huntly,	Reddie,	Bombay,	Bombay,	Cotton,	1359
"	Duch. of Nmbld.,	Scott,	Madras,	"	Commiss. stores,	541
11th	Petrel,	Pruen,	Bombay,	"	Opium,	155
"	H. M. S. Dido,	Hon. capt. Keppel,	R. N.,	Singapore.	"	"
12th	Patna,	Ponsonby,	Whampoa,	Singapore,	Ballast,	"
"	Prince of Wales,	Jones,	Bombay,	"	Cotton,	826
13th	Asia,	Smith,	Ampanam,	Macao,	Rice,	537
"	Portly,	Reed,	Madras,	Whampoa,	Cotton,	312
"	British Merch't.	Birnie,	Bombay,	"	"	498
"	John Brewer,	Brown,	Whampoa,	"	Ballast,	549
"	Cordelia,	Fetters,	Madras,	Whampoa,	Cotton,	373
14th	Scaleby Castle,	Johnston,	Bombay,	"	"	1274
16th	Rustomjee Cowasjee,	Hill,	Calcutta,	"	"	764
17th	Corsair,	Fraser,	Macao,	"	Ballast,	127
18th	Don Juan, (Am.)	Buffington,	"	Oahu,	Silk & Tea,	124
19th	Syed Khan,	Horsburgh,	Amoy,	"	Specie,	126
"	Ellen,	Brewer,	Singapore,	Whampoa,	General,	352
20th	Shah Allum,	Evans,	Bombay,	"	Cotton,	880
21st	Devonport,	Broadfoot,	Bombay,	"	"	767
"	Anglesea,	Rowland,	Liverpool,	Whampoa,	General,	206
22d	Albert Edward,	Hughes,	"	"	"	317
"	J. G. Coster, (Am.)	Barlow,	Bombay,	"	Cotton,	714
24th	Ranger,	McMillan,	Liverpool,	"	General,	304
25th	Tho. Fielden,	Blackstone,	"	"	"	465
"	Fort William,	Hogg,	Bombay,	"	Cotton,	1250
"	Helen,	Bayne,	"	"	"	685
27th	Mermaid,	Gill,	Calcutta,	"	Opium, &c.	644
29th	Fair Barbadian,	Wolfe,	Hobart town,	"	Ballast,	139
30th	Dumfries,	Thomson,	Chusan	"	Govt stores,	468
"	Charlotte,	Liebschwager,	Whampoa,	Bombay,	Ballast,	738

July, 1843.	Name.	Captain.	From.	Bound to.	Import.	Tons.
30th	H. M. S. Childers, Com.	Wellesley,	Chusan and Amoy.			
	John Tompkinson,	Hutchinson,	Whampoa, London,	Tea,	296	
31st	Caledonia,	Burn,	Bombay, Whampoa,	Cotton,	710	
Aug., 1843.						
1st	Cordelia,	Fetters,	Whampoa,	Liverpool,	General,	
	Talbot, (Am.)	Story,	Macao,	Macao,		634
	Omega,	White,	"	Chusan,	Ballast,	
	Louisa Campbell, Darby,	Ternate,	Chusan,	General,		
	Elizabeth Moore, Mossop,	Macao,		Coals,	241	
2d	City of Palaces, Byworth,	Calcutta,	Macao,	Cotton,	430	
	Tyrer,	Rimmer,	Macao,	Ballast,	334	
3d	Sultana,	Wilson,	Whampoa,	Macao,	Cotton,	1200
4th	Royal Exchange, Hubertson,	Macao,	Coast,	Ballast,	151	
	Ann,	Thorne,	Bombay, Whampoa,	Cotton,	800	
6th	Emu,	Scanlan,	Macao,	Sundries,	381	
	Isabella,	Hardie,	Whampoa, Sydney,	Tea,	423	
	Ariel,	Carter,	Macao,	Coast,	Ballast,	85
7th	Eliza Stewart,	McLeod,	Singapore,	Chusan,	General,	433
	D. of Wellington, Dinning,	Greenock,	Whampoa,	"		
11th	Prince Regent,	Chipp,	Calcutta,	"	Cotton,	
	Kelpie,	Simn,	Macao,	Bombay,	Ballast,	
13th	Frankland,	Christie,	Surabaya,		Rice,	
15th	Frederick Huth,	Toby,	Madras,	Whampoa,	Cotton,	
17th	Caroline,	Phelps,	Macao,	Macao,	Opium,	85
18th	Carib,	Heaton,	Chusan,	Macao,	Ballast,	324
	Colonist,	Lisk,	"	"	"	261
	Iris,	Meritt,	Liverpool,	Whampoa,	General,	277
20th	Sophia Fraser,	Williams,	Calcutta,	"	Cotton,	207
24th	Cleopatra,	Early,	London,	"	General,	377
	Sarah,	Mossman,	Manila,	"	Timber,	201
25th	John Brown,	Thornhill,	Bombay,	Macao,	General,	300
27th	Candahar,	Keir,	Macao,		Ballast,	542
	Juliet,	Alexander,	London,	Bombay,	"	444
	Victoria,	Porter,	Calcutta,	Whampoa,	Cotton,	443
	Euphrates,	Wilson,	"	"	General,	617
	Wm. Wilson,	Hawkins,	"	"	"	417
29th	Mary Ann,	Holton,	Chusan,	Macao,	Ballast,	394
31st	Anna Maria,	West,	London,	Whampoa,	General,	481
Sep., 1843.						
1st	Phoebe,	Dale,	Macao,		Ballast,	571
2d	Ronaldson, (Am.)	Fox,	New York,	Whampoa,	General,	320
	Ann Lockerby,	Wightman,	Batavia,	"	Rice,	365
5th	Ariel,	Burt,	Calcutta,	Calcutta,	Opium,	371
6th	John Horton,	Cunningham,	Liverpool,	Whampoa,	General,	337
	Sarah Abigail, (Am.)	Chimmo B.			Ballast,	
	John Christian,	Whittingham,	Liverpool,	Whampoa,	General,	390
11th	Urgent,	Sutherland,	Macao,	Macao,	Rallast,	275
	Britomart,	Keld,	Singapore,	Amoy,	Sundries,	243
12th	Viscount Sandon, Lancaster,	Liverpool,	Whampoa,	General,	540	
	Charles Forbes,	Wills,	Madras,	"	Cotton,	1120
	Bussorah Merch. Ferrier,	Calcutta,	"	"	"	531
	Jane, (Du.)	Berg,	Surabaya,	Macao,	Rice,	195
	William Jardine, Jones,	Madras,	Whampoa,	Cotton,	700	
13th	Wanderer,	Smith,	Chusan,	Macao,	Ballast,	404
	Cacique,	Eldred,	"	"	"	150
14th	Masdeu,	Dare,	"	"	"	236
	H. M. S. Samarang, sir E. Belcher, c. B.,	Borneo.				
15th	Prince Regent,	Chipp,	Amoy,	Macao,	Ballast,	300
	Anazon,	McFarlane,	Macao,	Chusan,	General,	423

Sept., 1843.	Name.	Captain.	From.	Bound to.	Import.	Tons.
15th	Myaram Dyaram,	Puddicombe,	Calcutta,	Amoy,	Cotton,	734
16th	Belhaven,	Watt,	Madras,	Whampoa,	General,	299
17th	Persian,	Addington,	Calcutta,	"	Cotton,	408
20th	Scotia,	Drayner,	Bombay,	"	"	778
"	Bomanjee Hormusjee,	Lemon,	Calcutta,	"	"	838
22d	Valparaiso, (Am.)	Lockwood,	Macao,	Chusan,	General,	450
"	H. M. steamer Vixen,	Com. Giffard,	R. N., Manila.			
23d	Folkstone,	Baylis	Namoh,			409
24th	Bintang,	Wright,	Singapore,	Macao,	General,	264
25th	Splendid (Am.)	Land,	New York,	Whampoa,	Sundries	450
"	Algerine,	Hill,	Calcutta,	"	General,	197
26th	Quentin Leitch,	Grey,	Whampoa,	England,	Tea,	644
"	Sil, (Sp.)	Escobar,	Typa,	Manila,	Ballast,	250
27th	La Belle Alliance,	Pryce,	Bombay,	Whampoa,	Cotton,	676
"	Emu,	Scanlan,	Macao,	"	Cotton,	381
28th	Tho. Arbutnot,	Smith,	Madras,	"	"	621
"	Castle Huntly,	Reddie,	Whampoa,	Bombay,	Ballast,	1400
29th	Chusan,	Laird,	Bombay,	Whampoa,	Cotton,	486
30th	Bombay,	Finlay,	"	"	"	1280
"	David Clark,	Mills,	Whampoa,	Macao,	Ballast,	608
"	Cornwall,	Maxted,	Singapore,	"	Goods,	320
Oct., 1843.						
2d	Ardaseer,	McIntyre,	Bombay,	E. coast,	Opium,	422
3d	John Brown,	Thornhill,	Whampoa,	Manila,	Ballast,	300
"	Helen Stewart,	Whittingham,	Liverpool,	E. coast,	General,	400
4th	Prince of Wales,	Jones,	Whampoa,	Siam,	Ballast,	826
"	Mt. St. Elphinstone,	Eagle,	London,	Whampoa,	Govt. stores,	611
5th	Waverly,	Morgan,	Madras,	"	Cotton,	436
"	Bussorah Merch.	put back.				
6th	Wm. Mitchell,	McLachlane,	"	"	"	400
"	Rookery,	Bourne,	Madras,	"	Iron,	311
9th	Moffat,	Gilbert,	Bali,	Whampoa,	Rice,	821
12th	Hope,	Crawford,	Clyde,	"	Coals,	479
13th	Warlock,	Bell,	Calcutta,	"	Cotton,	330
14th	Zenobia, (Am.)	Kenny,	New York,	"	Sundries,	
"	Helena, (Am.)	Benjamin,	Callao,	"	"	600
"	Slains Castle,	Petrie,	Madras,	Whampoa,	Cotton,	505
"	Hector,	Flockhart,	Penang,	"	Rattans,	147
"	Queen Mab,	Ainsley,	Calcutta,	"	Cotton,	394
17th	Louvre, (Am.)	Green,	Manila,	"	Sundries,	374
21st	Marg. Wilkie,	Suttie,	Madras,	"	"	240
"	Velocipede,	Woodward,	Manila,	"	General,	142
"	British Isle,	Graham,	Sydney,	Macao,	Ballast,	315
22d	John Gray,	Auld,	Whampoa,	"	"	577
"	Tyrer,	Rimmer,	Macao,	Manila,	"	344
24th	Wm. Wilson,	Hawkins,	Whampoa,	C. of G. H.	Tea,	407
26th	John O' Gaunt,	Robertson,	Liverpool,	Whampoa,	General,	449
28th	Semiramis,	Cairnie,	Lombock,	"	Rice,	365
"	Lady McNaughten,	Young,	London,	"	Govt. stores,	558
31st	Sir E. Ryan,	Anderson,	Macao,	E. Coast,	Sundries,	310
Nov., 1843.						
3d	Steiglitz, (Am.)	Blackler,	Boston,	"	Sundries,	349
"	Oscar, (Am.)	Eyre,	Whampoa,	"	Lead,	369
"	Foam,	Greig,	London,	Whampoa,	General,	310
4th	Fort William,	Hogg,	Whampoa,	Bombay,	"	1250
"	Lucas, (Am.)	Miller,	Boston,	Manila,	Lead,	
"	D. of Northumberland,	Scott,	Amoy,	"	Ballast,	541
5th	Bengalee,	Boadle,	Hobart town,	"	"	351
"	Myaram Dyaram,	Puddicombe,	Amoy,	Siam,	"	734

Nov., 1843.	Name.	Captain.	From.	Bound to.	Import.	Tons.
6th	Probus, (Am.)	Sunner,	Macao,	Manila,	Sundries,	647
7th	Crishna,	Fletcher,	Liverpool,		Bale goods,	271
8th	Coromandel,	Cunningham,	Bombay.	Whampoa,	General,	765
10th	Countess of Minto,	McMillan,	Calcutta,	"	Cotton,	300
"	Justina, (Du.)	Rasch,	Samarang,	"	Sundries,	232
"	Gitana, (Sp.)	Salado,	Manila,	Manila,	"	
"	Emu,	Jones,	Macao,	Whampoa,	Ballast,	331
11th	Sulmany,	Monk,	Colombo,	"	Cotton,	793
12th	Cecilia,	Buttrej,	Bali,	"	Rice,	209
13th	Oscar, (Am.)	Eyre,	Macao,	"	Ballast,	367
15th	Hebe, (Ham.)	Petersen,	Singapore,	"	General,	86
"	Anne en Elise, (Du.)	Idrent,	Japan,	"	"	805
16th	Euphrates,	Wilson,	Whampoa,	London,	Tea,	620
17th	Ina,	Lackland,	Macao,	"	Aniseed oil,	
20th	Canton,	Crouch,	London,	Whampoa,	General,	507
21st	Leocadie, (Fr.)	Creglade,	Macao,	Macao,	Ballast,	258
"	Repulse,	Marquis,	Whampoa,	Bombay,	"	1424
"	Zemindar,	King,	Aydrossan,	Whampoa,	Coals,	706
"	John Dalton,	Denton,	Liverpool,	"	General,	254
23d	Posthumous,	Milner,	Chusan,	"	Ballast,	390
25th	Possidone,	Valentine,	Macao,	Manila,	"	469
27th	Victoria,	Potter,	Whampoa,	Calcutta,	"	443
30th	John Bull,	Crawford,	Liverpool,	Whampoa,	General,	705
Dec. 1843.						
4th	Ardiseer,	McIntyre,	Chusan,	Calcutta,	Ballast,	420
7th	Water Witch,	Reynell,	Calcutta,	E. coast,	Opium,	265
"	Thomas Crisp,	Cummings,	Macao,	"	Ballast,	175
"	Velocipede,	Woodward,	"	Chusan,	"	
8th	Belle Alliance,	Pryce,	Whampoa,	Singapore,	"	676
"	Sultan,	Hooper,	Manila,	Macao,	Sundries,	250
10th	Florist,	Huggress,	London,	Whampoa,	Coals,	530
11th	Sylph,	McDonald,	Macao,	Calcutta,	Ballast,	320
13th	Mary,	Grant,	Pt. Nicholson,	"	Slates,	523
"	Potentate,	Sutherland,	Liverpool,	"	General,	377
"	Osprey,	Kirk,	Peejow,	"	Rice,	321
14th	Don Juan, (Am.)	Buffington,	Macao,	"	Ballast,	132
"	Starling,	Griffin,	"	"	"	109
17th	Euphrates,	Christmas,	Sydney,	"	Timber,	557
18th	Arun,	Kellick,	Whampoa,	Singapore,	"	340
10th	Fredk. Warren, (Am.)	Pratt,	Boston,	"	Govt. stores,	363
"	Saghalien,	Brown,	Liverpool,	Whampoa,	General,	378
"	Belhaven,	Watt,	Amoy,	"	Ballast,	299
20th	Ann Bridson,	Blackstone,	Liverpool,	"	General,	450
"	Elora,	Turnbull,	Singapore	"	Govt. coals,	333
"	Anna Maria,	West,	Macao,	London,	Ballast,	481
22d	Mermaid,	Gill,	Singapore,	"	Sundries,	650
"	Lady Amherst,	Bruce,	London,	"	Troops,	650
"	Carib,	Heaton,	Amoy,	"	Ballast,	446
24th	Petrel, (Am.)	Rogers,	Macao,	Manila,	Sundries	99
"	Fortescue,	Hall,	Chusan,	"	Ballast,	305
26th	Warlock,	Bell,	Macao,	Calcutta,	"	330
27th	Henry Pratt, (Am.)	Keene,	New York,	Whampoa,	General,	589
"	Cornwall,	Surflen,	Portsmouth,	"	Troops,	872
"	Flora Muir,	Brown,	Liverpool,	"	General,	376
28th	Chieftain,	Birnie,	Whampoa,	London,	Tea,	389

ART. III. *Extract from the Journal of the Rev. D. Abeel, at Kúláng sú, from April to October, 1843.*

EXTRACTS from Mr. Abeel's Journal, kindly placed in our hands, were given in our number for May last, page 258 of vol. XII. A continuation of that journal is now before us; and from it we gather some additional items of interesting intelligence. Such intercourse as that described in his journal—so free, so friendly, so intelligent, and so much sought for by the Chinese, cannot fail to result in good. The more the Chinese are brought in contact with such men as the writer of this journal, and those connected with him,—giving them the best of instruction, and healing their diseases—the more will foreign character, and our learning and religion be esteemed. It is pleasant to see men coming in crowds to visit foreigners, and to make inquiries about their countries, governments, sciences; and above all, it is pleasant to see them willing to listen to the truth as it is revealed in the Sacred Scriptures. For this truth is better fitted than all things else to do man essential and permanent good. God's revealed truth is man's only infallible guide. To communicate and disseminate such truth, in all proper ways and by all proper means, is the Christian's highest and most imperious duty, both as it regards his Maker and his fellows. The commencement of a reformation in China is now made; its first steps may be slow and faltering; but its great results will surely be accomplished. Every system of lies and deceits must be exploded; and all the false assumptions of man be made void. Let no one, therefore, despise the day of small things. Let every one who professes and calls himself by that name, which is above every other name, show an unblameable life, and converts to our holy religion will soon appear, and in great numbers. The great object of the writer of the journal seems to be to make known the truth—divine truth. A higher calling, and a more worthy object there cannot be. To disseminate and give active and controlling power to religious truth is a hard task, even in Christian lands, and among those who are its avowed friends. How much more difficult and arduous is the task in an ancient pagan empire! To aid in its accomplishment therefore,—to help in giving circulation to what the Bible teaches—every true philanthropist is called. And woe to the man who refuses to act, or neglects trying to do the utmost in his power. Every believer in revelation has a

part in this matter. The ways and means of acting he is at liberty to chose; but act he must, or forfeit all claim to the Christian name.

Mr. Abeel, our readers will remember, took up his residence in Kúláng sú soon after that place fell into the hands of the British, more than two years ago. The last extract from his journal was under date of April, 1843. The next, we give is—

April 26th.—Was one of the most busy days we have known. Crowds after crowds almost wearied us out before midday. A large number of these men, evidently men of respectability, were able to read the books we gave them. One thing which kept up the number of visitors, through the day, was a wish to see the dinner, given by colonel Cowper to the four highest civil and military officers in Amoy. These gentlemen came over nearly two hours before the time of dining, and spent the interval in the most sociable manner with us. We entertained them with books and anatomical plates; in the latter of which they took a laudable interest. Only one of them is a native of this province. With the others we are obliged, too frequently, to have recourse to intepreters, to render our intercourse as free or profitable as it might be.

27th. Another day of 'abundant labors.' Immediately after breakfast I stood before the door of our house, and addressed the miscellaneous company collected. Anything beyond attending to visitors is quite out of the question during the best part of the day.

May 5th. Among our recent visitors was one whose history we tried indefatigably to ascertain; but we think without effect. His legs, arms, nose, and a portion of his ears, were gone. He persisted in declaring that he lost them by disease, at three years of age. But there was not a trace of disease about him. The ears were cropped, and the nose and the projecting parts of the upper lips were cut off, as smoothly as a sharp instrument could do it. Neither Dr. Cumming who examined him, nor the Chinese who saw him, believe his story. The latter say that he had been guilty of some atrocious crime, which the judges considered to demand a severer punishment than death. If they thought that depriving him of his limbs, and disfiguring his face, would render him an object of disgust to himself, or of abhorrence to others, they quite missed their calculation. He was full of life, and indulged in rather amusing airs. He moved about with his short stumps with no little grace; and with his cheeks and mouth, and two poor remnants of arms, he managed with the aid of a stick, having a hook at one hand, to accomplish a number of useful acts. He scouted the idea of deceiving the public, while he presented himself as a fit object for their generous charity.

14th. A week full of employment has been succeeded by one of the most animating Sabbaths I have known. The congregation filled the house; and as our English service has been deferred until afternoon, I had time for much informal conversation.

After service, a company of literary men and wealthy merchants came in.

The former are assembling for an examination, which takes place to-morrow, before the highest civil officer at Amoy. Other interesting visitors followed. They gave attention to the message I had for them, and received the books to carry away with them.

16th. Yesterday the examination was held. Hundreds were presented; a number of whom have visited us to-day. It is a great pleasure to converse with this class of men. One can indulge in any kind of language without the fear of embarrassing them with book phrases, often unintelligible to uneducated men.

30th. We have had rather a long season of rain. When it intermits, as it has to-day, many come over from Amoy. It is at such times, especially that our situation appears favorable for a mission. It combines the advantages enjoyed by Paul both at Ephesus and Rome. We need not go to the school of one Tyrannus; but can dispute daily with multitudes who come to our own hired house. May all they, who dwell in this part of Asia, soon hear the word of the Lord, both Chinese and Tartars.

June 3d. A messenger came this morning from Bóu-áu, a village we visited a few months ago, about six or seven miles distant, to beg Dr. Curming's attendance upon several wounded persons. The villagers had been contending among themselves, respecting the right to cut grass in a certain field, and, as is common in China, brought out their spears and guns to end the strife. We found about a dozen men, women, and children, who had received wounds. The multitude, who followed us where we went, and crowded around us while eating, presented a fine opportunity for preaching to them. Among other subjects, I referred to the cruelty and guilt of killing their female infants. One of them, holding up a little one, said that he had destroyed five of seven of his own. He added, that he did it in ignorance; that now, having heard us speak on the subject, he knew better, and would never kill one again. They asked, at times with affecting simplicity, how they could know that their idolatries are useless and wrong, if we did not come to teach them. The people of the crowd confessed that they destroyed more children of this sex than they preserved; this, our own observation convinced us, was probably true. The paucity of girls, compared with the boys, was very striking.

August 2d. Among the visitors and applicants of the day were two from Fuchau fú, the capital of the province, bringing an interesting youth with them, who had been blind for several years. When they were informed that nothing could be done for him; one of them inquired whether the true God would not restore his sight if we prayed for it. I told him what might be expected in answer to prayer, and what not; which he evidently comprehended. As he was leaving the house, he drew a scrap of paper from his pocket, on which he had copied part of our Savior's reply to Martha, when she said, 'I know that even now, whatever thou wilt ask of God, God will give it thee.' Jesus saith unto her, I am the resurrection and the life, he that believeth on me, &c.' It showed that he had read the books with

attention. Though we are grieved to find so little influence from the books, indeed such imperfect comprehension of them, in many who say they have read them, yet there is reason to hope they are of service in some instances. They are seldom given unaccompanied by such oral instruction as prepares the way for their more profitable perusal.

September 12th. We have recently and somewhat unexpectedly, been visited by death, the second instance of the kind among the patients living with us. They both knew something of the true religion; whether enough to be saved I cannot tell. The last one requested me to pray to Jesus for him, and when I urged him to the same duty, he replied that he constantly repeated the name of Jesus, and begged Him to save him.

October 25th. The weather for several weeks has been delightful, and our visitors have increased. We have had many from Fuchau, the department in which the capital of the province stands; also from a neighboring department. Hundreds of these have enlisted as soldiers, and are on their way to Formosa, to relieve the garrison there. The perfect of Amoy told me that these men were to be here, and that he would keep them from coming to Kúláng sú, lest there might be some disturbance between them and the English troops. I am not sorry that he has either forgotten to issue orders to this effect, or that the soldiers have not felt themselves bound to obey such orders; for almost all that come could read, and I trust the books they took with them will be of service to themselves and others. We are daily favored with companies of interesting strangers, from different parts of the province, who have never heard of the name of Jesus. A condensed view of the essential principles of religion is of course all that can be presented to them. This with the books may, through the guidance of the Holy Spirit, lead some of them into the narrow way of life.

Here we end our extracts. We have omitted his notices of sickness—fever and cholera—which visited Kúláng sú and Amoy, during the last summer. We have also omitted his account of a visit to Chángchau, a similar one having been given in the number for October.

ART. IV. *Notice of a seven months' residence in the city of Ningpo, from December 7th, 1842, to July 7th, 1843.* Communicated by the Rev. W. C. MILNE. (*Continued from p. 42.*)

JANUARY 8th. (*Sunday.*) Since the last date, I have been at Tingháí. But yesterday, in company with Mr. Lay, I embarked for Ningpo; and at an early hour this morning, we reached the city.

As soon as I arrived at the lodgings, my teacher, in whose charge they had been left, apprized me that the abbess had greatly incomed him, during my absence, and had broadly hinted her wish that I should look for other quarters. When I had listened to his details, I perceived that an early removal was most desirable. A little after I arrived, the superior came forward, and prostrating herself on the ground, knocked head and implored that I would move forthwith. I told her I would certainly do so, as soon as suitable apartments could be engaged. She has evidently endangered her unlawful gains by admitting me into these premises; and prudential motives induce me to hurry away. Since I took these quarters, previous circumstances have come to my knowledge, which criminate the virtue of these pseudo-ascetic neighbors, and there are strong reasons for believing that their present course of life is a burlesque upon their professed purity and continence. On this account I feel uneasy, while I remain in such close contiguity. Yet, after all, it is a difficult thing in China to fix upon any locality, that is free from *malâ famâ*, whether true or false. Nor perhaps is it policy in such a case, other things being favorable, to be fretful and oversqueamish.

January 9th. Having called upon the degraded Shú, we bent our steps to the commander-in-chief's. We found him in possession of the quarters occupied last year by the Madras artillery, nor far from the Artillery gate.

He is the commandant of the department of Chüchau 處州, on the S. W. corner of the province, and is at Ningpo doing duty for his excellency general Lí, who has lately been appointed in room of his deceased predecessor. The name of this deputy is also Lí. He is an aged gentleman, of a fine tall figure, but affected with a partial paralysis of the right eye. His speech is slovenly, his manner indolent, and his notions are aristocratic. He wore a handsome dress, carried a red coral button, and his official cap flourished from behind a slender plume of peacock feathers. The attendants, that stood immediately about his chair, were ensigns, sergeants, and corporals, with brass and white opaque buttons.

From this aged official, we turned to pay a visit to the táutái, who was named on the 14th of December, as having lost his honors and office. He only awaits the arrival of his successor, to deliver up the seals of office. This officer, (whose name is Luh,) has a fine oval countenance, over which is diffused the flush of health. But he looks depressed and anxious. He was one, with Shú táláué, who urged the government to pacific measures, although he had

been—during the first brush of war—one of the most pugnacious. He is a man of Shántung, and now looks to returning to the bosom of his family. The reputation in which he stands, as a scholar, is high. He is spoken of as having been very just, prompt, and efficient in the administration of his office; and his removal from its functions is much regretted by the people. Ever since his return to Ningpo, after the conclusion of the treaty at Nanking, whither he and Shú had previously been summoned by their excellencies the imperial commissioners, he has conducted himself toward the English with uniform deference and courtesy; and, in losing him, they are deprived of the services of an enlightened friend.

While we were sitting in the táutái's audience-room, Lí Jülin, the successor of Shú entered. He also is a native of the province of Shántung. He does not appear to be above 33 years of age, and is considered one of the most fortunate men of his day. It is his literary acquirements that have gained him favor at court, for,—at the early age of 19, he took the second literary degree, and was immediately after appointed to the chief office in Funghwá, a district in the department of Ningpo, not more than 20 miles distant from this city. When the English attacked the defenses at Chápú, he held office at that port, but happily for him, he was absent on a tour of inspection, or he too might have shared the fate of Luh and Shú. He has but lately arrived in this city, and is now administering for the department. He had seen sir Henry Pottinger, Mr. Morrison, and Mr. Thom, during their last visit to Ningpo, and appeared *au fait* on many recent events. His intelligent conversation and unassumed kindness give great hope that he will follow up the liberal views of his predecessor, and become of essential service to those foreigners who may visit this commercial mart.

January 10th. The Mohammedan priest, named on the 15th of last month, brought with him a follower of the prophet, who had recently come to town. This stranger gives very distinct information of a class of religionists in Káifung fú 開封府, the capital of Honán, his native province, who from his description resemble the Jews. He says, they refrain from eating 'the sinew which is upon the hollow of the thigh,' and they do not touch the blood of animals. He recognized the Hebrew letters as those used in their sacred writings, and could trace, in the sound of Hebrew characters, a connection with words which he had heard them utter. The testimony of this individual precisely coincides with the brief notices published by Dr. Morrison, and with some of the lengthened details laid down in Grosier's History of China, vol. IV., chap. 11.

Having already called upon the leading officers of the city, Mr. Lay and myself wound up our visit by waiting upon the mayor Lung, who, with the assistance of two subordinates,* manages the affairs of the district and city of Ningpo. This is the gentleman to whose office (I think then at Yüyáu) the survivors of the Kite were first brought up. He himself informed us of this circumstance. His long lank figure, his supercilious look, and his affected condescension to speak with us, sufficiently account for the treatment they met with before his bench. The son and heir, a young man of seventeen, was introduced to us, and very soon gained our regard.

When we had taken leave of this gentleman, we made for the Yóshing kwán, the temple of the Táu sect at the North gate, noticed before as a very large and extensive edifice. It lies close under and within the city walls, and is covered in at the back by a thick grove of trees. The avenue, that leads from the outer lodge to the 'sanctorum,' is clean and cool. It is shaded over with the branches of some lofty trees, that rise on each side of the walk, and throw a sombre quiet over the whole place. The venerable priest, a man of short stature and slender make, but of mild and genteel manners, politely volunteered to show us round the building. We passed from one apartment to another, through this corridor into that, and in the immense building did not meet with more inmates than half a dozen of the sacerdotal order. The spacious chambers, rooms, and halls are tenanted by sculptured, carved and painted images, of all sizes, shapes, and ranks, male and female, young and aged, animal, human, devilish, and imagino-divine. The spirit of some of the inscriptions is excellent, but awfully misapplied. At the gate of the entrance, for instance, the following line runs below a horrid looking three-eyed monster,—*shen óh nán táu sánchih-yen*, 善惡難逃三隻眼 'the three eyes (which) the good and the evil cannot evade.'

There were two prominent idols that chiefly attracted our attention, and as we contemplated them, filled us with solemn sadness. They were the representatives of Shángtí, 上帝 the High Ruler of the universe. These huge images are lodged each in its own apartment, and in form, attitude, and attributes, are perfectly distinct. As the true Christian views these man-faced likenesses of Jehovah, this wooden, clayey, and gilded embodying of the *invisible One*, he

* A tsótáng 左堂, or 'left-tenant,' and a yútáng 右堂, or 'right-tenant;' they are a sort of sub-magistrate under a chíhien.

must mourn over the fall of the human intellect, and tremble at the mockery and defiance to which it has lent its powers.

That man is not a *grateful*, nor is he an *enlightened* Christian, who can only smile at the folly of his fellow-creatures in attempting such semblances of the incorruptible God, or who can nickname them *idiots* and *blockheads* for worshiping these dumb shows. It is the light of Bible truth alone that has dispelled the darkness, 'in which we also walked sometime,' or our ancestors; and it is to the power of Scriptural knowledge, that we have to ascribe the emancipation of our minds from the corrupting, the stultifying dominion of idolatry.

As the Foundling hospital, (the Yuhying táng 育嬰堂) was over the way, we begged the priest to introduce us to the building and its inmates. To the left hand of the outer porch is a crib, upon which the abandoned infant may be laid. Over the door are emblazoned the characters, *kiáu ching páu ch'ih* 教成保赤, 'nurture to maturity and protect the babes.' On crossing the threshold, you open a finely paved square. To the right and to the left, there is a side door, with the words *nái fáng* 奶房 i. e. 'milk room,' or nursery, upon it. A number of coarse looking women were peeping through the lattice at us, with squallababies at their breasts, and squalid boys and girls at their heels. These women are the nurses, and these children the foundlings. Each nurse has two or three to look after. But I have rarely witnessed such a collection of filthy, unwashed, ragged brats. There are at present in the institution from 60 to 70 male and female children. One side of the house is appropriated to the girls, and the other to the boys. We got admittance into the girls' nursery, which consists of from 20 to 30 rooms, in two or three flights running the one behind the other. The boys' nursery is its exact counterpart in filth, as in everything else. But the apartments of the housekeeper or superintendent, looked decent,—forming a good contrast to what we had just seen.

The object of the institution is to afford to outcast babes, or to the children of poor and destitute parents, the protection and nurture of a home. Boys remain under its benevolent roof, until they attain the age of 14 or 15, when they are hired out to service, or are adopted into some family, and girls until they reach their 16th year, when they are engaged as waiting-maids, or are taken into concubinage, or are betrothed by a parent in favor of his son or grandson.

This institution is above a hundred years old. It was erected in

the first year of the emperor Kienlung's reign, at which time it numbered only twenty-four distinct apartments. During his reign and since his demise, it has undergone various repairs, and has been much enlarged, so that now there are upwards of 100 rooms, including superintendent's quarters and public halls. It has lately been repaired, after a partial demolition during the occupation of Ningpo by the British forces in 1841 and 1842.

It derives its support from various sources. It has an annual income—from money laid out at interest, from private donations, from the rent of houses, from lands let out for a return in kind or in money, and from yearly contributions of grain made by each of the six districts in the department of Ningpo. From the latest edition of the Annals of Ningpo, a historical work published fifty-four years ago, it appears that, from the rise of the institution to that date, the sum of its capital stock and yearly interest amounted to upwards of 10,300 taels of silver. We are also therein informed that it owned more than 209 acres of land which had been granted by the generosity of its friends, and that the yearly rent, from eighteen rooms and one large mansion, brought in 58 taels and odd. The same history mentions that, in the 40th year of Kienlung, his imperial majesty published an order that the city and district of Ningpo should annually contribute 38 *shih*, 4 *tau* of rice, and the districts and cities of Tsz'kí, Funghwá, Chinhái, Siángshán and Tinghái, (all belonging to the department of Ningpo,) should respectively pay 36 *shih* of paddy into the funds of this charity, 'so that the nurses and the foundlings might be supplied with monthly rations, and whatever medicine they might require.' Besides the superintendent mentioned above, there is a government inspector, who takes general cognizance of the affairs of the institution, to check extravagance and prevent embezzlement.

January 10th. There is a temple within the city that is worthy of a passing visit. It lies to the south of the 'Bridge gate,' from which we discovered a path close under the city walls leading us to it. The range of the edifice is long. It bears an elegant front, decorated with a group of handsome reliefs, among which are embossed in gilt the characters *Tungyóh kung* 東嶽宮, 'the palace of the Tungyóh god.'

On entering we found it almost deserted. None of the regular priesthood made their appearance, and no votaries were to be seen. The only persons to be descried, besides the doorkeeper, were mat-makers. It appeared indeed to be more of a mat-mart than a

sacred building. The images are dusty and filthy, and show other signs of disuse and neglect. On pushing our way to the extreme end, we espied a gallery of idols and attempted to ascend the stairs. But the doors were barred, admission could not be gained, and our attention was directed to two notices, the one placed at the bottom of the right hand flight of steps, warning '(those that eat) strong-meats, (and drink) wine not to enter;' the other upon the opposite side, advising 'the unclean person hastily to retire.'

Passing out again to the street, we perceived a wicket on the right hand of the principal gateway. It was opened to us, and we were invited to behold the exhibitions intended to depict the terrors of hell. The apartment is called *tiyóh* 地獄, 'the earthly dungeon;' it is a dark, dreary cell. In the centre of the ground floor, there are images of hideous aspect, standing in threatening attitudes. Behind them, groups of small figures in stucco relief are plastered upon the wall, which exhibit the pains and penalties of hell. These are arranged in three or four rows, rising one above the other until they reach the ceiling. Each group has its judge, its criminal, its executioners, and its peculiar form of punishment. The judges are attired as officers generally are, and the executioners as police-runners. The penalties vary according to the heinousness of the culprit's crime, and the horrors of future punishment are depicted before the spectator in every possible form. To be whipped, to be bastinadoed, to be seared with red-hot irons, to be strangled, to be speared, to be beheaded, to be sawn asunder, to be flayed alive, to be squeezed, flattened, and crushed between two thick planks, to be split up, to be bored through and through, to have the eyes dug out or chiseled out, to have the limbs torn off one by one, to be plunged from a cliff, or a bridge, into a dungeon below, or a rapid torrent, to be pounded in a heavy mortar, to be boiled in a hot-water caldron, to be burnt up in a furnace, to be baked at the stack, to have hot liquids poured down the throat, &c., &c., constitute their ideas of future punishments, and are the counterpart of the torments inflicted by the Inquisition in Europe upon the magnanimous adherents to the Protestant faith.

The temple we had just passed through belongs principally to the Confucian sect, but it has borrowed much from the other two religions. As will be understood from its name, it is dedicated to the *Tungyóh* god. In explanation it ought to be remarked that in China, there are 'Five Yóh,' or ranges of lofty mountains that have given rise to much fable. They are the *Tung yóh*, or Eastern

Range, viz. the T'áishán 泰山, a chain of mountains in Shántung; the *Si yóh*, or Western range, viz. the Hwáshán 華山 in Shensi province; the *Nán yóh*, or Southern range, viz. the Hangshán 衡山 in Húpih province; the *Pih yóh*, or Northern range, viz. the Hanshán 恒山 in Shánsí; and the *Chung yóh*, or Central chain, viz. the Sungshán 嵩山 in Honán. Each of these extensive ranges is reputed to be the residence of a divinity, and it is to the resident deity of the Eastern Chain that this building is consecrated. Turning from this spot we bent our steps to the *Tien-fung táh* 天封塔, which is named by foreigners the Tower of Ningpo, or the Pagoda of Ningpo, or the Ningpo Obelisk.

As you ascend the river from Chinhái, and come within five or six miles of Ningpo, this is the most prominent object that arrests the eye; and, to foreigners who visit the city, it is a point of no little attraction. As soon as they enter the east gate of the city, they make for it, and wind their way in a southeast direction. After shaping their course through numberless streets, it abruptly bursts upon their view, rising 160 feet over their heads, and towering high above the surrounding houses. This pyramid is hexagonal, and counts seven stories, and above twenty-eight windows. At every window there is a lantern hung up; and, when the obelisk is illuminated, which I have seen only once during my stay, the scene is very gay.

The building is in much need of repair, for it is daily becoming more dilapidated, and has already deviated several feet from the perpendicular, hence it might not inappropriately be called the Leaning Tower of Ningpo. As it is in the keeping of a Budhistic priest, who lives in a monastery behind, we were under the necessity of awaiting his arrival. He, poor man, finds it advantageous to keep the keys, since it is in that way alone he can secure the largesses of his foreign visitors. By ascending a flight of narrow stone steps, that run up in a spiral course through the interior of the column, we reached the uppermost story, from which the finest view one could desire opened upon us. The entire city and suburbs were beneath; the valley of Ningpo with its hamlets, villages, hills, mountains, rivulets, and rivers lay all around; and, away in the distance to bound our horizon, we had chains of mountains on the one hand, and the sea with its islands on the other.

Within the tower itself there is nothing to interest the visitor, except the scribbling of Englishmen, some of whom seem to have

been peculiarly solicitous to register their names on its dome for the benefit of posterity. The following is one of the many scratches:

"P. Anstruther, prisoner, { September 16th, 1839.

{ February 23d, 1840.

"P. Anstruther, free and master, October 13th, 1841."

in which a *lapsus manus* has entered a postdate of '1839 and 1840,' for 1840 and 1841. On descending from the lively spectacle we had been witnessing above, we found ourselves among 'heaps of the slain.' The poorer classes seem to have selected the outer base of the edifice, as a suitable spot on which to deposit the coffins of their dead.

The date at which this tower was founded is exceeding antique. It is indeed more ancient than the city of Ningpo.

The district of Ningpo, in the time of the original Han dynasty, or at the Christian era, was very small. During the seventh, eighth, and ninth centuries, it rose in importance. At the commencement of the tenth century, and in the reign of T'áitsú 太祖—the first monarch in the line of (*wítái*) 'the Five Dynasties' which successively contended for the mastery,—it was organized a larger district. During that emperor's short sway, the foundation of the city walls was laid by Hwángshing 黃晟, a native of the place. But the 'Tower of Ningpo' had been reared one hundred, or one hundred and fifty years, previous to that event. In raising this superstructure at that anterior date, the object sought for accorded precisely with the belief which, at the present day, obtains through the whole empire,—that the presence of such an edifice not only secures to the site the protection and favor of heaven, if it already bears evidences of enjoying it, but represses any evil influences that may be native to the spot, and imparts to it the most salutary and felicitous omens. The tower has accordingly stood for the last 1100 years. But its history during that period, as given in 'the Annals' already referred to, has been much checkered. It has fallen to ruins, and been rebuilt. It has been burnt almost to the ground, and been reconstructed. It has been struck by lightning, and been repaired. Its pinnacle has been blown down in a hurricane, and has been restored. Some portions of it are now undergoing amendment. But its days appear to be numbered, and ere long its downfall may be announced.

Prolonging our walk to the westward, we passed several public buildings of no mean importance. The first in our line was Fú-ching hwáng miáu 府城隍廟, the temple of the department

(deity) Chinghwáng. This is one of the sacred places visited every fortnight by the officers, for the purposes of public worship—on which subject something was remarked on the 16th of December. The building is large and is kept in excellent order. It presents many objects of interest.

Still pursuing our walk, we came to Hien Hióh kung 縣學宮 'the District Literary Hall.' Each department in the empire owns a literary hall, and so also does each district. Accordingly, this city, as it is the principal in the department, has two such halls. The Department hall is that generally known to foreigners under the name of 'the temple of Confucius,' and lies within the northeast, or Artillery gate. The district hall or college was laid in ruins amid the disasters of 1841, and is now rising out of a mass of wrecked materials into a neat, orderly, and attractive range of buildings.

In these times, there is more of name and show, than reality or utility in such an institute. It was originally designed to be the residence of the literary officer, appointed to preside over the interests of learning in the district, but especially to patronize and promote the studies and views of those candidates, who should be so successful as to take the first degree. Here, they were to pursue their daily studies, and to undergo their monthly examinations, under his immediate inspection. But, from the degeneracy of the age, it has almost become the seat of a sinecure. Somewhere between, but behind, the District hall and the Department temple, there is the site of the commander-in-chief's palace. But there is scarcely one stone left upon another. So thorough has been the work of destruction.

Our walk led us by several religious temples, which appeared to be in excellent repair. They were generally very bustling and much frequented, on account of the theatrical exhibitions which are going on daily in one or other of them. There are two of these edifices built contiguous to each other,—that seem to vie with one another in splendor and attractions. The one is dedicated to Mars, or Kwántí 關帝, the other to Plutus, or Tsáishin 財神, 'the genius of wealth.' These two edifices are both founded upon (Yueh hú 月湖) 'Moon lake,' on the western edge of which that cottage lies, a part of which I occupied when I first reached Ningpo; hence, the name of that particular situation is Húsf, or 'west of the lake.'

Mention has previously been made of the two city lagoons, the one is called Jih hú 日湖 'the Sun lake,' because it faces the east,

the quarter which is supposed to be the peculiar field of the solar movements. It is to be seen close to the city walls, not far from the South gate, but between it and the Bridge gate. It is but a narrow sheet of water, being only 250 *cháng*, or 1000 yards in circumference. Because it is much smaller than the 'Moon lake,' it is sometimes called *Sí hú* 細湖, 'the Minute lake.' In consequence of two celebrated individuals having, many centuries ago, run boat-races on it,—it is also known as *kíngtú hú* 競渡湖, 'the Rival Ferry lake.'

The second lake is that, along the banks of which we walked for a short time to-day. Because it looks towards the west, it derives its name from that luminary whose orbit is supposed by the Chinese to be in that region of the heaven. It is 'the Moon lake.' Its circumference measures 730 *cháng*, or 2920 yards, almost three times as much as the other. From north to south it extends 350 *cháng*, or 1400 yards; and, from east to west, 40 *cháng*, or 160 yards.

These two extensive ponds are navigable; and, during some festivities, present a very gay and lively spectacle. The lake scenery, though very limited, has yet occasionally inspired a few poets to write verses descriptive and laudatory of it. The waters, with which they are supplied, flow from one and the same source. The common fountain-head lies among the mountains, called *Sz'ming shán* 四明山, that form the western and southwestern boundaries of Ningpo. 'The Sun lake' is supplied through the sluice at the south gate, and 'Moon lake' by that at the west gate. Broad, clear, and well watered canals are to be seen running off from these two gates into the country, until they are lost in the distance. The numerous aqueducts, which permeate the whole city, draw upon these two great reservoirs. The facilities they afford, for promoting domestic comforts and expediting a transit from one part of the city to another, would be greatly enhanced, if the municipal authorities would but exercise a moderate control over the inhabitants, to prevent them making these canals the receptacles of every kind of offal. If a small body of police were established, to regulate the boats that swarm in these passages, and to keep their waters clear and running, the residences in the neighborhood, especially those which rise over them, would be far more healthy and agreeable than they are at present.*

* While remarking on the city aqueducts, it may not be amiss to observe that, somewhere near the North gate there is a small tank to render supply in cases of drought: and that, near the Bridge gate, there are two outlets—that

But, to return to the rambles of the day. Having crossed an arched stone-bridge, which, in the vicinity of the two temples lately mentioned, is thrown over a narrow part of the lake, we took the road to the right hand, and arrived at the ancient sculptured gate of a large public institution, which, from its proximity to the opposite lake, is called Yueh hú Shú-yuen 月湖書院 'the Moon lake College.

At its foundation, nearly 200 years ago, it was called I'-tien Shú yuen 義田書院, 'the Charity Field college,' a name in which a clue is given to the objects of its erection, viz. to aid the humble scholar, or to assist the poor and illiterate in getting an education. For the support of a teacher, fields have been granted, from the produce of which he receives 4000 catties of rice as his premium. The sacrist is also entitled to 400 catties. Not many months ago, it was occupied by the officiating commander-in-chief as his official residence.

From this spot we proceeded to the famous and valuable repository of books,—the library spoken before under the name of the Tienyih kóh. Our object in repeating this visit was to inspect two rare birds, of whose arrival we had lately heard. They are natives of Siam, and are generally known by the name Sienhóh 仙鶴. They somewhat resemble the Crowned crane, the *Grus carunculatus*. They are both of them quite young. The one is a male, the other is a female. They are nearly of a size, but of the two the male looks the larger and more robust. The legs are long. The head is of a handsome black, forking off behind. On the crest, there is a red skin. The rest of the body is white, except the secondaries of the wings, which are not red, as represented in Chinese drawings, but black and overlap the tail. These have both been purchased by an Englishman, and it is said, are to be carried to Great Britain.*

This is the bird, that is worked upon the embroidered breast pieces of the official dresses worn by the highest ministers, and nobles of the state. None under the first rank of dignity, are permitted to bear such a badge. In a native work on the ornithology of the country, there are many curious, and some prodigious, stories given regarding this fowl.—It relates that the bird is capable of being kept in life for 1000 years; that, at 60 years of age, it can

have been made to carry off the superfluous water which may accumulate in such large volumes during the rainy season, as to threaten the city with the ravages of a deluge.

* Pwántingqua of Canton has a pair of these birds at his country-seat.

sing exquisitely and regularly every hour of the day; that, on reaching its 1000th year, it can ascend trees but not before; that it has a beautiful scarlet tuft of down, or velvet skin, on the crown of the head, to which the poison of the serpent, that it is reputed to be so fond of eating, determines; and that the downy or velvet crest is often formed into a bead, and made up with those ornamental necklaces, which the high officers wear around their necks, that, in case of imperial displeasure, they may destroy themselves, a matter (so report goes) very easily effected by merely touching the venomous bead with the tip of the tongue, when instant death follows.

When we had gratified ourselves with inspecting these really handsome and curious specimens of the winged tribe, we turned to pay a visit to our friend Dr. Chang. Through his kindness, we gained admittance into the gardens belonging to the Kíáng family, whose residence lies on the opposite side of the road. It was within the same premises, where I was permitted to be spectator of the exhibitions, got up on the 22d December last, in commemoration of the gentleman's birthday. Mr. Kíáng received me with much courtesy. But there is something in his physiognomy that is far from prepossessing. He conducted us through his ornamented chambers, in which he has grouped many curiosities procured from western countries. One of the rooms is paved with slabs, after the European fashion. His garden is laid out in the most tasty and elegant style of Chinese gardening. Its plan is on the whole similar to that of Mr. Lin's grounds, a notice of which I have already given. This 'flower-garden,' however, is considered superior to any other in Ningpo.

There is in the same neighborhood, a Mr. Lí on whom we called. He had been at one time a civil officer in A'nhwui. During the late war, he had rendered himself conspicuous in the kidnapping line, and sometimes speaks with much glee of having planted a (Chinese) field-piece outside the north gate, on the memorable occasion of the midnight attack upon the British forces lying in that city, to annoy the Columbine then anchored in the Tsz'kí branch of the river. He is still for war, and says that for the present the peace may last, but that by and by there must be another tug of war. Notwithstanding his patriotic antipathy to the English, he treated us most handsomely. I have frequently visited him, and he has returned my calls. He frankly acknowledges that, during the war, in consequence of information received through a Chinese lad who, while in my service at Tingháí, had been kidnapped in April 1842, he had concerted plans for my abduction.

Before we left this gentleman's premises, he led us into his ancestral hall, upon the walls of which were suspended the portraits of his departed progenitors. The Chinese, in paying their religious respects to the manes of their deceased friends, invariably hang over the altar-piece or sacrificial table a picture intended to represent the individual worshipped. But the painting is more a daub than a portrait. There are artists whose sole occupation it is to throw these off for sale; hence the uniformity of the style, the dress, and the features in all drawings of this description. Those, which we examined in this gentleman's ancestral hall, were superior to the ordinary specimens, in consequence of the rank both of the deceased and the surviving. Still there was a manufactural stiffness about them, that created distrust in the fidelity of the execution. The habiliments and ornaments of the deceased, we were told, were those proper to their station, (for some of them had occupied high offices under government,) and were the exact patterns of the dresses in which the departed had been laid in their coffins and interred in their tombs. If so, their attire must have been rich, and the ornaments of the ladies peculiarly costly.

The custom among the higher classes appears to be, to bury their dead—both male and female—in their finest costumes, and with most, if not all, of their adornments of precious stones and jewelry. Many of the coffins broken open at Canton, when that city was attacked in 1841, were remarkably handsome and glittered with gaudy embellishments, among which the lifeless occupant had been mummified. This will explain the reason why even in China, where such profound respect is paid to the tenants of the cold grave, there are resurrectionists who disturb the quiet of the dead, and rifle him of all his bedeckments. On one occasion, I watched a roving mendicant, in the broad light of noonday and within the city walls, burst upon the recent coffin of a child. As I was on the point of hailing him, he closed the lid again either from disappointment at finding nothing to gratify his cruel avarice, or from disgust at the loathsome cloud of putrefaction that swathed the helpless child in its protection.

Being rather fatigued by the numerous adventures of the day, we returned to the lodgings. On our arrival, we found a quantity of presents awaiting us, with the mayor's cards, in acknowledgment of the visit we had paid him yesterday.

Last night also we were honored with a large present from his worship Lí Jūlin, upon whom we had waited the previous day. These

gifts were sent as tokens of friendship, and intended at the same time as a recognition of the courtesies we had paid. They consist chiefly of tea, fruit, and sweetmeats in separate baskets, the sum of the lots being even and not odd, and each lot being made up of an even number of packets, according to the prevalent idea that, in an odd number there is bad luck, but in a complete number there is good. On a festive occasion especially, this rule is almost universal. But in making presents at a mournful season, such as the death or burial of a friend, or the anniversary of his death, the odd number obtains. Connected with the receipt of presents, there are one or two formal peculiarities that deserve to be noticed. Should the present be large, it is generally expected that only a portion of it will be accepted, the rest to be returned with your card of thanks, *unless it is especially requested by the donor that you should take the whole.*

Then, on your accepting the present, whether a part or the whole, you are under an obligation, to make each of the bearers a gift of money, the amount of which will vary according to *the class* of the messengers, if mere coolies or if personal attendants,—according to the *quantity* and *value* of the presents,—according to the *quality* of the donor,—and according to *your own* station in society. The servants, on returning to their master, apprise him of your bounty, which, with his permission, they retain for their own benefit.

These appear to be fixed rules, to which I have not known a single exception during my residence at Ningpo, except in the case of intimate friends. In other parts of the empire the custom may vary. But in this department at least, it seems to be, not only universally, but uniformly observed among the well-bred community. It is a usage, however, that is not unfrequently taken advantage of by bad fellows to impose upon the stranger. For instance, several attendants will accompany the presents when one or two are quite sufficient. It happened once that a knave, who was someway or other connected with the *chífú's* office, went to my lodgings with a pair of ornamented candles, purporting that they had been presented to me by his worship. As I was not at home, the fellow could get no remuneration for his trouble. Being informed, however, that I was dining out, he made for the residence of my friend, and handed in a card with the candles. But, from the form and style of the card, and from the nature of the gift, which stood in awkward juxtaposition with the large and handsome presents that his pretended master had only the previous evening sent to me, it was evident that it was an attempt at imposition. The fellow was dismissed with little cere-

mony. He was probably hard pressed for money, and adopted this clumsy expedient to replete his purse. But, that the servants of the chífú's office might be warned against repeating the cheat, I apprized his worship of it, to the no small perplexity of his attendants.

January 12th. By referring to the 8th instant, it will be seen that, on my return from Tingháí, I found sufficient reason to induce me to seek new lodgings. Through my teacher's exertions and the kind mediation of Mr. Yün—the private secretary of the ex-chífú Shú, suitable quarters had been found for me, at the top of the second lane on the right hand of the principal street within the east gate,—the same apartments in which so much copper cash was discovered in 1841, when Ningpo was taken. All necessary arrangements having been made, my chattels were moved into the lodgings yesterday afternoon; and, by the obliging kindness of the landlord,* the place was made as snug and comfortable as circumstances could allow. After dinner, Mr. Lay took leave of me and embarked for Tingháí, in one of the passage-boats that ply between that harbor and this city.

To-day, the táutái sent a messenger with a copy of 'Wylde's Map of China,' which sir Henry Pottinger had made him a present of. He wished me to insert the Chinese characters over the names of the principal places noted in it, which I have promised to do for him.

As I have lately had a good opportunity of learning much about the nuns and nunneries of China, it will be fit in this place to give a short digest of the items I have been able to collect.—In doing so, it will be better to embody all I have gleaned in an account of the convent—a wing of which I occupied.

It is situated on a line with the lodgings I at present hold, and

* The landlord is a man of some property and respectability. His business lies in this city, but his family residence is at Tsz'kí. During the war, and especially during the occupation of Ningpo, he had contributed much of his estate to levy a militia, one among many other fruitless measures, adopted by the Chinese to extirpate their foreign foe. Having been won over by the persuasion of some kind friends, who interested themselves on my behalf, he consented to let me have the use of six or seven rooms, with cookhouse, &c., for the monthly rent of \$10, which he afterwards lowered to \$4. When the first monthly rate came due, he positively declined to accept remuneration, and begged to have the privilege of showing me a mark of special favor. Up to the time of my occupying his rooms, he had been much afraid of Englishmen; but, from having seen several gentlemen of the naval and military departments, their urbanity wore off his timidity, and he soon perceived that all Englishmen are not so barbarous as he had been taught, nor so savage as he had imagined.

about 200 yards distant from them. It is dedicated to the idol, generally named in European writers, the Goddess of Mercy. Hence the building is called the Nunnery of Kwányin. The full appellation of the deity is Kwánshí yin 歡世音, that is, 'observing the sounds (the cries) of the world.' It is represented as a female, who is supposed to extend her gracious patronage to all that, in trouble and difficulty, raise the cry for compassion. It is one of the numberless objects of idolatry, introduced by the Budhists from the west. In the whole of China, there is no idol that meets with more respect and honor; and, since women form the overwhelming majority of the devout, and Kwányin being the special patroness of the weaker sex, they of course, chiefly apply to her,—there is not any other that is more frequently invoked in favor of frail humanity.

The great allurements presented by the promoters of Buddhism in China, to the mind of the aspirant who would consecrate herself to the altar of this goddess, is the absorption after death into the unknown Budha,—a matter which, the more mysteriously it is represented to the mind of the ingenuous but credulous candidate, the more taking it becomes. This personal advantage is held out by the institution, to facilitate the succession of an order of priestesses, who can gain access where the formalities of society cannot admit the stranger priest, and who are qualified to work, both with dexterity and with impunity, upon the feelings of the class that is the most susceptible of religious impressions. To keep up this order of the priesthood, the rooms of the deceased, or, as they will have it, the annihilated or absorbed, must be filled up either by purchase or by self-dedication. In the case of purchase, babes, or girls of very tender age and good promise, are preferred and bought up at a very low rate. To my personal knowledge, a sweet child only four years of age has been offered by its own mother to an abbess for the paltry sum of four dollars!

But there are some, who either are dedicated by their parents from their birth, or who, when they come of age, voluntarily consecrate themselves to the service of this deity. When the case is optional, it arises often—if not always—from having been thwarted in some of their prospects or wishes.

I have seen a blooming nun of nineteen, who 'left the world' and all its concerns, and took upon her the vows of perpetual virginity, in consequence of the untimely death of her intended husband. The nun to whom I allude had small feet, which had been

bandaged prior to her misfortune, and her introduction to the priesthood. Of the nuns, whom one occasionally sees walking peaceably through the streets of Ningpo, there are a few who have small feet. Probably all of these have, after they have come to the years of maturity and discretion, taken the veil without compulsion and of their own accord.

The candidate is not admitted into full orders, until she attains the age of sixteen. Prior to this, and from the commencement of her ascetic life, she assumes the garb peculiar to the sisterhood. The chief apparent distinction, between the novice and she in full orders, is that the head of the latter is wholly shaven, while the former has only the front part of her crown shaven. The younger nuns have platted cues flowing down behind. As to the habit which this devout class wears, it on the whole so much resembles the dress of the Budhistic monks, that it is in very many cases impossible, at first sight to distinguish the two orders. The nuns have large feet, clumsy shoes, long stockings and garters, full trowsers, short jackets, and wide sleeves—with bald pates and skull-caps, precisely as the priests have. But the priestesses have smoother countenances, softer looks, sweeter voices, and are more tidy.

According to report, the nuns of Súchau fú have reversed the general laws, and throwing aside the hempen cloth which is the material assigned to the self-denying sisterhood, have preferred silks and satins for dresses.

When the young woman has bared, or shaved, her head—a sign of making religious vows very different from that of 'taking the veil' adopted in the nunneries of Europe,—she is required to live a life of devotion and mortification. She must eat and drink sparingly, and her diet must consist of vegetables only. Strong meats and drinks are to be avoided as poison. The business and cares of this world are not to engross her attention. She has retired from it, and must be fitting herself for eternal canonization. Nothing should occupy her thoughts or engage her affections, but the service of the temple in the precincts of which she lives.

Daily exercises are to be conducted by her; the furniture of the small sanctuary, that forms a part of the convent, must be looked after and kept clean and orderly; those women, or men, who come to worship at the altars, and to seek guidance or comfort must be cared for and assisted. When there is leisure, the sick and the poor are to be visited; and all, who have placed themselves under her special direction and spiritual instruction, have a strong claim upon

her regard. That she may live the life of seclusion and self-denial, she must vow perpetual virginity. The thought of marriage should never enter her head, and the society of men must be shunned. On her death she will be swallowed up in nihility!

In the Kwanyin nunnery, there are altogether seven inmates. The head nun is about forty years of age, and is more masculine in her temper than any Chinese woman I have met with. Her passions are violent, and when her anger is roused, it rises to a fearful pitch. She is a thorough scold, and keeps her pupils in perpetual awe of her. But what must be the hardened depravity of her heart, that, under a cloak of sanctity, seeks to hide those scenes of vice and debauchery which, with her sanction and encouragement, are acted under her roof! Her avarice is voracious. Her deceit is dark and deep. She is a wolf in sheep's clothing. Her disciples are six in number, their ages running between seven and twenty-five. Four of them, notwithstanding their spare diet, look fat and hale. The two younger are in a bad state of health. The abbess always pretended to be very fastidious in avoiding animal food, and everything having a strong flavor. Yet she used to drink the ardent spirits distilled from rice, and appeared at times to be much under its influence.

Their daily services are conducted morning and evening. At the usual exercises, however, I have rarely seen more than two officiate. On special occasions, that are occurring every month, there are services which occupy the whole day. At some of these, they are aided by sisters from other convents in the city or the country; and, not unfrequently, priests are called in to join the sacred concerts, in which case the priests and priestesses occupy separate apartments, but proceed with the chants in unison.

Their sacred books consist of many volumes, printed in large text on fine paper. For these they have a profound respect. I bought a copy from them, but they would not part with it, until they had strongly urged me to give it an elevated place on my bookshelves. The rapidity, with which the pages and sections of the books are hurried off at their religious services, is amazing. Both the young and the old nuns seem equally expert at their recitations. But there is nothing of a *devotional* spirit about them. Their demeanor is anything but devout. When a choir of juvenile nuns meet together, it is shocking to see the levity with which they pay religious homage to the stock before them. They are as merry and tricky, as flirting and frolicsome, as any party of girls met to keep the birthday of one of their schoolmates. As much time is spent

in reading and reciting prayers, cantics, &c., &c., the candidate, before she can be admitted into full orders, must undergo an educational training. She is taught to read, and many of them pursue the same elementary course, that is adopted throughout the empire. They learn the Trimetrical Classic, the Four Books, &c., and are taught the ready use of the pencil. Some of the sisterhood, I have been told, are very well read in the lore of the country. It would appear, from what I have seen and heard, that the training of the novice is intrusted to that inmate who was last admitted.

Those among the laity, who have put themselves under the spiritual direction of a nun, are expected to confide in her as a teacher, and to submit to her as a priestess. Whether the devotee be a man or a woman, the nun who is the chosen preceptress gives to the individual a *new name*. Each nun is on the alert to cultivate the acquaintance of the disciples she has already made, and to swell her list of friends, because her support principally depends upon them. Behind the shrine of Kwányin, in that nunnery to which I have throughout been making a special reference, there is a slab erected with the names of subscribers, or donors, who for the maintenance of the order had promised or paid down small sums of money. To each of the female contributors there is a new name prefixed. Visitors from town and country are very frequent. These generally contribute a little in money or in kind, so that with the subscriptions of steady friends and the donations of occasional visitors, the means of subsistence are not lacking. Besides, there is property invested in houses and in land. That wing of the convent which I occupied, is entirely appropriated to lodgings, let out at a moderate rate, and capable of being made very comfortable, if one were not perpetually subject to annoyance from the boisterous money-seeking landlady.

The extra services, I have above alluded to, are got up by the patrons of the order on occasions of calamity, or of prosperity, or when the abbess is successful enough to work upon the superstitious feelings of a husband, through the agency of a priestridden wife. The person, who sends requesting the services of the nuns, appoints the number of books to be recited at the shrine of the nunnery, for which he must pay a certain remuneration. At each service the nuns are said to receive respectively the small premium of 100 cash a day.

According to the statement of the superior to this convent, there are, in the district of Ningpo alone, thirty nunneries and above 300

inmates, the largest number in a single building not exceeding twenty. But the estimation, in which the religious order is held, is exceedingly low. They are described by all to be a class of women, almost on the same footing with those who are lost to all the finest and most delicate feelings, that are peculiarly the glory and the protection of the sex.

Like the male priests of the same religion, and like the popish priesthood in the Philippines,—they are not only not respected by the populace, but are detested for their profligacies, and dreaded for the influence, which they are supposed to exert on one's destiny by familiar intercourse with the spirits of the invisible world; hence, it is a common saying, that 'to meet with a nun in the street will be unlucky to your errand.' Indeed such was the profligacy of the dressy, small-footed, opium-smoking nuns of Síchau—the capital of Kíángsú province,—that the notorious Yü Kien, (who in 1841 hastened down to Chinhái, as imperial commissioner invested with full powers to destroy the barbarian English by fire and by sword,) when he held the office of liét.-governor in that province, broke up their establishments and disbanded the sisterhood.

To complete this notice of Chinese nuns and nunneries, I will refer to the two junior inmates of the Kwányin convent. The younger of the two died only a week ago, at the early age of seven years. She had been bought when six years old. When I came into the neighborhood, she was suffering a good deal from ulceration of the bowels. On the abbess hearing that an English physician had reached Ningpo, she applied to me for his assistance. Dr. Johnstone of the Madras Rifles, who was then on a visit of a few days, cheerfully consented, and prescribed for the sufferer from his private stock of medicines. This was in the end of last month. But the child was already beyond remedy, and death had fastened upon her vitals. On the morning of the 29th of December, while the elder nuns were rejoicing that the poor child was sleeping so soundly, they were not aware that the sleep of death had stolen upon her, until they perceived she was insensible to sound and to touch. It was breathing its last. When they ascertained this fact, the body was removed out of the room, and put into the woodhouse, there to expire unattended. Aluh, her senior in age, although devotedly attached to this dying companion, was not allowed by her superior to watch over the closing moments of the poor girl. When it was laid in its rude coffin, the servant was ordered to throw in the doll with which she had played; and, after a sorcerer of the T'áu sect

had performed his incantations to quiet the spirit of the departed, and to bribe away from the spot any demons that might be lurking about, the coffin was placed under the city walls.

Aluh, her senior, is a girl thirteen years of age. Her father, who is dead, used to go about Ningpo hawking turnips and greens. On his death, the mother sold this poor girl to the nuns at the tender age of four. Being the sixth of eight sisters, (the seventh having in like manner been given over to a convent in the neighborhood,) she is named Aluh (the sixth); but her priestly name is *Tsáhshen* 雜善 'Collected Virtues.' As she has not yet reached the age when she can be fully inducted, her head is not quite shaven. Her countenance is peculiarly striking, to which her present sickness adds a mournful interest, as it cannot fail to create serious apprehensions that she will not long be a survivor in this world.* And truly how deplorable, how cruel, is the mistake by which so many of the female youth of China are at an early age made over to a system, the influence of which is only to render their minds more corrupted, and to aggravate their future woes!

ART. V. *Bibliographical Notices: I. Esop's Fables; as translated into Chinese by R. Thom, rendered into the colloquial of the dialects spoken in the departments of Chángchiú in the province of Fukien; and in the department of Tíchiú in the province of Canton.* By S. DYER and J. STRONACH. Singapore Mission press, 1843. Part I., pp. 40. Part II., pp. 37.

II. *Chinese and English Vocabulary. Part first.* 華英通用雜語上卷.

III. *Christian Almanac in Chinese, for the 24th year of the reign of Táukwáng, being the 1844th of the Christian era.*

THE first of these works is the fullest attempt yet made to Romanize the Chinese language without giving the characters, and whatever aid an apparatus of diacritical marks can afford in expressing the sounds of the language is here given. The two departments on the title-page are conterminous, and both on the seacoast; and their inhabitants, led by inclination, or driven by necessity, have scattered

* She died on the 13th of the following May.

themselves along the whole coast of China, and emigrated to different parts of the Indian Archipelago and Siam. They are known under the general appellation of Fukien men, and constitute so large a majority of the Chinese abroad, that their dialects are almost the only ones spoken in those parts, and the individual who wishes to instruct them, or otherwise do good among them, is in a manner compelled to attend to their dialect to the exclusion of all others.

It may be well to mention here, before proceeding to speak of the work before us, that throughout the whole Chinese empire, the written and spoken languages differ more or less,—in some parts so much that they are almost two languages, in others so little that they require but slight changes to be mutually understood. The greatest dissimilarity between the two, according to the testimony of the people, prevails in the provinces of Fukien and Canton, where the language as read is in some places so unlike the language as spoken, as to require a colloquial translation to be understood by those ignorant of books. One principal reason of this difference everywhere, is owing to the shortness of the words, and the great number of homophonous sounds in the language, which has caused the adoption of dissyllabic phrases, in which both syllables have nearly or quite the same meaning, or else one is explanatory of the other, but both having different sounds, and the two conveying but one idea. In the Fukien dialect, *bin* means *face*, and *máu* means *aspect*; but *binmáu* is simply the *face* or *countenance*, and in writing only *bin* would be used; and so of hundreds of others. At other times, a single word is reduplicated with this same object in view—that of being readily understood in speaking; and this effort to be immediately understood is carried to such an extent in these dialects, and in so many different ways, that the colloquial part of the language is as difficult or more so to learn than the reading part. The discrepancy found in the two dialects illustrated in this work does not pervade in other parts of the country to so great an extent, though as just observed, it is more or less everywhere found.

The two, viz. the written and spoken languages, act and react upon each other. For instance in a town, the mass of people, ignorant of the language of books, carry on the intercourse of life in a dialect which they have spoken among themselves, and fully understand; this spoken language contains local phrases which are not understood in other places at the distance, perhaps of fifty miles, perhaps of a hundred, it may be even of twenty. These phrases, however they may have originated, are part of the language of the

place, and must be learned by those who wish to make themselves understood in that place. Thus, we have known citizens of Canton, on coming to Macao, to be at a loss to understand several of the phrases they heard in conversation around them. It must not be inferred from this that the written language is insufficient to express all the ideas of the people, for it is as copious as the spoken; but these phrases are used in speaking, it appears to us, almost solely because the monosyllabic nature of the language makes the meaning at times doubtful.

While, however, these local and unwritten phrases are in use in the town we have just instanced, there are likewise many students and men of education to be found there, familiar with learning, and conversant with all the forms of expression used in books, who constantly check the spread of these local expressions, and maintain the purity of the language by using phrases for which there are proper characters, and thus assimilate the spoken more to the written language. Their standing as persons of influence and authority, causes them to be respected and looked up to, and imitated. As a consequence of this, it will happen, that when a lad, acquainted with nothing but his mother tongue, enters school, and is taught to write and read the characters according to their sound in books, as soon as the teacher begins to explain the characters thus learned he is obliged to have recourse to the colloquial to convey his meaning to his pupil; and thus by degrees, singular as it may appear, the lad comes to have two sounds for the character, one, that which he has just been taught, the other the name of the thing which the character signifies. Thus, 子 is read *chú* in the Fukien dialect, but *child* in Fukien is *ki'á*; the lad, learning that 子 means *child*, calls this character *ki'á*, when he wishes to tell you what it means. This process take place in so many instances, more particularly among the most common characters, that it has the effect of forming the two languages into a sort of parallelism; while the two opposing influences noticed above, viz. the ignorance of the mass of people, and the authority of the learned, combine to prevent either of them being lost, or driving the other out of use. It is easy to see, however, that the unity of the people of China would long ago have been lost,—or rather it would never have been formed,—had it not been for the common bond of union in the written language, the words of which each one reads with the same meaning, but sounds as he pleases.

While however the written language is permanent and superior,

the local colloquial is subject to great changes. The principal distinction among several dialects or patois is the different sounds given to the characters in each, and which in the distance of a few miles, is sometimes observable. This is owing in a great measure to the want of an inherent sound in the characters, which prevents the reader ascertaining the name of a new one unless by reference to a teacher, or to a dictionary;—in which he is told it has the same sound as some other perhaps equally unknown to him. This difficulty has the effect of making the teacher the principal authority to the student for the sound of the character, and his teaching perpetuates his peculiarities. What is here said of a single student and a single teacher, is true of thousands of students and hundreds of teachers, all of whom combine to fix and perpetuate local sounds of characters, and give regularity to their dialectical variations. The difference between the reading and spoken languages is more noticeable in the province of Fukien than in any other, and in this province so far as we know, there is more difference in those towns and departments near the coast than there is in the northern borders towards Kiángsí. It is to assist the foreigner in learning the colloquial of two branches of what is called the *Fukien dialect*, that the present brochure is designed. Mr. Dyer is already known as the author of a small English and Chinese Vocabulary of the colloquial part of the Fukien dialect, as spoken in Chángchau, and his portion of the present work is in the patois spoken in the same region. The latter half is the counterpart of the first, and both are regarded by their authors as forming a good selection of colloquial phrases in the Fukien and Tiéchiú dialects.

In order to show the plan of the work, and illustrate our remarks upon the difference between the reading and spoken languages, we here quote one of the Fables from the Fukien, of the Viper and the File, to which the Chinese is added from the original. Those syllables between the characters have none to represent them, while in a few cases, one word stands for two characters. Those of our readers who are acquainted with the original in any dialect will at once see the great difference here pointed out between the two. The orthography and diacritical marks are explained in vol. XI., pages 28–44. The columns are to be read perpendicularly from right to left.

毒 蛇 咬 銼 Tok, schwa ká² kî²-lé².

暗	ám²	不	ái²	以	sio²	銼	kí²-lé²	昔	'chá																							
裡	sé		能		bòéh,		為		sí²	在	tí²	ú²																				
以	ú²				害				há²		咬	ká²	前	hit₂-sé	chít₂-bòé																	
言	'kong								人			láng,		傷	pw²-á²	蛇	ú²,	tok₂														
語												'hwán			此		chít₂-sé	則	schwá	毒	schwá											
諛	wá²,											反					há²		銼		chiú²	蛇	sò									
人	há²																害				ká		復	tí²-twá²	沿	jíp₂						
而	láng,																				自			tí².		再	ká²	入	t'ih,			
不	'm²																							如			Ch'ín-ch'io²		咬	í.	鐵	p'óu-lái²,
知	cháí																										世			sí²-skán		之
實	há²	有	é-láng,	銼	ch'ú²	遇	mí²h₂																									
自			ú²		狼		k'im-siú²	日	k'ap₂-tiòh₂	物	chiú²																					
諛	ká-tí².		心				sé		汝		'Lí	郎	ká².																			
		者		sim	心	sé	咬	'Tú-k'á																								
			常	kw²-á,		太		sim	適	ú²																						
		在		siáng-siáng	毒		chín'-cháí²	有		chít₂-sé																						
				tí²			tok₂,		利	lái²-lái²																						
						見	láú,	sé																								
								í	sé																							

To students in the dialects here illustrated, we should think this work would prove an acceptable aid, and as the original is easily obtained, it would be a useful exercise for them to write the corresponding colloquial expressions opposite the characters for which they stand.

2. Chinese and English Vocabulary.

Mr. Thom, in a note to the reader, says, "As this little book has been compiled chiefly with a view to facilitate intercourse at the northern ports, we have thought it advisable to give the sounds of the English words in Chinese characters as they are pronounced in the Peking or court dialect. Any native, therefore, who pronounces them with a provincial accent, must mispronounce the English words; and a Canton or a Fukien man will, *multo magis*, make non-sense of it altogether." It is, we think, likely to prove a very serious

barrier in teaching the English language to the Chinese that it is so difficult—nay, we had almost said, impossible—accurately to write its sounds with Chinese characters. We venture to say that no native would or could, as a general thing, hit the right sound of the English word from merely seeing it expressed in his own characters, and having never heard it sounded; and if he undertook to speak a sentence, he might almost as well have spoken Chinese, so far as his foreign hearer would be able to understand him. So utterly unmanageable and intractable is the monosyllabic language of this people, when we attempt to bend it to express the flexible vocables of an alphabetic tongue. It is somewhat like making a Mosaic out of unhewn stones, which cannot be made to combine, or fit one another, and form a picture.

We have often examined the manuscript collections of phrases with English translations made by the shopmen in Canton, and a full half of the words and sentences were unintelligible to a foreigner when read off by the native. Two printed vocabularies of this description were noticed in vol. VI., page 276; and although we do not know whether Mr. Thom ever read that notice, yet we there suggested the compilation of a work like the present, with the addition of the English words; and this so far as it goes, exactly corresponds with the idea we then had of what would be desirable. The plan of the present work is to give the Chinese phrase in a perpendicular line, and the sounds of the English words immediately underneath, with catch words on the side to show which of them are to be sounded together; then on the left is the English phrase. When the phrase is a long one, the three are placed parallel. We think it would have been a trifling improvement in printing the sounds to have joined those characters with a bracket which are to be sounded in English as one syllable, instead of repeating the catch word in every instance; but it is difficult for a Chinese blockcutter to cut foreign letters with his chissel, and the whole is done in the Chinese manner upon wooden blocks. The words *not current money* are thus given;

不通行的銀 挪的谷 蘭的把 尼

not current money.

We have added the sounds of the Chinese characters for the sake of the reader, and to illustrate what is said above as to the difficulty of writing foreign sounds in Chinese. Mr. Thom has, in an excellent introduction, endeavored to make the matter clear to the native reader, and has probably succeeded as well as the nature of the subject will admit, where there is no oral instruction. But it cannot admit of much success, and as those natives who are likely to use the book in Shánghái, Ningpo, and Chusan will always have access to foreigners, they will from them be able to learn the true sound. The Chinese hereabouts are much pleased with it, although at times they make 'happy nonsense' out of the sounds, in consequence of reading them according to their local pronunciation. Thus 薩失士 (*sashes*), read *sáh-shih-sz'* by a man in Ningpo, here becomes *sat-shat-sz'*, which is nearer *sausages* than *sashes*; and so with many other words. But many of those in Canton who have used the book understand enough of the court dialect to read the sounds correctly, and are consequently much pleased when a foreigner understands them on reading a phrase.

We hope Mr. Thom will be able to find time to complete the second part, and when he commits it 'to brush,' (as presses are unknown in Chinese printing-offices,) have the good luck to light upon a *siútsái* in the art of block-cutting, who will be able to show what the chissel can do in cutting foreign words. We cannot doubt but that such books as these are to do much in making the Chinese acquainted with foreigners, and give them a desire to learn more of their language and literature, and we are pleased to see the first attempt succeed so well.

3. *Christian Almanac in Chinese, for the 24th year of the reign of Taukwáng, being the 1844th of the Christian era.*

Few books are more frequently referred to, or more carefully consulted, than the Almanac. Containing as it usually does, an account of months, weeks, and days of the year, chronological tables, notices of festivals, changes of weather, &c., it becomes a daily companion of almost every man, woman, and child, who is able to read. This is especially the case among a half-civilized and superstitious people. The name almanac is derived by Golius from the Arabic particle *al* and *mana*, 'a measure of reckoning;' by Scaliger, from the same particle *al*, and the Greek $\mu\eta\nu$, 'moon,' or 'month;' by Verstigan, from the compound Saxon word *Al-mon-ach*, i. e. 'all-moon-heed, or an account of every moon.

By the Chinese, the book is commonly called *Tung-shú* 通書: the word *tung* is a compound term, one part means a *tube*, the other *to go*: when united they have the sense of 'permeable,' 'complete,' &c. Joined with the word *shú*, a book, the whole phrase means the 'Book of universal reference,' or the 'General Dictionary.' Such it truly is to the Chinese. On all occasions, under all circumstances, and for all affairs, it must be consulted. When a son is born, it must be referred to, to ascertain whether his life is to be prosperous, or the reverse. So at one's death or burial, directions must be received from the *Tung-shú*. The proper times for the offering of sacrifices, celebrating nuptials, starting on a journey, laying the foundation of a house or temple, must be ascertained by reference to this book. In like manner, its pages must be consulted, when a ringing is heard in the ear, a burning felt in the face, or foot, &c. Such being the uses of this book, it becomes the oracle and guide to all for all affairs and for all purposes. It is easy to see, consequently, that its influence must be very great on the conduct and character of individuals.

The book before us is an octavo of 120 pages, more than half of which are filled with useful instruction and matters of fact, introduced to fill the place of those vagaries, follies, and falsehoods that usually occupy a like part of all Chinese almanacs. It is called *Hwá Fán hó hóh Tung-shú* 華番和合通書, 'Chinese and Foreign Almanac.' The following are its contents.

1. An outline map of the world, exhibiting the grand divisions and the principal nations of the earth.
2. A brief outline of geography, with some account of the world's population.
3. A chart of the principal productions of the earth, with explanations of the same.
4. A diagram exhibiting the solar system, followed by a dialogue between teacher and pupil, explanatory of the system.
5. Two sheets of chronology, giving some of the principal eras and dates, from the earliest to the present time.
6. The ten commandments, with short explanations accompanying each, written by a native Christian.
7. and 8. Two short sermons: the first from the text, "Repent ye and believe the Gospel;" and the second, from the words, "The wages of sin is death."

9. Tables showing the number of chests of opium brought to

China during the last 45 years, with a short dissertation on the evils of using the drug.

10. On the cultivation and uses of the nutmeg. This paper was written by an English officer.

11. Observations on the use of wine and strong drink, extracted from the Holy Scriptures, and from a native work, called the *Tung shen luk* 同善錄 or Essays to Do Good. The following is a translation of the extract from the native work.

“Spirits are called a maddening medicine. They destroy virtue and throw man’s nature into confusion. The self-vitiated, they render wise (in their own eyes); and those of slender abilities, they make self-confident. The officer who indulges freely in the use of spirits, blindly and sluggishly conducts the duties of his office. The learned and the unlearned when steeped in spirits, turn all things upside down. The licentious and lewd it leads on, acting as their go-between. They excite anger, and induce quarreling. They darken and mislead the intelligent; and makes the careful and discreet, careless and disorderly. Once subjected to the influence of spirits, all things lose their regularity. There are miseries without, and diseases within. Spirits ulcerate the stomach; destroy the intestines; and eventually causes death.”

12. Sermon on the new year, from the text: “Knowing the time that now it is high time to awake out of sleep.”

Note. These sermons are framed somewhat on the model of Chinese essays, those particularly which are brought forward at the great literary examinations. In style and manner they are Chinese; in matter and spirit they are Christian, and very properly form a part of a Christian almanac for the Chinese.

13. Particulars of the eclipses for the current year,—specifying their number, duration, &c.

14. Chinese Calendar, containing the risings and settings of the sun (mean time corrected for refraction and parallax); calculated for the latitudes and longitudes of Singapore, Hongkong, and Tinghái; the risings or settings of the moon during the nights at the same places; phases of the moon; perigee and apogee; sun slow, fast, &c., &c. This work is called *foreign*, because, in conjunction with the Chinese, it contains the European calendar.

* Another rendering may be given to this sentence, thus: “Unless men possess sage-like virtue (i. e. are immaculate), they can never control themselves when under the influence of spirits.”

ART. VI. *Journal of Occurrences: remarks upon the Peking Gazettes; trade at Canton; ordinance to abolish slavery at Hong-kong; missionary hospital at Ningpo; American Legation to China; U. S. frigate Brandywine; additional note to ART. I., No. 1.*

It must be a source of gratification to every right-thinking mind to see that the government of China, both central and local, is so completely regaining its authority after the rude shocks it has sustained from within and without in the late war. It is a token for good so far as an inference can thence be drawn of its capability to adapt itself to other changes which will in course affect it. The following remarks upon the Peking Gazettes show to some extent the feelings and aims of the central government.

One reflection which arises in reading these Gazettes is respect for the disposition of the emperor to grant relief where it is needed, and to treat with compassion those who have suffered from calamities. We see him directing that a month's provision,—and in cases of great distress, two months,—should be allowed to those whose homes and present means of livelihood were destroyed by the giving way of the embankments of the Yellow river; and at the same time, ordering that in cases where the land-tax was left unpaid, the time for payment should be prolonged. After explaining his wishes, he directs his officers to carry them into execution, reminding them that it is their duty to make their conduct correspond with the kindness of his intentions.

Another point which attracts notice is the readiness of his imperial majesty to encourage and draw out merit. If thieves are cutting and carrying off timber from the royal demesnes, he does not content himself by cautioning or threatening those whose duty it was to have watched more carefully, but he holds out rewards to all who shall distinguish themselves by catching the offenders. The same plan is pursued in reference to mines; and praise and promotion are to be the rewards of those who show themselves industrious.

The frequent recurrence of accidents to the banks of the Yellow river, leads us to suspect that the embankments are repaired very imperfectly, although it is natural to conclude that a regard for their own safety would induce the people living on the borders of this stream heartily to second the efforts of their officers in restraining its waters, when such disastrous consequences ensue upon a breach. A very short acquaintance with Chinese officers however, teaches one that too many of them are reading and not practical men. They spend their studious days in conning over the precepts of ancient wits, culling choice phrases to garnish their own compositions, and in eulogizing rules of morality which they intend to practice when it suits their convenience. Although a perceptive faculty refined by meditation, or a good taste in the choice of sentences, or an ability to commend praiseworthy and virtuous actions when we

meet them, are accomplishments by no means to be slighted; still, in a high officer, we require something better than this; he should not only be able to order a thing to be well done, and praise it after it is done, but know too how to superintend its execution and enter into its details—say this is well done and that is ill done, and how it is to be mended. True philosophy, however recondite may be some of her processes, took her departure from the common arts and employments of life, and it is in this preparatory school that practical philosophy is learned. Chinese scholars seldom do this, and are surprised to see the foreigner mix himself with the common people, and spend his time in inquiring into the several steps pursued in the meaner kinds of labor or manufacture.

The impression is left on the mind, too after reading the Gazettes, that H. I. M. is bent on finding out the truth, and the measures he takes to do so have a business-like air, which indicates his sincerity. A case, for example, is laid before him, which he finds to be deficient in clearness. He thereupon sends it back for further information, or directs the proper Board to summon individuals before them, or to dispatch a competent person to make inquiries. There is constant reference made, too, to the code of laws, by which all cases should be decided. But it may reasonably be doubted whether his majesty is generally able to come at the truth, and at times he seems to be aware of it, for we see him degrading apparently guiltless officers for no other reason than that he suspects that they have played false with him. For instance, on one occasion, the murder of five persons was reported as having been done by a single hand; but inasmuch as these five persons were sleeping together in one room, such a horrid deed was incredible, for the groans of the dying would have awakened and alarmed the others in time to resist or escape from the assassin. His majesty, affecting to believe the story, takes away the magistrate's honors, and tells him that unless the culprit be found within a month, he will be removed from office altogether; he seems to have taken this course to compel the officer to find out the proofs, if proofs there were, of such an improbable story, by a rigid cross-examination of the criminal.

At *Canton*, trade flourishes, and the manner in which the first season's trade under the new system has been carried on, has, we think, shown that it works well. The authorities are friendly and reasonable in all their conduct, and have made progress in embracing the new order of things, though some of them are great losers by the change. The people of *Canton* and its vicinity have laid aside their expressions of hostility to foreigners, and we may hope a good deal of its spirit; and are loud in their praise of the efficient conduct of the high officers in ridding the city of a band of villains and incendiaries. The residence there of foreign ladies, and their passing to and from the city, is gradually accustoming the people to them, and it may be hoped, will by degrees induce an intercourse with the families of the Chinese, which will at once gratify and instruct both parties.

When trade commenced last autumn, many presages were uttered of its not working well, and it was, at least, not improbable that amid so many discordant impulses and interests, some of them would cause a stoppage. But no serious difficulties now exist, and if the unreasonable claim still made upon the old co-hong was abandoned, there would be nothing of moment to threaten it. It may be said perhaps that the linguists receive more than they deserve; but this affirmation remains to be proved. Under the old monopoly, they were a most useful and indispensable class; and their duties as custom-house clerks are needed as much now as then, and the qualifications for performing them well are to be found in only a few; otherwise the apparent monopoly would have long since ceased of itself. The present race of linguists are in no favor with the hoppo. Not long ago, he was obliged to pay 700 taels out of the receipts of his office to a company of soldiers for their services in guarding some chopboats, to which the linguists would not contribute. They have been accused of charging a high price for their services, but they are obliged to maintain large establishments. Nor does it appear that if house-compradors were employed as linguists, the business would be done any cheaper, while it may be doubted if it would be done so well by those who have not been used to the details of the business, or to the people about the hoppo's office, and who could not easily make themselves understood by persons from the capital, speaking another dialect. The underlings in an office of government here often try to gain their point by browbeating and threatening, and it requires no little knowledge of one's own rights and the usage or law on the subject, as well as a fearless conduct in maintaining these rights, to obtain one's just demand, or avoid oppression.

The following ordinance, taken from the Hongkong Gazette, does credit to its framers, and we hope will not fail to be duly carried into effect. It might well be translated into Chinese, and circulated for the information of those whom it chiefly concerns.

An Ordinance to define the Law relating to Slavery in Hongkong.

Whereas it is expedient to define and promulgate the law respecting slavery in the colony of Hongkong.—1. Be it therefore enacted and declared by the governor of Hongkong, with the advice of the Legislative Council thereof, that the laws of England prohibitory of slavery, together with the punishments and penalties provided therein, shall be in full virtue and operation, and shall be duly enforced and inflicted in the said colony, save as hereinafter excepted.

2. And be it enacted, that every one whatsoever using or treating, or attempting to use or treat any person as a slave in Hongkong, shall upon conviction thereof before the chief magistrate of police of Hongkong, or before such court of justice as may hereafter be established in Hongkong, be liable to be imprisoned for any period not exceeding two years, with or without hard labor and corporal punishment, and shall forfeit to Her Majesty her heirs and successors for the public uses of the said colony of Hongkong such sum not exceeding five hundred dollars for each offense, and also such other additional sum not exceeding two hundred dollars to be paid to any person giving information of the said offense, as shall be adjudged by the said chief magistrate or court aforesaid.

3. And be it enacted, that if any person not being a subject of Her Majesty shall come within the precincts of the colony of Hongkong, bringing with

him any person previously a slave, and shall not forthwith on being lawfully requested, or within ten days after his arrival as aforesaid, (whether thereto being required or not,) convey such previous slave before the chief magistrate of police at Hongkong, or before the nearest justice of the peace, such person shall, on being convicted thereof as aforesaid, be liable to be imprisoned for any period not exceeding six months, with or without hard labor and corporal punishment, and shall forfeit to Her Majesty her heirs and successors for the public uses of the colony, such sum not exceeding one hundred dollars for each offense, and also such additional sum not exceeding fifty dollars to be paid to the person giving information of the said offence, as shall be adjudged as aforesaid.

4. And be it enacted, on any such previous slave being produced before such magistrate as aforesaid, that it shall be explained to him apart from his former owner that slavery is prohibited in the colony of Hongkong, and that he is free to depart whithersoever he pleases; and such magistrate as aforesaid shall take due care that such liberty is freely exercised.

5. And be it enacted, in case of any such previous slave expressing a wish to remain with his former owner, that such owner shall together with two approved sureties, resident householders in Hongkong aforesaid, enter into a bond to Her Majesty in the sum of five hundred dollars conditioned against the removal of such previous slave from the colony of Hongkong by his said former owner, without the said previous slave having been produced before the chief magistrate, or any other justice of the peace of the said colony of Hongkong, and examined apart as to his voluntarily departing with his said former owner, and being informed that by his so doing he will revert to his former state of slavery.

6. And be it enacted, in case any such previous slave shall at any time leave his former owner, or in case such former owner shall be unable or unwilling to enter into such bond as aforesaid, that such previous slave shall be maintained at the public cost until such time as he is enabled to gain his own livelihood; and the chief magistrate aforesaid is hereby authorized, with the approbation of the governor in council, to apprentice or otherwise place out such previous slave as aforesaid with a view to his obtaining a livelihood by his own labor.

7. And be it enacted, if any such previous slave as last aforesaid shall be thereafter found in the possession or employment of his former owner, that such possession or employment shall be deemed prima facie proof of such owner having unduly repossessed himself of the said previous slave, and such owner, in default of rebutting such presumption, shall be liable to the penalties herein affixed to the treating or using any one as a slave in Hongkong.

8. And be it enacted, that any person knowingly receiving in his house any one having any person previously a slave in his possession, or a person used or intended to be used or claimed as such, and not giving immediate information thereof to the chief magistrate of Hongkong, or the nearest justice of the peace, shall, upon conviction thereof before the chief magistrate or such court at Hongkong as herein aforesaid, be liable to be imprisoned for any period not exceeding three months, with or without hard labor and corporal punishment, and shall forfeit such sum not exceeding one hundred dollars for each offense, and also such sum not exceeding fifty dollars to be paid to the person giving information of the same, as shall be adjudged in manner aforesaid.

9. And be it enacted, that the punishments and penalties herein provided shall be held and deemed to be in addition to those inflicted by the law of England for any offense mentioned herein, and not in the stead, lieu, or substitution thereof. Provided always, and it is hereby enacted, that no part of any sum forfeited and declared by the laws of England to be payable to any informer shall be paid to such informer, without the express direction of the chief magistrate or court aforesaid, who shall have full power to make such deductions therefrom as may be deemed expedient.

10. And be it enacted, that whenever this or any other ordinance, in describing or referring to any offense, or the subject matter on, or with respect to which it shall be committed, or the offender or the party affected or intended to

be affected by the offense, hath used or shall use words importing the singular number or the masculine gender only, yet the ordinance shall be understood to include several matters as well as one matter, and several persons as well as one person, and females as well as males, and bodies corporate as well as individuals, unless it be otherwise specially provided, or there be something in the subject or context repugnant to such construction.

HENRY POTTINGER, *Governor, &c., &c.*

Passed the Legeslative Council, Feb. 23th, 1844.

R. BURGASS, *Clerk.*

Missionary hospital at Ningpo. The following particulars regarding medical practice at Ningpo have been furnished us by Dr. Macgowan.

The missionary hospital at Ningpo was opened early in November, 1843. During the first three months, 650 patients received surgical treatment. The building, which is in the business part of the city, was freely given for the purpose by a native merchant. A few simple operations soon gained for the institution the favor and confidence of the people. At first, only the poorest of the inhabitants attended; but after a few weeks, silk and fur clad citizens were borne in their sedans to receive medical advice. As but a small portion of time could be allotted to the hospital, it soon became necessary to limit the number of patients, which was done by closing the doors to all except those who were suffering from ophthalmic complaints. With the view of rendering the hospital a means of disseminating religious truth, each patient was furnished with an admission card, containing several passages of Scripture, which he was desired to commit to memory; those who were able to read, cheerfully complied with the request, and the first person who recited was a Buddhist priest. The patients were also supplied with Christian tracts and handbills, the latter they posted in their dwellings, and in streets of the city and neighboring villages. No difficulty was experienced in inducing the people to submit to surgical operations, yet they wince more under the knife than their countrymen at the south.

Diseases of the eye are no less frequent in the cities of the north than at Canton. It is painful to see the crowds of poor wretches groping their way through the streets, nearly all of whom might have been rescued from blindness by the timely application of the proper remedies. Of the vast number of blind met in Ningpo, an extremely small proportion were thus afflicted from birth; congenital blindness does not appear to be more frequent in this than in other countries.

The diseases of the eye most frequently met with are entropium, or turning in of the lid so as to rub the cornea, and ulcers of the cornea. Various reasons have been assigned for the extraordinary prevalence of entropium in this country, perhaps it is owing mainly to a flaccidity and looseness of the system generally; in which the lids partake. The affections of the cornea are often the result of low diet. It is very common among the fishermen of the coast, who subsist on what they catch, seldom being able to procure either rice, pork, or poultry, the sweet potato being the only vegetable within their reach. It has been supposed that the free use of rice was one great cause of the prevalence of ophthalmic diseases in China, but in these cases they appear to be due rather to the want of this food. Those among the Chinese who can afford a proportion of wholesome animal food are no more subject to this disease than the people of other climes.

Amaurosis is a common affection among all classes, especially among the sacerdotal order, and is generally occasioned by indulging in unnatural crime. Strabismus, or squinting in a slight degree, is also common, but is chiefly confined to children from whom it gradually disappears as they approach adult age.

Next to ophthalmic complaints, those of the skin are of most frequent occurrence, the result in the rich of accumulated filth, and in the poor from this superadded to innutritious diet. Of cutaneous diseases, by far the most common is the itch. In some villages, scarcely a person is exempt from this loathsome malady; nothing is done to arrest the work of the insect when it once nestles in the skin, and the hands and feet of those affected are often useless from the large ulcers which it produces. With a barrel—or better, with a hoghead—of sulphur, the physician who comes this way may in a short time relieve an incalculable amount of suffering.

Pulmonary affections are rare in this city; there are doubtless consumptive persons here, but as yet none have come under my observation. The topography of the district would seem to indicate it as being favorable for the development of intermittents, but in other respects it seems to be a salubrious place. The small number of apothecary shops, and the healthy appearance of the people serve to confirm this opinion. The men have all a good degree of embonpoint, and the women are quite fair, well-formed, and by no means repulsive—indeed, not a few of them are really beautiful.

An attempt has been made to collect some information relating to population in China, and in the absence of better statistics, perhaps such inquiries as the following may not be without some value on a subject which has attracted attention.

The heads of 293 families had 660 children living, of whom 357 were boys, and 303 were girls; 369 persons had 637 brothers and 427 sisters. Of 300 men above twenty years of age, 36 were unmarried, and only two of those were practical polygamists; it should be remarked, also, that these inquiries were chiefly made among poor people. It is seldom that families have more than four children, the largest in the list had five or six. There appears to be much less mortality among children here than in England and the United States. The result of the inquiry thus far does not show a greater disproportion between the sexes than exists in some American cities. The people of Ningpo indignantlly repel the allegation of infanticide, yet with one voice charge the crime on the people of Fukien, and those living in the northern part of Canton province.

The U. S. frigate Brandywine, 44, anchored in Macao Roads on the 24th instant, having on board H. E. the hon. Caleb Cushing, envoy extraordinary and minister plenipotentiary from the United States to the court of Peking.

The following list of officers attached to the frigate, has been furnished us.

Commodore, Foxhall A. Parker, esq. *Lieutenants*, Timothy A. Hunt, William W. Bleeker, John B. Marchand, William J. Muse, Augustus Ludlow Case, Robert B. Pegram. *Acting lieutenant*, Thomas M. Crossan. *Acting master*, Andrew Weir. *Chaplain*, Rev. George Jones. *Purser*, D. M. F. Thornton. *Surgeon*, George Blacknall. *Assistant surgeons*, Augustus F. Lawyer, Richard W. Jeffrey. *Secretary*, Achd. Robert Bogardus. *Professor of mathematics*, Walthall. *Lieutenant of marines*, Archibald H. Gillespie. *Midshipmen*, Tenant McClanahan, William De Koven, Ebenezer D. Denny, D. C. Hugunin, James Heron, Copland P. Jones, John P. Jones, Augustus McLaughlin, William H. Murdaugh, Charles M. Mitchell, Allan McLane, William L. Powell, James H. Somerville, William H. Weaver, Thomas Young. *Commodore's clerk*, R. Le Roy Parker. *Purser's clerk*, Pollard Webb. *Master's mate*, Charles B. Oliver. *Boatswain*, Thomas G. Bell. *Gunner*, Joseph W. Pennington. *Carpenter*, William Lee. *Sailmaker*, George Farker.

Additional Note to ART. I. of No. 1. Col. A. dB. de Jancigny is more correctly designated as "Agent of the government of the king of the French on a special mission to China and Indo-China."

CHINESE REPOSITORY.

VOL. XIII.—MARCH, 1844.—No. 3.

ART. I. *The land of Sinim: an examination of Isaiah 49:12, with reference to the country designated.*

THE prophecy of Isaiah, "Behold these shall come far: and lo these from the north, and from the west; and these from the land of Sinim," (*chap. 49:12*.) has given rise to much speculation among biblical students, and is particularly interesting to those who watch the progress of the gospel in China. This empire is doubtless included in each of the numerous prophecies that foretell the world's conversion. Her superstitions shall assuredly vanish away—already they are old; her ancient temples shall crumble into dust, and her people shall yet bow the knee to Jesus Christ the Savior of the world. This we believe even though no special prophecy be found to confirm our faith. And if so, why seek additional proofs? Why ask whether this or that prophecy has special reference to China, when already assured of her conversion? Such questions are often, but improperly asked. It is the Christian's duty to investigate and if possible discover the meaning of every portion of God's word. He is not at liberty to neglect the special confirmations of faith which special prophecies afford. He who speaks no idle word has not given his revelations without design, and if among them there be one intended for the Chinese, it is both pleasant and profitable to know it.

It has been remarked that, 'on a cursory examination of the prophecy in question, one is apt to suppose it refers to China, but a

more thorough investigation leads to a different opinion.' How much truth there is in this remark, will appear in the sequel. Certain it is that the diversity of opinion as to the meaning of this prophecy, and that from the earliest ages, is not a little remarkable. The versions of the Scriptures and the commentators both differ in their explanations. The Septuagint translates מארץ סינים by *ἐκ τῆς Περσῶν*, *from the land of the Persians*, in which it is followed by the Arabic. The Chaldee Paraphrase, and the Latin version of Jerome, render it *from the land of the south*, in which they are followed by the Spanish translation of bishop Miguel, and the earliest English version—that of Coverdale—who render it, *and some from the south*. On the other hand, the ancient Syriac, the most literal and perhaps the best of all the versions, retains the Hebrew word, merely substituting sea for land, *and these from the sea of Sinim*. The German of Luther, the French of Martini, the Italian of Diodati, and the authorized English version, all retain the Hebrew word, *and these from the land of Sinim*. This difference shows that when these versions were made, it was still uncertain what particular country was meant. It is worthy of notice that none of the authors of those versions supposed their own country to be intended. The authors of the Septuagint lived in Egypt, and of the Arabic, either in Arabia or Babylon, and they supposed that Persia was intended. The authors of the Chaldee Paraphrase living eastward of Judea, gave the preference to a 'southern land,' while the versions on which we place the most reliance leave the particular country undetermined. An argument of weight is hence derived to show that neither Egypt, Arabia, nor Chaldea is intended in the prophecy, for it can scarcely be supposed that the authors of a version living in the very country referred to should so utterly fail of perceiving it as to give the preference to other lands.

The opinions of commentators are equally varied; some as Jerome, Jarchi, Grotius, Pfeiffer, and Forerius, suppose that by the land of Sinim is meant the peninsula of Arabia, and particularly the desert of Sin, and the region around mount Sinai. Others prefer to understand Egypt, two of whose cities are called, in Scripture, Sin and Syene. Some of the most respectable names among commentators uphold this opinion; among others, those of the Jewish writers Aben Ezra, and Kimchi, and of the Christians, Bochart, Vitringa, Hiller, Secker, Munster, Clarius, Michaelis, Orton, W. Lowth and Thomas Scott. There is another class composed of those who think that the land of Sinim means China, among whom are Manasseh ben

Israel, Arias Montanus, Dorsch, Langles, Gesenius, Calmet, Dr. Hagar, Dr. Morrison and others. Probably the truth lies between these opinions, and to them our attention may be confined.

Before examining these in detail, it is desirable to glance at the meaning of the separate clauses of the prophecy. All the versions disregard more or less the punctuation of the original, though that is important to a correct understanding of the passage. Literally translated, and pointed according to the Hebrew it reads,

Behold these :! from afar they shall come. *
 And behold these ;! from the north, and from the west ;
 And these :! from the land of Sinim.

There is a full stop after the clause 'from afar they shall come,' and also at the end of the verse.

The expression in the first clause *from afar*, (מֵרְחוֹת *merahoth*), is indefinite. In three places, Jer. 30 : 10, 46 : 27, and Hab. 1 : 8, it seems to refer to the Chaldeans ; in one, Deut. 28 : 49, to the Romans ; and in one, Joel 3 : 8, to the Sabeans. Yet even in these, its definite signification arises from the context, while elsewhere there is nothing to induce us to suppose that one part of the world is intended to the exclusion of any other. Thus in the passage in Isaiah 43 : 6, 'Bring my sons *from afar*, and my daughters from the ends of the earth,' the expression is, we think, evidently to be understood as comprehending all the distant parts of the earth. Consequently, the assertion of Vitringa, 'by *merahoth* the east is to be understood,' is quite gratuitous. There is no other place in Isaiah where it has this signification, and why should this be an exception ? By *the north*, in the prophecies of the Old Testament, Babylon and the countries adjacent are almost always intended. Thus in the prophecy so often repeated by Jeremiah, 'I will bring evil from *the north*, and a great destruction,' (Jer. 4 : 6 ; also 50 : 9-41,) Babylon is evidently meant. By *the west* (מִיָּם literally *from the sea*, the Mediterranean sea lying west of Judea), is generally to be understood all the countries west of Canaan, particularly the maritime countries around the Mediterranean. In Daniel 8 : 5, Alexander is predicted under the figure of 'an he-goat that came from *the west*. The *land of Sinim** is the only clause as to whose meaning there is much doubt. The word does not occur elsewhere, so that little direct assistance is gained from parallel passages. The name *Sinite*, Gen. 10 : 17, and 1 Chron.

* This name is commonly pronounced with the first vowel short ; the analogy of other Scripture names Sidon, Silas, Sihon, Sinai, &c., shows that it should be long, like *i* in *pine*—Si-nim

1: 15, belongs to a Canaanitish tribe north of Palestine, and cannot be intended here. The only other names resembling Sinim are Syene and Sin, two cities in Egypt, and Sinai and Sin in Arabia.

This verse is the central point of the prophetic discourse in Isaiah 49:1—50:3. Its first clause predicts the conversion of the world to God, under a figure drawn from the existing dispensation, when worshipers of the true God came up to the temple at Jerusalem to offer their sacrifices. The person who speaks is Jehovah the Redeemer of Israel, and his object is to confirm his covenant with the Son, and thus console the church mourning over her desolations. He declares that even from the most distant nations shall his people come to pay homage to the true God, and to the Savior whose appointment is so fully set forth in verses 1-12. *Behold these! from afar they shall come.* The succeeding clauses divide the world into three great parts, and predict the conversion of each, under the same figure.

Behold these; ! from the north, and from the west;
And these: ! from the land of Sinim.

Thus there is a general declaration, *from afar*, including the parts, *the north, the west, and the land of Sinim.* The interpretations of the last, as already remarked, are three; * 1. Mount Sinai and the desert of Sin. 2. Egypt. 3. China. The chief arguments to prove that Sinai and the region adjacent is meant, are that the context requires a southern country, while the similarity of the names Sinai and Sin with Sinim, makes it probable that this is the region referred to. It is assumed that 'from afar' means 'from the east:' having thus the north, east and west, the south must also be contained in the prophecy, and as the desert of Sin lies south of Judea, it must be the land of Sinim. There would be a little force in this argument, were it certain that the four quarters of the earth are referred to; but this is by no means certain, and as it is gratuitous to assert that 'from afar' means 'from the east,' it is equally so,

* The only other interpretations I have seen, are those of M. Henry and Adam Clarke. The opinion of the former that 'some province of Babylon is meant,' is untenable, as the whole of Babylon is included in 'the north.' Dr. Clarke shall speak for himself; "*Sin* signifies a bush, and *Sinim*, bushes, woods, &c. Probably this means that the land where several of the lost Jews dwell is a woodland. The ten tribes are gone no one knows whither. On the slave coast of Africa some Jewish rites appear among the people, and all the males are circumcised. The whole of this land as it appear from the coast, may be emphatically called ארץ סינים *erets sinim*, the land of bushes, as it is all covered with bushes as far as the eye can reach. Many of the Indians of North America, which is also a woodland, have a great profusion of rites apparently in their basis Jewish. May not these be the countries intended?"

to say that 'the land of Sinim' must be a *southern* land. The second argument is quite as weak: a similarity in the names there is, but nothing more; Sin and Sinai are not Sinim, and it is quite irrelevant to say that Sinim is the plural of Sin, for there were not two deserts of Sin, and why should the plural be used? The objections against this view are serious. 1. If the remark already made be correct, that 'from afar' is a general term including those that follow, then the north, the west, and the land of Sinim, must also be afar off. But the desert of Sin was near to Jerusalem. A few days' journey brought the Arabians to Jerusalem, and a few days' journey carried them thence to the extreme limits of their land. 2. The prophecy is of great things, the conversion of many nations unto God. But Arabia, and especially the region around Sinai, has few inhabitants, and its political importance is small, while the desert of Sin would never have been heard of, but for its connection with the history of Israel in their wanderings; how then can we suppose a country so insignificant to be singled out in a prophecy whose scope is so comprehensive? 3. Nor is it unworthy of notice that this opinion has never been general in the Christian church; excepting Jerome and Grotius, the writer has observed almost no names of note in its favor. That the Chaldee and Vulgate versions suppose a *southern* land to be meant, (while it does not show that even they thought Arabia to be that land,) only proves that the authors of those versions were as ill informed, as were the authors of the Septuagint and Arabic versions, who decide in favor of the Persians.

II. The opinion that Egypt is meant is more probable than the preceding, and has the support of more eminent names; the weight of authority is certainly in its favor. But the arguments are nearly the same as those just answered. 1. The context requires a southern land. 2. *Sin*, Ezek. 30:15, which certainly is a city of Egypt, very nearly resembles Sinim, while Syene, also a city of Egypt, is a cognate word. 3. Sinim being the plural form, is used in reference to the division of Egypt into two parts; 'from the land of Sinim' is from the land of the two Sin, i. e. from upper and lower Egypt. The objection against the previous view, that the inhabitants of Arabia are few, and its political importance small, is not applicable to Egypt, for its population has been immense, and its rank among the nations high, while its conversion is foretold in the Scriptures as an event of great importance. It does not appear, however, that the arguments in favor of this position are sufficient, while the objections

are certainly strong. That the context requires a southern country has already been shown to be incorrect. As to the second argument: Sin (Ezek. 30 : 15, 16,) is not a name of Egypt, but simply of one of its cities, nor does it appear to have been often used, for we meet it only once. Syene is also the name of a city or fortress in Egypt, but neither of these names were ever applied to the country itself. Even had they been used to denote Egypt, this also would not be sufficient, for though they resemble the word used in the prophecy, they are not the same. The remark that the plural form has reference to the division of Egypt into upper and lower is merely fanciful: there were not two places named Sin in Egypt.

The objections against this view are. 1. Egypt was never called by any name resembling Sinim. A sound reasoner will not argue that because one of its cities was called Sin or Syene, the country itself bore the same name, and must be intended in the prophecy. It would be easy in this way to prove that China is the country meant, for here not merely one or two, but many cities, districts and departments are called by names resembling Sinim. 2. Even granting that Egypt was called Sin, it was not *afar off*. A little more distant than Arabia, the Egyptians were still the near neighbors of the Israelites, and the latter were prone in every emergency to 'go down to Egypt,' for help. 3. The context appears to point in another direction. It speaks of remote nations, and arranges them in three divisions. Egypt falls as naturally in the western or maritime, as into the southern. But if Egypt be the land of Sinim, the division is very unequal. We shall then have the north, the west, and the land of Egypt, but where is all the vast population eastward and southward from the land of Canaan? Nearly half the human race is thus left out of a prophecy, whose scope includes the whole.

III. That the land of Sinim means China, will not readily be admitted by all, as may be inferred from the manner in which the learned and pious Vitringa alludes to it, declaring it 'contrary to all appearance of probability.*' The objections urged by Vitringa and those who think with him are: 1. The context requires a southern land. 2. The Chinese were not known by any name allied to Sinim so early as the times of Isaiah. 3. There is no sufficient evidence that even the existence of the Chinese nation was known to the prophet; how then can he be supposed to have prophesied definitely of that which was unknown to him? The objection that the context

* *Mireris merito esse qui hic de Seribus, sive Chinensibus cogitarint, ut Arias Montanus contra omnem probabilis rationis speciem. Vit. in loc.*

requires a southern land, has already been shown to be unfounded, and needs no further remarks. An examination of the others will show how much weight is to be attached to them.

That the Chinese did not call themselves by that name, either in the time of Isaiah or afterwards, is freely admitted, for they have never used that name; but there is evidence to show that other nations have always called them Cin, Tsin or Tshin (Chin), names closely allied to Sinim, and approaching it, as nearly as the genius of their respective languages admits. At present all foreigners call them the Chinese, and a person using the Latin language (the learned language of the civilized world,) uniformly writes *Sinæ* and *Sinenses*, which approach as nearly to the Hebrew word *Sinim* as the nature of the Latin tongue allows. As far back as authentic records extend, we find them thus denominated. They were called *çin* or *chin*, by the Japanese in the time of Marco Polo, and are so called by the Siamese and Cochinchinese. In the Journal of Cosmas Indicopleustes, published A. D. 540, they are spoken as the Tzinistæ, *περὶ τὴν ἄνω Τζινιστίας οὐδὲ κλεσεῖαι οὐδὲ οὐκείλαι.* 'Beyond the Tzinistæ, there is neither navigation nor habitable country.* In the Armenian history of Moses of Chorene, A. D. 450, China is called *Tsenia* and *Zenastan*, and is characterized by the production of silk, the opulence of the nation, and their love of peace above all other nations of the earth.† They are spoken of by Ptolemy as the *Sinites*, A. D. 150.‡ Aristotle and Eratosthenes, who heard of them through the expedition of Alexander, describe them as the *Θινᾶς* or *Thinæ*,|| and in the Institutes of Menu they are spoken of as the *Chinas*,§ while to the Arabians and the Persians they have been known from time immemorial under the names *Jin*, *Chin*, and *Sin*.¶

It is thus apparent that from a very early age the Chinese have been known to other nations by names resembling that used in the prophecy, and it remains to be ascertained, when or why they were so called. The probability is that these names are derived from the family of *Tsin*, that first that reigned over the whole of China, and

* Montfaucon, Nov. Cod. Patrum, ii. 138, quoted in Vincent's History of the Commerce and Navigation of the ancients, vol. II., p. 575.

† See Gibbon's Decline and Fall of the Roman empire, ch. 13, note 58.

‡ See his Geography, lib. 7, chap. II. It should however be said that it is disputed among scholars whether by the *Sinites*, Ptolemy means the Chinese or the Cochinchinese. See Anthon's Classical Dict., and Vincent loc. cit.

|| See Vincent, loc. cit.

§ Gesenius Lexicon, art. סין.

¶ D'Herbelot, Biblioth. Orient, article *Sin*.

which from the building of the Great wall, and other remarkable events, must have been known to surrounding nations. It is true that the first emperor of the Tsin dynasty commenced his reign B. C. 246, long after the times of Isaiah; but previous to that time his family was widely known. According to Grosier, 'the empire was at first composed of many petty states under various rulers, among which was the family of Tsin, which took that name under Feitsz' about B. C. 900. The princes of this family were powerful and ambitious, and took part in all the wars and great occurrences of the empire.* The following remarks by Claude Visdelou are important here.

"The family of the kings of Tsin was illustrious by its nobility and power. Its founder was Taye, son of emperor Chuen Hú. It existed in great splendor more than a thousand years, and was only inferior to the royal dignity. Feitsz', a prince of this family, had the superintendence of the stud of the emperor Hiauwang, and as a mark of favor, the emperor conferred upon him the sovereignty of the city of Tsinchau in mesne tenure (en titre d'arriere fief,) with the title of sub-tributary king. One hundred and twenty-two years afterwards (about B. C. 770), Siangkwan, *petit roi* of Tsinchau, (having by his bravery revenged the insults offered to the emperor Pingwang by the Tartars, who slew his father Yewwang,) was created king in full tenure, and without limitation or exception. The same emperor abandoning Sigán fú the capital of his empire to transport his seat to Lohyáng, (now called Hónán fú,) rendered him master of the large province of Shensí, which had composed the proper kingdom of the emperor. He thus became very powerful, but though his fortune changed, he did not change his title, retaining always that of the city of Tsinchau, which had been the foundation of his elevation. The kingdom of Tsin soon became celebrated, and being the place of the first arrival of the people of the western countries, it seems probable that those who saw no more of China than the realm of Tsin, extended this name to all the rest, and called the whole empire Tsin or Tshin."†

Such is the statement of the learned Jesuit, which alone is sufficient greatly to weaken the objection that China was not known by any such name in the days of Isaiah. The empire has been long and widely known to other nations, by names, in all probability derived from princes who ruled before the birth of the prophet. These names are closely allied to the Sinim of the prophecy, while no other nations (certainly not Egypt or Arabia) have been thus called.

It is however still further objected that China could not have been known to the prophet under any name, because there was so little intercourse between the east and the west in those early ages.

* Grosier, *La Chine*, vol. I., p. 96.

† D'Herbelot, *Biblioth. Orient.* tome 4., p. 8.

On this point our knowledge is indefinite. There is no proof that Isaiah had heard of China, and there is none that he had not. In the absence or destruction of all records of those ages, it is scarcely fair to assert, that there was no intercourse because we know of none. The probability is that there was intercourse. In the times of Pliny and Virgil, the matrons of Rome were clothed in the silks of China, but luxury was no more extravagant in Rome in the days of Augustus than it was in Assyria eight hundred years before. Why may not the same intercourse that taught Rome in the Augustan age who the Chinese were, have communicated the same knowledge to the Assyrians in the days of Isaiah? 'Westward the course of empire takes its way,' and the eastern empire of Assyria may have taken the place of a monarchy still further eastward. The Persian histories tell us that one of their ancient monarchs ruled over China,* as well as his own country, and though this may pass for an exaggeration of national vanity, it is still an evidence that in very ancient times China was known to the nations with whom the Jews had intercourse. Besides, it is known that there were Jews in China as early as B. C. 258,† and what reason is there for supposing them to be the first of that wide spreading race who entered China? Why may we not suppose that the 'merchant princes' of Tyre, that ancient Venice, had dealings with China; or how can we be assured that the ships of Solomon sailing from the Red Sea, and spending three years on their voyages, (1 Kings 9:26, 2 Chron. 9:22,) did not visit ports which if not in China, were at least frequented by the busy and trading Chinese?

These considerations remove much of the force of the objection that China was unknown to the prophet. It is however admitted that our proof of his knowledge of this great and ancient empire is imperfect, and this is the more readily done, because there is a strong reason for supposing China to be intended in the prophecy, though both its name and existence were unknown to the Jews. If known, our position is all the stronger,—if unknown, the strongest argument is still in force.

The Hebrew prophets often spoke of men and of nations, before those men and nations had an existence, and when they themselves could not know with certainty whereof they spoke. They were the agents of the Holy Spirit, who by their mouth revealed things dark at first, but clear in after ages, and thus the faith of God's people in

* D'Herbelot. Bib. Orient. art. *Sin* and *Fâgfour*.

† Edin. Encyc., vol. VI., p. 95.

all ages receives new and striking proofs of the Divine wisdom and foreknowledge. A nameless prophet foretold the name and actions of Josiah king of Judah, more than three hundred years before his birth; 1. Kings 13:2. Isaiah predicted the conquest of Cyrus, mentioning that monarch by name, full two hundred years before his birth, and long before the nation over which he was to rule, was celebrated in history; Is. 44:28; 45:1. The Romans were described and their victories predicted hundreds of years before they existed as a nation. Lev. 26; Deut. 28; Dan. 11. Jeremiah foretells the downfall of Babylon under the mystic name Sheshach (Jer. 51:41); and Zechariah the overthrow of Persia under that of Hadrach; (Zech. 9:1); although those countries were never known by those names; and a large part of the prophecies of Daniel relate to kingdoms not in existence when he wrote.

The connection of these remarks with the subject in hand is obvious. Granting that Isaiah knew nothing of China, by that or any other name, why may we not suppose him inspired to predict the success of the gospel there? Why should not the omniscient Spirit of God, when foretelling the conversion of a populous empire, use the name by which it should afterwards be universally known? There is nothing in the analogy of prophecy that militates against this supposition, for other nations had a place in prophecy before their national existence commenced. This then is our position. It has been shown that China was anciently known by the name Sin or Tsin. It has been shown to be possible, if not probable, that it was known to Isaiah by that name. The analogy of prophecy has been adduced to show, that even if unknown to the prophet, he might have spoken of it by name. These considerations remove every objection urged against the supposition that China is intended in the prophecy, while the following remarks are advanced to prove that it is intended there.

1. There are strong objections against supposing either Egypt or Arabia to be the 'land of Sinim;' we are therefore led to think of China.

2. The name in the prophecy is almost precisely the common and long established name of China.

3. The supposition that China is meant agrees with the context in three particulars: (a) A distant land is spoken of. The worshipers of God shall come from the distant north, the distant west, and the far off land of Sinim. (b) These distant parts of the earth are spoken of in three divisions, which may be supposed to be nearly

equal,—the north one third, the west one third, and the land of Sinim one third. The common estimates of the population of China give this empire one third of the inhabitants of the globe. (c) The geography of the prophecy, so to speak, favors this interpretation; including in 'the north' all the countries north and northeast of Palestine, (as is always done in the Old Testament, when the north is spoken of,) we have geographically one third of the world. Including in 'the west' all the maritime countries west of Judea, we have another third. Including in the 'land of Sinim,' China and the countries adjacent, we have the remaining third. Thus if the land of Sinim means China, then both in distance, population and position, the separate clauses of the prophecy are coëxtensive with the first member, and comprise the circuit of the world; but if it means Egypt or Arabia the prophecy has not that symmetry in its parts, nor completeness in its scope, which is given by the interpretation we prefer.

The missionary in China finds peculiar difficulties in his path, and a special promise of God to this empire is a support and encouragement in labor not to be lightly regarded. It is manifest also that the prophecy is one concerning glorious things, for it is immediately followed by an ascription of praise to God, couched in emphatic language: *Sing, oh heavens! and be joyful, oh earth! and break forth into singing, oh mountains! for the Lord hath comforted his people, and will have mercy on his afflicted.* Such songs of praise often follow the predictions of the triumphs of the gospel, (e. g. Ps. 68:31,) for however little these may be regarded among men, they are greatly esteemed in the church, and among the angels of God.

ART. II. *Addenda to the Sailing Directions for 'the Coast of China.*

See Vol. XII., pages 401-434. From the Hongkong Gazette.

Page 404.—The anchorage under the N. W. side of Quemoy cannot be recommended, as there are many half tide rocks. The channel between Quemoy and the main leading into Hooetow bay has only 3 feet at low water. There is a sunken rock E. by N., three fourths of mile from Dodd's island. (Its position has not yet been fixed by the surveying vessels.)

Page 405.—There is a reef which covers at high water, 1.8 mile to the westward of Sootsze. From it, the northeast island of the group bears N. 83° E.; and Fort hill on the main, opposite to Lamyit, N. 10° E. Off the southwest point of Lamyit is a shoal, extending 1½ mile, to avoid which do not bring the islet off the south end of Lamyit to the eastward of S. 82° E., until the west point of the island bears to the eastward of north. There is good shelter on the south and west sides of Lamyit, but no vessel should attempt to pass to the northward of it without the chart; the sunken rocks being numerous, and the channel from hence through the Haetan straits so attended with dangers, that any attempt to explain the courses to be steered without a reference would be useless.

Page 411.—S. 28° W., 1.1 mile from the Sea Dog, is a rock which is seen only at low water; when on it, the west end of Matsoo shan bears N. 26° W., and the Breakwater at the west end of the White Dog, S. 18° W.

Tinghae Bay, which lays N. 42° W., 11 miles from the summit of Matsoo shan, is a safe anchorage in the northeast monsoon. There is a cluster of islets, 8 miles, N. 51° W. from Matsoo shan, between which and Flat island (which is 2 miles N. 55° E. from them) is a channel; but sunken rocks extend half a mile from the cluster; therefore vessels had better pass south of the latter. Tinghae Bay will be recognized by the small islets off the south point; there are the remains of the city wall, but the place appears now to be nearly deserted. The junks frequent a bay further to the eastward, which affords them good shelter, but cannot be recommended for larger vessels; it is called by the Chinese Wangke, and has a rock in the centre of the bay 0.7 of a mile from the shore, which I suppose to be the one on which the Phlegethon struck. To the southeastward of this bay are several small islets, with detached reefs between them and the main, which is distant 1½ mile. And S. 40° W., 5 cables from the southern islet, are two patches of rock which are covered at high water. When on them, the hill over Tinghae bears W. 33° N., and the summit of Matsoo shan S. 12° E. The eastern extremity of the main is eleven miles from Tinghae bay, the whole being a narrow peninsula, in some places only half a mile wide. Off the east point, a quarter of a mile distant, is a double island with a reef ¾ of a cable to the east of it. The junks use the channel west of the island, but vessels without the aid of a scull had better keep to the eastward.

Page 412.—N. 12½° E., 4½ miles from the summit of Changche sahn, a small islet has been inadvertently omitted in the copying of the charts. There is a reef 2 cables south of it.

N. $18\frac{1}{2}^{\circ}$ W., 5 miles from Larne island, is broken water; the north end of Tungyung bears from it E. 7° S., the Black rocks, S. 69° W., and Cone island, N. 37° W.

South 48° E., 0.8 of a mile from the Cone, is another rock which shows only at low water. The south end of Spider island bears N. 85° W. from it. To the W. N. W. of Spider I. are three islets; between the first islet and Spider I. is a sunken rock; between the first and second (which has a sandy isthmus) is a good channel; between the second and third are two half tide rocks; and between the third and the main, which is 3 miles distant, is a clear channel with four fathoms water. Opposite to the third island on the main, is a cove which was pointed out as the rendezvous of the pirates. S. by W. $\frac{1}{2}$ W. from the second island, $1\frac{1}{2}$ mile, are two reefs, which are covered at high water. H. M. St. Vixen saw discolored water 7 miles to the northward of Tungyung. The Plover in this neighborhood passed over several patches without changing her depth of water, and a pilot denied the existence of any rock in the neighborhood, although there is one inserted on the Chinese chart. Opposite to Double Peak I. on the main is a village called Seongtin, the inhabitants of which assisted the pirates in escaping from the Plover's pinnace, and the merchant junks which were boarded in search of arms, pointed this place out as the head-quarters of pirates when in this neighborhood.

Page 414.—There is very good anchorage to the west of Namquan.

Page 415.—The harbor mentioned as Pepa shan 琵琶山 is called Ta New, and is too shallow for anything drawing more than 9 feet. There is a reef, showing only at low water, $3\frac{1}{2}$ miles from the shore, to the northward of this harbor. It bears from the highest part of Namke shan S. $76\frac{1}{2}^{\circ}$ W.; a cleft rock at the entrance to Ta New harbor bears from it S. $49\frac{1}{2}^{\circ}$ W., and a peak on the main to the northward N. 23° W.

The eastern of the two groups mentioned in the 19th line from the top, will afford secure shelter in the N. E. monsoon. The main land opposite is shoal to.

Page 416.—The channel between Miaoushan and the main is shoal; and vessels intending to enter the river Ngau which leads to Wanchow foo, must pass to the northward and eastward of that island, and between it and Hootow shan, off the south point of which is good anchorage; from thence the entrance to the river bears N. 66° W., 6 miles, and will be known by an isolated range of hills, with a square fort at their east end, and a small walled city at the west end. The depth of water varies from three to four fathoms in the channel, which

is more than a mile wide; but the mud dries upon each side of you and shoals suddenly. Having passed the range of hills, keep the left bank of the river or north shore on board until the first hill on the flat island on the south side of the river bears S. W. by S., when you will have passed a middle ground, which is half a mile from the south shore, and $1\frac{1}{2}$ mile to the E. N. E. of this hill;—(the highest peak of Hootow shan on with the south foot of the hills at the entrance bearing E. 3° S. will place you on its north edge;)—then edge over to mid-channel, passing a large city on the north side, and gradually haul in for the first point on the south side, at which the hills come down to the water's edge; keep that side on board, passing a point with a circular fort and a building like a jar upon it, close.

Do not go above $2\frac{1}{2}$ miles beyond the Jar point, as the water shoals, and the channels become too intricate for explanation; you will then be in from $3\frac{1}{2}$ to 7 fathoms water, and $5\frac{1}{2}$ miles from the city of Wan-chow foo which is on the south side of the river. The water of this stream contains a great deal of sediment, and is not used by the inhabitants for culinary purposes.

To the northward of Hootow shan is a deep inlet, running back 20 miles, in the southern parts of which there is good anchorage, but the upper end is all shoal excepting a narrow channel, which forms the island of Woksing, and comes out opposite to Taluk shan.

Page 417.—All the channels among the group to the westward of Chikhok are shoal, none affording shelter to vessels drawing more than 12 feet.

Page 419.—The entrance to the river leading to Taichow foo, called by the Chinese Hoomun, is west 17 miles from the peak of Chuh seu. The water shoals gradually for the first 8 miles to 2 fathoms, after which there is not more than 9 feet at low water until you are within the headland, when it deepens to 3 and 5 fathoms.

Page 421.—With reference to the fourth paragraph (*9th line from bottom*), two sunken rocks have been discovered between Cliff island and the rock. The channel therefore must not be used, but vessels should pass to the eastward of the rock, not borrowing too much on the Cape Montague side, as it is shoal.

R. COLLINSON, *Captain.*

H. M S. Plover, river Min, Feb. 18th, 1844.

ART. III. *Notice of a seven months' residence in the city of Ningpo, from December 7th, 1842, to July 7th, 1843.* Communicated by the Rev. W. C. MILNE. (*Continued from p. 98.*)

JANUARY 13th. To-day I had not a few visitors, and on two occasions, held long conversations with them on the nature and perfections of the living God, and on the claims of the gospel of his Son.

Jan. 16th. Yesterday a message came from the táutái, thanking me for the trouble I had taken in marking Wylde's map of China, and making inquiries about a ship which had made its appearance off Shihpú. Early this morning, he sent another message with a present of several volumes of a native work,—treating on three of the idols acknowledged by the Confucianists and the Táu sect. It was a token in acknowledgment of the map which I had completed for him.

Jan. 17th. The Phlegethon arrived yesterday from Ningpo, with a party of gentlemen who came on a pleasure trip. She brought Mr. Lay over on some official business. Mr. Lay had engaged to meet his companions, and take them on to the táutái's office, as they were desirous of paying their respects to him. Unfortunately, they missed each other. But falling in with the straggling party, they requested me to guide them to the office, and act as their interpreter. The táutái's mansion has been destroyed, and he finds himself under the necessity of taking shelter at the chífú's residence, which too is in ruins. The walls of some of the apartments have been allowed to stand and that is all; but by patching and plastering, a temporary shelter has been fitted up. Here both the táutái and chífú reside at present. The wreck around is shocking to behold, while the skeleton still shows how extensive and fine the range of offices must originally have been. The grand entrance is by a magnificent gateway under a high arch of stone. The walk up to the principal hall was once lined with lofty old trees. But the greatness of the place is fallen. Nothing but rotten wood and broken tiles are to be seen. The Sappers and Miners occupied part of these quarters; and the audience-room, in which we met the táutái and the chífú, was at one time occupied by the Engineers or the Sappers for their hospital wards. The aspect of it is now much altered. It has been white-washed and ornamented.

The puny branches of the stunted prunes, that grow in the flower-

pots set there to decorate the room, were laden with blossoms, and gave the place a cheerful look, while the forced citron, known as 'the hand of Budha,' and the small golden orange, diffused a most agreeable fragrance. The Chinese officers conducted themselves with the greatest courtesy to their English visitors, who were not a little surprized at, and gratified with this courteous treatment. The táutái insisted upon our taking part of the tiffin he had laid out for the strangers. The table was loaded with fresh and dried fruits, and an abundance of the best wine the people can boast. Hot rolls and sweet cakes;—sweetmeats, variegated eggs, and candied marrow-bones; duck, fowl, beef, kid's flesh, and pork; shark's fins, sea weed, bicho-de-mar, and fish; and lastly, soup and rice succeeded each other. Each had a plate, a bowl, and a pair of chop-sticks; but all ate out of a central dish. Each man had to help himself with his chop-sticks if he could, if not with a Chinese spoon and silver fork brought to his assistance. Having been for some time accustomed to the use of the chop-sticks, I was able to supply myself readily. But the other visitors shared poorly; still they expressed themselves much pleased with the entertainment, and surprized at the variety, excellence, and agreeable taste of the viands.

It is an error, by no means uncommon for foreigners, who have never partaken of a good and substantial dinner at a Chinese table, to imagine that the dishes must be loathsome; that they are made up of dog's flesh, earth-worms, rats, mice, &c., swimming in liquid hog's lard. A mistake most egregious! A taste foolishly fastidious! A prejudice without foundation!

Our little party consisted of capt. Quin and Elphinstone, with Drs. Wilson and Playfair. When we had taken leave of our kind friends, we returned to my lodgings, where some *iced milk* crowned the treats of the day. This was Milk which had been sent me by a friend early in the morning, and had since become frozen. It was peculiarly agreeable, notwithstanding its origin, for it was drawn from a water buffalo. Milk is not generally used by the Chinese of this part of China, except among the Tartars. Still it is occasionally to be met with, and is obtained chiefly from the buffalo, rarely from the cow or the goat. This is only one of many instances on which I have been favored with a present of milk.

Some of the people are peculiarly fond of curds made by throwing a little spirits and sugar into a bowl of milk, which, after being stirred for sometime, is poured into a pot, and placed over a slow fire to simmer. They have also a kind of cheese, but it is very soft and

unpalatable. It is something like very soft and scarcely formed cheese; and is probably made only on order. Small round cakes of this half coagulated cheese are sold at 3 or 4 cash each.

It is, however, not unusual in China to sell *woman's milk*, for the sake of nourishing babes or superannuated old people. There are nurses who either draw their own milk, or are assisted by others to draw it. It is sold at 100 or at 80 cash, sometimes at 60 cash, a cup. More than once on meeting people in the streets with cups of milk, I have stopped to inquire, and have been invariably told that it was woman's milk.

Jan. 19th. To-day the public offices are closed for an entire month, in consequence of the approaching new-year. This is the 19th of their 12th month, and a good deal of ceremony goes on in the official circles in 'putting up the seals' for a season. In the afternoon, I held a lengthened conversation with four or five visitors, on the service and worship of God, in which I was pleased to find so much attention paid. They accepted the Christian books that were offered them.

Jan. 20th. While walking about, and calling in at various shops, there were some suitable opportunities of conversing with the shopmen on the great principles of the gospel dispensation. They were not unwilling to hear, and were curious to know more.

21st. In conversation to-day, with one of the secretaries of the *ex-chífú Shú*, and with my landlord, we dwelt for sometime on the doctrines of Christianity.

22d. The claims of the Son of God were pressed upon the mind of Dr. Chang, who, although in many points comparatively speaking an enlightened Chinese, is still an idolater, ignorant what or whom he worships. Some gentlemen of *Súchau fú* called upon me, and took away tracts.

23d. A scholar who has taken the degree of *siútsái* called at my place, and listened to the message of the gospel.

24th. I extended my walk to-day across the river, to the populous suburbs east of the city. Instead of taking the Bridge of Boats, I went over in a ferry boat. This class of water conveyances is very numerous. The boatmen, like the watermen in the Thames, endeavor to impose on the stranger; but the regular fare, appointed by the officers, is three cash for each passenger, no boat to take more than four individuals, so that he earns 12 cash or one cent at each trip. If one person engages the boat, he must pay the same as for four. One man is sufficient to scull the boat, for the breadth of

the river is only 150 or 200 yards. On reaching the opposite wharf, lying exactly abreast of the Láuhwui kwán, the temple I occupied lately for a week, I turned to the left, and traveling along the bank of the river passed by the custom-house, where I found some of the petty officers. Among other questions, I asked them how it was that they could allow so much opium to enter the port as they must be well aware, had lately been introduced. They said, they were perfectly aware of the fact, but they were under the necessity of omitting all mention of it in their official returns. They say, they do not wish to see it. They concluded by remarking, that the drug must ultimately be legalized, for it was utterly impossible to check its introduction. Several officials, and the commander-in-chief among the rest, have explicitly declared to me that such is their full conviction.

Pushing onwards, I passed along lumber-yards, dock-yards, &c. The wood is principally soft pine, and comes from the Fukien coast. Hard wood, of good quality and free from knots, it is difficult to find here.

In the vicinity of the dock-yards the ice-houses commence. Around Ningpo, and especially on the banks of the river between this city and Chínháí, ice-houses are very numerous. They are not built under but *above* ground, and generally upon a platform of earth, so elevated as to be out of the reach of the freshes, whether of the river or of the neighboring swamps. Upon this mound a bamboo frame is thrown, which is well and closely thatched over with paddy-straw.

The ice is collected from the surrounding fields, or from tanks and ponds, which the proprietors of the ice-stores fill with water during the winter season. When it is of a sufficient thickness, it is collected; and, as it is brought in, each layer is covered with dry straw, which preserves it during the whole summer. Each icehouse has its drain to carry off the meltings. This article is not used in Ningpo, but is an antiseptic for flesh and fish during the heats of summer. The people know nothing of cooling their liquids, except as they have observed foreigners use it for that purpose, and they are quite content to retail it to them at the rate of eighty or a hundred cash a basket, a charge by no means extravagant during the dog days.

In some places, such as Súchau fú, the seat of Chinese luxury, it is used not only for preserving flesh and fish, but for cooling fruits, sweetmeats, and wines. It is also used for preserving the fish caught along the coast. During the summer season, the fish market

of Ningpo is supplied with fish carps, at several leagues from the coast; and as it would be, without the aid of ice altogether impracticable to bring it to town in an eatable state, the fishermen are regularly supplied with ice from the houses. To keep the article from dissolving, the hatchways of these ice-junks are covered with straw and mats, constantly kept moist with seawater. In a journal kept during one of the Burmese embassies from Ava to Peking, and translated by lieut.-col. Burney, the following paragraph is to be found: "For the use of the emperor in the hot season, the ice in the lake to the northwest of this palace inclosure is broken open, as we saw, with hatchets, and axes, &c., and pieces about three or four cubits thick and two or three long, have holes made at one end as is done by us to logs of timber, and are conveyed by ropes and put into the moat surrounding the palace inclosure. This ice melts and becomes water in consequence of the increasing heat in the month of March." In this manner his imperial majesty is *iced* during the summer.

Jan. 25th. Dr. Cháng repeated his call to-day for the purpose of introducing some of his friends. During their stay a long colloquy was held on the grand principles of the gospel, the claims of which upon their attention and acceptance were pressed as peculiarly just and peremptory. There were a few points elicited from them which are worthy of remark. When they perceived the absurdity of their confused system of religion, (which is in reality a thoroughly chaotic jumble of three religions, each in itself incoherent and un-systematic,)* as contrasted with the regularity, the soundness, and the adaptation to man's necessity, which characterize the gospel economy, their pride grasped at the lame and sorry apology of 'local custom,' 'common usage,' 'popular habit,' and 'traditional practice,' the rule of conduct to a Chinese in religion as in politics.

* Navarette, a popish missionary, who wrote two centuries ago, in concluding his section on 'Chinese articles against the Christian religion,' observes; 'Among the Chinese sects there is one more which is convenient to be known, in order to what we shall treat in another place. The founder was born in Kingwa, in the province of Fukien; his name was Ling, and it is about 136 years since he laid the foundation of it. The temples of it are called of the *three legislators*. The sect unites and incorporates the three principal sects of China, which are those of the learned, the idolaters, and the sorcerers, whose origin is in reality the same, though they express it after several manners. The learned Chinese agree to this. Father Longobardus proves it sufficiently, and Father Riccius does not dissent, as shall be proved in its place. On the altars of this sect are placed the images of the three legislators, Confucius, Laotz', and Fuh; this last as guest and stranger is in the middle. There are very many of this sect. Some learned Chinese profess it who are very modest in their demeanor.'

They were soon aroused and ashamed of the hollowness of their argument, yet they were not candid enough to acknowledge their errors, but endeavored to trace a correspondence between their own system and the Christian. They sought to quiet their minds with the assertion that the two were identical, and if any difference existed, it lay only in the one system being supported by the people, and accommodated to them, while the other was purely foreign in its dress and application. It was, however, attempted to be shown that in origin, principles, operations, influence, and ultimate design, the two are utterly incongruous. In the course of their remarks, they broached the doctrine that small sins and trifling offenses are not heeded by the Deity. But they were taught how horrid such a religion must be that has the effrontery to admit the slightest imputation of remissness on the part of the government of the Supreme Ruler, and that the system of the Christian spares no offense, but denounces every violation of the Divine law as sin, and every sin as hateful to God and hazardous to man; and their minds were directed to Jesus Christ, the Mediator of the new covenant, whose blood cleanseth away all sin.

In the afternoon, I crossed the river by the Bridge of Boats, and passing through the centre of the populous suburbs on the other side, got into the spacious Budhistic temple, generally known under the name of the 'Tsihtáh sz' 七塔寺, 'the Seven-storied town monastery.' The cloisters are numerous and empty. In a few places I found coffins lying about, some already occupied, others prepared for the living. A large crowd collected here, and listened to me while I spoke to the priests the message of the gospel. Tracts were earnestly sought for, but given only to those who could read.

Jan. 27th. A strange request came from the newly arrived chífú, that I would write a letter to the English officer in charge of the city of Tinghái, about some Chinese prisoners who had not been handed over to the Ningpo authorities according to the treaty. I at once expressed my astonishment and surprise that the chífú should have so far forgotten himself as thus to refer to me in a matter, with which I had no right or authority to meddle, and which he alone was bound to arrange. As he sent a verbal message, a verbal reply to that effect was returned; but the incident is a good example of the way in which Chinese officers sometimes, and not very seldom either, try to gain an end.

Jan. 28th. Luh, the táutái, has lately been covered with the itch, which is so prevalent among the people. When the medical

gentlemen, who visited the city a few days ago, waited upon him, he was by no means slow or shy to complain of his affliction to them and they most readily supplied him with remedies. On receiving the prescribed medicine, he was greatly surprized at the beautiful orange tint of the sulphur, which is incomparably superior to their own dirty and unclarified mineral, but he was still more amazed at being required to take it inside as well as outside, for the Chinese imagine that sulphur is heating, and therefore inadmissible into the system. More than once an officer was sent to me to make particular inquiries if the powder was really to be swallowed. Having followed the directions given, he recovered in a few days, and to-day sent to say that he was much better, and very grateful to his English friends for their kindness to him. As the old year is going out, he sent me a present of fruit, cakes and wine, &c.; the late and present chífú also sent presents.

Jan. 29th. This is the last day of the year. As the closing year is attended by numberless ceremonies, and passes off with no little parade and bustle, it may be worth while to specify a few of the usages that obtain in this region. During the whole of the 12th month, preparations are set on foot as extensive as the means of a family can afford. Among these preparatory arrangements, the working up of the *nien káu* 年糕, or *tsieh-tsieh káu* 節節糕, 'yearly or season cakes,' is the first. This is a composition of rice-flour and water. It is worked with the hand as dough is, and a good deal of force is used in preparing the mixture. The mass is then put upon a tray, ready for reduction into cakes of various dimensions and figures. The bakers and confectioners have their hands full.

Where there are families, the showing off and arranging these cakes occasions a very gay and lively scene. The entire household is set to work, especially the younger branches of it; and fun and frolic enliven the busy circle. In large families, men and women are called in to aid in the preparation; and the quantity stored up is often immense. The forms and devices into which this rice-dough is put up are innumerable, and each piece is impressed with a stamp or decorated with the red pencil. It is not baked, but when eaten it is sodden in hot water and wine with a little sugar.

Shopmen and merchants clear up their accounts. This is called *huán cháng* 還賬, 'returning bills.'

On the 20th day of the last month of the year, the public offices are all closed for a month, which is spoken of as *fung yin* 封印, 'shutting up the seals.'

On the night of the 23d, the family worships the god of the kitchen. The ceremony is named *tst-tsau* 祭竈. This tutelary deity is represented either by a small image, or a rough drawing put into a niche over the oven. He is washed on this day, and the soot that has collected upon him in the course of the twelve months is cleared off. He is supposed to ascend to heaven the next day, to join the council of the gods, and to render an account of the yearly proceedings that he has observed in the family. He is not returned to his usual position until the last day of the year. The gods are understood to visit the earth on the 24th, when they tarry until the new year opens. On this account the house and premises are to be kept clean and orderly; and special pains must be taken that during the hallowed interval the ground is not defiled with urine or dung. The operation of cleansing the apartments is called *tán chin* 筮塵, 'wiping off dust.'

During the closing days, apart from these special employments, there is generally much offering of sacrifices to the tutelary deities, accompanied with the firing of crackers, &c. This is termed *sié-nien* 謝年, 'thanking the year,' or *sung nien* 送年, 'attending the year out,' implying acknowledgment of thanks to the gods for the mercies of the past year. There is another phrase much used at this period. It is *tsz' sui* 辭歲, 'parting with the year,' but the expression is applied only to the congratulations among friends.

To-day is the last day, or the 29th of the 12th month of the 22d year of T'áukwáng. The city has been one scene of life and activity. People running from one shop to another paying their debts, or collecting arrears; crowds departing to the country to rejoin their families, or carrying back to their rural cottages, the purchases they have made for the approaching festivities; while thousands have returned to town to spend their holidays with relatives and friends. The retail houses have been overflowing with customers, as it is an object with the sellers to clear off their goods as speedily as possible, and with the purchasers to supply their wants at an unusually moderate rate. The quantity of money that circulates during these 24 hours must be enormous; and it is attempted in many cases to prolong the closing day, until an hour unusually late, especially by those who have not been able to gather in their dues. The bazaar is, on this day, and on no other during the year, kept open, illuminated, and bustling even up to midnight, and sometimes beyond.

In the family residence, the scene, although totally different, is yet

no less lively and animated. I was invited by Dr. Cháng to spend the early part of the night in his family, that I might have the opportunity of observing the ceremonies adopted in the domestic circle on the eve of the closing year, and gladly accepted the invitation.

There were only my teacher and myself invited to join the family group, the members of which were all dressed out in their best attire. We arrived at 7 o'clock in the evening. The principal room was lighted up very tastefully, and the furniture looked unusually clean and tidy. In the centre of the room there stood a table, which had been enlarged for the occasion, and converted into a ceremonial table. At the top of the table there stood a high chair, on the back on which were thrown three distinct scrolls, with uncouth paintings upon each to represent the *sán-tien sán-páu Shàngti* 三天三寶上帝, 'the High Ruler of the three heavens and three precious ones.' This is an honorable designation, adopted by the Táu sect in speaking of the *Yuh-hwáng*, who is their principal deity. Before this daubed representation, three teacups and three wine cups were set, such offerings being usually arranged in triplets before their idols. Further on, there were twelve wine cups to denote the several months of the year. The order of the oblations spread out on the sacrificial table was as follows, running the eye down from the head of the table, where the representative of the deity was supposed to be seated:

First row consisted of dry fruits, viz., ground nuts, walnuts, longans, and red dates.

Second. Juicy fruits, viz., oranges, sugar cane, olives, and water chestnuts.

Third. Plain unseasoned vegetables, viz., cakes of toasted, cooked, and uncooked, bean paste with bamboo shoots.

Fourth. An incense box with a candle on each side.

Fifth. Bean paste, wine, salt, and garlic.

Sixth. The sacrificial victims, consisting of meat offerings which are called *fu h* 福禮 'the happiness-(gaining) ceremony.' There are usually three, which in Chekiáng province are made up of fish, pork, and fowl; although Kánghí's Dictionary says, 'beef, mutton, and pork.' Sometimes there are five kinds, beef, mutton, pork, fish, and fowl; or fowl, goose, duck, fish, and pork.

Seventh. Sugar in two small plates.

Eighth. The new-year cakes, piled upon two dishes.

Ninth. Wine mugs.

Tenth. Two large red candles elegantly ornamented.

At the foot of the table and upon the floor, the red cushion was thrown, upon which the worshipers were to kneel.

It was a moving spectacle to see the aged master of the house kneeling repeatedly before the ceremonial table, bowing his venerable head again and again to the earth, and continuing in a kneeling posture for some minutes, with his eyes cast to the earth, and his lips moving as if engaged in silent prayer. It was the most reverential act of worship I have yet seen any Chinese engaged in. When his sons had succeeded him, the papers upon which their deity was painted were carried outside and burnt up with a heap of silvered papers, the combustion of which was denoted by firing three heavy crackers. The wine plate in the fifth series had a bit of each article in No. 6, thrown into it, and the mixture was cast upon the roof of the house. The meaning of this last act, which is indeed excessively trifling, is to thank the demigod Shinnung for teaching mankind to cook their food, instead of eating it raw and undressed as they used to do before his time. After this a sacrifice was offered in the cookhouse to the god of the kitchen, on his imagined return from heaven. He looked clean, and had six plates of vegetable stuff lying before him, and was illuminated by two or three candles.

Then followed the devoirs to the ancestors of the male branch only. Their portraits were eight in number, including the old gentleman's parents and grandparents, and his three departed wives. For each of the deceased, a rice bowl, a wine cup, and a pair of chopsticks, were laid down.* The arrangements of the table were a little altered, but not materially. Smaller candles were substituted for the large gilded tapers. The devotional feelings of the principal worshiper did not diminish, but became rather warmer. After the various prostrations had been made, silvered papers were burnt in the room, and the solemnities were closed by the party sitting down to a hearty feast.

Jan. 30th. The new-year is watched as it opens upon the world. They 'sit it in,'—men, women, and children. In Ningpo this part of ceremony is called *shau sui* 守歲, 'watching the year'; it is also called *shau tié niáng wan tsun* 守爹娘完存, 'guarding father and mother (so that they may be) kept safe.' When the new-year dawns upon them, they sit down to a warm dish of new-year's cake, mixed up with sugar, wine, and water, &c.: and at

* It reminded me forcibly of the midnight suppers laid out for the twelve apostles by some of the followers of Ferry and Drummond.

break of day they sally out to pay their respects in the following order: 1st, to the family gods; 2d, the ancestors; 3d, parents; 4th, to Chinghwáng, the city patron, who, if not appeased by an early acknowledgment on the opening of the season, will not forgive nor forget the sins of the past year, but will bring them to the notice of the Supreme Ruler, and invoke his judgment upon the negligent, to inflict summary punishment upon them with a flash of lightning or a thunderbolt; 5th, brothers and sisters; 6th, friends and connections. The rule of the day is that children kneel before their parents, servants before their masters, inferiors before their superiors; that parents present their children, masters their servants, and patrons their clients, with gifts of money, dollars, toys, or eatables; that friends upon an equal footing should be most humble, condescending, and yielding; and that acquaintances should be more than usually complaisant and polite. The compliments of the season are called *pái nien* or *pái sui* 拜歲. During the festivities, which lasted for several days, I was pestered with unwelcome visits, made not for friendship's sake, but for lucre; yet to send a poor fellow empty away would be considered harsh and unfortuitous.

On the first day it is not usual to trouble you with many calls, as it is expected you have your own family to attend to; besides you are supposed to have 'sat the new-year in.' However, in lieu of a personal visit, private individuals, mercantile companies, and public institutions, send around their cards by servants, who drop them at, or push them under, the door, so that, if one starts early on a cruize of observation, he will find heaps of cards lying in the lobbies. The customs in one place differ from those in another. Here, the afternoon and evening are spent quietly at home, and by most in bed, for they are fatigued by the watchings of the previous night, and the surfeitings of the day. It is on the second and third, and following days, that the inhabitants stir about, young and old, male and female, rich and poor, all dressed up in the finest, the richest, the newest, suits they can find; none ragged, none dirty, none unshaven, unless the poorest of the poor. During the first two or three days there are no shops open, but the stalls of fortune-tellers and fruitmongers. You are supposed to have laid in a stock of fresh and salt provisions for some days. Otherwise, hapless is the situation of the improvident. There were one or two gentlemen who had come over to Ningpo at this time on a visit, but, being ignorant of the custom, it was with difficulty they could scrape a sufficient supply for their daily subsistence.

From the first of the month to its close there is an incessant din of gongs, pattering of drums, scraping of fiddles, firing of crackers, feasting, gambling, and play-acting. No business of any consequence is done for ten or twelve days; and before it can be resumed in any shop or warehouse, a lucky day must be fixed upon. On the 20th, the public offices are opened. This is called *kái yin* 開印, 'opening the seals.'

Jan. 31st. I have been entirely occupied with visitors, who came to compliment me on the arrival of another year. Officers, merchants, mechanics, &c., filled up the hours of the day. The officer Kú spoke about the doctrines of Jesus Christ, and made various inquiries. He admitted the unreasonableness of the polytheism which characterizes his countrymen.

A master bricklayer, commenting on the same subject, pleaded for a plurality, and said that the great Fuh (of the Budhists) was the object of adoration among women, *púsáh* (a general name for idols) were worshiped by men, and Confucius by boys at school. This remark shows how heterogeneous and unintelligible their ideas are of their own religion, and how difficult it is, from their own conflicting statements, to define what religion they follow—if it be not really a mixture of the principles and forms of the three sects

Feb. 1st. Making a round of calls among my official and other friends, in return for the visits they paid me, I met my friend Kú again. The ex-chífú Shú and others were with him. They asked me to explain in brief the doctrines of the gospel. I did so; and their amazement was not small when they were told there were very many in England, who did not believe in the Lord Jesus, or attach themselves to his religion; and that the number of those, who in their conduct belied their professions of love and devotedness to his service, was infinitely greater.

Feb. 2d. A party from H. M. ship *Thalia* having lately arrived, the gentlemen requested me to accompany them in their visit of ceremony upon the officers of the city. Rev. W. Moody, the chaplain, was of the number. When his official duties were explained to the officers, they expressed much surprise.

Feb. 3d. As to-morrow brings the *lih-chun* 立春 term, or the commencement of spring, the ceremony of introducing or meeting it (*ying chun* 迎春,) was conducted to-day. All the municipal officers leave their respective residences at an early hour, and go forth at the east gate. The spring comes in, it is said, at the east, summer at the south, autumn from the west, and winter from the

north. The procession proceeded to the suburbs across the river, where there is a large building with an extensive area of open ground. The crowds that thronged to see the show were immense. The principal actor was the *chífú*. This was the first time he had appeared in public, and it was to great advantage. In one spot, there was the god of the spring, or *máng shin* 芒神, who was worshiped. Hard by there stood a figure of an ox made of paper, of many colors, which also was worshiped. These were officially welcomed into the district. After a number of childish ceremonies had been performed, the officers sat down to drink wine with each other.

In some districts, (for exactly the same customs do not obtain everywhere,) the presiding officer on the following day strikes the senseless ox with a switch. This is called *pien chun* 鞭春, that is, 'whipping up the spring,' and denotes that the labors of spring are to commence, and that the ox must go to the plough. The act of whipping the poor beast is a signal for the bystanders to rush in upon it, and tear the paper frame to pieces, that man believing his ox will be a fortunate animal who can carry home a shred of the remains.

Feb. 6th. A young traveler called to see me. He has been in most of the provinces in the empire, although now only 19 years of age. His manners are polite, and he seems to have an intelligent mind. His father, who is dead, was an officer, and like his peers, never settled in one place, but moving from one corner of the empire to the other. In this way this young gentleman has been privileged to see much of the world.

Feb. 8th. At Mr. Kú's I met with a district judge, who, having heard something about my refusing, except in special instances, to see company on the Sabbath, inquired about the day and its observances, and asked if it was the rule to eat vegetable and unseasoned diet at such seasons. This led to an explanation of the nature of the day, and of the duties proper to it, and still further to an elucidation of the principles of Christianity, and the enforcement of the subject on their most serious attention. Mr. Kú, who had often talked on these matters with me, then entered more fully into them with his friend the judge. He made it clearer to him than I was able to do, with the exception of one serious mistake which called for correction. He spoke of the Christian system as being English. To apply any national designation to the religion of the Son of God is highly presumptuous and unjust. I insisted upon the great facts

that Christianity—its principles, organization, and authority—came from God, and that the system is designed for the whole world. His worship Shú now dropped in upon us, who, instead of interrupting our conversation, joined in, and made so many inquiries that I had to recapitulate all I had already said to his two friends.

Returning home, I visited the late ch'chien of Funghwá, who, in consequence of his father's decease, has lately gone into retirement, according to the custom of the country and the rule in official circles, to mourn for three years. He has laid aside his magisterial habit, and wears a mourning dress of a grayish or dust color. During this visit, as in the one just noted, I was peculiarly struck with the moral effect that a rigid observance of the Lord's day produces upon the people. It opens their eyes to look, it awakens their attention to hear on what principles we ground the observance of the sacred day. There are two principles that also carry great moral weight with them, which are to be truth-loving, truth-speaking, and truth-keeping, and a total abstinence from and horror of improper and indecent language, in all which the Chinese come wofully short. This officer had called at my place last Sunday, but had been refused by my servants on account of its being 'worship day.' He referred to that circumstance, and made minute inquiries regarding it, the more minute because he had been reading one of the Christian books I gave his intended son-in-law, that interesting young man who visited me on the 6th inst.

Feb. 11th. This is the 13th day of the first moon, when the Feast of Lanterns commences. It lasts for five or six days, when all parts of the city are brilliantly ornamented with streamers, and illuminated with elegant lanterns. People parade the streets in crowds to look at the illuminations, or are busy in firing crackers and rockets, or in exhibiting sundry ingenious fireworks. It is generally called the *sháng tang* 上燈, 'elevating lantern' feast. The 15th night is the gala night, when there is much rivalry in setting out festal lamps, &c. Hence the evening is called *sái tang* 賽燈, 'rivaling in lanterns.' This feast is connected with their respect for the manes of their departed friends.

Feb. 13th. If one has time to stretch his walk beyond the north gate, and get into the open country, he will return much pleased with the day's excursion. That part of the district is not very populous, and the people are remarkably quiet and civil. Besides, the pleasant fields, the numerous water courses, and the scattered farm-houses, are in themselves objects sufficiently novel and interesting to

engage his attention, even though he should take a walk alone. Returning from such a trip and taking a hasty dinner, I went in the evening to the temple that lies outside the walls, between the East and the Bridge gates, and close on the water's edge. It is always called by the English 'the Fukien temple,' and is invariably visited by them. The Chinese name for it is *Tienhau kung* 天后宮, 'the palace of the Celestial Queen,' it being dedicated to *Má tsípú*. It was founded at the close of the twelfth century. Up to 1680, it had undergone various changes. On that year, however, after having lain in ruins above a century, they began to rebuild it, and, after the port restrictions had been removed in the reign of Kánghí, namely those that were put on by some of his predecessors in consequence perhaps of pirates or rather of foreign intruders, the traders from the coasts of Fukien and Canton, who had seen 'great wonders in the deep,' determined on erecting a famous edifice, and subscribed largely to that end. It is without question the most elegantly furnished building in the city; and, through the whole of the late war, remained unscathed. It baffles an accurate or minute description, and to appreciate the beauty and finish of the internal structure, it must be visited. This evening the edifice glittered with lamps, lanterns, and tapers. Horn and glass lanterns were suspended all around, having most curious devices and extraordinary scenes delineated on them in the richest and most vivid colors. The walls were ornamented with innumerable drawings; and music rang through the lofty and decorated arches of its roof. The scene had life and gaiety imparted to it from the hum and eagerness of thronging crowds.

Feb. 15th. A fall of snow to-day, the first during the season. This winter has been by no means so cold as it was last year, when the city was occupied by the British forces.

Feb. 18th. Since the first of the month, I have had numerous visits from officers and their sons, official secretaries, and gentlemen from the interior, and had extensive opportunities of speaking out the truths of the gospel, without any check or obstruction. Christian books, copies of the Scriptures, and select tracts, have been distributed and thankfully received. In some cases I know that they have been carefully read.

Feb. 22d. Another party from H. M. ship *Thalia* waited upon the officers, and I accompanied them. These few days the authorities have been seized with a panic, by reason of news from Peking of the beheading of Yú Páuyun, the commandant who defended the

works at Chinhái in the year 1841. He was made responsible for that heavy loss, and for the subsequent misfortunes that have befallen the empire. Shú's case appears to be now more desperate than ever, and the greatest apprehensions are awakened for his safety. We were told by the officers that the emperor is inexorable, and appears to be bent on making a thorough purgation among those officers from whom dispatches emanated during the late war, intended to impose upon his imperial majesty. It is said among the officers, but I cannot vouch for the truth of the report, that a little time since, when his majesty went to visit the empress mother, she refused to see him; and that he repeated his call, but she persisted in denying him admittance. Such is the authority of a royal mother, and the respect paid to her by her imperial son, at the mention of whose name myriads are made to tremble. At last, he prostrated himself at her chamber door, and wet the threshold with his tears, till she was moved to admit him. On entering, he again prostrated himself before her, and, in that lowly posture, received the most bitter and severe rebukes from a mother, whose breast was filled with indignation at the degeneracy of her son, who had received the empire entire and complete from his father's hands, but through his own indolence and the venality of his intimate courtiers, had dismembered his dominions, and introduced vast and calamitous confusion. She had been throughout the war friendly to pacific measures, but had been always opposed and thwarted. On being raised from his prostrate lowliness, the emperor then vowed vengeance on those ministers who had, by false reports and by foul means, goaded him on to prolong the disastrous war.

It has been said that much anxiety is awakened for the safety of Shú. The people of the department of Ningpo have more than once petitioned the governor of the province to interfere on his behalf,—have sent up deputies to convey to his excellency the views and wishes of the community at large, and subscriptions to the amount of \$10,000 have been offered for the ransom of his life. His excellency has more than once attempted to mediate, but has hitherto been thwarted. The last imperial message he received, in reply to his statements, was that, if he should repeat his prayer for the salvation of that individual, he should be considered criminal and worthy of the same fate. This of course has silenced him, and nought else can at present be attempted.

The people of Ningpo, on hearing of Shú's misfortunes, first petitioned, then petitioned again, and sent a deputation in charge of

their representation. But they had meanwhile set on foot a subscription. This was the last desperate step to be made on his behalf, but only if his excellency's suasion should have some weight. The peremptory message of his majesty has, however, stopped all further advances. The subscriptions that have been collected were set on foot by his attached friends. Subscription books were circulated through the city; and every copy had a page appropriated to each trade and class of merchants, so that the lists swelled rapidly.

ART. IV. *Supplementary Treaty between England and China; translated from the Chinese.*

To the Editor of the Chinese Repository,

Dear Sir,—I inclose for your valuable periodical a translation of the supplementary treaty, the original of which was procured from one of the Chinese officers. I believe it is substantially the same with the Chinese copy of the treaty placed in the hands of her majesty's consuls by the plenipotentiary. On comparison, however, with the English version of the treaty published by authority, it will be found to be more full, and to differ in some particulars. It would be well for the public to know which version of the treaty is to be followed, whether that published in the Hongkong Gazette, or that held by the Chinese, particularly as questions have already arisen at the five ports on the subject. Perhaps the publication of the accompanying translation may elicit a reply that would throw some light on the matter.

I am, yours truly,

老麥

THE seventeen articles of regulations agreed upon at Canton between the imperial commissioner, H. E. Kíying, and the public envoy, H. E. Pottinger, which having been officially reported to his majesty, are allowed to be distributed among the five ports, to be a perpetual and uniform law for the management of affairs, and for the preservation of future good feeling.

I. The regulations for levying duties on imported and exported merchandize, which have passed the official seal, shall henceforth be held to be a law in the five ports of Canton, Fuchau, Amoy, Ningpo and Shanghai.

II. The newly appointed commercial regulations which have been officially promulgated, shall henceforth be in force at the aforesaid five ports.

III. The fines levied on merchant vessels, which have entered port, and neglected to report themselves at the custom-house, to-

gether with the merchandize which has been confiscated to government, according to the III^d article of the recent commercial treaty, both money and goods, shall all revert to the imperial treasury of China for the public service.

IV. As soon as the five ports of Canton, Fuchau, Amoy, Ningpo and Shangháí shall have been opened, the only places allowed for British merchants to trade at shall be the abovenamed five ports, and they shall not be permitted to go to other ports: while the Chinese people shall not be permitted to connect themselves with them, and to trade clandestinely in other ports. Furthermore, the public envoy of the English nation has issued a proclamation clearly forbidding the resort to other places, and should the merchants of the English nation either break this contract or disobey this regulation, affecting not to have heard of the proclamation of the public envoy, while they proceed to other ports, and wander about buying and selling, it shall be lawful for the Chinese officers to confiscate both ship and cargo altogether, and the English officers are not to make any objection. Should Chinese subjects proceed to other places and secretly connect themselves with the English merchants for the purpose of trade, they must be dealt with according to the laws of the country already existing.

V. Since the conclusion of the treaty of Nanking, the government will certainly not be responsible for the debts of merchants; and according to the IVth article of the recent commercial treaty, the transactions between English and Chinese merchants are not to be conducted any more according to the old system of security honges, when petitions were made for the payment of debts, as is on record; but henceforward, whether Chinese are indebted to English, or English to Chinese, if the accounts be correct, the persons present, and the property in existence, then the parties must appear before the consuls, and in a public place make an agreement, when in accordance with the contract entered into, the different parties may pursue each other; but there is to be no general security of the whole body for individual merchants.

VI. At Canton and other of the five ports, the English merchants, whether constant residents or occasional visitors, must not disorderly go into the villages, and gratify their desires in wandering about; also they must not go far into the interior to trade; but the Chinese officers ought, in connection with the English consuls, and in accordance with the feelings of the people and the nature of the country, to consult and fix a boundary, which must not be passed

over, in order to maintain a constant good feeling and peaceful relations between the two nations. Whenever sailors and people from the vessels arrive, they must wait until the consuls and the native officers have first established the regulations, when they may be allowed to go on shore. But if Englishmen disobey these regulations, and disorderly enter the inner territory to ramble about, no matter what class or description of persons they may be, it will then be allowable for the people of the country to seize them, and deliver them over to the consuls of the English nation for punishment as circumstances may require. But the people must not beat and wound them, lest they infringe upon the established harmony.

VII. In the treaty of Nanking, it has been already stated that Englishmen may take their families and proceed to the five ports of Canton, Fuchau, Amoy, Ningpo, and Shánghái, to dwell, without being insulted or restricted; but the Chinese officers must in unison with the English consuls, and in conformity with the feelings of the people, consult as to what places, or what houses or sites of houses they may make use of; which it shall be permitted to Englishmen to hire, the rent being according to the scale of prices current at the various ports for such purposes, in conformity with which bargains may be struck and contracts entered into; the Chinese on the one hand not practicing extortion, and the English on the other not violently insisting on the hiring of particular spots. The consuls of the English nation shall annually make a report of the number of houses which the English have either built or hired, to the native officers, who shall in their turn report it to the proper tribunal. But the number of houses will naturally depend on the number of merchants, and the number of merchants on the state of trade, so that it will be difficult to fix the amount beforehand.

VIII. Formerly the merchants of every foreign nation were permitted to trade at the single port of Canton only, but last year it was agreed at Nanking, that if the emperor should ratify the treaty, the merchants of the various nations of Europe should be allowed to proceed to the four ports of Fuchau, Amoy, Ningpo, and Shángh í, for the purposes of trade, to which the English were not to make any objection. But since every other nation has been put upon the same footing with the English, should the emperor in future manifest any new favor towards the various nations, then it should be allowable for the English to share in the same advantages; neither the English nor foreign nations, however, must make this a pretext for disorderly soliciting further grace, in order to show their firm adherence to the treaty.

IX. Should any lawless Chinese, after infringing the laws escape to Hongkong, or conceal themselves on board of any English men-of-war, or merchant vessels, as soon as the English officers have discovered them, they must be delivered over to the Chinese officers for punishment. Should the Chinese officers, however, make previous inquiry, or discover suspicious circumstances, which the English officers have not found out, then the Chinese officers shall seek an interview with the English officers, in order to examine and seize the offenders; when the criminals have already confessed, or evidence has been elicited, from which it would appear that the individuals in question are runaway felons, then the English officers shall deliver them up, without making any difficulty. Should English sailors or soldiers, or other British subjects, whether natives of England or its colonies, black or white, from whatever cause, escape to China and conceal themselves there, the Chinese officers shall also seize and confine them, and deliver them over to the nearest English officer for judgment, without the slightest attempt at concealment, to the disturbance of the existing amicable arrangements.

X. At each of the five ports open for trade, there shall be an English man-of-war at anchor, in order to restrain the sailors on board of the English merchant vessels, which power the consuls may also avail themselves of to keep in order the merchants of Great Britain and her colonies. The sailors on board of such man-of-war shall be subject to the order of the commanding officer on board of such vessel, and not be permitted to enter the inner territory; the laws regarding wandering about having equal reference to the seamen on board of the men-of-war that they have to the sailors from merchant vessels. When the man-of-war is about to leave, another man-of-war shall take her place, and the consul, or chargé d'affaires, of the port shall first inform the Chinese officers in order to prevent suspicions. Whenever such men-of-war arrive in China to relieve the others, the Chinese war-junks shall not interrupt them; and since the English men-of-war do not carry cargo or conduct trade they may be exempted from the usual measurement fees, already mentioned in the XIVth article of the commercial regulations, which are on record.

XI. The treaty of Nanking has already stipulated that when the amount of money agreed upon shall have been paid, the troops garrisoned at Chusan and Kúláng sú shall retire, and yield up those places to the government of China; with reference thereto it is now agreed, that on the retirement of the troops all those houses inhabit-

ed by the English officers, together with the temporary buildings and barracks, whether built or repaired by the English, shall not be broken down, but delivered over to the Chinese officers, to be given to the original owners of the land or tenements, while the English shall not require any payment, in order to avoid delays in the evacuation of the place, and disputes of every kind, by which means the amicable relations now subsisting may be preserved.

XII. The amount of duties and port charges having now been arranged, in future all offenses of British merchants connecting themselves with Chinese traders for the purposes of smuggling or evading the duties, or getting screened by the custom-house officers in order to share the spoils, shall be done away with; the envoy of the British nation has already issued a proclamation forbidding the English merchants from smuggling in the least degree, and commanding the consuls under his authority to exert themselves in restraining the English merchants who resort to the various ports for the purposes of trade, whilst they make every inquiry to eradicate the aforesaid evils; should such consuls on examination discover any cases of smuggling, they shall immediately report them to the Chinese officers, in order that the smuggled goods may be confiscated, whatever their description or value may be; while the merchant vessels engaged in such transactions shall either be prohibited from trading, or when their accounts are closed, be strictly required to depart, without the least favor or screening; the Chinese officers also shall take such native traders as have been engaged in smuggling, or such custom-house officers as have been sharing the spoils, and after severe investigation punish them according to law.

XIII. Hereafter, whenever Chinese traders shall wish to take goods to Hongkong for sale, they must first pay the duties according to the new regulations at the respective ports of Canton, Fuchau, Amoy, Ningpo, and Shánghái, whilst they obtain permits from the various custom-houses, after which they may depart without hindrance. Should Chinese traders wish to proceed to Hongkong for the purpose of laying in a stock of goods, they are also permitted to go to the offices of the Chinese authorities at the ports of Canton, Fuchau, Amoy, Ningpo, and Shánghái, and ask for a passport, taking care to pay the duties on the importation of their goods. But Chinese merchants purchasing goods at Hongkong must ship them on board of Chinese vessels, which vessel must request a port-clearance from Hongkong, just as they obtain a permit from the five ports abovementioned, to proceed to Hongkong. All ships and

merchants provided with such permits must exhibit them to the Chinese officers every time of their arrival for inspection and examination, in order to avoid mistakes. At other ports in Kwángtung, Fukien, Chekiáng, Kiángsú, such as Chápú, &c., they not being places of constant intercourse, the Chinese traders are not permitted to ask for permits to go to Hongkong; and if they still go, the revenue cutters must combine with the English officers to inquire into their conduct and report.

XIV. At Hongkong, an English officer must be appointed, who, on the arrival of Chinese vessels at that port for the purpose of purchasing goods, must strictly examine their passes; and should there be any Chinese vessels or traders not provided with passes, or with passes not furnished at Canton, Fuchau, Amoy, Ningpo, and Sháng-hái, shall consider them as smugglers and evaders of the duties, while a report of the circumstances shall be sent to the Chinese officers in order to inquire into the affair: under such an arrangement not only will pirates be stopped in their progress, but all kinds of smuggling will be prevented.

XV. As the arrangements at Hongkong are certainly not like those at the five ports, and as there are no Chinese officers stationed there, should Chinese traders get in debt to the merchants of other nations, the English officers must settle the affair; but if Chinese debtors escape from Hongkong, and return to their native districts, where they have property and inheritances, the English consuls shall draw up an account of the matter, and report it to the Chinese officers, who shall prosecute the parties. But Chinese merchants trading abroad must also have some factory or persons who stand as security for them. Should English merchants without inquiring accurately be deceived by them, the officers cannot inquire farther. With respect to English merchants at the five ports getting into debt to Chinese traders, and escaping to Hongkong—on the Chinese officers making a clear statement accompanied by all the proofs to the English officers, the latter shall act according to the Vth clause of the present supplementary treaty, in order to put the parties on an equal footing.

XVI. In a former section, it is clearly stated, that whenever Chinese carry goods to Hongkong for sale, or convey goods from Hongkong to the five ports, they must obtain permits from the various custom-houses; now it is agreed upon that the officers of customs at the five ports shall monthly make a statement of the number of permits granted, and of the names of the vessels and merchants

receiving them, together with the description of goods therein specified, whether conveyed from Hongkong to the various ports or from the various ports to Hongkong; which report shall be sent in to the superintendent of customs at Canton, who shall again inform the presiding officer at Hongkong, to examine and verify. The English officer shall also make a monthly report of the merchant vessels, resorting thither with their cargoes, to the superintendent of customs at Canton, who shall immediately communicate it to the various custom-houses for examination and verification. Thus mutually examining and comparing, we may possibly be able to prevent the use of false permits, vain pretences, and smuggling transactions, while matters will be kept in the right channel.

XVII. Small English vessels, such as schooners and cutters, yawls, or fastboats, of every kind, have hitherto been subject to no duties; it is now agreed upon, that all such vessels going from Hongkong to Canton, or from Canton to Macao, with the exception of the letters and packages, and passengers' baggage, which according to the old regulations were exempted from duties, if laden with merchantable goods, whether for import or export, or whether with full or half lading, even to a hundred weight of cargo, such vessels, according to their tonnage shall pay duties, as agreed upon. But these small vessels are not to be put upon the same scale with large foreign ships; moreover they clear out and in several times in the course of a month; also they differ from the large foreign ships which anchor at Whampoa only; so that if they should be called upon to pay duties like the large foreign ships, it would necessarily be inconvenient and improper. Henceforth, therefore, these vessels shall be classed in the following manner: the smallest of them shall be rated at 75 tons, and the largest of them at 150 tons, and every time they enter port they shall pay one mace for every ton; those which do not amount to 75 tons shall be reckoned at that rate; and those above 150 tons shall be considered as large foreign vessels, and according to the new regulations pay five mace for every ton. With respect to Fuchau and the other ports, as there are no small vessels of this kind coming and going, it is not necessary to make any regulations.

The regulations for the small vessels above alluded to here follow:

1st. All such English schooners, cutters, yawls, or fastboats must be provided with a permit from the English officers, written in English and Chinese, stating clearly their size and description, and how much is their tonnage, ready for inspection and examination.

2d. Whenever these small vessels shall arrive at the Bogue, they shall stop and report, just as the large foreign ships do; if they contain merchants' goods, they must also report themselves at the custom-house at Whampoa, and when they arrive at the provincial city they must deposit their pass at the consul's office in order to request permission from the superintendent of customs at Canton to unload their cargo; but should they land their goods without such permission, then they must be dealt with according to the third section of the new commercial regulations respecting the reporting to the custom-house of goods newly imported.

3d. When the imported goods have all been landed, and the goods for exportation all shipped, the import and export duties, together with the measurement charges having been paid, the consul at the port shall deliver up the passport, and allow the vessel to depart.

ART. V. *Notes of a visit of H. M. ship Samarang, under capt. sir E. Belcher, c. v., to the Batanes and the Madjicosima groups, in 1843-44.*

HER Majesty's ship Samarang quitted Macao on the 2d November, 1843, with the object of making the shortest passage to the Madjicosima group against the northeast monsoon. It was well known that this would prove an unpleasant service, and that great caution would be necessary in carrying sail, in order to preserve the accuracy of the chronometers so that the operations dependent on them should not be frustrated. After a tedious beat up the coast of Canton province, and clearing the Lema islands, we stretched off easterly, and on the 11th Nov. sighted the island of Sabtang, which is one of the Babuyan group, although usually regarded as one of the Bashees. On the morning following, we passed up between Ibugos and Sabtang, and anchored in 15 fathoms.

While beating up, several canoes came towards the ship, sufficiently near to communicate, but suddenly a panic seized them, and they betook themselves to the island of Sabtang. On landing at Ibugos island, or what is termed on the charts Bashee island, sufficient data were obtained for securing its position. The survey of this neighborhood was immediately commenced, and the western side of the island was completed, when a letter from the alcalde and commandant of San Domingo induced us to shift the position of the ship to that bay on the island of Batan.

The Spanish colors were flying in the bay of San Domingo, and the remains of two forts seen. Shortly after landing, the lieutenant and corporal of the guard waited on us with many apologies for the non-appearance of the captain or alcalde, but on proceeding to the Casa Real, we were received with much warmth by the alcalde, and offered every facility in supplying ourselves with bullocks, vegetables, &c. Having remained a few days at San Domingo, the ship was moved to the bay of San Vicente on the western side of the island of Batan, and the survey of these four islands completed; several points on Ibayat and Round island to the northward were also ascertained in anticipation of completing their survey at a future period.

The bay or roadstead of San Vicente, erroneously termed Ivana in the chart, is merely the landing-place for the pueblo of Ivana, which is situated on the southwestern angle of the island, about a mile from San Vicente, where there are only a few huts. This group, which consists of Batan, Sabtang, Ibayat, Ibugos, Calayan, and Babuyan, (the two last not seen by the Samarang,) is termed the Batanes, and the whole are subject to the authority of the alcalde residing at San Miguel, who is supported by a military force of an alferéz or ensign, a sergeant, corporal, and 27 privates. San Domingo, on Batan I., lies in lat. $20^{\circ} 27' 26''$ N., and lon. $121^{\circ} 57'$ E. Variation, $23'$ W.

The island of Batan has a convent, and a padre resides at San Miguel, San Carlos, and Ivana, which are the three largest villages. The natives, who are a cheerful and remarkably well built race, much resembling the Dyaks of Borneo, do not generally understand Spanish, but speak a language peculiar to the group. Even the alcalde is compelled to call in the assistance of the padre in his communications with them. Both men and women have remarkably agreeable countenances, but mistaking us for freebooters on our arrival were not easily induced to come near us.

The islands of Batan and Sabtang are mountainous, with many cultivated spots; the former is particularly fertile, and produces yams, various sorts of sweet potatoes, maize, onions, garlic, rice, grain, &c. Cattle, pigs, goats, sheep and poultry are abundant, and deer are found on Ibugos. Wood is plentiful as well as water, but the latter is difficult to procure owing to the reefs at the mouth of the streams. This obstacle can however soon be remedied if the visits of vessels render it worth while, and the necessity of some arrangement of the sort was mentioned to the alcalde.

The population of the group, as we were informed, is 11,238. Iba-

yat I. contains four villages, viz. Sta. Rosa 580, Sta. Lucia 268, Sta. Maria, 318, and Sta. Rafael, 340. Batan I. also numbers four pueblos, viz., San Domingo 3696, San Carlos 1600, San Joze de Hana 1594, and San Antonio 1000 inhabitants. Sabtang I. or the pueblo of San Vicente has 1516 inhabitants, Calayan I. 230, and Babuyan only 96.

We received much civility from the alcalde and padres of Batan while there, and quitted it on the 27th of Nov., for the Madjicosimas, with a promise to return. On our northerly course, the ship gradually fell off to N.N.E., but we found that she had been set northerly and easterly, so that we made the island of Samasana instead of Botel Tobago. We then worked along the eastern side of Formosa, and stretched off for the Madjicosima group. On the 30th November, we sighted Hummock and Sand islands, passing close under the southern reefs of the latter, and stood on in the hope of reaching Typinsan. Bad weather, however, prevented our getting to windward, and we only succeeded in reaching the southwestern angle of Patchusan, or Patchungsan 八重山 of the natives, where nothing but reefs presented themselves. However the customary luck of surveying vessels attended the Samarang, and we succeeded in discovering a gap in the reef into which she was warped, and before sunset, securely moored; with hardly more than room to swing. Vessels should not venture near these islands after dark, until their dangers have been more closely examined, and proper charts published. The space from the western limit of Hummock island to the eastern range of the Typinsan breakers is dangerous;—for independent of the many reefs which connect the several islands, the constant strong winds, with haze and rain during the northeast monsoon, render the approach, unless in a very clear day, hazardous at that season.

On landing the morning after our arrival, accompanied by the Chinese interpreter, we were met by a native officer, with a retinue of attendants, at a hut prepared on the beach. All were evidently alarmed, but after a little conference with our interpreter in writing, the object of our visit was soon understood, and confidence on their part established.

In a short time an arrangement was made that captain Belcher and four officers were to be permitted to survey the islands by land, while the captain engaged to prohibit any of the crew from penetrating into the interior, or entering the villages, and that they were to be solely employed upon the seashore.

On the 6th December, capt. Belcher, attended by lieut. Baugh, Messrs. Richards and McDougall, and Mr. Adams, the assistant-surgeon, and the Chinese interpreter, commenced the examination of the island of Patchung san. The official interpreter on the part of the natives, and several minor officers, attended by numerous coolies, swelled the party to at least fifty persons. A little spice of independence at first induced us go afoot, but on the next and following days we mounted small sturdy ponies.

By sunset of the first evening, we had advanced about five miles, when we took up quarters for the night in a temple which had been prepared for us. Our companions, or rather conductors, on this excursion had by this time ascertained our wishes, and began to enter into the spirit of our operations. The interpreter (Kien Anche 憲英叙) a red capped officer from Lewchew, was found to be a very intelligent, polished, and energetic character, and exerted himself in every way to facilitate our operations. He was seconded by another, Shanghai, who, from the knowledge he exhibited of the hydrographic features of the islands, and his constant exertions in forwarding our surveying duties, received the appellation of *Beaufort*. Others obtained names adapted to their prominent abilities, not omitting *Chesterfield*, the secretary to the embassy. The moment we were housed, dispatches were sent off to the surrounding outposts, reporting, as we conceived, that all was safe.

During the examination of Patchung san, which occupied twenty-one days, the daily routine was similar. We generally mounted our horses about 8 A.M., and by sunset reached a station which had been already prepared for us. Whenever a wish was expressed to send to the ship, a swift messenger was instantly dispatched by the conductor.

The inhabitants of the Madjicosimas may be divided into three distinct classes: 1st. The rulers, who understand the Chinese written character, and have either been educated at Lewchew, or sent from thence charged with authority. Next to these are the highest class of natives of the islands, who appear to have received some education, as they write the Japanese character, and occasionally understand Chinese. 3d. Those who possess sufficient property to raise them above the working classes or slaves, in which class the coolies of our party would probably be reckoned.

In the Patchung san group, we were given to understand that they had five yellow, and one red capped officers, who were deputed by the government of Lewchew, and who remain about five years. But

at Typinsan there appeared to be more officers. The dress is precisely the same as that used by the Lewchewans, and the hair is confined by the same ornament, a pair of pins, the *kamisashi* and *usidashi*. In their manners, however, these islanders are much more active and determined than the Lewchewans, and do not spare the bamboo. This rendered them more interesting to us than their monotonous friends at Napakiang, and induced on our part a greater desire to form friendships, which they on their part were not slow in improving. As we lived amongst them several weeks, we had opportunities of judging of their manners and habits, free from the cautious circumspection which would be practiced at formal meetings on the beach.

Their method of dressing the hair, which is generally performed by a youthful valet, takes up much time, and requires some dexterity to produce a fashionable finish. Their long black hair, after a thorough dressing with an oleaginous substance, is worked up evenly on all sides to the crown of the head, where the operator, confining it with one hand, winds the silk between the hand and head several times, keeping every hair tight drawn, and then ties it. He then combs out the tuft, and doubling it back over the two fingers, curls the remainder of the hair over the ligature on the crown, and inserting the *kamisashi* and *usidashi* through the under part, completes the operation. This coiffure has an air of neatness and cleanliness. The mustaches and hair on the chin are allowed to grow to the natural length, but all the hair and whiskers to the tip of the chin is closely shaved. The inhabitants are excessively afraid of exhibiting their women, but this does not apparently proceed from jealousy, or doubt of their proper behavior, but rather from the custom of the country. Any dereliction from chastity we understood, entailed death on the guilty parties, and in Typinsan two skeletons were pointed out as the remains of culprits who had suffered for such misdeeds.

The whole of these islands are subject to Lewchew; and every question submitted to the authorities, involving important matters, was always turned aside or evaded by the expression 'Ta Liúkiú.' All high crimes are tried at Lewchew; and we were given to understand, as well as our interpreter could explain to us, that the criminals were sent with the monsoon junks to be tried, or executed at Lewchew, and that capital punishment was not inflicted by their own authority at the islands; although the case of the persons executed for adultery alluded to above, led us to doubt the accuracy of

our information upon this point. All bad characters are sent to the distant islands, where produce is probably scarce and labor heavier. There is reason to believe, however, they are comparatively innocent; everything belonging to us was entirely at their mercy for a period of six weeks; sometimes our coolies and attendants amounted to 50 or more; and being repeatedly changed as we moved from village to village, or to other islands, it may be computed that our property passed through the hands of hundreds. Not a solitary case of dishonesty, or what could be called theft, occurred. On one occasion, a coolie was observed to pick up a handkerchief and put it into his bosom, but from their custom of throwing away their nose papers, used for the same purpose, there could be little doubt that he considered it to have been cast off. When it was asked for (as if lost), it was instantly produced without a blush of guilt being apparent. Had such a crime been committed, punishment would have instantly followed, for the officers who attended us would frequently punish those bystanders who even meddled unnecessarily with our property. On the other hand, the authorities were constantly on the alert to prevent crime, and never failed to urge upon us the necessity of taking away temptation, and affording no opportunities to commit theft, and this seemed to be the sole fear which possessed them during our visit. Our station marks were of calico, and as they might be purloined, huts were constructed and guards placed at every bit of rag left; and in every instance when parts of our instruments were accidentally missing, the utmost grief and uneasiness was exhibited until everything was recovered. These exhibitions of feeling lead one naturally to the conclusion that they are an eminently moral people. Quarrels were not witnessed, and the humble and modest kotow of the Chinese and Lewchewans was in universal use among the higher classes. The lower orders were humble in the extreme, and their casual salutations, whenever their superiors passed them in the fields, was bowing the head and placing the hands on the knees. The officer and party deputed to attend on us made their obeisance every morning.

Their food consists principally of vegetables, rice, sweet potatoes, onions, garlic, radishes, and turnips. The radish is even larger than that grown in China, commonly attaining three inches in diameter by eighteen inches in length. Of four footed animals, they have the horse, ox, pig, goat, and domestic dogs and cats. Fowls are plentiful, but they do not probably indulge much in flesh, and fish and vegetables were the only articles used in our presence,

They smoke almost incessantly, and from the highest to the lowest, each has his pipe and pouch, which is worn somewhat as we wear a dirk, thrusting it through the girdle on the left side. The quantity smoked at one time does not exceed half a thimble full. The higher ranks drink a samshoo, which was one quarter of the strength of whiskey, and resembled it in flavor. The quantity used at any meal does not exceed one fourth of a fluid ounce.

In our transactions with them, they declined receiving money openly, but from the official representation of the authorities, we learned that they received about 40 dollars from us at different times, which would be transmitted to their ruler at Lewchew. Although therefore of little use to them at present, it may possibly produce a return of comforts when their junks come back. At the fair season of the monsoon, two junks from each group repair to Napakiang; their lading generally consists of rice, onions, and ground produce. These junks return at the commencement of the northeast monsoon, bringing in return the head ornaments, pipes, and household necessities. Beyond this, they have no mercantile or marine communication. They mentioned that they had never before been visited by people of another nation, and although men of 70 years of age were asked, they had no recollection of the wreck of the *Providence*, or the residence of the crew under captain Broughton amongst them. One fact, however, came to our knowledge; we found a stone on Ikima, the northern island of the Typinsan group, and nearest to the disaster alluded to, having the compass points cut out on it. This stone was on a mount used as a lookout, or lounging place for smoking. Also upon one of the islands off Kukien san, on its highest peak 1500 or 1600 feet above the level of the sea, a similar stone was noticed. The points, compared with the theodolite needle, were correct.

The inhabitants of these islands are provided with utensils made in Lewchew, but there are also many substitutes furnished by the shells found on the reefs. Of these, the *Tridacna*, or huge *Chama gigas* (one specimen measured 2 feet 11 inches) is used as a substitute for a bason. The great *Triton*, too, forms an admirable tea-kettle, by inserting a wooden handle on the first whorl, and a false operculum being made of wood. Their own iron or bronze kettles are also always at hand, in which they make tea when traveling;—their tea is indifferent, and they were gratified with such as we could spare.

Although a sight of their women was prohibited, we nevertheless

had casual glimpses of them, and one or two girls dressed up were brought down to view the strangers. From these glimpses, we were led to regard the women here as being like those of Lewchew, so far as costume went; the loose negligé apparel, and single spoon-shaped pin in the hair, which is dressed with a large fold on the crown falling towards the front, marking the only distinction between the sexes. Those of the lowest classes whom at any time we met unexpectedly, were filthy, and excited disgust rather than curiosity.

Throughout the islands, the construction of their towns or villages appeared to be subject to certain established laws. The houses were arranged in squares, bounded by rude stone walls, and planted within with trees of thick foliage, and frequently high box hedges. Within these large parallelograms, lesser divisional walls partitioned off the inclosed space into ten or twelve lots, with room for a house and gardens in each. The houses are well thatched, with a firm timber framework, and appear to be everywhere constructed on the same model. The floor of the principal apartment is neatly overlaid with mats, and divided by sliding pannels all around. This room generally occupies the front on the left angle of the house, and contains the tablet which is worshiped. A clean space, frequently graveled, with a vessel of water at the further end of an inclosed wall or porch, led us to suppose that this room was appropriated to the fairer sex. The second apartment, situated on the right front, is occupied by the men, and sometimes used for a kitchen; although a separate cook-room is generally attached to each house, as well as every other convenience. Behind these rooms, household property is stored. As every house allotted to us was of this description, we at first inferred they had selected their temples for our accommodation, but we afterwards discovered that they were the dwelling-houses of the higher classes. The flooring is elevated about two feet above the ground, and neatly covered with closely fitted small bamboos, upon which the mats rest. Neither chairs, beds, tables, nor any domestic furniture was noticed.

Their temples, or groves for worship, are generally situated in some thickly planted wood near the seashore. No images were observed; a few tablets, containing the names of their deities or ancestors, moral maxims, &c., and some jars containing flowers or green leaves, composed the furniture of these places. The spot alone was sacred, and invariably had a symbolic as figure as a gateway, which on one occasion we noticed was placed at the head of a tablet.

Their dead are interred in tombs, either artificially constructed, or in caverns chosen for the purpose; generally speaking, these tombs would be regarded as merely a pile of loose stones. On four occasions, quadrangular buildings were noticed, constructed of square blocks of coralline limestone, varying from 30 to 40 feet in length by 20 or 30 in breadth, and about 15 feet in height, with four apertures. These tombs are overgrown by the *Ficus religiosa*, which everywhere abounds. On the island of Patchung san, one very extensive tomb was seen, built in the Chinese fashion, which also is followed in Lewchew. Coffins lay in several of the tombs which were examined, but we never met with a fresh body. One corpse was observed bound up in mats, which would warrant the inference that they are buried, and not burned, as is asserted of the Lewchewans. With regard to examining these tombs or disturbing their contents, these islanders are not so sensitive as the Chinese; for frequently, these tumuli offered good stations, and they never hesitated an instant in making apertures to receive the signal marks which were erected for us. The customary oblations at recent tombs, as in China and Lewchew, are maintained here.

We found nothing to admire in any of their handicrafts. Their tools are all of the rudest and most miserable description, and although better were offered them, they scarcely seemed to accept them with pleasure. On leaving, we learned that scissors for trimming the beard and mustaches would have been acceptable. The coarse native cloth is woven by the females, but all the superior articles of dress are imported from Lewchew. We were distinctly informed that the hair pins made of silver could not be purchased, as they were presented by their rulers for good service. We offered to silver one of brass by the application of mercury, but the man recoiled from the proposal as he would have done from poison, and observed that he would be punished if such an one was found in his possession.

One would imagine that surrounded as the islands are by coralline reefs, that fishing would occupy a considerable portion of their time. This however is not the case. Fish certainly do not abound in the winter season; but every available reef has its walls adapted for their capture, which perhaps is most successfully pursued with a warmer temperature.

The cultivation of the soil, however, is carried on with great success; every available portion of dry soil is cultivated with wheat, sugar cane, potatoes or millet. All the hollows which will contain

water are most carefully dammed in terraces until they reach the sea, by which means the crop of rice is amazingly increased. As the soil of the paddy fields occasionally requires turning over, we noticed a novel method of effecting it, which was by driving a herd of large sized bullocks into the plat, and by goads and by yells chasing them round and round until the mash was churned to the required consistence. The brilliant tints of these fields of paddy added much to the beauty of the scenery, which in the islands of Patchung san and Kukien san is very beautiful. They have also a plough, which with hoes and shovels, complete the list of their farming utensils. The characteristic features of the scenery of the islands are well described in the following quotation, from some remarks of Mr. Adams.

“The variety and beauty of the vegetation covering the sides of some of the mountains of Kukien san are very striking. The light and glaucous foliage of a species of *Spondias*, mingled with the dull green prickly leaves of the *Pandanus*, the broad fronds of the palmyra palm, varied with masses of the dark green *Cycas*, here and there interspersed with the feathery sprays of elegant *Acacias*, large flowered *Hibisci*, *Convolvuli*, climbing plants and creepers, with here and there the banana or pine rising from the beds of tall grass and gigantic reeds, altogether form a scene of singular beauty and interest to the admirer of nature as well as to the scientific botanist.”

Indeed it was matter of regret that we were without an educated botanist or collector of plants on board;—not only at this group, but also at Borneo and the Batanes, he would have been fully occupied.

With respect to diseases, the same observer remarks, that owing to personal neglect, ophthalmia, in rather a severe form, attacks the eyes, frequently producing loss of vision. Many of the inhabitants moreover are blear-eyed, from the tarsi being affected. Exanthematous eruptions, particularly scabies psoriasis, acne, impetigo and lepra, attack the surface owing to their uncleanness; whilst a species of large plague-boil sometimes breaks out in the neck, groin, and axilla, leaving very foul and troublesome ulcers. Elephantiasis of the scrotum is common amongst the lower orders, and frequently also develops itself in a revolting and hideous deformity of the legs. In the winter months, they suffer from influenza and colds; and during the summer, the small-pox occasionally makes terrible ravages. Very few cases of malformation were noticed, and still fewer of any congenital deformity of the limbs.

The chiefs of both groups were invited on board, and we also

amused them by the exhibition of the magic lantern on shore. At Patchung san, they were anxious to see the guns fired, but were less astonished than was expected. No arms of any description were noticed amongst them. At the largest town on Typinsan, we saw something which merely required guns to deserve the name of battery; it had also a screen in front, as if intended for archers. These works were perhaps constructed ages since when the Chinese or ladrones ranged these seas. The houses in the immediate vicinity of this fort were also of stone, and the road for a considerable distance well paved, but it was the only spot on any of the islands that exhibited any marks of strength. They did not try to prevent our entering it, but on the contrary offered it as a position for the staff and colors to indicate our place of rest for the night.

The islands first visited, viz., Patchung san and Kukien san, afforded several good harbors, and with good charts are safe of approach. One on the Kichi 崎枝 side of Patchung san would shelter a large fleet, but it abounds with patches, which rise suddenly from a depth of ten or fifteen fathoms almost to the surface. In clear weather, all those having five fathoms over them are easily discernible. Except on the northern side of Kukien san, and this near Kichi, watering would be a difficult undertaking, as the reefs extend a great distance from the mouths of the streams.

The Patchung san group consists of ten distinct islands,* only five

* On a small diagram of all the islands in the Lewchew and Madjicosima groups, labeled "A view of the 36 islands of the kingdom of Lewchew," furnished capt. Belcher by the chiefs on Patchung san, there are nine islets included in this group, with the annexed Chinese characters attached to them; viz.

Ishikaki	石垣, Kubama	小濱, Kurushima	黑島,
Arakusiki, or	新城, Hakaruma	波照間, Yunakuni	與那國,
Atarashku shiro	or Sandy I.	鳩間, Takitaho (?)	武宮,
Kuni	西表, Hatoma		

which is the Kukien san of this narrative. This name does not occur in the diagram, and it may perhaps be the name of a hill in the island. Yunakuni is the name here given to the Psenbang yah of capt. Belcher.

On the same diagram, the names of the seven islands of the Typinsan group are as follows;—

Tarama	太良未, Kuruma	來間, Idiabu	意良部,
Ikima	伊計間, Ugami	宇加味, Meina (?)	水名,
Makuzan or	大平山. The name Miyako shima	宮古島	is attach-
Typinsan	ed to this last, but whether it is given because the highest officer resides on it, (for Miyako shima means Capital island, or Ancient Palace island,) or whether it is the general name given to the whole cluster, including both Typinsan and Patchungsan groups, which is capt. Belcher's opinion, cannot be		

of which are mountainous, the remainder are low islets, similar to the coral islands of the Pacific, and like them belted with reefs, which connect the whole ten into a distinct group. Besides these, Hummock island, a high uninhabited mass of rocks, lies near the coast, and to the W.N.W. the island of Psenbang yah, with its lofty peak and table base, offering inducement for examination at some future day. To the eastward of Patchung san we passed between two low islands which are dangerous of approach. We suddenly found ourselves in 7 fathoms, with a heavy swell to the northward of them, but tacked and ran between them as our friend 'Beaufort' on Patchung san had advised. These two islets are probably the Talamah and Idrabu, named by the natives of Typin san as visible from the summit of Kurimah.

The nautical remarks of sir Edward Belcher relating to the Batanes and Madjicosima groups are here introduced from the Hongkong Gazette, where they were published at the request of rear-admiral sir T. Cochrane. They will form a good supplement to the preceding account.

BASHEES.—The Batanes, or southern Bashees, were visited by us during the month of November, 1843, and revisited in February, 1844. In the approach to this group, care must be taken to avoid a patch which frequently breaks, situated three quarters of a mile from the northern end of Sabtang. The islands composing this group (the Batanes) are as follows: Batan, Sabtang, Ibayat, Ibugos, Dequey Diogo (or High island), Mabusid, Sidyan and Creota Gable. Those surveyed by us were Batan, Sabtang, Ibugos, and Iduquey. The space between the island of Sabtang and Ibugos affords but indifferent anchorage, the bottom being rocky with sandy patches between; Dampier, however, remained here some weeks.

There are no facilities for watering,* entering at the coral beach, at least half a cable from the spot where boats could float. The Samarang beat up, and took up this anchorage in the first instance. We then moved to the bay of St. Domingo in the island of Batan, which affords fair clear bottom, fine coral sand, the best berth being with the convent barely open (when moored), off the northern point of the bay in 13 fathoms. This, however, is not very secure with a norther, although I believe that the holding ground is good. It can only be resorted to in the northeast monsoon. Supplies of beef, vegetables and stock, are plentiful as well as cheap; but water, although plentiful, and of excellent quality, is not easily procured, owing to the reef preventing the boats from getting in without danger. The authorities (alcalde and priests) recommended San Carlos, situated about two miles westward. The anchorage off it is exposed, and watering could only be effected in fine weather.

The passage through the reef is however perfectly safe for the largest boats, which land on a sandy beach. This channel has been cut through the reefs to admit schooners of 50 tons, which are generally hauled up when they arrive from Manila with the first of the southwest monsoon. The next anchorage is that of San Vicente, improperly termed the bay of Ivana (see Admiralty Plan-book); San Vicente is the port of Ivana, or landing-place for the pueblo. The spot adapted for anchorage is a very confined space, with sandy bottom, close to the reefs, and must be quitted the moment a northerly wind

decided from this diagram. It should be remarked that the names of the islands are all given in Chinese characters, instead of being written in Japanese, probably for the convenience of the Chinese interpreter on board of the Samarang.

* The stream is near a small rocky islet on the parallel of the south extreme of Ibugos.

threatens. I am informed that several vessels have been driven off, and unable to purchase the anchors with the cable. This Admiralty Plan, therefore, may be considered as the cause of much mischief, as tempting vessels to resort to a very bad anchorage. During the southwest monsoon, other shelter must be looked for, and probably will be found at the northeast part of the island Sabtang. It has not yet been sounded.

On Batan, two very deep bays appear to offer shelter on the northeast side of the island, the northern (and best) Sonson; the other Mandinoy; but both contain many rocks. They have not been sounded. During the northeast monsoon, strong winds prevail amongst these islands. The currents are occasionally strong between the islands, the flood of Batan setting to the southwest, and ebb to northeast. The following prices were agreed upon by the alcalde and priests as affording them fair remuneration, and to which they guaranteed to conform in future. Bullocks, first class \$10, second class \$8, third class \$4. Goats, first class \$1, second class 75 cents, third class 37½ cents. Fowls, first class \$2 doz., second class \$1. Pigs, first class \$6, second class \$3, third class 75 down to 25 cents. Eggs, \$1 per hund. Yams \$1.50 per 100. Ducais 75 cents per 100. Sweet potatoes 50 cents. Onions \$5 per cwt. Pumpkin, \$3 per 100. Cocos, 25 cents per 100. Cocoa nuts, 12½ cents per doz.

The following are the positions fixed at these islands. Ibugos or Bashee I., northeastern angle. Lat. 20° 19' 30" N., and long. 121° 48' E. Variation 30" W. San Domingo, Casa Real. Lat. 20° 27' 26" N., and long. 121° 57' 6" E. Variation, 30" W.

MADJICOSIMAS.—H. M. S. Samarang entered by the west, passing to the south of Hummock and Sandy Is. of the charts. The ship passed within two miles of the southern reefs or breakers off Sandy island, standing on close hauled to the eastward, intending to make Ikima, and beat up to Typinsan. It was fortunate that she did not tack that night, as on the next morning, not seeing Ikima, and the weather being boisterous, we stood on to the westward to get under the lee of Patchung san, and endeavor to reach some place of shelter. On nearing Patchung san, we ran down the eastern and southern side, reaching the southwestern extremity of its reef, about 4 p. m. Here, breakers barred us as far as the eye could reach from the mast head, and apparently connecting Sandy island with the group of larger islands. We were fortunate, however, in finding an opening into the reef; and after due examination, shot up into 13 fathoms, furling, and warped the ship into a snug position, where she was moored with just sufficient room to swing, the depths up to the coral ledges varying from 13 to 7 fathoms. Had the weather been thick, or night caught us before we sighted the reef, it is highly probable that the ship would have been endangered, as we subsequently found they were a complete labyrinth, similar to the Bermudas.

The only directions which will assist the seaman in finding this snug little anchorage, (safe only however, during the northeast monsoon,) are as follows: Approaching from the westward, give the reefs off the south side of Sandy island a two mile berth, and work for the southwest angle of Patchung san, avoiding the reefs which run from it in a direct line. A high rock (South rock of the charts) will point out the outer reefs of Patchung san; the dangers between it and Patchung san must be avoided by the eye; the shoals being visible in five or six fathoms, and break upon those of two or three. The opening of the reef lies in the heart of a deep indentation, just to the northward of the low southwest point of the island, and has apparently a centre bar. The right hand is the proper opening.

From the eastward, there are no dangers which are not clearly visible. After making the land, edge along the southern and eastern breakers until the abrupt turn of the breaker line is seen, at which moment the extreme southwest point of the bay will open. The breakers have regular soundings off them, but the course in will probably lead in 7, 8, or 9 fathoms, deepening to 14 or 15 off the inlet. As the breeze generally blows out, it is advisable to place a boat on the clear ground off the opening, shoot up and anchor. The vessel may then be warped in. But if merely intending a cursory visit, the outer anchorage in 14 fathoms appears good.

At this port, which is designated Port Providence, neither wood nor water can conveniently be procured, and the only reason for noticing it, is that a port of refuge in case of disaster may be found out this side of the island; and a disabled vessel could not beat round to the more secure harbor of port Haddington on the north side. The lat. of the landing place is 24 deg., 21 min., and 20 sec. N., and long. 124 deg. 12 min., 30 sec. E. Variation, 1 deg., 25 min. W. A distressed vessel could obtain wood and water here, and the authorities reside at this spot.

No safe anchorage is to be met with between port Providence and port Haddington, although during the southwest monsoon there are several bays on the northern side where anchorage might be found, but certainly not adapted for refitting. Rounding the northeastern extremity of Patchung san, there are two low islands situated about 15 or 20 miles off the eastern extreme, which ought to be avoided by night, but the dangers by

day, are clearly denoted by breakers. To the northward of these islands the ground is foul, and the Samarang was compelled to tack to the westward in 7 fathoms at least 10 miles north of them. After rounding the northeast end of Patchung san breakers, and running to the westward the length of the island, haul close round the northwest angle, and edge along southerly within about one mile of the breakers. A spacious bay, or port, presents itself, into which, with the prevailing breeze of the northeast monsoon, it will be necessary to beat. Off the nearest point of the bay will be noticed a remarkable little rocky hummock, upon which we left a very large pile of stones.

The bottom for more than a mile off that point (which is Observatory point, and is situated in lat. 24 degrees, 25 minutes, and 15 seconds N., and long. 124 degrees, 5 min., and 24 seconds East) is rocky and dangerous; but as all dangers of this bay are visible from aloft, there is no danger with a proper lookout; when the charts are published the dangers can be remarked on. The inner depths of this extensive port have numerous shoals, but there is still abundance of excellent anchorage without, and where the vessel will be entirely landlocked. The Samarang took up her berth about one mile or less within Observatory point, in 10 fathoms clear bottom. A very convenient watering place was established by sinking a cask, and suspending the suction hose of Hearles pump over it, so as to prevent the sand from being sucked in. The stream from above was regulated by dams to insure not more than a sufficient supply, by which means the water obtained was beautifully clear. Another plan, (always adopted in the ship Sulphur,) by which the water was conducted over instead of through the salt water, was by erecting sheers with light spars in one fathom (low water). The kedge being placed about 30 fathoms outside, its hawser was led over the sheers, and bowed taut on the shore by luffs. The hose was then stopped at every three feet by a yarn, and kept taut from one connecting knot to another. The objects thus attained are, first, sweet water; second, no injury to the hose; third, no injury to copper bottomed boats; and finally, the hose being coiled on the sheer heads when the casks were full, was ready at a moment to supply the next boat.

Here wood is abundant, and the position is further preferable by being so far from the villages as to prevent the authorities from feeling alarmed. During the northeast monsoon, this is a most convenient port. It is not landlocked, it is true, but there is a long fetch for the sea with a southwest gale, and at the southwest monsoon tyfoons are said to be very violent about this region. We cut sufficient firewood at the beach to fill the ship, and obtained trees of pine and other woods adapted for plank.

Of the other harbors of Kukien san (Rocho-okoko of the charts), I am not prepared to give any directions until the charts are in a more forward state; but will merely observe, that there are two or three adapted for shelter for small vessels, or even those drawing 18 feet, where a refit might be accomplished in still water at any monsoon, and that two other open bays, well sheltered in the northeast monsoon, are admirably adapted for watering. Of the dangers on the northern side of this group, I cannot yet venture to treat. But until charts are furnished, I do not think that any vessel should run the risk of being hampered by the shoals, and therefore, should not come further to the eastward when beating up for Chusan than to sight Hummock island. The currents as you approach these islands press more southerly and easterly than I experienced on the coast of Formosa, and stronger breezes prevail as you advance easterly.

After quitting port Haddington, the Samarang beat to the northward during the night and endeavored to weather the two low islands already noticed as lying to the eastward of Patchung san. We had passed the breakers, leaving them about five miles under our lee, when disliking the swell and color of the sea, and finding the depth decreased to 7 fathoms, the ship was immediately tacked. We stood to the southwest, and succeeded in effecting a passage between the islands, remembering such advice had been given to me by one of the chiefs of Patchung san. I strongly suspect that extensive banks or ledges of coral connect these islands (northerly) with Typinsan; a strong reason for this offers in the fact of their being included by the natives in the Typinsan group, although they are much closer, by half the distance, to Patchungsan.

About 4 P. M., we had neared Typinsan, and nearly at sunset got a sufficient glimpse of the reefs to enable us to select a probable spot for anchorage, the suspected dangers off shore being quite equal to venturing boldly up to the reefs. Having tacked twice, rather close to two off lying patches, and obtained soundings with 15 fathoms, a boat was sent ahead, and with a leading wind the ship slowly entered without more light than enough to distinguish our leading boat. This turned out to be the only anchorage at Typinsan. It is merely an indentation formed by the reefs connecting the western island (Kurima) with Typinsan, and is very unsafe, a very heavy sea tumbling in with in a southern wind. The observatory at Typinsan, at the most convenient landing-place within the reefs, and the last rocky point towards the long sandy bay, is situated in lat. 24 deg., 43 min., and 30 sec. N., and long. 125 deg., 15 min. Variation, 1 deg. 25 min.

February 6th, 1844.

EDWARD BELCHER.

ART. VI. *Journal of Occurrences: ordinances of the government of Hongkong relating to seamen and to printing; members of the American legation to China; French consulate; affairs at Amoy; shipwrecked Japanese.*

DURING the last month, a number of ordinances and statutes have been published by the governor in council at Hongkong. We select two of them; one relating to seamen, and the other to printing.

No. 2 of 1844.—February 28th, 1844.

An ordinance by his excellency sir Henry Pottinger bart., knight grand cross of the most honorable Order of the Bath, major-general in the service of the East India Company, governor and commander-in-chief of the colony of Hongkong and its dependencies, and superintendent of the trade of Her Majesty's subjects in China, with the advice of the Legislative Council of Hongkong.

An ordinance to regulate the printing of books and papers, and the keeping of printing presses within the colony of Hongkong.

1. The printer and the publisher of every such periodical work shall appear before the chief magistrate of police at Hongkong, and shall make and subscribe in duplicate the following declaration: "I, A. B., declare that I am the printer (or publisher, or printer and publisher,) of the periodical work entitled and printed (or published, or printed and published,) at Hongkong;" and the last blank in this form of declaration shall be filled up with a true and precise account of the premises where the printing or publication is conducted.

2. As often as the place of printing or publication is changed, a new declaration shall be necessary.

3. As often as the printer or the publisher, who shall have made such declaration as is aforesaid, shall leave the colony of Hongkong, a new declaration from a printer or publisher resident within the said colony shall be necessary.

4. And be it enacted, that whoever shall print or publish any such periodical work as is hereinbefore described, without conforming to the rules hereinbefore laid down, or whoever shall print or publish, or shall cause to be printed or published, any such periodical work, knowing that the said rules have not been observed with respect to that work, shall on conviction be punished with fine to an amount not exceeding three thousand dollars, and imprisonment for a term not exceeding two years.

5. And be it enacted, that each of the two originals of every declaration so made and subscribed as is aforesaid shall be authenticated by the signature and seal of the said chief magistrate of police, and one of the said originals shall be deposited among the records of the office of the said chief magistrate, and the other original shall be deposited among the records of such supreme court of judicature as may hereafter be established in Hongkong, and the officer in charge of each original shall allow any person to inspect that original on payment of a fee of one dollar, and shall give to any person applying a copy of the said declaration, on payment of a fee of two dollars.

6. And be it enacted, that in any legal proceeding whatever, as well civil as criminal, the production of a copy of such a declaration as is aforesaid attested by the seal of such magistrate or court as are empowered by this act to have the custody of such declarations, shall be held (unless contrary be proved) to be sufficient evidence against the person whose name shall be subscribed to such declaration, that the said person was printer or publisher (according as the words of the said declaration may be) of every portion of every periodical work whereof the title shall correspond with the title of the periodical work mentioned in the said declaration.

7. Provided always, that any person who may have subscribed any such declaration as is aforesaid, and who may subsequently cease to be the printer or publisher of the periodical work mentioned in such declaration, may appear before such chief magistrate as aforesaid, and make and subscribe in duplicate the following declaration :

“ I, A. B., declare that I have ceased to be the printer (or publisher, or printer and publisher,) of the periodical work entitled _____ and each original of the latter declaration shall be authenticated by the signature and seal of the said chief magistrate, and one original of the said latter declaration shall be filed along with each original of the former declaration ; and the officer in charge of each original of the latter declaration shall allow any person applying to inspect that original on payment of a fee of one dollar, and shall give to any person applying a copy of the said latter declaration attested by the seal of the magistrate or court having custody of the original, on payment of a fee of two dollars.

8. And be it enacted, that in all trials in which a copy attested as is aforesaid of the former declaration shall have been put in evidence, it shall be lawful to put in evidence a copy attested as is aforesaid of the latter declaration, and the former declaration shall not be taken to be evidence that the declarant was at any period subsequent to the date of the latter declaration, printer or publisher of the periodical work therein mentioned.

9. And be it enacted, that every book or paper printed after the passing and publishing of this ordinance within the colony of Hongkong shall have printed on it at the end thereof the name of the printer and of the publisher, and the place of printing and publication ; and whoever shall print or publish any book or paper otherwise than in conformity with this rule, shall on conviction, be punished by fine to an amount not exceeding three thousand dollars, and by imprisonment for a term not exceeding two years.

10. And be it enacted, that after the first day of April now next ensuing no person shall within the colony of Hongkong keep in his possession any press for the printing of books or papers, who shall not have made and subscribed the following declaration before the chief magistrate of police at Hongkong ; and whoever shall keep in his possession any such press without making such a declaration, shall on conviction be punished by fine to an amount not exceeding three thousand dollars, and by imprisonment for a term not exceeding two years.

“ I, A. B., declare that I have a press for printing at _____ and this last blank shall be filled up with a true and precise description of the premises where such press may be.

11. And be it enacted, that any person who shall in making any declaration under the authority of this act knowingly affirm an untruth shall on conviction thereof be punished by fine to an amount not exceeding three thousand dollars, and imprisoned for a term not exceeding two years.

HENRY POTTINGER, *Governor, &c., &c.*

Passed the Legislative Council, the 28th February, 1844.

RICHARD BURGASS, *clerk of the Legislative Council.*

No. 3 of 1844.—Feb. 28th, 1844.

By his excellency sir Henry Pottinger, bart., knight grand cross of the most honorable order of the Bath, major-general in the service of the East India Company, governor and commander-in-chief of the colony of Hongkong, and its dependencies, and superintendent of the trade of Her Majesty's subjects in China, with the advice of the Legislative Council of Hongkong.

An ordinance to restrain masters of merchant vessels belonging to Her Majesty's subjects from leaving seamen and others in a destitute state in the dominions of the emperor of China, and from refusing to convey distressed seamen from thence to Hongkong or to England, and also to provide for the good conduct of the seamen within the same.

Whereas by reason of the distance of China from Great Britain, great delay and expense are incurred in recovering such sums of money as are expended on Her Majesty's behalf in conveying home destitute seamen unlawfully left

behind in China by masters of British merchant vessels: and whereas it is expedient to effectually provide against masters of merchant vessels belonging to Her Majesty's subjects leaving behind seamen or other persons in a destitute state in the dominions of the emperor of China, and against masters of merchant vessels refusing to convey distressed seamen thence to Hongkong or to England, and also to provide means of affording satisfaction to Chinese subjects and others who may have suffered injury from the crew of any vessel belonging to Her Majesty's subjects.

1.—Be it therefore enacted and ordained by his excellency the governor of Hongkong and superintendent of the trade of Her Majesty's subjects in China, with the advice of the Legislative Council of Hongkong, that the master of every merchant vessel belonging to any of Her Majesty's subjects, as such master, and in that character, on his arrival at any port in China, at which there shall be a British consular establishment, shall together with sufficient sureties subject to the jurisdiction of the court of justice at Hongkong, enter into a bond conditioned as and in the form in the schedule to this ordinance annexed; provided always that only one such bond shall be required within the space of one year, unless the same shall become forfeited, and that any bond of a similar nature taken at Hongkong, and conditioned to extend to the dominions of the emperor of China, shall be of the same force and effect as if entered into at any of the ports aforesaid; provided also that the superintendent of the trade of Her Majesty's subjects in China may demand and take such other security as he may deem necessary or sufficient from the owners, masters, consignees or other persons interested in any vessel, for the due performance of the conditions in such bond as aforesaid, and that thereupon no master of any vessel, in respect of which such other security shall be taken, shall be required to enter into such bond as hereinbefore mentioned.

2.—And be it enacted, that the British consul at any such port as aforesaid shall be entitled to demand, and take possession of such bond, and shall deliver a certificate of the taking thereof to such master, and that the sureties therein shall be to the satisfaction of and approved by the said consul.

3.—And be it enacted, if any master of such vessel as aforesaid shall neglect, for the space of ten days after his arrival at any such port as aforesaid, or after the forfeiture of, or after the expiration of the space of one year from the previous taking of any such similar bond, or shall at any time upon lawful demand made by the said superintendent of trade, for such other security, or by the consul aforesaid, for such bond, neglect or refuse to enter into the same, or to provide such securities, or other security as aforesaid, that it shall be lawful for the said superintendent of trade, or for the said consul to arrest and detain such master, and the vessel commanded by him, until such time as the said demand shall be complied with, and also summarily impose on the said master a fine not exceeding the sum of one hundred dollars, to be paid to Her Majesty, her heirs and successors, and, in case of non-payment thereof, to forthwith cause the same to be levied of the apparel, boats, tackle, or furniture of the vessel commanded by the said master.

4.—And be it enacted, that the said master, and the said ship, whilst so detained or arrested, shall be subject in every respect to the same liabilities as if such bond or other security had been duly entered into.

5.—And be it enacted, upon any complaint made of any injury, either in person or property sustained from the act of any of the crew of any vessel belonging to Her Majesty's subjects, done or committed within the dominions of the emperor of China, or within 100 miles from the coast of China, which said vessel shall not then be in Hongkong, or in any port of China, at which a British consular establishment may exist, and in respect whereof such bond, or other security as aforesaid shall have been entered into, that it shall be lawful for any competent tribunal to summon the sureties in such bond, or other security as aforesaid, to appear and answer such complaint, and thereupon to proceed to inquire of, hear, and determine the same in the absence of the party alleged to have committed the injury complained of, and to award such damages, (to be paid and borne by the sureties in the bond, or other security

aforesaid) to such injured party, as may be just and reasonable. Provided always that such adjudication shall not be pleadable in bar of any criminal proceeding, instituted in respect of the subject matter thereof, and that no such complaint shall be inquired of, or heard, unless it shall clearly appear that the party preferring the same has used all possible diligence in so doing whilst such vessel was in port, and that no such adjudication of damages or compensation shall be made, if the said sureties show special cause for delaying the same, or shall undertake to produce the party alleged to have committed the injury complained of, within a reasonable time to be then fixed by such tribunal as aforesaid.

6.—And be it enacted, that upon any such bond or other security as herein mentioned becoming forfeited, the same shall be put in suit by such person as may hereafter be duly authorized in that behalf by the said superintendent of trade, and the whole penalty thereof recovered and levied; but that it shall be lawful for the superintendent of trade aforesaid, upon petition being made to him to that effect, to order that such part thereof as shall not be actually expended, in consequence of the breach of the conditions of the said bond or other security, or as may not be required to liquidate any legal penalty which may have been incurred by the master, or other person bound thereby, to be returned to the party or parties, from whom the same may have been levied, at such time and on such conditions as the said superintendent of trade may think fit and reasonable.

HENRY POTTINGER, *Superintendent of trade, &c., &c.*
Passed the Legislative Council, on the 28th day of February, 1844.

RICHARD BURGASS, *clerk of the Legislative Council.*

Schedule to which this ordinance refers.

Know all men by these presents that — master of the vessel, the — of — and we — British merchants resident at — are held and firmly bound unto her most gracious majesty Victoria, by the grace of God of Great Britain and Ireland, Queen, Defender of the Faith, in the full sum of one thousand lawful current dollars of the currency of the colony of Hongkong, to be paid to Her said Majesty, her heirs and successors, for which payment to be well and truly made we bind ourselves, and each of us for himself in the whole, our and every of our heirs, executors, and administrators, firmly by these presents, sealed with our seals, this — day of — 184

Whereas the within bound — have agreed to execute this obligation as sureties for the within bound — now the condition of this obligation is such, that if the within named — master of the vessel, the — aforesaid, do not within one year from the date hereof unlawfully discharge or leave behind any of the crew of the said vessel, the — in the dominions of the emperor of China, or within 100 miles of the coast of China, and also within the space of one year aforesaid within the limits aforesaid do not refuse to receive on board the said vessel the — such distressed seamen as may be sent on board thereof, for conveyance to Hongkong, or to Great Britain, by any of Her Majesty's consuls in China; and if no person formerly a seaman of the said vessel, or no subject of Her Majesty conveyed in the said vessel, the — to the dominions of the emperor of China, shall within three calendar months from having such seaman, or from having been so conveyed, be found destitute or requiring public relief in the said dominions, and also if the within named obligors shall forthwith discharge all or any sums of money which may be awarded by way of satisfaction, (in the manner provided by the ordinance in pursuance of which this bond is entered into,) to any person or persons by any competent tribunal, for any injury sustained, within one year from the date hereof, from the crew of the said vessel the — or any one or more of them: then this obligation shall be void and of no effect, but otherwise shall remain in full force and virtue.

Signed, sealed, and delivered at — in the presence of —. L. S.

The American legation to China. We noticed the arrival of the U. S. frigate Brandywine in our last number, having on board H.

E. the hon. C. Cushing. The legation now consists of the following gentlemen. C. CUSHING, commissioner and envoy extraordinary, and minister plenipotentiary. FLETCHER WEBSTER, secretary to the special mission. Rev. E. C. Bridgman, D. D., and Rev. P. Parker, M. D., joint Chinese secretaries. Rev. E. C. Bridgman, D. D., chaplain. Messrs. John H. O'Donnell, Robert McIntosh, S. Hernisz, T. R. West, and John R. Peters, jr., attached to the legation. Dr. E. K. Kane, surgeon.

A *French consul* arrived in the French corvette *Alcmene* on the 16th inst., "M. Lefèvre de Bécourt, consul of the 1st class, temporarily in charge of the consulate of France in China." The chancellor and interpreter attached to the Consulate remain as stated on page 9 of the present volume.

At *Amoy*, we are glad to learn, the hospital under the charge of Drs. Hepburn and Cumming is in successful operation, and finds favor with the people. It has lately been removed to *Amoy*, where Dr. Cumming now resides. The crowd collected at the hospital to obtain relief, also forms an audience to whom the truths of the gospel are explained at leisure.—We subjoin a note received from that place regarding the future residence of foreigners.

"The treasurer of the province of Fukien has been here as imperial commissioner, with a special reference to fixing a place for the future residence of foreigners. For some undivulged reason, the high authorities are resolved that any other place will answer better than *Kúlángsú*, while practically they are puzzled to find any place that will do at all. Capt. Gribble and the authorities have been out several times in different directions to find a fitting locality; but they can neither find a suitable place, nor indeed any spot which is not too distant from the hongs, and would not expose foreigners to a heated and polluted atmosphere in passing to and from their residences. The commissioner, and I believe the local officers, are evidently persuaded that there is no place so near, so accessible, or so retired, as *Kúlángsú*; but they shift the responsibility of selecting it from themselves by saying that *Kiying* has decided that *Kúlángsú* must be abandoned, and their duty is to obey. Sir Henry Pottinger referred the matter to *Kiying*; but it is affirmed on the best authority that *Kiying* for some reason, never addressed the emperor on the subject. Whether it is a point of national honor, or whether it is an effort to conceal the falsity of the old report, that *Kúlángsú* was 15 *li* from *Amoy*, or whatever may be the secret motive which prompts this movement, it is evident that what they so pertinaciously insist upon, will be of permanent disadvantage to themselves and all other parties. It is to be hoped that her majesty's plenipotentiary will be able to convince the emperor of the expediency of allowing foreigners to remain at *Kúlángsú*, after the island is restored."

A *Japanese*, named *Chiokichi*, one of the crew of the junk *Shioyoshi maru*, or *Pure Luck*, the same that was picked up by the Peruvian brig *Afia* (see vol. XII., p. 56), lately arrived in *Macao* from *Lima*. This junk left *Ohosaka* for *Owari* in the month of Dec. 1841, with a crew of seven. Three died, and the remaining three are in *Lima*. It is a source of satisfaction to know that the way is now open for these tempest-driven exiles to return to their native land in safety, by delivering them to the *Ningpo fú*, who sends them to *Chápú*, where they go aboard Chinese junks bound to *Japan*. Those who were noticed in the last volume of the *Repository*, pages 56 and 109, together with four others, were kindly received and forwarded last year by the *chifú* of *Ningpo* to *Chápú*, and are probably now at home.

CHINESE REPOSITORY.

VOL. XIII.—APRIL, 1844.—No. 4.

ART. I. *Notices of the religion, manners, and customs of the Siamese.* By the late M. BRUGUIERE. Translated from the *Annales de la Foi*.

[The following account of the Siamese people, their religious observances and mythology, the priesthood, their manners and customs, and state of science among them, furnishes a general view of that country. The translation abridges the bishop's language a little in leaving out some minor particulars. The notes at the foot of the page have been furnished by a gentleman who has resided at Bangkok several years.]

THE inhabitants of this country are not called Siamese, but T'ai, that is, *the free people par excellence*; and if ever a name was misapplied it is here, for all the Siamese are born and die slaves of the prince and the high officers. After having toiled all day on the public works, they receive a little bad rice and sometimes blows, yet they are contented with their lot, and think that all is perfect among them.* The origin of this people is not difficult to discover. According to a wide spread tradition among them, the Siamese descended from a colony of Burmans, who established themselves at Ligore; from Ligore these new colonists spreading along the sea, and turning northward founded Ayuthia, the ancient capital of the kingdom of Siam. In fine, physically, in religion, manners and customs,

* The Siamese may with more propriety be said to be slaves of the king. Children are sold into slavery by their parents, wives are the slaves of their husbands. The common people are liable to be called upon at any time by the local officers for their services, while the officers and nobility have made their knees and elbows callous by daily prostrations before his majesty, who may appropriately be termed the *master of a nation of slaves*.

the Burmans and Siamese are almost the same, but the language is different. Although these two people have a common origin, there are no ties of friendship between them; on the contrary, a great antipathy. The Burmans* have often ravaged the territory of the Siamese; in the last century they even led the king and all his family into captivity. Our Christians suffered greatly from these wars and revolutions; in such unhappy times the missionary has his only resource and only consolation in uniting those who have fled to the woods, and leading them to a sure place. He must redeem them from slavery, and often redeem himself, procure rice for all, where even he has none for himself, and when he is deprived of all help, and of all resource from man. It is in these circumstances that the saying of Jesus Christ is verified, "If God nourishes the little birds, &c. I could cite facts to prove how divine Providence takes care of those who are of God, but it is not needed for a priest, and such a priest as you are, to furnish proofs of the goodness of God to man.†

Before proceeding to speak of the manners and usages of the Siamese, I will endeavor to give you an idea of their religion, but I must in advance exhort you to have courage, for you need it in reading all the absurdities and extravagancies I am going to describe. The talapoins, who are the priests and teachers of religion, differ on many points. The greatest number among them know not how to read the ancient religious books, and yet each one arrogates the right of adding, or of contracting certain articles; they forge fables which they proclaim in public; they require to be believed on their word, but they contradict one another, which excites disputes and even laughter, and makes those present laugh at their expense. They do not maintain much authority over princes or people. I will here confine myself to reporting the articles of faith generally omitted among the Siamese, first giving you a summary of their doctrine, and afterwards explaining each article separately.

* From the best authority it is pretty evident that the Siamese are the descendants of the Laos, whose spoken language strongly resembles the Siamese, and that the latter could not have existed as a distinct nation for more than four or five hundred years. But there is nothing in the written or spoken language to indicate that the Siamese were descendants of the Burmans.

† From the allusion to the disciples of the Romish faith, the reader would naturally gather a more favorable opinion of their pious self-denial and consistent life, than would be drawn from a personal observation of those of the same faith, now inhabiting that country; who are even in the estimation of the Siamese, proverbially indolent, filthy, and licentious. It is a common report among the Siamese, that among the Romish priests in that country, the man who performs the marriage ceremony retains the bride for several days at his own house. And it is somewhat remarkable that among the boys, constituting one of their schools designated a college, is a youth, whose complexion and features bear a striking resemblance to those of the bishop.

1. The multitude of their gods is innumerable, several of them are married, and have children, others are unmarried. The idols are images of the divinities.

2. There is one among them who is eternal, and who necessarily exists, but he is not the greatest of gods; another, whom they call *P^rra-p^ru-t^ri-chau* has more power, although he has been created; the first is called *P^rra-hin*.

3. The heaven and the earth are eternal, and exist necessarily, but nevertheless *P^rra-p^ru-t^ri-chau*, who is not eternal, but was created, who is born and dies on the earth, created the heaven and the earth.

4. They have angels, who are uncreated.

5. All men draw their origin from a single man and woman.

6. The soul is immortal (the Siamese have no idea of spiritualit.).

7. There is a heaven and a hell; the heaven is above our head- hell is beneath our feet; there is fire, but it is not eternal.

8. There are demons, but it is not known whence they came; they have a chief, who is at the bottom of hell, the others are his satellites, and some of them are on the earth; they torment the reprobate.

9. There is a god who writes the actions of good men; or others he is called *P^rra-p^rum*.

10. The souls of the dead individually undergo judgment.

11. Men can easily avoid hell, but not so with women; they can only surmount this difficulty, by making great donations to the talapoin; it is proper that if their salvation depends on this condition, they shall all be saved.

12. All animals are our brethren, they have been men, and will become so again; trees are animated.

13. There was formerly a deluge in Siam; the god *P^rra-p^ru-t^ri-chau* placed a rainbow in the clouds to assure men against the dread of another deluge.

14. There will be a general resurrection; this world will come to an end, *P^rra-sian*, who has already come, will descend a second time upon the earth, and make men eternally happy.* (*P^rra* means god, and *P^rra-sian* the god Sian or the Messiah.)

* In this summary of the religious creed of the Siamese, the bishop has given us some ideas which appear scarcely compatible with the Buddhist system which they embrace. He states in the 6th article that they believe the soul immortal, whereas the consummation of their religious hopes is *annihilation*. He speaks of a general judgment, which appears scarcely in harmony with the usual belief of the Siamese that there is a *transmigration* of being from brute to man, and

The morality of the Siamese is reduced to two points: to make gifts to the talapoins, and to kill no animal; the more a man eats the more merit has he before God.

I will not speak of the abominations they relate of their gods, for I do not know them myself. I know only that an honest man cannot hear these licentious histories without experiencing a lively feeling of indignation, and without silencing the impudent narrator. Yet such is the matter of the discourses which the talapoins make in the public places to auditories composed of every sex and every age. It is as immoral as the religion of the Greeks and Romans, for the devil is always like himself.

From all eternity, there has existed a god who is called P'ra-hin. This god had a hen, and desirous one day to try his power, he collected a pile of excrements his hen had made, which he formed into two small dolls, to which he gave animation; hence came the first man and the first woman. The deluge came soon after.

The angels who have existed from all eternity are charged with the government of heaven and earth; they are not gods, but have a more perfect nature and much more power than man; they govern all, yet it does not seem that any being has confided to them this administration. Heaven is divided into twelve stories of a concave form; these twelve heavens are sustained by a high mountain which is called K'au-soumeng. The angels are distributed in these twelve heavens, some are white, some red, others green; I do not know that there are other colors. They are generally of a colossal stature. There is in the midst of heaven a great basin, where the angels bathe; when there is too great a number, the basin overflows and causes rain. Lightning is caused in two ways; first, a woman shakes a mirror in the air to mock us; second, the angels strike fire with a brick. Thunder is caused by a horrible giant who lives in the air; when he growls at his wife, he causes the earth to tremble; but not always contented with grumbling, he sometimes follows her, hatchet in hand, and if in the paroxysm of his fury he lets it fall, it produces a thunderbolt.

P'ra-at'it and P'ra-chan are the sun and moon. These two gods

from man to superior being, and also the reverse according to the merit, or the demerit of the individual. It may here be remarked that there is a want of uniformity in the religious opinions of the Siamese priesthood, and recently a number of the more enlightened and leading members of this class rejected many of the absurdities of their books, and professed views more in harmony with reason and a pure religion; and it is to be hoped that the time may not be distant when instead of being the blind leaders of the blind, they may enjoy not only the enlightened influences, but the spiritual power of Christianity.

were men, and brothers; while on earth, they gave alms to the priests, the elder gave a great sum of gold every day, the second gave silver, and a third brother gave only rice. At their death they became gods, the first the sun, the other the moon; the last as a punishment for his avarice was metamorphosed into an exceeding black monster, with only arms, nails, and ears, he is called P'ra-rahū. This chastisement has not made him better; jealous of the happiness of his brothers, he has sought for a long time to kill them; they have frequent combats, which are the cause of eclipses. The Siamese do not like to have him overcome the sun and moon, and make a great noise to make P'ra-rahū give up his prey. During the time of an eclipse, nothing is heard but great noises, as beating gongs, firing guns—the king causes the cannon of the fortress to be fired, and the uproar is complete; it will be more easy to cause the eclipse to cease than to cure them of this prejudice; they censure Christians for not regarding it. 'You second Pharans,' say they, 'you do not care for the heavenly luminaries, since you do not help them in such pressing dangers.' They say it is not the earth that goes, but the sun; on rising he mounts an elephant, and when he reaches the meridian, i. e., at noon, he dismounts and rides a buffaloe or a horse (for it seems to me I have heard of both), and thus descends the heaven until he conceals himself behind the mountain K'au-soumeng; it is not necessary for him to pass beneath the earth, because there are no inhabitants—they could not keep their feet if there were. Some of the stars are divinities; the fixed stars are set in the firmament. The Siamese doctors are not agreed upon the obscurity which they see in the moon; some say that it is a great tree, others that it is an old woman pounding rice; and a few of the most instructed say that it is a man occupied in making a casket.

The earth, air, sea, and rivers are gods; the earth is flat, a large buffalo sustains it with his horns. The tides are occasioned by an enormous crab; when it goes out of its cavern, the waters rise; when it enters, the tide falls. It is not the ignorant only, but the well instructed who believe these absurdities, nor is it always prudent to undeceive them. On relating geographical and astronomical facts, the European is regarded as an impostor. A king of Siam once replied to an English ambassador, who was telling him some facts of this sort, that he lied.

Of the gods, two are visible, the rest are invisible. The most celebrated and greatest is P'ra-p'u-t'i-chau or P'ra-chau. He was born, I know not when, for he had a father and mother. When a man,

he committed all sorts of crimes, and was called Songmana-caudom, that is, the Ox-stealer: finally, being ashamed of his conduct, and desirous to become a god, he dressed in yellow, and became a religious monk: he soon had 500 disciples. Tired of being always in the same pagoda, he traveled to Ceylon, from thence he came at a single step to a mountain which is above Ayuthia; overtaken by the rain, he sought refuge in a grotto which exists to this day. He left there the print of his body: he instituted the talapoins. Having been begging, he ate such a great quantity of pork that his stomach burst, and he died of hæmorrhage before having changed his robe, which in the eyes of the talapoins is a certain sign of reprobation. They add that their god wished to return to Ceylon before his death; he left his yellow robe for his disciples; he who took it became a god, and became a man again on laying it down. At his death, P'ra-p'u-t'i-chau was annihilated; and nevertheless he was god, and is yet; he is even the most powerful of the gods, and P'ra-hin, who is self-existent from all eternity, who created the father and mother of P'ra-p'u-t'i-chau, has been obliged to cede to him the superiority. P'ra-p'u-t'i-chau is not eternal, and yet he created the heaven and the earth which are eternal; when he came into the world, the earth existed, and yet he created it.

He is in hell, since he died with his yellow robe; he is not in hell, since he is god; he even is nowhere, since he is annihilated. Nevertheless the talapoins have his body, which was at first deposited in a coffin, but a person having indiscreetly approached too near the bier, the annihilated god arose and killed him with a kick of his foot. Would you believe the talapoins receive all these doctrines? The fact is certain. A Siamese king was so shocked at this article of belief, that he wished to efface it from their religion, but did not succeed. When pressed by Christians, they change their defense; P'ra-p'u-t'i-chau was born before the heavens or the earth existed; where then, it is asked was his father or mother, or where was he himself, since he had no place of abode? They know not how to reply, except "It is thus in our books;" or rather they laugh and change the subject. Those who are a little instructed know the hollowness of their religion, and make it a point not to enter into dispute with the Christians. 'Do not dispute with the Parans,' (that is Christians) say they, 'for they make so many objections, they ask so often the why and the how, that you will be obliged to keep silence.'

All that pertains to P'ra-chau, is an object of veneration for the Siamese; from time to time the king sends to Ceylon a vessel richly

ornamented to bring some relics of this pretended god. It is not three years since the last voyage. The cavern where he retired, the fountain which flows there, the print of his foot, have become objects of pilgrimage for the Siamese.* The vestige of the foot is about five feet long, it is spread over with precious stones, and covered with cloth of great value; they set around it iron rods on which pilgrims place the gold rings which they offer to the god. The king places guards there in order that none may remove the offerings.

A long time after the death of this god, an impostor cut all the prints of his foot and body of P'ra on a stone, and published the wonder; the Siamese superstitiously believed without examining. The neighboring talapoins profited by it to obtain alms abundantly, and published then that they had the body. They gave monkey's teeth to pilgrims for those of the god, and it is said they still distribute them. The talapoins are believed in all they say; some of them killed a child for the sake of his jewels, and placed the body before one of their idols, smearing its mouth with blood; they then went to the king to accuse the idol of having ate the infant. The king believed without examination (the god could not deny it), and the idol was condemned to have his mouth shut with a padlock, and to be called the infamous eater of men. The cheat was afterwards discovered, and the talapoins were condemned to death, but the poor god still preserved his name and padlock.

The two brothers of P'ra succeeded one after the other to the dignity of chief of the talapoins; (I am obliged to use terms employed in the catholic church to designate the different grades of talapoins, but am very sorry that I cannot otherwise express my thoughts.) The talapoins form a species of religious order and hierarchy; they have a general, provincials, priors, private religionists, novices, and disciples; and finally savans and doctors. According to their code, a private should obey the chief of the pagoda in all things. Towards 4 A. M. they give a signal for the people to begin to prepare their food, and about 6, they go out to demand alms. The devotees, especially the women, wait in a respectful posture while the priest passes; they give him rice, fruits, cakes, &c., and sometimes silver, which he usually receives without saying a word, or

* This pretended footstep of Budha, a short distance from Ayuthia, and about one hundred miles north of Bangkok, is covered with a temple, and is made the place of an annual visit by the people from the capital and country, of all classes, high and low, priests and people; but it requires more than ordinary powers of imagination to discover any marks of deity, except the impress of His hands who hath made all things by his word.

thanking or saluting the donor. The talapoin, on returning to his wat, prostrates himself before his superior, and confesses. Their sins are of a particular kind, such as having looked aside, or looked too far before, or returned a salutation, or killed some insect by mistake; the confession made, the superior inflicts a convenient penance. They teach, however, that to kill an insect, even by mistake, is an unpardonable sin;—but contradictions give them no trouble.

When all have returned from their circuit, the superior leads them into the refectory; if the produce has been considerable, they stuff themselves with food till noon. The rest of the day is devoted to play or sleep. From noon till the next morning, they can eat nothing, but they are accused of violating this as well as other primitive rules.

Towards 6 P. M., the sound of the drum calls them together, and all the exercises are announced by the sound of the gong. In the interval from 6 to 9, they recite a form of prayer, which lasts an hour, and which few of them understand. In some pagodas they pray every morning a quarter of an hour: but this custom, they say they got from the Christians. The talapoins dress in yellow, and shave their heads and brows on the 1st and 15th of every month. They cannot according to their rules wear silk, but must lie on a plank, and speak to no one, and carry a fan to keep them from seeing more than a few feet. A layman armed with a large stick must always be at their side to strike them when they violate these rules, but the king, who is the head of the religion, dispenses with all these observances. The lay corrector accompanies the talapoins only when they enter the king's palace. The talapoins may be regarded as the ministers of the Siamese religion; they give the people a kind of holy water, to which they attribute great virtue; the newly married must prostrate themselves before them to be sprinkled with this water. There are also several rites which they have copied from the Christians; they have a lent, an Easter, tapers, rosaries, relics, holywater, &c., as we have. They write the names of their gods on a piece of paper which they fold in linen and tie it to bands which the religious wear, thinking it a preservative against evils.

They have also ordinations. The admission of laymen to the priesthood takes place at the beginning of lent (July). A little before this time, the prince bears in pomp to the pagodas some arrack and some betel for the talapoins; a piece of wood for cleaning the teeth, and flowers of the *nymphæa* for the candidate. They place him in a

boat with an old talapoin. The friends accompany him and the curious also. The cortége moves toward the pagoda at the sound of instruments. They sing licentious songs in honor of the gods, but in language not understood. Arrived at the pagoda, the candidate is introduced into the hall of ceremonies; the superior sitting on a mat, tailor-fashion, holds in one hand a fan, in the other a mallet of gilded wood. The candidate prostrates himself before him. The superior asks, what has been your conduct in the world? Are you married? Are you in debt? Do your creditors and your parents consent to your entrance into the wat?—Concluding by enjoining him to throw from him his profane dress (the dress in white), and to clothe himself with yellow; which being done, he is then called *p'ra* (a god); putting a fan and a pot in his hands, they adore him. The talapoins do not salute any body, not even princes; but the people must salute, or rather adore them, for these men are called gods. The salutation consists in joining the hands, and bringing them in front. These strange divinities are not unchangeable—it is the robe which deifies them. If they leave it off, or if it be taken from them, they become men. After three months' residence in a pagoda, a priest may abandon his state and retake it at will.* To be advanced a

* The wats (what are here called pagodas,) consist of a temple, or temples, containing images, and are surrounded by pagodas and dwelling-houses for the priests, and constitute the only school-houses and colleges for Siamese youth, and the priests are their only professors and teachers. It is customary for Siamese boys of all classes to enter these wats to learn to read, and as the language is simple, a few months are sufficient for them to learn to repeat the sounds found in a Siamese book, but many close their studies without learning to read intelligently, though this constitutes with them the sum of an education. Thus every Siamese boy is taught not only to preserve the yellow cloth, but actually to wear it himself, but though they shave the head, and wear the yellow cloth while in this capacity as novitiates, they have nothing to do with the duties of the priesthood more than to carry the rice pots and row the boats of the priests, as they pass from house to house to gather their daily food. The priests eat in the morning and take nothing after 12 o'clock, but a cup; of tea a supply of betel nut furnishes an occasion for an unceasing demand upon their powers of mastication. Every morning before sunrise the priests are out, each with a large iron pot or kettle for receiving their rice which has been boiled by the women of the respective families, and by them or their children is dealt out by a small ladle full to each priest as they pass in silence, while the donor adds to the gift an expression of reverence by folding the hands and raising them to the forehead. The king and his nobles thus with their own hands deal out rice to the priests. It is stated of one of the high ministers of state, that he had an African slave, who for some misconduct had by his master been promised a flogging. But the slave went and had his head shaved, and put on the yellow cloth, and the next morning passed before his master with his rice pot, and received from him a portion of his bounty and his salam. At certain seasons of the year, and on festival occasions, they receive from the king and his subjects yellow cloth of cotton and crape. They receive also from government an allowance in money of from two to six ticals per month, according to their rank and station. Their number at the capital is estimated at twenty thousand.

grade, the talapoin must retake the secular habit, and enter a second time into the pagoda. They cannot make a profession until they are 20 years of age; before that they are candidates.

The superior has the same authority as a bishop in the Roman Catholic church. His jurisdiction extends over a certain number of pagodas. It is said that at his death, a council assembles. A layman nominated by the king presides, who collects the suffrages, and chooses one to fill the vacancy. The general, who is chief of the talapoins, has jurisdiction over all the pagodas in the kingdom. At his death, the king chooses his successor from among his four assistants. The talapoins are the depositaries of religion among the Siamese and Burmans.* They speak Pali (the Latin of the Siamese) when they understand it; it is composed mainly of Malabar and Cambojan words, with some Malay and Siamese terms. Their religious books are in this language, written on leaves of the palm tree, eight inches long by an inch and a half broad. These books and characters much resemble those of the Sanscrit language, if they were not once the same. Lent is not a season of mortification. It commences in July, and terminates in November. They preach in their pagodas, and elsewhere during all that time, inviting the people by the sound of the gong to come and hear them.

At an appointed time a young priest appears bearing a great vase, which contains the books of religion enveloped in precious silk. The assistants prostrate, listen with avidity to absurd and revolting recitals, mixed with obscene anecdotes often invented by the talapoins themselves. At the close of the sermon, they give notice that he who will give the preacher such meats seasoned in such a manner, will acquire much merit. After finishing his discourse, he carries with him baskets filled with fruits, meats, cakes and money. The rich invite them to preach in their houses, and make them the same offerings. During lent they preach daily, and eat everywhere. Easter

* The bishop is very safe in stating that the Siamese priests 'speak Pali when they understand it.' This is unfortunately very seldom the case, and then it is used in the recital of prayers rather than in conversation. The statement that the 'Pali is composed mainly of Malabar and Cambojan, with some words of Malay' is rather hypothetical. Much is said in this connection about the analogy between the Siamese and Roman Catholic religion, but if the disciples of the latter find any cause of exultation in this resemblance, they must yield to the former the merit of originality, while the Catholics have here as in other countries labored to conform their customs to the prejudices and usages of the nations where they may chance to be. They have in Siam carried the principle of conformity to such an extent, as to render it extremely difficult in some cases to draw the line of distinction between their forms and those of pagan worship. 'Lent and Easter' when applied to the Siamese religion are merely terms used for accommodation.

is called Passa, and falls almost always in the month of November. At this time the king and court visit the principal pagodas, and offer new robes to the talapoins. This meeting of richly decorated barques with their colors is truly a magnificent spectacle: the cries of the rowers mixing with the sound of the instruments: the arms of the soldier glistening upon the surface of the water. But how painful the thought, that this pomp is to honor the devil and his ministers. The white elephant, the monkey, the horse, and the white rat are invited to the ceremony, for they say it is a feast of white animals. The people visit the pagodas, have processions everywhere, with cries and noisy tumults; they sing and laugh. Arrived at the pagoda, they hardly notice the gods, not coming to pray or to offer sacrifices; the whole time is passed in eating and drinking. These orgies continue whole nights. It is thus they keep holy their Easter. Although the Siamese profess to believe that they are forbidden to take fish, they are daily guilty of this crime. To appease the god of the river, who is irritated by the daily murders, and other offenses of which the Siamese are guilty, such as throwing excrements into the river, striking the water in rowing, &c., they make offerings of fruits, eggs, rice, desiring him to forget his chagrin, and to eat with a good appetite what they offer him. The talapoins externally, are rigid observers of the rule forbidding the killing of animals;—fishermen are stoned, if they fish too near the pagodas. Their houses are general hospitals for monkeys, hogs, fowls, pigeons, &c.; and it is said, that more than once these guests have violated the rites of hospitality and eaten their hosts. In charity, as they say, towards their parents, which have become such, they nourish dogs, cats, and monkeys. Unhappily these beasts are not always grateful. A captured tiger was once near being killed, but spared at the request of the priests; the first use he made of his liberty was to carry one of them off into the woods. They exercise no jurisdiction; but if desired will bless houses, and visit the sick to teach them the way to heaven. When they enter a house, their feet are washed, and they are adored; those who perform this make a merit of it. After this the family idol is taken into the chamber, with which the priest makes a vast number of superstitious ceremonies: he forces the dying to cry out *Hora-hang! Hora-hang*:—one of their gods. If the priest be invited to a funeral ceremony, he enters a boat with the deceased, reading a book on the way to where the body is to be burned; he gently removes the cloth from the coffin, which with other things of the kind is his perquisite.

Every year, during the inundations, the king sends a deputation to command the waters to retire; who prudently choose the right time. They were not as happy when called to Bangkok to drive away the cholera, for several died while making their diabolical ceremonies.

They teach that to be a talapoin is a meritorious work; to be one a long time is more meritorious; to be one till death is a great sin. If they die with the yellow robe on, they are infallibly damned; this robe goes to hell where it is suspended on a great bar of iron, which breaks seven times a day, so great is the number of yellow clothes hanging on it.

The Siamese both despise and adore this system of religion; at the death of a talapoin they dispute for his body; it is decided by placing the body in a boat in middle of the river; the two claimants, in other boats row in opposite directions; the one whose cord breaks, is vanquished, the other bearing the corpse away to burn it. The king himself is greatly devoted to them, though he confesses that the conduct of his gods is scandalous. He nourishes 350 daily with the best of food, and gives to them the best of his presents with his own hands, while his soldiers suffer with hunger. No kind of meat is forbidden, provided they do not kill the animal; although it has passed into a proverb, that he who kills the beast commits the crime, but he who eats suffers the penalty.

They teach that the merit of the donor is increased by the amount the priest is able to devour; wherefore they gorge themselves to acquire this merit. The heads of the pagodas, after devouring a bushel of rice, fruits, pork, &c., get their disciples to squeeze their bellies that they may resume their repast. A rational man would hardly believe that such brutal gluttony could be ranked as a high virtue. 'How,' said a Siamese to me, 'could we know that our talapoins were gods, if they did not eat so much?'

There are also female talapoins; for the most part old women, a few in number, who having no other resource, retire into a convent or *haran*; they dress in white, and count their beads; are allowed to speak with their neighbors, or amuse themselves, provided the rosary is in their fingers. They are not goddesses, although they have the right of demanding alms; while they receive much less regard than the male talapoins. The people called them *Xi*; they live without the precincts of the pagoda; when they pray, they are obliged to turn their backs.

After P'ra-p'u-t'i-chau. the most celebrated god is P'ra-sian,

i. e. God Messiah. He was born near Ayuthia, in a village still bearing his name; he had no father, and his mother died ages since; in his youth he was disobedient; e. g. his mother forbade him fishing, but he always had a line in his hand. He was exhorted to become a talapoin, but he constantly refused; till suddenly he reformed, gave up fishing and became one; although he never studied, he was able by inspiration to speak Pali, and became the most learned doctor in the religion; at his death he became a god. A golden statue was erected to him, but the head could not be joined to the trunk, until the god himself, whose corpse was not yet burned, came and did it; they profess still to have this statue. P^ra-sian is one day to return to this world to make it happy; extraordinary signs in heaven and earth will attend his second advent; this present world will end; before which there will be great wars, men will destroy each other, and diminish in stature, till they are no larger than pygmies, requiring hooks and ladders to pick the beans in the gardens. Before the end, there will be two suns, then three, increasing to seven, which will occasion great calamities. When the second sun appears, the rivers will dry up, and then the waves of the sea; all vegetation will gradually perish, and then all animals will die, man being the last, when the world will be reduced to ashes. P^ra-sian will then descend from the heavens, and cause men to rise again, when the earth will be transformed to a pleasant garden. There will then be no more trouble, nor sickness, nor hell; men will be immortal, enjoying eternal peace and felicity, occupied only in contemplating the august face of P^ra-sian. To hasten the coming of this liberator, alms must be freely given to the talapoins.

P^ra-t^umalai is a god who has the power of recovering souls from hell; when he descends there, the fire is extinguished. Reprobates always address their prayers to this deity.

P^ra T^{at} Xulamuni resides above the twelve heavens of the angels; he is of colossal stature like a column, and green complexion. Men who die righteous are presented before him to worship him; and they are better received by him if they add to their works the lotus flower. After passing some time in heaven, these beatified souls are permitted to return to the earth, where they become lords, princes, and even talapoins. Here they commence a new course; so we see that one who has been to heaven may go to hell, and the reverse.

P^ra Vet Somdon was at first a bird, then a serpent, an ant, and after being successively metamorphosed into all sorts of animals, be-

came a great lord. Disliking riches, he became a solitary hermit, giving all his goods to the poor; after death he was numbered with the gods. The talapoins love to discourse upon his abominable impurities, when they are sure to have hearers.

P'ra-p'um is a busy god, engaged in writing the good and bad actions of men in a book. He is often placed in shrines or niches before the houses of the people. The prince of demons, is P'ra Jom, the king of hell, and judge of souls; he holds assizes four times a month. P'ra-p'um brings his book, and the culprit is punished according to its contents. Jom-p'ra-ban, hideous giants, with long tusks, are the executioners of the sentence. Their duty is to guard the gates of hell, to bring down the souls of the dead, and torment the lost. The guilty are thrown into a lake of fire and sulphur; a doom common to them all; but there are special punishments, according to the different crimes. He who fishes with a line is hung by the neck, upon a great fish-hook, like a fish. The head and belly of him who kills a hog are split open. The talapoins who eat at forbidden hours have to swallow melted copper.* For some crimes, the soul is empaled upon a young tree, where it remains until this tree falls to decay through age. He who steals from a temple, or deposits excrements there, will be transformed into a monster with a belly as large as the kingdom of Siam, and a mouth as small as the eye of a needle. He who sleeps when a priest preaches will be turned into a green worm, or into a toad if he is caught napping in a pagoda. After undergoing these pains for several centuries, a soul enters the body of an animal; when the animal dies, it passes into other, successively from an elephant to a monkey, and finally again becomes a man. There is a woman in Bangkok, who like Pythagoras, recollects having been three times metamorphosed before entering her present human form.

Owing to this false persuasion that animals are our brethren, they are forbidden to be killed. Devotees buy living fish and throw them into the river. They nourish hogs, and other animals in their pagodas, until they die a natural death; but never establish hospitals for human beings. Such is man deprived of the light of religion.

To show the criminality of killing animals, they relate that a devotee of the talapoins who made such extraordinary alms to them, that the water necessary to wash the rice he gave them would float a large vessel, was one day washing his beard, and killed a small

* These penalties are as seldom inflicted as the threatened consequences attend the following crimes.

fish by mistake. He thought there was nothing to fear from this accident, but when dead, he went to hell, to his great surprize at seeing his hopes so cruelly frustrated. "Who," said he, "without injustice can refuse a little rice to one who gave so much to the talapoins?" "It is true," he was answered, "you have done many good works, but in killing the fish you lost all your merit." To console you, however, look at that mountain whose top is hidden in the clouds; every ten thousand years, two angels come and gently clean its summit with a fine linen cloth, and when by the effect of this operation, it is leveled with the plain, you will escape from out of this place." In spite of this formidable sentence, the Siamese kill and eat animals as other nations do.* I traveled with a man, who insisted that men and animals were brethren, but he made no scruple to kill and eat all the fowls which fell into his hand. I observed to him, "If it is true, according to your principles, that this hen may be your sister, you commit a horrible crime in killing and eating one of your kinnsen." "Very well" says he, "good faith excuses me; I am innocent of her murder till she shows me a certificate of her parentage."

Though forbidden to kill animals, they have not an equal affection for all; they hate the dog, and a man is disparaged who caresses one in their presence. Strangers should be careful not to fondle a dog, lest he shock their prejudices. They like the cat, however, because it strangles rats which eat the sacred books. Ravens and vultures rank as angels. Hares are thought to be cunning and sagacious, and all the address which other nations ascribe to the fox is here given them. But nothing can equal their veneration for the white elephant; the king at least must have one as a palladium for his own life and the prosperity of the empire. If the elephant dies, the king loses all the merit acquired in nourishing him; he is himself likely to die the same year, hence the great pains taken for his health. This elephant has the title of *Chaup'aja*, answering to *grandees* of the first class among the Spaniards; they take rank immediately after princes of the blood. One who should call him by his proper name would be severely punished; he lives in a kind of palace with a numerous court of officers, guards, valets, &c.; he wears a kind of diadem on his head, and gold rings on his tusks, he is served in golden vessels, and fed on sugar cane and delicious fruits.

* The crime consists not so much in eating as in killing the animal, hence the priests excuse themselves for eating flesh by saying that others killed it.

When he goes to bathe, a numerous cortége accompanies him; one keeps time with music, and another holds over him the red parasol of state, used only by high dignitaries. His officers may not withdraw from his presence without a profound salutation; when sick, the king's physicians attend him, and talapoins visit him to pray for his cure, and sprinkle him with holy water. In spite of all these attentions, the white elephant is often in bad humor, and many a time would have killed the talapoins, if they had not kept a respectful distance from the trunk and tusks of his lordship. The one kept at present is so intractable, that they have been obliged to cut off his tusks. Every evening, he is entertained with music, until his excellency goes to sleep. When he dies, the king and court are in great affliction, and give him funeral honors according to his rank. It is said, that sometimes he has public audiences; when presents are made to him, which, if he accepts, proves that the donor has much merit; if he refuses them, it is evidence that he is not favored of heaven: but I do not guaranty the certainty of this statement. He who captures one of these animals is ever after exempt with his posterity from all taxation and vassal service. It is difficult to assign a cause for this extravagant adulation; I think I have seen somewhere that the ancient kings of Siam called themselves the sons of the white elephant; some among these people think differently, saying that the soul of a defunct king enters the body of an elephant; others aver that they know nothing of the reason,—among whom for the present I range myself, while waiting further information.

The white monkeys enjoy almost the same privileges as the white elephant; he is called P^taja, has household and other officers, but must yield precedency to the elephant. The Siamese say, that the monkey is a man, not very handsome to be sure, but no matter, he is not less our brother; if he does not speak, it is from prudence, dreading lest the king will compel him to labor for him without pay; nevertheless it seems he has spoken, for he was once sent in the quality of generalissimo to fight, if I mistake not, an army of giants. With one kick he split a mountain in two; and report goes that he finished the war with honor.

The Siamese have more respect for white animals than for those of any other color. They say that when a talapoin meets a white cock, he salutes him, an honor he will not pay a prince—but I have not seen this. The Siamese are forbidden under pain of damnation to break an egg, since it is animated; they get Malays or Chinese to do it for them.

Plants and trees have also a soul according to the Siamese, a doctrine which places them in the cruel dilemma of starvation or damnation. They have a predilection for the poplar, which they plant before their pagodas; those brought from Ceylon are highly valued. When a talapoin wishes to fell a tree, he sends for a disciple to strike it with a hatchet; this kills it, when there is no sin in the talapoin cutting it down. It is from this worship and respect of animals and plants by the Siamese, that the usage of adopting their names has been derived. Thus one is called Dog, another Cat; we have prince Elephant, prince Tiger, lord Pomegranate; princess Golden Horsefoot, &c., &c.

My digression on Siamese metempsychosis has made me lose sight of P'aja-jom and his satellites. When a man is dying, Jom P'raban, an emissary of hell, mounts on the roof in order to seize the soul in its passage; on the other hand, three mastiffs, called P'uto, Sangko, and Tamo, which belonged to areprobate, come to his aid. If they think themselves too weak, they call an angel to assist them; there is a terrible struggle, the fate of the soul depends on the result of the combat, the victor carrying it with him. Some say that P'rasian takes the soul, and makes the tour of the world with it; when on crossing a bridge it is thrown into the abyss. A large dog pounces upon it to devour it; if the soul shows courage, its safety is sure, and it mounts to heaven in an instant; on the contrary if it is frightened, it loses its equilibrium and falls into hell. All the Siamese do not admit this last dogma, and it seems to have been borrowed from the Mohammedans.

Besides the demons in hell, there are others in the air called Phi; who appear under hideous figures doing harm to men. All the harm that is done in the world is laid to these evil spirits; a mother loses her child, it is Phi who has caused it; a patient is in great danger, Phi is the cause. To appease him, he is invoked, and offerings are made to him, and suspended in desert places. It is not thought that they are gods, but they are very powerful, and it is well to coax them. Cakes, cocoa-nuts, rice, betel, are offered to them, upon which these ærial divinities come and respire the odor. The Siamese think that contagious diseases, as pest, and cholera, are real beings, or demons; they exorcise them and chase them from the city, sometimes with dagger in hand; which is called killing the pest. Some wicked men do not hesitate to pray to these demons to harm their enemies. Every kind of superstition is known among the Siamese; witchcraft, enchantment, sorceries, philters, conjuring of words,—in

a word, all the frightful secrets of black magic are resorted to, when other means fail to arrive at their ends, which is done with the help of demons called Phi. These diabolical operations produce extraordinary effects, impossible to explain naturally; the apparition of demons is so frequent and public that he must be very incredulous who would obstinately deny it; to do so would be to accuse the apostolic vicars and the missionaries of imposture,* for they testify that they have not only seen them with their own eyes, but have examined them with all the care prudent and well informed men were capable of; a single sign of the cross, some drops of holy water, or the accidental passing of a Christian, renders the enchantments useless, and suffices to put to flight all the spectres, and to bring to nought all the science of the magicians.

The Siamese regard these demons as the souls of persons whose bodies have not been burned. There are two sorts of Phi. The first, called Phi-suk, or roasted devils, are the souls of those whose bodies have been burnt; they do no harm, and are not on the earth. The other called Phi-sep, or raw devils, are the souls of persons whose bodies have not been burnt; according to law, these are those of pregnant women, and of persons who have died a violent death, or by an apoplectic stroke, or a similar accident. All corpses are placed in little open houses called Paxa, and here it is that the sorcerers perform their diabolical machinations. The Siamese have temples and idols which, say they, are the images of their gods;— they think that the statues, from the time they are installed in the temple, become true divinities. They do not make sacrifices, properly speaking, but offerings of flowers and candles four times a month, viz., on the 1st, 8th, 14th and 21st days.

Sometimes the people assemble in the temples to play on instruments. In great calamities they carry in procession some of their most celebrated idols; during drought they expose their pagodas to the sun, but if the rain is too abundant they cover the roofs, supposing that the idol being incommoded by the rain, will restore the serenity of the sky. Many of the idols have no name but that of the material of which they are composed; thus they say, the god Gold, or the god Glass, is in such a pagoda. From whatever place a statue comes, it will be well received in Siam, and soon obtain an apotheosis. Europeans, therefore, coming here should avoid giving

* These apostolic vicars must either have been among the favored few admitted to the secrets of these demoniacal agents, or we are reduced to the necessity, to use the bishop's language, "of accusing them of imposture."

them any figure, if they do not wish to promote superstition. Our converts show a reserve in this particular which would serve as a good example to Frenchmen; not only do they not give any engravings, but they refused even to purchase statues for the king when they went to Bengal. The prince was displeased and threatened them, but they firmly refused, which has made him say more than once, that of all his subjects, Christians are the only ones who will say no.

Some years ago, they brought from Laos a glass statue, which enjoys great consideration at court. Last year, they brought another of gold, which has now as much credit as the glass one, but it is thought that the glass god is jealous of his rival; and the people fear that he may take some desperate resolution, and even put himself at the head of his countrymen, the Laos, who are in revolt; to prevent this misfortune, he has been chained, and guards placed about him.

The temples of the Siamese possess nothing remarkable; they are square oblong buildings, quite low; the roof forms a very acute angle, and is ornamented with leaves or gilded grotesque figures. The idols are placed on a kind of platform at the back of the temple, before them is a support in the form of an altar; they are gilded, and covered with a high peaked bonnet. P'ra-p'u-t'i-chau is set in the middle, and is generally of a colossal stature. One of these idols is more than forty feet long, and is represented as reclining on the ground. They are all of a hideous form, some have the head of a bird, or a serpent; others are half man and half beast.*

Before the lesser pagodas there is a small court inclosed by masonry. In the part of the wall fronting the temple are brick columns surmounted with a gilded arrow, The highest of these columns is called P'ra-c'aïdi, the name of a god who sacrificed his life to preserve that of his father. The less elevated are perforated with several holes, and are called P'ra-c'aïraï, the name of the 4 brothers of P'ra-c'aïdi. These brothers refused to rescue their father, and were transformed into furies. In their fits of anger, they pierced holes in their own bodies and swallowed burning oil. P'ra-c'aïdi signifies the god with a good heart; and P'ra-c'aïraï, the cruel god. When the Siamese wish to erect a pagoda they place twelve principal stones in the foundation, which they call the twelve mar-

* There is an image in a reclining posture in one of the wats near the king's palace, 130 feet long. A few years ago it was struck by lightning, and its head severed from its body.

velous sons. At a certain distance in front of the building, is a wooden column, on which is a cloth, and sometimes two statues in European costume to guard the cloth.

Here I terminate this tedious account. Such is the blindness of a people, who nevertheless have enough penetration and judgment. * * * * Among these follies, it is easy to recognize many dogmas of Christianity, such as the creation of the world, and of the first man and woman, existence of angels and devils, the immortality of the soul, a deluge, heaven, hell, virginity of the holy mother, incarnation of the Word, his second advent, signs and calamities which will precede it, and the end of the world, the resurrection, judgment, and eternal happiness.

They have many of the rites of the Roman church, and the hierarchy of the talapoins is absolutely the same. The Siamese believe that their religion came from Ceylon, but are unable to assign the epoch. It is identical with that of the Burmans and Peguans, and was originally the same as that of the Chinese Buddhist priests.* At this day there are many resemblances between them. It is undeniable that all these people have drawn their religion from Ultra-Gangetic countries, but have they received it immediately from the Indians, or through the Burmans, or the Chinese? I know not. Tungking and Cochinchina were formerly provinces of China, and probably Siam also. The kings of Siam are obliged to send tribute to the emperor of China, and may they not have received their religion from their ancient masters?

The Portuguese were the first to preach the gospel in Siam. Afterwards it was confided to the French, who have since carried it on. In Siam was founded the first general seminary for the greatest part of the oriental missions beyond the Ganges. This seminary no longer exists. On account of the Burman wars and its distance, the vicars were induced to establish seminaries in their respective provinces.

Although the mission to Siam has much fewer Christians than its flourishing neighbor of China, nevertheless the ministry is not exercised without success. Siam is not, confessedly, a fertile country; but neither is it a land wholly given up to sterility. God has his elect here as elsewhere. Christians are found here of sincere piety, who have confessed the faith in the face of torture. Every year a

* If it had been stated that Buddhism, the religion of Siam, Burmah, &c., prevails very extensively in China, it would have given the reader a more correct impression.

number of adults are baptized. It is true many of the Chinese converts return to their country, but what matters it? They are not less the children of the church.*

The Siamese are with difficulty converted, but this should not discourage a missionary. There are many others to whom he can preach, as the Chinese, the Cochinchinese, and the Cambojans; for in this kingdom there are at least as many foreigners as natives. Many among the Chinese, especially when about to die, desire baptism. There is no hospital in Bangkok for the sick stranger whose only resort is the pagoda, where he finds a shelter from the weather, and a little rice. The vicar has prepared a house near the seminary, where all the sick who present themselves are received without distinction, and furnished with provisions and nursing, and instructed in the principles of religion; nearly all of them receive baptism.

Though adults obstinately refuse to listen to the missionary, his ministry is not therefore entirely without avail, since he can baptise such children as are not expected to live. In this he meets with no obstacle, the parents suppose he is administering a remedy. It is remarkable, that for the two centuries during which baptism has been practiced in this country, hardly an unbeliever has been found unwilling to have his child baptised. They often present themselves, as well as their children, to receive a water which produces such wonderful effects. The princes and the people think we are practicing medicine, and call it a good work. For ourselves, we permit them to indulge their belief, persuaded that though the truth must not be spoken against, yet the whole truth need not always be disclosed.

I must not leave you ignorant that the enemy is sowing tares among the wheat; happily however this bad seed has hitherto produced but little fruit. I refer to methodist missionaries sent by different Protestant societies at great expense to this part of the world. They assume the title of apostolic missionaries, though God and his apostles have not sent them. They publish a journal of their missions, and insert what they please, daring to compare their work to the labors of the apostles. But if we are to judge of the success of their

* What is here related might lead us to think that many of the Siamese had professed Christianity, whereas the facts of the case go to prove that while many Cochinchinese, a few Chinese and other foreigners have been baptised, not one pure Siamese has ever professed the Catholic faith. We are confirmed in this opinion from what we have heard from the Siamese and from the Catholic priests residing in that country.

brethren by the success of those whom I have seen, the fruit of their labors is not very consoling. We saw one of them at Pinang distributing piastres by the handful, his wife seconded his labors, but it was all in vain; no one would join them.

The Christian soldiers among the Laos have baptised a great number of dying children. We may thence infer that the presence of a missionary in Siam is not entirely useless; native priests, here or elsewhere, can never supply the place of European missionaries, although there are some indeed edifying, and even zealous; but they have not the activity and the talent necessary to find resources in cases of great emergency, nor the courage requisite to carry a perilous enterprise through. They can maintain their present numbers, but I think, they would not add to the number of converts if left to themselves. They are mild and tranquil, and have self-possession, and get along when they have a European priest at their head; zealously laboring for the conversion of unbelievers. Perhaps they are even more useful than the missionaries, as they have a better knowledge of the language and the usages of the country, and have easier access to their infidel countrymen; but yet they must have a guide.

The difficulties which oppose the gospel in these countries, at the present day, are the same which appeared in the first ages of the Christian church; superstition, indifference, and the various passions in some, in others the love of independence, and fear in all. The prince fears his subjects, and they in turn fear to incur his displeasure by embracing Christianity. To the great, polygamy and the fear which they have of Europeans, are obstacles. The colossal power of the English in India has inspired terror in all the East. The king of Siam fears for his throne. When they see a European they think he is an English emissary, making no distinction between priest and layman. My own presence at Queda produced a deep sensation; the king was informed of it by an express, and had it not been for the king of Ligor, who took upon himself to remove all difficulties, I should have been obliged to take another route.

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The Christians of Bangkok have not forgotten their fathers in the faith, the Portuguese missionaries. They consider it an honor to speak their language, many take Portuguese names, and wish to be regarded as the descendants of ancient Portuguese settled in India. They imitate them in their architecture, the decoration of their churches, the order of their processions, &c., and make not a few ludicrous attempts to adopt the foreign dress.

When a pagan desires instruction, he comes at once to the Catholic missionaries, although he sees many opposing sects, each of which calls itself the true church. Why do these prefer Catholics to the Anglican, the Armenian, or the methodist church? Is it not because the legitimate spouse of Jesus Christ, the true mother of the children of God, bears such evident marks of her legitimacy, that it is easy even for the most ignorant pagans to distinguish her from all the others? The greatest danger is not from the English preachers, but that crowd of Europeans without manners, religion, or moral principle, who abound in the East Indies. But among these the Frenchman is the most dangerous; we can say that those are heretics, which is sufficient to destroy the evil impressions of their bad conduct; but what is to arrest the scandal when a French Catholic has caused it?

The Siamese are most commonly of middling stature, and without those physical defects so common in Europe. Perhaps a single province in France contains as many blind and lame as the whole of Siam. Generally speaking, the head is rather square than round, the face flat and oval, cheeks hollow, the cheek bones, the lips and the front part of the jaw project a little, the nose is flattened, eyes black and large, and the hair black coarse and bristling. Both sexes shave their heads at pleasure, but content themselves for the most part with cropping the hair low, preserving a tuft in front which is turned up a little behind and smeared with oil; the women have not this tuft. What little beard they have is pulled out with pincers. Their complexion sometimes approaches a copper red, at others a citron yellow.*

I have seen Asiatics of all the kingdoms, and almost all the provinces which are included between the lat. 5° and 41° N., and long. 91° and 118° E., embracing Siam, that is to say, from Ligor to Chinese Tartary, and from the Ganges to the Pacific. I have remarked that all these Asiatics have many traits of resemblance, both in their form and complexion. Each of these too, has its peculiar features; thus a Cochinchinese may be readily distinguished from a Siamese, or a Chinese, or even a native of Tungking, but this difference is no greater than that between a Frenchman, a Spaniard, and a German. The Malays are a people by themselves; they are darker and have more striking features than the Siamese. There are some tribes near the equator, whose skins are yet as white as the darker

* The Siamese both male and female shave the head, leaving a tuft on the top which stands erect. The priests shave the head entirely.

complexion of Europeans; among these are the inhabitants of Pulo Nias, which lies in lat. $2^{\circ} 20' N$. The complexion of the different tribes embraced in my remarks is so uniform, you would say they all wore a mask of yellow paper. The eyes of the Chinese are smaller than the Siamese; their eyelids close obliquely, forming an angle towards the nose, which gives them a sleepy look. All the tribes inhabiting the Malabar and Coromandel coasts and Bengal, indeed all the inhabitants of Hindostan, are darker complexioned than those living in the same latitude on this side the Ganges. But their features are similar to those of Europeans, and well marked shades of color are exhibited in the countenance.

The costume of the Siamese is very simple; they go bareheaded and barefooted; for a robe, they have only a piece of cloth, which is attached to the girdle before, and turned up behind, which gives it the form of drawers; it is the dress common to both sexes. Persons of middling condition rarely use a parasol, but the great always have one. Market women cover their heads with a hat, which is nothing better than a rush basket. When an inferior appears before his superior, he adds a silken belt to his dress, the color of which varies according to the grade of the bearer; officers of the first class have a white one. The first day of the moon's quarter is regarded as a Sunday, when the court dress in white.

The king is not distinguished from his subjects either by the form, or the richness of his costume. Princes have a sort of sock resembling sandals. When an inferior comes before an officer, or any person of dignity, he removes his shoes, if he has any (which is rare); he does the same on entering a church. Boys go naked until ten or twelve years of age, and girls till five or six. The Christian women are decently clad. The Siamese do not use handkerchiefs, and are horrified in seeing a European put it in his pocket. Are they not right?

Luxury among the Siamese does not consist in rich dresses, for they are almost naked but in precious stones and jewelry. One sometimes sees children covered with gold or stones from head to foot.* Asiatic vanity, and the little care which they take of their children, are occasionally the cause of serious evils. It has happened that robbers, meeting these children in private places, have cut off their arms, and even taken their lives to possess themselves of

* Children generally wear rings upon the ankles and wrists, the rich of gold or silver, and the poor of the inferior metals, but there are far from being "covered with gold," or indeed with anything else, as their bracelets and anklets constitute in general the only clothing of children.

their ornaments. The costume of the Chinese, Cochinchinese, and people of Tungking is very decent; both men and women wear a sort of large pantaloon with a shirt or a loose frock above. People of rank in China wear a long silk robe, and over it a sort of jacket of blue silk, and commonly trimmed with fur.

In Siam and all other parts of Asia where Christianity has not meliorated their state, the women are almost the same as slaves to the men; in this we see the verification of the threat God made to Eve. Among the great the women are confined in a harem, seldom going out. When princes give audience, they are placed at the lower end of the gallery, behind a mat screen, which enables them to see and hear without being seen themselves. They never eat with their husbands; and in their presence, do not put themselves on a level with them. If a woman sits on a more elevated place than her husband, or if she inadvertently suspends a handkerchief or belt upon her head, the husband regards it as an insult to his person, or a proof that his wife wishes to govern, and may perhaps come to an open rupture in consequence. To ask a grandee concerning his wife's health, to salute, or to speak to her in the presence of her husband, are things forbidden in Siam, and to do so would cause as much astonishment as scandal. You cannot convince an Asiatic that a woman can ever be of sufficient importance for a man of sense ever to concern himself about her, or take any interest in her health. In one province of this kingdom men think themselves dishonored if they pass a place that has been polluted by a woman's presence.* One of our priests being on a mission there, was told not to pass by a certain way, that it was for the women. Men do not suffer the women to enter the house by the same door with themselves; and on the same principle also refuse them a place in heaven, saying that it would be derogatory to a man to be found in heaven with a woman. Persons of this sex among the lower orders cannot leave the house merely to promenade, they can only go to traffic, or to work. While the husband plays, drinks, sleeps, or works for the king, the wife supports the family by her industry. The Christians, however, conduct towards their wives somewhat as Europeans do.

Polygamy is permitted to all. The king gives the title of queen to only one of the wives, all the others being inferior to her. Private persons, who have several wives have the right of choosing one, who

* As we know not where the "province" here alluded to is situated, we cannot decide as to the accuracy of this statement.

takes the title of *mia-aji*, i. e. great wife, and has authority over the others. When a Siamese wishes to marry, he does not take but buys a woman; her price is not fixed, but depends on the will of the parents. In virtue of this contract, the law accords to the husband the right of beating her, of sending her back, or of selling her as a slave; he cannot kill her but in a single case. But these rights are not reciprocal; if the woman flies to her parents on account of bad treatment, the husband has the right to reclaim her as his purchased property, but women sometimes revenge themselves by poisoning their husbands. Parents have the right of selling their children, and they often do it; and nothing is more common than to see children sold as slaves. The condition of these poor children is not hard, as their masters are gentle in their treatment of them, and the parents can redeem them at the same price for which they sold them.

The Siamese, it is said, are less vicious than some other pagans, but it must not therefore be supposed that they have great moral virtue. Christianity alone makes man truly virtuous. Pride, insensibility, cruelty, and lasciviousness carried to the highest excess, have always been and ever will be characteristics of heathen. The Siamese are mild, volatile, thoughtless, timid and gay, and love such people best. They do not like disputes, or anything that leads to anger or impatience:—I mean scientific debates, for in other matters they carry it from words to blows. They are lazy, inconstant, and fond of amusement; a trifle will engage the attention, and a trifle take it off. They are great exactors; everything pleases them, and they ask for everything they see, no matter whether it be precious or worthless. A prince of the blood does not consider it beneath him to ask for tobacco, a pencil, a watch, a hog; this has happened to myself; the king is no more reserved in this respect than his subjects. But they are not displeased to be asked in their turn; politeness among them requires an interchange of presents. In visits, they first offer tea and betel. It has happened sometimes on visiting people, when I have left their house, to be accompanied by domestics, some carrying rice, pulse, fruits, &c., and others with wine or fish, placed in a most conspicuous manner in brass dishes; so that one in these circumstances looks like a purveyor coming from market. The Laos make their presents without ostentation, adroitly placing what they have brought, before their friends during conversation, and then making their obeisance and retiring: they remark that one must not make a parade of his gifts.

The Siamese are generally charitable; the king ought, according to ancient usage to give several times a year. On these occasions, rice, cloth, and money are given, in his name, to all the poor who present themselves. It is said the present king gives victuals every day to the beggars of Bangkok.

The king and the people are fond of games, of amusements or exercise; they have other plays which are less frequent, as wrestling or boxing, combats of cocks, little fishes, or of two serpents. They have a play with a kind of magic lantern which is called *nang*, from the leather which is used; it is a dangerous game because of the swords, daggers, and javelins, with which the rope and dancers are armed. They have also rope-dancers, but the play which most pleases, and almost bewitches them, is a kind of drama called *lameng-lak'ong*, partly comic, and partly pantomime, and which is said to be a school of vice. The talapoins, who assuredly are not very scrupulous, condemn them, although they themselves go there in secular disguise to avoid reproach. The audience do not pay the actor, but the rich man who hires them; sometimes the king furnishes the means from the public treasury, and pays them according to the pleasure he takes.

Fanatics mutilating themselves, or inflicting self torture in a wicked display of courage or piety towards their false gods, are rarely seen in Siam; they think life too precious to be wasted in this way. Still there was one devotee, about two years ago, who gave out that he would publicly burn himself; he actually mounted the pyre, but had scarcely felt the flames before he plunged into the river.

The Siamese have a reputation for intelligence, but as the king takes into his service all who succeed well in their profession, their natural laziness and the state of servitude in which they live, hinders the development of their talents and industry; everything is done by the Chinese, who exercise all the mechanic arts. Most of the Siamese have not the means of procuring the workmen of whom they have need; but are obliged to do all themselves—to be mason, carpenter, tailor, &c.; so that it is easy to see they can never attain to great perfection in this way.

They have the same style of architecture as the Chinese; consisting of gewgaws, pavilions, with several roofs placed one above another, pyramids, and columns which are covered with gold leaf. This style has some agreeable features, but we seek in vain for the nobleness and grandeur of European monuments. What architec-

ture they have is only displayed in pagodas and a few public edifices; for private people live in cabins of straw or reeds placed on stakes not unlike birds' nests. Here are huddled together parents, children, domestics, animals and all. The furniture corresponds with the building; a rush mat to sit on, a plank to lie on, a stone to place the pot upon, some small jars, and a network to suspend infants to when they wish to sleep, include the whole gear of the huts. Some, not quite so poor, have houses of wood; but even princes, although they may be rich, are not much better lodged; they sometimes give audience under a shed.

The city of Bangkok and its suburbs are built on this style, everywhere intersected by canals, on which are numerous boats of different sizes. Those belonging to the king and princes are decorated, but private boats even those of high officers, are required to be plain. All visits are made in boats; there are few horses, and no sedans. Chinese merchants to save expense, build their houses on the river; they construct a bamboo raft, which is secured on two sides to posts, and as the cords are loose the raft rises and falls with the tide. Houses and shops are built upon these rafts, which at need can be loosened from the post, and floated off to a new spot.

Bangkok has ramparts, but they are feeble and open on all sides. Some years since a brick wall was built at the entrance of the port, and furnished with cannon, which the Siamese called a fort. As I am speaking of the ramparts of Bangkok, I will relate a fact to show how cruel a false religion can make a people who are naturally mild and placable. Whenever a new gate is to be built in the city wall, or an old one repaired, three innocent human victims have to be immolated. The king secretly sends an officer to the gate about to be repaired; this man has the appearance of wishing to call somebody, and from time to time repeats the name to be given to the gate; which excites the attention of passers by, and they turn their heads to see what it is.* The first three who do so, are seized by men stationed for the purpose, and their death is irrevocably fixed; no service, no promise, no sacrifice can deliver them. Within the gate is a ditch, and at a certain height above it a great beam; this beam is hung by two ropes, and suspended horizontally almost in the same way as in a wine-press.

On the appointed day for the sacrifice, a splendid banquet is prepared for the three victims, after which they are led in ceremony to the ditch, and the king and court come to salute them. The king

* We are not aware that any custom of this kind exists in Siam.

charges them in particular to guard well the gate confided to them, and to give notice of the approach of enemies, or rebels to take the city. Instantly the ropes are cut, and these victims of superstition are crushed by the load that falls on their heads; the people think that they are transformed into the genii called *phi*.

Private individuals sometimes commit this horrible homicide on their slaves in order to make them guardians of treasure which they have concealed. It was only five years ago, that this ceremony, worthy of cannibals, took place at Bangkok. Among the three persons seized, was the son of a rich Chinese merchant, whose father offered a large sum to save his son, but all in vain; the decree was irrevocable. Yet these same men who dare not kill an insect, have no scruples to commit this crime, which they think will insure peace and prosperity to the country. Divine Providence protected the Christians on this occasion in a signal manner. A prince of the blood, who was called into the council, privately informed them of what was to take place, so that they might not pass the gate for some time, or at least not look behind them at all.

Fishing and navigation are the most ordinary occupations of the people of Bangkok, but they have no notions of nautical science; if they have not a fair wind, and the shore in view, they lose their way. They are consequently an entire year in making a voyage of two months, and although they go in the fair monsoon, they have frequent shipwrecks. It is owing in a high degree to the poor construction of the vessels, which are mere Chinese junks, and are not able to hold their way in a contrary wind. These vessels are crescent shaped; they have three mat sails without yards, rattan cables and wooden anchors, and I think they have no extra suit of sails; sometime since they began to construct vessels on the European model, but their want of nautical skill still renders their navigation unsafe. If, however, they do not consult a chart at sea, they never fail frequently to consult the Evil one; they trace on the masts and the rudder superstitious characters.* When I was voyaging with them, I expressed my disapprobation of this, but they only laughed at me.

* It is now pretty generally known that through the enterprise of Chau-fa, the younger son of the late king, together with a son of the minister of foreign affairs, several ships have been constructed after European models, the principles of navigation have been studied by the above named person and taught to other Siamese in their service, and reduced to practice by taking these ships to China, and the Straits under the guidance of Siamese navigators. In this respect the Siamese are deserving all praise, and are consequently much in advance of surrounding nations, and of themselves too in other respects.

The Chinese are, if anything, still more superstitious; they have an idol on board, which they adore many times a day, and make offerings to. They tremble at everything, and always fly to their god for help. One of our associates on board a junk once threw something into the water which was in his way, and it did not fail to put the whole vessel into confusion. Some pretended that it augured badly, and they thereupon inquired of their idol what he thought of it; but our good God permitted an ambiguous response which nobody could comprehend, and the tumult gradually subsided. But he ran no little risk of being pitched overboard, if the answer had been unfavorable. Besides the image, there is a large serpent on board; and they suppose that shipwreck will surely follow its escape. Many of the Asiatics have a great veneration for the serpent; you would say that the devil loved to be adored in that shape in which he seduced the first woman.

The sciences are no more flourishing in Siam than the arts. The doctors just know how to read and write; they have no idea of physics or of astronomy, as you will infer from what I have said, when speaking of their mythology. I do not know that they even make an almanac, and have heard it said that they seek the aid of the Chinese, who are much better astronomers. They have a more compendious method than we have of discovering the secrets of nature, and of explaining phenomena; for when anything perplexes them, they only say *pen-p'ra—pen-p'i*, i. e. 'It is a god!' 'It is a demon.' If they see a barometer denoting fair weather or foul, they exclaim, 'There is a devil inside.'

Mathematics are absolutely unknown; although they have some knowledge of arithmetic, and express quantities by the aid of figures. Their system of numeration is decimal; as it is among all the Asiatics. They proceed in the same manner as we do in the multiplication of units as far as ten millions, but they have no term to express any higher number. They are no more versed in geography than in the other sciences, and suppose that all the cities they hear of, are so many kingdoms. I have been asked seriously if the Cafres were not originally from France.

None of the Siamese, not even the talapoins, ever occupy themselves in literature or history. The only work of this kind is the annals of the kingdom, which are said to be exact, and are under the charge of an officer who will not let every body look at them, especially when he is in bad humor. According to an ancient custom, the king is required to read them when he is at leisure. Al-

most all the Siamese meddle with medicine, but hardly one of them studies it; no degrees are required, no examinations are to be undergone; it is enough in order to practice, to be furnished with a few simples and some recipes. The first and often the only remedy which these doctors direct for their patients is the bath. Are you cold or hot, have you a chill or a fever, they direct you to bathe, and experience proves that they are right. On the other hand, it is always dangerous, and sometimes causes death to treat their disease, after the principles of European practice, as I have myself seen. The regimen the doctors direct their patients to follow is not less singular than their treatment; they make the patient eat till he actually suffers, and force him to it if he refuses; and it is this in fact that saves him. A patient with a fever who refuses to take anything more solid than broth, is cured with difficulty. In Europe they give eggs, rice, &c., to invalids, but in Siam such aliments would aggravate the evil; they make the patient eat fresh pork, salt meat, dried fish, &c.* Siamese doctors rarely feel the pulse, in which they are very unlike the Chinese doctors, who spend half an hour in examining it. Surgery is almost unknown. The sick here frequently solace themselves with making most lamentable cries.

The Siamese bathe often in health, throwing the water over their heads while standing in the water, to make as they say the heat go out of the body. They like fire no less than water; kindling fires everywhere, and throwing the coals about one side and another in their houses. This imprudence is the cause of frequent fires; there were eleven last year,—one of which consumed 1500 houses. When these calamities happen, the tumult and disorder are extreme; groans and confused cries are heard from all parts of the immense crowd; some are flying with what they have been able to save from the flames, and others are running to plunder what they can. Some are crushed or smothered under the ruins, and many perish the victims of imprudence or avarice. The aged and children run the greatest danger; for in these calamities each one thinks only of himself, every sentiment of pity or help to others is extinguished. If the conflagration threatens the entire city, the king, princes, and

* There is no doubt but that disease in Siam as in other tropical climates, requires a modified course of treatment in which foreigners have much to learn from the natives, but that analogy is so far lost as to sanction the course here alluded to no one can for a moment admit. Though we are not aware that the Siamese are now in the habit of treating their patients as above mentioned, yet the practice universally prevalent among them of roasting the mother before a hot fire, for two or three weeks after child-birth, is not less barbarous.

authorities go in person to give orders. Elephants are brought to assist, which with prodigious force overthrow the houses not yet kindled, and scatter the fragments.

Thus they arrest the conflagration by removing the material. I must not omit to inform you that the houses of the Christians are the only ones which the fire spares; and this providential protection of Christians is from time immemorial. The infidels, enraged at it, and transported with a diabolical jealousy, have often attempted to set their houses on fire, but they have been hindered, or the flames have never made progress.*

When the Siamese salute one another, they join the hands, raising them before the face, or above the head. They sit or lie on the ground according to the quality of the person they address; if obliged to change their places they walk with a profound inclination, or drag themselves on their hands and knees. When before royalty, or a high prince, they prostrate themselves on their elbows and knees, which becomes a painful position when the audience is prolonged. Whatever situation a man takes, he is always anxious to be below his superiors. In addressing an equal, they say *t'an*, sir, and speak of themselves as *k'a*, i. e. a servant. If they address a superior, they give him the title of *chank'a*, my lord; if he be very elevated, they call him *k'orap*, i. e. worthy to receive my homage: in these cases, they call themselves by the humiliating term of *dixan*, a diminutive of *dierexan*, meaning an animal. In an audience with the sovereign, they designate him by the word *t'oun-xramong*, that is, placed upon my head; if the subject speaks of himself, he says *p'om-cheveu* or *touli-p'rabat*, meaning the dust of your divine feet. If the people speak of the king among themselves they give him titles which would not please even a king of France; as *k'oun-loang*, the nourisher of talapoins, *chouxivith*, the master of life, *chau-p'eendin*, the master of the earth, *chau-muang*, master of the kingdom, the city, &c. In books he is called *p'ra-ong*, the divine person or god. To reign, in Siamese is *savenirat*, which is literally, to eat the people; they also say *saverinaja-sombat*, to enjoy, or dispense riches. It is not said of such and such an officer that he is *governor* of such city, but that he *eats* the city, which has often more truth than poetry in it.

* The Catholics live a little removed from the business and densely populated portions of the city, and generally keep a herd of swine under the house, and in the compound; hence the mud and filth may render their dwellings less combustible than those of the other inhabitants.

The Siamese always speak in the third person, both when they address one, and when they speak of themselves. When they answer affirmatively (it is rare that they say no), they simply repeat the honorary title of the person who interrogates them. Thus, "Have you done such a thing?" "My lord," is the reply. They have personal pronouns, but rarely use them. *Kou*, which answers to *I* or *me*, denotes pride or anger in the one who employs it; to say, *meung*, thou or you, is very offensive; and to employ the word *man*, him, is little less than shameful. The king speaking of himself, says *k'a*, your servant. A man is addressed by his title, but *nang*, which answers to madam, is the general designation for women; after the age of 30, a female is termed *t'achei*, or old lady.

Magistrates and other persons of dignity, place themselves in an elevated position removed from their inferiors, with something to rest on, and sitting or reclining as they please. The most dignified posture consists in putting the right leg on the left knee, and holding the foot in the hand. When the king gives audience, he is placed on a high gilded alcove, and his attendants prostrate themselves before him on the rich carpet. If presents are made to the king, they are laid out before the person who offers them. The audience-chamber is square, and very large, painted red with designs in gold; there are no seats in it, and no furniture but rich crystal ware, and fine chandeliers. It is said that a European ambassador, who was admitted to an audience, and surprised to find no seats, as he had been forbidden to stand, laid himself down full length before the king, who vexed to see another take such a noble posture, had a seat quickly brought.

The great have hardly three questions to put a stranger on his first visit, which are always unimportant and sometimes ridiculous. First of all they ask your age. Those of less elevated rank have no questions more intellectual. Some, after inquiring my age, have overwhelmed me with questions such as these, Are you a god? Are you rich? How many times do you eat a day? Pray, preach to us in your own language. The Cochinchinese salutation is similar to that of the Chinese, putting the hands together by the fingers, letting them fall to the knees, inclining, and then rising and carrying the hand to the head; this ceremony is done twice. In Siam, when the king dismisses his officers, they join hands and drop the head to the ground three times; etiquette requires that each one should have a white cloth before him. In Burmah, when grandees leave an audience, they join their hands behind their backs till they are out of the chamber.

They take their meals at 7 A. M. and 5 or 6 P. M. At noon some among the quality have a tiffin. Having no tables or seats, the meal is laid out on a mat or carpet. Before serving the food, they put the plates in large brass covered vessels of a conical form. The meat is cut in small pieces, and placed on small earthenware or porcelain saucers. They have neither spoons, forks, nor knives, and except a small pearl spoon which is put into the plate, the fingers must serve for the rest; and on more than one occasion, their nails are used as knife, toothpick and earpick. They like their dishes well spiced; fresh pork, fish, fruits, confectionary, and poultry are the ordinary viands of the rich; the poor content themselves with a bowl of bad rice and dry fish. They are sometimes obliged to take up with a kind of earth which they fry. Their beverages are water and tea. The lower classes frequently use arrack to excess, which they distil from rice. The king and princes, have a horror of all who drink arrack, and an officer suspected of indulging in it would be disgraced.* At a meal to drink all round out of the vessel containing the gravy is Siamese politeness.

The king is distinguished from his subjects by his rich equipage. No one can enter the kitchen of the palace when the food is being prepared; and a confidential officer seals the plates, and accompanies them to the dining-room. The king alone can break the seal, but before eating the officer must taste the dishes ere his majesty will touch them. The hour of repast is a sacred time for the Siamese. Even if a master of a slave has pressing need of him, he will wait until he is through, or he calls some one else; the king himself respects this custom. I have at no time been able to persuade my clerk to interrupt his repast. If he is at table when I require his aid, even to give the sacrament to a person dying, I must ask some one else, for he always sends the laconic reply, "I am eating." Though the Siamese are not difficult in respect to their diet, they are yet choice of their food in comparison with the Chinese or Cochinchinese.

Until within a few years opium was unknown in Siam and the neighboring countries; it is now a staple article of commerce. It is

* Ten years ago it was a rare thing to see a Siamese intoxicated, but so fearful has been the growth of intemperance, that in 1832, a Chinese paid to the Siamese government for the "spirit farm," or the licence of manufacturing ardent spirits for the city of Bangkok for one year *forty-five peculs of silver*, or \$96,000. This is exclusive of the expense of material, and the labor in the manufacture, when it is retailed to the people for less than sixpence a pint. From this may be formed some idea of the quantity consumed. It is now no uncommon thing to see the Siamese, even the nobles and the priesthood, intoxicated.

smoked like tobacco, and is made use of by all. I doubt whether in sea-port places, an individual in moderate circumstances could be found, who does not take it.* Government has indeed proscribed it, but the force of habit prevails over the fear of punishment. Its evil effects are seen every day, yet the victims would rather die than be deprived of it. The Christians have not yet contracted this bad habit, but it is widely spread among unbelievers, and is a new obstacle in the way of their conversion. No missionary gives baptism to a catechumen unless he renounces the use of opium; and though the sacrifice be painful, many have submitted to it.

It is considered highly meritorious with the Siamese to have a large belly and to eat to excess; if a man of this character passes by, you will hear the Siamese exclaim, "Ah, there goes a worthy man." The king himself supposed that he could give no more convincing proof of the excellence of the queen mother than by relating the quantity of fruits which she ate at her dinner. They seem to estimate an individual merely by his weight, or the height of his person. The people of Siam partake of this prejudice, and even apply it to other objects than men. Thus when they hear you say, such a picture or statue is a master-piece, they will reply in good humor, "Very great, is it not?" If to all advantages, is added a square form, a large and flat face, hardly exhibiting a nose, the eyes small close and oblique, the teeth black, nails three inches in length, an individual of this character in the opinion of the Chinese, unites in his person the height of perfection, and is a paragon of beauty. The Burmans tattoo their bodies; they say that this gives a man a martial appearance.

But if these practices and prejudices are displeasing to us, we should remember that there are some things in Europeans which seem equally extravagant to Asiatics. For example, they despise Europeans for having a high nose, light hair, white teeth, cheeks of mingled white and red, and eyes for the most part blue. Nor do they hesitate to manifest their disdain. They are surprised that Europeans cut their nails, but their blue eyes are particularly the object of their aversion. They have a dread of all animals that have eyes approaching to blue. A robber once took a horse from a Christian, but returned it early in the morning, as soon as he

* We could not adopt the statement "I do not know a person in these parts who does not take it." It would be a large estimate to suppose that there was ever a time when one fourth of the population used opium, and the stringent measures adopted by his majesty during the last few years have greatly lessened the number of that proportion.

perceived that his eyes had something of the European in them. Though I arrived here at 11 o'clock at night, the pupils of the seminary who came to visit me, soon discovered that I had blue eyes. This afforded them no pleasure. They hastened to rejoin their comrades and announce to them the unwelcome news. Our costume, manner of sitting and eating, and the habit of promenading, create much merriment at our expense. But to see European ladies sit at table, go out to walk, or mount a horse, particularly excites their indignation. "What," say they, "can a civilized nation tolerate such an abuse? Can a man so disgrace himself as to permit his wife to sit at table with him?"

When a Siamese dies, the relatives place the body in a coffin; it is not taken out through the door, but through a hole which they make in the wall for this purpose. They fear that without this precaution, the dead will remember the road, and return during the night and do harm. On arriving at the funeral pile, the relatives uncover the coffin and put the body in the hands of the one whose office it is to burn it, adding a piece of money to be put into the mouth of the deceased. The *sampareu* as he is called, washes his face with the juice of the cocoa nut. If the deceased has ordered his body to be eaten by the ravens and vultures, the flesh is cut up and given to these obscene birds, which are always present, and have thus obtained the rank of angels.* After this disgusting operation, the fleshless skeleton is thrown into the flames; sometimes the nerves being contracted by the heat, the corpse is forced off the pile. It is a frightful spectacle to behold the convulsions of the corpse; the mouth is horribly distorted, the eyes are forced from their sockets, the grease runs down in abundance, and causes an insupportable stench. The relatives present are in mourning, dressed in white, and having the head shaved.

When the king dies, his face is covered with a golden mask; and several thousand talapoins come successively and pray over the body. Sometime previous to the funeral, the new king has public plays, and distributes money to the poor people for the repose of his soul. Instead of distributing this individually, small orders payable at sight, or money covered up in fruits, are thrown among the crowd, at which time many are trampled under foot. The body is placed on a magnificent bed, and the bed on a gilded bier; guards

* The Siamese are in the habit of burning their dead, and the place selected for this purpose is near the wats; but the case here related where "the flesh was cut from the body and given to the vultures," must have been an uncommon one.

stand around, bearing the figures of elephants, tigers, and giants. The chief of the talapoins is master of the ceremony; he is mounted on a gilded car preceding that of the king. These two cars are drawn by men. A prince of the royal family leads the funeral train, and carries a vessel of rice, which he scatters on each side of the road. The king, prince, and officers of state form the procession; the women of the palace, to the number of several thousand follow, striving to exhibit sorrow they do not feel by sobbing and crying, and forcing their tears by means of a drug. They recount in the most glowing colors the fine actions of the prince, his justice, sweetness, and the mildness of his administration.

The new king lights the funeral pile, not with ordinary fire, but with that produced from ignited powder, which they regard as more precious. If the flame ascends straight the king is in heaven, but if it waves, it is a bad sign; they take care therefore to choose a calm day. The bones not entirely consumed, are collected and reduced to powder, which are made into paste and formed into small statues and placed in a temple designed for this purpose. The king visits them often, and honors them as gods. Private persons are free to make statues of their friends, but they cannot place them in the temples. At the death of a king, all his subjects male and female, must shave their heads and put on mourning; when the queen dies, only the women and officers of her household are required to do it.

The Siamese have two years, one civil, and the other used only by the talapoins. They are now (1829) in the 12th century of the vulgar era, that is, 1191. They have also a cycle of 12 years, derived from the Chinese, called *rop*, or revolution, each of which bears the name of one of the constellations of the Zodiac, as follows: 1st, the year of the rat; 2d, cow; 3d, tiger; 4th, hare; 5th, great serpent; 6th, little serpent; 7th, horse; 8th, the goat; 9th, monkey; 10th, hen; 11th, dog; and 12th, hog. They have also two different years, the religious, which commences with the new moon in December, and the civil, which begins near the full moon in the 1st of April.

Our year 1828 corresponds to the year of the hog. The year of the Siamese consists of twelve months. The first two have particular names, but the others are reckoned by their numbers, as third, fourth, &c. Thus, if you ask a man when he was born, he replies, 'In the fifth month of the year of the hen.' Every third year has thirteen months, when they reckon the eighth month, or our July twice. They have weeks like ourselves; Sunday is the first day of their week; they call it the day of the sun, and Monday

the day of the moon. The other days bear the names of certain stars, which I suspect to be planets; in which case the days of their week would be like those of the ancient Romans. The natural day is divided into eight equal portions of three hours each called *jam*; the *jam* of the artificial day are divided into three *mong*, or three of our hours; the hours of the night are called *t'oum*. Each *mong* and *t'oum* contain three *malica*, each *malica* is divided into eight *bat*, and a *bat* into thirteen *nat'é*, which is the smallest division of time; 384 *nat'é* equal one of our hours. As the Siamese are very superstitious, and addicted to judicial astrology, they say that these names enable them to decide in what year or month, or day of the month or week, it is best to undertake a voyage. They also pretend to decide upon the fortune of a child, if for instance he is born in such a year, as in the year of the tiger, or what disposition he will have if he is born in the year of the hare. They also draw omens from birds and animals. A trivial accident frequently overthrows all their plans. The 1st, 8th, 15th, and 22d days of the moon are holydays, for among the Siamese, as in the case of many other idolatrous nations, the moon is the principal object of their superstition; they call them days of the Lord, and all manner of work in them is expressly forbidden. Neither flesh nor fish are to be had in the bazar on these days. Those who infringe upon these regulations are fined and beaten.* The court put on white. Still there is a place where food may be had, provided it be only for the talapoins.

On the 1st and 15th of the month, there is preaching at the court and wherever else the talapoins are invited. In the evening, they shave their heads and eyebrows. The first three days of the month of April are solemn occasions for the devout Siamese. Upon that day, Lucifer opens all the gates of the abyss, and the souls go out and feast in the bosom of their families, where they are splendidly entertained; on one of these three days a talapoin goes to the palace to preach to the king, and at the close of the discourse cannons are fired in all parts of the city to drive away the devil, or to kill him if he resist. On the first day, a temporary king is appointed, called *p'aja-p'olla-t'ep*, who for three days enjoys all the prerogatives of royalty, (the true king remaining in his palace,)[†] and has a guard of

* This account would lead one to suppose the Siamese to be more strict observers of their Sundays than the facts will warrant. It would be difficult to discover less business on that day than any other, though perhaps it is true that there may be more of drunkenness and dissipation.

† This must be taken with many important limitations.

honor composed of all the galley-slaves in the kingdom; when he goes out, a flag precedes him, and the sound of instruments accompanies him; all that he meets on the way belongs to him, all goods that are found exposed in the bazar or shops are appropriated to his use, and all the vessels that enter port during these three days are sold for his benefit. On the first day he repairs to a field situated near a pagoda, where he draws some furrows with a gilded plough; and then goes and leans against the trunk of a tree, placing his right foot upon his left knee, and resting upon the other foot. From this circumstance he has derived the name of the *one-legged prince*. While he remains in this dignified and convenient posture, one of his officers sows some rice, beans and peas. After this, three cows are let loose in the field which has been sowed, and the kind that one of them first eats, will probably be very dear during the current year. This is a sufficient intimation to the public, and each man takes his precautions.

At the commencement of the month of July, the prince sends lotus flowers in great pomp to the talapoins, and small packets of wood for their teeth and gums. On the 15th of July, lent begins, when the talapoins have perfect liberty, and are guilty of the greatest excesses in eating and in every species of crime.

On the 15th of November, the passover of the talapoins occurs, which is called in their language *passa*, and lasts about six weeks. It is in this interval that the king and court go in great magnificence to the temples to salute the talapoins and give them new robes. The people celebrate this season with all manner of excesses.

The government of Siam is monarchical and feudal. In the capital and environs, all is under the immediate control of the king, but in the provinces everything is done in the name of the several governors, in whose families the distinction is hereditary. The crown is hereditary, but the eldest son does not succeed by right; the king chooses his successor. This mode of election is often the cause of trouble in the palace, as each wife of the prince is desirous of being queen mother; hence intrigues and parties are formed, especially when the king dies without naming his successor, although they do not apparently produce any disorders in the country. If the empire experiences revolutions, it is from the discontent of the people, the revolt of governors, or foreign invasion. I know not what the state of the country was fifty years ago, but since that epoch, and especially since the death of the unfortunate Constance, so cruelly slain by those whom he had loaded with benefits, and who was not as re-

presented by some French historians an ambitious adventurer, there have been numerous revolutions. In less than forty years there have been three different dynasties. It is only the Christians who have shown an unwavering fidelity to their legitimate sovereign. In the midst of all the agitations there has not been one who has taken part in the rebellions. Though persecuted by these same princes they have been invariably their last resource.

When a prince is declared king, he makes the tour of the walls of the capital in all the apparel of royalty. He is borne on a kind of litter in the form of a bed, and in passing throws large quantities of small pieces of silver among the crowd. When the king goes out, which is rare, he is attended by an officer with a rod in his hands who goes before him to disperse the populace; for it is death to approach the king without permission. One must keep a great distance and prostrate himself on the ground; and also beware of choosing an elevated position, or he risks his life even though he be lying on his face.

On one occasion, a sentinel stationed on the walls had not time to descend when his majesty was passing, and was on the point of being put to death; but the king who is naturally mild pardoned him. One will meet with a poor reception in Siam, if he is in haste to meet the king with acclamation; on the contrary, the people know well the etiquette of the court, and fly whenever they hear the signal of his majesty's approach. The children of the king who have attained the age of 13 or 14 years are not permitted to remain in the palace, but are kept in a separate house at a great distance; at all audiences and state ceremonies, they are also kept apart.

The palace consists of several plain buildings surrounded with a triple wall. The care of the gates and external inclosure is confided to men, and that of the interior to a guard of women, numbering about 4000. They have a general and subordinate officers. Those who have only the rank of an ordinary soldier mount guard at the principal door armed with a stick like a musket. These women are not reckoned among the wives of the king. They receive their pay and rations in the same manner as the soldiers in Europe. In the third inclosure, which is committed to the female guard, is a remarkable garden, very large, and containing in miniature a representation of the world at large, woods, mountains, cultivated fields, a sea with islands, vessels of war, and merchantmen of every nation, barks, a city, a village, a bazar, a market held by the ladies of the palace, a fortress with cannon, religious temples, mani-

kings representing all the different nations of the earth, in their costumes, all quadrupeds and birds, and all the rare trees and plants they can produce. They call it *Suam-ut'ajam*, i. e. Garden of Delights, or terrestrial paradise; it is on the model of that of Peking. As there are persons inclosed here who have never seen the world, and never will see it, they have thus an imperfect notion of it.* It is illuminated at night by an infinite number of lamps. The ladies of the harem retire to the garden, and amuse themselves there if they please, till the morning. I obtained these details from our Christians, whom the king has called to work in the garden. When any passes before the pavilion which is in front of the palace, all the rowers must sit down, and everybody must lower their parasol; there are archers stationed to watch persons who fail to do this.

The king eats and walks at the sound of instruments, cymbals, gongs, &c. The distinctive marks of royal dignity are three, viz., the manner of striking the gong called *chong-keck*, a parasol of cloth of gold, and an ivory armed chair. The princes of the blood have a silk parasol, of a white, green, or red color, as they please. Their chair is like that of the king, but has no gilding about it, and is smaller. Grandees of the first order called *chau-p'aja*, have a red parasol, but not silk; their chair has no arms. Those of the lowest rank have neither parasol nor chair. The king gives to the princes a box containing five gold jars, to hold severally water, arrack, betel, lime, and tobacco for smoking. The governors receive a box, but the jars are gilded. The dignitaries called *p'ra* have the box with jars of silver; while inferior officers ordinarily receive no distinctive mark. An officer, or any other person of rank, never goes out without an escort; among his attendants, one always carries a parasol, another a box of betel, a third his segar, a fourth a lighted match, and sometimes a fifth with a spittoon.

After the king, the *vaugna* or vizier is the first person in the kingdom, and in the absence of the former is commander-in-chief of all the army; he has a palace and a private court, and even takes the title of second king. The *vauglang* is next to him; these two offices are not hereditary. The *chau-p'aja* have also much power; several are hereditary governors, and have the right of laying imposts in their respective provinces without being obliged to render

* It must be but a poor idea of the world, which any one can gather from a representation of this kind made by a people who know nothing of countries and men, beyond their immediate neighborhood. After an examination of a world like this in miniature, one can easily imagine that it may bear a greater resemblance to its prototype in Peking than to the world.

an account to the king; they are also chief justices, have a claim of vassalage, and furnish troops in case of war; they may, in short, be regarded as feudal chiefs under the crown. They are liable to be disgraced, or even condemned to death for rebellion.

When the ceremony of crowning the king occurs, every road by which he is to pass is lined on both sides with an immense number of small richly ornamented altars, containing vases of flowers, pictures, and incense-pots in which perfumes are continually burning; the Chinese officers have the charge of them. The corps of archers opens the procession in full uniform; each one armed only with a wand, and their commander borne on a kind of litter. Four high officers in long robes succeed them on horses, carrying a bow slung across the backs, with bannerets of different colors. The army follows in two ranks; each regiment distinguished by its own uniform, and carrying muskets and bayonets; the artillery bring up the rear.

The chiefs are in the middle between the ranks; two Christian officers in European costume each carrying a standard of great dimensions, are mounted on horseback. The commander-in-chief or *meh't ap* wears on this occasion only a turban, several ells in length; his head looks as large as a barrel; the turban is white, and ornamented with gold lace. The king follows him; and all who are in sight prostrate themselves before him as he passes, the musicians stationed by the altars striking up their symphonies. The king is seated on a costly throne; over it is a magnificent canopy sustained by four columns, and one goes before continually fanning him. Two other officers carry the gilt parasols; all who accompany him are dressed in long robes. The king only wears a *langouti* and a rich gold belt, and a broad brimmed hat of black felt, surmounted by a plume, and ornamented with gold lace and tassels; he has on one side a large cimier, and on the other a gold vase filled with small pieces of silver, which he and a prince following him both scatter among the crowd; men are constantly at hand with sacks of money, to replenish their empty vases.

This profusion, great as it is, is small compared with the number of bills thrown to the crowd, some representing the value of a horse, others of an elephant, a horse, a vessel, &c.; whoever gets one of them has only to present it to the treasurer, and he will receive its full value. Four persons follow the king on horseback, with plumes in their chapeaux. All the other princes of the royal families, to the number of eighty, bring up the rear of the cavalcade, each one accompanied by his own household officers, one to hold the bridle,

another to carry the sword, another the parasol, and another the betel, arrack, lime, tobacco, fire, &c., which the Siamese constantly require. During the time the procession is absent, the *vaugna* remains in the palace, guarding it, sword in hand.

When a prince is raised to the dignity of *vaugna*, he leaves the mansion which he has occupied, to take possession of the palace reserved for those who enjoy this dignity. But on going to the city, he finds the gate shut, and is obliged to ungird his sword and scale the wall before he and his cortège can enter the house designed for him.

When a prince of the royal family attains to the age of 13 or 14 years, he is removed from the palace, puts on a new dress, and a talapoin cuts his hair. On this occasion men of the highest rank and intelligence among the four nations in Siam come to the court in the costume of their respective countries. A kind of mountain with a pathway to the top is made, where a tent is erected, and a little below it the figure of one or two elephants, which furnish water, that falls into a basin at the base of this artificial mountain. When all is ready, the civil and military officers place themselves in two files, and the procession in this order leaves the palace. The prince, who is the object of the ceremony, is seated on a chair which is borne upon the shoulders of the officers; he has on his head a high bonnet, not peaked, and slippers on his feet, and gold bracelets on his arm; a kind of rattle is shaken before him to signify that he is yet in his infancy; they also play on the flute, tamborine, and trumpet. The princess who is to be his future wife, goes before with her hands joined, holding a plume of peacock's feathers. When the cortège returns to the palace, the prince prostrates himself before his father, and the king takes him by the hand and leads him into the temple, where the ashes of their ancestors are deposited; when he adores them. This ceremony is repeated for three consecutive days; on the fourth day, the talapoins cut his hair in the ancestral temple, and he receives a white dress instead of the red one he wore during the ceremony. The same day he goes to the artificial mountain, accompanied by a great retinue, where he washes his hands in the basin, and then ascends with three or four lords to the top of the mountain, into the pavilion, where he is supposed to go through with some superstitious ceremony. There is some resemblance between this Siamese ceremony and that of the ancient Romans, when their young men took the toga virilis.

According to the custom of the court, the king has a conjurer,

whom he consults on the success of war, the results of a battle, and other questions, which often cause much trouble to the poor man; for when what he predicts turns out true, he is amply rewarded; but when his prophecies fail, he is flogged and exposed to the burning sun, to make him more circumspect in future. Sometimes he himself fulfills his own predictions, as when on one occasion he announced that a Christian village would be burnt on such a day, and sent a person to set fire to the place, who was apprehended and revealed the whole collusion, and the diviner was severely flogged. Yet he did not the less enjoy the confidence of the king. According to an ancient custom the king has treasure which he must not touch but in emergencies; the successor adds to what his predecessor has amassed. It is said that the present king is very rich.

In this country, the rights of man are not the same as in Europe. War is made as it was among the ancient Assyrians, destroying cities, devastating the country, and leading the inhabitants into captivity. In the suburbs of Bangkok, are villages of Burmans, Peguans, Laos, Malays, &c. These devastations are as fatal to the conquerors as to the vanquished. In the course of a single campaign last year, of only six months, the number who died from famine, fatigue and disease was immense.

The military profession is hereditary, and a man is a soldier as long as he lives; the different regiments are distinguished by the color of their uniform.* The chiefs have a short silken robe worked with gold; the Christians wear European dresses, and are engineers, medical officers, or artillery-men. The Siamese cannot be said to be wanting in courage, but they are ignorant of the art of war.

When the time for departure arrives, the army embark in small boats and place themselves in the middle of the river; the talapoins consult the omens, praying to the devil, first raising one foot and then another, and making a thousand antics. One of them mounts an elevated seat, and performs a lustration, but the Christian soldiers hold a card before their faces to keep off the infernal water, to which the king says nothing. They now make a mannikin of the rebellious prince they are going to fight, instead of as formerly taking a criminal condemned to death. The head is cut off as an augury; if it fall at the first blow, the presage is favorable, but contrarywise if more strokes be needed. This ceremony being finished,

* The only uniform we have even seen worn by the Siamese soldiers, is a red band about the head, having as their only dress a waist cloth in common with the rest of the people.

the general fiercely brandishes his sword, and the army marches off at the sound of music.

Although the Siamese often observe omens, they do so still more in time of war. The flight of a bird, or the cry of an animal causes them to quake; and the gambols of a monkey running into their ranks terrifies them more than the hosts of the enemy. These superstitions often result disastrously. If a boat cross the river before that containing the general, it forbodes some terrible evil, and they put to death all in the boat to avert the calamity. To prevent such accidents, the army is always preceded by criers who give notice to all boats to range themselves along the banks; but in spite of these precautions it is seldom that some bad luck does not happen.

When the army leaves the river, they put the munitions of war upon elephants. The different battalions march under their banners with little order. These flags are red, interspersed with devices in other colors. The national flag is a white elephant, and it is by raising or depressing it in a different manner that the general makes known his orders. It is said they fight by platoons, concealing themselves behind trees and branches that they may attack the enemy to more advantage. When the elephants are well disciplined, they cause more carnage than several soldiers, fighting with their trunk and feet; it is difficult to wound them with fire-arms.

The Siamese have some good laws, but others are far from being perfect; the bad ones would nevertheless be tolerable, were they well administered. When two parties appear before a judge to plead their case, he thrusts them both into prison, in order that if the accused have not the means, the accuser may pay the expense; an affair is often protracted a long time to extort money from both parties. It is in vain to appeal to the king, for the magistrate is always right, and the sufferer knows it too well to incur new trials.

Money is an infallible means of evading the laws. By means of it criminals can get their punishment reduced almost to nothing. Custom, which has the force of law, permits lenders to exact 30 per cent. interest, but they often get 60 and even 80 per cent. If at the expiration of the term the debtor cannot pay the debt, he becomes the creditor's slave, or in default his wife and children are seized. It should be said to the praise of the present king, that he lends money to his subjects without interest, but the great lords are not so generous. If a master strike his slave with the instrument with which they stir rice, or with a chopstick, he is free, and the master loses his property; but if he strike him with a stick of wood the slave must

not complain; this is a curious prejudice. The law permits parents who have sold a daughter in marriage to keep her as a domestic during the whole time which a tree planted before the cabin on the wedding-day, remains upright; the newly married pair take care to choose a tree that easily rots; custom has fixed the term at three years. In virtue of this singular contract, the wife becomes at once the slave of her husband and the servant of her parents; this abuse does not exist among the Christians.*

The right of asylum exists in Siam. Our churches and their inclosures also enjoy this right; the king under no pretext can attack this privilege. A criminal who reaches a pagoda cannot be drawn away by force; the king can only desire the talapoins to remove him, but if he takes the priestly robe, it is rare that he is given up; this will suffice to give you an idea of the holiness of the priests. Since I have been here, I have often heard of the crimes of these pretended gods; it is only fifteen days since one of them assassinated a man who reproved him for his bad conduct; though convicted he has not yet been punished; and at this moment there are sixty indicted for various crimes.

The penal code is not severe; the king hesitates in passing sentence of death, lest he commits a sin; but torture is sometimes used. There are some frightful punishments unknown to Europeans, which are reserved for great criminals, but I doubt whether they are employed once in a century. A private individual is decapitated; a great lord is beaten, and then sewed up in a bag and thrown into the river. Next to capital punishment, in the disgrace attached to it, is to be made to feed elephants. The wretches are obliged to go every day and gather a certain quantity of herbs, and when notwithstanding their search and fatigue they cannot fulfill their task, they are cruelly beaten. They cannot make up the deficiency, nor can any one aid them, nor can they buy the herbs with their own money. They are branded in the forehead, and their punishment is for life; branding is a common punishment for all suspected criminals. Slaves brought from a distance cannot be redeemed, and must have their master's names marked on their arms. Every Chinese in Siam must wear a certain cord around the arm to prove that he has paid the king a kind of poll-tax required of them all.†

* The Catholics give a wife to such of the Chinese as will profess the Catholic faith. By this inducement many are added to their number.

† The Chinese instead of laboring upon the public works pay triennially a poll-tax of \$3, and for a few weeks, during the time of collecting this tax, each man as he pays his money takes a receipt and has a cord tied around his wrist, and sealed by the government officers to secure him against paying the tax again

A criminal condemned to death is obliged to go three times around the city walls, and informing the people that he (calling himself by name), convicted of such a crime, is condemned to capital punishment.*

Supplementary to the preceding notices of the Siamese, we here give a few paragraphs concerning the use of tobacco, opium, guncha or bang, and spirits among the people, extracted from a missionary circular recently received from Bangkok.

“Nearly or quite every male subject of the kingdom is addicted to the use of tobacco, in some one or all its forms, beginning to smoke before they have been weaned from the breast; one may see the little ones puffing a cigar or chewing a cud of betel, siri-leaf, lime, and tobacco. If females do not often smoke, they generally chew it in the form of this compound; and they begin the practice about as early as the males do smoking. Thus this narcotic begins its baneful influence at the dawn of their rational being; and like sin, grows with the growth and strengthens with the strength; their thoughts are in fact, narcotized more or less by it; formed wholly under its enfeebling influence, their minds are held fast to it as by a spell, and a man would almost as soon think of living without air, as without cigars. If they are deprived of them but for an hour, they become restless.

“The eating and smoking of opium, which was greatly checked a few years since, by the edict of his majesty against it, appears now to be fast reviving. Although the law still makes it contraband, and threatens all consumers of it with the confiscation of their goods and ignominious death, yet the law is not enforced as it once was. There appears to be a secret willingness on the part of officers, to allow opium to be smuggled into the country, at least, to an extent sufficient to satisfy the cravings of the many that are already addicted to its use.

the same year. Sometimes this seal is broken off by accident, or on purpose by evil designing persons, who then take the unfortunate man before a magistrate by whom he is compelled to repay his tax and take a new certificate.

* In the bishop's account of Siam we are pleasingly reminded of many things of which we have been an eye-witness, as well as informed of some things which were altogether new to us. On the whole these pages, though at times giving a wrong impression to the reader, are calculated to convey much information of a country and people little known, but who contain much to interest the commercial and religious world. The commerce is becoming a monopoly with the officers of government. The port charges, amounting to about one thousand dollars on an ordinary vessel of four hundred tons, present a serious obstacle to the trade of European and American shipping, while the Siamese without this expense can take their produce with their own vessels to the free ports of Singapore and Hongkong. It is believed that a visit to Bangkok by an English or American man-of-war might very easily place the commerce of that country on a better footing, better for foreigners, better for the Siamese government, and surely better for the native inhabitants. It is to be hoped that among the representatives of foreign powers now in China, there may be those who will interest themselves in removing the existing evil in Siam, while by so doing the interests of their own country may be promoted.

“Guncha, (*Cannabis Indica*) a plant possessing many of the properties of opium, is grown abundantly in Siam, and may be purchased very cheaply; so that those who are too poor to purchase opium, resort to this weed for their stimulant and opiate. Its effects upon the human constitution appear to be as bad as those of opium; its first effect is to produce great exhilaration, so as often to lead the ignorant to think the person is supernaturally aided; the inebriation is of the most cheerful kind in those who are naturally mild, but those who are naturally quarrelsome become furious. Its aphrodisiac powers are said to be very remarkable. The intoxication it produces lasts from three to four hours, and is followed by deep sleep. A prolonged use of it produces a wretched nervousness, lung complaints, dropsy, melancholy, and madness. Since the check that was given to the use of opium about five years since, the people have taken to using this poison in great numbers, and are no doubt being ruined by it.

“The practice of using intoxicating drink is increasing at a fearful rate. When Protestant missions were first established in Bangkok, about ten years since, it was a rare occurrence to see a man drunk, excepting among the Indo-Portuguese. The Siamese sacred books strongly condemn the use of all intoxicating drinks, and the people appeared to be then, remarkably abstemious in the use of them. But now the enemy has come in like a flood. There is not an hour of an afternoon, when one may not see many of the victims of intemperance in the highways and lanes, reeling, railing, swearing, quarreling, fighting, and insulting all they meet, with a shamelessness and recklessness that cannot be named. Consequently crime, poverty, and wretchedness of all kinds, have greatly increased among the people; the public appetite for spirit is strong, and the demand for something that will intoxicate very great, so that the distilleries are increased, thirty or more being now in vigorous operation. The material from which their spirit is manufactured is chiefly molasses, which owing to the increase of the foreign sugar trade, has become very abundant, and for which the people have no other use than to mix with mortar, or convert into ‘liquid death.’ But with all the facilities for manufacturing it, the distilleries do not supply the demand, and it is imported from China, Batavia, Singapore, and Europe. Besides this rum, the poorer classes make spirit from the palmyra juice and from rice. An officer of government informed us not long since, that he could not prevent his slaves from getting drunk, that he had flogged them almost to death for it, but their appetite for the poison was so strong that they would convert their rice into spirit to intoxicate themselves. The manufacture and traffic in it is farmed out by government, the whole kingdom being divided into districts, which are leased annually to the highest bidders; the one including Bangkok and its suburbs is taken by one man, who pays annually about 160,000 ticals (96,000 dollars), and it is this man’s interest, of course, to do all he can to increase the consumption of spirit in his district.

“The alarming evil of spirit drinking is attended by gambling, which is

also all farmed out by government, and is a source of much revenue to the treasury; but the system, however much it may fill the king's coffers, operates to suck up the very vitals of the kingdom. The whole country is divided into districts, each of which is taken by the highest bidder, who are usually princes, noblemen and officers of government; each farm is subdivided into numerous lots, which are leased to the best advantage, and all gambling out of the licensed places is promptly put down. Each master farmer has the privilege of settling the terms of every company and private license within his lot. But the Siamese in the course of every year have six or eight holydays, in which they can gamble free of duty, wherever they please; and during these days, it seems as if every man, woman, and child, was determined to make the utmost of the license. It therefore becomes each farmer's interest, to do all he can to increase the gambling business, and for each undertaker to excite all to visit his shops; and to this end, all possible kinds of gambling are put into requisition from simple playing with cowries, to immense lotteries. Consequently the people have become mad after it, and are neglecting all other business for this to such an extent, that the mercantile interests of the kingdom, which a few years since were promising have run down greatly; and it is thought by our foreign resident merchants, that if there be not a speedy reformation from this and its associate vices, the country will soon be ruined."

ART. II. *Journal of Occurrences: ordinances of the government of Hongkong: to give judicial authority to H. M. consuls, to provide for the registration of deeds, wills, &c., and to procure cleanliness and good order in Hongkong; Canton Press.*

No. 2. of 1844.—February 28th, 1844.

An Ordinance to give Judicial Authority to Her Majesty's Consuls within the dominions of the Emperor of China.

By H. E. sir Henry Pottinger, bart., K. G. B., &c., &c.

WHEREAS a certain ordinance was passed by his excellency the governor of Hongkong, and superintendent of the trade of her majesty's subjects in China with the advice of the Legislative Council of Hongkong in the seventh year of the reign of her present majesty Queen Victoria, intituled an "Ordinance to render her majesty's subjects within the dominions of the Emperor of China, or within any ship or vessel at a distance of not more than one hundred miles from the coast of China, subject in all matters to the law of England, and to extend the jurisdiction of the courts of justice at Hongkong over the same;"

And whereas to carry the said recited ordinance into effect, it is expedient to invest her majesty's consuls in China with judicial authority:

1. Be it therefore enacted, by his excellency the governor of Hongkong and superintendent of the trade of her majesty's subjects in China with the advice of the Legislative Council of Hongkong, that from and after the passing of this ordinance her majesty's consuls within the limits of the port in China where they may be officially resident, possess the same jurisdiction, power and authori-

ty that is now or shall hereafter be possessed by any court of judicature at Hongkong, save always as is hereinafter mentioned and excepted.

2. And be it enacted, that such consuls as aforesaid shall have full power to inquire concerning and record the evidence of all witnesses in any felony, misdemeanor or other criminal offence, and also in all civil actions, suits and matters whatsoever, but not to determine the same save as hereinafter mentioned.

3. And be it enacted, that the evidence so recorded shall be transmitted, together with the remarks of the said consul thereon, and on the demeanor of the witnesses giving the same, to such Court of Judicature at Hongkong as is now or shall hereafter be erected; which shall thereupon duly proceed to hear, try and determine the said civil or criminal matters; and for that purpose shall admit and read the said evidence so recorded of such of the said witnesses as shall be absent from Hongkong aforesaid, saving all exceptions thereto which may appear to the said court to be valid and just.

4. And be it enacted, that the said consul shall have full power, (if he think fit to use the same,) to adjudicate upon, and determine alone, and in a summary way, all misdemeanors and other minor offences which shall appear to him not to deserve a greater punishment than he is hereinafter authorized to inflict, and also all civil suits and actions wherein the sum claimed shall not exceed 500 dollars, and which shall not be founded on any libel, trespass, or other personal wrong.

5. Provided always, in all such cases so adjudicated upon, that the evidence recorded therein shall be forthwith transmitted, together with the said consul's reasons for his sentence or decision, to such supreme Court of Judicature at Hongkong as is now or shall hereafter be erected, which shall have power to remit the case so decided for explanations or the taking of further evidence, or to proceed to examine further witnesses therein, or alter or reverse the said sentence or decision, or increase or diminish the amount of punishment or damage awarded thereby, as shall seem just and expedient.

6. And be it enacted, that the said consul shall have power and authority to sentence any person committing any misdemeanor or other minor offense to pay a fine to Her Majesty, her heirs and successors, not exceeding 200 dollars, and to suffer imprisonment for any period not exceeding two months, and in lieu thereof, or until the same shall be paid.

7. And be it enacted, in all suits or actions wherein the sum claimed does not exceed 20 dollars, that such consul as aforesaid may appoint by writing under his hand, any one or more persons to hear and determine the same on his behalf, and under his supervision and control, which said person or persons so appointed shall have the same power and authority, and shall in all things demean him, or themselves, therein as the said consul himself.

8. And be it enacted, in any criminal proceeding, except for felony against the master, or any of the crew of any vessel about to leave such port as aforesaid, wherein the evidence shall have been duly recorded as aforesaid, and it shall appear that an adequate punishment can be awarded by way of fine without imprisonment, that shall be lawful for the said consul (if he think fit) to take security for the due payment of any fine which may be awarded therein and thereupon, to permit the departure of the master, or the crew of the said ship without their trial before the said court at Hongkong, and in such case the said court shall proceed to adjudicate therein in the absence of the accused party.

9. And be it enacted, that such consul as aforesaid shall have full power to grant probates of the wills, and letters of administration, to the estates of Her Majesty's subjects dying or leaving property within the limits of such port as aforesaid, provided always that in all cases of doubt or difficulty, or of any caveat being entered against the grant of any probate or administration, such consul may if he thinks fit remit the same, together with all the proceedings therein, duly authenticated for decision to the Court of Judicature at Hongkong aforesaid; and in the interim the said consul shall grant administration to such person or person of the best credit and repute within such ports as

aforesaid, as may be willing to accept the same and give the usual security, and in default thereof the said consul shall, and he is hereby required to act as administrator himself, and to take a commission of 2½ per centum on such property as may come to his hands, according to the statute in that case made and provided.

10. And be it enacted, that the said consuls in the execution of the powers given to them by this ordinance, shall in all matters and things, obey and conform to such rules and instructions, as may from time to time with the sanction of the superintendent of trade of Her Majesty's subjects in China, be made and issued by such supreme Court of Judicature, as may hereafter be erected at Hongkong.

11. And be it enacted, that the said consuls shall take such fees in judicial proceedings, as are now authorized to be taken in the office of the honorable the chief magistrate at Hongkong, or such other fees as may hereafter from time to time with the sanction of the superintendent of the trade of Her Majesty's subjects in China, be fixed by such supreme Court of Judicature at Hongkong as aforesaid.

12. And be it enacted, in case any judge of the said supreme Court of Judicature at Hongkong shall come within the limits of any such port as aforesaid, that the power, authority, and jurisdiction hereby given to the said consuls, shall (as the judge by writing under his hand shall order,) either cease and determine during the presence of such judge, or continue to be possessed by the said consul alone.

13. And be it enacted, that all the records, process, minutes, and other proceedings of Her Majesty's consuls, made or issued in pursuance of this ordinance, and transmitted to Hongkong as hereinbefore provided, shall to all intents and purposes, be deemed and taken to be records of the said Court of Judicature at Hongkong.

14. And be it enacted, that the word consul in this, and all other ordinances, shall extend, and be applied as well to any consul duly appointed by Her Majesty, as to any person who for the time being shall actually be the chief consular agent at any such port or ports as aforesaid.

HENRY POTTINGER, *Superintendent of trade, &c.*

Passed the Legislative Council the 28th of February, 1844.

RICHARD BURGASS, *Clerk of the Legislative Council.*

No. 3. of 1844.—February 28th, 1844.

An Ordinance to provide for the Registration of deeds, wills, judgments, and conveyances, affecting real or immovable property in Hongkong.

By H. E. sir Henry Pottinger, bart., K. C. B., &c., &c.

WHEREAS it is expedient to prevent secret and fraudulent conveyances in the colony of Hongkong, and to provide means whereby the title to real and immovable property may be easily traced and ascertained: Be it therefore enacted by his excellency the governor of Hongkong and its dependencies, with the advice of the Legislative Council thereof, that from and after the passing of this ordinance, the Land Office in the said colony shall be a public office for the registration of deeds, conveyances, and other instruments, wills and judgments, in the manner hereinafter mentioned: and that all conveyances and other deeds, wills and devises, and other instruments in writing, now or hereafter to be made or executed, and all judgments hereafter to be obtained, by which conveyances, deeds, and other instruments in writing, wills and judgments any parcels of ground, tenements or premises in Hongkong aforesaid or its dependencies, now are, or shall, or may hereafter be affected, may be entered and registered in the said office in the manner hereinafter directed.

2. And be it further enacted, that all such judgments and conveyances or instruments in writing obtained, made, or executed respectively after the passing of this ordinance, and registered in pursuance hereof, shall have priority one over the other according to the priority of their respective dates of registration; and that all such judgments, deeds, conveyances or instruments in writing as last aforesaid, and all future devises which shall not be registered in pursuance of this ordinance, shall (as against any subsequent bona fide pur-

chaser or mortgagee of the same parcels of ground, tenements, or premises for valuable consideration) be absolutely null and void to all intents and purposes. Provided that nothing herein contained shall extend to bona fide leases at rack rent for any time not exceeding three years.

3. And be it enacted, that no notice whatsoever, either actual or constructive, of any prior unregistered deed, judgment, will, conveyance, or instrument in writing, shall affect the priority of any such instrument as aforesaid, as shall be duly registered in pursuance of this ordinance.

4. And be it further enacted, that all judgments, deeds, wills, conveyances, or instruments in writing, hereafter obtained, made, or executed, which shall be duly registered within the respective times next mentioned: "that is to say," all deeds, conveyances and other instruments in writing (except wills), which (if executed in Hongkong or its dependencies) shall be registered within one month, or which if executed in any other place shall be registered within twelve months, after the time of execution thereof respectively, and all wills which (if the deviser die in Hongkong or its dependencies) shall be registered within one month, or which (if the deviser die in any other place) shall be registered within twelve months, after the decease of every deviser respectively, and all future judgments which shall be registered within one month after the entry or recording thereof, shall severally be in like manner entitled to priority, and shall take effect respectively by relation to the date thereof only, in the same manner as if this ordinance had never been made.

5. And be it further enacted, that the registration intended by this ordinance shall be made in manner following: "that is to say," a memorial containing the particulars hereinafter specified shall be delivered into the said Land Office, signed (in case of deeds, conveyances, or other instruments in writing, except wills) by some or one of the parties to the original deed or instrument; or if such parties be dead or absent from the colony, then by one or more of the witnesses to such deed or instrument; and (in case of wills and devises) signed by some or one of the devisees, or his or her guardian or trustees; and (in case of judgments) signed by the plaintiff or plaintiffs: and every such memorial shall be verified by the oath of some competent person that the same contains a just and true account of the several particulars therein set forth, which oath shall be taken before the chief magistrate of police, or before any justice of the peace of the said colony.

6. And be it further enacted, that every memorial of any judgment shall contain the following particulars: "that is to say," the names and additions of the plaintiffs and defendants respectively, the sums thereby recovered or secured, the time of entry or recording the same, and the sum of money bona fide due thereon; and every memorial of any deed or conveyance, will, or other instrument, shall contain and set forth the date of such deed, conveyance, will or other instrument, and the particular nature and object thereof, the names and additions of all the parties to such deed, conveyance, or instrument, and of the deviser, devisee, or devisees of such will, and the names and additions of all the witnesses thereto; and shall especially particularize and express the parcels of ground, tenements, and premises affected, or intended to be affected, by such deed, conveyance, will or instrument, and the proper and ordinary or accustomed names of the places where the same shall be situated, and (except in cases of wills) the pecuniary or other consideration for the same in the form, or to the effect of the form, numbered 1 in the Schedule hereunto annexed. Provided always, that when there shall be more writings than one for perfecting the same conveyance, devise, or security affecting the same parcels of ground, tenements and premises, all such writing shall be stated in one and the same memorial in which it shall be sufficient to particularize such parcels, tenements, and premises only once.

7. And be it further enacted, that on delivery of any such memorial as aforesaid, the said land officer shall number the same according to the order of time in which it shall have been so delivered, and shall give a receipt for the same, in which receipt shall be specified the certain day and time of day when such memorial shall have been so delivered, and the proper number thereof in the register of the said Land Office; and he shall also in like manner imme-

diately indorse on the back of such memorial a certificate containing the day and time of day when the same was so delivered, and the name and place of abode of the person verifying the same, and shall sign the said certificate when so indorsed; and such certificate shall be taken and allowed as evidence of the registration and time of registration of every such judgment, deed, will, devise, conveyance, or other instrument whereof such memorial shall be so made.

8. And be it further enacted, that every such memorial, shall as soon after the receipt thereof as practicable, be carefully registered by the Land Officer in regular succession as received, according to its proper number in a particular book to be kept by him for that purpose, and shall afterwards be deposited by him in some secure place in his office, and there kept for future reference when required; and he shall also keep an index of the parcels of ground, tenements, and premises mentioned in every such memorial, and also a like index or indexes of the names of the several parties to conveyances and other deeds and instruments, and of devisers and devisees in wills, and of the plaintiffs and defendants in case of judgments, with accurate references in all such indexes respectively to the number and page of registry of the memorial to which any entry in such index or indexes shall relate.

9. And be it further enacted, that in case of mortgages and judgments registered in pursuance of this ordinance if at any time afterwards such verified certificate as is hereinafter next mentioned shall be brought to the said land officer, signed by the respective mortgagers and mortgagees, or plaintiffs and defendants, or their agents respectively, and attested by two credible witnesses, whereby it shall appear that the whole of the monies due on any such mortgage or judgment have been fully paid, or that such mortgage or judgment is otherwise satisfied, then the said land officer shall make a short entry or memorandum thereof on the memorial, and on the margin of the registry of such mortgage or judgment, and shall afterwards carefully register the same certificate in one of the registry books of his office; and the land officer shall make an entry thereof in his index or indexes referring accurately to the place of registry of such certificate.

10. And be it further enacted, that every such certificate shall contain the following particulars: "that is to say," in case of judgments, the names and additions of the plaintiffs and defendants, the time of entering up or recording the same, the sum or sums thereby recovered, the date or dates of payment or satisfaction of the amount bona fide due thereon; and in case of mortgages, the names and additions of the original parties, the date of the instrument, the sum thereby secured, and the time or times of payment or other satisfaction thereof; and every such certificate shall be verified by the oath of some competent person, that the same contains a just and true account of the several particulars therein set forth, which oath shall be made and taken before the said chief magistrate, or before any justice of the peace of the said colony, and on the back of such verified certificate the land officer shall immediately indorse the date when the same was received by him, and the name and place of abode of the person verifying the same and the said certificate shall after being so indorsed, and entered as aforesaid, be safely kept in his office for future reference when required.

11. And be it further enacted, that it shall be lawful for any person or persons whatsoever to deposit in the said Land Office for safe custody any conveyance, deed, power of attorney, or instrument in writing whatsoever, or his or her last will and testament, of which deeds, wills, conveyances or other instrument, the said land officer shall (first giving a receipt for the same) immediately make an entry or entries in a book to be kept for that purpose, to which book he shall keep an accurate alphabetical index, having reference therein as well to the name of the testator, or parties to each such deed or instrument as to person or persons depositing the same; and the said land officer shall carefully and securely keep all such deeds, wills, or other instruments in his said office until required by the party or parties depositing the same to deliver them back again. Provided, that every such will or testament shall be inclosed within a cover or envelop sealed with the seal of the testator or testatrix,

whose name shall be endorsed by the land officer on such will, shall remain in the said office until the decease of the testator or testatrix unless he or she shall previously require the same to be delivered back; and upon the death of the testator or testatrix the land officer shall (after examining such will) deliver the same to the executor first named therein, or to such other person as shall be duly authorized to receive the same.

12. And be it further enacted, that if the said land officer, or any other person employed in the said Land Office, shall willfully neglect to enter in manner hereinbefore directed any memorial or certificate delivered into the said Office, he shall for every such offense, forfeit and be liable to pay to Her Majesty, her heirs and successors, for the public purposes of the said colony, the penalty or sum of five hundred dollars, and be further liable in damage to the party injured to the extent of the loss or injury sustained. And if the said land officer, or any clerk or person whatsoever, shall willfully destroy, embezzle or secrete, forge, counterfeit, raze, deface, or alter, any memorial or any part thereof, or any indorsement made thereon, or any entry or registry thereof in any book in the said Office, with intent to defraud or injure any person or persons, such land officer, clerk, or person so offending, shall be guilty of felony, and being thereof duly convicted, shall be liable to be transported beyond seas for any term not less than 7 years, and not exceeding 14 years.

13. And be it enacted, that all corrections by erasure, interlineation, or otherwise in any memorial of the registry of any document required to be registered by this ordinance, shall be noted and set forth at length in red ink in the margin of the memorial wherein they may be made, together with the reasons for making the same, and shall be attested and verified by the signature of the land officer for the time being.

14. And be it further enacted, that the several fees or sums of money mentioned in the list numbered 2 in the said schedule (and no higher to other fees) shall be demanded and paid by and to the said land officer for and in respect of the several matters and things to be by him performed and done under or by virtue of this ordinance; and the said land officer is hereby required to keep an accurate account of such fees and to pay over the same to the colonial treasurer for the public purposes of the colony of Hongkong.

HENRY POTTINGER, Governor, &c., &c.

Passed the Legislative Council, the 23th day of Feb., 1844.

RICHARD BURGASS, clerk of the Legislative Council.

No. 1.—Schedule referred to by this ordinance.

1. Date of will or instrument. 2. Nature and object thereof. 3. Names and additions of the parties or devisers or devisees. 4. Names and additions of the witnesses thereto. 5. Description of the land or premises conveyed in or effected by the deed or will. 6. Name and description of the place where situate. 7. Consideration and to whom and how paid. 8. Any other particulars the case may require.

No. 2. 1. For registering every assignment, mortgage, or other alienation, \$5.00. 2. For registering every will or judgment, or receiving any verified certificate, \$1.00. 3. For receiving for safe custody any deed, will, or other instrument, \$5.00. 4. For every search, \$1.00. 5. For certificate of receipt of any document, or certifying a copy thereof, and every other certificate, \$5.00. 6. For every uncertified copy of any will, deed, memorial, or other instrument, per folio of 80 words, 25 cents.

No. 5 of 1844.—March 20th, 1844.

An ordinance for the preservation of good order and cleanliness within the colony of Hongkong.

By his excellency sir Henry Pottinger, bart., knight grand cross of the most honorable Order of the Bath, major-general in the service of the East India Company, governor and commander-in-chief of the colony of Hongkong and its dependencies, and superintendent of the trade of Her Majesty's subjects in China, with the advice of the Legislative Council of Hongkong.

1. WHEREAS it is expedient to provide for the preservation of good order and cleanliness within the colony of Hongkong: Be it therefore enacted by his excellency the governor of Hongkong, with the advice of the Legislative Council thereof, that if any person, after the passing and publication of this ordinance, shall throw, or lay, or cause, or knowingly permit to be

thrown or laid, any carrion, dirt, soil, straw, or dung, or any other filth, rubbish, or noisome or offensive matter whatsoever, on any of the roads, streets, ways, or public passages, or into any of the drains or sewers made or to be made within the said colony; or shall permit, or suffer any such noisome, or offensive substance as aforesaid, to remain exposed in any drain, sewer, or elsewhere, opposite to or within the immediate neighborhood of his house; or shall allow any accumulation of filth or offensive substances within the premises occupied by him; or shall commit any nuisance by easing himself or otherwise, in the neighborhood of any dwelling-house or place of public passage; or shall set out or leave, or cause to be set out or left, any scaffolding, carriages, bricks, lime, barrels, bales or cases of merchandize, or any other matter or thing which shall obstruct, incommode, or endanger any person or carriage in any public passage or road; or shall erect any shed or house of matting, or other easily inflammable material, so as in case of fire to endanger any neighboring building; or shall incroach on any public way or crown land, by erecting any building, either on or projecting over the same; or shall construct any spout which shall project the rain-water thereon; or shall neglect to repair or remove any building, erection, or bank or earth in a ruinous or unsafe state, and which shall endanger any person or any public passage or road; or shall cast or throw any ballast, rubbish, or other substance, either from the shore or from any vessel into the harbor of Victoria; or shall neglect, within a reasonable time, to remove any sunken vessel in the said harbor, belonging to him, or in his charge or keeping; or shall ride or drive on any foot-path without obvious necessity, or shall ride or drive in a furious manner in any public road, or in passing or meeting another horse or carriage shall not keep to the customary side of the road, or being a foot passenger shall not keep as much as possible on the foot-path; or shall keep any dog accustomed to annoy passengers by barking or otherwise, or shall not properly confine any dangerous or savage dog or other animal belonging to him; or shall blow any horn, beat any gong or drum, or explode any firework or fire-arm, or shall make any other improper noises likely to endanger, annoy, or terrify any persons or horses in any public road or passage; or shall commit such or other acts anywhere whatsoever in the night-time, so as to create unnecessary alarms; or if any person shall expose or proffer for sale in any market or elsewhere, any liquor, meat, fish, vegetable, or other article of food in a tainted, noxious, adulterated, or unwholesome state, or shall sell any spirituous liquor without being duly licensed, or to any intoxicated person; or shall commit any act of mischief, by destroying, defacing, removing, or otherwise injuring any property whatsoever, or shall neglect to affix to his house and keep alight during the night, such lamp or lantern as may be required and approved of by the superintendent of police; or shall keep any house for the occupancy of public prostitutes; or shall keep or be found in any gambling shop, whereof notice shall not have been given to the chief magistrate of police; or shall have in his possession spear, bludgeon, or other offensive weapon, or any crowbar, picklock, skeleton key, or other instrument fit for unlawful purposes, with intent to use the same for such unlawful purpose; or if any persons shall assemble together in the night time without a lawful reason for so assembling; or if any person seeing any such assemblance, or knowing or having reason to suspect that such assemblage was about to be or had been made, shall not raise an alarm and give immediate notice thereof to the nearest guard-house, or police station; or if any person shall behave in a riotous, noisy, or disorderly manner, although no actual breach of the peace shall take place; or shall be seen drunk in any public road or passage, or shall use any profane or indecent language, or insult any female in public, or shall make any offensive jokes, gestures, or threats towards any one present which shall be likely to create a breach of the peace; or shall challenge any one to fight; or if any person shall beg or expose any sore or infirmity to view with the object of exciting compassion and obtaining alms; or shall lewdly or indecently expose his person by bathing or otherwise near any public road, or shall not be able to give a satisfactory

account of himself and of his way of living ; or who being abroad at night time shall not give a satisfactory reason for so being ; or if any person shall pretend to tell fortunes, or to exercise any magic arts, or shall otherwise impose on the credulity or superstition of any one whatsoever, with a view to gain ; or shall attempt to defraud any person of any money by pretending that the same is counterfeit ; or if any person shall play at any game in any public passage or road so as to obstruct the same, or create a noisy assembly therein ; or shall resist any justice of the peace, constable, peace officer, or police-man, in the execution of his duty ; or shall neglect to assist such officer therein when called upon so to do ; or if any person employed as a domestic servant or otherwise shall quit his employer's service without giving such warning thereof as shall afford reasonable time to his employer to procure another person to act in his stead ; or shall neglect or absent himself from his duty without leave, so as to destroy, injure, or endanger the safety of his employer's property ; or shall willfully disobey such employer's lawful and reasonable orders ; or if any person employed as a guard or watchman shall sleep at his post, or be negligent, remiss or cowardly in the execution of his duty ; or if any person shall wantonly and cruelly mutilate or otherwise ill use any horse, mule, dog, or other animal without necessity : then, and in every such case, the person so offending shall forfeit and pay to Her Majesty, her heirs and successors, for the public purposes of the colony of Hongkong, such sum not exceeding two hundred dollars as shall be adjudged in the manner hereinafter mentioned.

2. And be it enacted, that after conviction for any offense against this ordinance, the offender shall be ordered by the convicting justice or justices to do such act as the subject matter of the case may require, and shall be allowed a reasonable time to perform such order ; but that at the expiration of such time, if he shall still be an offender against the provisions of this ordinance, he shall be liable to be convicted in double the penalty formerly inflicted, notwithstanding such double penalty shall amount to no more than the sum of two hundred dollars ; and if such offender shall still persist in offending against this ordinance, he shall be liable to be repeatedly convicted in such double penalty.

3. And be it enacted, that it shall be lawful for the superintendent of police of the colony of Hongkong, or other officer duly authorized by the chief magistrate of police of the said colony, to require any person whose duty it shall be to remove any filth or obstruction, or do any other matter or thing required to be done by this ordinance, so to do within a certain time to be then fixed by the said superintendent of police or other officer ; and that in the default of such requisition being complied with, the said superintendent of police or other officer shall, and may cause to be removed such filth or obstruction, or do or cause to be done such other matter or thing as aforesaid, himself, and the person so in the default shall, in addition to the penalties hereinbefore mentioned, be liable to pay double the expense thereof which shall be recoverable in the same manner as any penalty provided by this ordinance.

4. And be it enacted, that the penalties provided by this ordinance shall be recovered in a summary manner, by proceedings to be had before the chief, marine, or assistant magistrates of police sitting singly, or before any two justices of the peace for the said colony of Hongkong.

HENRY POTTINGER, *Governor, &c., &c.*

Passed the Legislative Council, this 20th day of March, 1844.

RICHARD BURGASS, *clerk of the Legislative Council.*

The Canton Press of the 30th ult., No. 13 of vol. 9, contains the editor's valedictory, after a service of nearly eight years in the editorial chair, during nearly five years of which time the paper has been published in Macao. The foreign community in China are under many obligations to Mr. Moller for the facilities he has afforded them by means of his paper to become acquainted with public events, or as a medium for their own communications, and for the candor and zeal which he has manifested in stating occurrences and collecting information.

THE

CHINESE REPOSITORY.

VOL. XIII.—MAY, 1844.—No. 5.

ART. I. *Remarks on the Jews, considered in relation to Christian missions, by one of the Protestant missionaries in Hongkong, at the monthly concert held there on the 4th of March, 1844.*

It is now about fifty years, since the Protestant churches in Britain and America began to recognize the last injunction of the Savior as binding on them, and to feel their obligation to go into all the world, preaching the gospel to every creature. During the present century many have gone to and fro, and knowledge has been increased. The islands of the Pacific have seen a great light, and the dayspring from on high has visited the greater portion of the East. To many, however, it appears strange, that the ancient people of God—the Jews—should have been entirely overlooked for several years, after the missionary spirit had commenced to animate the churches, and that even now only a few of the societies, which have arisen, should be impressed with a sense of their duty to testify to them the unsearchable riches of Christ, as the true Messiah.

The fact is, the Jews have not occurred to the friends and directors of missions, as having claims upon them. Their minds have been occupied with the state of the heathen. They have heard voices from every pagan people under heaven, calling them to come and help them, but no whisper of appeal has stole upon them from the descendants of Abraham. This has been the inevitable result of their general views of divine truth, operating silently and insensibly. They have not thought of explaining the course which they

pursued, because no doubts of its correctness ever occurred to themselves. Various opinions, however, that have been promulgated of late years, and have become in some measure current, render it necessary that these views should be clearly defined and sifted, and we propose in the present article to consider the position, which it may be gathered from Scripture that the Jewish people occupy in relation to Christian missions.

It must be borne in mind at the outset, that the present era, so far as we know, differs in no essential respect from any other period of the Christian dispensation. It has been termed indeed the age of missions, but such a designation must be taken as expressive merely of the fact, to which we have referred, that the Protestant churches of Christ are engaged in large and systematic efforts to extend the knowledge of the gospel. It is an age of missions, not *the* age. That commenced with the descent of the spirit at Pentecost, when the apostles received those endowments, which were to qualify them to be "witnesses for Jesus, in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost ends of the earth."

The age of missions and the age of steam are talked of in the same way, but with little discrimination. In the gradual and natural progress of science, we have attained to

"Arts, which make fire, flood and earth,
The vassals of our will;"

and one cannot but exult in witnessing the achievements, which the human mind is ever making in its progress towards the realization of that dominion, which was conferred on our first parent. The spirit of enterprise and discovery, which marks the present age, is the natural fruit borne by society in the condition of knowledge and civilization to which it has advanced. They are characteristics of the age, not merely in point of fact, but also in relation to its point of maturity in the scheme of Divine Providence. But not so with missions. There was a former age of them—a brighter and a more triumphant one. They are in truth manifestations of zeal, which must ever be displayed where Christian truth is known and cherished in simplicity and godly sincerity, for Christianity is a missionary system.

It follows from these remarks that the Jews stand in no relation to the missions of the present time which they did not occupy to those of the first and second centuries: that they are to be regarded by the churches of Christ in no different light from that in which they ought to have been viewed since the commencement of the

Christian dispensation. This being premised, an outline of the Jewish history will be found to assist us in the prosecution of our subject.

The Jews had been constituted a nation for high and holy purposes,—to preserve the knowledge of Jehovah as the only living and true God, in the midst of a world given to idolatry, and to be formed by the ‘lively oracles,’ which were intrusted to them, and the other privileges which they enjoyed, into a holy nation, a people sanctified in heart to the Lord. But these purposes were far from being realized. They showed themselves prone to go astray. Again and again they forgot the God, that had sanctified and separated them, and turned aside to follow strange gods. There was no form of idolatry, however gross, to which they did not addict themselves. They changed the glory of the incorruptible God, whose outstretched arm they had often witnessed, and the symbols of whose presence were among them, into images of wood and of stone, the work of their own hands. By a series of divine judgments they were weaned from their proneness to idolatry, but this disposition was succeeded by an unspirituality of mind and pride of heart, proving even more pernicious in their consequences.

The law had but a shadow of good things to come. The dispensation under which the Jews lived was not intended to be permanent. It was introductory to a more glorious one, which was to embrace all nations in its bosom, and for the dawning of which they ought to have been prepared by the sacred writings. Their scriptures were full of testimonies about Jesus, and when he was announced as the Lamb of God, that taketh away the sin of the world, they should have welcomed him with the acclamation, “Blessed is He that cometh in the name of the Lord.” But they did far otherwise. They despised and rejected Him who came to seek and save them. He came indeed to abolish their economy, but he would have introduced them to a better one. He would have bound up the wounds of their broken state. A prey as they had been to every fierce and warlike nation, he would have gathered and protected them, as a hen gathereth her chickens under her wings. He would have led them on in a course of holy improvement at the head of all the other nations of the earth, but they would not; “we will not,” said they, “have this man to reign over us,” and proceeded to a higher offense than they had yet been guilty of. They took, and by wicked hands, crucified and slew the Lord of glory.

But when Christ died upon the cross, a new and living access to

the Divine throne was displayed in the face of all nations. Jews and Gentiles all were concluded under sin, and an atonement was made for the sins of all, that whosoever—were he Jew or Greek, barbarian or Scythian, bond or free—should believe in Jesus, he might be received with equal privileges into the church of Christ on earth, and finally into the same church glorified in heaven. Here was good news for all people. By the decree of God, it was to be proclaimed through all nations, to every creature. Notwithstanding that the Jews had put the Savior to death, the first proclamation of the gospel was made to them; "Unto you, first," said the apostle Peter, "God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts 3: 26.) Had they repented even then, times of refreshing would have come to them from the presence of God. The thunder-cloud that had long been gathering, and whose blackening masses were concentrated over their unhappy country, would have been spanned with the bow of promise and dispelled. But their hearts were hardened. They resisted all the offers of grace, and spurned the blessings of the new covenant. They rejected the Savior's apostles as they had rejected himself. More than once the apostle Paul declared that, since they counted themselves unworthy of everlasting life, he would turn to the Gentiles. Their hatred of the gospel increased as its diffusive nature was more fully developed, and at last when they set themselves in opposition to that characteristic, and forbade the preachers of salvation to speak to the Gentiles, Paul declares that they filled up the measure of their iniquities. The entire contrariety of their spirit and principles to the nature of Christianity was displayed, and "the wrath came upon them to the uttermost." (1 Thess. 2: 15, 16.)

From the preceding summary it appears that the Jews, as a people, stood sullenly aloof from the gospel, when it was propounded to them. They clung to their own old system, which in the course of Providence was ready to vanish away. The consequence was that "they fell by the edge of the sword, and were led away captive into all nations." There they have continued unto this day, retaining all their characteristics as Jews, and none more distinctly marked than this, a dislike and rejection of the gospel of Christ.

The first Christian church, which was formed in Jerusalem after the day of Pentecost, was indeed composed of Jews, but it did not long continue to increase as its rapid progress at the first seemed to promise. Though the greater number of its members escaped the

calamities attending the destruction of Jerusalem, by retiring to Pella soon after the commencement of the war with the Romans, it lost from that time its position of influence and authority among other churches. Towards the end of the first century it became divided in itself, and while the scriptural doctrine had been propagated in all directions throughout the heathen world, we do not find any body of Jews recognized after the fourth century as belonging to the Christian church. Looking at the Jewish people as a whole, we cannot doubt but that with the destruction of Jerusalem, there dawned the first of those "many days in which the children of Israel shall abide without a king, without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." (Hosea 3: 4.) There also the declaration of Christ began to be verified, "I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." These words are plain and emphatic. By "the kingdom of God," we are to understand the oracles and ordinances of God, and the administration of the latter. These had hitherto belonged to the Jews. The church of God had only existed among them. Palestine had been

"The little spot marked around by grace
Amid the world's vast wilderness."

But they had been unfaithful in their day of grace. Their oracles, the lively oracles of God, would therefore be to them henceforth but a dead letter. Their ordinances would be utterly abolished. For the administration of God's mercy they were totally unfit. Oracles, ordinances, and the administration of them, would all be given to people of another kingdom and another tongue, who should bring forth the fruits of righteousness, and make known the saving-health of Jehovah among all nations.

What the Savior thus declared has, as we have seen, been exactly fulfilled. The kingdom of God has been given to another people. From thousands in every quarter of the globe, prayer and praise ascend to the God and Father of our Lord Jesus Christ, but few and far between are the worshipers of the seed of Abraham. *They* are aliens from the commonwealth of the gospel, and strangers to the covenant of mercy. They seem to stand nearly in the same relation to the visible church of God now existing in the world, which the Gentiles occupied to the economy that existed in Judea prior to the time of the Savior. The invitations of the gospel are indeed tendered as freely to them as to others. Christianity is not

like Judaism, a partial system. Its blessings are freely offered to all, Jews and Gentiles are alike welcome to its bosom. The fact of their exclusion from the new covenant is owing to the fact of their unbelief, for if they abide not in unbelief, God is able and willing to number them again among his people. But their blindness continues as intense as when they crucified the Messiah. The same veil is upon their heart, in consequence of which they can see no beauty in Jesus, that they should desire Him.

Are they then to continue always thus positively and universally to reject the gospel? "Have they stumbled," as Paul inquires "that they should fall?" We may adopt likewise his emphatic reply, "God forbid." "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved." (Rom. 11 : 25, 26.) There is hope then for the broken tree of Israel that it will sprout and grow again.

"Comfort ye, comfort ye, my people,
Saith your God.
Speak ye comfortably to Jerusalem, and cry unto her,
That her warfare is accomplished,
That her iniquity is pardoned:
For she hath received of the Lord's hand
Double for all her sins."

That the apostle, in the passage which we have quoted from the eleventh chapter of the Epistle to the Romans is speaking of the Jews as a people, cannot be doubted. The *all* are in contradistinction from the *part*, the remnant according to the election of grace. But the passage is not merely important as it asserts the great and consoling fact, that the Jews will yet be universally converted: it also specifies a time before which that event will not take place. Their restoration to their place as a people of God is subsequent to the bringing in of the fulness of the Gentiles. The church of Christ is conceived of by Paul, as "the mountain of the Lord's house," a glorious temple "established in the top of the mountains, and exalted above the hills, so that all nations flow unto it." He hears the voice of many people, going and saying,

"Come ye, and let us go up to the mountain of the Lord,
To the house of the God of Jacob:
And he will teach us of his ways, and we will walk
in his paths."

And when the Gentiles have thus been gathered and brought in, in a holy union of righteousness and love, the house of Jacob is also seen coming to "walk in the light of the Lord." (Isaiah 2 : 2-5.)

That the fulness of the Gentiles being brought in is intended to express general conversion to the gospel can hardly be doubted. It is not to be supposed but that the fulness of the Jews, mentioned in the 12th verse, and that of the Gentiles in the 26th, convey ideas equally extensive. It appears then that the Jews will remain out-cast from the privileges of the kingdom of God till the gospel shall have been preached, and shall have triumphed in every land. The heathen shall have been given to Christ for his inheritance, and the uttermost parts of the earth for his possession, and then He will put forth his hand to recover the outcasts of Israel and the dispersed of Judah.

Entirely synonymous with the language of the apostle is that of the Savior in Luke 21 : 24. "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Paul indeed refers to the spiritual blindness in which the Jews were and would continue to be involved, and Christ to the temporal calamities to which they should be subjected, but sin and suffering stand to each other in the relation of cause and effect, and we find therefore that the limit which is assigned to them is the same. When the times of the Gentiles have been fulfilled, their fulness will have been brought in, and then the veil shall be taken away from the minds of the Jews, and they will look in faith unto the God of their salvation even Jesus, whom they crucified. But when the heathen have been converted to Christ, will not the work of missions have been accomplished? At any rate, do not the views which have been substantiated from Scripture—the rejection of the Jews as the people of God, consequent on their rejection of the gospel, a rejection to continue until Christianity shall have overcome all pagan opposition, do not these views show that the churches are now in the line of duty in directing their attention to the heathen, in testifying to the Gentiles the unsearchable riches of Christ? It may be said that granting that the conversion of the Jews will not take place till the Gentile nations have all been brought to a knowledge of the truth, it will then be accomplished through the missionary labors of the Gentile church. But it is not so written. Wherever this great event is spoken of, in the Old or in the New Testament, we do not find it attributed to the instrumentality of other people. When Moses was summing up and enforcing the repetition of the laws given in Deuteronomy, he laid down a principle by which their deliverance from captivity and all other consequences of their

sins was to be regulated. "It shall come to pass," said he, "when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all their heart, and with all thy soul; that *then* the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee." (Deut. 30: 1-3). When they had forfeited their privileges, they would obtain them again only on condition of contrition and repentance. This law obtained through all the series of their history up to the time of Christ. It was well understood by themselves. They referred to it in the hour of distress as to a promise. Thus we find Nehemiah praying, "Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them; though there were of you cast out into the uttermost parts of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there." (Neh. 1: 8, 9.) There is no intention that any different law will obtain in their future restoration to covenant blessings. The discipline of chastisement will at last accomplish its end. They will be convinced of their sins, and "turn to God" with contrition and prayers for mercy. The probability is, that as Christianity approaches its consummation among the heathen, the Jews will no longer be able to repress the conviction that it is from God. When they shall see pure religion and undefiled everywhere cultivated, nations learning the art of war no more, but bound together by closest ties of amity and love, heaven smiling over earth, and earth rejoicing in the smile, they will be constrained to acknowledge the heavenly origin of the gospel. A feeling of their own desolateness will arise in their spirits.

"Zion shall say, the Lord hath forsaken me,
And my Lord hath forgotten me."

And then will they learn that "they are still beloved for the fathers' sakes." The vail will be taken from their heart. As they search the Scriptures, they will find them replete with testimonies concerning Christ Jesus, and so far from being offended any longer at his humiliation and crucifixion, they will delight to look to him whom

they pierced, and in every book of the Old Testament, see light through his light clearly. Then shall Christ be at once

“A light to lighten the Gentiles,
And the glory of his people Israel.”

ART. II. *Notices of Amoy and its inhabitants: extracts from a Journal of the Rev. D. Abeel at Kúláng sú.*

PREVIOUS extracts from Mr. Abeel's journal on pages 74–77, will inform the reader of the circumstances under which it was written; and we give the following paragraphs in continuation of those on former pages.

Nov. 29th. The intendant of circuit of Fuchau, being here on business, called upon us, accompanied by nearly all the authorities of Amoy. As they are all anxious to secure my presence and assistance in discussions of importance between themselves and the English, seeing, as I believe they do, that my interpretations are unembarrassed by the fear or favor of either party, “they honor us with many honors.” Empty and uncertain as I know such honor to be, I would that we could employ the influence it gives us before it is blown away.

Dec. 28th. The number of patients and visitors varies with the state of the weather. Wishing to know something of the feelings and expedients of the heathen in the hour of their greatest extremity, I have made the following inquiries of several companies and individuals. “When you are very ill what do you do?” “We pray to Budha for recovery.” “But when you find yourselves fast failing and expect to die, what do you do then?” “We vow to Budha to burn quantities of gold paper if he will restore us.” “But when you are certain that you cannot recover, what then?” “Why then there is nothing to be done.” “Do you never pray for the future happiness of your souls?” “No, we know nothing about the future state of our souls?” “Do you believe in their immortality?” “Yes, but whither they go, and what they become, we cannot tell.”

However much they talk of heaven and hell, and the transmigration of their souls, they have no correct ideas of rewards and punishments. This is opposed to the tenets of Buddhism, which inculcates the doctrine of future retribution, and shows how little influence the system has upon them. The common belief and hope are, that if the soul is in misery after death, it will be made manifest to the surviving relatives by their own uneasiness of mind, or by some adverse circumstances; that when the fact is known, their friends will employ a Buddhist or Táu priest to perform certain ceremonies

by virtue of which, they believe the soul is released from misery and transferred to happiness. At such times they frequently change the place of interment, supposing that this will allay the troubled spirit. If relatives or friends entertain any regard for the dead, by so doing they act, as they suppose on the safe side. Fearing the worst, they call a priest to recite his prayers and charms, for which the same compensation is given, whether the deceased requires them or not. These notions of the Chinese conflict with others which they profess to hold. But having no system, and a very trifling interest in the whole subject, such incongruities and absurdities must be expected.

To day a very interesting old gentleman visited us, whose mind appeared uncommonly open to conviction. He said his countrymen believe because their fathers did, but that foreigners have better reasons for their faith. The contrast between his views on the subjects mentioned above and ours, seemed to produce a deep impression. I am convinced that the people express no unmeaning compliment when they affirm, as they often do, that our religious belief is far more rational than theirs. The power of argument is so much in our favor, that it more than compensates our deficiencies in expressing our views. I seldom find an individual, however literary and bigoted, who can sustain himself in discussion on religion. They may get far beyond my depth in mystic lore and learned terms, but a plain question or two brings them to the surface again, and teaches them that in regard to true knowledge they are ignorant indeed.

To-day, a man arrived from a village 12 or 14 miles distant, who came to procure our aid in getting back his land from a stronger clan by which it had been seized. I asked if he could get no redress from the magistrate. He said that numbers and wealth were with the other party, and justice was bribed; and he had an idea that we might perhaps assist him by magic arts. After becoming better acquainted with our object in coming to China, and listening attentively to repeated addresses and exhortations, he said that these were the very means to move his enemies, that if I would accompany him and proclaim these truths to them, they would certainly restore all. I inquired whether infanticide was common in his part of the country. He replied, that comparatively few of the female children were spared; that scarcely any family saved more than one. The literary graduates were the only exceptions; these gentry not only preserved all their own children, but exhorted their neighbors to follow their example, and no one listened to their advice. I asked him about his own children, and he confessed that he had destroyed four daughters, keeping but one alive. Poverty was his plea. I told him I knew that he could give them away if he pleased, for there were always those having no children, or else none but sons for whom they wish to obtain wives, and that such persons would gladly accept his gift. "Yes," he replied, "but who can know that they will not treat them as slaves?" Thus they persuade themselves that they are doing a better service to their children in destroying them at once, than in exposing them to the cruel mercies of their heathen neighbors.

30th. Among the visitors of the day was one whose lavish compliments were sufficiently premonitory to arouse expectation. After some time, he followed me out of the house, and begged to speak secretly with me. He had come to make arrangements for an attack upon the present Tartar dynasty, he himself being a descendant of the last dynasty which was overthrown by the present usurpers. He said if we would assist him, 10,000 men should be raised, and without destroying a single life they would march to Chángchau, and thence to Fuchau, the capital of the province, and wherever we went the authorities would be panic-struck at the sight of a few foreigners, and fly in every direction. The populace of course would not resist, and the work would be accomplished with the greatest facility and safety. His arguments to obtain our coöperation were that his ancestors were the first to invite foreigners to come to China and trade,—that they had thus manifested the most friendly disposition toward us, while in strong contrast with this, the present dynasty had ever treated us with contempt, and to crown their former acts of injustice and cruelty they had recently murdered in cold blood more than a hundred unfortunate foreigners, who had been wrecked on the coast of Formosa. He thought as we had come hither on an errand of benevolence, no object more consonant with our feelings and plans could be proposed. Such was the importunity of the man that I had difficulty to persuade him that his views of benevolence and ours were totally opposite, and that no such assistance could be for a moment thought of, as we had come to this country to inculcate peace, and teach the way of salvation.

Jan. 15th. As far as mere preaching is concerned, we have an unbroken succession of Sundays. Would that those ministers who find preaching to be diet, exercise and medicine, would come and relieve the less ethereal bodies of their brethren here. As the Chinese express it, it would be all refreshment for them, and nothing else. To-day, there were two young men from Tungán, the capital of this district, who said that about 70 or 80 persons in that place worshiped toward the azure vault every morning and evening. I at first suspected that they were Mohammedans; but they said it was not so; I inquired if they were Papists; they replied no. I asked them if they had obtained their belief and practice from their fathers; they said, they had seen some of their own books which taught this mode of worship. The most intelligent of them had once been present at our religious service, and from that and the books we had given him, he said his views had been corrected. He gave uncommonly satisfactory answers to such questions on the great doctrines of Christianity as generally confound even those who say they have read our books. May the Lord not be preparing this little company for the reception of the truth? It is most encouraging to know that God does at times accomplish his plans of mercy to our race in hidden ways, and with the aid of our little instrumentality. I gave these interesting men the Scriptures, and a selection of books, and promised them a visit, if I could accomplish it.

27th. For some time past, we have had an imperial commissioner at Amoy, who was sent principally to fix the limits which are to circumscribe the wanderings of foreigners. Chinese-like, his first proposal was to restrict us to a few of the more public streets of Amoy. As a counterpart the British consul mentioned a day's journey in the interior as a very proper limit. The commissioner gradually opened his eyes, and enlarged his views, but was afraid to sweep so wide a circle as the consul proposed. After exchanging a paper or two, and as many visits, he left the question about as open as it was before. We saw his excellency several times. He is next in office to the lieut.-governor, and bids fair to be the governor-general of this and the neighboring province. He is the most inquisitive Chinese of a high rank I have yet met. After asking many questions about foreign countries, we proposed bringing an atlas and showing him the position and extent of the places which were most interesting to him. To this he gladly assented, and we have given him as much general information as we could compress into part of an afternoon. We promised to send him Christian books, and yesterday I made up a package for him containing the New Testament and other books.

29th. After no little hindrance, we have succeeded in obtaining two houses at Amoy. One is intended for a chapel and general reception room, and the other for in-door patients. There are comfortable lodgings above the chapel, of which Dr. Cumming has taken possession. Dr. Hepburn and myself spend part of the day there at our respective engagements. The work of teaching and healing go on admirably together; I generally take my place among the people in the ante-room, while the doctors examine the patients and perform the operations in a back room, so that we are not in each other's way. Yesterday the first religious services were held here on the Sabbath, and about 70 persons united with us in worshipping the true God. We are thankful for the arrangements we have been permitted to make, and humbly trust that the divine blessing may rest upon us and our efforts. Greatly do we need at least one more missionary for the present crisis, for when gone over to Amoy, my former station at Kúláng sú is vacant, which is in many respects an exceedingly important position, as the visitors there are of a better class than at Amoy, and generally from other parts of the surrounding country.

Feb. 19th. Yesterday (Sunday) was the Chinese new-year. To-day we have been complying with the customs of the country, and making new-year's calls upon the magistrates. The old admiral said he had been reading the New Testament, and approved of its doctrine. He inquired about the Romish churches at Macao, the images he had seen in them, &c., and we undeceived him of a not uncommon impression that we and they are the same. We called upon the aged father of Yú Ako, and were grieved to find that our former friend was dead. Did he improve the light he received, or did he die in his sins? The imperial commissioner, had not reached the capital before he was remanded to Amoy to arrange about the place of future

residence for foreigners. There appears to be a fixed determination that we shall not remain at Kúláng sú. Perhaps I should say rather there is a determination to report to the emperor that another place has been selected, with a perfect indifference in the minds of all the officers here, whether we leave Kúláng sú or not. Indeed the magistrate of the place took me aside, and whispered that if foreigners would consent to occupy another place, he would consent to their remaining here when the time of removal comes.

Knowing that his excellency had returned, we called upon him, and had a peculiarly gratifying visit. He said he had been reading the Christian books, and begged to make a number of inquiries, which related principally to the characters and places he had met with. He had evidently read the New Testament with attention, and gave me an opportunity of explaining many most important truths, which I pray God may be impressed upon his heart.

20th. I remained at home, to receive holyday visitors, and have literally had a full house two or three times successively. After spending the morning in conversing with those who called, we resumed our unfinished visits and called on the sub-prefect. He said that the commissioner was much engaged reading the Christian books. We sat a long time with him, and gave him a full and free discourse on the important truths of natural and revealed religion. It is a great privilege, to have such opportunities for religious conversation with men of this class. Who that reads this will not put up a fervent prayer that he and the commissioner and the admiral, and all to whom books have been given, may be made to see their need of an interest in that redemption, the knowledge of which has been brought to their minds?

26th. To-day is the birth day of Yuh-hwáng, the greatest god known to the Chinese. The great mass of the nation believe that he was actually born on this day, and in accordance with this superstition a book has been written purporting to give his parentage, history, &c. The literati, or at least many of them, say that it is merely a day sacred to his worship, and that he was never incarnated. It would aid us essentially in explaining the truth, if the Chinese had any consistent ideas of a supreme Being; but even the learned have such imperfect and derogatory notions of Yuh-hwáng, that we are obliged to class this their celestial emperor with their other false deities, and assure them that they are ignorant of the true God.

I went over to Amoy, and found the streets in some places blocked up by the crowds who were amusing themselves and their gods with theatrical exhibitions. Whence this idea originated of having ridiculous plays in honor of their gods I have not yet learned. I went near one of the principal altars, and soon drew a crowd, to whom I talked as long as I thought my health would warrant.

27th. Went again to Amoy, and addressed four or five different groups: when I tell them that gods, which commenced their existence at birth, are mere men, who can neither create, preserve nor redeem their followers, they

give their most hearty assent, and dwell upon the arguments as if they were perfectly convinced of their conclusiveness. God grant that what they hear may benefit as well as amuse them.

March 1st. Dr. Hepburn and myself visited a Buddhist temple about eight or nine miles from Amoy, called the Dragon's head pavilion. We went part of the way in sedans and partly on foot. After emerging from the suburb far extended in this direction, we took a northeasterly course, and passed through or near a dozen or more villages. We were disappointed in the appearance of the temple. The idol, whose sanctity is uncommon, is the attraction. A number of men and women were burning incense, and trying their fortunes before the image; we talked to the people a long time on the folly and wickedness of worshiping the mere wooden representation of such a stupid man as Budha was. Not an objection was offered even by the priests. They listened while we unfolded the glorious truths of Christianity, and as usual received the books with eagerness.

11th. Yesterday, there was the largest audience we have yet had at the chapel; I invited several of the neighboring women to join us, and they accepted the invitation. We numbered in all about 100 souls.

19th. About the same congregation as before; in every assembly, I should think the large majority have either not attended before, or certainly are not in the habit of it; still they listen with close attention, and I trust hear enough at every service to teach them how they may be saved.

26th. A young man wearing a white button, whom we first met in company with the imperial commissioner, spent many hours with us to day. I gave him books before, which he has examined with great care and intelligence. I have seldom met a heathen who displayed such brilliance and grasp of mind. He is the first one who has mentioned that the laws of China forbid embracing a foreign religion. I told him that we and the Papists who had made themselves offensive to government, differed almost *toto celo* in our doctrines, mode of worship, and policy. He spoke with great force of the brevity of this life and the folly of setting our heart upon present advantages. Speaking of different countries, he said that I must regard no country as my home, but consider myself as a citizen of heaven: such a sentiment coming from a heathen was impressive. May God in mercy save him and direct his noble powers to the conversion of his countrymen.

ART. III. *Eleventh report of the Ophthalmic Hospital at Canton for the term commencing 1st January and ending 17th June, 1840.* By the Rev. PETER PARKER, M. D.

THE preparation of this report at its proper time in 1840 was prevented by my unexpected departure for the United States in July of that year. But notwithstanding the period which has since elapsed, it is thought that some of the cases possess sufficient interest to continue the regular series of reports.

Repeated notices have been given of Wáng Háiwán, yet another allusion to this estimable old gentlemen may not be uninteresting. Subsequently to opening the hospital in the Danish factory, at a time when commissioner Lin threatened to exterminate the English at Macao, irrespective of its other inhabitants, H. E. Wáng evinced a degree of gratitude and condescension seldom manifested by officers of his rank towards foreigners. On arriving at the hospital, and seating himself in the hall, he ordered his attendants and all the other Chinese to leave the apartment, and then inquired of me, if it were true, as he had been informed, that I contemplated going to Macao? Receiving an affirmative answer, he said, with manifest solicitude, "*do not go*; And if you have friends residing there, write to them to come to Canton, for I am in the secret of Lin's determination to storm Macao, from the heights of the Lapa, and soldiers and cannon have already been sent thither for the purpose." There is no reason to doubt his belief that the attempt would really be made, and this kind act seems referable only to his sense of obligations and his friendship. Previous to his departure for Shensí, he insisted upon having my likeness, which was exchanged for his own. When he had embarked, he sent to invite me to a final interview. He was on board a boat divided into four apartments; the two first were for the gentleman who owned it and his attendants and family, the third for the judge, and another for servants. No excuse would avail to decline partaking of the refreshment he had provided, and what rendered the interview more pleasant, the ladies and children came into the judge's apartment, and conducted with much propriety, although the attendant linguists remarked that they did not understand decorum by conversing with a foreigner. Wáng Háiwán, returned to Shensí, where he died early in 1843.

Yú, the provincial treasurer, fifty-three years old, applied for medical advice, February 3d, 1840, for an affection of the kidneys. He desired to see me, but owing to a long-standing feud between himself and Lin, he was afraid to do anything that might give the commissioner a pretext against him. He dared not even come to the houses of the hong-merchants as other high officers had done, and week after week passed away without being able to attain his wishes, until gov. Tang Tingching left for Fukien, in September, when it was proposed that I should accompany the escort of the governor, to the Fátí, and there prescribe for him. But owing to some delay in the governor's arrival before night came on, Yú sent his compliments saying he was unwilling to detain me longer. He was however prescribed for as well as the accounts he gave of his disease could enable me and partial relief was reported, but after a short time he died.

No. 7119. Tung I'tsáu of Kiáying chau, aged 73, a clerk of the hoppo's, came to the hospital February 24th, with chronic ophthalmia and exuberant granulations of the lid, of some years' continuance. Pulse 84, with considerable congestion of the vessels of the eye. Sixteen leeches were applied to the temples, and the sulphate of copper to the granulations, and a collyrium of the nitrate of silver was ordered to be used daily, and calomel and rhubarb at night. March 2d, pulse 86; syringed the eyes, scarified the lids, and applied the sulphate of copper in solution and substance, and a laxative pill to be taken daily. (℞. Alo. soc. pulverized Rhei aa ʒ calomel 10 grs. m. divided into ten pills one taken every night, and all stimulants to be avoided.) March 12th, same treatment continued. May 26th, the patient had obtained very great relief. Lunar caustic was applied to conjunctiva of the lids, and a solution of copper (4 grs. to the oz.) was dropped in the eye daily, and the laxative pills continued. His sight must have been lost inevitably, had he depended upon native practitioners—indeed it was nearly so when he first came. Under the above treatment, the recovery was rapid, and persevered in, had soon been complete.

After long experience, the preference is decidedly given to the sulphate of copper rather than any other application, in case of granulations of the lid, on account of the beautifully smooth surface it leaves, when the granulations are cured. Nitrate of silver will remove them more rapidly, but the conjunctiva are not so delicate and natural. When very prominent and abundant, the lunar caustic with or without scarifying may be used a few times at first, but the

sulphate of copper should be employed in giving the final polish to the conjunctiva. The same observation applies to the treatment of the remarkable fleshy thickening of the cornea often produced in severe and protracted cases of granular lids.

No. 7137. Neuralgia. February 26th, 1840. Chau Shauling, aged 59, of Shántung, now holds the office of prefect in Sháuchau fú in this province. This athletic and dignified officer, both in stature and deportment, came with all his cortége to Howqua's hong to be examined for a mysterious affection of his face. His account of it is, that "having taken cold in the hollow cavern of the left cheek, it continued a long time, and afterwards was transformed and became a worm. When the worm was first produced, it sometimes caused chills, at other times it begot fire; occasionally, when this occurred, it caused the fire to dart up to the eye, so that it became visible. Afterwards, having pierced the body of the worm which was exceeding firm, with a needle, and on removing it perceived upon its point, something like a piece of simple cerate; still the worm was not killed by the needle. Subsequently, it gradually changed into a vapor exceeding cold, and the fire was expelled. At this time it could neither produce wind nor fire, and still the worm survived. Then fiery medicine was applied to attack him, but the vermin very dexterously betook himself out of the way, as the medicinal aura arose to the face, the worm either retreating and taking up its residence in the tongue, or fleeing to the back of the neck. In every way it has been impossible to expel it, and so it has been for more than twenty years, and now I respectfully request the distinguished doctor to heal it at once."

He had a neuralgic affection of the portia dura and its branches, of the left side. An account of the nature of the disease was given him in Chinese, which dispelled the worm from his imagination, and a laxative of blue pill and extract of colocynth, and sulphate of quinine, extract of conium, preparations of iron, and a succession of blisters over the course of the nerve, afforded him speedy and essential relief.

This case is introduced as a good illustration of erroneous hypothesis to which the uneducated and superstitious mind will resort for an explanation of diseases whose nature and cause it does not understand. Those who have experienced ticdoloureux will admit the pain itself is quite sufficient, without the discomfort of imagining one's person traversed by worms at their pleasure. If such superstition finds credence with an officer of his standing and comparative

intelligence, what must be the amount of needless suffering experienced by the less enlightened!

No. 7243. March 13th, 1840. Hwáng, aged 29, a merchant from Hwuichau, came to the hospital suffering from an injury received some months previously from the bursting of a swivel. The portion of iron was distinctly felt by the probe, situated beneath the fleshy part of the biceps muscle, and near the humerus. There was much tumefaction of the arm, considerable discharge, and general irritation of the system. After allaying this by alteratives and poultices, a deep incision was made in the direction of the fibres of this muscle, and a portion of the barrel 3 ins. by $\frac{3}{4}$ in., and about $\frac{1}{2}$ in. thick, was extracted. The arm speedily and perfectly recovered.

No. 7067. Periostitis of the forearm. Chin Hü, æt. 26, a student of Pwányü, came to the hospital in January, 1840. This young man, the son of a gentleman of wealth, had suffered much pain from his arm for about eight months. There was at this time much swelling of the forearm and hand, with redness and œdema, and irregularity of the surface of the bones, particularly of the radius. He was a young man of florid complexion and full habits, and had a strong pulse. He was ordered to adopt a spare diet. Blue pill and colocynth pill were taken from week to week, Lugol's tincture of iodine, or the hydriodate of potassa, were administered internally, intermitting them occasionally as they began to affect the stomach. The tincture of iodine, the unguentum potassæ hydriodati, the unguentum hydrargiri and blisters, together with leeches and bandages, were alternately put on the arm, while suspended. About one hundred leeches were applied at different times. Under this treatment for three months the arm was nearly cured, except the irregularity of the surface of the bones, and some stiffness of the fingers, but it was liable to constant relapses. He states that during the year 1840, he obtained leeches and applied them himself, and continued the preparations of iodine with which he was provided. Since the hospital was reöpened in 1842, this young man has returned, and the arm presents no vestige of its former disease.

No. 7116. February 23d. Ulcer. Táu Fukien, æt. 44, a district magistrate from Chekiáng. This officer applied for the cure of an ulcer of 20 years' growth, which had destroyed the principal part of the gastroc-nemius muscle, and was still extending its ravages; the ankle was also ankylosed. Tonics and alteratives were internally administered, and the ulcer dressed, occasionally

poulticing it, and applying sulphate of copper, or nitrate of silver, according to circumstances, and at times employing Turner's cerate, or adhesive plaster and rollers. At the expiration of nearly four months, the constitution was much invigorated, and the ulcers nearly healed. The gratitude of this man, and his confidence in foreign skill, were particularly noticeable. His wife afflicted with periodical insanity, and several children of delicate constitution, and numerous official friends, were also introduced by him for medical aid.

This officer, accompanied by his family and numerous friends, visited the hospital a few days before it was closed. Hearing, after my arrival at Macao, that I was about to leave China, he sent his servant thither from Canton to renew the expressions of his gratitude, and express his regret that time did not permit him to come in person, and to convey his best wishes for a prosperous voyage. He recently sent his servant to report his continued health, and to say that at the festival of the new-year, he will visit Canton, and pay his respects in person.

No. 7247. March 14th. Compound fracture. Mih Ho, æt. 60, of Pwányü, belonging to one of the Whampoa chop boats. In discharging a bale of cotton, having raised it to the side of the boat, by some accident it fell back, and his feet passing between two of the floor planks, he was held as in a vice, while the bale fell back upon his breast, and fractured the tibia and fibia of the right leg, near the upper third. Portions of the sharp points of the tibia protruded through the flesh and were removed. After the inflammation was subdued, and the parts adjusted as well as practicable, the immovable splint or starched bandage was applied with the happiest effect, enabling the old man to hobble about upon his crutch in a very short time with impunity. Previous to closing the hospital the following June, he was discharged well. He has recently reported himself, and states that since 1840, there has been a little exfoliation of the bone, but he is now tolerably well.

No. 7256. March 16th. Cutaneous tumor. Ho Chíwán, aged 28, of Nánhái, had been incommoded for ten years with a tumor pendulous from the nates of the right side. It extended as low as the knee, and was about two feet in circumference at its bulbous portion. It was extirpated with little loss of blood, leaving just healthy integument enough between the tumor and anus to introduce the sutures. The surface of the tumor was irregular, and the skin of a dingy blue color. The structure of the tumor was peculiar, resembling the thickened and indurated integument of keloids,

and traversed by sinuses, like the pulmonary bronchia, and which were lined by smooth shining cerous membranes.

No. 7361. Warts. Kwá, an official attendant, æt. 54, of Káuyáu, had two large warts, one upon the front of his neck, and the other in his groin; the latter was fully three fourths of an inch in diameter. Both were removed by ligatures, and a few applications of lunar caustic were made to the base of the warts after they came away.

No. 7285. March 21st. Elephantiasis. Liú, æt. 20, of Sin-hwui, had been afflicted several years, with this burdensome disease. He was put upon the use of corrosive sublimate, according to the formula of Prof. Zondi, (℞ Cor. sub. 12 grs. make 120 pills, to be taken alternate days, beginning with one pill, and increasing the number by one each time,) at the same time giving an occasional saline purgative, allowing a spare and easily digestible diet. Tincture of digitalis was also administered 15 or 20 drops thrice a day, and frequent leeching, blisters, and firm bandages, and an elevated position of the leg was enjoined. In about six weeks, the leg from being 18 inches round, was reduced nearly to its natural size, except that the integument had not contracted *pari passu* with the absorption of the cellular and adipose tissue, and hung flabby about the leg. The foot remained considerably enlarged. But on leaving the hospital and resuming his work, there was a predisposition to the return of the disease.

On the reöpening of the hospital in 1842, the patient returned with his leg larger than ever. The same treatment was resumed, the patient kept in the hospital, and the bandages applied, and the leg elevated. It soon began to decrease again, but about two months after, a most violent erysipelas supervened upon repeating the leeches. One or two mornings following their reapplication, the patient complained of having had a sleepless night, the leg was excessively swollen, and of a deep red color as high as the knee. The patient was under great apprehension and cried aloud. A small strip of emplastrum cantharides was applied around the thigh, just above the knee. A full dose of calomel and rhubarb was administered at once, and then the following powder was ordered: (℞ calomel, 12 grs., pulv. ipecac 20 grs.; pulv. opii. jii grs.; mix, divide into 12 parts, one to be taken every three hours;) and a solution of corrosive sublimate was constantly applied to the erysipelatous surface. The erysipelas did not extend above the blister, and in about ten days it was cured. The skin peeled off, and the tumefaction continued to diminish till the leg became of its natural size and appear-

ance. The patient remained sometime after this, continuing essentially the same internal treatment, though when the symptoms manifested the influence of the corrosive sublimate, Lugal's tinc. of iodine, or hydriodate of potassæ were substituted. Six months subsequent to his discharge, he presented himself at the hospital in excellent health, and with scarcely a perceptible difference in the two legs, except some slight traces of the disease remaining in the foot.

No. 7489. Elephantiasis of the scrotum. Chú Shunyah, aged 33, of Kwángsí, came 30th April, afflicted with this cumbersome disease, similar in its character to that of Hú Lú, who was operated upon in London by C. A. Key. (See Chi. Rep. vol. III., p. 489.) This was a pear shaped tumor, about one foot in diameter at its bulbous portion. The penis was completely buried in the mass. The same mode of treatment was adopted as in the case No. 7285, viz. leeching, bandaging, and the internal use of corrosive sublimate. In three weeks, it had diminished *one half* in size. The treatment promised the most satisfactory results, when the patient becoming alarmed by the warlike preparations of the Chinese then in progress, and the daily expectations of English troops, suddenly disappeared from the hospital, and has not been heard of since.

No. 7553. May 9th. Gun-shot wound. Chin, a lad of 17 years, a native of Sinhwuy, a fortnight previously, as he was worshipping at the tombs of his ancestors, received a ball in the back of his right forearm, from some recruits of commissioner Lin, who were practising in the neighborhood. The bullet was extracted from the opposite side, and the wound soon healed.

No. 7700. June 2d. Gangrene. Liángshí, an orphan girl of 19 years, of Sánshwui, was attacked with gangrene of all the fingers and thumb of the right hand. The line of separation formed regularly a little below the knuckle joints. The last operation before leaving Canton, was to amputate the four fingers and thumb, and to furnish medicines and directions for subsequent treatment. The amiable young woman wept as she saw one finger after another removed, apparently not so much from the pain it occasioned, as from the process of destruction set up, and to which in some form or other her whole body must ultimately be subjected, (as had recently been the case with both her parents,) and from reflections upon her orphan and helpless condition. One of my pupils was so much moved by witnessing her tears, and listening to the simple narrative of her forlorn and indigent circumstances, that from his own scanty resources, he

placed a couple of dollars in her hand, and could not conceal the emotions of humanity excited in his breast.

By some means intelligence spread that the institution was to be closed, temporarily at least, as my return depended on the course events might take. Consequently, about two hundred patients with their attendants and friends, on the 17th of June, the day the hospital was closed, and those who had come for the first time, knocked their heads upon the ground, and laying hold of me with their hands, intreated with tears that they might be healed.

Table of diseases presented at the hospital from 1st January to 17th June, 1840.

<i>Diseases of the eye.</i>		<i>Diseases of the ear.</i>	
Acute ophthalmia	- - 40	Deafness	- - - 22
Chronic ophthalmia	- - 152	Otorrhea	- - - 5
Purulent ophthalmia	- - 6	Deaf-dumbness	- - - 1
Scrofulous ophthalmia	- - 7	<i>Miscellaneous diseases.</i>	
Ophthalmitis	- - - 1	Insanity	- - - 3
Entropia	- - - 57	Choriza	- - - 1
Ectropia	- - - 9	<i>Inflammatory diseases.</i>	
Pterygia	- - - 29	Paronychia	- - - 1
Encanthis	- - - 1	Rheumatism	- - - 20
Nebulæ	- - - 40	Arthritis	- - - 6
Ulcer of cornea	- - - 1	Thrush	- - - 1
Cataracts	- - - 35	Abscesses	- - - 7
Lippitudo	- - - 17	Lumbar abscess	- - - 1
Xeroma	- - - 1	Ulcers, various	- - 11
Quivering lids	- - - 1	<i>Constitutional.</i>	
Tumor of the lids	- - - 2	Ascites	- - - 12
Semblempheron	- - - 1	Anasarca	- - - 10
Mucocele	- - - 2	Opium mania	- - - 8
Leucoma	- - - 2	Prolapsus ani	- - - 1
Staphyloma	- - - 11	Hemorrhoids	- - - 2
Chronic iritis	- - - 8	Scrofula	- - - 23
Closed pupil	- - - 1	Rickets	- - - 1
Glaucoma	- - - 1	<i>Diseases of respiratory organs.</i>	
Muscæ volitantes	- - - 5	Laryngitis	- - - 3
Myosis	- - - 2	Aphony	- - - 1
Amaurosis	- - - 10	Chronic bronchitis	- - 20
do. partial	- - - 7	Pneumonia	- - - 1
Mydriasis	- - - 1	Hæmoptisis	- - - 7
Onyx	- - - 2	Asthma	- - - 2
Fungus hæmatodes	- - - 1	<i>Diseases of digestive organs.</i>	
Loss of one eye	- - 11	Enteritis	- - - 1
Loss of both eyes	- - 9	Dyspepsia	- - - 23

Constipation - - -	5	Elephantiasis - - -	1
Worms - - -	2	Elephantiasis scrotal - - -	1
Iliac passion - - -	1	Veruccæ - - -	1
<i>Diseases of chilopoeitic viscera.</i>		Acne - - -	1
Enlargement of spleen -	3	Ichthyosis - - -	3
Hepatitis - - -	2	Porrigo - - -	1
Icterus - - -	3	Psoriasis - - -	6
<i>Diseases of generative organs.</i>		Variouus - - -	7
Bubo - - -	3	<i>Diseases of bones.</i>	
Stricture urethræ - - -	1	Disease of antrum maxillary	1
Warts of glans penis - -	1	Osteo-sarcoma of the lower jaw	3
Chancre - - -	1	Morbus coxalgia - - -	3
Cancer of penis - - -	1	Caries of os femoris - - -	2
Syphilis - - -	3	Caries of the lower jaw - -	3
Leucorrhœa - - -	2	Periostitis - - -	1
Dysmenorrhœa - - -	2	Exostosis of os malæ - - -	1
Rhenitis - - -	1	Curvature of spine - - -	4
Urinary calculi - - -	3	<i>Preternatural and diseased</i>	
Hydrocele - - -	1	<i>growths.</i>	
Enlarged testicles - - -	1	Polypus, nasal - - -	1
<i>Diseases of nervous system.</i>		Tumors, sarcomatous - - -	8
Neuralgia - - -	5	Tumors, encysted - - -	2
Paralysis - - -	7	Tumors, cutaneous - - -	1
Epilepsy - - -	6	Carcinoma of the breast - -	1
<i>Cutaneous.</i>		Scirrhus breast - - -	2
Lepra - - -	2	<i>Injuries.</i>	
Tinea capitis - - -	4	Dislocation of radius - - -	1
Scabies - - -	5	Gun-shot - - -	2
Lichen circinatus - - -	9	Injury from a blow - - -	2
Neva maternæ - - -	2	Burns - - -	1
Viteligo - - -	2	Hernia - - -	5
Keloids - - -	5		

ART. IV. *A memoir of Chin Chungmin (the hero of Wúsung), who always followed a correct line of conduct.* Translated for the Repository by 老麥.

CHIN Chungmin's 陳忠愍 name was Hwáching 化成, and his designation was Lienfung 蓮峯; he was a native of Tungngán district 同安, in the province of Fukien. He rose to eminence by a series of meritorious acts, and attained the rank of a *tituh* or major-general; he was likewise rewarded with a peacock's feather, and received the title of *chin wei tsiángkiun* 振威將軍

'the awe-exciting general.' On a former occasion, the emperor considering that Amoy and Quemoy were the most important posts of the province of Fukien, especially dispensed in the case of Chin with the law which prohibits persons from holding office in their native province, and appointed him to be the general in charge of Quemoy, with a control over Amoy; for his fidelity and sincerity had long been appreciated by his sovereign.

On the 20th year of Táukwang (1840), the English barbarians created a disturbance on account of the prohibition of opium, and when the emperor was appointing strict guards along the seacoast, he especially selected Chin to be the general officer in charge of Kiángnán. After he had received this appointment he had frequent audiences with the emperor, who placed great dependence on him. In the 5th month of the above year (June, 1840), he came to the provincial city, and met with Ilípú, a major-general and governor-general of the Two Kiáng provinces, whilst on his inspection of the seaports, on which occasion our hero accompanied him, and took the opportunity of reviewing the troops stationed at Wúsung and Shánghái. When the review was over, Chin addressing himself to one of the inspectors named Wángyueh, said, "A single stick of timber is not sufficient for the support of a whole house; it is true that the soldiers of the Two Kiáng provinces have exhibited themselves thus, but I am deeply solicitous lest there should be some remissness in the military preparations." After this he went to Sungkiáng 淞江, and took up his quarters in the commander-in-chief's office. Six days from this, he suddenly heard that the English barbarians had thrown the province of Fukien into confusion, and that Chusan was lost, when Chin immediately led out the troops under his command, and on the 10th day of the 6th month (8th of July), hastened to Wúsung, where he measured and calculated the scene of action, and selected the most important points for constructing his defence; when on the right of the western battery he pitched his tents along the bank, and slept and resided in the midst of the camp. The magistrate of the district offered to lend him his office for a residence, but Chin refused it. After five days, the governor-general Ilípú arrived, when he had arranged everything in proper order. The governor then assembled the soldiers of T'áihú 太湖, King'au 京口, Lángshán 狼山, Tsüchau 徐州, and A'nhwui 安徽, and placed the whole under his command. At that time all the officers received bounties, great and small according to their several ranks, but Chin alone refused to accept of anything, saying, "I have

my regular salary, and being supported by the government it behoves me to attend to my country's claims; what have I to do with bounties?" But yet he did not interfere with other persons receiving the money: for he was always liberal in rewarding his soldiers, and sparing in what he applied to himself. When any presented him with wine and food he nobly refused it, because he would not be charged with having received gifts; those under his command also never forced the people to sell a single article. The common practice is for the soldiers of government to suck the very fat and marrow of the people, but Chin delighted himself in drinking the mere waters of Wúsung.

On one occasion, the brigade of soldiers which came from Tsüchau 徐州, were disobedient, when Chin ordered their commander to inspect them; from that time each brigade began to pay a little more attention to its duties. That summer, the provinces of Fukien and Chekiáng were severally cautioned to be on their guard; and the governor Tang Tingching, considering that Anioy depended for its defence on our hero, requested that he might be sent back to his post; but the emperor thinking that Kiángnán still more relied on his exertions, would not accede to the suggestion. In the middle of the month of August, the barbarian vessels came constantly cruising about, and sent a boat to intercept the boat of a trading vessel, in order to send in a letter. Chin ordered the boat to be attacked, and obtained seven trading people, who all belonged to Canton. The attendant wished to put them to the torture, but Chin would not permit it, and stopped them. It afterwards appeared from the testimony of these trading people, that the barbarians were very much afraid of Chin's name, and did not dare to advance; hence their wish to intimidate us by a show of strength. Subsequently to this, the people of Chekiáng seized a barbarian leader, called Anstruther, and others, who bore the same testimony.

Flípú, the governor-general of Chekián-gwas then made plenipotentiary, besides whom the emperor also commanded Yukien 裕謙 to take temporary charge of the seals. The governor-general addressed a letter to Yukien, saying, that Chin had great talents as a general, and could be implicitly relied upon. Yukien observing that Chin commonly slept in a tent, and was also very pure and uncorrupted, much admired him.

One evening there was a heavy storm, when he sent an officer to inquire after his health, and to see how he got on. The officer found Chin sitting in a hazardous position in the tent: when Chin laugh-

ing said, 'This is only to try me; do you think I am going to change my usual habits for the dangerous attacks of these barbarians?' Yukien then believed him, and afterwards because Chin would not avail himself of the accommodations of an office, ordered people to build a straw shed for him in the camp. In this manner, Chin thrice exchanged heat for cold, without even taking off his clothes when he retired to rest. Whenever the tide made, he would mount on the bank, and observe the changes of the weather, and further admonish his soldiers, saying, "Even in peaceful times it is necessary to abstain from self-indulgence." Inferior officers were not allowed presumptuously to come within the magistrate's court; and should any alarm be given, and persons be challenged without answering, they were to be dealt with according to military law. In September, 1841, there was a great storm, which lasted for several days and nights, when Chin was more especially on his guard, saying, "Whenever thieves intend to surprise a camp, they generally take advantage of such occasions." Three days after this it was known that Chusan had been taken at the time alluded to; and all who heard the remark admired and submitted to Chin's judgment. At that time, the tides rose unusually high, and the water collected in Chin's straw hut about a foot deep, when Chau Shíyung 周世榮, the adjutant-general of the force at Wúsung, requested Chin to come and live in the battery, but he replied, 'If I avoid the inundation, what will become of the great body of the soldiery? I wish to share the same joys and sorrows with my comrades.' Saying this he persisted in his refusal to remove.

It was reported about this time that Wáng Sehming 王錫明, Koh Yunfi 葛雲飛, Chin Kwoh-hung 鄭國鴻, were all slain in battle at Chusan; also that Chinhái had been lost, and that Sié Cháugnan 謝朝恩 had fallen in the field; further that the imperial commissioner Yukien had committed suicide. Moreover that the general Yü Púyun, and all under his command, both military and civil had fled. Chin on hearing these reports, was greatly exasperated. It appears that previous to this, Yukien had received a communication that Yishán and his three colleagues had already made a treaty with the barbarian leader Elliot at Canton, by which the latter agreed to remove the troops. On hearing of these renewed outbreaks, therefore, Chin said, "Dogs and sheep are not to be trusted; moreover when we bribe them to peace, it is to be feared that they will be the more moved to cupidity, and lift themselves up with pride." Therefore when the authorities at Wúsung wished

to withdraw the greater part of the troops, Chin alone took the soldiers under his command and carefully guarded the place. Not many days after this, it was said that the barbarians had again rebelled, and that Pottinger led on the troops to make renewed inroads. In the 7th moon, and 7th day, they attacked and took Amoy. Chin on receiving a family letter detailing these calamities, sighed and said, "The destruction of my house is of no consequence; I only regret that I cannot exterminate the fellows that did it." In the beginning of the 11th moon, snow fell for several days and nights together, and the frost continued a whole month; the troops suffered much from cold; Chin on this occasion ventured through the snow to inspect the camp, soothing and encouraging the soldiers. The people felt in consequence as warm as if they had been clothed in silk.

Chin on common occasions was dressed in ordinary clothes and a short jacket, and acted towards the soldiers and people as a father towards his children; so that the villagers used to call him the old Budha Chin. When he went abroad, he used to ride in a common bamboo chair, carried by two men without any pomp or ceremony. Sometimes he sailed in a small boat, to examine the eddies in the stream, and went backwards and forwards though wind and rain, without the least apprehension; but on common occasions he did not go to the rescue of places when they were not invaded. Whenever there was a change of governors, he was first disliked on account of his strictness, but afterwards admired for his sincerity; for all deeply respected him, and H. E. Niú Kien was greatly delighted with him. Seeing that the troops drafted from the neighborhood were very weak, and that those which came from the north of the Kíáng, and from the divisions of Tsúchau and Hotsáu were comparatively stronger, and also more brave, the governor suggested that the latter should be placed in the van. Chin, however, objected, because, said he, "The most important thing in an army is to maintain its ground; these who live near have a concern for the welfare of their families, and have been long under my command; hence I conceive that they will not desert my standard; but the troops from other parts are not so much to be depended on, and in the fight would be the first to run."

On the 18th of April, 1842, the magazine at Shánghái blew up with a tremendous explosion. Chin said, "This is doubtless occasioned by the powder magazine at Shánghái taking fire; certainly some Chinese traitors have been banding together for this purpose." On hastening

to examine the powder magazine at Wúsung, he found that combustible materials had already been collected outside the walls. He then dispatched two horsemen to Shánghái, to inquire the reason of the explosion, and on their arrival the fire was still burning; thus divinely intelligent was our hero in prognosticating affairs. On the 10th day of the 4th moon (the 19th of May), he heard that Chápú had been lost, in consequence of which Chin increased his exertions day and night. He displayed towards his troops the principles of high integrity, and liberally rewarded them; so that whilst other cities near Wúsung were disturbed, the people rested in their defenses without alarm; mainly relying on the presence of Chin with them.

On the 20th day of the month (the 29th of May), two barbarian vessels arrived, which from the Hwái headland up to the inner part of the Yángtsz' kiáng, went on sounding as they entered; after which they anchored a few miles from Wúsung. Chin seeing that they were beyond the reach of his guns did not attempt anything against them. On the 30th of May these two vessels departed, but on the 1st day of the 5th moon (9th of June), two large barbarian vessels came, with two steamers, all of which entered the Great river, and anchored in the former position. On that day, the governor Niú Kien came from Shánghái to Páushán. Early on the morning of the 12th of June, one of the steamers went southward, when on the afternoon of the 13th June, twenty-six barbarian ships came to infringe on our boundary. They were all moored in a line broadside on, while their masts and sails projected high over our defenses; and the smoke of their steamers rose up to heaven, to the terror of whole country. The people began to remove and flee, but still reflecting that their general was with them, they were not excessively alarmed. On the 14th and 15th June, several more barbarian vessels arrived, which spread themselves over the water for some miles in extent. At night they lighted up lamps to show their cannon, and kept up a constant din with gongs and drums, as if they were exercising their troops, but really with the view of striking terror into our soldiers; but our people to the last felt confidence in having Chin amongst them. Early the next day, Chin arrayed himself in his robes of state, and having prayed to heaven and earth, ordered all his officers and soldiers to have their arms and ammunition ready, with the necessary provisions.

The governor Niú Kien then came to the council-board, when Chin encouraging him said, "To carry on the attack by fire entirely

depends on having guns and cannon in readiness; I have been in the hottest of the battle, with my life in my hand, these scores of times, but never as now have we presented such a close and compact front to the enemy, so that we must conquer; your excellency therefore may remain quiet in the encampment without anxiety." This he said in order to confirm his courage. There were two batteries at Wúsung; the one on the western side of the Yángtsz' kiáng was on the northern bank of the Wúsung river, about two miles from the town of Páushán, skirted on three sides by water. This was a most important position, and Chin together with the recently promoted adjutant-general Chau Shíyung 周世榮, having under his command the divisions of Sungkiang, Wúsung, and Táihú, guarded this post all along the banks of the river. The Piáuyáng brigade from Táichau defended the Íchau redoubt; the Wúpiáu brigade from A'nhwui, together with the Honán brigade, guarded the parade ground, and the redoubt adjoining; the rear guard took post on the east of the city, and the Háichau brigade defended the farm in the same quarter; while the captain of the Wúsung regiment named Yih Chenkwei 易占魁, together with the district magistrate 周恭壽 Chau Kungchau, took charge of the city.

The battery to the east of the river, and on the south side of the Wúsung branch, was also skirted on three sides by water, and was under the charge of the adjutant-general of the Chuenshá brigade, Tsui Kihshui 崔吉瑞, who led on his own regiment with the troops from A'inking to defend it. The colonels of the Hopiáu regiment named Hwáng Yungtsing 黃永清 and Lí Hwuilien 李輝連, together with major Cháng Kiátung 張嘉桐, besides the colonel of the Tsauipiáu brigade, Wang Yungsiáng 王永祥 each one led on his troops to the defense of the same fort. The adjutant-general of the vanguard Liú Chángtsing 劉長清, and captain Tien Haujen 田浩然, led forward the water braves to attack the ships by fire, and to lie in wait in the inner canal.

Chin, considering that the different officers were not much to be depended on, but that Chau Shíyung was still honest and sincere, had intrusted him with the general charge of the troops, and the evening before the battle addressed him saying, "You, sir, and I, possess no slight degree of happiness." Chau not knowing what he meant, Chin explained himself by saying, "To-morrow should we conquer, we shall obtain a large reward; but should we by any chance fail, our names will never rot: is this a slight degree of hap-

piness?" This he said with a view of strengthening his resolution.

Early on the morning of the 15th of June, Chin ascended the battery, and observed that the barbarian vessels had arranged themselves for the engagement, the steamers being in the van, and the other vessels in pairs. In a short time they approached, when Chin seizing a red flag gave the signal for the attack. From five in the morning until ten, more than a thousand guns continued firing; the smoke covered the heavens, and the report was heard for scores of miles. During the engagement, two steamers and five large barbarian ships were disabled, while several hundred rascally savages were slain, so that in a few moments more they would have commenced the retreat, and the multitudes on our side were shouting for victory. Chin seeing that our balls on striking the ships were shivered, and our gun carriages were broken, regretted that the make of these articles was so inferior, but did not complain.

The battle now became fiercer, when H. E. Niú Kien led his troops out of the city, and removed them to the exercise ground about a mile to the south of Páushán; the thieves spying this movement from their mast heads, and hoisting a number of cannon up into their tops, opened a fire on us from that elevation. The governor's subordinate officers not daring to advance, came in a body, and requested to be allowed to return to the city. Whereupon the governor sent a flying dispatch, ordering Wáng Chfyuen 王志元, the general of the Tsüchau brigade, then in the rear of the small sand embankment, to come to their assistance. But little did he think that both officers of this corps had already at the first onset scampered away. However, the adjutant-general of the Honán brigade Chin Pingchuen 陳平川, escorted the governor in his retreat to the westward, while the district magistrate Chau Kungchau brought up the rear. The enemy again observing from their mast heads that our troops were in confusion, carried on the attack still more fiercely; when the colonel Wáng Fungsiáng 王鳳翔, the standard-bearer and guardian of the east part of the city, with colonel Tung Chenyuen 董占元, who guarded the northwest of the city, to the south of the Yángtsz', both took to flight, one after the other. The battery to the east of the Great river did indeed fire off about 20 cannon, but the Hotsáu brigade did not come to their assistance; whilst Tsui Kihshui and the rest of them spiked their guns and fled, before any of their soldiers had been injured.

The steamers made a direct attack on the Húkiáng redoubt, when

the water braves were at once thrown into confusion. Liú Cháng-tsing with Tien Háujen jumped into the water and escaped, quickly accompanied by the ensign Sháu Liáng 邵亮, who got away into the court house. The general Lin Mingsui's 林明瑞 vessel went through the Wantsáu creek to the westward, pursued by the steamer to Líchin, for about two miles as far as Kweikiá's bridge, firing all the way, so that both banks resounded with the noise. The battery of brass cannon on the south side of the Kiáng fired into a barbarian ship doing her much injury. About 11 o'clock, the enemy landed, when the soldiers in the Ychau redoubt fled, but the standard-bearer, colonel Cháng Hwui 張蕙 withstood them. Being wounded, however, he gave up his post. Several large barbarian ships attacked the western battery with all their might, whereupon Chau Shíyung wished to retreat, and begged Chin to retire; but Chin drawing his sword threatened him saying, "My confidence in you has been misplaced." Chau then receded, whilst the general again mounting the bank urged on the fight. Wherever there was a deficiency of soldiers to serve the guns, he himself loaded the pieces and applied the match, firing off in succession scores of cannon. He also ordered the jingal and matchlock men immediately to attack the barbarian rascals as they landed. By this time he had received several musket balls, and the blood began to stream from him, so that he sunk down, but soon sprang up again. The troops from the neighboring provinces were now all upon the retreat, the barbarian villains, both by sea and land, prosecuted the attack; till at last Chin being severely wounded, fell to the ground, vomiting blood, when he bowed his head in the direction of the emperor's palace, and expired in the 76th year of his age. In his last moments, he was still calling upon heaven. A friend of the general's, an old professor of military tactics, named Liú Kwóhpíáu 劉國標, who had been formerly celebrated for his bravery, in spite of his wounds, bore away the body of Chin, and concealed it among the rushes.

The same day there fell in battle seven officers, viz., the standard bearer, captain of the Sungkiáng brigade, Wei Yinfuh 韋印福, the lieutenant Tsien Kinyuh 錢金玉, with the ensign Hülin 許林, and the sergeant Hü Pankwei 許攀桂, the supernumerary Tsü Tákih 徐大革, and with the corporal of the internal yellow brigade Yáu Yentsz' 兆雁字, while the brigadier Kung Lingtsang 龔齡增, having been taken prisoner would not submit, and died in a most painful manner. Of common soldiers

81 fell, besides 43 of the Sungkiáng brigade, and ten men from Wú-sung; there also fell five Táihú men, and of the 17 companies from Káutsz' and Súchin, about 22 individuals, with upwards of ten fellows from the various brigades of which no reckoning can be made. Of those who had experienced Chin's kindness, and could not find it in their hearts to run away, many were severely wounded; but when they saw that Chin was dead, they cried bitterly and retreated.

At this time the people became greatly alarmed, while old and young, male and female without exception, cried out as they went, "The great wall of China is broken down! What shall we do! What shall we do!"

By noon the government soldiers had all fled out of the district, and the thieves having entered the city began to reward their troops, and ascending the Chinhái gallery gave themselves up to drinking. Some of them expressing themselves in Chinese said, "This battle has been a very severe one, and had there been two such men as Chin, we should never have beaten them." They would then burst out into a loud laugh. Day after day they went on burning and destroying along the seacoast, the bitter consequences of which were unspeakable. On the 18th of June, a steamer went up the Hwángpú river towards the south, where the officers and militia of the eastern canal having already on the 17th of June burned their vessels and destroyed their own encampment, pretended as though they had been defeated in the engagement and fled. On the 19th of June the barbarian scoundrels entered Shánghái, which the government troops had previously evacuated, but Yáu Yuenlán 姚員瀾, the magistrate instructor refused to decamp, and the historian Yáng King-ngan 楊慶恩 threw himself into the water and was drowned.

Ten days after the death of Chin, a native of Kiátíng district named Lien Tinghwáng 練廷璜 having issued a placard, obtained the body of the general, and brought it to the city, where on the 26th of June it was buried at the military temple. The face on this occasion appeared as fresh as when alive. Chin having on the fatal day wound himself round with cotton, the bullets did not penetrate deeply, and four or five were taken out; but those that had entered the belly, shoulder and breast were too deep to be removed. The citizens vied with each other in manifesting their respect at his funeral, and poured out the libations with tears; while the markets

were deserted for several days. Two portraits of him were taken, one of which was placed in the city, and the other attached to his coffin. Wherever the procession passed along, the people offered up incense and wept; and the governor Niú Kien also memorialized the emperor on these proceedings. His imperial majesty in reply said, that he had perused the account with tears, and felt his mind choked up with grief and indignation; but he commanded the proper Board to offer its condolence according to law, directing that his coffin should be sent to his native province, while all the civil and military officers on the road were to escort it, and show it the proper honors. His majesty also ordered that both in his native place and on the spot where he fell, shrines should be erected, eulogizing him as faithful and worthy to be lamented; while his posterity were to have the hereditary office of master of the light chariot.

A subsequent edict stated that Chin Yenfang 陳延芳 the son of Chin Hwaching 陳化成 should succeed his father's office; and his other son Chin Yenfan 陳延芬 should to be rewarded with the title of master of arts, and be at once admitted to the higher examinations. That his grandson Chin Chinshí 陳振世 should wait till he became of age, when he should proceed to the proper Board, in order to be introduced at court. This edict was issued out of a sincere regard to the uprightness and fidelity of the brave man, and to show the emperor's extreme desire to reward the distant posterity of the brave. Oh, how glorious!

Some say, that on the 2d of July, Chin sent down intelligence through the medium of the divining altar at Sungkiáng, to the effect that the supreme ruler of heaven had promoted him to the rank of second general in chief of the Board of Thunder, in order that though he could not while alive repay the imperial favor by exterminating the rebels, yet that after his death he might afford some aid to his country. This, however, is a mere report, and cannot be fully relied upon; but this much is certain, that those who are honestly devoted to one uniform principle of right partake of the divine: our hero was thus entirely devoted to correct principles, and why should we be ashamed to consider him divine? With regard to the other hidden and mysterious affair, since we cannot institute any accurate investigation into the matter, I do not press it, but merely record such real facts as have been seen and heard, in order to submit them to my intelligent readers.

It has been said, that death is sometimes a weightier matter than the great mountain, and sometimes lighter than a swan's down.

This is not merely because death in a righteous cause is important, and in an unrighteous one deserving of no regard; but because death even in a good cause differs greatly in the estimation in which it should be held. The bold and valiant commander, who employs all his courage and skill in endeavoring to obtain the victory, but unfortunately dies in the struggle, is to be placed at the head of the list. He, who, when his schemes are exhausted, rushes blindly on danger and dies, ranks in the second place; while the man, who on experiencing a defeat puts an end to his own existence, is to be classed still lower than the one who meets his death from the hand of the enemy. But conduct like that of Chin, who when succor failed sacrificed his life in the contest, how can it be imitated by the herd of coarse vulgar fellows who merely get their feelings roused to a certain pitch? His was truly to be ranked in the first class of honorable deaths.

In the early part of Kánghí's reign, Chin Fuh 陳福 the general in command in Shensí, distinguished himself by his courage and fidelity. The disobedient foreigner Wú Sánkwei 吳三桂 rebelled, while Wáng Fúchin, the commander at Pingliáng imitated his example. The emperor ordered Chin Fuh to unite with the great leader Tung-ngoh 董鄂, and punish the rebels. They marched their united forces to Kúyuen, where the adjt.-general Kú Tsung-chí 賈從哲, with the colonel Cháng Yuenking 張元經, at the outset of the battle were the first to retreat; but Chin Fuh beheaded them as examples, seeing which the multitude did not dare to retrograde. After all, however, some deserters from the opposite party, who professed to join our standard, fanned the flames of rebellion, at midnight the troops mutinied, and Chin Fuh met his death in the camp at Hwuingau.

The emperor on hearing it was greatly moved, and conferred a posthumous title on the deceased of the 'Faithful and Lamented One,' while he also erected a shrine to his memory. Now the surname, the rank, the posthumous title, and the shrine erected for this officer, all agree with those of our hero; his military talents were also not inferior to those of Chin's, while in stern courage he exceeded him, and in kindness and benevolence perhaps fell short of the subject of our narrative. But Chin Fuh has never been celebrated for his pearly purity and rigid integrity, refusing to receive a single atom of reward, constantly sharing the bitter and sweet with his soldiers, and maintaining this for a length of time without fail. Should it be so, how is it that the account has never been handed down to us? Or is

it not because the virtuous dispositions of these two celebrated men differed, that their deaths were so dissimilar?

As it is, common people ascribe to Chin the merit of adhering to economy, but seldom advert to his daily virtues; this is perhaps because they overlook purity of motive and incorruptible conduct while they run after influence and gain. With respect to those officers who disgrace their country and injure the people, and those commanders who grasp at promotion while they lose the battle, (the whole empire for myriads of ages spitting upon and railing at them,) should they luckily gain the ascendancy as long as their good fortune lasts, people are only afraid lest they should not flatter them enough, representing wrong as right, and admiring faults as virtues, pressing forward to flatter them without cessation, whilst integrity and benevolence such as that displayed by Chin, they strangely place among imperfections!

Should there arise amongst such people a scholar attached to rectitude, who composes an essay or records a business, either they gloss it over without inquiry, or hand it down with some mixture of error, and are rarely to be depended on as faithful historians. Although I am by no means an accomplished scholar, yet having successively observed the facts of this case, and known how the matter really stands, how can I restrain myself from discoursing at some length about it? Only let us have a few such men as Chin to prepare vessels and cannon, and to encourage the soldiers and people, then we may exterminate the great whales in the pearly sea, and build the lofty gallery on the vast ocean, whilst we might construct the yellow dragon palace, and feast ourselves without apprehension. Should we not get any exactly like our hero, but a little inferior to Chin, we might still carefully guard the passes and borders, and treat strangers with proper ceremony; when should millions of fleets and armies invade, we can still defeat them as formerly at the Fei waters: how much more would such jump-stick little ugly rascals as these be unable to play their owlish pranks!

Bating this, should we have but one or two such men as Chin, or a little inferior to him, whilst one like our hero had the entire charge of a district, beheading fugitives in order to show the severity of military laws, although we might not be able in one engagement to accomplish everything, and annihilate these marauders, yet we should never be so bad as to run away without fighting, dreading the barbarians as tigers, and fancying every stork to be a soldier, coming at length to make a treaty under the city walls, and listen-

ing to every demand of the foe, degrading the national dignity and furthering the wishes of rebels, the while robbing the people of their wealth to fill the coffers of banditti, as we have now done.

Depending on the intelligence of our sacred sovereign to reward the faithful and upright, while he severely punishes the fellows that would grasp at life and betray their country, letting them know that by unfaithful conduct they will never come to a good end, and that it would be better for them by adhering to rectitude to secure to themselves glory both in life and death; then punishments and rewards being clearly administered, the people would all become honest and faithful, for ages and generations right rule would be extended and tranquillity secured, and we need be under no apprehensions of insult from foreigners.

Dated the 22d year of T'aukwáng, in the winter, written by Hiá Sángtsz', of Sungkiáng.

Imperial edict regarding the above-named officer. On the 20th of June, 1842, an imperial decree was received to the following effect: "Niú Kien has reported the business of the rebel ships forcibly entering Wúsung river, and of general Chin having fallen in battle, followed by the loss of Páushán. It seems that the rebel barbarians, taking advantage of their vessels, assaulted and attacked Páushán, when general Chin Hwáching leading the troops under his command, defended the batteries, and kept them off for the space of seven days, during which time he disabled by his cannon three barbarian ships, and wounded scores of villainous savages. The district in question is skirted by the sea, but the rebels planted their great guns in the main-tops of the vessels, from whence they fired them off, so that they demolished our defenses, and left our troops no place of shelter, at which time the general referred to died in battle, and the city was in consequence lost. On looking over the report how can I repress my grief and commiseration! Chin Hwáching has been long on the ocean, and has already become celebrated for his fidelity and courage; on this occasion advancing to meet the enemy he displayed his usual daring, and at length sacrificed his life; it is suitable therefore that some special mark of favor should be extended towards him, to console him for his fidelity and devotedness. Let the case of Chin Hwáching therefore be handed over to the proper Board, that condolence may be afforded in accordance with the regulations as due to a general's rank; as a further mark of favor let the sum of 1000 taels be paid out of the army estimates

for the province of Kiángsú. Let also the governor and lieutenant-governor of his native province inquire after the deceased officer's sons and grandsons, and report the number according to truth. Further, on the spot where he fell, as well as in his native village, let there be severally erected shrines; and when the coffin of the deceased is conveyed back to his native place, let every local officer through which the procession passes make proper arrangements. Let also the colonels, captains, officers, and men who fell in the same engagement be by the said governor distinctly inquired into and reported. Respect this."

There is at present in the Ching-hwáng miáu, at Shánghái, an image of Chin Hwáching, as large as life, dressed in his robes of state, and sitting in a chair. It is said to be very much like him when alive, and gives a very good idea of the courage mingled with benevolence possessed by our hero. He had high cheek bones, with projecting eyes, a florid complexion, with cheeks rather fallen in, and a determined expression of countenance exhibiting a kindness of disposition in accordance with the account given of him above. All visitors at Shánghái would do well to repair to the tea gardens that they may have a sight of one of the brave warriors who fell in defending his country against the attack of a powerful invader.

ART. V. *A picture of the Precious Porcelain pagoda in the Re-compensing Favor monastery of Kiángnán (commonly known as the Porcelain Tower).*

ACCORDING to ancient history, in Kinling, on a plot of ground belonging to the Budhists outside of the Collected Gem gate, there stood an ancient temple; within its precincts was the pagoda of king Oyuh, which had existed for a long time. The great emperor Sun, whose reign was styled Chihwú of the Wú dynasty, (one of the Three States, about the close of the 2d century,) in the second year of his reign, commenced building the monastery, and repaired the pagoda. He named it the *First Erected* monastery. Afterwards Káu, one of his descendants, demolished it, and the temple was deserted.

In the time of Táikáng, of the Tsin dynasty, a foreign priest Liú Sáhko, the abbot, obtained a relic from the place called Long-spear,

and deposited it in the monastery. The emperor Kienwan of the same dynasty, (who reigned A. D. 371 and 372,) removed this monastery to the riding of Assembled-joys, and named it "Long-spear;" repaired the pagoda of king Oyuh, raised it three stories high, and deposited therein the relic. Afterwards Káutsung of the great Táng dynasty, in the year of his reign styled the Illustrious and Happy, enlarged and repaired the temple, and changed its name, and called it the monastery of Celestial Felicity. (This was about the middle of the 7th century.)

Táitsú of the Sung dynasty, (who ascended the throne A. D. 960,) in the year of his reign styled Strong Virtue, changed its name, and called it the monastery for "Mercifully and graciously honoring the Faithful."

In the time of the emperor Shun, of the Yuen dynasty, it was destroyed by fire. At length Yungloh, of the great Ming dynasty, on removing his court to the north, in the 10th year of his reign, in order to recompense the great favor of her majesty, the august empress, commenced its rebuilding, at noon, on the 15th day of the 6th month. On the 1st day of the 8th month, of the 6th year of Siente, A. D. 1430, it was completed, occupying in all nineteen years. He commanded Hwáng Lihtái, a vice-president of the Board of Works, to build, according to a plate-pattern in the palace, a precious porcelain pagoda, nine stories high, of five colors, and to name it the First Pagoda, to display the virtues of his deceased august empress mother. The pagoda was just 329 *chih*, $4\frac{9}{10}$ *tsun* high. Its top was overlaid with yellow gold and with wind-and-rain protecting copper, in order that its colors might for a long time be preserved untarnished. From its lofty (*lit.* nine heavens) dragon-head, were hung eight iron chains, on which were suspended 72 bells. On the eight corners from top to bottom were 80 more iron bells, making 152 in all. And on the outside of the nine stories were 128 lamps; below in the octagonal pavilion, and in the centre of the pagoda, were 12 porcelain lamps; all requiring 85½ *lbs.* of oil to light them. Upwards they illuminated the thirty-three heavens; and brought to light the good and evil among men, for ever banishing human evils. On the top were two copper pans of 1200 *lbs.* weight; and a celestial vase weighing 600 *lbs.*

Eastward the monastery extended to the temple of the deified hero Yuh-tung-hái; southward to the great rice-market and the gardens of the Kwóh family; westward to the visitors' bridge; and northward to the brink of the Great river—its whole circumference being

9 *li* 13 *pú* (about three English miles). Hence it appears that the monastery was of great extent.

Since the repairs of Yungloh (A. D. 1430), it has been the glory and flower of a hundred generations, and for ten thousand years it will continue to recompense favor; hence it has been named, the *Re-compensing Favor monastery*. On its front is written FIRST PAGODA.

Upon the whole body of the work there were expended \$3,313,978 from the imperial treasury.

Nine iron rings were placed on the top, the largest 63 and the smallest 24 *chih* (Chinese feet) in circumference, weighing 4800*lbs.*

In the top of the pagoda, for warding off evil influences, were deposited :

- One pearl for illuminating the night;
- One pearl for keeping off [the evils of] water;
- One pearl for keeping off [the evils of] fire;
- One pearl for keeping off [the evils of] wind;
- One pearl for keeping off [the evils of] dust;
- One ingot of gold, weighing 53½*lbs.*;
- Tea, 133½*lbs.*;
- Silver, 133½*lbs.*;
- One piece of minghiung (medicine), 133½*lbs.*;
- One precious pearl stone;
- 1000 string (each 1000) of Yungloh's copper coin;
- Two pieces of yellow silk;
- One sacred volume of the god Tetsáng;
- One sacred volume of the god Ometo;
- One sacred volume of the god Shikiá;
- One sacred volume of the god Tsijin.

Also, during the present dynasty, these two imperial inscriptions have been written, and hung up on tablets :

No two Religions.

Chihwú's Spiritual Fane.

Now in the 5th year of Kiáking's reign, in the 15th day of the month, the god of Thunder, while expelling a strange monster, chased him to this place, when instantly three parts of the nine stories of the pagoda were demolished. But the strength of the god was so awfully stern, and the influence of the Budhistic doctrines was so boundless, that the whole building was not destroyed. The gov.-general and governor of Kiángnán prepared a memorial and presented it to the throne, requesting the emperor to advance money from the national treasury to make the repairs. The work was commenc-

ed on the 6th day of the 2d month, in the 7th year of Kiáking (A. D. 1801). On the 2d day of the 6th month the whole was completed, and the pagoda was as beautiful as if it had been entirely rebuilt.

Respectfully engraved by the priests residing in the Recompensing Favor monastery.

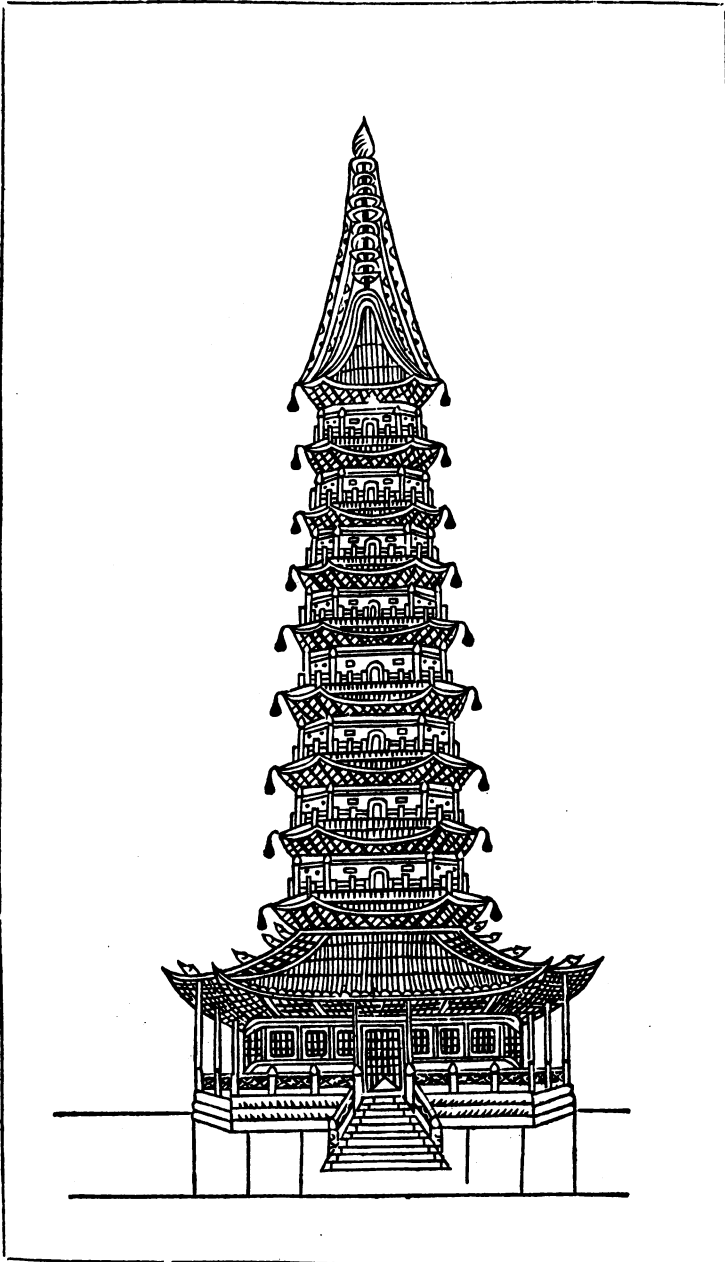
Note. For the foregoing translation we are indebted to a young friend, a missionary's daughter, who, at our request, has prepared it for the Repository.

The ancient Nanking—called also Kinling—is the modern Kiángning. The Porcelain tower stands on the southern side of the city, and was repeatedly visited in 1842, by gentlemen belonging to the English expedition. A drawing of the pagoda as it then appeared—made by lieut. James Fitzjames, is now in our possession, and from it the block for the accompanying picture was prepared. Its entire height is 261 feet, and the diameter at the base 96 feet 10 inches, as given by lieut. Fitzjames. It will be remembered, by some of our readers, that certain individuals among the visitors in 1842, went armed with chizzels and hammers, and brought away large masses of the porcelain. So great were their depredations, that the English plenipotentiary saw fit to direct a sum of money to be paid to make the repairs.

For some general notices of pagodas, see volume VI, page 189 and sequel; an account of this pagoda by Le Comte was given in the first volume, page 257. Some further particulars of it are also subjoined, which describe the base as resting on a massy foundation of brick-work raised ten feet from the ground, surrounded by a flight of twelve steps; the lowest story, which is much the largest, has a circumference of one hundred and twenty feet, giving to each face fifteen feet; all the other storics are of smaller dimensions, and decrease in breadth as they ascend, but are of equal height throughout; the whole building is terminated by a large pole, which, rising from the centre of the eighth story, passes through the ninth, which it exceeds thirty feet; and this is surrounded at the distance of three or four feet by the convolutions of an immense iron hoop, sufficiently remote to appear in the distance like rings, diminishing as they ascend, in the manner of a cone, and surmounted by a gilded ball; each story has projecting roofs covered with tiles of a green color highly varnished; the walls are faced with coarse porcelain slabs; and in the interior, one hundred and ninety steps lead through its different compartments, which are filled with gilded idols, placed in niches of the walls.



Southern face of the lower story of the tower.



PORCELAIN TOWER AT NANKING.

ART. VI. *Journal of Occurrences: John F. Davis, governor of Hongkong; other new appointments; count de Ratti-Menton's correspondence with the Chinese authorities; ordinances Nos. 7 and 8 of the Hongkong government; French and United States' squadrons in the Chinese seas; K'ying again appointed high imperial commissioner; commercial concessions made to the Portuguese; the American flag-staff in Canton; rebuilding of the British factories opposed by the populace; northern ports; extracts from the Peking Gazettes; drought; sickness among the Chinese; vaccination among the Mongols.*

ON the afternoon of the 7th inst., H. M. steamer *Spiteful*, commander Maitland, arrived at Hongkong, having on board, as passengers, J. F. Davis, esq., and other gentlemen. Sir Henry Pottinger's strong desire to leave China had long been known. A successor was expected. But that the election had fallen on a member of the late hon. E. I. Co.'s factory, no one here probably ever dreamed. Nor can we suppose that Mr. Davis himself ever anticipated such an appointment. Soon after the steamer's arrival, when it was rumored that John Francis Davis had come out as sir Henry's successor, and was to be plenipotentiary, governor, superintendent, &c., &c., people doubted what they heard. And it was not until they witnessed the honors given on his landing at 7 A. M. the next day, that the inhabitants of Hongkong were satisfied they were immediately to have a new governor. It was soon after noon, on Wednesday, May 8th, 1844, at the Government-house, Victoria, Hongkong, before the Legislative Council, that Mr. Davis was sworn into office. In making this appointment, the British government have, we think, acted wisely, and done the best it was in their power to do. Mr. Davis first came to China at the early age of eighteen. In 1816, he accompanied lord Amherst to Peking. In 1832, he became president of the select committee of the E. I. Company's factory in China. In 1834, October 11th, on the demise of Lord Napier, he was placed at the head of H. B. M. commission, as his lordship's successor. On the 21st of January, the following year, having delivered over to sir G. B. Robinson the seals of his office, he embarked, with his lady and family for England, where, retired from the bustle of public life, he has been a careful spectator of the distant and various scenes here enacted. Probably no man in the British empire could come better prepared for the high functions of plenipotentiary, &c., than Mr. Davis. And we wish him success. For the colony's sake too, we wish Mrs. Davis and family had come again to China.

On the 10th, the following appointments were made: the hon. Frederic William Adolphus Bruce, esq., to be colonial secretary; Robert Montgomery Martin, esq., to be treasurer; and Robert Dundas Cay, esq., to be registrar of the supreme court. Mr. Davis' several commissions were published in the government paper, soon after his arrival.

No. 1.—*Commission of full powers under great seal, dated Feb. 9th, 1844.*
VICTORIA R.

VICTORIA, by the grace of God, Queen of the United Kingdom of Great Britain and Ireland, Defender of the Faith, &c., &c., to all and singular to whom these presents shall come, greeting! Whereas for the better treating of and arranging certain matters which are now in discussion, or which may come into discussion, between us and his imperial and royal majesty the emperor of China, we have judged it expedient to invest a fit person with full powers to conduct the said discussion on our part, know ye therefore that we, reposing especial trust and confidence in the wisdom, loyalty, diligence, and circumspection of our trusty and well beloved JOHN FRANCIS DAVIS, esquire, chief superintendent of the trade of our subjects in China, have named, made, constituted, and appointed, as we do by these presents name, make, constitute and appoint, him our undoubted commissioner, procurator, and plenipotentiary; giving to him all manner of power and authority to treat, adjust, and conclude, with such minister or ministers as may be vested with similar power and authority on the part of his said imperial and royal majesty, the emperor of China, any treaty or agreement that may tend to the attainment of the abovementioned end, and to sign for us, and in our name, everything so agreed upon and concluded, and to do and transact all such other matters as may appertain to the finishing of the aforesaid work, in as ample manner and form, and with equal force and efficacy as we ourselves could do, if personally present; engaging and promising upon our royal word that whatsoever things shall be so transacted and concluded by our said commissioner, procurator, and plenipotentiary, shall be agreed to, acknowledged and accepted by us in the fullest manner, and that we will never suffer, either in the whole or in part, any person whatsoever to infringe the same, or act contrary thereto, as far as it lies in our power. In witness whereof, we have caused the great seal of our United Kingdom of Great Britain and Ireland to be affixed to these presents, which we have signed with our royal hand. Given at our court of Windsor Castle, the ninth day of February, in the year of our Lord, one thousand eight hundred and forty-four, and in the seventh year of our reign.

(Place of the great seal.)

No. 2.—*Commission of chief superintendent under signet and sign manual, dated 9th February, 1844.*
VICTORIA R.

VICTORIA, by the grace of God, Queen of the United Kingdom of Great Britain and Ireland, Defender of the Faith, &c., &c., &c. To all and singular to whom these presents shall come, greeting! Whereas by a certain act of Parliament passed in the session of Parliament holden in the third and fourth years of the reign of his late Majesty king William the fourth, entitled "An act to regulate the trade to China and India," it was amongst other things enacted, that it should and might be lawful for us, by any commission or commissions, or warrant or warrants, under our royal sign manual, to appoint not exceeding three of our subjects to be superintendents of the trade of our subjects to and from the dominions of the emperor of China, for the purpose of protecting and promoting such trade: and whereas by a certain other act of Parliament passed in the session of Parliament holden in the sixth and seventh years of our reign, entitled "An act for the better government of Her Majesty's subjects resorting to China," it is amongst other things enacted, that it shall be lawful for us, by any commission or warrant under our royal sign manual, to make such provision as to us may seem fit for the temporary exercise of the duties of chief superintendent of the trade of our subjects to and from China, in the event of a vacancy occurring in that office by death, resignation or otherwise; and whereas in pursuance and in exercise of the power in us vested in and by the first recited act, we, on the fourteenth of May, one thousand eight hundred and forty-one, by a warrant under our sign manual of that date, did appoint sir Henry Pottinger, bart., knight grand cross of the most honorable Order of the Bath, to be chief superintendent of the

trade of our subjects to and from the dominions of the emperor of China; and whereas in pursuance and exercise of the powers in us vested by the said recited act of the sixth and seventh years of our reign, we on the twenty-sixth of August, one thousand eight hundred and forty-three, did by a certain other warrant of that date, under our royal sign manual, ratify and confirm the said recited appointment of the fourteenth of May, one thousand eight hundred and forty-one, and did make such provision as to us seemed fit for the temporary exercise of the duties of the said superintendent in the event of a vacancy occurring in that office by the death or resignation of the said sir Henry Pottinger, or otherwise: Now know ye, that we have revoked, and do hereby revoke, the said recited warrant of the fourteenth day of May, one thousand eight hundred and forty-one, and the said recited warrant of the twenty-sixth of August, one thousand eight hundred and forty-three; and we, in further pursuance and execution of the powers and authorities in us vested by the said recited acts of Parliament, or otherwise, do by this our commission or warrant, under our royal sign manual, constitute and appoint our trusty and wellbeloved JOHN FRANCIS DAVIS, esq., to be chief superintendent of the trade of our subjects to and from the dominions of the emperor of China, for the purpose of protecting and promoting such trade; and we do declare and grant that the said JOHN FRANCIS DAVIS shall hold the said office during the pleasure of us, our heirs and successors, and no longer; and we do hereby strictly charge and require the said JOHN FRANCIS DAVIS, esq., in the execution of this our commission to conform to and observe all such rules and regulations as are, or shall be given to him for his guidance, either under our royal sign manual, or in such instructions as shall from time to time be given to him in our Privy Council, or by us through one of our principal secretaries of state. And we do, in pursuance and exercise of the powers aforesaid, further direct and appoint that in the event of a vacancy occurring in the office of the chief superintendent as aforesaid, by the death or resignation of him the said JOHN FRANCIS DAVIS, esq., or otherwise, the person who shall be administering the government of the island of Hongkong, shall in such case assume and hold the office of chief superintendent, and exercise all the powers and duties thereof, until such time as any person appointed by us to hold the said office shall arrive in Hongkong, and shall undertake the duties of the said office; and we do further direct that this our commission shall take effect from and after the arrival of him, the said JOHN FRANCIS DAVIS, esq., in the island of Hongkong, and not before. Given at our court of Windsor Castle, the ninth day of February, in the year of our Lord, one thousand eight hundred and forty-four, and in the seventh year of our reign.

By Her Majesty's command.

(Signed)

ABERDEEN.

True copy.

F. W. A. BRUCE, colonial secretary.

No. 3.—*Commission of Legislative Powers, under the great seal, dated 9th February, 1844.*

VICTORIA R.

VICTORIA, by the grace of God, Queen of the United Kingdom of Great Britain and Ireland, Defender of the Faith, &c., &c., &c., to all and singular to whom these presents shall come, greeting! Whereas by a certain act of Parliament passed in the seventh year of our reign, entitled, "An act for the better government of Her Majesty's subjects resorting to China," it is amongst other things enacted that it shall be lawful for us, by any commission or commissions under the great seal of the United Kingdom, or by any instructions under our signet and sign manual, accompanying and referred to in any such commission or commissions, to authorize the superintendent of the trade of our subjects in China (so long as such superintendent shall also be the governor of the island of Hongkong) to enact with the advice of the Legislative Council of the said island of Hongkong, all such laws and ordinances as may from time to time be required for the peace, order, and good government of our subjects, being within the dominions of the emperor of China, or being within any ship or vessel at a distance of not more than one hundred miles from the coast of China, and to enforce the ex-

execution of such laws and ordinances by such penalties and forfeitures as to him, with the advice aforesaid shall seem fit: and that it shall also be lawful for us, by any such commission or commissions or instructions as aforesaid, to impose upon the exercise of the before mentioned Legislative authority all such conditions and limitations as we shall see fit to prescribe: Now know ye, that in pursuance and exercise of the power and authority so vested in us as aforesaid by the said act, we have authorized and do hereby authorize our trusty and wellbeloved JOHN FRANCIS DAVIS, esq., whom by a commission bearing the same date with these presents, we have appointed superintendent of the trade of our subjects in China, or the superintendent for the time being of the trade of our subjects in China, (so long as the said JOHN FRANCIS DAVIS, esq., or such superintendent for the time being, shall also be the governor of the island of Hongkong,) to enact with the advice of the Legislative Council of the said island of Hongkong, all such laws and ordinances as may from time to time be required for the peace, order, and good government of our subjects being within the dominions of the emperor of China, or being within any ship or vessel at a distance of not more than one hundred miles from the coast of China, and to enforce the execution of such laws and ordinances by such penalties and forfeitures as to such superintendent as aforesaid, by the advice aforesaid, shall seem fit: and we do hereby in further exercise of the power and authority vested in us by the said act, impose upon the exercise of the beforementioned Legislative authority the following conditions and limitations, that is to say; that such superintendent as aforesaid, in the exercise of the powers and authorities hereby conferred upon him, shall (until further order be made by us therein by any commission under the great seal of our United Kingdom, or by any instructions under our signet and sign manual) observe and be guided by the instructions under our signet and sign manual, dated the sixth day of April, one thousand eight hundred and forty-three, which accompanied certain letters patent under the great seal of our United Kingdom, bearing date the fifth day of April, one thousand eight hundred and forty-three, and making provisions for the government of our colony of Hongkong; so far as such instructions are, or may be applicable to the case of the powers and authorities hereby conferred upon him, and so far only as such instructions are compatible with the provisions of the act of Parliament abovementioned.—In witness whereof we have caused the great seal of our United Kingdom of Great Britain and Ireland, to be affixed to these presents, which we have signed with our royal hand.—Given at our court at Windsor castle, the ninth day of February, in the year of our Lord one thousand eight hundred and forty-four, and in the seventh year of our reign. (Place of the great seal.)

No. 4.—*Governor's commission, dated 23d February, 1844. Letters patent under the great seal.*
VICTORIA R.

VICTORIA, by the grace of God, Queen of the United Kingdom of Great Britain and Ireland, Defender of the Faith, to our trusty and well beloved JOHN FRANCIS DAVIS, esq., chief superintendent of the trade of our subjects trading to and from the dominions of the emperor of China, greeting! Whereas by certain letters patent under the great seal of our United Kingdom of Great Britain and Ireland, bearing date at Westminster, the fifth day of April, one thousand eight hundred and forty-three, in the sixth year of our reign, we did make provisions for the government of our colony of Hongkong and of its dependencies, as upon reference being thereunto had will more fully and at large appear; and whereas, we did by certain other letters patent under the great seal of our United Kingdom of Great Britain and Ireland, also bearing date at Westminster, the fifth day of April in the sixth year of our reign, constitute and appoint our trusty and wellbeloved sir Henry Pottinger, bart., knight grand cross of our most honorable Order of the Bath, major-general in the service of the East India Company, and chief superintendent of the trade of our subjects trading to and from the dominions of the emperor of China, to be our governor and commander-in-chief in and over our said colony of Hongkong and of its dependencies, for and during our royal pleasure, now know you, that we have revoked and determined, and by these presents

do revoke and determine, the said last recited letters patent, and every clause, article and thing therein contained, and further know you that we, reposing especial trust and confidence in the prudence, courage, and loyalty of you the said JOHN FRANCIS DAVIS, of our especial grace, certain knowledge, and mere motion, have thought fit to constitute and appoint you the said JOHN FRANCIS DAVIS, to be the governor and commander-in-chief in and over our said colony of Hongkong and of its dependencies, and of all forts and garrisons erected and established, or which shall be erected and established, within the said colony, for and during our pleasure; and we do hereby require and command you, the said JOHN FRANCIS DAVIS, to do and execute all things that shall belong to your said command, and the trust we have reposed in you according to the several powers and directions granted to or appointed to the governor of our said colony of Hongkong, and of its dependencies, in and by the said first recited letters patent of the fifth day of April, one thousand eight hundred and forty-three, and the instructions under our signet and sign manual accompanying the same, or according to such further powers, instructions, and authorities as shall from time to time, and at any time hereafter, be granted and appointed you under our signet and sign manual, or by our order in our Privy Council, or by us through one of our principal secretaries of state. And we do hereby require and command all officers and ministers, civil and military, and all other the inhabitants of our said colony of Hongkong and of its dependencies, to be obedient, aiding and assisting you, the said JOHN FRANCIS DAVIS, in the execution of this our commission, and of the powers and authorities herein contained. In witness whereof, we have caused these our letters to be made patent. Witness ourself at Westminster, the twenty-third day of February in the seventh year of our reign. By writ of privy seal.

EDMUNDS.

Count de Ratti-Menton's correspondence with the Chinese high provincial authorities at Canton, and with Kiyng, high commissioner, has been published in the Paris papers for January, 1844. We copy these three documents from Galignani, and so unique do they appear in their foreign dress, that we should like to see the original Chinese from whence they were made.

"M. de Ratti-Menton, who was accompanied by M. Fournier-Duplan, the captain of the *Alcmène*, having arrived at Whampoa, addressed a letter on the 31st of August to the governor, requesting an interview. On the 6th of September, the consul, with the chancellor, M. Fournier-Duplan, and eight officers of the corvette, arrived at the country-house of the viceroy, where he was received by Yang Kwangtung, the *anchász'* or judge of Canton; Hang Seu, the delegate of the imperial commissioner, the Kwángchau fú, or prefect of Canton, and the sub-prefect of Casa Branca. At noon the gongs announced the approach of the two grand dignitaries. After having taken their seats in the great hall, they sent an officer with a blue crystal button to inform the consul that they would receive him with pleasure. There were assembled in the hall his highness, the imperial commissioner, wearing the yellow sash, in token of his relationship to the imperial family, his excellency the Kwángchau fú, and several officers of blue and white buttons. As the consul and the persons with him entered the hall, his imperial highness and the viceroy rose, and went to meet them. The count de Ratti-Menton delivered in an inclosure of silk a letter from M. Guizot, minister of foreign affairs, to the governor. After having removed it from its envelop, his excellency presented the letter to his highness, and read the translation which had been made of it. Numerous questions were then addressed by the two dignitaries to the consul, and to the captain of the *Alcmène*, respecting the French, the royal family, and M. Guizot, and the relations existing between France and the other powers. The French consul then presented to his highness, the imperial commissioner, a letter requesting for France the same advantages as had been granted to England. The imperial commissioner replied, verbally, that as the Chinese government had acted so generously towards England, notwithstanding their ancient

and recent differences, the imperial government did not think it could be less amicable as regarded France. Matters being thus settled, the authorities uncovered their heads, and invited the French to do the same. (In China, it is required by etiquette that the head should be covered whilst business is being discussed.) There were then served at different small tables a variety of sweetmeats, some of which the imperial commissioner presented to the French from time to time. Before the meeting broke up, M. Fournier-Duplan repeated to the imperial commissioner a request that had already been made to the governor, for the liberation of a Chinese Christian, who was arrested two or three years ago, and branded in the face with a red-hot iron, for having been in the service of a missionary, who had been taken in the interior of China. The imperial commissioner promised to write to the minister of justice at Peking, to recommend this request to him strongly. The reception, which was alike brilliant and cordial, lasted more than an hour." The Examiner publishes as follows the correspondence connected with the above :—

"Kt'ying, high imperial commissioner, etc., Kí Kung, viceroy of the two Kwóng, etc., to his excellency M. Guizot, great minister of France, charged with the department of foreign affairs.

"The 13th day of the 7th intercalary moon of the 23d year of the reign of Táukwáng, we received in audience the count de Ratti-Menton, sent to Canton by your excellency in the quality of consul of the first class, and he transmitted to us direct the letter in which the illustrious minister manifests to us such honorable sentiments of affection. Our hearts are filled with joy on the occasion, and we thank him for it. We have long known that the empire of France is one of the first states in Europe. Three centuries ago it carried on commerce with our empire; between these two empires peace and friendship have constantly reigned; never have there been dissensions, discord, or any subject of litigation. French merchants have always observed in their affairs a spirit of order exempt from all confusion; their conduct has always been regulated by the laws and justice. I, the imperial commissioner, have lately received from my august emperor, the authority to allow foreigners to trade in the five ports of Canton, Fuchau, Amoy, Ningpo, and Shánghái, and consequently, and in accord with my colleagues, I have fixed and determined the regulations relative to commerce, as also the tariff. The moderation of the duties which have been established proves incontestably that we have been in this respect as open and generous as possible towards the foreigners who visit these distant countries. To the French merchants we grant the same privileges as the English and other nations have obtained from the approbation of our emperor. M. de Ratti-Menton, who has just arrived at Canton in quality of consul of the first class, furnished with official letters from the illustrious minister, and who, besides, has already filled several posts in other countries of Europe, where he distinguished himself by his prudence, his affability, and his conciliatory spirit, will easily succeed in directing the French merchants, whom he will scrupulously cause to observe all the arrangements relative to trade, and will thus enlarge our relations of commerce and friendship. Such is the reply we have the honor to address to the illustrious minister of France, intreating him, in order to prevent all confusion, to employ the same forms as those which we have used to express his titles and powers.—Canton, the 17th day of the 7th intercalary moon of the 23d year of the reign of Táukwáng."

Copy of a letter from M. de Ratti-Menton to his highness, the high imperial commissioner, dated Canton, September 5, 1843 :—

"Highness,—As soon as the government of his majesty the emperor of the French was informed of the happy re-establishment of peace, his first thought was to appoint a consul. He imagined that this measure might contribute to give more extension to the relations already so ancient which exist between China and France, and everything strengthens the hope that this desire will be realized. Nevertheless, in the present state of things, and notwithstanding the harmony which has prevailed between the two empires for more than two centuries, his majesty the emperor of the French, my august master, desires only for his subjects a participation in the privileges enjoyed by other nations

in the Celestial empire: I have consequently the honor to request your highness to have the goodness to give me a document sealed with the great seal, similar in all respects to that which the English and the Americans have obtained, as regards their future relations with these countries; this document will be sent by me to the government of his majesty the emperor of the French, who will see in it a just reciprocity of the sympathy which France has always felt for China."

Letter of the high commissioner and of the governor of the Two Kwáng to count de Ratti-Menton.

"Kíying, high imperial commissioner, member of the imperial family, governor of the provinces of the Two Kiáng, &c., &c., Kí Kung, president of the Board of War, governor of the two provinces of Kwángtung and Kwáng-sí, &c., &c., send collectively this official answer. The 13th day of the 7th intercalary moon of the 23d year of Táukwáng (Sept. 6th, 1843), we, the said commissioner and his colleague had the pleasure of an interview with the honorable consul of the first class, who presented us directly with a letter, which we have opened, read, and perfectly understand. France is an illustrious and powerful state of the western ocean, which for more than three centuries has entertained peaceable and friendly relations with China, without the slightest disagreement or effusion of blood. Having come to Canton by the express orders of the emperor, my master, to there determine on a tariff and commercial regulations applicable to the merchants of all nations, and these regulations having been drawn up and agreed upon, and the tariff established and completed in a manner to abolish all illegal duty and exaction, I, the imperial commissioner have respectfully submitted these two documents to the approbation of his majesty, whose answer, received through the medium of the Minister of finances, contains his gracious authorization to carry the said tariff and regulations into execution; henceforth the merchants of all nations will superabundantly enjoy the kindness of the emperor of China, who has condescended to manifest his kindness for foreigners, and to open to them an inexhaustible source of profit. France, therefore, who has so long maintained friendly relations of amity with the Chinese, and whose merchants have hitherto conducted themselves peaceably, conformable to strict equity, exempt from all disorder, France has a particular right to be regarded with equal kindness. No other country shall certainly be more partially favored. We, the said high imperial commissioner, and his colleague, have, in consequence, on the demand of the honorable consul of the first class, caused copies to be made of the new tariff, and the new regulations relative to commercial matters, and have formally affixed to them the seals of our office. We send them subjoined officially to the honorable consul of the first class, inviting him to have them translated into the language of the western ocean, and to publish them in his country, in order that French merchants may know them and conform to them. In consequence of the opening, for the interests of commercial transactions, of the five ports of Canton, Fuchau, Amoy, Ningpo, and Shánghái, the imperial duties specified in the tariff, as well as the tonnage dues, will be alone demanded, all other duties being henceforth abolished; the other provisions of the commercial regulations are the result of the good feelings of our great emperor towards foreign traders, his majesty, desiring to relieve them from all impediments whatever, and to open to them a larger source of profit, his kindness and great consideration on this occasion may be said to have gone beyond ordinary bounds. To the arrangements relative to smuggling; to the fraudulent injury of the revenue; to the fixing of the rate of exchange; to the confiscation of merchandise, &c., &c., concerning the laws of the country, the agents of the other countries have given their consent, and the honorable consul of the first class should likewise oblige the merchants his countrymen to obey them implicitly, thereby avoiding every subject of discussion. When merchant vessels shall arrive in one of the ports, they can only place themselves and trade in a certain limited space, which they must not go beyond, nor can they go to any other points of China, besides the ports abovenamed. The different regulations are now in course of fixation, and when the good pleasure of the emperor shall be known

it will be officially announced. The hon. consul being come on a mission to Canton, and having brought with him a letter from the great minister of his country, we, the high imperial commissioner and his colleague, will treat him with the greatest courtesy and with the required politeness, and will place him on a footing of perfect equality with the English consuls. Important official communication made to M. de Ratti-Menton, consul of France of the first class, 23d year of T'aukwáng, 7th intercalary moon, 17th day (10th Sept. 1843)."

The two following ordinances of the government of Hongkong regarding interest and the distillation of spirits, are extracted from the Hongkong Gazette of March 30th.

No. 7. of 1844.—March 20th, 1844.

An Ordinance for removing doubts respecting the application to Hongkong of the laws and statutes of England relating to usury, and to limit and define the rate of interest, which may be recovered in cases where it hath not been previously agreed on between the parties.

By H. E. sir Henry Pottinger, bart., k. g. c., major-general in the service of the E. I. Company, governor and commander-in-chief of the colony of Hongkong and its dependencies, and superintendent of the trade of Her Majesty's subjects in China, with the advice of the Legislative Council of Hongkong.

1. WHEREAS it is expedient to remove all doubts respecting the application to Hongkong of the laws and statutes of England relating to usury, and to limit and define the rate of interest for the forbearance of money, which may be recovered in any court of law or equity, in cases wherein the rate of interest has not been fixed by the parties before the court: Be it therefore enacted, and declared by his excellency the governor of Hongkong, with the advice of the Legislative Council thereof, that the laws and statutes of England relating to usury shall be deemed, taken, and adjudged, not to extend to the said colony or its dependencies, or to be in force within the same.

2. And be it further enacted, that in all cases where interest for the loan of money, or upon any other contract, may be lawfully recovered, or allowed in any action or suit in any court of law or equity, but where the rate of such interest hath not been previously agreed upon by or between the parties, it shall not be lawful for the party entitled to interest to recover, or be allowed in any such action or suit, above the rate of twelve dollars for the interest or forbearance of one hundred dollars for a year; and so after that rate for a greater or lesser sum, or for a longer or shorter time. Provided always that it shall be lawful for the court awarding such interest, to allow such lower rate thereof as the circumstances of the case may render just and expedient.

HENRY POTTINGER, governor of Hongkong, &c., &c.

Passed the Legislative Council, this 20th day of March, 1844.

RICHARD BURGASS, clerk of the Legislative Council.

No. 8. of 1844.—March 20th, 1844.

An Ordinance for prohibiting the distillation of spirits within the colony of Hongkong.

By H. E. sir Henry Pottinger, bart., k. g. c., &c., &c., with the advice of the Legislative Council of Hongkong.

WHEREAS it is expedient to prohibit the distillation of spirits within the colony of Hongkong:

1. Be it therefore enacted, by his excellency the governor of Hongkong, with the advice of the Legislative Council thereof, that from and after the passing of this Ordinance, all distillation of spirits from grain, sugar, molasses, fruit, or any other materials whatsoever, and all rectifying and compounding thereof within the colony of Hongkong and its dependencies, shall be and the same is hereby prohibited.

2. And be it therefore enacted, and ordained, that from and after the passing of this Ordinance, it shall not be lawful for any person except as hereinafter is excepted, to have, keep, or make use of any still or other utensil or vessel for distilling spirits, in any place or part of the said colony of Hongkong and its

dependencies, under a penalty of a sum not exceeding two thousand five hundred dollars, to be recovered as hereinafter directed.

3. And be it further enacted and ordained, that it shall and may be lawful for the chief magistrate of police for the time being, or other person to be appointed by the governor for the time being for that purpose, to issue a license free of all charge to any apothecary, chemist, or druggist applying for the same, to keep and use on his premises a still of not more than eight gallons contents, for the purposes of his trade; only provided that every person wishing to keep such still shall notify his intention so to do to the said chief magistrate, or other person appointed as aforesaid, who shall thereupon require such person to give a bond, with two sufficient sureties in the sum of one thousand dollars, that he will not make use of such still, or suffer it to be made use of, except for the preparation of medicines or other articles required *bond fide* for medical purposes; and every such person found to have such still without having entered into such bond and obtained such license shall forfeit, and pay a sum not exceeding two thousand five hundred dollars.

4. And be it further enacted and ordained, that it shall and may be lawful for any justice of the peace, officer of customs, or other person duly and lawfully authorized, having reasonable grounds to believe and suspect, that any private and concealed still, or other utensil or vessel for the distillation of spirits is set up, or kept in any house or place within the said colony or its dependencies, to enter into such house or place in the daytime, and accompanied by a peace officer to search for and seize any such still, utensil or vessels, and also all spirits and other materials preparing for distillation, and either to detain and keep the same in the house or place where found, or to remove the same to the customs or police office, or other place in charge of the officer of customs or chief police magistrate, or as they, or one of them, or any justice of the peace shall direct; and the said still or vessel and all spirits, and other materials being prepared for distillation shall be absolutely forfeited, and the proprietor or owner, or occupier of any house or place where any such private and concealed still, utensil, or vessel shall be so found and seized, or the person or persons in whose custody the same shall be found, shall be liable to and pay the penalty or sum of not exceeding five hundred dollars, exclusive of and in addition to any other penalty he may be liable to; and if any person shall obstruct, oppose, molest, or hinder, such justice of the peace, officer of customs, or other person aforesaid, in the due searching for and seizing any such private and concealed still, or other utensil, or other vessel, spirits, and other materials, for distillation, or in detaining, keeping, or removing the same, or any of them after seizure, then and in every such case every person so offending shall forfeit a sum not exceeding five hundred dollars.

5. And be it further enacted and ordained, that in case any such justice of the peace, officer of customs, or other person as aforesaid, after having demanded admittance into the house or place where such private and concealed still, utensil, or vessel for the distillation of spirits, is reasonably suspected to be kept and used, shall not be immediately, and without the least delay admitted into such house or place, it shall and may be lawful, for such justice of the peace, officer of customs, or other person as aforesaid, being accompanied by a peace officer, by force to break into and enter such house or place, and make search therein, and every person found in such house or place after admittance demanded and refused, shall for every such offense forfeit and pay a penalty not exceeding five hundred dollars.

6. And be it further enacted and ordained, that all fines, penalties, and forfeitures imposed, and accruing under this ordinance shall be sued for, and recovered in such supreme court of judicature as shall hereafter be erected in Hongkong, or by summary proceedings to be had before the chief magistrate of police, or before any two justices of the said colony of Hongkong.

7. And be it further enacted and ordained, that all fines, penalties, and forfeitures which shall be levied and enforced under this ordinance, shall after deducting the charges of prosecution from the proceeds thereof, be divided, paid, and applied as follows; "that is to say," the moiety, or one half of the net proceeds thereof shall be paid to the said chief magistrate for the use of Her Majesty, her heirs and successors, to be applied to the public uses of the said colony; and the

other moiety or half part thereof shall be paid and distributed to and among such person or persons, who shall have assisted in the seizure of or have given information or evidence leading to the conviction of the offender or offenders, in such portions as the said court, chief magistrate, or justices adjudicating upon the matter, shall in their discretion think proper, and any overplus of such last mentioned moiety, or half part shall be paid to the said chief magistrate for the purposes aforesaid.

HENRY POTTINGER, *governor of Hongkong, &c., &c.*

Passed the Legislative Council, this 20th day of March, 1844.

RICHARD BURGASS, *clerk of the Legislative Council.*

Additional appointments have been made by H. E. the governor of Hongkong to those mentioned on page 266; namely, John Pope, esq., to be civil engineer and clerk of the works; Adam W. Elmslie, esq., to be secretary to H. M. superintendent of trade; C. St. George Cleverly, esq., to act as land officer in the absence of A. T. Gordon, on sick certificate. The hon. F. W. A. Bruce, colonial secretary, has been sworn in as member of council; and Adolphus E. Shelley, esq., has been appointed to be auditor-general and clerk to the councils of the colony. By a late arrival, H. M. consul for Canton, Francis C. Macgregor, reached China, and has entered upon his office; captain Balfour and Mr. Thom are also confirmed in their consular appointments.

French and United States' squadrons seem to have been directed, nearly simultaneously, to rendezvous on the coast of China, and in consequence of the appointment in Paris and Washington, of plenipotentiaries to the court of Peking. The American ships of war already arrived in the Chinese waters are the Brandywine, 44, and the corvette St. Louis, 20, commander H. H. Cocke, which arrived on the 27th. The French ships of war at present here are the Cleopatra, 50, commodore Cecille, and the Alc  me, 32, captain Duplan. Their number will soon be considerably augmented. The presence of these squadrons—especially should they proceed at the same time to the mouth of the Pei ho, will serve to show his imperial majesty T  ukw  ng, that others in the west, besides queen Victoria, are interested in the intercourse and relations with the Celestial empire. To improve these relations, and this intercourse, is an object worthy of the united councils of all Christendom.

K  ying,—who in August, 1842, joined with Y  p   and Ni   Kien in signing the treaty, concluded with the British plenipotentiary on board H. B. M. ship Cornwallis before Nanking, has again been invested with full power to treat with foreigners. On the 22d of April, the General Council received an intimation of the emperor's pleasure, appointing K  ying high imperial commissioner, &c., and the same day the Cabinet were directed by the emperor to transmit to K  ying the seals of his new office, investing him with full and extraordinary powers. These seals were intrusted to the commissioners at Nanking in 1842; to Lin at Canton in 1839; and to high commissioners on only two or three other occasions during the reign of the present dynasty. We learn on good authority that a dispatch from K  ying, dated at the city of S  chau, April 29th, has been received by the U. S. minister plenipotentiary now in Macao. Ki-

ying has orders, it is said, to travel with double speed; and may be expected in Canton on or before the 5th of June.

The ratification of the regulations agreed upon last year between H. E. Kíying and M. Pinto regarding the shipping and settlement of Macao, has been received from Peking. An abstract of these regulations was inserted in our XIIth volume, page 555, but the new and official copy is here given, translated from the Aurora of the 18th inst.

1st. The official correspondence between the Procurador of the Senate, and the local native authorities shall be conducted on terms of mutual equality.

2d. The tonnage dues on the twenty-five registered ships shall be paid according to the new tariff, the same as on European vessels at Whampoa, with a deduction of one and a half mace per ton, which makes three and a half mace of silver for every ton. All ships that visit Macao, and are not registered, shall continue to pay the tonnage dues of the new tariff, viz., five mace per ton. All ships numbered, or not numbered, that shall visit the five ports (now open to the foreign trade, viz., Canton, Amoy, Fuchau, Ningpo, and Shánghái), shall also pay tonnage dues according to the new tariff at five mace per ton.

3d. The duties on goods imported, or exported [in Portuguese bottoms] by Chinese merchants, shall be paid to the hoppo (Chinese custom-house) of Macao, according to the new tariff. And goods not mentioned in the said tariff shall be charged ten or twenty per cent. *ad valorem* according to their quality, without any additional charge. The Portuguese lorchas, furnished with passports, are permitted to go up to Canton, on paying the tonnage dues according to the new regulations established for cargo boats.

N. B. The burden of these lorchas having been agreed upon at 75 tons for the smallest, and 150 for the largest, and those not exceeding the latter figure shall be charged one mace per ton every time they enter the port; and those measuring more than 150 tons shall be charged, as vessels navigating the high seas, five mace per ton; and lorchas measuring under 75 tons shall be charged the same as those of that burden.

4th. The Portuguese shall be allowed to buy the necessary materials, and employ workmen of their own choice, whenever they shall find it necessary to construct new buildings, or vessels, or repair the old ones, without requiring chops, or licenses from the local authorities; all fees and additional expenses which they were hitherto in the habit of paying being abolished.

5th. Portuguese ships shall be allowed to go and trade at Canton, Amoy, Fuchau, Ningpo and Shánghái, provided they are subject to the regulations of the new tariff, with respect to the payment of duties on goods, and the tonnage dues. With regard to Fuchau, however, that port not being yet open to European commerce, the Portuguese vessels must keep from it, for purposes of trade, until it shall be open to all other [European] foreign nations.

6th. The number and quality of goods which the Chinese merchants are in the habit of importing into Macao are unlimited. Such goods as must pass through the Canton custom-house, shall then pay the duties according to the new tariff, and when sent down for exportation must be accompanied with a certificate of clearance from the said custom-house. All such goods as have not passed through that custom-house shall pay duties to the hoppo of Macao.

Published by order of the most illustrious and loyal senate; and extracted from the dispatches last received from the imperial commissioner and other high functionaries of Canton, dated 13th April, and received on the 5th May of the current year, to which I beg to refer.

JOZE' MARTINHO MARQUIS, *act. interpreter.*

The American flag-staff, surmounted by an arrow for a vane,—recently erected by the U. S. consul, Mr. Forbes, has been the

cause of some excitement among the superstitious people in and about the provincial city. On the 6th instant, the vane was removed by the consul, and replaced by one of a different form. While a small party of sailors was engaged in doing this, a riot commenced among some of the natives of the baser sort, who had pushed themselves into the square; but the outbreak was soon quelled, and order restored. The following placard by the native gentry will sufficiently indicate the popular feeling regarding this affair.

On reflection, we think that both Chinese and foreigners ought to be at peace with each other, and each party behave themselves respectfully. The matter is, that in front of the American factory a new flag-staff was lately erected, and an arrow for a vane placed on top of it, which shot towards all quarters; thereby causing serious impediment to the felicity and good fortunes of the land. But upon the remarks of the natives coming to their knowledge, it appears that the said country's merchants took down the arrow themselves, by which we see, that they are aware of their error. There ought therefore to be no ill-will between us and them. Moreover, these merchants have traded in Canton coeval with our dynasty, for 200 years; and for the most part behaved themselves properly; so in this affair, having shown themselves obliging, we ought to excuse them. Henceforth, we sincerely pray that all may be at peace, that thus looking up we may participate in our emperor's earnest desire to regard people from afar with compassion. This is what we most ardently hope for [from our own countrymen].

A public notice from the gentry and elders of all the streets and school-districts in the four roads.

Taukwáng, 24th year, 3d moon, 20th day.

The rebuilding of the British factories, in Canton on the site between Hog lane and the Creek, is still delayed. It is said that the numerous carpenters and other workmen, who were engaged in removing the ruins and preparing the foundations for the new buildings, are deterred from continuing their work by placards of a threatening tenor, which have been stuck up in the streets of the provincial city.

The northern ports—those of Amoy, Ningpo, and Shánghái,—during the past season, seem to have enjoyed less of foreign commerce than was generally looked for. Expectations were too high. All has been enjoyed that could reasonably have been anticipated. At each place the trade will, we believe, gradually and surely increase, especially at Shánghái, where it is capable of vast extension.

The following summary of late Peking Gazettes is taken from the Hongkong Gazette.

Rewards for services.—Imperial orders have been received to the following effect. Pú Yentái and others have sent in a representation of having seized those robbers that had privately entered Kíáitsá and brought them to justice, and earnestly begging that some encouragement might be awarded them.

In this affair it seems that the robber Hó Sákíh whilst living at Lih-hochí collected together a band of desperadoes, and privately entering Kíáitsá, attacked and wounded the authorities, and carried off a booty of clothes and horses. On this the general directly dispatched a brigadier and a captain of a troop of horse, who in conjunction with Cháukie and others captured the plunderers. In thus seizing the real thieves, they certainly exerted themselves to the utmost, and we ought therefore to give them some encouragement. Let buttons of the second rank

and peacock's feathers, be awarded to Cháukie and Hái Lípú; to A-ho-lih-kih and T'si-cho-ni-ma-kih buttons of the fifth rank, and peacock's feathers. Brigadier Tuh-ní-kin-pú to be promoted to the rank of major-general. We direct that Kí-tang-hang-pú, the captain of the troop of horse, be delivered over to the Board, for them to decide what should be awarded to him; and as for that other captain who is convicted of not having examined into matters, still as his going in pursuit and capturing the thieves is an equivalent for his offense, we direct that the sentence that was passed upon him be remitted, but that he lose his rank. The said Board should also favorably consider the case of Wan Chípú who being sent on in advance was killed. Respect this.

Rebuilding of a city wall.—Wú Wányung has sent in a memorial regarding the expenses of repairing the stone walls of the district town of Fungching.

The various mud and stone embankments and walls about Fungching, in the province of Kiángsí, constitute the defences of the district. According to the inquiries of the lieutenant-governor, the foundations are completely destroyed, and it is necessary to repair them as a means of defence. Of the stone embankments, 249 cubits have fallen in ruins, and 170 cubits of the stone walls at the Kán-kiá have tumbled down. The estimated requisite expenses of building materials, &c., amount to 1,463 taels. We allow that the various items of expenditure for these embankments should be supplied from the public treasury, and that the work should be done by contract and with all possible dispatch. The said lieutenant-governor should forthwith give directions to the intendants and prefects under his control to exert themselves in well looking after this matter, and to take especial care that the work be strong and firmly done, and by no means to allow of any hurry or distraction, and when it is finished, let it be tried and examined.—Respect this.

Promotion of agriculture.—Pú Yentái has memorialized to the effect that the fallow ground should be cultivated, and thus give security to the people; also annexing a list of regulations for managing this affair. We direct the Board to consult about this item of expenditure, and having looked over the estimates given, to report the requisite outlay.—Respect this.

Promotion in the navy.—Your minister Liú Yunko, governor-general of Fukien and Chekiáng, reports to the throne, how that in obedience to orders received he has promoted some of the able captains in the navy, and begs for his majesty's approval.

Your servants received orders under cover of a communication from the Board to the effect that regarding those naval officers that should be employed, and those that should retire, the respective governor-generals of the Two Kiáng, of Fukien, and Chekiáng, and of the Two Kwáng, should select from amongst the captains, who were fit to be made rear-admirals of, one or two officers, whose cases should be submitted for the consideration of the Board, after which I will have them recorded, so as to be ready for any particular service. The various governor-generals, &c., who hold command over the various posts and encampments of a whole province, ought to be particularly careful that they select talented and active men, and must not slur over the matter by representing to us that there are no persons whom they can recommend. All those officers who are thus brought into notice, will be immediately handed over to the Board for their consideration. Let there be no delay in your inquiries.—Respect this.

In my humble opinion an admiral's office is of the utmost importance; he should be fully versed in naval tactics, and fulfill his duty, by strenuously displaying his bravery. Of the class of officers who were worthy of being promoted throughout both provinces of Fukien and Chekiáng, there have only been four captains. Of those whom I would select, there is one captain acting commandant of the Panghú station in the province of Fukien, who I find has been recommended to the throne for promotion and an assent given. He is fifty-two years of age, a native of Fútsing district, and risen from the ranks. I would also recommend for promotion a captain of the centre division of the admiral of Fukien, who has succeeded in capturing many pirates on the high seas. In the fifth month of the twenty-third year of Táukwang (June, 1843), the late governor Liú Hungyáu sent in a memorial requesting that the captain commanding at the Panghú station might be promoted, and received orders directing "that the captain commanding at the

Panghd station in the province of Fukien should retire, but that as to what high rank should be conferred upon him the Board should determine according to law. Again on account of the captain of the Mingán station having neglected his office, he was delivered over to the Board for prosecution, and the said officer had to act in his stead, when he proved himself to be fully versed in naval tactics, and in laying schemes for the seizure of vagabonds; thus also fulfilling his duty and showing that he was worthy of an admiral's rank.

Thus in obedience to orders, I have drawn up a true representation recommending those officers that should be promoted from the rank of captain, neither is there any need for them to attend at the Board; trusting that orders may be given for the immediate management of these cases, and a communication be made for them to be delivered over to the Board for consideration, I respectfully await a reply. In answer to the above, the Board are directed to take the matter into consideration.

The capital.—Chú Pingtien, minister of state, has again memorialized the throne respecting the Peking police. Notwithstanding the severest regulations for the maintenance of peace, and the expulsion of vagabonds from other parts of country, the latter have obtained a footing in the emperor's residence, and not satisfied with disturbing the peace of the good citizens, they have bought houses and live upon the produce of their booty in a very independent manner.

Finances.—The Board of Revenue has transmitted a schedule of all the outstanding debts in the provinces. But though the claims are valid, and the supreme government have for many months been urging the payment, the local authorities have declared their utter inability of satisfying these demands. Great difficulties have arisen in the payment of the various items to make good the nine millions that were stolen from the treasury. The emperor has graciously ordered that the representations be taken into consideration, and that the proceedings against the defaulters should be stopped, until the case of dispute can be fully settled, lest the accused and the debtors to the public, should be overwhelmed by pecuniary difficulties.

Government intends to derive large sums on the transit duties of cattle that pass the frontiers from Manchouria and Mongolia. The sheep that are annually brought from the desert amount to millions of heads, and the trade is profitable. The Chinese caravans that traverse Cobi, and the northern parts of Manchouria, are perhaps larger than any other in the world, and as their journeys are more perilous than similar enterprises in Arabia, the profits realized by the adventurers are adequate to the risk.

A drought which had lasted for upwards of two months in this region was happily ended on the 22d and succeeding days by copious showers of rain; the rice which had been transplanted in March had in many places withered, but a new stock of shoots was soon set out. On such occasions, the government and people resort to many superstitious observances to propitiate the powers on high, ignorant as they are of Him who rules the heavens and the earth. Processions of paper dragons many feet long, firing of crackers, worshiping of the gods of the land and grain, and of the tutelary municipal deities, and forbidding to kill animals for food and selling their flesh in the market, are all resorted to; and when showers in mercy descend upon the parched earth, the British people praise the excellence of the intercessions, sacrificing, as the prophet says, "to their own net, and burning incense to their own drag." The unlucky vane on the top of the new flag-staff at Canton was supposed by the citizens to have had no small share in causing the dry weather. The authorities also take what care they can of the public peace by issuing commands to dealers in corn not to hoard up grain, or raise the price; not knowing that the demand and supply will always take

the best care of themselves. A prohibition of this nature not to hoard up rice was issued by the acting district magistrate of Hiáng-shan on the 20th inst., in reply to a petition from the people, that the price of rice was daily advancing. He calls the shopmen "traitorous tradesmen, who combine to hoard up and peddle out; a mode of preventing the food of the people worthy of detestation." The shopmen, however, consult their own interest in their trade, by which course they take the best possible means of providing a supply of rice for the longest time.

The governor and high provincial officers at Canton in a reply to sir H. Pottinger, a few weeks since, state that on all ships importing nothing but rice into the five ports, the tonnage dues will be remitted; but if such ships take export cargo, they will be called on to pay half the usual charge, or $2\frac{1}{2}$ mace per ton.

Sickness has prevailed to an unusual extent, among the Chinese in Canton and its vicinity, during the spring months of this year. In some places, *south* of the city, whole families have died; and it was believed that this great mortality was there caused by *the arrow* on the American flag-staff. Such superstitious belief is very common even among the learned. Commissioner Lin, we remember, after having been sometime in Canton, and his success becoming doubtful, was told that, if he would have a weather-cock placed on the top of his palace, he would thereby secure success and promotion. The weather-cock directly went up to the summit of the palace; but it had hardly been safely lodged there, when Lin's reverses and degradations commenced!

Vaccination among the Mongols was attempted before it was introduced at Canton by Dr. Pearson, but excepting the following notice, we do not know whether it has since been practiced.

M. Rehmann, physician to his S. H. prince of Fürstenberg, has lately received a letter from his son, physician to the Russian embassy in China. This letter is dated from Kiakhta, on the frontiers of China, 14th Oct., 1805. M. Rehmann, jun., writes, that he has vaccinated a great number of the children of the Mongols; "they still retain," says he, "the simple manners and morals of their ancestors. They live under tents, still use the bow, and shoot their arrows with such dexterity, that in a chase with the suite of the Russian ambassador, they killed six times more game than the latter did, although they carried very good fowling-pieces and rifles." M. Rehmann writes also, that he has discovered in Tibet a small portable selection of medicines, which may be of great service. It consists of sixty pieces, very elegantly wrapped up in paper; it comprises some remedies used in Europe, but a greater number of which the botanists, attached to the embassy, had no knowledge. Among them are some small sorts of fruits, or walnuts, with chemical preparations. M. Rehmann has presented a list of them translated from the original Tangut. He intends to bring home with him some of these little pharmacopœias; which are very common among the Bucharése; he assures his father, that in consequence of the measures he has employed, vaccination is now propagated from Jekutzh as far as Jakutsh and Ochotzk, and consequently from England to the remotest extremity of the northern part of the globe. He is in hopes of bringing with him some valuable Chinese works for the library of his S. H. the prince of Fürstenberg.

CHINESE REPOSITORY.

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ART. I. *Considerations on the language of communication between the Chinese and European governments.*—Communicated for the Repository.

THE new attitude, with respect to the nations of Christendom, in which the Chinese empire is placed by the late war with Great Britain, cannot fail to be productive of many important and interesting consequences,—political, commercial, religious, and scientific. Among the practical questions to which it gives rise, one of the most immediate is the consideration of the means of intercommunication between the governments of Europe and America and that of China.

The Chinese, even the most cultivated among them, do not, it would seem, learn any of the languages of Europe, except, it may be, from the Russians at Peking. This negligence on their part appears to pertain to the long descended system of prejudiced over-estimation of their own usages, and their disregard of those of all foreign countries, for which, it must be confessed, their comparative superiority in cultivation and in arts to the rest of Asia has afforded much justification. In Canton, Macao, and the interjacent region, the prosecution of European commerce has led to some knowledge of the spoken (not the written) European languages, among persons engaged in trade, or in domestic service; but the great majority of these persons generally speak a corrupt jargon, which is utterly useless for the higher objects of public business; and even this conversational vocabulary, imperfect and corrupt as it is, to say nothing of European literature, is not possessed by persons of intellectual pursuits, or of rank in the government.

In the same region, there is also, a small number of persons, of the class of linguists, and especially some few Chinese who have enjoyed the advantages of being associated with the European and American missionaries, who have attained a very respectable degree of proficiency in the *speaking* of some European language; and some few of them (but these are rare exceptions) are able to write and compose in such language. Thus it happens that the officers of government at Canton, for the ordinary business of translating documents, in the English language for example, are obliged to have recourse to the services of Portuguese, French, English, Americans, or other Christians, or to depend on the imperfect knowledge of the Chinese linguists.

And, in past times, the imperial government, it is well known, has depended, for the same thing, on the foreign missionaries at Peking. What its means of translation are now, it is hard to say. Probably there is no other case in the world, of a great and powerful government, so utterly destitute of the means of knowing accurately those points of foreign relation, in which the question of its very existence is involved, as that of the Chinese empire. Indeed, when we reflect that the Chinese are a peculiarly literary people, that books and the knowledge of reading and writing are universally diffused among them, it seems wonderful how profound is their ignorance in regard to all matters of general information, all matters of science, all matters of modern art, everything, except what is comprehended in the narrow circle of their own common-place literature and science in its infancy; and still more wonderful, that men of active and inquisitive minds should remain content to stand at least one thousand years behind the rest of the world, not only in literature, science, and art, but also in the mere elements of self-existence and independence as a government.

In fine, if the nations of Christendom desire to hold intercourse with the Chinese government, either at the capital or in the provinces, they must do so in the languages of the Chinese empire. True, the English, or any other powerful Christian state, might insist upon carrying on its business with China in its own language. But in that case, the public authorities of China would have to apply to other foreigners for translations; or those authorities would gather the import of the foreign document from their own linguists. In the first alternative, the Christian state, thus using its own language, would be liable to the inconvenience of having its documents pass through the hands of interpreters the subjects of some other state,

perhaps of a rival or hostile state. In the latter alternative, it would be liable to the inconvenience of its meaning being imperfectly rendered; and especially the Chinese linguist might not dare, or might not choose, to give to the ideas of the foreign document their full force and effect, and he might adopt phraseology which degraded and dishonored the state from whose agents the document had emanated. In either point of view, it would be for the interest of that state to communicate its ideas, in its own mode of stating those ideas, directly to the proper officers of the Chinese government.

Acting, it is probable, in part upon some such views as these, it has been the custom of Christian nations, in their dealings with China, to employ the languages of the empire. All Christian nations, with the sole exception of Russia, have approached China by sea; and in those cases in which European nations have sent embassies to the court of China, (except in the single case of Russia,) they have relied upon such means of interpretation as were derived, directly or indirectly, from the *maritime* side of the empire. We say *directly* or *indirectly*; because, although lord Macartney came to China with two Chinese interpreters educated in Italy, and one of whom accompanied him to Peking, yet still the general fact remained the same in his case, namely, that of such interpretation as could be procured on the maritime side of the empire.

In regard to commercial relations, such has, of course, been more emphatically the fact, because, (with the single exception as before,) all Christian commerce has been with the seacoast of China, and especially with those parts of the coast in which are spoken two provincial dialects, namely those of Canton and Fukien, which differ as widely from the Chinese of the capital, as Provençal does from French. Missionary intercourse with the Chinese *government* has been conducted, as we shall presently see, on different principles. But we speak now of the political and commercial intercourse between the nations of Christendom and China. That is to say, all such intercourse, political and commercial, has been conducted in some form of Chinese, namely, either, *first*, in the language, which may be considered Chinese proper, commonly called by Europeans the mandarin *dialect*, it being that form of speech, which, as in the case of the Langue d'oil and of the Castilian, became the national one, and the language of public officers and of scholars, by reason of its being the form of speech of the seat of empire; or *second*, in the dialect of Canton; or *third*, in that of Fukien. We say nothing here of the scores of other dialects, which are spoken in different parts of China Proper.

Considered merely as spoken language, these three forms of speech are very different; so much so that interpretation is necessary even as between them. And works of great learning and merit have been composed by Christians, for the purpose of facilitating the acquisition of the provincial dialects of Canton and Fukien. We say *provincial dialects* advisedly, for the purpose of correcting a grave error of an author of much industry and intelligence (Adrien Balbi), who, in the introduction to his *Atlas Ethnographique du Globe*, seriously expresses the opinion that the several dialects of Nanking, Canton, and Fukien are different languages, just the same as the Spanish and Italian are different languages.* Balbi errs to such an extent as to imagine that the speech of Canton is to be considered a distinct language, independent of that of Nanking, in the same sense (though not degree) that such a difference is predicated of the Siamese. All this proves what immense progress has been made in the knowledge of these languages within a few years, and since the time when Balbi wrote; for he judged according to the best lights on the subject then possessed in Europe.

For the better understanding of these two provincial dialects, we have now the following important works (among others), namely:

Morrison's Vocabulary of the Canton dialect. 2 vols. 8vo. Macao, 1828.

Medhurst's Dictionary of the Hokkeën (or Fukien) dialect. 4to. Macao, 1831.

Bridgman's Chinese Chrestomathy in the Canton dialect. 4to. Macao, 1841.

Williams' Easy Lessons in Chinese. 8vo. Macao, 1842.

But these, after all, are but dialects only, and dialects of a language, which, *on paper*, and in fixed signs of thought, is the same at Peking, at Amoy, and at Canton. For it is the oral, and not the written language, which undergoes so much diversity in the different parts of China. And as the written Chinese is the same all over China, works on the provincial dialects are of direct use in the knowledge of Chinese generally. Independently of which, immense progress has been made during the present generation in the knowledge, and the means of knowledge, of the Chinese proper; as the following enumeration of Dictionaries merely will serve to demonstrate, namely:

De Guignes' Dictionnaire Chinois, François et Latin. Folio. Paris, 1813.

Morrison's Dictionary of the Chinese language. 6 vols. 4to. Macao, 1815-1822.

Gonçalves, Dictionario Portuguez-China. Post 4to. Macao, 1831.

* *Atlas Ethnographique*, tom. I., p. 142.

Gonçalves' *Diccionario China-Portuguez.* post 4to. Macao, 1833.

Gonçalves' *Lexicon Manuale Latino-Sinicum.* 4to. Macao, 1839.

Gonçalves' *Lexicon Magnum Latino-Sinicum.* Large 4to. Macao, 1840.

Callery's *Systema Phonicum Scripturæ Sinicæ.* 2 vols. Folio. Macao, 1841.

Medhurst's *Chinese and English Dictionary.* 2 vols. 8vo. Batavia, 1843.

Williams' *English and Chinese Vocabulary.* 8vo. Macao, 1844.

To which are to be added the following grammars (or works of that class), namely :

Morrison's *Chinese Grammar.* 4to. Serampore, 1815.

Morrison's *Dialogues in the Chinese language.* 8vo. Macao, 1816.

Remusat's *Elémens de la Grammaire Chinoise.* 8vo. Paris, 1816.

Marshman's *Clavis Sinica.* 4to. Serampore, 1818.

Gonçalves' *Arte China.* post 4to. Macao, 1829.

Premare's *Notitia Linguae Sinicæ.* 4to. (first published) Malacca, 1831.

[Gutzlaff's] *Notices on Chinese Grammar,* by Philosinensis. 8vo. Batavia, 1842.

We omit all specific mention of a number of translations, critical writings, partial vocabularies, and other publications of more or less utility in the acquisition and understanding of the Chinese, and of important works announced but not yet published; such as M. Callery's contemplated translation of Kánghi's Dictionary.* Most of these works, it will be observed, have been published at Macao, and scholars of various nations, as Portuguese, English, French, and Americans, residing there, have conspired to illustrate, by their labors, the obscurities of the Chinese language, and to render its literature, its people, and its public authorities, accessible to Europe and America. Those Europeans, such as Rémusat, Stanislas Julien, Biot, and Pauthier, who have devoted themselves to the cultivation of Chinese in Europe, have seen their works enter at once into the mass of the literature of Europe and America. This does not happen so promptly, perhaps, in the case of works on the Chinese language published in the East. But it is obvious that intelligent Europeans and Americans residing in China, who choose to devote themselves to the study of Chinese, enjoy advantages in the pursuit far beyond what are attainable in Paris or London. It would be invidious, in this connection, to speak of the respective merits of the living sinologues at various points on the southern coast of China, among whom a number of the gentlemen in the British service, in-

* *Dictionnaire Encyclopédique de la Langue Chinoise,* par M. Callery; specimen number, Paris, 1842.

cluding the new plenipotentiary and governor of Hongkong, have attained honorable distinction. But for the eminent services of deceased scholars, such as Dr. Marshman, Dr. Morrison, and P. Gonçalves, we may be permitted to claim all praise and gratitude at the hands of those of the rising generation, who derive so many facilities from their labors, in the cultivation of the language and the literature of the Chinese.

The progress of time has given facilities in another respect for the study of Chinese. Formerly, its government threw obstacles in the way of the sale of Chinese books to Europeans, and punished or discouraged the teaching of the Chinese language to Europeans. The triumphant arms of the English have changed all this. And if Europeans in China had but one additional advantage, that of free access to the society of the educated and the socially distinguished among the Chinese, they would now enjoy as many facilities for the study of the Chinese as of any foreign language in Europe.

Under these circumstances, all the ordinary mechanical means of acquiring a foreign language being attainable in regard to Chinese, including as well books as teachers, and this language being spoken, or at least read, in most parts of the empire, all would be well if the Chinese language were easy to acquire, or if, when acquired, it were intrinsically adapted to the transaction of the higher descriptions of the public business of Europeans. Unfortunately, the fact is quite the reverse in both respects. It is a language very difficult to acquire; and when acquired it proves to be the most imperfect, clumsy, and awkward, of all the various instruments ever devised by man for the communication of thought. Take a practical example, in a fact which meets everybody at the threshold, to illustrate the incurable defectiveness of the language.

It is found that the Chinese have no possible means to express foreign proper names in writing, but by using for that purpose (if the name be a polysyllable) a series of Chinese groups of characters, one group for every syllable of such proper name. But each of these groups is a significant word. That is, every European proper name has to be represented by a Chinese sentence, which sentence not seldom involves the most ridiculous combinations. But this is not the worst of the case. The awkwardness and absurdity of the language in this respect are increased by the fact that the Chinese do not possess several of the sounds or combinations of sounds, or fit words to represent the sounds, which occur most frequently in the proper names of Europe and America. Hence, it is *impossible* to write in

Chinese a large part of our proper names of places and persons; or they have to be *travestied* in such way that the original aspect and sound of the name are scarcely recognisable when they are retranslated from Chinese into foreign tongues. And it may be that something of the seemingly voluntary ignorance of the Chinese is the result of despair, in the fruitless attempt to apply their ill-contrived language to any class of subjects, beyond the most trite truisms and common-place precepts of morality and government, and the most ordinary affairs of daily life.

Looking into Dr. Bridgman's *Chrestomathy*, we find that in the Canton dialect, Austria is *O-tò-lí-á*; Belgium, *Pi-lí-cham*; England, *Ying-kat-lí*; France, *Fat-lán-sai*; Russia, *Ngó-ló-sz'*; Brasil, *Pí-lí-sí-lí*; and so of other names of places in Europe and America. Advocates of the Chinese language may object that Dr. Bridgman is a foreigner; and that a Chinese might have looked up characters of his language approaching nearer in sound to Austria, Belgium, England, France, Russia, and Brazil. We reply, not so; Dr. Bridgman, aided by native scholars, has done better than any Chinese alone could have done, because he knew accurately (which the Chinese probably could not) what are the true sounds of the foreign word sought to be represented in Chinese. Of this, proof enough occurs in the writings of the Chinese themselves.

No one doubts the general intelligence (for a Chinese), and assiduous cultivation of the ex-commissioner Lin. Yet he calls English, *Ying*; Scotland, *Sie-ko-lan*; Ireland, *Ae-lan*; Madras, *Man-ta-la-sa*; Bombay, *Mang-mai*; and Benares, *Mih-na-ma*.* Again; we know from the testimony of Bell,† as from the book itself, that Tulli-shin, the author of the work entitled in the original *Yee-yeu-loo*, translated by sir George Thomas Staunton under the name of a 'Narrative of the Chinese Embassy to the khan of the Tourgouth Tartars,' &c.,‡ was a man of much accomplishment according to the scale of knowledge in China. Yet he writes *Ko-ko-lin*, for Gagarin; *San-pi-ti-li-pu-eur-se-ko*, for St. Petersburg; *Fu-lan-tsu-se*, for France; *Tie-yin*, for Dania; *Pu-lu-se-kee*, for Prussia; *Fo-lo-ne-se-ke*, for Voronetz; and so of most of the other proper names of places and persons, which he visited or heard of in the course of a three years' journey in Asiatic Russia.

In applying the Chinese language, then, to the uses of political

* *Portfolio Chinensis*, pp. 125, 140, 141.

† *Bell's Travels*, vol. I., p. 357.

‡ *Narrative*, &c., pp. 110, 111, 140.

intercourse with China, we encounter, in the very outset, the most serious difficulty from this impossibility of expressing, by means of it, the ordinary proper names of Europe. But the genius and structure of the language are, in other respects, such as to make its acquisition a task of great labor and time; and to render it obscure and unmanageable for foreign uses even in the hands of an educated Chinese. In the first place, it has no alphabet. Its written signs are not capable of being analyzed into letters. Each of the signs in it, even the most simple among them, is a word; and all other words are formed by grouping together some two or more, and sometimes a dozen, of the more simple characters and their primary combinations. But it is not always, nor for the most part, that the idea is plainly denoted by the analyzed parts of the combination. On the contrary, in the very simplest cases, the meaning of the combination is generally a derivative one, which may not be readily inferred from the meaning of the parts; generally, the original connection between the idea of the radical words, and the idea of the combination, has nearly or quite disappeared; and in a vast multitude of cases, it is impossible to trace or imagine any original association between the meaning of the group and that of its component parts. The result of all which is, that a complete knowledge and use of the written language require that the memory acquire and hold, and that the hand be able to form at will, a vast number of separate characters. We might refer to the thirty, forty, or eighty, thousand distinct character-groups, which it is said by different authors are to be found in Chinese. Rejecting most of these, however, as being individually of rare occurrence, yet we find that the staple *apparatus* of the language consists of thirteen thousand three hundred and sixteen characters according to De Guignes, and of twelve thousand six hundred seventy-four according to Dr. Morrison. And the acquisition of so many characters, of itself alone, is of course a heavy task, requiring close application for a long period of time.

Moreover, it is one consequence of the peculiar formation of the Chinese language that its words have no inflections, and that accordingly it has little or no grammar. Inflection of number, time, and so forth, are designated by *phrases*. To denote the plural it is necessary to subjoin some word of plurality. And so, whether a word is to be understood as a noun-substantive, as a noun-adjective, as a verb, as an adverb, as a preposition, or as a conjunction, must in general be inferred or conjectured from the context or the order of the words; all which is the occasion of extreme obscurity and

uncertainty in the spoken and written speech. The Chinese augment this obscurity by their own perverse rules of rhetoric and taste. With them, it is bad taste to divide a composition into paragraphs according to the sense and the argument; it is bad taste to employ conjunctive particles; nay, it is bad taste to employ punctuation. A page of paper is covered with words, none of which are invariably distinct parts of speech, but each of which may represent any or all the parts of speech. There is no punctuation. And the divisions of the words are not made to distinguish the sense by paragraphs, but in order to place a particular word of dignity at the top of the column, or for some other such puerile or fanciful purpose. And from this mass of words, thus intrinsically devoid of clearness and precision, and made thus studiously obscure, the meaning is to be extracted, by conjecturally supplying inflections, parts of speech, connective particles, points, paragraphs, and all the other ordinary means of precision and perspicuity.

But the relation of the written to the spoken language creates a new class of most embarrassing difficulties. In the first place, the spoken words have no definite association with the written ones. Analysis of the component parts of a written group does not afford any *certain* guide to the spoken word representing the group. That is, the Chinese language is almost totally devoid of the quality common to all European languages, and to most of the Asiatic languages, of deriving the sound of a written word from the sound of its elementary characters. In the second place, the Chinese is remarkable for the paucity of its spoken words. They are exclusively monosyllables, with perhaps some few exceptions more apparent than real. These monosyllables, it is said, are but three hundred and forty-two in number, and by the help of aspirates, tones, and accents, are augmented to one thousand three hundred and thirty-one; and by these are the ten, twenty, thirty, or eighty, thousand written words to be represented to the ear. Of course, the same spoken word stands for numerous written words; and the obscurity thus occasioned makes continual reference to the written signs necessary in all the intercourse of life.

And the spoken sounds being preserved by tradition only, without any written signs by which they are necessarily, or can in fact, be fixed in the memory, and communicated from man to man, the greatest differences exist, all over China, in the pronunciation of the same word; so that the inhabitants of contiguous provinces, while they use the same *written* language, yet *speak* dialects which they cannot

mutually understand. Advocates of the Chinese language often suggest that facts of the same kind occur in the languages of Europe; so that, in English, it sometimes occurs that the same sound represents two or more written words, and that the same written word is used in two or more grammatical forms of speech. This is true, and it is a circumstance which introduces obscurity *pro tanto* in the languages of Europe. But there it is the exception; in Chinese, it is the general rule.

These considerations account for the well-known fact of the slow and limited progress of education among the Chinese, and the many years spent in the study of a few books, by reason of which an *adult graduate* in China has made no greater relative literary progress than a common school-boy in Europe and America. Under this accumulation of difficulties, one year of assiduous study, which will enable a European of any one nation of given capacity to write the language of any other European nation, would afford a very imperfect knowledge of the Chinese; and three years are assigned, by those best informed on the subject, as the *minimum* time for learning to speak and write Chinese, even with all the advantages of personal intercourse as well as study in the closet; at the end of which long period (long for an adult, and for such an object) the student has acquired, after all, an instrument of communication most inadequate, and in many respects intrinsically and incurably unfit for the purposes of European business in China.

Hence, it is a very natural and proper subject of inquiry whether there be not some language of the Chinese *empire* other than the Chinese, more convenient for the governmental intercourse of Europeans. And it would seem, at first thought, that there may be. For the head of the empire is a Tartar not a Chinese; the T'á Tsing dynasty, and not the Chinese government, is the official style in which all the public documents of China run; one half of the great ministers of state are known to be Tartars; and it is Tartars especially, who are always put forward to deal with foreigners, as appears in the history of all the European embassies, not excepting that of sir Henry Pottinger, whose supplementary treaty expressly purports to have been signed in Tartar by the Tartar Kíying. These facts, if there were no others known, would raise a presumption that all the objects, stated above, which recommend the employment of the language of China rather than of any European language, as the means of communicating with the Chinese government, can be attained by the use of the Manchu, provided there be any considerations to render Tartar preferable to Chinese.

This conclusion we find to be confirmed, on looking into the various works, which give in detail the history of Russian intercourse with China. Europeans, who approach the Chinese government from the seacoast, come in contact, immediately, with Chinese, who intervene between them and the capital; but Europeans from the interior, on the contrary, come in contact with Tartars. Thus, Timkowski* encounters an *amban*, where Barrow or Staunton saw a *tá jin* 大人. In the same way, Bell of Antermony informs us that the Russian minister Ismailoff, addressed the 'prime minister at the imperial court at Peking,' by the title of *alegada*, that is *aliha da*.† And De Lange dealt continually at Peking with a minister of state whom he calls *allegamba*, that is *aliha amban*.‡ And in the Russian books, instead of the 'tá hwángtí,' to which we translate by the inapplicable Roman title of 'emperor,' we read continually of the '*cham*' or the '*khan*,' (that is *hán*), which the Russians prefix their word *bogdoi*.||

And M. Timkowski especially refers to both the Mongol and Manchu, as the languages, through which the business of the Russian mission, to which he was attached, was transacted both previous to and after its arrival at Peking. He says the Manchu is easy to learn; and though the Mantchous in Peking have habituated themselves to speak Chinese, yet that Manchu is used in affairs of state, and that all documents which are to be laid before the emperor, must be both in Manchu and Chinese.¶ There ceases, of course, to be any question of the *possibility* of employing certain means of communication, when we know that such means have actually been employed by the Russians. The adequacy of such means, and their relative convenience, become the next important inquiry. We have collected some testimony on this point, which we submit to the reader's consideration.

Sir George Thomas Staunton, speaking of the obscurity of certain of the compositions of the Chinese, observes that 'One of the most distinguished among the missionaries for his talents and knowledge of the language (P. Amyot), declares, in his preface to a translation of an imperial poem, which he entitles 'Eloge de Moukden,'

* Timkowski's Russian mission, English translation, *passim*.

† Bell's Travels, journey to Peking, vol. I., p. 340.

‡ Bell's Travels, De Lange's Journal, vol. II., p. 363, &c.

¶ See Bell's Travels, vol. II. p. 264. To the Tibetan *bantchin.erdeni*, who holds ranks next after the *dalai lámá*, the Mongols give the title of *bogda lámá*. The word *boge* in Russian corresponds to our word *God*:

¶ Timkowski's Travels, vol. I., p. 331.

that without a reference occasionally to the Manchu-Tartar translation of that work, he never could have accomplished his undertaking.* A corresponding remark is made by Père Moyria de Maillac, who, in translating the Táng Kien Káng Muh, says that he enjoyed the greater facility in doing this, because he understood the Manchu, *which is not subject to equivocations like the Chinese*, and because he thus was enabled constantly to compare together the original Chinese and the Manchu translation of the Táng Kien Káng Muh.†

Père Amyot's testimony is yet more to the point. 'The Manchu language,' he says 'is in the taste of our languages in Europe; it has its method and its rules; in a word, *you can see clear in it*. There is no good Chinese book which has not been translated into Manchu; so that this language would open an easy entrance to penetrate, without any other assistance, into the labyrinth of Chinese literature of all ages, in which are found the oldest literary monuments of the whole world.'‡ Similar statements are made in brief by others among those old French missionaries, who, being resident at Peking, and distinguished for their exact and intimate acquaintance with everything Chinese far beyond what has been possible to any Europeans in later times, did so much to diffuse in the West a knowledge of the history, the languages, the literature, and the arts of the Chinese. Such are the PP. Gerbillon, Bouvet, Domenge, Souciet, and Parennin.||

Père Du Halde, whose invaluable work constitutes so proud a monument of the industry and zeal of the Catholic missionaries in China, gives information on this subject, as he does on almost everything relating to the Chinese. He states that the Manchu is as much used at court as the Chinese; that it is 'incomparably easier,' that it is copious; and that it is legible, of course, being possessed of an alphabet in the nature of the languages of Europe. Du Halde relates the substance of a curious conversation between Parennin and one of the imperial princes, in which the latter maintains, and the former denies, the superiority of Manchu to any of the European languages; but they both agree in maintaining its superiority to the Chinese. Parennin, it is to be supposed, finds all the fault he can with the Manchu, in order to sustain his side of the argument. But

* Staunton's Penal Code of China, preface, p. xxxii.

† Histoire Generale de la Chine, tom. I., pref. pp. xlvi, xlviij.

‡ Eloge de la Ville de Moukden. pref.

|| Langlès, Alphabet Mantchou, 3d ed. p. 1.

he admits the beauty of its characters; its aptitude for historical and other grave subjects; its capability for the expression of foreign words and ideas; and its copiousness. He objects to it, that some of its words are too long for poetry; that it has but few transitions; that therefore it is improper for a short and concise style; and that it wants some of the sounds which are found in European languages. The English translator very justly remarks, on the last point, that Père Parennin's criticism is unjust; and that he was particularly unfortunate in undertaking to compare the Manchu and the French in this respect to the depreciation of the former; since the French is the least capable of European languages in this respect; there being quite as many Manchu sounds which the French cannot readily express, as there are French, which may not be readily expressed in Manchu.*

Abel Rémusat concedes that, in this conversation, Pere Parennin reasoned unfairly. 'Je remarquerai,' he says, 'que le prince Tartare reproche avec raison au P. Parennin *de chicaner la langue Tartare sur des bagatelles.*' He says that he himself shall propose grave defects. It seems to us, however, that he 'quibbles on trifles' quite as much as Parennin.† In the first place, he admits, that in his objections to the Tartar language he differs with European scholars of the highest general intelligence, who wrote and spoke Manchu and Chinese both, while he himself probably could not speak and write either, certainly not Manchu. In the second place, he concedes that the Manchu alphabet has *incontestable merits in point of simplicity and regularity*, 'which render it superior not only to the other Asiatic alphabets, but even more easy than any European alphabet.' In the third place, he admits that 'the Manchus have signs to designate cases and distinguish numbers; that their verbs have terminations to mark the tenses, the modes, and the conjugations; that certain terminations are appropriated to adverbs and to many derivatives from verbs; besides which, that there is no want of pronouns to determine the persons, nor of particles to indicate the relations of time and place, or those which different propositions may bear one to another; that is to say, in Manchu, there are prepositions and even conjunctions; and that therefore, at the first glance, the language of the Manchus seems to surpass those of the neighboring nations, and even some of those of Europe.'

After all these admissions in favor of the Manchu, it is singular

* Du Halde's China, English trans., Vol. II., pp. 265-268.

† Rémusat, *Récherches sur les Langues Tartares*, ch. IV.

to perceive on what grounds Rémusat claims a preference for the Chinese. First, he says, True, the Manchu has specific *terminations of case*, genitive, dative, accusative and ablative; whereas the Chinese has no specific *termination of case*, but has certain words which are *sometimes* used to denote the relation of case, and that it has a great number of such words, which, however are often omitted altogether. In what way the *absence* of any fixed mode of denoting case (as in Chinese) is an advantage, and its *presence* (as in Manchu) a disadvantage, Rémusat does not condescend to explain, and we are utterly at a loss to conceive. Certain it is, that a fixed mode of designating case leads to clearness and precision, as the absence of it does to uncertainty, obscurity, and equivocation; and it is better, in a language, to have one simple and fixed way of designating relation than to have a multitude of uncertain ones, or none at all.

Next, while admitting that many words in Manchu have a definite and simple form of plural, he says that many other words do not receive the plural form, but employ instead a specific word of plurality; while the Chinese has no plural form whatever, but a great variety of words of plurality, which, however, are very frequently omitted; and this he thinks is an advantage in the Chinese. Here again we are quite at a loss to conceive the force of Rémusat's argument. Does he look on the absence of any plural form as an advantage? If so, he prefers obscurity to precision; for the 'grave, sententious and aphoristic style,' which arises from the absence of case and number, (added to the absence of any specific parts of speech,) is of course a style of obscurity and equivocation. It may be agreeable to a closet man of letters to be spelling out the riddles of such a style; but riddles are the amusements of idleness; the practical uses of speech require something precise, clear, and intelligible, free from equivocation, easily read and easily comprehended.

Thirdly, Rémusat examines the Manchu verbs, and shows that they freely receive the declinable form of the gerund; and that in the use of certain auxiliaries and in other respects, the grammatical forms of the verb do not possess *mathematical certainty*; and then he triumphantly inquires if such verbs are 'in the taste of the languages of Europe?' We are at a loss to imagine how the existence of declinable gerunds in the verbs of a language renders it alien to the taste of Europe, with Latin for its leading tongue; and as for absolute certainty in the modes and tenses of a verb, surely no such

thing is to be found in any of the languages of Europe. And if it were so, it would be hard to understand in what sense the total absence of verbs as such, and of course of all inflections of verbs, and of all precision in the use of words as verbs, that is, *unlimited* uncertainty (as in the Chinese), is preferable to the *limited* uncertainty, which is found in the forms of Manchu verbs, in common with the verbs of Greek, Latin, French, and all the other languages of Europe.

Finally, Rémusat objects to what he calls the *fatiguing monotony*, which arises from the fixed order of words in a sentence of Manchu. 'The place of each word,' he complains, 'is invariably marked in each phrase, and all the phrases are as if run in a mold.' This objection may be a valid one. It is a question of taste. One man is fond of the susceptibility of unlimited variety of order, which occurs in Latin; another thinks this inconvenient, and prefers only the limited degree of change of order, which is admitted in German, in English, or in Italian; another man prefers the French, where '*the place of each word is invariably marked in each phrase, and all the phrases are as if run in a mold.*' For that which Rémusat objects as the leading fault of the Manchu is in the same degree characteristic of the French; and we add, it is the great excellence of that language; it is what imparts to it so much of facility, clearness, and precision; it is that quality which gives to the French the 'fatiguing monotony' for which the Germans and English find fault with it, but which very quality has rendered French the diplomatic and social language of the whole of Europe. True, the French admits of less diversity of order than the German, but it is more intelligible; true, it is less varied in tone than the Italian, but it is more plain; true, it is less poetical than the English, but it is more definite and precise. And, for all the purposes of business, the very peculiarity of the Manchu, which Rémusat most complains of in it, is a high excellence, just as it is in the case of the French.

To resume, then, the Manchu possesses the following undeniable and universally admitted advantages, as compared with Chinese, and with some of the languages of Europe.

1. It is an *alphabetic* language. Sir John Barrow and others have erroneously supposed that it was a *syllabic* language merely.* This error grew out of the imperfection of the grammatical ideas of the Chinese, by whom, (or with whose aid) the Manchu elemen-

* Barrow's China, p. 271.

tary works have been composed, and through whose instrumentality this error has been spread through Europe.

2. The alphabet is remarkable for its beauty and simplicity; and it is more easily written, as well as read, than any of the alphabets employed in Europe.

3. Manchu has all the regular parts of speech; noun-substantive; noun-adjective; pronouns, personal, possessive, demonstrative; verbs, with conjugations, modes, tenses, and participles; adverbs; prepositions; conjunctions; and interjections.

4. In acquiring the Manchu language, one finds, with pleasure, that the adjectives, as in English, are indeclinable, and that the only gender is the natural one. We are thus delivered from that which is the greatest of all difficulties in the acquisition of Greek, Latin, German, French, Italian, Spanish, Portuguese, &c., the existence of *arbitrary* genders, and the useless necessity of changing the number and gender of the pronouns and adjectives in conformity with the arbitrary gender of the substantive.

5. The conjugations of the verbs are for the most part regular; they having fewer irregularities of inflection than either of the above languages. Auxiliaries are used, but not in greater number than in English and French.

We might enlarge this view of the circumstances of *facility of acquisition*, which distinguish the Manchu so strikingly from the Chinese; but we hasten to conclude by touching upon one other topic, namely, the *means* of acquiring the Manchu. To any one acquainted with Chinese the means of acquiring Manchu are abundant; for the successive emperors of the Tsing dynasty, especially those great princes Kánghí and Kienlung, took care that every Chinese book of value should be translated into Manchu, and caused valuable dictionaries and other elementary works to be compiled in Manchu and Chinese. Among these we may enumerate:

1. Han i araha nonggime toktobuha Manchu gisun i puleko pitehe.

This is the great imperial Manchu-Chinese Dictionary, in which the words are classed according to subjects, making, with various supplements, a work of fifty books or volumes.

2. Mantchou gisun i isabuha pitehe.

This is an alphabetical Manchu-Chinese Dictionary, in like manner prepared by imperial authority. It is in twelve books.

3. Manchu gisun be niyecheme isabuha pitehe.

This is a supplement to the foregoing in eight books.

4. Manchu Nikan hergen tsing wen ki meng ni pitehe.

This is a very full and complete treatise on the principles of the Manchu language, in Chinese and Manchu, in four books. It is analyzed and highly commended by Abel Rémusat.*

These books are of no use, however, to the European, who wishes to understand Manchu as a substitute for Chinese. They would be invaluable in the hands of any person, who, understanding Chinese already, should then have recourse to the acquisition of the Manchu. Nay, they are capable of serving efficiently the mere student of Chinese. As a general rule, when two particular languages are used indiscriminately in the public affairs and the literature, of a great empire, the knowledge of the one facilitates that of the other, and the more perspicuous of the two lets in a stream of light on whatever is most obscure in the other. That this general truth is fully applicable to the case of the Manchu and the Chinese, is known from the direct testimony of Moyria de Maillac and of Amyot. We add to this, that the *Han i araha Manchu gisun i puleko pitehe* gives not only the Chinese character for the meaning of each Manchu word, but also, in Manchu letters, the sound of the spoken representative of the written Chinese words, as they are pronounced at the imperial court. Now, as the rules of Manchu pronunciation are few and simple, and the sounds of the letters are easy to acquire, and the power of each letter (with very few exceptions) fixed and certain, we thus obtain, in the Imperial Manchu Language Mirror Book, the easiest and surest of all keys to the true pronunciation of the court Chinese. A Frenchman complains with good cause of the impossibility of learning the Chinese sounds from English books, an Englishman complains with equal justice of the French: it happening, as Volney has well remarked, 'that the two nations of modern Europe, which have the most and the best cultivated the art of language, namely, the French and the English, are precisely those, which have the most absurd system of alphabetic signs.' No such fault can be found with the Manchu; and, accordingly, the Imperial Manchu Language Mirror Book is a most admirable *pronouncing dictionary* for Chinese. And Rémusat has developed the great value of the Tsing Wen Kí Meng to the student as well of Chinese as of Manchu.

Some imperfect means exist, by which a European may obtain direct access to the Manchu language. We have in print, in the first place, a grammar of the Manchu language, entitled 'Elementa

* Recherches sur les Langues Tartares.

Linguae 'Tartariæ,' by Father Gerbillon, published many years ago in the collection of Thevenot's Voyages.

We have, in the second place, a French translation of Gerbillon's grammar, by Père Amyot, published in the French Mémoires concernant les Chinois, under the title of Grammaire Tartare-Mantchoue. This grammar is very brief and imperfect; and Amyot has omitted, in his translation, some valuable parts of Gerbillon's original work, and all the Manchu words which occur in it are printed in European letters. Notwithstanding these most serious defects, the work of Amyot (or Gerbillon) is a very useful compend of Manchu grammar, and serves to give much insight into the principles, on which the Manchu language is constructed.

We have, in the third place, Amyot's translation into French, of the *Manchu gisun i isabuha pitehe*. This work was translated by Père Amyot in China, and transmitted to Paris for publication, where it appeared in 1789, edited by Langle's, in three volumes, quarto, under the title of Dictionnaire Tartare Mantchou-Français.

This being the sole book of its class, is of course of great value and importance. By means of it, and of Gerbillon's grammar, a European may soon acquire a competent facility in the reading of Manchu books. And it gives, for the most part correctly, the pronunciation of the Manchu words, so far as the French language is capable of expressing the various sounds of the Manchu. But it is marked by many and serious defects.

In the first place, it follows the order of the original, in which the *alphabetical* system is very imperfectly observed; so that, in the use of it, much time is lost in the search after words, the arrangement being so defective, that it is often necessary to run through all the words under a given letter before finding the particular word sought.

In the second place, while on the one hand it does not subjoin to the words, the ordinary mechanical helps, of designating, under each, its place in the parts of speech, and its inflections; on the other hand, it continually gives all these inflections as separate words. This defect is the consequence, also, of closely following the original work, which was compiled by Chinese, who seem to have no idea whatever of grammatical method entering into the compilation of a dictionary.

In the third place, from the same cause, the meanings are badly explained; a circumlocutory description of the use of a word being given frequently, by literal translation of the original Chinese, in the place of a specific meaning.

There exist, it would seem, manuscript materials for supplying a part of these deficiencies; for Langlès, in his prefaces, announces for publication a fourth volume, to be composed of (among other things): 1. an alphabetical index to the *Dictionnaire Tartare-Manchou Français*; 2. a manuscript grammar by Père Domenge, entitled *Essai de Méthode par apprendre le Tartare*; 3. another manuscript grammar by Père Raux, entitled *Méthode pour apprendre les Caractères et la Langue des Tartares Mantchous*. This supplementary volume has not, so far as we know, ever yet been published. If it had been, there would still remain other and greater deficiencies in Amyot's *Dictionnaire*; namely, the absence of all the words contained in the supplementary publication, or *Manchu gisun be ni-yecheme isabuka pitehe*, which almost equal in number those contained in the primary publication; and the absence of a *Dictionnaire Français-Manchou*, which is a thing of almost indispensable necessity to any one who seeks to acquire speedily a knowledge of the Manchu.

Finally, we have in print one other useful European work on Manchu, namely, the *Alphabet Mantchou*, of Langlès. The last edition of this work (published in 1807) contains, in addition to an analysis of the Manchu alphabet, a great variety of valuable critical and miscellaneous matter regarding the history, the language and the literature of the Manchus. Besides, also, the unpublished Manchu grammars already mentioned, there exists, or did exist, a *Manchu-Latin Dictionary* by the celebrated Père Verbiest. And the compilation of such a work by Père Verbiest is another proof of the high estimation in which the Manchu language was held by that school of eminent European missionaries, who, in former times, resided at the court, and from that centre of political elevation overlooked the whole empire, and knew best which of its two principal languages was preferable for the use of European communication with the Chinese government.. The more exclusive cultivation, which Europeans have bestowed in late years on the Chinese, is the consequence of their being forbidden the capital, and confined to one of the provinces of the empire.

We ought not to omit to mention, as among the helps to the acquisition of Manchu, a translation of the *New Testament* printed at St. Petersburg, and the large number of European translations of Chinese books, which also exist in Manchu; such as the *Classics*, the *Sacred Edict*, the *Histoire Générale* of Moyria de Maillac, and many others; for it is to be remarked, as before stated, that every

important Chinese work has been translated into Manchu by the care of successive emperors, who employed a large body of literary men in the execution of this great task, as the curious reader will find fully detailed in the works of Langlès and Rémusat. And, in conclusion, we observe that, without undertaking to decide how far it may be practicable to substitute the clear, plain, simple, easy, and congenial Manchu, in the place of the difficult, obscure, and unmanageable Chinese, for the intercourse of Europeans with this government, we may safely say that it is a subject which admits of some consideration on the part of Christian states. We suppose, if a foreigner had occasion to visit the court of the English Edwards, he did not trouble himself to learn the Saxon or the Welsh of the mass of subjects; it was more convenient and more to the purpose, to speak the Norman French of the rulers of England.

Our readers will have noticed that we write *Manchu*. We do this for the simple reason, that it is the *true* spelling of the word. The common mode of writing the word,—Mantchou,—is derived from the French missionaries, who inserted the *t* and the *o* for the purpose of indicating the pronunciation of the name to French ears. Hence the truly barbarous word *Mantchouria*, for it seems that some German and other European authors choose to call the Manchus by the name of *Mantchoures*, an error which several French writers have remarked upon; and from the doubly corrupt word *Mantchoune*, is formed the Latin word *Mantchouria*, containing a combination of letters, and these letters intrusive ones, which combination is (etymologically speaking) *impossible* in Latin. In general, it is right and proper that every nation should be known by its own name. Independently of which, if at any time it be desirable to change the true spelling of a foreign proper name with a view to represent the sound of it by one's own letters, (which we doubt), no such exigency exists in the present case. Indefinite and deceptive though English spelling generally be, still in this case it is free from obscurity, and fairly represents the true sound as well as the true spelling in English; while the word *Mantchou* is liable to mislead an Englishman.

Note. In speaking (at p. 285) of the great work on which M. Callery is occupied, we ought, perhaps, to have stated more distinctly that it is the original Kánghí's Dictionary in 130 volumes, and not the common abridgment in 32 volumes, which he proposes as the basis of his 'Dictionnaire Encyclopedique.'

ART. II. *Twelfth report of the Ophthalmic Hospital at Canton, from 21st November, 1842, to December 31st, 1843.* By the
Rev. PETER PARKER, M. D.

AFTER an absence of two years and five months, occupied in a visit to America, England and France, I returned to China, Oct. 4th, 1842, and on the 21st of Nov. reopened the hospital in the building where it was at first commenced. Howqua, the landlord of the factory, at first made some objections, particularly referring to the hazard he was before exposed to at the time of the death of a friendless beggar, upon whose body the Nánhái hien held a coroner's inquest, but being assured that due precautions should be taken to prevent the recurrence of a similar event, he gave his consent. On inquiring what would be the rent, he replied that it would be unnecessary to speak of that; "My own heart likes this business too; if any repairs are necessary, just call on my comprador, and he will see that they are attended to." He was assured this act of generosity would afford pleasure to thousands who in different countries of the West, took an interest in this object, and to many of whom his name was already well known. This remarkable man, with his children, grandchildren, and numerous others connected with his family, have during the past few years availed themselves of the benefits of the institution. The old gentleman has been a sufferer from pruritis, recurring every cold season. More than a year since, he inquired, how long his physician thought he might live, and on being told that in the ordinary wear of his constitution, he might live ten years, he replied that he did not wish to live so long; that three years more were as many as he desired. But the renewed oppression of the government, which had previously extorted millions from his coffers, was more than he could bear, and a diarrhœa, to which for some years he had been predisposed, brought on by over excitement from a fresh demand upon his treasury to pay off the \$6,000,000 due for the ransom of Canton, terminated the life of this distinguished merchant.

Never has the Society, and the friends and supporters of this institution, in China and abroad, had more abundant occasion to rejoice in its prosperity and influence. Never since its establishment has there been greater eagerness to avail of its advantages by high and low. On a few occasions about one thousand persons have been

present on a receiving day. So dense has been the crowd, that fears were entertained for the very young and aged, lest some of them in their extreme debility might perish in the midst of the crowd. As in many former instances, we have to report men in the highest stations of influence and rank. Among the patients has been Yü, the late Kwángchau fú, who sustained a conspicuous part in the recent war and ransom of Canton, he being the officer with whom captain Elliot treated. He is about sixty-eight years old, high forehead, aquiline nose, keen and penetrating eye, bearing the marks of an intelligent and intellectual man, characterized by true dignity and urbanity of manners. About to repair to Peking, to present himself before the emperor, he was desirous of having a blemish and inconvenience, occasioned by a small encysted tumor, situated behind the left ear, and extending deep beneath its lobe, removed. He was first seen at Howqua's hong on the 3d of August, and was much delighted when informed that the tumor could be easily removed. Five grains of the ext. of colocynth and as many of blue pill were ordered for alternate nights for a week, preparatory to the operation, and as it would be much more convenient to the operator, he was desired to come to the hospital at an early hour, when he would avoid the inconvenience of a crowd. Several European gentlemen were present on the occasion, and remarked the composure of the officer as he laid himself upon the operating table. During the operation, he scarcely discovered any sensibility. Subsequently he came to the residence of the physician for the after treatment, and once accepted an invitation to breakfast, and never was uneasy lest his visits should be too long. In about ten days it had completely healed. This officer expressed himself with great freedom, and entertained sentiments quite in the advance of the politicians of his country generally. He made inquiries after captain Elliot, and observed of Lin, that had he listened to him, he would have saved himself and country much trouble, and also alluding to the relative importance of China, and the nations of the west, made the just interrogation, "What is the use of designating one high and the other low, of those which are on the same level?" He had the satisfaction of learning that two of his sons at Peking have received appointments under government, and if they partake of the sentiments of their father, his and their influence may not be lost.

The high commissioner Kíying, and several connected with his suit, have availed themselves of the aid of this institution. His excellency has been afflicted more than twenty years with a trouble-

some cutaneous affection, so distressing at times as to interfere with his public duties, and compelling him several times a day to seek temporary relief by bathing. It was through the lamented hon. J. R. Morrison, that he first applied for medical aid. Subsequently, he sent one of his attendants to explain the character of his malady. On the 2d of October, when the American consul presented his credentials to him and the governor-general, an opportunity was afforded him of being prescribed for in person. He then stated that his complaint commenced some twenty years since, arising as he supposed, from long exposure to rain on horseback, that it was essentially the same in all seasons and weather, and that it had heretofore resisted every treatment. The fluid extract of sarsaparilla, alternative doses of blue pill and ext. of colocynth were prescribed, and the use of the warm bath ordered, together with a strong ointment of the oxyd of zinc, to be applied twice or thrice daily; and particular attention to be paid to diet. Nothing has occurred to render more striking the contrast in the state of things in China, since the opening of the hospital in 1835, than this interview. Then, it was feared to have its existence come to the knowledge of the authorities, and the first lease of a building for the purpose, expressly provided that it should be given up if the officers raised objections. Now, on a public occasion, the governor-general and an imperial commissioner, in the presence of the provincial judge, and numerous other officers and attendants, voluntarily allude to the institution in no measured terms of commendation. Kiyng subsequently made some trifling presents, accompanied with two autograph tablets. One contained the following sentence: *Miáu shau hwui chun*, 妙手回春 *Under your skillful hand (from the winter of disease) the spring (of health) returns.* The other was *Shau shí tsí jin* 壽世濟人 *And with longevity, you bless mankind.* On each tablet was written *Kí Kungpáu shú tsang Pekíá siensang* 耆宮保書贈伯駕先生 *Kí Kungpáu's writing presented to Dr. Parker.*

Case 9044. Jan. 9th, 1843. Injury from a gun. Láí Tieh, a laborer, aged 24, shattered his hand by the bursting of a gun. The thumb was blown off at the lowest joint, and the metacarpal bone with the muscles situated upon it was rolled outward, being attached only at the joint, and by the skin. The first joints of the index and middle fingers were also blown off, and the palm of the hand rent in various directions. The ulna artery was torn across, and the arm considerably burnt. The bleeding was first arrested by passing a

cord around the wrist, which was drawn so tight as to cause the skin subsequently to slough; charpie was then placed upon the bleeding surface, and over the course of the artery, a silver dollar with a compress above it and a bandage round the whole hand, when the ligature about the wrist was removed; nearly two days had elapsed, when he came to the hospital. The first step was to remove the original dressing, and to ascertain the extent of the injury so that if possible the remainder of the hand might be saved; emollient poultices were applied for a few days, and the irritation of the system allayed by purgatives. When the inflammation had sufficiently subsided, the metacarpal bone was dissected from the adherent muscles, which with the skin above formed a flap that quite covered over the situation of the thumb. In about six weeks, the wound and the wrist of the hand had healed. The use of the remaining fingers was restored, and the patient discharged with a useful hand.

No. 9125. June 6th. Fistula of the trachea. Tsien Shen, aged 29, of Pwányü, a servant of a Chinese officer, for reasons unknown, attempted suicide by cutting his throat. The incision was made between the circular cartilages into the trachea, but at a point that did not produce fatal hemorrhage. In healing, however, a fistulous opening, about half an inch long, and one quarter broad, was left in the trachea. At this opening he could propel the breath with much force, and without pain. He could not utter the slightest sound unless the opening was covered, when he spoke with his natural voice. He constantly wore a piece of adhesive plaster. He was advised to wait till after the newyear holydays, when by dissecting the edges of the fistula and bringing them together by ligatures and adhesive plaster, a permanent cure might be effected. But he has never found leisure when his master could spare him for the purpose.

No. 9130. Feb. 2d. Gun-shot wound, birth of an infant, and death of the mother. Límun, aged 42, of Pwányü, a tanka boat-woman, as she was skulling her boat, was shot with an iron ball an inch in diameter, accidentally fired from a swivel on board a chop-boat. The gun had been loaded with grape shot, which had all been withdrawn as was supposed, but one unfortunately remained. This having passed through the side of the boat and the partition aft, entered her chest just below the right nipple. She was within a short period of her confinement. She was removed in a few hours to the hospital. Her breathing became labored, and her pulse quick and flurried. The ball was not traceable with the probe, though it was

her impression it was situated in the epigastrium. A dose of calomel and rhubarb was given, and a poultice applied over the wound. Some cough, but no expectoration or blood. On the 4th February, labor came on; the dresser of the hospital immediately informed the physician, but before he arrived she was delivered of a daughter. Flooding however ensued, which resisted all efforts to arrest it, and in six hours from the birth of the child, the mother died. This is the first birth that has occurred in the hospital. The infant was swathed up hands and foot, by the Chinese nurse, its face only remaining exposed. Its first food consisted of a little paste prepared from cakes composed of sugar and rice flour, with which fare the little one seemed quite satisfied. It was stated that this is the common nourishment, the infant not being put to the breast for one or two days. The Chinese midwife made great objections to the application of cold water to the abdomen to produce contraction of the uterus, and to stop the hemorrhage, and on being asked what means the Chinese adopted, the reply was, we "let the patient alone." Several Chinese females averred they had seen gallons (i. e. a great quantity) of blood lost under such circumstances. The husband was satisfied for the loss of his wife by the proprietors of the chop-boat paying \$200, including funeral expenses.

No. 9495. March 6th, 1843. Glandular tumor. Tán Sí, æt. 22, of Nánháí, had a tumor situated two inches above Poupart's ligament in the left groin, of a gourd shape, situated horizontally, with the conical part of it pointing to the crest of the ilium. It was red and vascular, and had frequently bled profusely. After remaining in the hospital a fortnight, living upon a spare diet, and frequently taking blue pill and colocynth, assisted by A. Heard, esq., who has ever lent his aid on operating days, the tumor was extirpated. The arteria ad cutem abdominis was divided and tied, and also a small artery entering the base of the tumor. The integuments not covering the wound, a part was filled up by granulations, which proceeded slowly owing to the liability of the parts to be disturbed, but in about a month he was discharged perfectly well.

No. 9600. March 13th. Steatomatous tumor. Wáng Y, aged 48, of Nánháí, with a tumor more than a foot round at the base, situated in the course of the linea alba, between the umbilicus and sternum. It commenced more than two years ago, and for nearly a year had been in an ulcerated, fungoid and fetid state. The tensesness of the skin allowed it but slight motion, and as it was uncertain how deep it extended, the only chance of prolonging his life was

to extirpate it. Assisted by Drs. Marjoribanks and O'Sullivan, it was removed. It was found to originate from the linea alba and the fascia of the rectus muscles—to which it adhered by a broad base, and which were distinctly seen after the operation. In little more than a month he was discharged cured.

No. 9632. March 17th. Excessive granulations of the eyelid. Hoh Cháu, aged 20, of Pwányü, had protracted ophthalmia of one eye, and the granulations had become very exuberant, some of them protruding below the eyelid, hanging loose upon the cornea, and attached to the conjunctiva by narrow peduncles. The lid was averted and with a pair of curved scissors, the largest granulations were clipped off, and the sulphate of copper applied to the wounds and less prominent granulations, which gave immediate relief; a solution of the same mineral was also furnished him, occasional doses of calomel and rhubarb were prescribed; a collyria of nitrate of silver (8 grs. to ʒj) was sometimes substituted for the sulphate of copper, the latter being repeatedly applied in substance. In a few weeks, the eye was so far recovered that the man ceased his visits.

No. 9633. March 17th. Hæmatocele. Kwo Chih, æt. 57, of Kiángsú, with hæmatocele of the left side, oval, nearly the size of his head, and distinct from the scrotum; the cord was felt of natural size above it. Its weight and magnitude were the principal inconveniences; a hydrocephalus trochar was introduced more than an inch, when a few drops of thick granular black blood exuded. The parietes of the tumor appeared firm in structure and of considerable thickness, from the steadiness with which the trochar was held when inserted. He has not yet decided in favor of its extirpation.

Nos. 9850, 9831. Yung Shin, æt. 22, and Wáng Ming, æt. 27, boatmen, of Hiángshán. A quarrel ensuing between the men of their boat and some custom-house officers, in front of the factories, a cry of pirates was raised. The soldiers rushed forth armed, and these men in making resistance were wounded. Yung Shin had several spear wounds in his head and back; the other had his ankle pierced by a spear, coming out at the bottom of the foot. They were removed by friends to a little distance where they lay all night. It was proposed to carry them to the hospital, and dress their wounds at once, but their friends objected, wishing the officers to first come and see them in their gore, and thus be induced to regard them as the injured party, and not call them to account for their resistance to the soldiers, some of whom were also seriously wounded. As the hemorrhage had ceased, they were allowed all the benefit of their

blood to plead for leniency with the officers, who were to examine the next day, a purgative being given each for the night. Next day by request of the lieut.-colonel, whose soldiers had inflicted the wounds, they were received at the hospital, and the wounds dressed. In one week Yung Shin had so far recovered that he returned to his boat. Antiphlogistic internal remedies were required at first by the other, with repeated leeching and poulticing of the ankle and rest of the limb; at the expiration of three weeks he was discharged with the use of his ankle.

No. 9922. Imperforate anterior nares from small-pox. Liáng Yeh, a child three years old, had the small-pox within the last year, and in consequence, one nostril is hermetically sealed, and the other has a passage that will with difficulty admit a small probe. This is not the first instance of the kind that has been seen at the hospital. The parents were advised to wait a few years, when the operation for restoring the passages can better be performed and more easily endured by the child.

No. 10,104. April 28th. Erectile tumor. Fán Yú, aged 16, of Sánshwui, had an erectile bloody tumor, upon the left hip, in shape resembling a sprig of trefoil clover, attached by a small peduncle. According to the father's account, it commenced from a small nevus. It was painful and of a purple color. Slight pressure emptied it of blood, which returned on its being removed. Three times there had been profuse hemorrhage. On the 5th May, a ligature was applied, and on the 8th, the tumor was ready to separate. A strong solution of the nitrate of silver was dropped upon its base. Shortly after the lad returned, the ligature and tumor having come away, the nitrate of silver in substance was applied, and the patient discharged with prospect of permanent cure.

No. 10,106. Hydatid of the male breast and epulis. Lí Fán-chun, aged 62, a money-changer of Canton, had a hydatid of the left breast, about the size of his fist. He had also an epulis half an inch thick, originating from the gum above the superior incisors, of long standing, which he did not wish to have removed. After a week's preparation, the gland and cyst were extirpated. In making the incisions, the cyst was unluckily opened, and operator and bystanders bespattered with its foul contents, which resembled dark venous blood. The operation was soon completed, and the breast sent to the family by their request. In fifteen days, the patient was discharged quite well. After a few weeks, this respectable old gentleman accompanied by his five grown up sons, all thrifty and

respectable tradesmen, came with presents of fruits, &c., to express their united obligations for the benefits conferred upon all in the person of the father. The wife and a daughter of eighteen repeatedly visited him at the hospital. Previous to the operation, he desired his family to worship their divinity on the occasion, but he would not permit them to inquire of the idol if he should submit to the operation, for he had decided that point himself, but to pray that he might be supported under it, and that it might prove successful.

No. 10,157. Keloids. Hwang-gán, aged 43, native of Fukien, was beaten by a Chinese officer one year since for debt, with a rattan on his back, and a bamboo on his legs. The number of blows of the rattan upon the back might be counted by the prominent keloid ridges that had been produced. Several were parallel with each other, and some crossed at angles, as the blows fell without pity. Where the bamboo fell on one thigh, there was a patch the size of his hand, presenting a shining elevated surface; and on the other, the wound was not healed. The man complains of insufferable itching from these keloids. The pain of the original punishment is not to be compared with the irremediable consequences.

No. 10,163. Simple fracture of the humerus. Liú Yü, aged 46, of Kiángsí, a custom-house runner, and the dread of the Chinese on account of his petty extortions, in a squabble that ensued on one of these occasions, received a blow that fractured the humerus of the left arm at its superior third. The usual treatment was pursued, and in one month he was able to use his arm again.

No. 10,452. Spina bifidis. Lin Kin, an infant of fifty days, has a spina bifidis originating from the lumbar vertebræ. The tumor of a cordiform shape, is situated above the left kidney, about three inches through, and beautifully translucent. The child appears in every other respect perfectly healthy, but cries if the tumor is handled. It was proposed to puncture and evacuate the fluid, but the parents, tender of their first born, have not yet made up their minds to it.

No. 10,675. Schirrus breast. Siáu Kin, aged 37, of Nánháí, had schirrus enlargement of the left breast, about two feet round at its base, and weighed $4\frac{3}{4}$ lbs. after removal. Assisted by Dr. Macgowan, it was extirpated in less than two minutes, and the patient dressed and in bed in twenty. In three weeks, the patient returned home in good health.

No. 10,641. Gangrene. Ylihyángoh, a Tartar child three years old, was seized with gangrene. The father stated that the child had not been well since having the measles sometime previously.

But this affection commenced two days previous to his bringing her to the hospital. The upper lip, septum nares, and palate for the width of half an inch was entirely destroyed, and the disease still making rapid strides. The child was very pale and much emaciated. It had high fever, and such was its thirst, it would make efforts to swallow every drop of fluid medicine that was brought near it, even the most acrid. Nitric acid was applied with a writing pencil to the edge of the gangrene, also a strong solution of creosote and a carrot poultice were prescribed, and gentle aperients with anodynes were administered, but nothing arrested the disease. The fourth day had exceeded the third in the death of the parts, and the eyes lost their brightness and the cornea became dry. The father being told that the child could not recover, preferred to take her home to die.

No. 10,840. Gun-shot wound. Lí Kien, aged 32, manufacturer of toys, was one of a number of passengers who were attacked by pirates near Tungkwán. The ball entered the right thigh near the vastus externus muscle. Leeches and poultices were applied to the swollen limb, and laxatives administered, and the patient directed to return in a few days, that the examination for the ball might be made as the tumefaction subsided. He never returned. This and several similar cases are introduced, not from any professional interest that may attach to them, but as illustrating the boldness of pirates, and furnishing painful evidences of the deterioration of Chinese morals since the late war.

No. 10,933. Cancer of the eyelid, &c. The widow of Tingqua, the late hong-merchant, whose death is recorded in the ninth report, in addition to the blindness for which she was formerly treated, became afflicted with cancer of the lower lid of the right eye and enlargement of the parotid and other glands of the side of the neck. Pwán Tingqua, her son, remarked that he should be glad if his mother could live for ever, but as she could not, he was desirous of knowing the probable result of her disease. It was pronounced incurable, though she might survive three months, or perhaps not as many weeks. She had free hemorrhages from the cancer. Means for arresting these when they should occur, and anodynes were furnished. Preparations were then in progress for a theatrical exhibition, to propitiate the favor of the deities in behalf of the old lady, and not less for the entertainment of officers and other friends of the family. It is said to have cost about \$30,000. However, the old lady did not survive the occasion, and died at the age of 75.

No. 11,000. July 3d. Spina bifidis. A child by the surname

of Chú, one year old, had had a congenital tumor situated over the centre of the lambdoid suture, and about the size of a hen's egg. The child is wary of its being handled. The health seem unimpaired, and the parents were advised not to interfere with it.

No. 11,276. July 31st. Schirrus breast. Lúshí, aged 30, had schirrus of the left mamma. She was in full health and rather fleshy. The glands in the axilla were not affected. Leeches were repeatedly applied to the breast, and unguentum potassa hydriodati also applied with friction, and iodine administered internally. This treatment was continued about three months, the breast being considerable diminished in size, and much more movable and better defined than before, still the nucleus remained very hard, and any intermission of the treatment was followed by an increase in the size, and she was advised to submit to the knife which she did with great readiness. Early in November, assisted by Kwán Táu, the senior pupil, the breast was extirpated in less than two minutes, and the patient dressed and in bed in twenty. The glands weighed about four pounds. Union by the first intention took place nearly the whole extent of the incision, which was fully ten inches long. In ten days the patient was told that she might return home, but preferred to wait a few days, seemingly attached to the place where her life had been prolonged.

No. 11,329. July 31st. Ranulæ. Liáng 'Rh, æt. 50, of Shun-tih, had ranulæ, which in three years had become so large that the tongue was invisible when the mouth was opened, and formed an irregular tumor on the left side of the neck and trachea. August 2d, it was punctured within the mouth, when about eight ounces of thick yellowish liquor flowed out, with granulations resembling gold dust. It was first injected with cold water and afterwards with a solution of the sulphate of zinc (20 *grs* to an oz. of water) a tent being introduced into the opening, and a compress and bandage applied externally for a few days.

No. 11,530. August 14th. Steatomatous tumor. Táng Shí, aged 40, of Pwányü, had a pendulous tumor from the accromion process of the left shoulder. It much resembled a double arm, the peduncle being of equal size to the arm, for the distance of five or six inches, and terminating in a fungoid head, fifteen inches in circumference, which was in an ulcerated state. This was successfully removed by my senior pupil. Two small arteries were taken up, and it was dressed and treated exclusively by him, till in ten days, the patient was discharged cured. The tumor weighed about $1\frac{1}{2}$ lb., and was steatomatous throughout.

No. 11,664. August 22d. Imperfect external ear. Wú Yuen, æt. 7, had a congenital defect of the external ear. There was an auditory foramen, but with the exception of a small portion of cartilage, the external ear was entirely wanting. Several similar instances have occurred. This patient came to the hospital to be treated for a scrofulous affection of the cervical vertebræ causing a stiff neck.

No. 11,672. Aug. 22d. *Noli me tangere*. Páng Kin, æt. 22, of Tungkwán, had been afflicted for many months with this formidable disease of his right eye. The tarsi of the superior and inferior palpebræ had been destroyed when he presented himself, and was extending in every direction, and the eye itself constantly filled with the foul discharge, but the cornea, though somewhat opaque, still resisted its virulence. A fomentation of chamomile flowers was applied for a few nights, the eye being cleansed in the morning, and a strong solution of creosote and gum arabic applied, and Turner's cerate worn during the day; at the same time five grains of blue pill, and as many of ext. of colocynth compound were given every few nights. The disease began to be arrested so that the change was apparent in one week, and in three months was completely healed up, the puncta lachrymalis remaining permeated, and the patient only suffering from the loss of the edges of the lids so as to be unable to cover the eye. The speedy loss of sight and the not remote death of the man was thus arrested; so that this man may well be contented with his lot.

No. 11,700. Steatomatous tumor. A woman, æt. 37, with a tumor occupying the inside and front of the right thigh. It commenced ten years ago, with a 'small lump,' in the lower third of the thigh, and just in the corner of the sartorius muscle. When she came to the hospital, the tumor occupied the whole extent of the thigh and even displaced the patella; it was highly vascular and soft, the lower end, making its character doubtful, especially as pressure upon the external iliac artery sensibly diminished its size, causing a slight cracking of the shining surface of the tumor, and the stethoscope detected a remarkable purring sound, a little like the buzzing of a spindle. This however was traced to a superficial artery of considerable size originating from the external femoral, and extending towards the vastus externus muscle. At the inferior and anterior portion, ulcerations had taken place along the course of a superficial vein, from which hemorrhages had occurred, and subsequently to her coming to the hospital, it bled thrice, losing in

all about twenty-four ounces, and it was at the great risk of bleeding, that she stood up. Her constitution was already weakened by the tumor and the loss of blood, and whatever might be its nature, death could not be distant, unless it was removed. It was stated to the patient and her husband, that the tumor might be of an aneurismal character, and that after commencing the operation it might be necessary to resort to amputation; but if merely an encysted tumor, there was a fair chance for a successful result. Under all circumstances the amputation was objected to, as she preferred to die rather than return to her parents mutilated. Both husband and wife desired the tumor to be removed, and though it should prove of a complex character and the bleeding could not be controlled, and she should not survive the operation, still they desired to take this chance of life.

Previous to the operation, a hydrocephalus trochar was introduced near each extremity; at the lower, a little serum and pus escaped, and near the groin, a little blood flowed. On the 30th September, assisted by Drs. Marjoribanks and Green, the operation was attempted. The tumor was found to be less detached than was anticipated. It was not separated by a cyst from the surrounding parts. Some of the muscles, particularly the rectus femoris and the rectus externus, were partially absorbed and others passed into, and were lost in the diseased mass. Along the portion of the femur, the periosteum was detached, and firmly adhered to the tumor, and the surface of the os femoris presented a rough and granular aspect. The tumor was dissected out in about five minutes. The bleeding, notwithstanding the compress on the external iliac artery, was profuse, not so much from any particular vessel, as from the extensive surface opened out. A large superficial vein divided in the first incision of the integuments continued to bleed freely even after the tumor was extirpated, and the patient died from exhaustion before she could be removed from the table. Her husband and relatives were not sensible of the event for some time after. A roller was passed around the thigh, and the body laid upon the bed and covered up, though the friends were still watching for returning heat and animation, when they were informed of the true state of the case. The husband wept, but uttered not a word of regret, sensible, as well as her sister who was present, that the same event must have shortly happened, had not the operation been attempted; the corpse was removed the same day. This is the first instance of the kind that has occurred since the founding of the hospital, and no untoward effects have resulted.

No. 12,215. October 13th. Steatomatous tumor. Luming Liu, æt. 49, a native of Shuntih, and a writer in the office of the provincial treasurer, had been many years encumbered with a pendulous tumor on the right side, attached by a broad peduncle over the kidney, and ulcerated where the escharotics had been applied. After a week's preparatory treatment, it was extirpated with little loss of blood, and weighed a few ounces short of seven pounds. This sensible and well informed man fully appreciated the benefit conferred.

No. 12,236. Oct. 15th. Translucent encysted tumor. Yú Shí, æt. 18, had a small encysted tumor near the external angle of the right eye. Punctured and evacuated its contents, which much resembled oil in color, consistency, feel, and combustibility. Several similar cases have come to the hospital; to puncture them is merely palliative, the dissection of the cyst being the radical cure.

No. 12,397. November 6th. Tumor of the orbit of the eye. Táu Shí, æt. 22, of Shuntih, had a tumor two inches in diameter, occupying the orbit of the left eye. The eye itself was much displaced by the pressure of the tumor which covered it and excluded the light, but the sight was perfect. Assisted by Dr. Marjoribanks and Dr. Plimsoil of H. M. brig Childers, the tumor was extirpated. It was found to originate from a point near the optic foramen. The profuse bleeding was arrested by dossils of lint dipped in tinct. ferri muriatis. For a few days the upper lid seemed likely to evert, but as the swelling subsided, it was restored to its natural position, confined by compress and adhesive plaster; and in fourteen days this young woman with her husband, who had stood by her during the operation, and uniformly treated her kindly, returned home perfectly cured. The eye had also in a considerable degree resumed its natural position from which it had been forced by the tumor.

No. 12,447. November 6th. Popliteal aneurism. Ping Ying, æt. 50, mason, from Shuntih. Five months since, as he was walking, he felt his right leg give way, and fell to the ground. Soon after, he discovered a small tumor in the popliteal space, which gradually increased to a very large size. When he came to the hospital, he complained of great pain along the course of the nerve, and said that ordinarily, he obtained no sleep till near day-break. The tumor at this time was tense, and the pulsations very powerful. Besides the aneurism, there seemed also to be a transfusion of blood within the cellular tissue that surrounded the knee, as it was much softer than the tumor itself. He was apprized of the nature of the disease and its remedy, and was treated accordingly. His sufferings

at night and a discoloration and softening of the tumor at one point, forbidding longer delay, on the 29th Dec., assisted by Dr. Marjoribanks, a ligature was applied to the external femoral artery without difficulty, and with very little disturbance of the parts. It was remarked by the bystanders that the patient seemed insensible, except one or two slight spasmodic twitchings as the probe touched a small superficial nerve. After the patient was laid in bed, the pulse was 84; which continued till 9 p. m., and then the old nocturnal pain returned. No material change in the temperature of the leg. An opiate was administered at 6, and repeated at 9 p. m., but a restless night ensued. At 7 o'clock next morning, the pulse was 120; some heat of skin, and whiteness of tongue; exhibited *R.* castor oil ℥j. No pain in the parts, slight fulness in the groin, patient slept till noon; gave him *R.* calomel *grs.* vj., *R.* sulph. mag. ℥j. Ant. tart. *grs.* jii. in half a pint of water, a wine glass every half an hour unless he vomited. The emeto-cathartic produced slight emesis. At 6 p. m. pulse 132, no dizziness or pain in the head; leg the same; 9 p. m., pulse 118; *R.* opi. gr. j. Patient comfortable, and easiest with the foot on the floor. Dec. 29th. Patient passed a comfortable night, pulse 118, and softer than previously, and less dryness and heat of skin. Sensible softness and diminution of the tumor, but no material difference in the two legs. Exhibited *R.* castor oil ℥ss.; dressed the leg at noon, and removed the sutures; some lymph escaped from the incision, but the wound had closed.

Dec. 30th. Much less fever; pulse 108; tumor much diminished, and all the symptoms favorable, except occasional twitchings at the ligature. Patient has slight cough and expectoration. No undue heat of the parts nor fever. *R.* opii. gr. j. at 9 p. m. if the twitching returns. Dec. 31st. Patient very comfortable, pulse 108; Considerable expectoration and a slight inflammation and swelling in the groin. A moderate discharge of thin cerous yellowish fluid. Dressed the wound, and ordered an opiate at 9 p. m.

Jan. 1st, 1844. Patient still comfortable; pulse 104 in the morning, increased in the afternoon. More tumefaction in the groin, and some discharge from the wound. Applied six leeches to the groin, at a little distance from the course of the artery. *R.* castor oil ℥ss, to be taken next morning. Jan. 2d. Pulse 104, six leeches more applied to the swelling in the groin, opiate if the twitching returns. Jan. 3d. Pulse 92. Remarkable diminution of the remains of the tumor. Dressed the wound, from which there was some discharge, good appetite. Jan. 4th. Pulse 81; much less expectoration. Swell-

ing in the groin nearly disappeared. Jan. 5th. Pulse 84; the discharge nearly ceased, and the incision nearly healed except at the ligature. Tumor still diminishing. Dressed the wound. Jan. 6th. Pulse 80; tumefaction much subsided, and patient moves with freedom, and without pain.

On the 21st day after the operation (January 17th), the ligature came away, and all the symptoms were favorable. Patient more fleshy, and the remains of the tumor circumscribed and defined. Feb. 7th, a few days after the ligature came away, a slight fluctuation was noticed a few inches below the point of the ligature, and the new skin was opened with a lancet. A slight bloody purulent discharge ensued, which continued more or less for a few days, but has now nearly ceased.

No. 12,526. Nov. 15th. Injury from an explosion. Loh Liú, a soldier, of Hwáyuen, was burnt by an ignited cartridge, whilst ramming it down. He had already been in the hands of a Chinese physician, who had besmeared his injured head, face, neck, hands, and legs, with some vegetable compound into which pulverized fir bark charcoal entered largely, and which had answered the purpose well, for one perfect scab was formed, beneath which a healthy skin was growing. Large patches were still ulcerated, however, and splinters of wood in the knees were unextracted. The man soon recovered in the hospital.

No. 12,599. Nov. 20th. Scrofulous tumor of the elbow. Sien Hoh, æt. 13. Eight months since, a tumor commenced at the elbow, and is now as large as his head. The joint is ankylosed, and the whole arm emaciated, and also the leg, with enlargement of the knee. The boy is cadaverous and puny, and has no appetite. The tumor was in a sloughing state, throwing off large portions of its substance daily. Amputation was recommended, but his father said, how then can he feed himself with one hand gone? How can he write? And he preferred to part with all together than retain a mutilated son.

No. 12,685. Nov. 27th. Hydatid of the breast. Tau shí, æt. 45, a Catholic Christian, from Sishán, in Sinhwui, had a hydatid of the right breast; she was rather nervous during the operation, and cried earnestly for mercy, using a mixture of Portuguese and Chinese, and fingering her rosary. In a fortnight she was ready to return home, although the wound was not quite healed.

No. 12,834. Dec. 5th. Necrosis and reproduction of the os humeri. Fán Tsin, æt. 22, a farmer of Pwányü, had extensive

caries of this bone. A sequestrum, consisting of the entire shaft for a distance of more than six inches, had separated at the head of the bone, and protruded through the muscle. There were numerous fistulæ about the arm. The sequestrum was evidently detached, but the orifice was not sufficient for its extraction. A directory was introduced along the course of the dead bone, from above downwards to another opening four or five inches below, and then with a scalpel the muscles were divided, and the sequestrum extracted. Two small arteries were divided and the flow of venous blood was profuse, lint dipped in tinct. ferri muriatis, was placed in the cavity to stop the flow of blood, and compresses and bandages applied. The next day the lint was removed, and the parts brought together by adhesive plaster, and poultices applied. Though there is still disease of the extremities of the bone, the wound healed kindly, and the man relieved of a great nuisance, as the fetid discharge from the diseased bone was copious. This case is remarkable for the reproduction of a new bone; the arm is seemingly as strong as ever. If it were a question, from what part of the old bone the new one is deposited, whether from the periosteum or the bone itself, this case shows six inches of the entire cylinder of the old bone removed, and the new production formed externally to it, and manifestly deposited from the periosteum.

No. 12,852. Dec. 5th. Scirrhus breast. King Tsái, aged 27, a woman from near Ningpo, had a scirrhus breast. The nipple and the skin round it, were so far involved as to leave scarcely any flaps, and the strong attachment to the pectoral muscle could only be separated by dividing it with the scalpel, which delayed the operation. She endured the pain heroically, and when the wound was dressed, raised herself upon the table without assistance, jumped upon the floor, and made her bow to the gentlemen present in the Chinese style, and walked into another room as though nothing had occurred. In a very short time, she was able to return home with her master, taking a little dressing with her for a few days' use, and carrying with her books in her own language, from which she may learn the doctrines of Christianity.

No. 12,987. Dec. 14th. Gunshot wound. Liáng Tsiú, æt. 31, was shot with two balls two days ago in a quarrel, which occurred in two boats passing in a narrow river. One bullet entered above the right scapula and lodged near a spinous process opposite the point of its entrance, where it was extracted with some difficulty even after it was reached, on account of the rough edges of the contused

ball. This was extracted in the evening in his boat on the river opposite the city. The second ball had passed directly through the thorax and made its exit on the other side; he had difficulty of breathing, and could not bear a recumbent position. His pulse was 120; an ounce of castor oil was ordered immediately, and a full dose of calomel and rhubarb to be taken after the oil had operated; it was noticed that much dark blood was voided. The patient died the same night. Had the course of the second ball been known, and this event anticipated, he should not have been pained by the extraction of the first ball.

No. 12,988. Dec. 16th. Liáng Yuen, aged 22, of the village of T'áshá, was also shot in the same affray; the ball entered about the fifth rib on the right side, in a line with the anterior edge of the scapula, and the spine of the ilium, and took an inward and downward course, lodging beneath the skin and integument near the second of the false ribs on the opposite side, whether inside or outside of the backbone uncertain, where it was extracted with some difficulty.

Table of diseases presented at the hospital from 21st November, 1842, to 31st December, 1843.

<i>Diseases of the eye.</i>				
Granulations - - -	57	Leucoma - - -	-	6
Entropia - - -	346	Cornitis - - -	-	40
Ectropia - - -	3	Conical cornea - - -	-	1
Trichiasis - - -	20	Ulceration of cornea - - -	-	24
Ptoſis - - -	3	Senilis arcus - - -	-	4
Lippitudo - - -	76	Staphyloma cornea - - -	-	78
Symblepharum - - -	2	Staphyloma iridis - - -	-	10
Xeroma - - -	6	Staphyloma sclerotica - - -	-	1
Quivering eyelids - - -	1	Iritis, chronic - - -	-	23
Cancer of eyelids - - -	1	Onyx - - -	-	9
Excrescence of the lids - - -	2	Synechia anterior - - -	-	5
Tumor of the lids - - -	6	Synechia posterior - - -	-	7
Hordeolum - - -	1	Cataracts congenital - - -	-	2
Mucocele - - -	9	Cataracts - - -	-	205
Encanthis - - -	8	Cataracts lenticular - - -	-	1
Ophthalmia, acute - - -	125	Glaucoma - - -	-	24
Ophthalmia, chronic - - -	483	Muscæ volitantes - - -	-	9
Ophthalmia, nervous - - -	2	Myosis - - -	-	4
Ophthalmia, purulent - - -	59	Amaurosis, complete - - -	-	37
Ophthalmitis - - -	16	Amaurosis, partial - - -	-	34
Pterygia - - -	175	Strabismus - - -	-	5
Pannus - - -	2	Chrupsia - - -	-	2
Maculæ - - -	2	Diplopia - - -	-	1
Nebulæ - - -	316	Presbyopia - - -	-	1
		Myopia - - -	-	2

Nyctalopia - - -	1	Diarrhœa - - -	1
Ephora - - - -	2	Ulcer of rectum - - -	1
Echymosis - - - -	1	Fistula in ano - - -	15
Choroiditis - - - -	6	Prolapsus ani - - -	1
Fungus hæmatodes - - -	3	Hæmorrhoids - - -	8
Loss of one eye - - -	77	Dysentery - - - -	5
Loss of both eyes - - -	49	Dyspepsia - - - -	44
Wounds of the eye - - -	2	Ascites - - - -	71
Noli me tangere of the eye	3	Anasarca - - - -	33
<i>Diseases of the ear.</i>		Ovarian disease - - -	5
Otitis - - - -	2	Worms - - - -	21
Deafness - - - -	1	Abscess of liver - - -	2
Obstruction of Eutachian tube		Enlargement of liver - -	1
Otorrhea - - - -		Hepatitis - - - -	4
Polypus of the ear - - -	4	Enlargement of spleen - -	15
Tinnitus aurium - - -	4	Icterus - - - -	35
Loss of membrani tympani	2	Hernia, inguinal - - -	34
Ulcer of membrana tympani	1	Hernia, femoral - - -	1
Deaf-dumbness - - - -	8	Hernia, umbilical - - -	1
Rent ear - - - -	2	Hernia, ventral - - -	1
Imperfect external ear - -	1	<i>Diseases of genital organs.</i>	
<i>Diseases of the face and throat.</i>		Wound of testicle - - -	1
Choriza - - - -	6	Enlargement of testicle - -	6
Parotitis - - - -	4	Ulcer of testicle - - -	1
Tonsillitis - - - -	1	Scirrhus testicle - - -	3
Cynanchia - - - -	3	Urinary calculi - - -	7
Aphonia - - - -	1	Bubo - - - -	6
Ulcer of fauces - - - -	2	Nodes - - - -	2
Obstruction of salivary ducts	2	Gonorrhœa - - - -	12
Ranula - - - -	1	Leucorrhœa - - - -	2
Salivary fistulæ - - - -	2	Phymosis - - - -	7
<i>Diseases of organs of circulation.</i>		Paraphymosis - - - -	1
Clonus palpitatio - - -	1	Chancere - - - -	2
Disease of the heart - - -	1	Hydrocele - - - -	19
Aneurism - - - -	3	Impotence - - - -	1
Epistaxis - - - -	1	Salacity - - - -	6
Nevus maternæ - - - -	3	Amenorrhœa - - - -	1
Angina pectoris - - - -	1	Stricture of urethra - - -	4
Varix - - - -	3	Cancer of penis - - - -	1
<i>Diseases of organs of respiration.</i>		<i>Diseases of nervous system.</i>	
Laryngitis - - - -	4	Paralysis - - - -	12
Bronchitis chronic - - -	39	Paraplegia - - - -	1
Asthma - - - -	2	Hemiplegia - - - -	1
Imperforate anterior nares		Epilepsy - - - -	6
from small-pox - - - -	1	Neuralgia - - - -	5
Phthisis pulmonalis - - -	3	Hysteria - - - -	1
Pneumonia - - - -	10	Hydrocephalus - - - -	4
Hæmoptisis - - - -	5	Loss of power of smell - - -	2
<i>Diseases of abdominal organs.</i>		Sciatica - - - -	1
Gastritis - - - -	3	Spina bifida - - - -	2

<i>Cutaneous diseases.</i>		Caries of os femoris	-	2	
Lupus	- - -	3	Necrosis	- - -	4
Lipoma	- - -	1	Disease of antrum maxillary		3
Noli me tangere of the face		1	Osteo-sarcoma of lower jaw		2
Acne	- - -	3	Curvature of spine		12
Herpes phlyctænodes	- - -	2	Exostosis	- - -	6
Tinea capitis	- - -	4	Fractures	- - -	2
Ichthyosis	- - -	1	Dislocations	- - -	5
Tetter	- - -	1	Disease of mastoid process		2
Scabies	- - -	7	<i>Præternatural and diseased</i>		
Porrigo	- - -	4	<i>growths, &c.</i>		
Psoriasis	- - -	11	Malformation of female pelvis		1
Vitiligo	- - -	4	Nasal polypi benign		9
Impetigo	- - -	17	Tumors, steatomatous		3
Lichen circinatus	- - -	36	Tumor, erectile	- - -	1
Lichen agrarius	- - -	3	Tumors, sarcomatous		32
Prurigo formicans	- - -	2	Tumors, glandular	- - -	20
Elephantiasis	- - -	4	Tumor, fungoid	- - -	1
Elephantiasis scrotal	- - -	2	Tumors, abdominal	- - -	11
Lepra vulgaris	- - -	6	Tumors, encysted	- - -	12
Keloids	- - -	6	Carcinoma of female breast		7
Various	- - -	7	Carcinoma of the lips		1
<i>General and constitutional</i>		Carcinoma of the tongue		3	
<i>disease.</i>		Carcinoma of the face	- - -	1	
Rheumatism	- - -	35	Noli me tangere of the breast		1
Arthritis	- - -	5	Scirrhus breast	- - -	5
Hydrops articuli	- - -	3	Scirrhus of the uterus	- - -	1
Paronychia	- - -	6	Hydatid breast	- - -	2
Fever,	- - -	3	Fistulous breasts	- - -	4
Chorea	- - -	1	Abscess of the breast	- - -	1
Syphilis	- - -	9	Injuries	- - -	10
Influenza	- - -	1	Wounds	- - -	11
Opium mania	- - -	6	Wounds, gunshot	- - -	8
Gangrene	- - -	1	Epulis	- - -	2
Abscesses	- - -	34	Fungus	- - -	1
Furunculus	- - -	3	Hare lips	- - -	3
Erysipelas	- - -	5	Disease of the umbilicus		3
Ulcers	- - -	48	<i>Summary.</i>		
Scrofula	- - -	128	Diseases of the eye	-	2407
Small pox	- - -	2	do. of the ear	- - -	25
Goitre	- - -	7	do. of the face and throat		22
Polydipsia and polyurisis		1	do. of circulatory organs		13
<i>Diseases of osseous system.</i>			do. of respiratory organs		64
Morbus coxalgia	- - -	8	do. of abdominal organs		302
Caries of cervical vertebræ		3	do. of genital organs		82
Caries of tibia	- - -	5	do. of nervous system		35
Caries of os sternum	- - -	2	do. of osseous system		69
Caries of inferior maxilla		10	Cutaneous diseases		125
Caries of radius and ulna		2	Constitutional diseases		204
Caries of os costæ	- - -	3	Præternatural growths, &c.		154

ART. III. *Alphabetical list of the provinces, departments, and districts in China, with their latitudes and longitudes.*

TOPOGRAPHICAL sketches of all the maritime provinces of China have already appeared in former numbers of the Repository, and it is intended to continue them until the whole empire has passed under view. Frequent calls, however, for list of all the divisions of the empire induce us to postpone the topography of the separate provinces, and give an alphabetical list, which is here commenced, and which will be continued through successive numbers till it is completed.

The arrangement is very simple. The first column contains the name of the place in Chinese characters, omitting its denomination, whether a province, department, or district, which with the sounds are contained in the second column; the third informs in what province the place is situated, and the fourth gives the name of the department when a district is mentioned. The nature of these divisions are described, and their number given, in vol. XI., page 46, and vol. IV., page 54. The latitudes and longitudes, with the exception of a few maritime places, are taken from Biot's *Dictionnaire des Villes, &c., dans l'Empire Chinois*, Paris, 1842. Those marked with an asterisk were ascertained by observation of the French surveyors, while the position of the others is calculated. These all probably require some correction, but are no doubt sufficiently accurate to enable a person to approximate to their positions on any map of China. The pronunciation is according to the sounds of the court dialect, and the same as that followed in the provincial topographies, with the exception of an *h* added to the abrupt terminations, as *Cháu-yih* instead of *Cháu-yi*; and an *ng* prefixed to words heretofore written as beginning with *a* or *á*, as *Ngányih* instead of *A'nyi*. All places whose names commence with the same character are put together, and arranged alphabetically by the second syllable in the name.

This list has been compiled from the *Tá Tsing Hwui Tien*, and made as complete as that work enabled it to be done. It comprises only the places lying within the eighteen provinces; those situated in Chinese Tartary, Manchuria, &c., will be contained in a supplementary list.

Name of place.	Province.	Department.	N. lat.	E. long.
廈門 Amoy or Hiámun, Fukien,		Chángchau fú,		
茶陵 Cháling chau, Húnán,		Chángshá fú	*26 53 40	113 23 03
乍浦 Chápú, Chekiáng,		Kiáhing fú,		
A seaport town of note in Pinghú district on the north side of Hangchau bay.				
常州 Chángchau fú, Kiángsú,			*31 50 36	119 52 47
The chief town of this department is 2535 <i>li</i> from Peking; it is bounded N. by Tung chau, E. by Súchau fú, S. by Húchau fú in Chekiáng, and W. by Chinkiang fú. It contains eight districts, <i>Yánghú, Wútsin, I'king, Kingki, Kinkwei, Wúyáng, Kiángyin, and Tsingkiáng.</i>				
常寧 Chángning hien, Húnán,		Hangchau fú	26 26	112 11
常山 Chángshán hien, Chekiáng,		Kúchau fú,	28 55	118 40
常熟 Chángshuh hien, Kiángsú,		Súchau fú,	31 45	120 36
常德 Chángteh fú, Húnán,			*29 01	111 26 47
Is 3260 <i>li</i> from Peking; bounded on the N. and E. by Yohchau fú, on the N. W. by Lí chau, on the W. by Chinchau fú, and S. by Chángshá fú. It contains four districts, <i>Wúling, Lungyáng, Yuenkiáng, and Tauyuen.</i>				
章邱 Chángkiú hien, Shántung,		Tsínán fú,	36 52	117 40
漳縣 Cháng hien, Kánsuh,		Kungcháng fú,	34 40	104 38
漳州 Chángchau fú, Fukien,			*24 31 12	117 52 30
Is 5525 <i>li</i> from Peking; bounded N. by Tingchau fú, Lungyen fú, and Tsiuenchau fú, W. by Cháu chau fú in Kwángtung, and S. and E. by the sea. It contains seven hien districts, <i>Lungki, Changpú, Háiching, Pingho, Cháu-ngán, Chángtái, and Nántsing;</i> and 1 ting district, <i>Yunsíau.</i>				
漳浦 Chángpú hien, Fukien,		Chángchau fú,	*24 07 12	117 48 30
漳平 Chángping hien, Fukien,		Lungyen chau,	25 16	117 38
彰化 Chánghwá hien, Fukien,		Táiwán fú,	24 30	120 53
彰明 Chángming hien, Sz'chuen,		Lungngán fú,	31 37	104 48
彰德 Chángteh fú, Honán,			*36 07 20	114 30
Is 1200 <i>li</i> from Peking; bounded N. and E. by Chihí province, N. and W. by Lúngán fú in Shánsí, and S. by Weihwui fú. It contains seven districts, <i>Ngányáng, Nuikwáng, Lincháng, Yangyin, Lin, Wángán, and Sheh.</i>				
彰化 Chánghwá hien, Kwángtung,		Kiungchau fú,	*19 12	108 44
彰化 Chánghwá hien, Chekiáng,		Hangchau fú,	30 10	119 13
昌吉 Chángkih hien, Kánsuh,		Teh-hwá chau,		
昌吉 Chánglí hien, Chihlí,		Yungping fú,	39 45	119 14
昌吉 Chángloh hien, Shántung,		Tsingchau fú,	36 46	119 10
昌平 Chángping chau, Chihlí,		Shuntien fú,	40 12	116 18
Is the northern of the five <i>li</i> or circuits into which Shuntien fú is divided; it has five districts under it, <i>Shuní, Hwójau, Mihyun, and Pingkuh.</i>				

Name of place.	Province	Department.	N. lat.	E. long.
昌邑	Chángyih hien,	Shántung,	Láichau fú,	36 52 119 43
長安	Chángán hien,	Shensí,	Síngán fú,	
長秦	Chángchái ting,	Kweichau,	Kweiyáng fú.	
Is a subordinate department in the southern part of Kweiyáng fú.				
長州	Chángchau hien,	Kiángsú,	Súchau fú,	
長治	Chángchí hien,	Shánsí,	Lúngán fú,	
長興	Chánghing hien,	Chekiáng,	Húchau fú,	*31 01 10 119 42 57
長垣	Chánghiuen hien,	Chihlí,	Támíng fú,	35 18 114 56
長葛	Chángkoh hien,	Honán,	Húchau fú,	34 15 113 03
長樂	Chángloh hien,	Fukien,	Fuchau fú,	*25 55 119 20
長樂	Chángloh hien,	Kwángtung,	Kiáying chau,	24 02 115 36
長樂	Chángloh hien,	Húpeh,	Y'cháng fú,	
長寧	Chángning hien,	Kiángsí,	Kánchau fú,	*24 52 48 115 36 40
長寧	Chángning hien,	Sz'chuen,	Súchau fú,	28 15 104 50
長寧	Chángning hien,	Kwángtung,	Hwaichau fú,	*24 06 45 113 51 10
長沙	Chángshá fú,	Húnán,		*28 12 112 46 57
Is 3585 lí from Peking; bounded on the N. by Yohchau fú and Chángteh fú, E. by Kiángsí, S. by Hangchau fú and Páuking fú, and W. by Chinchau fú. It contains one chau (<i>Cháling</i>), and eleven hien districts, <i>Chángshá, Shenhwa, Liúyang, Siángyin, Ninghiáng, Yihyang, Ngánhwa, Siángtán, Siáng-hiáng, Líling, and Yú.</i>				
長沙	Chángshá hien,	Húnán,	Chángshá fú,	
長山	Chángshán hien,	Shántung	Tsínán fú,	36 56 118 04
長壽	Chángshau hien,	Sz'chuen,	Chungking fú,	29 58 107 09
長泰	Chángtái hien,	Fukien,	Chángchau fú,	24 37 117 00
長汀	Chángting hien,	Fukien,	Tingchau fú,	
長清	Chángtsing hien,	Shántung,	Tsínán fú,	36 40 116 50
長子	Chángtsz' hien,	Shánsí,	Lúngán fú	36 05 112 50
長武	Chángwú hien,	Shensí,	Pin chau,	35 12 107 46
長陽	Chángyáng hien,	Húpeh,	Y'cháng fú,	*30 32 24 111 06 32
長掖	Chángyeh hien,	Kánsuh,	Kánchau fú,	
長樂	Cháu hien,	Ngánhwui,	Lúchau fú,	31 41 117 46
長化	Cháuhwá hien,	Sz'chuen,	Páuning fú,	32 16 105 50
長平	Cháuping hien,	Kwángsí,	Píngloh fú,	23 45 110 32

	Name of place.	Province.	Department.	N. lat.	E. long.
昭通	Cháutung fú,	Yunnán,		27 20	103 50
	Is 5720 <i>li</i> from Peking; bounded on the N. by Súchau fú, and W. by Ningyuen fú, both in Sz'chuen; E. by Jinhwái ting in Kweichau, S. by Tá-ting fú in Kweichau and Tungchuen fú in Yunnán. It contains two hien districts (<i>Ngan-ngán</i> and <i>Yungshen</i>), one chau district (<i>Chinhung</i>), and two ting districts (<i>Tákwán</i> and <i>Lútien</i>).				
昭文	Cháuwan hien,	Kiángsú,	Súchau fú,		
詔安	Chángán hien,	Fukien,	Chángchau fú	*23 43 12	117 18 20
招遠	Cháu-yuen hien,	Shántung,	Tangchau fú,	37 22	120 49
朝城	Cháu-ching hien,	Shántung,	Tsáuchau fú,	36 08	115 45
朝邑	Cháu-yih hien,	Shensí,	Tungchau fú,	34 48	110 2
潮州	Cháu-chau fú,	Kwángtung,		*23 36	116 40
	Is 6679 <i>li</i> from Peking; bounded N. by Tingchau fú, and E. by Chángchau fú, both in Fukien, S. by the sea, and W. by Hwuichau fú; Kiánging chau lies on the N.W. It contains one ting district (<i>Nán-ngáu</i> or <i>Namoh</i>) and nine hien districts, viz., <i>Hátyáng</i> , <i>Cháu-yáng</i> , <i>Chinghái</i> , <i>Fungshun</i> , <i>Kieh-yáng</i> , <i>Pú-ning</i> , <i>Hwuilái</i> , <i>Jáuping</i> and <i>Tápú</i> .				
潮陽	Cháu-yáng hien,	Kwángtung,	Cháu-chau fú,	23 22	116 41
趙州	Cháu chau,	Yunnán,	Táí fú,	25 38	100 31
趙州	Cháu chau,	Chihlí,		*37 48	112 55 30
	Is 740 <i>li</i> from Peking; bounded N. and E. by Chingting fú, S. by Kí chau and Shunteh fú, and W. by Shánsí. It contains 5 districts, viz., <i>Pehhiáng</i> , <i>Ningtsin</i> , <i>Lungping</i> , <i>Kauyih</i> , and <i>Línching</i> .				
趙城	Cháu-ching hien,	Shánsí,	Hóh chau,	26 23	111 42
舟山	Chauhán or Chusan, i. e. Boat I.; see Tinghái.				
蓋屋	Chauchih hien,	Shensí,	Síngán fú,	34 10	108 16
浙川	Chehchuen hien,	Honán,	Nányáng fú.		
霑化	Chenhwá hien,	Shántung,	Wúting fú,	37 40	
霑益	Chenyih chau,	Yunnán,	Kútsing fú,	25 38	103 41
浙江省	Chehkiáng sang, or the province of Chekiáng; bounded on the N. by Kiángsú; on the E. by the sea; on the S. by Fukien; S.W. by Kiángsí; and on the N.W. by Ngánhwui. It comprises 13 fú; and extends from lat. 27° 30' to 31° 15' N., and long. 118° to 120° E. Its area is estimated at 39,150 square miles, and its population at 26,256,784 inhabitants, which is about 671 persons to a square mile.				
碾伯	Chenpeh hien,	Kánsuh,	Síming fú,		
池州	Chí-chau fú.	Ngánhwui,		*34 45 57	117 27 04
	Is 2800 <i>li</i> from Peking; bounded N. by Lúchau fú, E. by Ningkwóh fú, S. by Hwuichau fú and Kiángsí, and W. by Ngánking fú. It contains 6 districts, viz., <i>Kweichí</i> , <i>Shihtái</i> , <i>Kienteh</i> , <i>Tungliú</i> , <i>Tsingyáng</i> , and <i>Tungling</i> .				
柘城	Chihching hien,	Honán,	Kweitech fú,	34 8 20	115 37 30

Name of place.	Province.	Department.	N. lat.	E. long.
赤城 Chihching hien,	Chihlí,	Siuenhwá fú,	40 58	115 40
赤水衛 Chihshwui wei, Kweichau,			27 32	105 30
始興 Chshing hien,	Kwángtung,	Nánhiung fú,		
枝江 Ch'kiáng hien,	Húpeh,	Kingchou fú,	30 24	111 22
芷江 Ch'kiáng hien,	Húnán,,	Yuenchau fú,		
陳州 Chinchau fú,	Honán,		*33 46	115 2 30

Is 2100 *li* from Peking; bounded N. by Káifung fú, and Kweiteh fú, E. and S. by Kingchau fú, S.W. by Jüning fú, and W. by Hú chau. It contains 7 districts, *Hwáning*, *Shinhiú*, *Táikáng*, *Sí-hwá*, *Hiángching*, *Shángshwui*, and *Fákhíang*.

陳留 Chinliú hien,	Honán,	Káifung fú,	34 45	114 40
震澤 Chintsz' hien,	Kiángsú,	Súchau fú,		
直隸省 Chihlí sang, or province of Chihlí. Bounded E. by Shingking, or Manchuria; N. by Inner Mongolia; W. by Shánsí; S. W. by Honán; S. by Shántung; S. E. by the sea. It comprises 11 fú, 6 chau, and 3 ting, together with the territory Cháhár. Peking stands in Shuntien fú, while the provincial capital is in Páuting fú. Its area is estimated at 58,949 square miles, and its population at 27,990,870, which is an average of 475 to a square mile. This province is often called in foreign works <i>Pechele</i> , which means Northern Chihlí, but that designation is not a common one among the Chinese. The name <i>Chihlí</i> means Superintending, or that which <i>directly rules</i> .				

郴州 Chin chau,	Húnán		25 47	112 38
鎮番 Chinfán hien,	Kánsuh,	Liángchau fú,	28 35	103 08
鎮海 Chinhái hien,	Chekiáng,	Ningpo fú,	*30 1	120 40
鎮雄 Chinhiung chau,	Yunnán,	Cháutung fú,	27 18	
鎮江 Chinkíang fú,	Kiángsú,		*32 14 23	119 24 10

Is 2335 *li* from Peking; bounded N. by Yángchau fú, E. by Chángchau fú, S. by Kwángteh fú in Nganhwui, and W. by Kiángning fú. It contains four districts, *Tántu*, *Tányang*, *Kintán*, and *Likyang*. The chief town of this department is situated at the confluence of the Grand canal and the Yángtsz' kíang.

鎮南 Chinnán chau,	Yunnán,	Tsúhiung fú,	25 16	101 24
鎮安 Chin-ngán fú,	Kwángsí,		*23 20 25	106 19 10

Is 6335 *li* from Peking; bounded N. by Sz'ngán fú, E. by Táiping fú, S. by Cochinchina, and W. by Kwángnán fú in Yunnán. It contains 3 districts, *Tienpáu hien*, *Kweishun* and *Síau Chin-ngán ting*.

鎮安 Chin-ngán hien,	Shensí,	Shángchau,	*33 15 30	109 13 52
鎮寧 Chinning chau,	Kweichau,	Ngánshun fú,	26 2	105 42
鎮平 Chinping hien,	Honán,	Nányáng fu,	33 10	112 18
鎮平 Chinping hien,	Kwángtung.	Kiaying chau,	24 40	

Name of place.	Province.	Department	N. lat.	E. long.
鎮西	Chinsí fú or (Barkoul) Kánsuh,		43 40	94 0
Is 7330 <i>li</i> from Peking; bounded N. and E. by the tribes of the Kotouktou khan, S.E. by Ngánsí chau, W. by T'ih-hwa chau and Lí. It contains <i>I'ho</i> and <i>Kítái hien</i> , <i>Hami</i> and <i>Turfan ting</i> .				
鎮洋	Chinyáng hien,	Kiángsú,	Táitsáng chau,	
鎮遠	Chinyuen fú,	Kweichau,		*27 01 12 108 17 50
Is 4290 <i>li</i> from Peking; bounded N. by Sz'chau fú, E. by Tsingchau in Húnán, S. by L'ping fú, and Tukiun fú, and W. by Pingyueh fú. It contains 3 hien districts (<i>Chinyuen</i> , <i>Tienchú</i> , <i>Shíping</i>), 2 ting districts (<i>Taikung</i> and <i>Tsingkiáng</i>), and <i>Wángping</i> chau district.				
鎮遠	Chinyuen hien,	Kweichau,	Chinyuen fú,	
鎮原	Chinyuen hien,	Kánsuh,	King chau,	36 02 107 03
鎮沅	Chinyuen chau,	Yunnán,		23 47 101 06
Is 6350 <i>li</i> from Peking; bounded N. and E. by Kingtung ting, S. by Pú'rh fú, and W. by Shunning fú. It contains only one district, <i>Ngánloh hien</i> .				
鄭州	Ching chau,	Honán,	Káifung fú,	34 46 113 56
成縣	Ching hien,	Kánsuh,	Kiáchau,	33 48 105 45
成安	Chingngán hien,	Chihlí,	Kwángping fú,	36 29 113 53
成步	Chingpú hien,	Húnán,	Páuking fú,	26 18 110 13
成都	Chingtú fú,	Sz'chuen,		*30 40 41 103 10 30
Is 4700 <i>li</i> from Peking; bounded N. by Mien chau and Mau chau, E. by Tungchau fú, S. by Tsz'chau and Mei chau, and S. W. by Kung chau, and W. by Maukung ting and Tsákhuh ting. It contains 3 chau (<i>Kien</i> , <i>Hán</i> , and <i>Tzungking</i>), and 13 hien districts, <i>Chingtú</i> , <i>Hwáyáng</i> , <i>Shwángliú</i> , <i>Wankiáng</i> , <i>Sintsín</i> , <i>Sinján</i> ; <i>Sintú</i> , <i>Kingtáng</i> , <i>Shihfáng</i> , <i>Páng</i> , <i>Tsungning</i> , <i>Hwán</i> and <i>Pí</i> .				
成都	Chingtú hien,	Sz'chuen,	Chingtú fú.	
正寧	Chingning hien,	Kánsuh,	Kingyáng fú,	
正安	Chingngán chau,	Kweichau,	Tsun-í fú,	
正定	Chinting fú,	Chihlí,		
Is 610 <i>li</i> from Peking; bounded N. by Tátung fú, E. by Ting chau and Kí-chau, S. by Cháu chau, and W. by Tái chau and Pingting chau in Shánsí. It contains one chau district (<i>Tsin</i>), and thirteen hien districts, <i>Chingting</i> , <i>Lwángting</i> , <i>Hwohí</i> , <i>Yuensí</i> , <i>Tsánhwáng</i> , <i>Tsinkiáng</i> , <i>Sinloh</i> , <i>Hingtáng</i> , <i>Lingshau</i> , <i>Fauping</i> , <i>Wúkih</i> , and <i>Pingshán</i> .				
正定	Chingting hien,	Chihlí,	Chingting fú,	
正陽	Chingyáng hien,	Honán,	Yüning fú,	
貞豐	Chingfung chau,	Kweichau,	Hingí fú,	
澄城	Chingching hien,	Shensí,	Tungchau fú,	35 12 109 51
澄海	Chinghái hien,	Kwángtung,	Cháuchau fú,	23 26 116 51

Names of place.	Province.	Department.	N. lat.	E. long.
澄邁 Chingmái hien,	Kwángtung,	Kingchau fú,		
政和 Chingho hien,	Fukien,	Kienning fú,	27 27	119
潞江 Chingkiáng fú,	Yunnán,		*24 42 12	103 4 38
Is 6015 <i>li</i> from Peking; bounded N. and W. by Yunnán fú, E. by Kwángsí chau, S. and W. by Linngan fú. It contains 2 hien districts (<i>Hoyáng</i> and <i>Kiángchuen</i>), and 2 chau districts, <i>Sínhing</i> and <i>Lú-ngan</i> .				
城固 Chingkú hien,	Shensí,	Hánchung fú,	33 0	107 37
城武 Chingwú hien,	Shántung,	Tsánchau fú,	35 05	110 13
呈貢 Chingkung hien,	Yunnán,	Yunnán fú,	24 56	102 56
承德 Chingteh hien,	Shingking,	Fungtien fú,	41 06	117 46
涿州 Choh chau,	Chihlí,	Shuntien fú,	39 32	116 3
滁洲 Chú chau,	Ngánhwui,		32 15	118 20

Is 2205 *li* from Peking; bounded N. by Sz' chau, E. by Kiángning fú, S. by Ho chau, and W. by Fungyáng fú. It contains 2 districts, *Tsientsú* and *Lái-ngán*.

處州 Chúchau fú,	Chekiáng,			
Is 3900 <i>li</i> from Peking; bounded N. by Kúchau fú, and Kinhwá fú, E. by Táichau fú, S.E. by Wanchau fú, and S. by Fuhning fú, and W. by Kienning fú, both in Fukien. It contains 10 districts, <i>Láskwui</i> , <i>Tsingtien</i> , <i>Tsingyun</i> , <i>Sungyáng</i> , <i>Suicháng</i> , <i>Lungtsiuen</i> , <i>Kingyuen</i> , <i>Yunho</i> , <i>Siuening</i> and <i>Kingning</i> .				
諸城 Chúching hien,	Shántung,	Tsingchau fú,	36 0	119 58
川沙 Chuenshá ting,	Kiángsú,	Tungkiáng fú,	31 08	121 20
諸暨 Chúkí hien,	Chekiáng,	Sháuhing fú,	29 45	120 8
竹溪 Chuhkí hien,	Húpeh,	Yunyáng fú	32 10	109 50
竹山 Chuhshán hien,	Húpeh,	Yunyáng fú,	*32 08 25	110 20 20
中江 Chungkiáng hien,	Sz'chuen,	Lungchuen fú,	31 04	104 49
中牟 Chungmau hien,	Honán,	Káifung fú,	34 43	114 11
中部 Chungpú hien,	Shensí,	Fú chau	35 38	109 12
中甸 Chungtien ting,	Yunnan,	Líkiáng fú,		
中衛 Chungwei hien,	Kánsuh,	Ninghái fú,		
忠州 Chung chau,	Sz'chuen,		30 28	108
Is 4660 <i>li</i> from Peking; bounded N. by Suiting fú, E. by Kweichau fú, S. by Shihchú ting, and W. by Shunhing fú. It contains 3 districts, viz., <i>Fung-tú</i> , <i>Liángshán</i> , and <i>Tienkiáng</i> .				

忠州 Chung chau,	Kwángsí,	Nánning chau,	22 26	107 27
重慶 Chungking fú,	Sz'chuen,		*29 42 10	106 42

Is 4640 *li* from Peking; bounded N. by Chungchau and Shunking fú, E. by Shihchú ting, and Siyáng chau, S.W. by Kweichau, S. by Tsuní fú in

Kweichau, W. by Lú chau, Sūchau fū, and N.W. by Tungchuen fū. It contains 1 ting district (*Kiángpoh*), 2 chau districts (*Pei* and *Hoh*), and 11 hien districts, *Pá, Nánchuen, Kíkiang, Kiángsin, Yungchuen, Yungcháng, Pih-shán, Tungliáng, Tàtsuh, and Tingyuen.*

鍾祥 Chungtsiáng hien, Húpeh, Ngánluh fū,
莊浪 Chwángláng ting, Kánsuh, Liángchau fū, 36 47 103 18

ART. IV. *Journal of Occurrences: ordinances of the Hongkong government: No. 12, regarding police-men; No. 13, regarding Chinese police-men, and No. 14, respecting gambling; proclamation regarding the removal of foreigners from Namoh; disturbances in Canton, and feeling against foreigners; Kiyng's arrival in Canton; departure of sir Henry Pottinger from China; robberies at Hongkong; trade at ports upon the coast; consul for Fuchau; count de Ratti-Menton's correspondence with Kiyng.*

No. 12. of 1844.—May 1st, 1844.

An ordinance for the establishment and regulation of a police force in the colony of Hongkong.

By H. E. sir Henry Pottinger, bart. k. c. c., &c., &c., with the advice of the Legislative Council of Hongkong.

Whereas it is expedient that provision should be made, for establishing an effective system of police, within the colony of Hongkong: Be it enacted, that it shall, and may be lawful for his excellency the governor of Hongkong, to nominate, and appoint a proper person to be chief magistrate of police, throughout the colony of Hongkong, who shall reside in the town of Victoria, and shall be charged and invested with the general direction and superintendence of the force, to be established under this ordinance, and to appoint from time to time, fit and proper persons to be respectively marine, and assistant magistrates, and superintendents of police, under the said chief magistrate, and proper persons to be clerks in the office of such chief magistrate; and every such marine, and assistant magistrates, and superintendent of police, shall on his appointment to such office, forthwith take before any two justices of the peace in Hongkong the oaths required to be taken, by justices of the peace in Hongkong aforesaid, and also the oath hereinafter contained, and shall thereupon become and be, without further qualification or appointment, and continue so long as they shall hold the said offices but no longer, justices of the peace for the colony of Hongkong.

Oath. "I—do swear that I—will well and truly serve our sovereign lady the Queen in the office of chief, or assistant or marine magistrate, or superintendent of police (as the case may be) without favor, affection, malice, or ill-will, that I will see and cause her majesty's peace to be kept, and preserved; and that I will prevent, to the best of my power, all offences against the same, and that while I shall continue to hold the said office, I will to the best of my skill and knowledge discharge all the duties thereof faithfully according to law. So help me God."

And no person appointed under this ordinance, to be chief, or assistant, or marine magistrate, or superintendent of police, shall be capable of holding the said office, or of acting in any way therein, until he shall take and sub-

scribe the above oath; and the said oath shall be administered by any two justices of the peace at Hongkong, and such justices shall forthwith give to the person taking the same a certificate thereof under their hands, such certificate to be forwarded to the governor of the said colony, or to such person as he shall appoint.

2. And be it enacted, that a sufficient number of fit and able men, shall from time to time be appointed by the governor, as a police force for the whole of the colony of Hongkong, who shall be sworn in by the chief or assistant magistrates, to act as constables for preserving the peace, and preventing robberies and other felonies, and apprehending offenders against the peace; and the men so sworn in shall have all such powers, authorities, privileges, and advantages, and be liable to all such duties and responsibilities, as any constable duly appointed now has, or hereafter may have, either by the common law, or by virtue of any English statute, or colonial ordinance, now, or hereafter to be in force in the said colony of Hongkong, and shall obey all such lawful commands, as he may from time to time receive from the said chief, marine, or assistant magistrate, and superintendent of police, or any other inferior officers, who may at any time be appointed over them.

3. And in order to provide for one uniform system of rules and regulations, throughout the whole establishment of police in Hongkong, Be it enacted, that the said chief magistrate may from time to time, subject to the approbation of the governor for the time being, frame such orders and regulations, as he shall deem expedient for the general government of the men to be appointed members of the police-force under this ordinance, the places of their residence, the classification, rank, and particular service of the several members, their distribution and inspection, the description of arms, accoutrements, and other necessaries to be furnished to them, and which of them shall be provided with horses for the performance of their duties; and all such orders and regulations relative to the said police force, as the said chief magistrate shall, from time to time, deem expedient for preventing neglect or abuse, and for rendering such force efficient in the discharge of all its duties; and the said chief magistrate may at any time suspend or dismiss from his employment, any man belonging to the said police force, whom he shall think remiss or negligent, in the discharge of his duty, or otherwise unfit for the same; and when any man shall be so dismissed, or cease to belong to the said police force, all powers vested in him as a constable by virtue of this ordinance, shall immediately cease and determine.

4. And be it enacted, that no constable to be appointed under this ordinance, shall be at liberty to resign his office, or withdraw himself from the duties thereof, unless expressly authorized so to do in writing, by the chief magistrate of police, or unless he shall give to the said chief magistrate of police, two months' notice of his intention so to resign or withdraw; and if any such constable shall so resign, or withdraw himself without such previous permission or notice, he shall for such offence forfeit and pay a penalty not exceeding two hundred dollars, on conviction thereof, in a summary manner before one justice of the peace, in manner provided by ordinance N^o 10 of 1844, intituled "An ordinance to regulate summary proceedings before justices of the peace, and for the protection of justices in the execution of their office."

5. And be it enacted, that when any constable to be appointed under this ordinance, shall be dismissed from, or shall cease to hold, and exercise his office, all powers and authorities vested in him as a constable, shall immediately cease and determine, to all intents and purposes whatever: and if any such constable shall not within one week after he shall be dismissed from, or cease to hold and exercise his office, deliver over all and every the arms, and ammunition, and accoutrements, horse, saddle, bridle, clothing, and other appointments whatsoever, which may have been supplied to him, for the execution of such office, to such person, and at such time and place as shall be directed by the said chief magistrate, such person making default therein shall, upon conviction for every such offence in a summary manner before a justice

of the peace, be subject and liable to imprisonment in the common gaol or house of correction, for any period not exceeding three months, and kept to hard labor, as such justice of the peace may direct: and it shall be lawful for such justice of the peace, and he is hereby authorized and required to commit every such offender accordingly, and to issue his warrant to search for, and seize to the use of Her Majesty, all and every the arms, ammunition, accoutrements, horses, bridles, saddles, clothing, and other appointments whatsoever, which shall not be so delivered over, wherever the same shall be found.

6. And be it enacted, that if any constable to be appointed under this ordinance, shall be guilty of any neglect or violation of duty in his office, or shall neglect or refuse to obey and execute any warrant, lawfully directed to be by him executed, or shall be guilty of any disobedience to the orders and regulations framed, as hereinbefore mentioned by the said chief magistrate, or other misconduct as a constable, he shall for every such offence, on conviction thereof before a justice of the peace in a summary manner, forfeit and pay a penalty not exceeding two hundred dollars, and the amount of such penalty shall, and may be deducted from, and out of any salary accruing due to such offender under this ordinance, upon a certificate thereof, to be, by the justice before whom he may be convicted, transmitted to the treasurer of the said colony.

7. And be it enacted, that if any person not appointed and acting under this ordinance, shall have in his possession any arms, ammunition, or any article of clothing, accoutrements, or appointments supplied to any person under this ordinance, and shall not be able satisfactorily to account for his, or her possession thereof, or shall put on, or assume the dress, name, designation, or description of any person or persons, or any class of persons, appointed under this ordinance, for the purpose of thereby obtaining admission into any house or other place, or of doing, or procuring to be done, any other act, which such person or persons, so putting on or assuming such dress, name, designation, or description, would not by law be entitled to do, or procure to be done of his or their own authority, every such person so offending shall, in addition to any other punishment to which he, or she may be liable for such offence, forfeit and pay for every such offence any sum not exceeding two hundred dollars, to be recovered in a summary manner, on conviction before a justice of the peace.

8. And be it enacted, that it shall and may be lawful to and for the said chief, marine, or assistant magistrate, or the superintendent of police, or either or any of them, or any other person or persons, to be nominated for the purpose from time to time by the governor, to examine on oath into the truth of any charges or complaints, preferred against any person to be appointed under this ordinance, any neglect or violation of duty in his office, and to report thereon to the governor, and any person who on such inquiry, or on any other occasion on which an oath may be administered under this ordinance, shall give false evidence, or take a false oath, and be thereof duly convicted shall be deemed guilty of willful and corrupt perjury, and shall be liable to such pains and penalties, as persons convicted of willful and corrupt perjury are or may be subject and liable to.

9. And be it enacted, that if any question arise as to the right of any chief, marine, or assistant magistrate, or superintendent of police, or any serjeant, or other inferior officer, or of any common constable, to hold or execute any such office respectively, common reputation shall to all intents and purposes be deemed, and held to be sufficient evidence of such right, and it shall not be necessary to produce any appointment, or any oath, affidavit, or other document, or matter whatsoever, in proof of such right.

10. And be it enacted, that all fines imposed on any serjeant, or other inferior officer, or on any constable under this ordinance, shall be paid to the treasurer of the colony of Hongkong, and be carried by him to a separate account, so that the same may form a fund, to be called the "Police Reward Fund," to be appropriated for the payment of such reward, gratuities, bounties, pensions, or other allowances, as the governor may from time to time award,

or direct to be paid to any person or persons appointed under this ordinance, or to the widows and families of any such person at his death. And that it shall and may be lawful for the governor to direct, if he shall think fit, that any proportions not exceeding ten shillings in the year for every one hundred pounds of the salary of every person appointed under this ordinance, and so in proportion for any salary less than one hundred pounds, shall be deducted yearly from such salaries, and added to the Reward Fund and form part of it.

11. And be it enacted, that where any person, charged with any misdemeanor or petty felony, shall be brought without a warrant of a justice of the peace, into the custody of any serjeant of police, or any other inferior officer of police, in actual chief command at any police station, it shall be lawful for such serjeant, or other inferior officer of police, if he shall deem it prudent, (provided the justice of the peace, before whom the party charged with such misdemeanor or petty felony is to be taken for examination on such charge, be not then in attendance at his office,) to take bail by recognizance without any fee or reward from such person, conditioned that such person shall appear for examination before a justice of the peace, at some place to be specified in the recognizance, and at such earliest time then next after, when such justice of the peace shall be in attendance at his office; and every recognizance so taken shall be of equal obligation on the parties entering into the same, and liable to the same proceedings for estreating thereof, as if the same had been taken before a justice of the peace; and the name, residence, and occupation of the party, and his surety or sureties, if any, entering into such recognizance together with the condition thereof, and the sums respectively acknowledged, shall be entered in a book to be kept for that purpose, which shall be laid before such justice, as shall be present at the time and place, when and where the party is required to appear; and if the party do not appear at the time and place required, or within one hour after, the justice shall cause a record of the recognizance to be drawn up, and shall return the same to the next sittings of the court, in which the offence charged should be brought for trial, with a certificate at the back thereof, signed by such justice, that the party or parties have not complied with the obligation therein contained, and the proper officer of the said court shall make the like estreats and schedules of every such recognizance, as of recognizances forfeited in the said court, and if the party not appearing shall apply by any person on his behalf, to postpone the hearing of the charge against him, and the justice shall think fit to consent thereto, the justice shall be at liberty to enlarge the recognizance to such further time as he shall appoint; and when the matter shall be heard and determined, either by the dismissal of the complaint, or by binding the party over to answer the matter thereof before any superior court, the recognizance for the appearance of the party before a justice shall be discharged without fee or reward.

12. And be it enacted, that the chief magistrate of police, subject to the approbation of the governor for the time being, shall from time to time direct a sufficient number of men belonging to the police force to be appointed under this ordinance, and of such ranks as shall be necessary and proper to attend on the justices of the peace acting in and for any port, district, or other division of the said colony respectively, who shall obey and execute all the lawful warrants, orders, and commands of such justices, in all matters civil and criminal.

13. And when any warrant, order, or command of any magistrate, shall be delivered or given to any constable, serjeant, or other inferior officer of police, shall, if the time will permit, show or deliver the same to the superintendent of police, or other officer, (under whose immediate command such constable, serjeant, or other inferior officer of police, shall then be,) and such superintendent, or other officer, shall nominate and appoint by indorsement thereon, such one or more of the constables, or of other ranks, under his orders, and such assistant or assistants to him or them, as such superintendent, or other officer, shall think proper, to execute such warrant, order, or command, and every such constable, or other person, whose name shall be so indorsed, and

every such assistant as aforesaid, shall have all and every the same rights powers and authorities for, and in the execution of every such warrant, order, or command, as if the same had been originally directed to him, or them expressly by name.

14. And be it enacted, that when any action shall be brought against any constables, or inferior officer of police, for any act done in obedience of the warrant of any magistrate, such constable or inferior officer of police shall not be responsible for any irregularity in the issuing of such warrant, or for any want of jurisdiction in the magistrate issuing the same, and such constable or inferior officer of police may plead the general issue, and give such warrant in evidence, and upon producing such warrant and proving that the signature thereto is the handwriting of the person whose name shall appear subscribed thereto, and that such person is reputed to be, and acts as a magistrate for the colony of Hongkong, and that the act or acts complained of were done in obedience to such warrant, the jury or court who shall try the said issue, shall find a verdict for the defendant, who shall also recover double his costs of suit.

15. And be it enacted, that the chief, marine, and assistant magistrates, the superintendent and constables of police, and the clerks, inferior officers, and other officers, to be appointed under this ordinance, so long as they shall continue to hold the said offices or appointments respectively, shall be and are, and each of them is hereby, exempted from serving on all juries or inquests whatsoever.

16. And be it enacted, that if any victualer, or keeper of any house, shop, room, or other place, for the sale of any liquors, whether spirituous or otherwise, shall knowingly harbor or entertain any man belonging to the said police force, or permit such man to abide, or remain in his house, shop, room, or other place, during any part of the time appointed for his being on duty, every such victualer or keeper as aforesaid, being convicted thereof before any one justice of the peace, shall for every such offence forfeit, and pay such sum not exceeding one hundred dollars, to be recovered in a summary manner, as the said justice shall think meet.

17. And be it enacted, that if any person shall assault or resist any person belonging to the said police force, in execution of his duty, or shall aid, or incite any person, so to assault or resist, or shall refuse to assist him therein, when called upon so to do, every such offender, being thereof convicted before any one justice of the peace, shall, for every such offence, forfeit and pay such sum not exceeding two hundred dollars, to be recovered in a summary manner, as the said justice at his discretion may adjudge.

HENRY POTTINGER, *governor, &c., &c.*

Passed the Legislative Council, the 1st day of May, 1844.

RICHARD BURGASS, *clerk of the Legislative Council.*

No. 13 of 1844.—May 31st, 1844.

An ordinance for the appointment and regulation of native Chinese peace officers (páu-cháng and páukíá) within the colony of Hongkong.

By his excellency JOHN FRANCIS DAVIS, esquire, governor and commander-in-chief of the colony of Hongkong, and its dependencies, Her Majesty's plenipotentiary, and superintendent of the trade of British subjects in China, with the advice of the Legislative Council of Hongkong.

WHEREAS it is expedient to adopt and preserve such Chinese institutions as tend to the preservation of peace and good order: Be it therefore enacted, by his excellency the governor of Hongkong, with the advice of the Legislative Council thereof, that it shall be lawful for the said governor to appoint such and so many native Chinese peace officers (superior and inferior páu-cháng and páukíá) throughout the various towns, villages, and hamlets of the colony of Hongkong, and its dependencies, as he may deem expedient.

2. And be it enacted, that the said peace officers shall be elected, and recommended for the office in such mode as his excellency the governor may

determine by the inhabitants of the several towns, hamlets, districts, or divisions in the said colony. Provided always, that nothing herein contained shall render it compulsory on his said excellency the governor to appoint the persons so elected, or recommended for such office, or to prevent him from appointing such other fit persons as he may deem expedient.

3. And be it enacted, that the said peace officers as appointed (páucháng and páukiá) shall have the same authorities, privileges, and immunities, as any constable of the police force of the colony of Hongkeng, and shall also have and exercise such power and authority, and shall be subject to be punished for neglect of duty in like manner as hath been customary within the dominions of the Emperor of China. Provided always that no such peace officer shall have power to inflict any punishment whatsoever on any offender.

4. And be it enacted, that the chief magistrate of police, with the approbation of the governor in council, shall make rules and regulations to be observed by the said officers, and that the said officers shall in all respects be under the control and conform to the orders of the said chief magistrate of police and the police magistrate for their respective districts.

5. And be it enacted, that any such officer as aforesaid, who shall be guilty of any disobedience of such rules or orders as aforesaid, or of any neglect or misconduct in the execution or pretended execution of his duty, shall on conviction thereof before any magistrate of police forfeit a sum not exceeding two hundred dollars, to be levied in a summary way according to the provisions of Ordinance No. 10 of 1844.

6. And be it enacted, that the said officers so appointed shall receive such occasional rewards for good conduct, and shall wear such honorable badge of their office, as may hereafter be appointed by his excellency the governor of Hongkong.

7. And be it enacted, that if any such officer as aforesaid shall be guilty of gross misconduct in his office, he shall in addition to paying such fine as aforesaid be liable to be dismissed from his office with such marks of ignominy as are customary in China, and his excellency the governor of Hongkong is hereby empowered to dismiss such offender, and to cause such marks of ignominy to be inflicted in a summary manner.

JOHN FRANCIS DAVIS, *governor, &c., &c.*

Passed the Legislative Council, this 31st day of May, 1844.

A. F. SHELLEY, *clerk of the Legislative Council.*

No. 14 of 1844.—May 31st, 1844.

An ordinance for the suppression of public gaming in the colony of Hongkong.

By his excellency JOHN FRANCIS DAVIS, esquire, governor and commander-in-chief of the colony of Hongkong, and its dependencies, Her Majesty's plenipotentiary, and superintendent of the trade of British subjects in China, with the advice of the Legislative Council of Hongkong.

WHEREAS it is expedient to suppress the pernicious practice of public gambling in the colony of Hongkong: Be it therefore enacted by his excellency the governor of Hongkong, with the advice of the Legislative Council thereof, that any person who shall for gain or lucre keep any house, room, or place, boat, vessel, or any place on land or water, for public playing or gambling, or shall permit any person to play with such house, room, boat, vessel, or any place, on land or water as aforesaid, shall forfeit a sum not exceeding two hundred dollars on conviction thereof in a summary manner.

2. And be it enacted, that any person who shall use, haunt, or be found within such house, room, boat, vessel, or any place on land or water as aforesaid, shall forfeit a sum not exceeding fifty dollars on conviction thereof in a summary manner.

3. And be it enacted, that the person appearing, or acting as master, or as having the care and management of any such house, room, or place as aforesaid, shall be taken to be the keeper thereof, and shall be liable as such to the penalty aforesaid

4. And be it further enacted, that it shall be lawful for any justice of the peace or constable of the police duly authorized by warrant of any justice of the peace to enter, and if necessary to break into any house, room, boat, vessel, or any place either on land or water, within which such justice of the peace shall be credibly informed on oath, or shall have reasonable grounds of his own knowledge, to suspect and believe that public gambling or playing is, or has been commonly carried on, and to arrest all persons within such house, room, or place as aforesaid, and to seize all tables, dice, or other implements of gambling, or which shall be used as such, and also all moneys or securities for money, which shall be in actual use for the purpose of gambling, and which said implements of gambling, and money, or securities for money, on conviction of the offender shall be, and they are hereby declared to be, forfeited to Her Majesty the Queen, her heirs and successors.

5. And be it enacted, that all penalties herein mentioned, shall be recovered, levied and distributed on conviction of the offender before any magistrate of police, or any two justices of the peace, in the manner provided by Ordinance No. 10 of 1844.

JOHN FRANCIS DAVIS, *governor*, &c., &c.

Passed the Legislative Council, this 30th day of May, 1844.

A. E. SHELLEY, *clerk of the Legislative Council*.

Foreigners on Namoh. This island lies partly in each of the two provinces of Kwangtung and Fukien, and has for many years been a principal opium station. By a proclamation of 6th April, 1844, sir H. Pottinger enjoins all those who may have established themselves there to remove within six months after the date of his proclamation, at the requisition of the proper Chinese authorities. From a correspondence between the acting governor at Canton and sir Henry Pottinger, it appears that several buildings have been erected, a bridge built, and a road opened thereabouts, and that several Englishmen have established themselves upon Changshán near Namoh and in that vicinity. These persons are all warned by a still later proclamations of H. E. gov. Davis, to leave the island within the time appointed.

By his excellency, John Francis Davis, esquire, Her Britannic Majesty's Plenipotentiary and Superintendent of British trade, &c., in China.

Whereas, with reference to a previous proclamation by H. M.'s late plenipotentiary, of 6th April, 1844, I have received the annexed communication from H. E. the high imperial commissioner, &c., &c., extending the period for certain English merchants and others quitting Namoh to the month of April next (first day of the third moon) after which they will be liable to all the consequent penalties.

I hereby give public notice that the merchants and others aforesaid, by continuing to reside on the island of Namoh, subsequent to the date now fixed for their quitting it, will forfeit all claims to protection from the British government, and will besides render themselves each individually amenable to the penalties enacted by H. M.'s Order in Council of the 24th February, 1843, and to all others which they may incur, by prosecution in the supreme court of Hongkong, in pursuance of existing laws and ordinances.

God save the Queen.

JOHN FRANCIS DAVIS.

Given at the Government House, Victoria, this 28th day of June, 1844.

Disturbances in Canton. Last month, we noticed the occurrence of a riotous assemblage which took place among the populace of Canton on the taking down of the vane from the flag-staff before the American consulate. The bad spirit towards foreigners then exhibited was not participated in by the better sort of people among the citizens, but was stirred up and fanned by base fellows, who hoped to profit by commotion and plunder. These blacklegs have no doubt, too, taken advantage of the inefficiency exhibited by the acting governor Ching Liuhsai, supposing they had little to fear from him in whatever they might do.

On the evening of the 15th instant, while a party of foreigners were in

what is called the Company's garden, a mob assembled outside, and began to insult those within, and proceeded to throw brickbats, and finally burst open the gate, driving all the foreigners out at the water-gate, who made their escape in a boat.

On the next evening, the mob again collected with the purpose apparently of getting possession of the large garden in the square. They were however met and repulsed by a party of foreigners, and driven into the area in front of Mingqua's hong, without anything serious happening. One gentleman, however, wishing to return to his residence in the French hong, was escorted thither by three others, each of them armed; this was done without difficulty, but upon the return of the party, as soon as they came out of the French hong, the rabble began to throw missiles at them, when one of them turned and fired, intending to wound and intimidate merely, but unhappily killing one native, named Sü Amun of Tsingyuen hien. The crowd however dispersed. Next day, capt. Tilton of the U. S. S. St. Louis, with a party of marines arrived from Whampoa, and a guard of Chinese soldiers was also sent by the governor.

H. E. Ching, in a reply sent to Mr. Forbes' communication that he had temporarily ordered the St. Louis up to Whampoa, demands the murderer of the man to be given up to punishment, and exhibits his own incapacity in intimating, that unless he be given up, the populace might burn and pillage the factories. The füyuen issued a proclamation to the people on the 23d in reply to a communication from the Nánhái hien stating the death of Sü Amun, in which he thus recapitulates the circumstances of that event.

"Ching, &c., &c., hereby issues his clear proclamation. On the 17th inst. I received a communication from the Nánhái hien, stating, 'that three or four foreigners, the night before, while walking in the vacant space before the factories, had driven the people away, but this Sü Amun refused to go, and there was an altercation in consequence, when this man run off, and was shot in the belly, falling to the ground and dying.' This is indeed a most lawless procedure, and will be narrowly investigated. I have transmitted the particulars to H. E. the governor, and also sent orders to the Nánhái hien that he send linguists to the factories to make more thorough inquiries. I have also required the various consuls to fully examine, and ascertain who is the guilty man, and it will be right to wait until their reports are received, when the whole case will be judged according to law."

His excellency concludes by ordering the people to avoid all opposition to their own officers; "Natives and foreigners," says he, "must have one law." Since that time, the factories have presented more the appearance of barracks than counting-houses, and although no disturbances have since arisen, the minds of either party are far from being quiet. Anonymous placards were pasted up the next day, threatening that unless life was given for life, the factories would be attacked. One of them is as follows:

It is usually thought that of all principles in the world that of peace and harmony is among the most distinguished; e. g. if heaven and earth accord, then the genial rains descend; if the dual powers harmonize, all things flourish. It is said, and very truly, 'that when men are peaceful they do not debate, when water is level it does not flow.' The principles of peace between natives and foreigners have for these many years been followed, and may not incontinently be changed.

Now, the flowery flag people (i. e. the Americans) have come hither to trade these many tens of years, and we have both been apparently friendly without any differences. How then, should such an unexpected event happen, as that, on the 17th inst., a gun should be used and a man Sü Amun lose his life. So far as we know, this Amun was a peaceable, kind, and friendly man, and for 30 years and more had no altercation with any body. Regarding this

dispute with weapons, we need not now inquire; but we think that his conduct being such, it will be difficult hereafter to ascertain the atrocity of the affair.

Now to desire the high officers to arrange this affair is important; but it is not so much to be considered whether it is a light or an important affair, or whether the feelings of men can be allayed, for life is a matter of the highest moment, and it cannot be lightly placed one side. We, the gentry and scholars of Tsingyuen, regard this as a warlike act, destroying the harmony of heaven and earth, and that Anun in his grave cries for vengeance. How to avenge his death requires a man to manage the case; if the American consul knows the feelings of men, he will know the requirements of reason, and that life must go for life: then will both parties be at peace, and no more words need be said. But if he is doltish, not acquainted with men's feelings, we will never consent to be restrained like a worm in its hole, but will seek our revenge. Out mutual regard will be also changed, and gems and stones will be alike consumed. Wherefore let all you Americans fully know, [that if such is your conduct,] you will all be exterminated ere a morning meal be eaten. Say not you was not warned. By the gentry of Tsingyuen.

The excited state of feeling among the citizens of Canton, and their present unusual dislike to foreigners, are difficult to be accounted for. We are told by intelligent natives that most of those who cause these disorders, are the leading men who stirred up the villages in the vicinity of Canton, when Sir Hugh Gough was there, and the volunteer soldiers whom Lin and Yishán collected in 1840 and 1841 to protect the city against the English. The soldiers were disbanded at the signing of the peace in 1842, but they had too long tasted the pleasures of idleness and good pay quietly to return to their occupations,—if indeed they had any. Signal punishment was made of some of them last winter by Ki Kung, which repressed their incendiarism, but when he retired from office, his successor held a feeble rein, and these idlers got head again. There is every evidence that can be desired to show that the provincial authorities have the sincerest desire to protect all foreigners at Canton, and it is right to give them credit for this wish. But they are weak; the late war has paralyzed their forces, and taught the lower orders to hate foreigners for the evils it brought upon them,—evils which we who have felt few or none of them, easily forget. The populace of Canton too have been taught from infancy to despise foreigners, and now they have added hate to contempt.

But instead of taking the provincial government to task for the unsettled aspect of affairs, and the excesses which have been committed, the local officers should rather have our pity and consideration, for they are placed in a difficult position. The people of Canton cannot be controlled by a few edicts pasted upon the walls when they think they have been aggrieved, and the authorities know well enough that the soldiers they send to protect foreigners partake in a great measure of the same feelings as their countrymen.

Kiying's arrival in Canton. In our last number, we noticed the appointment of this distinguished statesman, as H. I. M.'s commissioner to meet the U. S. A. plenipotentiary. The imperial order for delivering over to Kiying the seals of commissioner, &c., was received by the Inner Council of state, at Peking, April 22d, the day his appointment was made by the Emperor. April 29th, on the even of his departure from Súčau, he wrote to the U. S. A. plenipotentiary to announce his speedy coming; and on the 30th of May, made his public entrance at Canton. Having been there detained a short time, he proceeded on his journey, *en route* meeting Sir Henry Pottinger and governor Davis at the Bogue, and took up his residence in the village of *Wángchiá*, Monday, June 17th. Next day his excellency was received by Mr. Cushing, at the House of Legation in Macao. Wednesday, the visit was returned. These ceremonies of state finished, negotiations commenced, and on Wednesday, July 3d, a treaty was signed and sealed by the pleni-

potentiaries of the two high contracting powers—the Tá Tsing empire, and the United States of America. This was done at Wánghia, and on the 5th, Kiyng returned to Canton.

Knowing as we do, that the provisions of the treaty are most satisfactory to both parties negotiating, and believing as we do, that each has sought only what is mutually honorable and beneficial, we congratulate the people and governments of the two nations on this speedy establishment of friendly relations. God grant they may be perpetual, continually augmenting in strength and benefits as long as they endure.

Delay in the publication of this number beyond the end of the month, affords us opportunity for noting the above particulars. We understand that one copy of the treaty will be immediately dispatched to the court of Peking; and another to the city of Washington. The United States have now taken a new and honorable position in China, such as befits the magnitude of their commercial interests, their rank and dignity as a people, and the spirit of their public policy, at once peaceful and independent.—The following circular note has just appeared, which we have permission to publish.

United States' Legation, Macao, 4th July, 1844.

The Minister of the United States has the pleasure to announce that yesterday, at Wánghia, he concluded and signed with the Imperial Commissioner, Kiyng, a treaty of peace, amity and commerce, between the United States and China. The terms of the Treaty, which will in due time be made public by the proper authorities, are such, he is happy to say, as he believes will confirm the good understanding which already exists between the two Governments, and if ratified, prove beneficial to the commerce and interests of the citizens and subjects of both countries.

The Minister of the United States congratulates his countrymen on this event, and offers them, on this happy anniversary of the independence of their country, his hearty wishes for their health and prosperity, and joins them in their aspirations for the continued peace, welfare and glory of the United States.

To the Americans residing in China.

Sir Henry Pottinger embarked on board the steamer *Driver* on the 21st inst. for Bombay; Messrs. Woosnam, Burgass, and Gordon, accompanied him. *Sir Henry* arrived in China, August 10th, 1844.

Robberies at Hongkong have been in a great measure suppressed during the last few months by the vigilance and activity of the chief magistrate of police. A daring attack was made, however, on the godowns of Messrs. Jamieson, How, & Co. on the night of the 17th inst., by a large band of robbers, who commenced breaking up the roof, having brought ladders with them. The alarm having been given by the policemen, an attack was made upon the fellows, who did not retreat till one of their number was killed, and his body was dragged away by his comrades some distance before leaving it. None of the band were captured owing to the darkness of the night.

Trade at the newly opened ports is gradually extending. The importation of rice is likely to form a large item in this trade, especially at the port of Amoy. At present, of the three articles of opium, rice, and ginseng—the first is prohibited entirely, the second has a bounty on its importation, and the third has a high duty to favor the domestic article, and that merely because it is an imperial monopoly. The example of the Chinese government in their regulations respecting the two first articles might well be followed by other nations, who call this country uncivilized.

The consul for Fuchau, G. T. Lay, esq., left on the 24th inst., in the steamer *Spiteful*, taking with him his assistants; the newly arrived vice-consul for Shánghái, Mr. Robertson, and various other assistants attached to the consulates, left at the same time.

Count de Ralli-Menton's correspondence inserted in the last number, of which we expressed a wish at that time to see the original Chinese, did not, we understand, pass through the hands of the interpreter attached to the French consulate, who saw the correspondence for the first time in the public papers.

CHINESE REPOSITORY.

 VOL. XIII.—JULY, 1844.—No. 7.

ART. I. *Notice of a seven months' residence in the city of Ning-po, from December 7th, 1842, to July 7th, 1843.* Communicated by the Rev. W. C. MILNE. (*Continued from page 143.*)

FEBRUARY 23d. Between the northeast or Artillery Gate, and the fork of the river, there is an extensive levee that lines the bank of the river, abreast of which, it would appear from general report, the war-junks of this department used to lie. At present there is no vestige whatever of any naval force on the station. Indeed the commander-in-chief has more than once, in speaking of the pirates that now infest the Chusan Archipelago, expressed his deep regret at the want of cruisers and war-junks, which had all been destroyed during the last two years. Orders have, however, been sent to Fukien to construct and fit out a fleet for the department.

On the levee to which I have just referred, there is a cemetery inclosed within a brick wall. The spot of ground is called 江心寺 *Kiángsin sz'*, a name specially appropriated to the small temple erected within the same premises. The entire range of structure having shared in the disasters of the past two years, the site has been for sometime one mass of wreck and disorder. It is now undergoing improvement, and has been put into some kind of repair. One of the curiosities of the place is a stone tablet which has lately been erected, with a few lines inscribed upon it to hand down to posterity the infamy of the English who desecrated the sacred spot, and to immortalize the name of those Fukien residents who have

recently contributed to restore and beautify the waste.* It was originally a burial ground for Fukien people. Notices have within these few days been circulated, urging those people, the manes of whose ancestors have been disturbed, to hasten and pacify the departed spirits by assigning them a proper home within the sacred inclosure.

Connected with the premises, there are several charnel chambers, into which the scattered relics of the dead, that have long lain forgotten and uncared for, are cast. These chambers all stand under one roof, but form distinct compartments, and are accessible only by an opening at the top.

The space of level ground, that lies between the northeast gate and the fork of the river of Ningpo, has been pointed out, by several good judges both among the English and the Chinese, as the spot most suitable for the residence of foreigners on the opening of the trade. There can be no question that it is so.

To the visitor as he enters Ningpo, there are two inquiries which will naturally suggest themselves, and are sufficiently interesting to admit of a few observations in this place. The one inquiry refers to the site of the first European factory in the city of Ningpo. To this it may be replied briefly that it lay within Bridge gate, and has given its name to two lanes in that quarter of the city. A temple originally stood there; but in the 6th year of the emperor Kiátsing 嘉靖, or A. D. 1528, about six years after the Portuguese reached the port, it was converted into 'the Good Strangers' Exchange (club house) for the accommodation of Japanese and foreign tribute-bearers.* From the general tenor of the short notices scattered through the 'Annals of Ningpo,' that building seems to have been open to all foreign traders—European, Japanese, and Malay.

The other inquiry bears on the history of that short lived intercourse, that was set on foot about 300 years ago at this port, between the western nations and the Chinese. As the Portuguese, English, and French have severally conducted commercial dealings, or attempted to open a friendly intercourse, at or near the mart of Ningpo, we may consider the proceedings of these respective nations.

* But it is said that, when the British forces entered Ningpo, they discovered this cemetery to be a *spirit store*.

嘉賓館在東南隅江心里故爲境清寺
 Kiá Pin Kwán tsai tungnán yü Kiángsin lí, kú wei Kingtsing sz.
 嘉靖六年改爲館以處倭夷貢使
 Kiátsing luh men, kai wei kwau i chü Wei i kung sz.

I. *The Portuguese.* It has been asserted by some that Europeans traded at Canton and Ningpo, prior to the commencement of the sixteenth century. This, however, appears improbable, since the Portuguese did not reach Malacca till 1511. After d'Albuquerque had been in possession of that settlement five years, Perestello had permission to visit China in a trading junk. On his return the following year, he gave such accounts of his trip that several ships, both Malay and Portuguese, were immediately fitted out and dispatched under the command of Peres d'Andrade, who, by prudent management and good conduct, gained so much influence over the Chinese that they permitted him to go to Canton with some of his fleet. One Mascarenhas under Andrade, proceeded up the coast, in company with Lewchewan junks which he found lying at St. John. He probably visited some of the Fukien and Chekiáng ports. This adventure of his doubtless led to the Portuguese ultimately making Ningpo their emporium, after they had been, for their atrocities, expelled the island of St. John in the Canton waters. It must, therefore, have been about the year 1522, or at the commencement of the reign of Kiátsing, an emperor of the Ming dynasty, that trade with Europe was first opened at Ningpo.

But, as at St. John, so at Ningpo, their own violence and rapacity drove the Portuguese merchants off the ground, *in less than a quarter of a century*, and confirmed that hatred of foreign nations, that contempt for the people in the West, and that national exclusion, all which have increased for three centuries, and raised a barrier in China that has demanded a vast expenditure of money, time, and life to break it. Sir Andrew Ljungstedt, in his 'Historical Sketch of the Portuguese Settlements in China,' writing on this point observes :

"This noble and wealthy settlement owes its destruction to the provoking conduct of Lancerote Pereira, an auditor. This man having sold, it is said, for a thousand cruzades, goods to certain Chinese, of whom he never heard anything afterwards, and desiring to make his loss good, and recover it from people who were not the cause of it, assembled eighteen or twenty idle fellows with whom, under the favor of the night, he fell upon a village about two leagues from Liampo (Ningpo), where he robbed eleven or twelve laboring families, seized on their wives and children, and killed without any reason at all to do so half a score of persons. This act of violence, in defiance of the protecting laws of the country, and in despite of the sacred rights of property, was duly resented. This

cruel punishment (on the Portuguese) was inflicted, it is commonly thought, in A. D. 1545."

Captain Hamilton, an English journalist speaking of the Portuguese factory at Ningpo, remarks: "Here the Portuguese were once well settled, and had a numerous colony, when the Chinese were masters of their own country, and the Portuguese of the sea. It is reported that they had above one thousand Portuguese families settled at Limpoa (Ningpo), and were governed by their own laws. Their trade through China and Japan, which they carried in shipping to India and China, made them prodigiously rich, which brought them into luxury and debauchery, and at last was the cause of their expulsion from Limpoa. They began to be notorious ravishers of women. They would go into the country villages, and carry off young virgins by violence from their parents, and when they had abused them as long as they pleased send them back to their friends. Many complaints had been made, but no redress could be obtained. At length when a parcel of virgin hunters had gone into the country, upon an expedition of that nature, the peasants fell on them and killed every man. This slaughter made the Portuguese very loud in complaints, and demanded justice to be done on the peasants. The peasants made solid replications to the complaints of the Portuguese, and desired their case might be laid before the emperor; which was accordingly done, and the Portuguese were ordered to clear themselves of the crimes laid to their charge, and they not being able to do it were banished Limpoa, but had liberty to carry off their effects; and thus ended the most opulent colony at that time in the world."

The name of the port as given in Ljungstedt is Liampo, in other writers Limpo or Limpoa, according to the Portuguese system of denoting the sound *ng* by the letter *m*. In most of the old writers the initial sound *L* is substituted for *N*, a peculiarity which arose no doubt from the circumstance that, in the fleet of Lewchewan junks which Mascarenhas joined, or subsequently when the factory removed from St. John to Ningpo, Fukien pilots being probably selected as guides, their pronunciation would be followed in this as in many other instances; e. g. *Amoy* for *Hiámun*, *tea* for *chá*, *Bokí* for *Wúhí*, &c. The first foreign settlers, therefore, adopting the Fukien vocabulary would not say Ningpo, but Liangpo or Lengpo. It may also be remarked that there are natives at Canton who slide from the sound of *N* (initial) into that of *L*, and will pronounce *nányau* for *lányau*, *Námking* for *Lámking*; and that at Ningpo also there are not a few who fall into the same irregularity

It is this marked difference in the name of the port as given in earlier writers among his own countrymen, who adopted the Fukien sound, and as denoted in succeeding historians, who, following the sound as they heard it from the educated natives of the city, or from those accustomed to use the court dialect, have written it Ningpo—it is this marked difference that has probably suggested to sir Andrew that 'Ningpo and Liampo were never identical.' But sir A. adduces another reason for objecting to the identity of the two places, which deserves a short notice. "I rather think that they stood in a similar ratio, in which Macao actually stands in respect to Kwángchau fú; foreigners had got leave to take up their abode at some distance from the fú, a city of the first class; for else by what miracle could Ningpo fú remain unhurt, when Liampo was reduced by the Chinese to a heap of ashes?" In further explanation of this opinion, it will be necessary to quote the following notes of the same writer. "It (Liampo) had two churches, a townhouse, two hospitals, and above one thousand private dwellings; though locally subject to China, it was ruled by a municipality consisting of sheriffs, auditors, judges, aldermen, and six or seven kinds of officers." On adverting to the savage proceedings of Pereira, which occasioned the ruin of the colony, and the resentment that followed, he adds:

"The inhabitants of the circuit joined the sufferers (namely those who had had been robbed by Pereira), and, in a common petition to the mandarin, complained of the vexations those strangers had been and were now again guilty of. The criminal case having been legally tried and the facts proved, the governor of Chekiáng ordered that the place should be destroyed. The command was obeyed; for, 'in less than five hours, (an eyewitness F. M. Pinto says) not anything was left in Liampo, to which one could give a name.' Twelve thousand Christians, among them 800 Portuguese, were put to death, 25 ships and 42 junks (others state 35 ships and 2 junks, but according to Manoel de Faria e Souza, 30 ships) were burnt."

According to sir Andrew's notice, the prosperity of the colony at Ningpo had, in the short term of 20 years, almost exceeded that of Macao after an *existence* (scarcely anything else can be predicated of it) of 250 years. But the accounts sir A. has quoted appear to be exaggerated, and he himself seems to be not a little puzzled, by the discrepancies between the several authorities he consulted.

Hamilton and Ljungstedt concur in these two particulars that the Portuguese settlement at Ningpo was remarkably prosperous, and

that its destruction was occasioned by the atrocities of the Portuguese themselves: but, as to the mode of punishing the foreigners, the two writers disagree in toto. Hamilton speaks of a firm yet mild procedure. Ljungstedt details sudden, abrupt, and violent measures. In consulting the Annals of Ningpo, I have nowhere been able to find any hint of any such a calamity as sir A. sketches. Such a catastrophe as the destruction of a town with its churches, hospitals, and of a large fleet, and the massacre of so many thousands, the just retribution brought down on the heads of obstinate and lawless foreigners who had enjoyed the favor and smiles of the Flowery Land, could not have escaped the attention of the court annalist! But there is the most perfect silence on the subject.

The reason that sir A. gives out for questioning the identity of Ningpo and Liampo, appears on the whole to be unfounded. The names Ningpo and Liampo belong, as has been shown, to one and the same place. There is not sufficient authority for believing that there was such a terrible calamity as he describes. It is not improbable that the factory at Ningpo was, as the factories at Canton have been more than once, destroyed by fire; yet, that the native city of Ningpo should escape unhurt, from the conflagration of ten, twenty, a hundred, or a thousand foreign buildings, should not be set down as 'by miracle,' any more than the escape of the city of Canton from the burning of the European hong.

II. *The English.* Under queen Elizabeth, the British first attempted to open an intercourse with China, but the ships, dispatched by her in 1596, were lost in a storm. The project was renewed in 1637, but no satisfactory results followed until 1670, when a trade was established on Formosa. It was, however, found to be so unprofitable, that the factory was broken up and removed to Canton, where about 1685, regular commerce was opened; but even at Canton, the system adopted by the Chinese in regulating the trade, was so oppressive and vexatious, that the enterprizing traders from the west began to look to other harbors on the coast, for a heartier welcome. "According to capt. Alexander Hamilton, the English factory at Chusan was commenced by the new East India Company in 1700, and abandoned by the chief, Mr. Allan Catchpole, in 1703, by reason of the oppression of the native officers, and the Company's neglect to send money sufficient to carry on their trade." Dr. Cunningham, writing from the factory at Chusan, to which he was attached as surgeon, observes, "Upon this island the Chinese have granted us a settlement and liberty of trade, but not to Ningpo, which is six

or eight hours' sail to the westward all the way among the islands. For merchandize there is none, except what comes from Ningpo."*

A singular paper is to be found in the fourth book of the 'Annals of Tingháí,' a native work published with the imperial sanction some 50 years ago. It gives a brief sketch of the foreign intercourse, both at Tingháí and at Ningpo. If the entire statement is to be fully credited, the impression would be left on the mind of the reader, that the foreign trade at Ningpo was, at one time, by no means despicable.

The swelling words, that occasionally appear in the paper, must be laid to the effort of the recorder to puff up the vanity of his imperial master. After premising that the custom-house had been established, for the purpose 'of watching the irregularities of smugglers and of collecting the duties, but *not of defrauding the public,*' the historian proceeds: "The grace and dignity of his imperial majesty having diffused itself far and wide, the ships of merchants and foreigners arrived in a line of unbroken succession. On this, a respectful petition being made for the removal of the custom-house establishment (from Ningpo to Tingháí), the shops in the suburbs immediately increased [until their number was] more than the scales upon a fish. Truly their (the foreign) goods being lightly taxed is just the way to accommodate the people, and to treat with mildness [those who are] from a distance is the way to soothe those that are near. If we do not treat them (the foreigners) with sincerity and confidence, and if we do not show them indulgence and liberality, how can they bear it? Besides, the daily supplies which the people bring from the capital of the department cannot be compared to *trading.*"

Then follows a note to the effect that the government decreed that 'the annual taxes from the English imports should amount to 10,000 taels of silver.' The writer next proceeds to give a fuller account of the English trade at Ningpo and Tingháí, a rough translation of which may now be given. "On investigation it has been ascertained that the Hungmáu 紅毛 is the Yingkweilí 英圭黎 (English) nation, lying to the west of the 身毒 Shintuh (Hindú) country. Its people are of two species, the white and the black. The white constitute the honorable class, the black the inferior. All have high noses, blue eyes, and their hair is of a yellowish-red (i. e. brown or auburn) color. Our countrymen call them Hungmáu, and also nickname them Kweitsz' 鬼子. That nation makes

* See Chinese Repository, vol. IX., p. 133.

trade its chief business, from which the army and the government supplies are drawn. From England to China the course by sea measures several myriad *li*. A ship can make a voyage in a little more than half a year. Their ships are built of double planks; the bows are sharp; the stern is bluff; the sails and yards can, according to the state of the wind, be raised or lowered. They are quite different from Chinese boats. Although there is a head wind, they can sail on a tack. The hold of the ships is exceedingly deep. They go up and down by ladders. Altogether there are three decks. The bottom of a ship, its double keel, and its double planking are calked and payed over with pitch and *tung* oil, that becomes as hard as iron; so that the vessel can beat against wind and waves. From the first they had been running to Macao in the Canton province, and to Amoy in Fukien. [But if it chanced that] at any time they took advantage of a fair breeze and came up to T'inghái, the civil and military officers could not dare to detain them. In the 33d year of the emperor K'ánghí (A. D. 1695), Chángtsái, the superintendent of customs, made a clear report to his majesty to the effect that, 'when the custom-house was first set on foot, T'inghái had not been made a district city. On that account, the custom-house was situated at the city of Ningpo. Every merchant vessel, whether going out to sea or coming into port, has to pass through the harbor of Chínhái. In doing this there is going round about a distance of 140 *li*. There is paying the duties; there is receiving permits; there is waiting for the tides; there is watching for the winds; and besides there are the rapid currents and numerous rocks of the Crocodile Gates, and the Tiger Crouch. On account of that circuitous course and these imminent dangers, &c., the foreign ships of outside countries, when they go to this place (i. e. off Chínhái), frequently put about and go away. [It is therefore my] humble recommendation that your majesty would remove the custom-house to T'inghái. Then, every year the revenue from the duties can be increased to exceed 10,000 taels.' The Board of Revenue deliberated that, 'if we remove the port to T'inghái, the market of the department-city will without question fall away to nothing. Besides, it would be necessary at T'inghái to construct and erect new offices. Be it enacted, therefore, that as heretofore the (head-quarters of the establishment continue at Ningpo), and that they dispatch deputies to T'inghái to collect the duties.'

"On the 35th year of the same emperor, A. D. 1697, Lí Sù, the superintendent, renewed the representation, only 'petitioning for the

removal of the custom establishment to Chínghái, just as the Fukien province has its custom-house at Amoy, and the Canton province another at Macao, and for the erection of an English lodge. Merchants of foreign countries will surely hear the news and come. The Board decided that, 'since to remove the custom-house would be nothing short of undoing a work already done, and that, if we erected an English lodge, it is to be feared it will diminish the imperial treasure, it seems therefore right and fit that both these proposals should not be acceded to.'

"On the 37th of the same emperor's reign, A. D. 1699, the hoppo Cháng Shingchau reported that, the bay of Tingháí being broad and expansive, and its waters being level and quiet, it seemed to him only wise to allow foreign nations to trade there; that the present seaport (Ningpo), however important its site, could not be superior to that of Tingháí; that he himself was willing to draw up a plan and contribute to the erection of an office (that the revenue officers might have the facilities) for going and coming in their cruizers, so as to meet the convenience of the merchantmen; over and above all, that he would (from his own funds) set on foot an English lodge, to shelter the crews of the English ships; that in this manner the proceeds of the import duties could be raised far above 10,000 taels; and that the mart of the department-city (Ningpo), meeting as before the demands of the traders, would by no means be broken up. The Board of Revenue on this returned a reply sanctioning the proposals, and an imperial edict was received commanding obedience to the decision of the Board.

"Then, in the 39th year of Kánghí, A. D. 1701, in the 6th month, there were two English ships that arrived. The commanders were, the one Mr. Lofu, the other Mr. Mili. Again in the 8th month a Lúkiáli ship arrived, and on the 9th month a Filisz' ship arrived.* For the time business was said to be prosperous."

Here we must leave the native writer. He has much more to say, but not of peculiar interest to the general reader. He speaks of this statement being forwarded to the emperor, and of that report following it;—of the Ningpo people squabbling with the Tingháí merchants, and the Tingháí citizens with their Ningpo competitors. But the factory at Tingháí was, as has already been remarked, deserted after a short and unsatisfactory trial. It was dissolved in 1703. Subsequent to the removal of the English factory from Chusan, several

* It was probably this Filisz' ship in which Dr. Cunningham arrived. The names I cannot transform into English

attempts have been made to gain a footing at the city of Ningpo, the most important of which are noticed in Davis' 'Chinese,' in his chapter on 'English Intercourse.' His relation is as follows :

"In 1736, the ship *Normanton* proceeded to Ningpo, and strenuous efforts were made to open trade there, unfettered by the oppressions they had suffered formerly in the neighboring island of Chusan ; but they found the officers very imperious and obstinate, insisting, as a necessary preliminary, on the surrender of their arms and ammunition. There moreover appeared few inducements to trade ; for the record observes, 'it seems rather *to have been*, than *to be*, a place of great commerce.' It is probable that this, with other parts of China, had suffered by the Tartar invasion. After wasting nearly two months in fruitless attempts to procure a fair trade, the *Normanton* sailed for Canton." "In 1755, Messrs. Hamilton and Flint were dispatched to Ningpo, with the view of reëstablishing a trade there if possible. On this arrival they were well received, and the charges and customs appeared considerably lower at Canton. The deputy governor was so desirous of giving them encouragement, that he conceded almost all the articles in their memorial ; in so doing, however, he appeared to have exceeded his power, for, when the ship *Holderness* subsequently proceeded to Ningpo, to take advantage of this apparent opening, the viceroy, who was then in the province, sent an order for all the great guns, small arms, and ammunition to be taken out of the ships, and the same duties to be paid as at Canton. Though the *fúyuen* could not act directly against this order, he did not comply with it but sent it up to Peking, with an account of what he had done, thereby putting it out of the viceroy's power, as well as his own, to make an absolute decision in the interim. As it would be the end of September before an answer could possibly arrive from Peking, the officers agreed to begin business, provided that half the guns and ammunition were delivered. Twelve great guns were accordingly given up, and the ships unloaded : the *Holderness*, however, paid to the officers 2000 taels, and the other charges and duties proved double those at Canton, while no residence was allowed on shore. The objection made by the government to a trade at Ningpo was 'the loss of revenue to the emperor, accruing from overland carriage of tea and other goods to Canton,' the very circumstance, of course, which enhanced the prices of those goods to the European purchaser. On their departure from Ningpo, the supercargoes were formally acquainted by the officers of all future trade being forbidden them at that port ; and, on reaching

Macao, the officers of the local government in like manner informed them of a public edict, confining the commerce to Canton. At length, in 1759, the factory once occupied by the English at Ningpo was destroyed, the merchants with whom they had dealt were ordered to quit the place, and the war-junks were directed to prevent any English ship from being supplied with provisions at Chusan. Mr. Flint, notwithstanding this, proceeded to Ningpo, upon which the Canton government forbade his return, desiring that he should be sent home to England whenever he reappeared. On arriving at Ningpo he was refused all communication." Mr. Flint, on his return to Canton, was decoyed into the viceroy's presence. The viceroy pointed to an order, which he called the emperor's edict, for his banishment to Macao and subsequent departure for England. This he declared was on account of his endeavoring to open a trade at Ningpo, contrary to orders from Peking; he added, that the man who had written the Chinese petition was to be beheaded that day for traitorously encouraging foreigners. Mr. Flint was detained in the city, and conveyed to a place called Tsienshán or Casa Branca, near Macao, where he was imprisoned, but pretty well treated, though all correspondence was cut off." The foreigners at Canton "met in a body at the English factory, and jointly entered a protest against the act of the viceroy; but Mr. Flint remained in prison, from March 1760 to November 1762, when he was carried by the Chinese to Whampoa, and put on board the ship *Horsendon*, to be conveyed to England." "One of the principal objects of earl Macartney's mission to Peking, in 1793, was to obtain if possible, the permission of the emperor to trade at Ningpo, Chusan, and other places besides Canton. . . . In his letter to the king of England, the emperor did not omit to state distinctly that the British commerce must be strictly limited to the port of Canton."

Notwithstanding these numerous failures of attempts at conducting trade at Ningpo and other prohibited ports, it was the impression of many in England that the facilities for trade at those places were very inviting. This led, in the year 1832, to an experiment on the part of the select committee of the E. I. Company in China, which also ended in a failure, involving a loss on the expedition to the amount of £5,647, and "was upon the whole condemned by the Court of Directors." That expedition was conducted principally by Mr. Lindsay, aided by Mr. Gutzlaff. In their journal a few interesting notices occur of the circumstances attending their stay in the harbor of Ningpo. The Lord Amherst anchored off Chinhái, and

lay there upwards of a fortnight, during which time ample opportunity was afforded of testing the disposition of the people for trade with foreigners. The natives evinced a strong desire for traffic, but all dealing was repressed by the decided prohibition and strict surveillance of the authorities. The commercial adventurers left Ningpo with a favorable impression of the mercantile capabilities of the port.*

In their united journal, they observe, "In extent, it (Ningpo) may vie with Fuchau, and in population is not inferior to many of the large trading towns of Europe. It surpasses anything Chinese which we have yet seen, in the regularity and magnificence of the buildings, and is behind none in mercantile fame. The Portuguese traded to this place as early as the sixteenth century. They found here a ready market for European products, and they exported hence to Japan a great amount of silk. After being once expelled, they renewed it again, and other European nations participated with them in the trade, till the extortions became so great as to limit the foreign merchants to Canton. The English East India Company maintained a factory here till the last century. Whilst we were at Ningpo, we received a list of the ships which had formerly been at this port. They seemed to be very numerous; but, at the present time, no traces of the foreign trade are to be seen, though the old people retain still a faint remembrance of the foreigners."

Still more recently than the experiment of the Lord Amherst, and prior to the breaking out of the war with China, there have been one or two attempts of private adventurers to do some business at Ningpo, but they were equally abortive of any permanent results. They are briefly noticed in the evidence given before the committee of the House of Lords on China affairs.

III. *The French.* On the accession of the emperor Kánghí, the persecution ceased, which his predecessor had commenced against the propagators of popery in his dominions. Under these favorable circumstances, a number of French Jesuits entered China, among

* During my residence at Ningpo, I have on more than one occasion heard the natives refer to the visit of Mr. Lindsay. Li, one of the officers who so frequently visited Mr. Lindsay, has lately been degraded and condemned to suffer condign punishment. He is one of the unfortunate men who, since the close of the war, have been brought up before the high tribunal for having tarnished the imperial escutcheon. Poor old gentleman! When I called on him he referred with much feeling to his disgrace, and deeply lamented that his old age should be no protection to him. He is now about 75 years old. His inquiries about Messrs. Lindsay and Gutzlaff were peculiarly urgent and friendly.

whom were Gerbillon, Bouvet, and Le Compte. It was at Ningpo they landed, and, after a series of petty annoyances from some of the local authorities, they obtained permission from H. I. M. Kánghí to settle at Peking. There is a curious account of their short stay at Ningpo, given in "Le Compte's China," in the author's first letter, which contains the particulars of 'the voyage from Siam to Peking.' He and his companions set sail from Siam to Ningpo in a small Chinese vessel, on the 17th of June, 1687, and in 36 days reached their haven. His narrative of their stay at Ningpo follows :

"It was with no little joy that we reached that land in which we had, during so many years, longed to preach the gospel. Its sight inspired us with an unusual zeal, and the joy of viewing that happy soil which so many good men had consecrated by their labors, we thought a large amends for ours. But though we were so near the city, it was not so easy for us to enter it. China is a very ceremonious country, wherein all strangers, but especially the French, have need of a good stock of patience. The captain of our vessel thought fit to hide us, and on our arrival we were let down into the hold, where the heat, which increased as we came nearer the land, and several other inconveniencies we lay under, made our condition almost insupportable. But spite of all caution we were found out; an officer of the customs spied us, and having taken an account of the ship's cargo, set a man in her, and withdrew to let his master know it. That mandarin who holds his commission immediately from court, and is therefore much respected, ordered us to be brought before him, whom we found in a large hall, assisted by his assessors and other inferior officers. We were waited on thither by a multitude of people, who there are more curious of seeing an European, than we should be here of viewing a Chinese.

"No sooner were we entered, but we were admonished to kneel, and bow our heads nine times to the ground, that being the custom in those parts of doing obedience to the prime mandarin, who in that quality represents the emperor's person. His countenance was very severe, and bore a gravity that challenged veneration, and a dread, which increased at the sight of his executioners, who like Roman lictors, attended with chains and great sticks, ready to bind and cudgel whom his mandarinship should think fit. Having paid him our duty, he asked us who we were, and what was our errand. 'My lord, (answered we by the means of our interpreter,) we have heard in Europe, that several of our brethren, and particularly father Verbiest, labored with success to spread the knowledge of our holy religion in these remote parts; the same zeal has moved us, and the noble idea we have framed to ourselves of this empire, and of the wit and politeness of its inhabitants, has prevailed with us to procure them the only thing that is wanting to complete the grandeur of so flourishing and renowned a nation, to wit the knowledge of the only true God, without which it cannot be truly great. We have besides understood how kind his imperial majesty has been to

them, and hope his mandarins, who know his intentions, will be so favorable as not to molest us.'

"This declaration seemed something bold in a province where our religion was scarce tolerated, and in a city, where there was not one Christian. But our ignorance hereof made us think, that since the freedom of trade had been granted, strangers might come and settle there, which is directly opposite to the laws of the land. The mandarin, who to be sure was surprized at the liberty we took, dissembled his thoughts, and as if he approved of our zeal, told us it was true, the emperor had a particular esteem for father Verbiest, whose merit was well known throughout the whole empire, and that he himself was very desirous to serve us; but continued he, I must first advise with the governor, and we shall consider of it together. In the mean while return to your ship, where you shall hear further from us. Some days after, the general of the militia in and about the city, which consisted of about fifteen or twenty thousand men, was willing to see us, and entertained us very kindly, insomuch that when we left him to wait upon the governor, he sent an officer to desire him that he would use us kindly, assuring him we were very honest people. The governor expressed some consideration for us, but said he could determine nothing in our case, till he had first conferred with the chief officers of the city; so that we were forced again on board our hated ship, which seemed to us a very severe prison."—*Le Comte's memoirs, pages 12–14.*

In another extract, he details their final success in entering the country.

"We were well informed at Ningpo of the good we could do there, and were ready to take a spiritual possession of the promised land, when we had intelligence that the viceroy of that province was much offended that we were suffered to land, and was resolved to send us back to the Indies. He wrote indeed a sharp reprimand to the governor of Ningpo, and at the same time an account of what had passed to the grand Tribunal of Peking which is entrusted with the care of foreign affairs, and ever was averse to the Christian religion. He was very partial, for though he was well acquainted with our design, he represented us as five Europeans, who for some private ends designed to settle there, in opposition to the fundamental laws of the realm; so that the court decreed we should be banished, and according to custom, presented an order to that effect, desiring the emperor to sign it.

"Had this order been confirmed, we had been undone, and in all probability, the mandarins at Ningpo had been so too, for treating us so favorably. The viceroy, who bore as great a love to our money as he did hatred to our belief, would have seized our bales, and as a punishment on the captain of our ship, confiscated his merchandizes, and ordered him forthwith to be gone, and take us along with him; and if the captain had been ruined on our account, we might reasonably look to be thrown overboard by him.

"Our peril was certain, had we not prevented it by our care in writing, as we were in duty bound, to father Intorcetta, an Italian missionary, and father

general of our order in those parts. Father Fontaney had also given father Verbiest notice of our arrival, desiring him that he would instruct us what we had to do. The father had all the reason in the world to leave us to ourselves, for by taking us under his protection, he exposed himself to the anger of the viceroy of Goa, and the governor of Macao, from whom he had received letters, which were neither conformable to the king of Portugal's intentions, nor to Christian charity. But who could have expected that a man, ever ready to sacrifice his life for the infidels' salvation, should have looked unconcernedly on, while his brethren, who were come from the remotest parts of the earth to assist him in his task, miserably perished? When he received our letters the emperor was in Tartary, so that he was forced to write to a friend at court, that he would inform his majesty of our arrival, and caused his letter, by a willful mistake, to be put into a packet which he knew would be delivered into the emperor's own hands. It happened as he desired; the emperor opened it and read it, so that being well informed of all the truth, when the Tribunal's order was delivered to him, he answered, that he would consider it when he returned to Peking; which he did after he had hunted a fortnight. That court was surprized at the delay, it being customary for the prince, in three days' time, either to sign or cancel these kind of writs. Father Verbiest was no less impatient to know the fate of his letter and the emperor's resolutions; and as for us, we endeavored by our prayers to obtain His favor, who rules the hearts of kings.

“Father Intorcetta, our superior, who best knew our ill circumstances, did by public prayers in his church at Hángchau, beg God to deliver us out of them; and firmly believing that the cry of innocent babes is very prevalent with the Divine Majesty, gathered all the Christian children from six to ten, together into the church, where lying prostrate on the ground, they unanimously lifted up their innocent hands to heaven, saying, ‘Pour out thine indignation, O Lord, upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name; but defend those who worship thee, and deliver not unto their enemies thy servants, who come hither from the extremities of the world to confess thy holy name, and to show forth thy praise.’ These prayers were accompanied with the tears of the whole congregation, especially with those of father Intorcetta, who having been so happy as to suffer chains, prisons and banishment for his Savior's sake, was most fit to obtain the blessing we begged for.

The emperor was no sooner returned to Peking, but father Verbiest informed him that we were his brethren, who by our skill in the mathematics, might be useful to his majesty. To which he answered, if it was so, he saw no cause why he should expel us out of his dominions. He summoned his Privy Council, to which the princes of the blood are admitted, and with their advice and consent, decreed we should all be honorably sent to court. An order to that effect was sent to the Li Pú, (the same tribunal which had presented the writ against us,) and by them transmitted to the viceroy of Hángchau: So that by an especial providence, he who had endeavored to turn us shamefully

out of China, was himself obliged to introduce us, and that with more advantage, than had he been our friend, he could have procured us. His vexation was the greater, because without doing us any harm, he had run the risk of incurring the emperor's displeasure by his false informations. It was indeed no little mortification to him; and it was a fortnight before he would acquaint us with our good fortune.

"In the meanwhile, the stay we made at Ningpo gave us an opportunity of improving our acquaintance with the mandarins. Some sent us presents, others invited us to their houses, and all in general were very kind to us. We endeavored to make use of this opportunity for their conversion from idolatry, but it is hard for souls wholly buried in flesh and blood, to savor the things which are of God. However, the governor of the city made one step towards it, which gave us great hopes. It was this:

"They had for five months' time been afflicted with a continual drought, so that their rivers, and the channels they cut into their land to water it, were now quite dry, and a famine much apprehended. The priests had offered numberless sacrifices, and the mandarins left nothing undone which they thought might appease the anger of the gods. They had often asked us what methods we used in Europe in such cases; and being answered that by humiliation, penitence, and the fervency of our prayers, we moved heaven to compassion; they hoped by the like means to procure their idol's pity; but alas, they called upon gods that have ears and cannot hear. At last the governor was tired with his frequent disappointments, and resolved to worship the only God, whom all nature obeys. Having understood that in our house we had a pretty handsome chapel, in which we every day celebrated the sacred mysteries of our religion, he sent to us to know if we would permit him to come in state, and join his prayers with ours. We answered, we desired nothing more than that he should worship as we did, and that all the city would follow his example; and assured him moreover, that if he begged with faith and sincerity, he should undoubtedly obtain. We presently went to work to put our chapel in order, and make all things ready to solemnize his coming, when to our great surprise his secretary came to tell us, that his lord would be with us the next day very early, being necessitated to meet at eight the same morning at a neighboring hill, where with some mandarins, he was to offer a sacrifice to a dragon. In answer to the unexpected message, we ordered our interpreter to wait on him, and make him sensible, that the Christian's God was a jealous God, who would not allow of his paying to any others the honors due to himself alone; that his gods were statues or creatures, that had no power to help themselves nor him; and that we humbly craved him to despise those idle fancies, fit only to amuse the credulous senseless vulgar, but far beneath a man of his sense and merit; and to trust in the only God of heaven, whom his reason alone might convince him to be the true one. I really believe he was almost persuaded; but he had engaged himself to the mandarins, and for some worldly respect, durst not break his promise; so he worshiped his idols, whom,

doubtless he had no faith in, and withdrew from the only true God, of whose being he was inwardly convinced.

"Then, my lord, moved with indignation at their blindness, and the devil's tyranny, some of us thought of imitating what St. Francis Xavier had done on some like occasion, by erecting a cross in the city under these conditions: First, that we would prevail with heaven to grant the rain they stood in such want of: And secondly, that if we did, they should pull down their idols, and own that God who should have been so favorable, as to grant them their request. Our minds were different, as was our zeal; some, full of lively faith, which the miraculous and continual support of Providence, through the several perils we had encountered, had inspired them with, could not question the success of so bold, but holy an undertaking: others not so zealous, but persuaded that prudence ought to be our guide, where the inspiration is not evident, were of opinion nothing should be hazarded which failing might expose our religion. So we were content to mourn within ourselves, and beg of God not only that he would give them rain, but that celestial fire also, which our Savior hath brought into the world, and desires all nations may be inflamed with."—*Le Comte*, pages 21–26.

After having said a little on the intercourse attempted by the three European nations, the English, Portuguese, and French, it may not be amiss to draw, from the scanty materials on hand, a few notes regarding the trade conducted at the same emporium with the Japanese and a few other petty foreign states.

I. *The Japanese.* According to the Historical Annals of Ningpo, frequently quoted in the course of these notices, we learn that, "At the commencement of the reign of Hungwú, (of the Ming dynasty, A. D. 1468,) all the countries beyond the seas, having brought tribute, were permitted to carry goods for the purpose of trade with China. . . . There was a regular intercourse established between Ningpo and Japan."

"Forty years after, when the tribute-bearers reached Ningpo, the officer deputed to receive their tribute—represented to the emperor Yungloh, that as, 'according to an old arrangement, foreign messengers on entering China must not smuggle weapons to sell them to the people, so his majesty should instruct the proper officers to examine their cargoes, that all contraband articles might be duly registered and forwarded to the capital.' His majesty replied, 'since the expenses of the outside foreigners, who come from a distance with tribute, must be very great, that they should carry with them the means of supplying their daily necessities, is only the common dictate of mankind. How then ought there to be a general seizure for the purpose of effecting a prohibition? With respect to the military weapons, let them dispose of them according to the price-

current, and by no means obstruct their advances to perfection (gained by entering into trade with our empire). In the third year of that emperor's reign, A. D. 1406, as the number of tribute-bearers (i. e. merchants) had greatly increased, a public lodge was erected to accommodate them."

It will appear from the preceding extracts that the Japanese, on their first appearance and for several years after, met with mild and conciliatory treatment. Their cupidity, however, drove them to desperate acts, which curtailed the intercourse that had gone on so well. A writer in the *Repository* (vol. XI., p. 598,) observes, "in 1539, an ambassador was sent to Ningpo with a number of vessels to conclude a treaty for the opening (reopening) of commerce. But the custom-house officers treated the envoy shamefully, and the irritated Japanese took signal revenge upon the Chinese. They were soon driven back to their ships, and a stipulation entered into that henceforth only three vessels should come annually, and their crews not be permitted to come shore. It was at this time the merchants of Portugal began their dealings with the Japanese which, on their expulsion from the port in 1542, grew to an importance which was envied by every other power in Europe.* In the middle of the reign of the emperor Kiátsing, the Japanese adventurers had not self-command sufficient to check the excesses of their cupidity, but on land and on sea pursued a system of piracy which led to their being driven from the mart of Ningpo. "The Chronological Account of the emperors of China," in the table of events that occurred during the 28th year of Kiátsing's reign, A. D. 1550, has a passage of peculiar interest, as the facts therein related have met with their parallel in our times. It is to the following effect: "Of old it was enjoined that the Chekiáng province should appoint (a hoppo officer) so that, when the cargoes by sea arrived, he might regulate and fix the prices. At the commencement of the reign of Kiátsing, they did away with that office. Lawless fellows then smuggled out Chinese goods and traded with foreigners. At first, it would appear that merchants were at the head of these irregularities. But when the commercial intercourse with foreigners came to be rigorously interdicted, it (the contraband system) immediately fell into the hands of high officers and wealthy families, who beat down and reduced the prices of their goods. The Japanese, indignant [at such oppressive measures], collected a band, and entered the country

* "Pride and covetousness, the results of their great prosperity proved the ruin of the Portuguese in Japan. In 1641, they finally abandoned the country," one hundred years after they made their first appearance off the coast. See *Chi. Rep.*, vol. III., p. 208.

for the purposes of plunder (and revenge)."* From that time the maritime coasts of China were infested by Japanese pirates; but, after a prolonged conflict, China gained the ascendancy, and Japan acknowledges it by periodically sending tribute. At present the Japanese have no regular emporium on the coast of China. The trade is carried on principally in Chinese junks, limited to 'twelve yearly,' running between Chápú and Nagasaki, at which latter port the Chinese traders have their factory, a brief account of which is given the IXth volume of the Repository, at page 378.

In the evidence given by J. Crawford, in 1830, before the select committee of the House of Lords on the China trade, he remarks "the trade of Japan is confined to the port of Ningpo in Chekiáng, and expressly limited to 10 vessels; but, as the distance from Nagasaki is a voyage of no more than four days, it is performed twice a year." Mr. Crawford must have been misinformed, although, Ningpo and Chápú are situated so near to each other, that one who derived his information from the Chinese, would not unlikely be led to substitute one place for the other. Many years ago it was the case; but I have not been able to find the least trace of such a trade being still carried on between Ningpo and Japan. On one occasion I had the privilege of interceding with the officers of Ningpo in behalf of four shipwrecked Japanese, who had been sent to my care from Macao. The officers most readily acceded to the request I made, but at the same time informed me that it was utterly out of their

* The Japanese are called in the Annals of Ningpo, the Weitsz' 倭子, a name given to maritime nations lying to the east of the empire. But in the accounts briefly given of the intercourse with the Japanese, it is not at all improbable that the history of the trade with western strangers (especially the Portuguese) is also included, and for the following reasons: 1st. As has been said, Weitsz' is applied to nations lying on the east of the empire. It would, of course, be only natural to a people, like the Chinese, who are confessedly ignorant on geographical points, to give the same name to the foreigners that first made their appearance on the east or northeast coasts. 2d. The intimacy which the Japanese and Portuguese formed at Ningpo in their commercial relations, and the severe retribution which fell on the merchants of each nation about the same time, would lead the Chinese to class them as one people; the more so, when subsequently the Portuguese opened a trade with the ports of Japan, and probably aided the pirates and smugglers of that nation in their depredations on the coasts of their neighbors. 3d. At the present day there are some places, such as Hángchau fú, where foreigners, and of late the English in particular, are called Weitsz'. I have heard myself named a Weitsz'. 4th. In the Annals, the disturbances occasioned by the Weitsz' at Ningpo, are said to have broken out on the 26th year of Kiátsing, A. D. 1548, close upon the date affixed by Ljungstedt, who makes it 1542 or 1545. 5th. The Japanese, who are usually called the Weitsz', are in the same document also called the Wái í 外夷, Outside Foreigners, the name given to Europeans, which will show that í 夷 is applicable to foreign nations both in the east and in the west.

power to send them direct to Japan, because the only port, which had communication with Japan, was Chápú.

II. As to the Ningpo trade with other foreign petty states, it is chiefly conducted by the Chinese themselves in their own junks. At present I can hear but little of this trade. The panic occasioned by the late expedition has probably had the effect of checking it. There is a brief notice of it in a paper, handed in by Mr. Crawford, to the committee of the House of Lords, from which I make the following extracts.

“The principal part of the junk trade is carried on by the four contiguous provinces of Canton, Fukien, Chekiáng, and Kiángnán. The ports of China at which this trade is conducted.*. Ningpo in the province of Chekiáng. The foreign intercourse of the two provinces of Chekiáng and Kiángnán, which are famous for the production of raw silk, teas, and nankeens, is confined to the Philippine islands, Tungking, Cochinchina, Cambodia, Siam, and none of this class of vessels that I am aware of have ever found their way to the western parts of the Indian Archipelago. The Chinese traders of Siam informed me that they carried on the fairest and easiest trade, subject to the fewest restrictions, in the ports of Ningpo, Shánghái, and Súchau.” As far as I have been able to learn from the natives themselves, the principal imports from Siam are redwood, ebony, and rattans. Once more, before I conclude these remarks on the trade at Ningpo, I may observe on the native trade with the other ports and provinces of China, that it is chiefly with Canton, with Fukien, with Shántung, and a few of the ports north of that province.

From Canton there are but one or two ships per annum, and their cargoes consist of foreign imports. The Fukien junks carry on a large business at Ningpo. They say that three or four hundred visit the port during the year, but this must include the repeated arrivals of the same ship, as the voyage can be made several times a year. The imports from Fukien are rice, sugar, paper, rough crockery, wood spars, tobacco, salt, biche-de-mar, wood, tinfoil, sugar-cane, and other fruits, such as the orange, lichè, lungan, &c. The exports are both those peculiar to the province of Chekiáng and cargoes reshipped from the northern junks. The Shántung †

* I have selected only the brief notes respecting the trade at Ningpo. There are other ports in other provinces which partake in the advantages of trade with these small states; but it would be out of place to say anything of them here.

† Generally known as the peh tau 北頭 i. e. northern ships.

junks include all the northern craft that visit the port and are built at Ningpo. They are huge looking vessels. The imports are beans, bean-oil, Shantung cabbages, walnuts, dates and other dried fruits, rough parkax paper. They return with goods brought on by Fukien junks. The river at Ningpo is occasionally well filled with this class of shipping.

ART. II. *Alphabetical list of the provinces, departments, and districts in China, with their latitudes and longitudes. (Continued from page 327).*

Name of place.	Province.	Department.	N. lat.	E. long.
Errata on page 326; for Chingteh hien read				
承德	Chingteh fú,	Chihlí,	41° 06'	117° 46'
Is 420 <i>li</i> from Peking, in the northeastern part of the province; bounded N. by the river Hwáng, which separates it from Manchuria; E. and S.E. by Liátung, from which the Great wall separates it; and W. by Cháhár. It contains 1 chau district (<i>Pingsiuén</i>), and 5 hien districts, <i>Lwánping</i> , <i>Chih-fung</i> , <i>Kienchéng</i> , <i>Cháu-yíng</i> , and <i>Fungning</i> . This department comprises nearly one fourth of the province.				
分宜	Fan-í hien,	Kiángsí,	Yuenchau fú,	27 46 114 43
分水	Fanshui hien,	Chekiáng,	Yen Chau fú,	29 59 119 20
汾州	Fanchau fú,	Shánsí,		*37 19 12 111 41
Is 1380 <i>li</i> from Peking; bounded N. by Táiyuen fú; E. by Sin chau; S. by Hoh chau and Hien chau; W. by the Yellow river, which divides it from Shensi. It contains 1 chau (<i>Yungning</i>), and 7 hien districts, <i>Fanyáng</i> , <i>Hiau-tí</i> , <i>Kiáihüü</i> , <i>Pingyáu</i> , <i>Shihlau</i> , <i>Lín</i> , and <i>Ninghiáng</i> .				
汾西	Fansí hien,	Shánsí,	Pingyáng fú,	36 40 111 32
汾陽	Fanyáng hien,	Shánsí,	Fanchau fú,	*37 19 12 111 41
范縣	Fán hien,	Shántung,	Tsáuchau fú,	36 0 115 45
繁昌	Fáncháng hien,	Ngánhwui,	Táiping fú,	31 16 118 05
繁峙	Fánchí hien,	Shánsí,	Tái chau,	39 12 113 16
房縣	Fáng hien,	Húpeh,	Yunyáng fú,	42 01 110 42
房山	Fángshán hien,	Chihlí,	Shuntien fú,	39 33 116 03
阜城	Fauching hien,	Chihlí,	Hokien fú,	37 55 116 13
阜康	Faukáng hien,	Kánsuh,	Tihhwá chau.	
阜寧	Fauning hien,	Kiángsí,	Hwáingán fú,	33 43 119 51

Name of place.	Province.	Department.	N. lat.	E. long.
阜平 Fauping hien,	Chihli,	Chingting,	38° 52'	114° 17'
阜陽 Fauyáng hien,	Ngánhwui,	Yingchau fú.		
阜陽 Fauliáng hien,	Kiángsí,	Jáuchau fú,	29 20	117 19
浮山 Faushán hien,	Shánsí,	Pingyáng fú,	35 59	111 53
涪州 Fau chau,	Sz'chuen,	Chungking fú,	29 45	107 36
涪州 Fí hien,	Shántung,	I'chau fú,	35 18	118 05
肥城 Fiching hien,	Shántung,	Táingán fú,	36 20	116 53
肥鄉 Fíhiáng hien,	Chihlí,	Kwángping fú,	*36 39 55	115 02
富川 Fúchuen hien,	Kwángsí,	Pingloh fú,	24 33	111 03
富民 Fúmin hien,	Yunnán,	Yunnán fú,	25 20	102 43
富平 Fúping hien,	Shensí,	Síngán fú,	34 42	108 47
富順 Fushun hien,	Sz'chuen,	Súchau fú,	29 19	105 03
富陽 Fúyáng hien,	Chekiáng,	Hángchau fú,	*30 04 57	119 55 37
鹿州 Fú chau,	Shensí,		36 05	109 18

Is 2500 lí from Peking; bounded N. by Yenngán fú; E. by Tungchau fú; S. by Síngán fú; and W. by Kingyáng fú in Kánsuh. It contains 3 districts, *Lohchuen*, *Chungpú*, and *I'kaiun*.

撫州 Fúchau fú, Kiángsí, *27 56 24 116 18

Is 3455 lí from Peking; bounded N. by Jáuchau fú and Náncháng fú; E. by Kwángsin fú; S. by Kiencháng fú and Ningtú chau; and W. by Linkiáng fú and Kih-ngán fú. It contains 6 districts, *Línchuen*, *Kiakí*, *I'kuáng*, *Loh-ngán*, *Tsungjin*, and *Tunghiáng*.

撫綏 Fú-i ting,	Kánsuh,	Kánchau fú.		
撫寧 Fúning hien,	Chihlí,	Yungping fú,	39 56	119 20
扶風 Fúfung hien,	Shensí,	Fungyáng fú,	34 20	107 56
扶溝 Fúkau hien,	Honán,	Chinchau fú,	34 12	114 34
扶谷 Fúkuh hien,	Shensí,	Yülin fú,	39 08	110 43
膚施 Fúshí hien,	Shensí,	Yen-ngán fú.		
佛岡 Fúháng ting,	Kwángtung.	An inferior department.		

Is 5124 lí from Peking; bounded N. by Sháuchau fú; E. by Hwuichau fú; S. by Kwángchau fú; W. by Shauking fú and Lien chau. It has no subdivisions.

佛山 Fuhshán, Kwángtung, Nanhái hien.

A large manufacturing town, situated southwest of Canton; called *Fatshán* in the local dialect.

伏羌 Fúkiáng hien, Kánsuh, Kungcháng fú, 34 38 105 24

Name of place.	Province.	Department.	N. lat.	E. long
福州 Fuhchau fú,	Fuhkien,		*26° 02' 24"	119° 25'
Is 4845 <i>li</i> from Peking; bounded N. by Kienning fú, and Fuhning fú; E. by the sea; W. by Yenping fú and Yungchun chau; and S. by Hinghwá fú. It contains 10 districts, <i>Min, Haukwán, Fuhsing, Chángloh, Yungfuh, Lienkiáng, Loyuen, Mintsing, Kütien,</i> and <i>Pingnán</i> . It is the provincial capital, and the residence of the gov.-general of Fuhkien and Chekiáng.				
福建省 Fuhkien sang, or the province of Fukien.	Bounded N. by Chekiáng; S. E. by the sea; S. W. by Kwángtung; and N. W. by Kiángsí. It comprises 10 fú and 2 chau, and extends from lat. 23° 30' to 28° 25' N., and from long. 4° W. to 4° E. of Peking. Formosa, which belongs to this province, extends from lat. 22° 40' to 25° 40' N., and from long 3° 20' to 6° E. of Peking, and forms one department. The area of the province is 53,480 square miles, with a population of 14,777,410 inhabitants; the river Min runs through the province, and gives its name to it in official papers, in the title of the governor-general of Min and Cheh.			
福寧 Fuhning fú,	Fuhkien,		*26 54	120 05
Is 5400 <i>li</i> from Peking; bounded N. and N. W. by Chekiáng; E. and S. by the sea; and W. and S. W. by Kienning fú. It contains 5 districts, <i>Hípiú, Ningteh, Fuhngán, Shauning,</i> and <i>Fuhking</i> .				
福安 Fuhngán hien,	Fuhkien,	Fuhning fú,	*27 04 48	117 47 10
福山 Fuhshán hien,	Shántung,	Tangchau fú,	37 33	121 35
福鼎 Fuhding hien,	Fuhkien,	Fuhning fú.		
福清 Fuhsing hien,	Fuhkien,	Fuhchau fú,	*25 40 48	119 36 30
鳳縣 Fung hien,	Shensí,	Hánchung fú,	33 55	106 42
鳳凰 Funghwáng ting,	Honán,			
Is 3930 <i>li</i> from Peking; an inferior department, lying N. of Yuenchau fú, and W. of Kweichau, upon the Wútsáu river. It has no subdivisions.				
鳳山 Fungshán hien,	Fuhkien,	Táiwán fú,	*22 40 48	120 05 50
鳳臺 Fungtái hien,	Shánsí,	Tsehchau fú.		
鳳臺 Fungtái hien,	Ngánhwui,	Fungyáng fú.		
鳳翔 Fungtsiáng fú,	Shensí,		*34 25 12	111 29 35
Is 2075 <i>li</i> from Peking; bounded N. by Fan chau and Kánsuh; E. by Kán chau and Síngán fú; S. by Hánchung fú; and W. by Tái chau in Kánsuh. It contains 1 chau (<i>Lung</i>), and 7 hien districts, <i>Fungtsiáng, Kíshán, Fúfung, Mei, Páukt, Linyú,</i> and <i>Kienyáng</i> .				
鳳翔 Fungtsiáng hien,	Shensí	Fungtsiáng fú.		
鳳陽 Fungyáng fú,	Ngánhwui,		*32 55 30	117 29 56
Is 1935 <i>li</i> from Peking; bounded N. by Kiángsú and Honán; E. by Sz' chau; S. by Lúchau fú and Lúngán fú; and W. by Yingchau fú. It contains 2 chau districts, (<i>Shau and Suh</i>), and 5 hien districts, <i>Fungyáng, Tingyuen, Fungtái, Lingpih,</i> and <i>Huáiyuen</i> .				
鳳陽 Fungyáng hien,	Ngánhwui,	Fungyáng fú.		
豐縣 Fung hien,	Kiángsú,	Suchau fú,	33 46	116 50

Name of place.	Province,	Department	N. lat.	E. long
豐鎮	Fungchin ting,	Shánsí,		
豐城	Fungching hien,	Kiángsí,		
豐寧	Fungning hien,	Chihlí,		
豐潤	Fungjun hien,	Chihlí,	39 54	118 13
豐順	Fungshun hien,	Kwángtung,		
豐都	Fungtú hien,	Sz'chuen,		
豐賢	Fungchien hien,	Kiángsú,		
奉化	Funghwá hien,	Chekiáng,	29 45	121 19
奉議	Fungí chau,	Kiángsí,	23 42	106 39
奉新	Fungsin hien,	Kiángsí,	28 41	115 19
奉節	Fungtsieh hien,	Sz'chuen,		
封川	Fungchuen hien,	Kwángtung,	23 25	111 03
封邱	Fungkiú hien,	Honán,	35 05	114 37
海州	Hái chau,	Kiángsú,	*34 32 24	119 24 17
Is 170 li from Peking; bounded N. and N. W. by Shántung; E. by the sea; S. by Hwáingán fú; and W. by Sūchau. It contains two districts, <i>Muh-yáng</i> , and <i>Kányü</i> .				
海澄	Háiching hien,	Fukien,	24 25	118 03
海豐	Háifung hien,	Kwángtung,	*22 54	115 18 54
海豐	Háifung hien,	Shántung,	37 50	117 46
海康	Háikáng hien,	Kwángtung,		
海門	Háimun ting,	Kiángsú,	32 12	121 06
Is 2725 li from Peking; the whole department is an island, which lies at the mouth of the Yangtze; kiáng, N. W. from Tsungming. The district town is also called <i>Háimun</i> .				
海寧	Háining chau,	Chekiáng,	30 28	120 26
海陽	Háiyáng hien,	Kwángtung,		
海陽	Háiyáng hien,	Shántung,	36 50	121 58
海鹽	Háiyen hien,	Chekiáng,	30 35	120 40
哈密	Hámi ting,	Kánsuh,		
漢州	Hán chau,	Sz'chuen,	31 0	104 22
漢川	Hánchuen hien,	Húpeh,	40 43	113 42
漢中	Hánchung fú,	Shensí,	*32 56 10	107 12 25
Is 3600 li from Peking; bounded N. by Fungtsiáng fú; N. W. and W. by Kánsuh; E. by Singán fú and Hingán; and S. by Páuning fú in Sz'chuen.				

Name of place. Province. Department. N. lat. E. long.
 The river HÁN runs through its centre; it contains 2 ting districts (*Lítpá* and *Tingyuen*), 1 chau district (*Ningkiáng*), and 8 hien districts, *Nánching*, *Síkiáng*, *Chingku*, *Yáng*, *Páuching*, *Mien*, *Liohyáng*, and *Fung*.

漢陽 Hányáng fú, Húpeh. *32 34 38 114 10 07

Is 3150 li from Peking; bounded N. by Honán and Tehngán fú; E. by Hwángchau fú; S. E. by Wúcháng fú or the Yángtsz' kiáng; and S and W by Kingchau fú and Ngánluh fú. It contains 1 chau district (*Mienyáng*), and 4 hien districts, *Hányáng*, *Hanchuen*, *Háuhán*, and *Hwángpi*.

漢陽 Hányáng hien, Húpeh, Hányáng fú.

漢陰 Hányin ting, Shensi, Hingngán fú, 32 40 108 28

含山 Hánshán hien, Ngánhwui, Hochau, 31 47 118 03

邯鄲 Hántán hien, Chihlí, Kwángping fú, 36 40 114 40

咸豐 Hánfung hien, Húpeh, Shínán fú, 29 54 112 08

咸寧 Hánning hien, Húpeh, Wúcháng fú, *34 29 55 114 06

咸寧 Hánning hien, Shensi, Singán fú, *34 16 45 108 57 45

咸陽 Hányáng hien, Shensi, Singán fú, 34 20 108 38

韓城 Hánching hien, Shensi, Tungchau fú, 35 32 110 24

杭州 Hángchau fú, Chekiáng, *30 20 20 120 07 34

Is 3200 li from Peking, and is the provincial capital, and one of the most celebrated cities in the empire; bounded N. by Kiánging fú and Húchau fú; E. by the sea and Sháuhing fú; S. by Yen Chau fú; and W. by Ngánhwui; the estuary of the Tsientáng communicates with the capital. It contains 9 districts, *Tsientáng*, *Jinho*, *Háining*, *Fúyáng*, *Yuháng*, *Lin-ngán*, *Yutsien*, *Sinching*, and *Chánghoá*.

衡州 Hangchau fú, Húnán, *26 55 12 112 23 0

Is 3965 li from Peking; bounded N. by Chángshá fú; E. by Kiángsí; S. by Chin chau and Kweiyáng chau; and W. by Páuhing fú and Yungchau fú. It contains seven hien districts, *Hangyáng*, *Tsingtsiuen*, *Chángning*, *Ngánjin*, *Hangshán*, *Luiyáng*, and *Ling*.

衡州衛 Hangchau wei, Húnán, Hangchau fú. A military post.

衡山 Hangshán hien, Húnán, Hangchau fú, *27 14 24 112 37 50

衡水 Hangshui hien, Chihlí, Kí chau, 37 45 115 43

衡陽 Hangyáng hien, Húnán, Hangchau fú. *26 55 12 111 23

侯官 Haukwán hien, Fukien, Fuhchau fú. *26 02 24 119 28 50

黑盐井 Hehyen tsing, Yunnán, Tsúhiung fú.

夏縣 Hiá hien, Shánsí, Kiái chau, 35 10 111 12

夏津 Hiátsin hien, Shántung, Lintsing chau, 37 03 116 10

夏邑 Hiáiyih hien, Honán, Kweitch fú, 34 20 116 19

夏門 Hiámun or Amby, Fukien, Chángchau fú, *24 31 07 117 03 36

Name of place.	Province.	Department.	N. lat.	E. long.
下雷	Hiálui chau,	Kwángsí,	22 55	106 34
One of the twenty-four independent chau in this province, governed by hereditary rulers.				
下江	Hiákiáng ting,	Kweichau,	Líping fú,	27 32 115 14
霞浦	Hiápú hien,	Fukien,	Fuhning fú.	*26 54 120 08 30
向武	Hiángwú chau,	Kwángsí,	Chinngán fú,	23 12 106 45
項城	Hiángching hien,	Honán,	Chinchau fú,	33 20 114 53
鄉寧	Hiángning hien,	Sháns,	Pingyáng,	36 0 110 46
香河	Hiánggho hien,	Chihlí,	Shuntien fú,	39 46 117 02
香山	Hiángshán hien,	Kwángtung,	Kwángchau fú,	*22 32 24 113 15
孝豐	Hiáufung hien,	Chekiáng,	Húchau fú,	30 30 119 36
孝義	Hiáu-í ting,	Shensí,	S'ngán fú.	
孝義	Hiáu-í hien,	Shensí,	Fanchau fú,	37 10 111 45
孝感	Hiáukán hien,	Húpeh,	Hányáng fú,	30 56 113 50
獻縣	Hien hien,	Chihlí,	Hokien fú,	38 17 116 13
歙縣	Hih hien,	Ngánhwui,	Hwuichau fú,	30 04 118 02
忻州	Hin chau,	Shánsí,		38 26 112 43
Is 1300 li from Peking; bounded N. by Ningwú fú; E. by Tái chau; S. by Pingting fú; W. and S. W. by Tái yuen fú. It contains two districts, <i>Tsing-loh</i> and <i>Tingsiáng</i> .				
忻城	Hinching hien,	Kwángsí,	Kingyuen fú,	24 0 108 25
邢臺	Hingtái hien,	Chihlí,	Shunteh fú.	*37 07 15 114 39
興縣	Hing hien,	Shánsí,	Tái yuen fú,	38 38 111 02
興化	Hinghwá fú,	Fuhkien,		*25 25 22 119 17 20
Is 5105 li from Peking; bounded N. and N. E. by Fuhchau fú; E. and S. E. by the sea; S. by Tsaiuenchau fú; and W. by Yungchun chau. It contains two districts, <i>Sienyú</i> and <i>Pútien</i> .				
興化	Hinghwá hien,	Kiángsú,	Yángchau fú,	32 56 119 46
興義	Hing-í fú,	Kweichau,		
Is 5367 li from Peking; bounded N. by Ngánshun fú; E. by Kweiyáng fú; S. by Kwángsí; S. W. and W. by Yunnán; and N. W. by Púngán ting. It contains one chau district (<i>Chinfung</i>), and 3 hien districts, <i>Hingt</i> , <i>Púngán</i> , and <i>Ng.inn.in</i> .				
興義	Hing-í hien,	Kweichau,	Hingí fú,	
興國	Hingkwoh hien,	Kiángsí,	Káuchau fú,	26 22 115 12
興國	Hingkwoh chau,	Húpeh,	Wúcháng fú,	*20 51 36 115 05 42
興安	Hinggun fú,	Shensí,		*32 31 20 109 21 41

Name of place. Province. Department. N. lat. E. long.
 Is 3205 *li* from Peking; bounded N. by Singán fú and Sháng chau; E. by Húpeh; S. and S. W. by Sz'chuen; and W. by Háchung fú. It contains one ting district (*Hányin*), and 6 hien districts, *Shihsiuén, Peh-ho, Ngánkáng, Tsz'yáng, Pinglí,* and *Siunyáng.*

興安	Hingngán hien,	Kiángsí,	Kwángsin fú,	28 25	117 43
興安	Hingngán hien,	Kwángsí,	Kweilin fú,	25 32	110 36
興隆衛	Hinglung wei,	Kweichau,	Hwngpáing chau.	A military post.	
興業	Hingnieh hien,	Kwángsí,	Yúlin chau,	22 45	109 30
興寧	Hingning hien,	Húnán,	Chin chau,	*25 54 40	111 59 14
興寧	Hingning hien,	Kwángtung,	Kiáying chau,	*24 12	115 48
興平	Hingping hien,	Shensí,	Síngán fú,	34 18	108 25
興山	Hingshán hien,	Húpeh,	I'cháng fú,	31 11	110 46
興文	Hingwan hien,	Sz'chuen,	Súchau fú,	28 10	105 02
興行	Hingtáng hien,	Chihlí,	Chingting fú,	38 27	114 42
休寧	Hiúning hien,	Ngánhwui,	Hwuichau fú,	29 53	118 17
雄縣	Hiung hien,	Chihlí,	Páuting fú,	*39 01 05	116 10 03
河州	Ho chau	Kánsuh,	Lánchau fú,	35 44	103 0
河州衛	Hochau wei,	Kánsuh,	Military post attached to Ho chau.		
河池	Hochí chau,	Kwángsí,	Kingyuen fú,	*24 42	107 43 10
河間	Hokien fú,	Chihlí,		*38 30	116 10 30

Is 410 *li* from Peking; bounded N. by Shuntien fú; E. by Tientsin fú; S. E. and S. by Shántung; W. by Kwángping fú, Kí chau, and Shin chau. It contains one chau district (*King*), and ten hien districts, *Hokien, Hien, Kú-ching, Kiáhu, Fauching, Tungkwóng, King, Wúkiú, Jinkú, Sukning* and *Ningtsin.* The department is intersected by three rivers, and by the Grand canal, whence its name Hokien, i. e. Between-rivers.

河間	Hokien hien,	Chihlí,	Hokien fú.		
河曲	Hokiuh hien,	Shánsí,	Páuteh chau,	39 15	111 02
河南省	Honán sang, or the province of Honán. Bounded N. by Shánsí;				

N. E. by Chihlí and Shántung; E. by Kiángsú; S. E. by Ngánhwui; S. by Húpeh; and W. by Shensí. It lies between lat. 31° 30' and 37° N.; and stretches 6 degrees W. from the meridian of Peking, between long. 110° and 116½° E. It comprises 9 *fú*, and 4 *chau.* The population is estimated to be 23,037,171 inhabitants, and the area 65,104 square miles, or about 420 individuals to a square mile. The Yellow river runs through the province from W. to E., and many other large streams take their rise in, or pass through its borders. The name of the province or country anciently called Hopeh, (N. of the river) is now merged in Shensí.

河南	Honán fú,	Honán,		*34 43 15	112 27 40
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Is 1800 *li* from Peking; bounded N. by Hwáiking fú; E. by Káifung fú; S. by Jú chau and Nányng fú, and W. by Shen chau; it joins Shánsi on the

Name of place. Province. Department. N. lat. E. long.
 N. W., and the Yellow river forms the northern border. It contains ten districts, *Lohyang, Tangfung, P'yang, Sung, Yungning, Yensz', Kung, Mangtsin, Sin-ngán, and Shingchi.*

河內	Honui hien,	Honán,	Hwáiking fú.	*35 06 34	113 0
河西	Hosí hien,	Yunnán,	Lin-ngán fú,	24 15	102 43
河津	Hotsin hien,	Shánsí,	Kiáng chau,	35 38	110 46
河陽	Hoyáng hien,	Yunnán,	Chingkiáng fú,	*24 42 12	103 04 38
河源	Hoyuen hien,	Kwángtung,	Hwuichau fú,	*23 42	114 33 50
河澤	Hotseh hien,	Shántung,	Tsáuchau fú,	35 20	115 36
和州	Ho chau,	Ngánhwui,		31 44	118 20

Is 2280 *li* from Peking; bounded N. by Chü chau; E. by Kiángsé and the Yangtsz' kiáng; S. by Táiping fú; and W. by Lúchau fú. It contains the single district of *Hánshán.*

和曲	Hokiuh chau,	Yunnán,	Wúting chau.		
和林格爾廳		Ho-lin-kih-'rh ting,	Shánsí, Kweisui tau.		
和平	Hoping hien,	Kwángtung,	Hwuichau fú,	*24 30	114 54 55
和順	Hoshun hien,	Shánsí,	Liáu chau,	37 30	113 36
賀縣	Ho hien,	Kwángsí,	Pingloh fú,	*24 08 24	111 16 30
合州	Hoh chau,	Sz'chuen,	Chungking fú,	*30 08 24	106 24
合肥	Hohfei hien,	Ngánhwui,	Lúchau fú,	*31 56 57	117 15 20
合江	Hohkiáng hien,	Sz'chuen,	Lú chau,	28 48	105 56
合浦	Hohpú hien,	Kwángtung,	Lienchau fú,	*21 38 54	108 58 50
合水	Hohshwui hien,	Kánsuh,	Kingyáng fú,	36 03	107 58
邵陽	Hohyáng hien,	Shensí,	Tungchau fú,	35 18	110 05
霍州	Hoh chau,	Shánsí,		36 34	111 43

Is 1550 *li* from Peking; bounded N. and W. by Fanchau fú; S. by Pingyáng fú; and E. by Sin chau. The river Fan intersects it north and south. It contains two districts, *Lingshih* and *Cháuching.*

霍邱	Hohkiú hien,	Ngánhwui,	Yingchau fú,	32 23	116 13
霍山	Hohshán hien,	Ngánhwui,	Lúngán chau,	31 30	116 20
鶴峯	Hohfung chau,	Húpeh,	Y'cháng fú.		
鶴慶	Hohking chau,	Yunnán,	Líkiáng fú,	26 32	100 22
鶴山	Hohshán hien,	Kwángtung,	Cháuking fú,	23 08	112 28
香港	Hongkong or Hiángkiáng I.,	Sin-ngán hien,		*22 16 30	114 08 30

This position, ascertained by sir E. Belcher, is a hommoc, projecting out on the beach below the house of the Morrison Education Society.

湖州	Húchau fú,	Chekiáng,		*30 52 48	119 52 54
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Name of place. Province. Department. N. lat. E. long.
 Is 3020 *li* from Peking; bounded N. by Kiángsú; E. by Kiáhing fú; S. by Hángchau fú; and W. by Ngánhwui; the Tái hú or Great lake lies in this department. It contains one chau district (*Ngínkik*), and six hien districts, *Wúching, Kweingán, Chángching, Tehtsing, Wúháng, and Hiáfung.*

湖口 Húkau hien, Kiángsí, Kiúkiáng fú, 29 54 116 18

湖南省 Húnán sang, or the province of Húnán, with the next province Húpeh, were once united, and called Húkwáng, by which designation they are now often known. Bounded N. by Húpeh; E. by Kiángsí; S. E. by Kwángtung; S. W. by Kwángsí; W. by Kweichau; and N. W. by Sz'chuen. It comprises 9 fú, 4 chau, and 3 ting departments; and extends from lat. 24° 10' to 30° N., and from long. 2° 40' to 7° 30' W. of Peking. Its area is about 70,000 square miles, and its population is estimated at 18,632,507. Many rivers flow through it from south to north, emptying into the Tungting lake, of which the Siáng river, the Tsz' river, and the Yuen river, are the principal.

湖北省 Húpeh sang, or the province of Húpeh. Bounded N. by Honán; E. by Ngánhwui; S. W. by Sz'chuen; S. E. by Kwángsí; S. by Húnán; and N. by Shensí. It comprises ten fú, and one chau; and extends from lat. 29° to 33° 30' N., and from long. 2° to 8° 5' W. from Peking. Its area is about 75,000 square miles, and its population is estimated to be 27,370,098. The Yángtsz' kiáng flows through the southern borders, which part of the province is full of lakes.

壺關 Húkwan hien, Shánsí, Lúngán fú, 36 02 113 05

鄂縣 Hú hien, Shensí, Síngán fú, 34 08 108 38

許州 Hú chau, Honán, 34 06 114 0

Is 1790 *li* from Peking; bounded N. by Káifung fú; E. by Chinchau fú; S. by Jáning and Nányáng fú; and W. by Jü chau. It contains 4 districts, *Linyáng, Chángkok, Yenching, and Siángching.*

盱眙 Hú-í hien, Ngánhwui, Sz' chau, 33 02 118 20

輝縣 Hwui hien, Honán, Weihwui fú, 35 30 114 0

虹縣 Hung hien, Ngánhwui, Fungyáng fú, 33 28 117 48

洪洞 Hungtung hien, Shánsí, Pingyáng fú, 36 17 111 42

洪雅 Hungyá hien, Sz'chuen, Kiátung fú.

化州 Hwá chau, Kwángtung, Káuchau fú, *21 37 12 110 48

花縣 Hwá hien, Kwángtung, Kwángchau fú, 23 24 113 10

華州 Hwá chau, Shensí, Tungchau fú, 34 30 109 51

華亭 Hwátung hien, Kiángsú, Sungkiáng fú.

華亭 Hwátung hien, Kánsuh, Pingliáng fú, 35 18 106 35

華陽 Hwáyáng hien, Sz'chuen, Chingtú fú.

華陰 Hwáyin hien, Shensí, Tungchau fú, 34 35 109 57

華容 Hwáyung hien, Honán, Yohchau fú, 29 30 112 22

滑縣 Hwáh hien, Honán, Weihwui fú, 35 38 114 48

淮寧 Hwáining hien, Honán, Chinchau fú.

Name of place.	Province.	Department.	N. lat.	E. long.
淮安	Hwaingán fú,	Kiángsú,	*33 32 24	119 14 12
Is 1975 lí from Peking; bounded N. by Hái chau; W. by Suchau fú; S. by Ngánhwui and Yángchau fú; and E. by the sea; this department is situated at the mouth of the Yellow river on both its shores. It contains 6 districts, <i>Shánying, Yenching, Fauning, Ngántung, Tsingho, and Táuyuen</i> . The chief city is lower than the Grand canal, which runs near it.				
懷安	Hwáingán hien,	Chihlí,	40 27	114 32
懷柔	Hwáijau hien,	Chihlí,	40 19	116 38
懷仁	Hwáijin hien,	Shánsí,	39 54	113 07
懷慶	Hwáiking fú,	Honán,	*35 06 34	113 0
Is 1800 lí from Peking; bounded N. and N. W. by Shánsí; N. E. by Wei-hwui fú; S. by Káifung fú and Honán fú; the Yellow river makes its southern border. It contains 8 districts, <i>Honui, Wan, Wúpú, Tsíyuen, Siúwú, Yángwú, and Mang</i> .				
懷來	Hwáilái hien,	Chihlí,	40 23	115 48
懷寧	Hwáining hien,	Ngánhwui,	Ngánking fú,	*30 37 10 117 04 13
懷集	Hwáitsih hien,	Kwángsí,	Wúchau fú,	23 55 111 47
懷遠	Hwáiyuen hien,	Kwángsí,	Wúchau fú,	*25 15 56 109 17 50
懷遠	Hwáiyuen hien,	Shensí,	Yúlin fú,	37 54 108 50
懷遠	Hwáiyuen hien,	Ngánhwui,	Fungyáng fú,	33 0 117 08
環縣	Hwán hien,	Kánsuh,	Kingying fú,	36 39 107 07
渾源	Hwanyuen chau,	Shánsí,	Tátung fú,	39 41 113 45
黃縣	Hwáng hien,	Shántung,	Tangchau fú,	37 40 120 50
黃州	Hwángchau fú,	Húpeh,	*30 26 24	114 48 55
Is 3260 lí from Peking; bounded N. by Honán; N. E. and E. by Ngánhwui; S. E. by Kiángsú; S. by Wúcháng fú; and W. by Hányáng; the Yangtsz' kiáng borders it on the S. W., where the chief town stands. It contains 1 chau district (<i>Kí</i>), and 7 hien districts, <i>Hwángkáng, Kíshwui, Kwángtsí, Hwángmei, Lotien, Máching, and Hwángngán</i> .				
黃岡	Hwángkáng hien,	Húpeh,	Hwángchau fú,	
黃梅	Hwángmei hien,	Húpeh,	Hwángchau fú,	30 12 116 03
黃安	Hwángngán hien,	Húpeh,	Hwángchau fú,	31 24 114 25
黃陂	Hwángpi hien,	Húpeh,	Hányáng fú,	30 56 113 15
黃平	Hwángping chau,	Kweichau,	Chinyuen,	26 30 106 48
黃巖	Hwángyen hien,	Chekiáng,	Táichau fú,	28 42 121 18
黃州	Hwang chau,	Kwángsí,	Nánning fú,	22 37 108 57
獲嘉	Hwohkiá hien,	Honán,	Weihwui fú,	35 20 113 47
獲鹿	Hwohluh hien,	Chihlí,	Chingting fú,	38 08 114 26

Name of place.	Province.	Department.	N. lat.	E. long.
會昌 Hwuicháng hien,	Kiángsí,	Kánchau fú,	*35 32 24	115 42 29
會川衛 Hwuichuen wei, Sz'chuen,		Garrison attached to Hwuilí chau.		
會稽 Hwuikí hien,	Chekiáng,	Sháuhing fú,	*30 06	120 29 11
會理 Hwuilí chau,	Sz'chuen,	Ningyuen fú,	*26 33 36	102 56 05
會寧 Hwuining hien,	Kánsuh,	Kungcháng fú,	35 45	105 07
會澤 Hwuitseh hien,	Yunnán,	Tungchuen fú.		
會同 Hwuitung hien,	Kwángtung,	Kingchau fú,	19 10	111 09
會同 Hwuitung hien,	Honán,	Tsing chau,	26 50	109 27
惠州 Hwuichau fú,	Kwángtung,		23 02 24	114 12 30
Is 5834 <i>li</i> from Peking; bounded N. by Kánchau fú in Kiángsí; E. by Kiánging chau and Cháuchau fú; W. by Kwángchau fú and Fuhkáng ting; and S. by the sea; it is one of the largest departments in the empire, extending across the province, nearly 2½° from north to south. It contains one chau district (<i>Lienping</i>), and 9 hien districts, <i>Kweishen, Hóifung, Luhfung, Yungngán, Hoyuen, Lungchuen, Hoping, Pohlo, and Chángning.</i>				
惠來 Hwuilái hien,	Kwángtung,	Cháuchau fú,	23 10	116 20
惠民 Hwuimin hien,	Shántung,	Wúting fú,	37 33	117 41
惠安 Hwuingán hien,	Fukien,	Tsiuenchau fú,	25 02	119 02
徽縣 Hwui hien,	Kánsuh,	Tsin chau,	33 46	106 07
徽州 Hwuichau fú,	Ngánhwui,		*29 58 30	118 28 20
Is 2850 <i>li</i> from Peking; bounded N. by Ningkwoh fú; N. W. and W. by Chíchau fú; E. and S. E. by Chekiáng; S. and S. W. by Jáuchau fú in Kiángsí. It contains six hien districts, <i>Hih, Y, Wúyuen, Tsihkt, Hüning, and Kimun.</i>				
宜昌 Y'cháng fú,	Húpeh,		*30 49	111 10 20
Is 3540 <i>li</i> from Peking, in the southwestern part of the province; bounded N. by Yunyáng fú; E. by Kingmun chau and Kingchau fú; S. by Húnán; and W. by Shínán fú and Sz'chuen. It contains 2 chau districts (<i>Hohfung</i> and <i>Kwei</i>), and 5 hien districts, <i>Tunghú, Chángyang, Chángloh, Hingshán, and Pátung.</i>				
宜章 Y'cháng hien,	Húnán,	Chin chau,	25 47	112 38
宜城 Y'ching hien,	Húpeh,	Siángyáng fú,	31 40	112 08
宜川 Y'chuen hien,	Shensí,	Yengán fú,	36 08	110 0
宜春 Y'chun hien,	Kiángsí,	Yuenchau fú,	*27 51 32	114 22 06
宜興 Y'hing hien,	Kiángsú,	Chángchau fú,	31 28	119 49
宜禾 Y'ho hien,	Kánsuh,	Chinsí fú.	43 40	94 0
宜黃 Y'hwáng hien,	Kiángsí,	Fúchau fú,	27 32	116 12
宜君 Y'kiun hien,	Shensí,	Fú chau,	35 28	109 02
宜良 Y'liáng hien,	Yunnán,	Yunnán fú,	24 58	113 11

Name of place.	Province.	Department.	N. lat.	E. long.
宜賓 I'pin hien,	Sz'chuen,	Süchau fú,	*28 38 24	104 45 38
宜山 I'shán hien,	Kwángsí,	Kingyuen fú,	*24 26 24	108 24 30
宜都 I'tú hien,	Húpeh,	Kingchau fú,	30 28	111 19
宜陽 I'yáng hien,	Honán,	Honán fú,	*34 31 20	112 10
義寧 I'ning chau,	Kiángsí,	Náncháng fú.		
義寧 I'ning hien,	Kwángsí,	Kweilin fú,	25 22	110 0
義烏 I'wú hien,	Chekiáng,	Kinhwá fú,	*29 20 15	120 11 45
儀徵 I'ching hien,	Kiángsú,	Yángchau fú,	32 18	119 09
儀封 I'fung ting,	Honán,	Káifung fú,	*34 55	115 07 30
儀隴 I'lung hien,	Sz'chuen,	Shunking fú,	31 28	106 25
沂州 I'chau fú,	Shántung,		35 08	118 33

Is 1600 *li* from Peking, in the southeastern part of the province; bounded N. by Táing n fú; N. E. by Tsingchau fú; S. E. by the sea; S. by Kiángsú; and W. by Kwanchau fú. It contains 1 chau district (*Kú*), and 6 hien districts, *Lánshán*, *Yenching*, *Fí*, *Mungyin*, *Jihcháu*, and *I'shwú*.

沂水 I'shwui hien,	Shntung,	I'chau fú,	35 46	119 0
伊陽 I'yáng hien,	Honán,	Yü chau,	34 12	112 30
易州 I'chau,	Chihlí,		39 24	115 35

Is 220 *li* from Peking, in the western part of the province; bounded N. by Siuenhwá fú; E. by Shuntien fú; S. by Páuting fú; and W. by Shánsí. It contains two districts, *Láishwui*, and *Kwángcháng*.

易門 I'mun hien,	Yunnán,	Yunnán fú,	24 45	102 19
駭縣 I'hien,	Ngánhwui,	Hwuichau fú,	30 05	117 58
猗氏 I'shí hien,	Shánsí,	Púchau fú,	35 11	110 43
饒州 Jáuchau fú,	Kiángsí,		*28 57 20	116 44 08

Is 3305 *li* from Peking, in the northern part of the province; bounded N. E. by Hwuichau fú in Ngánhwui; S. E. by Kwángsin fú; S. by Fuchau fú; W. by Nánchang u and Nánkáng fú; and N. W. by Kiúkiáng. It contains 7 districts, *Poyáng*, *Ngánjin*, *Wánnien*, *Lohping*, *Tehing*, *Yükán*, and *Fauiliáng*. In this last named district, are the celebrated porcelain manufactories.

饒平 Jáuping hien,	Kwángtung,	Cháu chau fú,	23 56	116 51
饒陽 Jáuyáng hien,	Chihlí,	Shia chau,	38 15	115 51
熱河 Jeh-ho or Jehol,	Chihlí,	Chingteh fú.		

This place lies outside of the walls of the department city on the west; it is celebrated as an imperial summer retreat.

日照 Jihchau hien,	Shántung,	I'chau fú,	35 27	119 53
仁和 Jinho hien,	Chekiáng,	Hángchau fú,	*30 20 20	120 04 04
仁化 Jimhwá hien,	Kwángtung,	Sháu chau fú,	25 15	113 13

Name of place.	Province.	Department.	N. lat.	E. long.
仁懷 Jinhwái ting,	Kweichau,			
Is 5700 lí from Peking, in the northwestern corner of the province; bounded N. and W. by Sz'chuen; E. and S. by Tsun-i fú. It contains no subdivisions; the Chihshwui river runs through the department.				
仁懷 Jinhwái hien,	Kweichau,	Tsuní fú,	28 20	105 40
仁壽 Jinshau hien,	Sz'chuen,	Tsz' chau,	30 0	104 20
任縣 Jin hien,	Chihlí,	Shunteh fú,	37 12	114 48
任邱 Jinkíu hien,	Chihlí,	Hokien fú,	38 43	116 15
荏平 Jínping hien,	Shántung,	Tungcháng fú,	36 42	116 25
如臯 Júkáu hien,	Kiángsú,	Tungchau fú,	*32 26 33	120 26 05
汝州 Jüchau,	Honán,		34 14	112 54
Is 1900 lí from Peking, in the central part of the province; bounded N. by Káifung fú; E. by Húchau; S. by Nányáng fú; and W. by Honán fú. It contains 4 districts, Páufung, Kiáh, Lúshán, and I'gáng.				
汝寧 Jüning fú,	Honán,		*33 01	114 21
Is 2300 lí from Peking, in the southeastern part of the province; bounded N. by Chinchau fú and Hú chau; N. E. by Nágñhui; E. by Kwáng chau; S. by Húpeh; and W. by Nányáng fú. It contains 1 chau district, (Sinyáng), and 8 hien districts, Jüyang, Chingyang, Loshán, Siping, Sinchái, Hohshán, Shángchái and Suiping.				
汝陽 Jüyang hien,	Honán,	Jüning fú.		
乳源 Jüyuen hien,	Kwángtung,	Sháuchau fú,	24 52	112 50
芮城 Juiching hien,	Shánsí,	Kiái chau,	34 50	110 22

ART. III. *Proceedings of the Medical Missionary Society in China, as exhibited by a report of its general committee of management, with reports of its medical officers, &c.*

[The friends of medical missions in China will, we doubt not, receive with equal satisfaction and approbation this report of the general committee, drawn up by the acting secretary. With it, we received the reports of Drs. Hobson and Lockhart, the first of which immediately succeeds this article.]

OWING to the scattered state of the members of the Medical Missionary Society, no opportunity has occurred of convening a general meeting since the 28th September, 1842. The committee, however, have much satisfaction in communicating to them, and to others interested in medical missions, the uninterrupted success that has

attended the labors of the medical officers, and the increase in the number of those devoting themselves to this sphere of missionary exertion, and who are now occupying the different places open to intercourse with foreigners.

The hopes then entertained, and expressed in the report published at the commencement of last year, that the peace with China would afford enlarged facilities for the prosecution of the labors of the medical missionary, and of others interested in the temporal and spiritual welfare of this large portion of our fellow-men, have been fully realized. In Hongkong and in all the five ports, excepting Fuchau fú, institutions have been for some time open affording opportunities for an extended and scientific medical practice, with advantages, by the intimate and friendly relation that springs up between the patient and his physician, to communicate to them the truths of the gospel. And while the eagerness, everywhere evinced by the Chinese, to avail themselves of the skill of foreigners, affords ample scope for doing them much direct and immediate good, the unrestrained intercourse now enjoyed, gives the most pleasing facilities for imparting religious instruction and teaching the things that concern their eternal welfare.

Shortly before the last report was drawn up, Dr. Parker had returned from America, and reöpened the hospital at Canton. The very strong desire of the Chinese to enjoy the benefits of the institution after it was reöpened, and the confidence displayed by them in Dr. Parker, are highly gratifying. From 21st Nov., 1842, to 31st Dec., 1843, the number of patients who had resorted to it for medical treatment, was 3501; and while Dr. Parker has been devoting much time to their relief, he has bestowed great attention to the instruction of the Chinese youths who have placed themselves under him. One of them Kwán Táu, his senior pupil, has been found competent to keep open the institution, (during his temporary absence from Canton), attending principally to diseases of the eye, to which he has paid most attention.

During last summer, Dr. Lockhart, who had been preparing himself, by studying the northern dialects of the language, to reside in whichever place might be deemed the most eligible,—proceeded to Chusan, distributing medicines, and attending to the diseases of such as he met with, in his visits to that place and Ningpo. In accordance with the resolution previously formed, of making Shánghái the scene of his labors and permanent residence, he proceeded there in the course of the winter, and was enabled to open a hospital in

the end of January. He has not yet had an opportunity of sending a detailed report of his proceedings, but from his private letters to Dr. Hobson and the acting secretary, we learn that the applicants for relief have been more numerous than he can attend to, averaging a hundred daily from the city and populous districts around, from Súcchau, and from the imperial grain junks.

He has successfully couched many cases of cataracts, and one was extracted from a native practitioner from Súcchau,—a gratifying mark of the confidence that is placed in him, and of the readiness with which the Chinese acknowledge the superior skill of foreigners at least, in this branch of science. "I have already administered medicines," he says, "to 3000 people at Shánghái, all coming to my house; I do not intend, however, always attending to so large a number of patients; but I wish to commence the practice fairly; and while strength and energy are given me, I will use them." He writes in good spirits, and feels grateful that he is at last settled, in so advantageous a sphere for the development of his mission. The residence of the Rev. Dr. Medhurst at Shánghái, and his intention of imparting to those seeking medical relief, the healing truths of the gospel, is a subject of much gratification; and we heartily join with Dr. Lockhart in hoping that their united labors may abundantly secure the objects they have in view.

In alluding to the hospital at Hongkong, we have much pleasure in referring to the accompanying interesting report from Dr. Hobson, of his labors in that institution. The hospital has now been open since the first of June last, and has been eagerly sought by the Chinese around; the number of those who have resorted to it, (3924) being much greater than had been anticipated. The large proportion of in-patients that Dr. Hobson has been enabled to treat in its wards, is worthy of notice, as giving more full and lengthened opportunities of conversing with them on religious subjects; and it is with much satisfaction, that we direct attention to the residence, at the institution, of Agong, a native Christian of age and experience, and to Dr. Hobson's account of the religious services that are held with the patients. Agong devotes himself to the propagation of Christianity among his countrymen and with the assistance of the Rev. Dr. Legge of the London Missionary Society, who spends a portion of each week in instructing the patients in the word of God, Dr. Hobson is enabled largely to use those means, which, he hopes through the Divine blessing, will lead to the spiritual improvement of this people. This is carrying out fully the objects of medical

missions, and it affords us much pleasure to record the attention that is now paid, here and at other places, where hospitals have been opened, to combine the labors of the spiritual teacher, with the medical practice of the physician.

We would also allude to the proficiency that was exhibited by his pupil Apún, when examined upon the anatomy and diseases of the eye;—and to the care and attention that has been bestowed in communicating to him a general knowledge of medicine. With regard to forming a class for instruction in physical science, from among the boys educated at the Morrison Education Society's establishment, we cordially join with Dr. Hobson in his views, and we are happy to state that attention has already been directed to the subject; a proposal of that kind from Dr. Hobson, having been favorably received by the trustees of that institution, and the Rev. Mr. Brown, the principal, having been instructed to make arrangements with him to carry the plan into effect.

Before quitting the subject of the hospital at Hongkong, the committee wish to express their thanks to Dr. Hobson, for his valuable report, and their satisfaction with the perseverance and ability he has shown in the management of the institution that has been committed to his charge,—and their accordance with the enlightened views he adopts in carrying out the objects of the Society.

In November last, Dr. Hepburn, whose application to be received as a medical officer of the Society, had been previously circulated among the members of the committee, and approved of, and whose services are now formally accepted, proceeded to Amoy. Dr. Hepburn is a missionary in connection with the Presbyterian Church of America, and having resided a considerable time at Singapore, and there studied the Chinese language, (the dialect spoken among the Chinese at Singapore being the same as that around Amoy,) he was enabled at once to enter upon his appropriate labors. At Amoy, he found Dr. Cumming actively engaged in the practice of his profession among the Chinese, and enjoying the same opportunities of doing good, that the medical missionary has found, wherever he has commenced his labors in this country. Dr. Cumming, not being connected with any of the missionary societies in England or America, has not been received as a medical officer of this Society, but his zealous labors among the Chinese have been observed with much interest; and the committee recommend that the money advanced by private individuals, last year, to enable him to carry on his medical practice, should be paid from the funds of this Society.

Drs. Hepburn and Cumming have their institution located in the city of Amoy, where they enjoy extensive intercourse with the inhabitants of the city, and of the adjacent country. No report has yet been received of their operations, but we understand the number of patients resorting to them is very large and increasing, and they feel pleased with the open field of usefulness that is before them. It is with the greatest satisfaction that we learn, that Mr. Abeel, who has been sometime residing at Kúláng sú and Amoy, and who is so well known, as a zealous and faithful missionary to the Chinese, devotes a portion of every day, among those who come to the institution, in conversing with them on religious subjects, and directing their minds to Him who healeth both soul and body. We would hope, the lovingkindness that animates his earnest appeals to turn from the worship of idols to the living God, combined with the disinterested exertions for the cure of their physical maladies, may prove the means of leading many to the way of life. May He who giveth the increase prosper their work!

In addition to the hospital in these four places, where the medical officers of the Society, in conjunction with other missionaries, are occupied in healing the sick, and preaching the gospel of Christ, a similar institution was open for some time at Ningpo, during last summer and autumn, under the care of Dr. Macgowan. Dr. Macgowan, a missionary of the Baptist Church in America, arrived in China last year, and offered his services to the Medical Missionary Society. His application was favorably received by the members of the committee, in the same manner as that of Dr. Hepburn, but owing to the difficulty in holding a public meeting, he is only now formally accepted as an officer of the Society. He proceeded to Ningpo, and that city being considered well adapted as a place in which to carry out the objects of medical missions, he for some time engaged in the practice of his profession among the Chinese, while the study of the language however occupied the principal share of his attention. Private business has obliged him to leave China for a short time, but he is still studying to obtain a knowledge of the language, and to otherwise prepare himself for the work he has undertaken.

We are glad also to have this opportunity of welcoming to China, Dr. McCartee, a missionary of the Presbyterian Church of America. During the few months that he has been here, he has attended to the Chinese language, and improved opportunities to observe the routine of practice pursued by Drs. Parker and Hobson in the institu-

tions under their care. Dr. McCartee proceeds to Ningpo which he will make the field of his labors; at first occupying only a portion of his time in attending to the diseases of those around him; and when his knowledge of the language enables him to converse freely with the Chinese on religious subjects, he will open a hospital under the patronage of the Society.

We have now briefly noticed the position of the Society, and the labors of the different medical officers; and we rejoice to record the increasing amount of good that has been effected. Since the publication of the last report there have been attended to—exclusive of those who have come under the care of Drs. Hepburn and Cumming, and Dr. Macgowan, from whom no reports have been received—upwards of 12,000 patients, who have not only had relief administered to their bodily sufferings, but many of whom have had opportunities of hearing of the Bible, and of the way of salvation offered to man.

Since the commencement of medical missions in China, and the formation of this Society in 1838, for the purpose of assisting those missionaries who have availed of the practice of medicine as a means towards the introduction of Christianity, and of spreading among the Chinese the benefits of rational medicine and surgery, upwards of 30,000 have sought aid from the skill of the foreign physician, submitting freely to whatever was recommended, by those whom before they had looked upon as uncivilized, ignorant, and barbarous. Many are thus brought into immediate contact with the scientific attainments of men from other countries, and made to feel the benefits of a skill to which they have not attained. Some may be induced to inquire, and finding that in many branches of knowledge their countrymen are far behind, be led to seek instruction in the various departments of science and philosophy, to the improvement of their intellectual and physical condition. The readiness with which parents have placed their children under foreign teachers, shows that some are alive to the advantages of a European education; and the attainments in the science of medicine, which have been already exhibited by young men, who have studied in the hospitals of the Society, gives good ground to hope that the advantages of these institutions will be rapidly extended throughout the empire.

The progress of a knowledge so much beyond anything they possess, and so different from the erroneous systems, with which, for ages, they have been alone acquainted, must indeed be slow, very slow, among a people so exclusive and wedded to their prejudices as

the Chinese; step by step it must be—but every step in doing good, however small, and however far short of what we would fain see, is an encouragement to proceed; and here we have every reason to be grateful for the success that has attended our efforts, for the opportunities afforded of relieving the sufferings of our fellow-men, and of imparting the light of knowledge and truth. Six able and zealous men are now engaged in this cause, the majority of whom have overcome the first difficulties, and, after years of arduous study, have attained a knowledge of the language that enables them to labor with confidence and hope. And, from the different institutions under their care, we may anticipate hearing of educated young Chinese, who have been instructed in the sciences connected with the healing art, and impressed, we would anxiously hope, with the truths of the gospel, dispersed over the empire, and dispensing among their countrymen the benefits of the knowledge they have acquired.

The prospect is encouraging: “and when we survey the vastness of the field—the good to be effected,” says the appeal in behalf of the Society in 1838; “and when reflecting upon the immense resources of the western hemisphere, we compare these with the small portion of wealth required to secure the desired object, we are confident that benevolence disinterested like its Author, and as expansive as the woes of men are extensive, will not withhold the means. A rare opportunity is here afforded to the philanthropist of doing good—of enjoying the felicity of imparting to others, without diminution to himself, some of his richest blessings. He is invited to unite in accomplishing a great, immediate, and positive good—is encouraged by the hope of immediate success, to aid in uniting to the great family of nations, this long severed and secluded branch, and in introducing to this people, not only the healing arts, but in its train the sciences and all the blessings of Christianity. To the various missionary Boards whose coöperation is sought, we would respectfully say, imitate him whose gospel you desire to publish in every land. Like him regard not as beneath your notice the opening the eyes of the blind and the ears of the deaf, and the healing all manner of diseases. Until permitted to publish openly and without restraint the truths of the gospel, neglect not the opportunity afforded of freely practicing its spirit. Scatter to the utmost its fruits, until welcomed to plant the tree that produces them—the tree of life.”

And when it is brought to mind that of the 30,000 people who have sought relief at the institutions of the Society, upwards of two

thirds have been attended to during the last four years, and that in that time, no call for subscriptions has been made on the community here,—we doubt not, but that the appeal, which is now made, to contribute to the support of these institutions, will be responded to with the liberality which the foreigners in China have always shown when a good object was brought before them.

Since the publication of the last report, we have had to deplore the death of two of the earliest supporters of the Society, W. Jardine esq., and the Honorable John R. Morrison; and we would take this opportunity, of recording our appreciation of the important services they rendered to the Society, and our high estimation of their benevolent character. Their's was not the charity that gave of their abundance merely to the subscriptions in aid of its funds; they entered heart and hand into every good work, and their time and attention was ever ready, to give council and assistance to benevolent undertakings. By the death of Mr. Morrison, as recording secretary, the Society has been deprived of a most efficient officer.

We have to acknowledge the receipt of £50, forwarded to Dr. Lockhart from the Juvenile Missionary Association, Crescent Chapel, Liverpool; of a donation of \$500 from Andrew Jardine, esq., and to return our thanks to them, and to others, who have contributed, since the last report, to the support of the Society. We have also to acknowledge a communication to the secretary from the Ladies' Association at Hackney, acquainting us that a case of instruments has been forwarded by them, to supply the place of those lost by Dr. Hobson in the attack upon the house of the Morrison Education Society in 1843;—of a case of medicines having been shipped to Dr. Lockhart;—and of a sum of £75 being received, and placed at the disposal of the Society; and we would now express our thanks to that Association, for the interest they have shown in the operations of the Society, and the valuable assistance they have rendered to medical missions.

In conclusion, we would pray that the blessing of God may rest upon the labors of those who are devoting their lives to spread a knowledge of Him and of his Son.—May they see the work of the Lord prosper in their hands; and may they feel that they are instrumental in shedding abroad the glorious light of the gospel, and in removing the moral darkness that surrounds them.

ALEXANDER ANDERSON, V. P.

Acting Secretary.

P. S.—Since this report was drawn up we have to acknowledge the receipt of Dr. Parker's reports now in the course of publication, and of Dr. Lockhart's report of his proceedings at Chusan and Shánghái, and to express the thanks of the Society for the same.

ART. IV. *Report of the Medical Missionary Society's hospital at Hongkong under the care of B. Hobson, M. B. In a letter to the acting secretary.*

Sir,

{ Med. Mis. Soc. Hospital,
{ Hongkong, June, 1844.

Understanding that a meeting of the Committee will be convened as early as circumstances will permit, I beg to send you (as the acting secretary of the Society) some account of the hospital under my charge.

My report commences from the 28th September, 1842, when the last general meeting of the Society was held. From that date to the end of January following, when the hospital premises in Macao were disposed of, there were upwards of 1,000 cases of disease treated, of which number 46 were admitted into the house.

It is not needful for me on the present occasion to enter into any detail respecting these, nor need I refer to my removal to this colony, except to express my acknowledgments to the trustees and principal of the Morrison Education Society for accommodating me and my family for two months in that institution, by which I was enabled better to superintend the building of this hospital, which was first opened for the reception of the sick on the 1st of June last. From that time to the present, I am thankful in being able to state there has not been a single day's interruption to the discharge of my medical duties.

It affords me also much pleasure to present to the Committee a favorable account of the prosperity of the institution; for, considering the short period it has been commenced, with the task of gaining the confidence of the natives of these parts de novo, and other circumstances, the application for medical and surgical aid has been much greater than I had reason to anticipate.

From 1st June	to 31st August,	there were	1311	out,	and	106	in-patients.
1st September	to 30th November,	" "	963	" "	132	" "	
1st December	to 28th February,	" "	592	" "	150	" "	
1st March	to 31st May,	" "	482	" "	168	" "	

The sum total being 3924, of which 566 were admitted as in-patients, making, with their attendants, upwards of 600 who have resided in the hospital during the last twelve months, showing a decided increase in the proportion of the latter to the former, when compared to those admitted into the capacious wards in the former hospital at Macao. This is a point of considerable importance, as it is chiefly on these persons that the medical and missionary operations are exerted in the most favorable and satisfactory manner.

The wards accommodate 42 beds; and, judging from past experience, I did not expect that more would be required, but in this I have been mistaken; for, owing to the number of applications for admission, if double that number had been provided, I believe they would have been as constantly full as those already occupied.

The average number of in-patients has been 50; but while during the Chinese newyear holydays, there have been so few as 15, at other times they have increased to as many as 85. Thus on several occasions, there have been more people than beds to accommodate them; a circumstance owing to the fact that many, hearing of the existence of such an institution have come long distances from the towns and hamlets in this and the neighboring districts for the special object of being healed; and, having no friends or home on the island, there was no alternative but to afford them some accommodation, or send them back unrelieved.

One ward has been reserved exclusively for females, most of whom have had small feet, and consequently were of the better class, from the villages on the main beyond Kaulung. It will be seen on referring to the accompanying account, that the monthly expense for the support of those patients who required aid is very small. Generally speaking, only about one fourth of the whole number admitted ask for or receive any pecuniary allowance, and by far the greater proportion entirely sustain themselves. I am glad to inform the Committee that the general conduct of the patients has been satisfactory. I have had no occasion to dismiss any for irregularity or disobedience, with the exception of two who were sitting up late at night smoking opium. With these exceptions, an uniform respect has been paid to all my wishes, and a pleasing degree of confidence and gratitude shown for what has been done for their good; and as far as my experience goes I have found that in exact proportion as their manners and habits are simple and unsophisticated, are the patients humble, thankful and confiding.

It is on this account that I derive more pleasure from attending to

the wants and ailment of the more poor and needy classes of the Chinese than to those who are more wealthy and independent; and as in the time of our Savior it was to this class he principally directed his gracious influence to heal and to save, so in attempting to follow his blessed example, we find the poor ready to hear the gospel, but the rich go empty away. And while speaking upon this subject, I rejoice to state that by the assistance of a native Christian of age and experience, called Agong, (who is supported by the London Missionary Society, and brought on from Malacca by the Rev. Dr. Legge, and baptized many years ago by Dr. Morrison,) that the most important and ultimate object of the Medical Missionary Society's operations are faithfully and regularly attended to. Agong's chief duties consist in reading and expounding the Sacred Scriptures, with prayer, to the patients assembled for this purpose each morning before opening the dispensary, and the general attention paid to his counsels and instructions is very pleasing.

An evening service is held with the servants and native assistants; and, with the distribution of the Scriptures and religious tracts in Chinese, I trust the means judiciously persevered in may, by the Divine blessing, secure the objects we have in view. The patients are constantly reminded that the healing of their physical maladies is intended to exhibit to their own experience some of the practical benefits of Christianity, and from these to direct their minds to the contemplation of Him who made both soul and body, and redeems them by the shedding of his own precious blood. May this people look to him and be healed!

The kind of diseases met with have been as usual of a mixed character, but principally diseases of the eye and its appendages, especially ophthalmia, entropium, and cataract. Cutaneous diseases and rheumatic affections have been numerous; and several cases of severe accidents, wounds, and other injuries, from falls, fire-arms, stone-cutting, &c., have presented. Three amputations have been performed; two on the thigh by myself, with the kind assistance of yourself, Drs. Parrott, Kennedy, Dill and Crommelin; and by Dr. Young, one on the leg, who was admitted as soon as the hospital was opened. Two recovered perfectly; the third (for compound and comminuted fracture of the leg with a lacerated wound of the knee) died two days after the operation from traumatic trismus. Many minor cases of surgery have been met with, which, with other medical details, will be made when required. Without entering upon any description at present, it may not be out of place here to observe that the number of cases

of continued and intermittent fever prescribed for from June to the end of September (the four hottest months of the year) were 183; whereas from October to the end of February (the five cool and most healthy months) there were but 68, and those chiefly of a mild or intermittent form. It is proper for me to mention that there have been six deaths in the house. One from chronic dysentery; a second from compound fracture of the skull; a third from traumatic trismus; a fourth from continued fever; a fifth from concussion of spinal marrow, and complete paralysis of the lower half of the body; and the sixth from symptomatic fever succeeding a severe contusion of the elbow joint. Each of these were buried without trouble or difficulty of any kind. Three of them having no friends near, were buried at the hospital expense. Several children have been vaccinated, and I mean to use every effort during the next cold season to extend this blessing as widely as possible; but, until the parents are more deeply impressed with its importance, it will always be difficult to keep up a regular supply of lymph.

To obviate this difficulty, and to counteract the practice of inoculation, which I am sorry to say, has been extensively performed in the immediate vicinity of our houses by native practitioners, it is advisable to diffuse information on this subject, as was formerly done by Dr. Pearson. We may then confidently hope that the great mortality from small-pox from year to year will be diminished, and the cause of much blindness and impaired vision prevented.

With regard to the two assistants under my care, I have to say they have conducted themselves much to my satisfaction. Apún, the eldest, has now been with me three years, and is reaping the advantages derived from a knowledge of the English language, added to a respectable acquaintance with Chinese literature. He has desired me to express his best thanks to the medical gentlemen for the honorary certificate they presented to him, for the proficiency he exhibited in an examination submitted to in their presence on the anatomy, diseases, and operations on the eye. Understanding as he now does, the structure of the delicate and beautiful organ of vision, I hope his own mind has been lifted up in adoration of that Divine intelligence and skill which has planned and formed an instrument of such exquisite adaptation and parts.

Every one at all acquainted with the state of medical science in China must be aware to what a low system of empirical practice it is reduced, especially in surgery, which as a science, based on human anatomy, is entirely unknown. Dissection of the body, or even

sectio cadaveris, is utterly discountenanced, as a breach of filial piety; and so great is the antipathy to disturb or maim the dead, it will be a work of years to remove this prejudice; therefore so long as it exists, the art of surgery will continue in the hands of quacks and empirics, unless imparted through some other channel. Judging from books on Chinese medicine, and from observation, there is reason to believe, (contrary to the experience of all other nations,) that this singular people were better provided with medical and surgical aid many centuries ago than they are now, corroborating the fact admitted by the Chinese, that in science and letters they have rather retrograded than advanced; the admission of which affords a good opportunity for European nations to encourage the study of every useful department of knowledge amongst them. The Jesuits did much for them in this way in the 16th century; and, shall we, as Christians and foreigners, be backward or dilatory in this good cause? The Medical Missionary Society, not only from its enlarged plans of operation, but from its unique and interesting character of uniting, and mutually supporting the representatives of different religious bodies in England and America for the one great object of conferring the highest benefits which man can give his fellow-man, commends itself to all who are interested in its operations; and one great object, to secure which the Society has in a measure pledged itself, is to give to China a rational system of medicine; an object which is confessedly a great one, as it involves an entire change in the superstitious and ignorant theories now in vogue; and substituting in their place the more correct, and modern views and practice of the West. There are difficulties to surmount, and labor and money to be expended; but it is both practicable and expedient. Surely it behoves us to make a trial, and in my humble judgment there is no mode more likely to pave the way for the accomplishing of our wishes, than the sound education of young men of talent, respectability, and correct habits in the medical profession. Such native youth can be obtained from the educational societies now in operation in Hongkong; and from the good training they will there enjoy, they will be prepared to improve the advantages which our hospitals afford; and, with private instruction, acquire an amount of knowledge requisite for this purpose.

This leads me to express the interest I feel in the establishment of a medical class of from 6 to 10 boys; and I embrace this opportunity of soliciting the countenance and support of the gentlemen of the Committee to the proposed measure. As preliminary to the study

of subjects more strictly medical, I would endeavor to convey some instruction in the elementary branches of Physics, Chemistry, and Animal and Vegetable Physiology, considered with special reference to Natural Theology; and with the opportunities of attending occasionally to practical anatomy and demonstrations on the dead subject, with the daily treatment of disease as seen in the hospital practice on their own countrymen, they would, by diligence and attention to their duties, be fitted both to practice and teach their profession to others. I need not say more on this subject, as I feel convinced that it commends itself to the judgment; and I therefore cherish the hope that as early as circumstances will sanction, that both the Committee and friends of the Society will provide the means for carrying the project into effect.

In referring to the building itself, I would congratulate the Society and the Committee on the eligible site that has been obtained from His Excellency, the Governor, for its erection. Its proximity to the water, and its central, commanding position, are advantages in its favor which are unnecessary to dilate upon; and it has not been found that its elevation offers any serious impediment to the success of the institution. There has been only one death from fever among the patients; and from the immunity from fever both amongst them, and the servants of the establishment, as compared with other places, I cannot concur in the opinion which has been entertained by some, that its being so near the Happy Valley, renders it an unhealthy site.

Before concluding this paper, I beg respectfully to recommend for the consideration of the Committee, that in consequence of the applications for medical aid being as numerous as I can possibly do justice to (with my other duties), and also from the two vacant rooms, now used for a dispensary and waiting-room, being found suitable and convenient, that these (as formerly recommended to be built at the base of the hill) be now dispensed with: I would therefore suggest that it is desirable to use the money still in hand for building purposes, in rendering the present establishment as complete and efficient in all respects as the means will allow.

Thanking you most sincerely for the counsel and assistance you have often rendered me,

I am, my dear sir, your's very truly.

BENJAMIN HOBSON.

ART. V. *Specimens of letters written by pupils in the Morrison Education Society's school at Hongkong; funds of the Society.*

SINCE the publication of the last report of the Morrison Education Society in December, the school has continued its operations very successfully. The health of the instructor and the pupils has been good, and the progress of the latter in their studies such as to afford pleasure to whoever takes an interest in the advancement of the Chinese in Christian learning and morals. Instruction is also constantly given in Chinese studies, in which their progress has been highly satisfactory.

The number of pupils at the school is at present 32, all of whom reside in the Society's house. Several compositions of the lads, in the form of letters, have been sent us, from which we select a few.

"I had the pleasure to receive a letter from you on the 11th, in which there are some questions, that I am going to answer in this letter. Among all English studies, I like the natural sciences best, such as mechanics and astronomy, of which I know some thing. But as the English language is the only channel of my learning, I must therefore spend a great deal of time in studying grammar, and reading books. I wish to continue in the school as many years as Mr. Brown keeps the first class in this institution. I love to sing sacred music very much, but I have not practiced it much, and the only tune that I know by name is Old Hundred, though I can sing some others. Having never studied music, I cannot write any Chinese music in English notes, but I can do it in Chinese notes, and will write one air for you on the inclosed paper, which contains a list of the classes in this school as you requested. I think you heard of Mrs. Ball's death sometime ago, therefore I need not write much about it. She died on the 6th of June in a very happy and calm state. On that day, in the forenoon, Mr. and Mrs. Brown went to Mr. Ball's, and he told us to write a composition upon the subject of death. The following is that which I wrote.

"Death is the door between this and the other world. When the idea of death comes to our minds, how solemnly it affects us. Though every man hates death, yet we can never escape from it, for God pronounced the sentence in the time of Adam, 'In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out it wast thou taken, for dust thou art, and unto dust shalt thou return.' How dreadful when death occurs to a man who loves not God, for he knows that there is no forgiveness in the grave, and his conscience tells him that he has been sinning all the time, and he feels that he must suffer the punishment of that great God. At that time he shall see how vain is the beauty of this world, which most people seek after. How weak is human power! Shall we sin against that almighty

God without ceasing? O, stop, stop, let us think before we go any farther. Can we have a seat in heaven by this sinful life?"

"I did not write on the list of classes, what they study in English, for I knew that Awing told you in his letter."
Ashing.

"I have heard that you are anxious to have us boys send letters to you; and now I am going to write a short one to you; Sir because there is not much news since you left here, therefore I cannot write you a long one. All of us are in good health now. The first class and some of the other larger boys are getting on to study Chinese composition once a week, and every morning the Chinese teacher explains the 學而 to us, but now we finished it this week, and we commenced to study the 先進 on Tuesday morning. Since you were here it has been raining till now, sometimes so hard that it has washed the earth away, and spoiled some places of of this hill; and now Mr. Brown hires some workmen to make a drain there on the east side of the house, opposite to the Wongnai tsung village. This rain has well watered the vegetation, and the grass of the hills looks green and pretty. Another American man-of-war came here on Tuesday, and when she was sailing in the interior of the harbor, guns were fired several times. I expect she will go to Macao next week. I have heard of Mr. Cushing who came to this country from America to make a treaty with the emperor for your country, and I hope the emperor will be very glad to have foreigners come here to trade with his own subjects. If so, I think this country will have an extensive commerce, and that, it will be a great advantage to China, America, England, and other countries. As this country, has been shut up a great many years; if now, the emperor is willing to open his country and allow the English and Americans to travel over it, I expect they will be able to write a good history or geography of China: and if there be such books I should like to study them."
Akan.

"I am going to write to you; I hope you are quite well; and I wish to see you again. We are all very well, and Mr. Brown's family are very well too. When you go to Peking the capital, by and by when you come back I hope you will tell us a little story about the place. We are now in this school studying better then befor, their are about thirty boys in Mr. Brown's school, and devided into four classes, some of them study geography, some are reading, some are spelling, and some are study grammar. Their are two horses which belong to Mr. Brown, one for Mr. Brown and the other for Mrs. Brown. The cooly takes care of the horses. One day the cooly cut away the horse tail without asking Mr. Brown. Their was a monkey which belong to Mr. Brown. One day the monkey ran down from the hill. Their were some Chinese men who were passing and they saw the monkey and they caught it. About twenty men came up to Mr. Brown's house, and they asked Mr. Brown to pay one dollar for each. On the 27th of May a beautiful French ship came to Hongkong and fired many guns."

Akü.

“ Now I have no important news to communicate, but I will tell you a missionary story, in the following words. Twenty-five years since, in the southern part of Africa, there lived a great many poor savages, who seemed to be very cruel, and ignorant; they did not worship any god, nor teach each other at all; when they murdered any one, they never felt that they did wrong in their consciences; they clothed themselves with skin of animals, and sometimes they rubbed themselves over with filthy ointment, made of grease, and ochre, to keep their skins from being cracked by the hot sun. The poor savages, cared not much for their children, and frequently offered to sell them to strangers for slaves. At length, some missionaries went there, and preached among them. They talked, and preached to them, and showed them all possible kindness for many years, and they became gradually changed, and began to build comfortable houses, to learn to read, write, and work. There was a clever girl, who was fourteen years of age. She went to school, and had learn so well, and quickly, that her schoolmaster was very anxious for to get on, and she was placed at the head of the school to teach others. Her father was a warrior, who went away from her, when she was very young. She did not know whether her father was alive, or dead. One day this girl was very much surprised to hear that her father was come back. She was very much pleased, and went out to meet him; but she was afraid that her father had come to take her away. But he wanted her to be a missionary to him, and all his people. Afterwards she went with her father to teach there with the permission of the missionary Mr. Moffat, who was teaching her. The girl saw that it was her duty to go, and she bade her missionary farewell; and went with her father to teach the Christian religion. We shall be very glad to see you again, and hear some news from you.”

Atséuk.

Since the last report of the Society was issued, a subscription paper has been circulated among the foreign residents, which was generously received. Thirty-nine annual subscribers to the support of the school were obtained, amounting to \$970, and donations for the same purpose amounting to \$1,875.

ART. VI. *Journal of Occurrences: treaty between China and the United States; Kiyung's commission as commissioner for foreign affairs; proclamation on taking his office; death of Kí Kung; Kiyung's letter regarding the settlers on Namoh; sale of lands at Hongkong; freshes at Canton; affairs at Canton; retention of Chusan; extracts from the Peking Gazettes.*

THE *treaty of peace, amity, and commerce between China and the United States of America*, concluded and signed on the 3d instant, at Wángghíá,* was noticed in our last. Whatever may be the terms and tenor thereof, the fact of a treaty having been thus negotiated, by the plenipotentiaries of these two nations, so remote from each other, one the greatest on the Eastern, and the other the greatest on the Western continent—one among the youngest, and the other quite the oldest, of all the independent states on the earth—forms a new and remarkable feature in the signs of the times. What a wonderful change has been here effected, during these last ten years! When lord Napier arrived on the coast, landed in Macao, proceeded to Canton, and attempted to correspond with the high provincial authorities, what did we see? Those who saw, will remember the scenes that ensued; and those who were not eye-witnesses, can easily satisfy their curiosity by referring to our former volumes or other journals of the day. How altered is the attitude, and the whole bearing of the Chinese government! How altered, too, are the relations of China to the rest of the world! And how altered are the circumstances and condition of foreigners in this country!

Clear it is that a great revolution has commenced. The old policy of the Celestial empire is changed. We rejoice at these things, not so much indeed on account of what has been effected already, as because of what is coming. Evidently an Almighty hand is directing these movements, and will carry on the Divine purposes undisturbed. Yet it is equally evident that, in such times as these, human responsibility must be very great.

With reference to the late negotiations, of which we have been in a position, as spectators, to observe somewhat—it is with us matter of unfeigned joy, that they have been so speedily and amicably concluded—concluded in apparent, and we believe, real, good-faith.

The *French ambassador to China*, recently reported at Singapore, is daily expected in China. But nothing has transpired, so far as we know, regarding the line of policy he intends to pursue on his arrival here. The ridicule that some of the neighbors of the French have attempted to direct against that embassy, is anything but honorable, and betrays weakness and wickedness deserving the strongest reprobation.

* Kiyung (who writes his own name in Manchú, Tsi-yeng) and others from the north pronounce the name of this village *Wángshíá*: the *á* is like *ah* in *shah* and the *i* is scarcely heard. The local pronunciation is *Monghá*.

Once or twice we have alluded to the *appointment of K'iyung*, as his imperial majesty's commissioner, to superintend foreign affairs. His commission has appeared in the Peking Gazette; in the Hongkong Gazette it is translated thus:

"Having appointed you governor-general of Kwángtung and Kwángsi, we also charge you to carry into effect the trading regulations and supplementary treaty, and for this purpose grant you the seal of High Imperial Commissioner. In all the official correspondence therefore for the management of commercial affairs in the different emporiums of the provinces, you will use this seal on every occasion in order to show great caution.—Respect this!"

In the Peking Gazette, the Chinese stands thus:—

上

慎鈐均文海辦關欽著該事通總調論內
重用著移口理防差仍督宜商督任耆閣
欽以准事通各週大頒辦均善各兩現奉
此昭其件商省有臣給理交後省廣己

Which is correctly translated in the following terms, and constitutes K'iyung's commission, or 'full powers,' as the phrase runs on the other side of the globe.

"The Inner Council has received the emperor's commands: 'K'í has already been transferred to the office of governor-general of Kwóngtung and Kwóngsi: to the said governor's superintendence, WE entirely commit the adjustment of the future free commercial relations in the provinces; WE command, as formerly, that the SEAL OF MINISTER AND IMPERIAL COMMISSIONER be given to him; and in order to give due weight, we command and permit him to affix this seal to all official correspondence, &c., which may be required while superintending the commerce at the ports of the provinces.' Respect this."

The above commands were received by the Inner Council, or Cabinet, at Peking, April 22d, 1844, being the 5th day of the 3d moon, of the 24th year, in the reign of T'áukwáng. The manner in which such commands are given, if we rightly understand it, is this:

Early in the morning, the ministers of the Cabinet, with those of the other principal departments of state, repair to the hall of audience, where the emperor comes forth and meets them, for the dispatch of business. Everything having been previously arranged, his majesty's pleasure, commands, &c., are briefly and quickly expressed. In this case, the draft of the document may have been prepared beforehand, and then, at the audience, have received the emperor's sanction: or, at the audience, the emperor may have given verbal commands, which were afterwards drafted into the proper form, and submitted for his approbation. Both these modes obtain; and in either it may be said, as above, "The Inner Council has received," &c.

Shángyü 上諭 high commands, or supreme commands, i. e. the commands of the high one, the sovereign

They write *Ki* 耆, and without ambiguity, because, on a former occasion, when transferred to the governorship, the whole name *Kiying* 耆英, had been given.

The phrase *tiáu jin* 調任 is used, because he had already been in the office of governor-general of Liáng Kiáng, and therefore his coming to Canton, is a transfer from one post to another of equal and similar rank.

Literally, it is *Liáng Kwáng tsung tuh*, 'Two Kwáng general governor, i. e. the governor-general of Kwángtung and Kwángsí, these two provinces being the Two Kwáng.

The arrangement of words in a sentence, is often varied by the Chinese, as with us, for the sake of harmony. In the clause *koh-sang tung sháng shen hau sz' i*, they could place *shen* 善 first, and then read, "managing-well all-provinces future free commerce business," or, as we have translated above, "the adjustment of the future free commercial relations in the provinces."

Ying 仍 refers to his former appointment as commissioner, when the same seal was intrusted to his care.

The *kin chái tá chin kwán fáng*, deserves a passing notice, it being the most important one ever intrusted to his highest ministers by the emperor. The seal itself is of an oblong shape, being in length 4, and in breadth $2\frac{1}{2}$ inches, apparently of solid brass, about 6lbs. weight. The title of the commissioner is carved upon it in two columns, one Manchú and one Chinese, the Chinese reading thus, 欽差大臣關防 *kin chái tá chin kwán fáng*; the word *kwán* means a bar, or to bar against; *fáng* is to guard against, protect: thus the inscription denotes, that the bearer of the seal is *imperial commissioner and minister to protect and defend* the domain and the rights of the empire.

The words *kin tsz'* 欽此 at the end of the document are evidently not the emperor's, but are appended to it by the ministers of the Inner Council; they have been usually translated *respect this*. The *tsz'* refers to the paper to which it is added; *kin*, grammatically considered, might be taken as an adjective noun; and you might then read thus *kin tsz'*, 'imperial this'; i. e. this is from the emperor. Be this or the other the true rendering, the phrase is used only when the document is from the emperor; and as such, all whether high or low must *respect it*.

The edict, having received the emperor's sanction, or being issued by him, *pro forma*, is with all deference *fung* 奉, received by the Inner Council, and put on record. Then, if it is to go to the provinces, it is *cháu chuh* 抄出, copied out, and sent to the Board of War, to be transmitted by its couriers, at a specified rate of four, five, six, or more, hundred *li* per diem. On reaching its destination in the provinces, it is there too put on record. And should there

be occasion to promulgate it, the governor or commissioner, would write thus: **案准兵部咨開內閣抄出奉上諭**
ngán chun Ping Pú tsz' kái Nui Koh cháu chuh fung sháng yü.
 "In due course (*lit.* as is on record) I have received from the Cabinet, through the Board of War, a copy of an imperial edict."

In proclamations, &c., issued by Kíying, and bearing the seals of commissioner, he takes the following style:

**大清欽差大臣太子保兵部
 尚書兩廣總督部堂宗室**

Tá Tsing, kin chái tá chin, tái tsz' sháu pú, Ping Pú sháng shú, Liáng Kwáng tsung tuh pú táng, tsung shih Kí, i. e. Kí of the imperial house, governor-general of Kwángtung and Kwángsí, a principal member of the Board of War, vice-guardian of the heir apparent, minister of state, and commissioner extraordinary of the Tá Tsing empire, &c.

His excellency, on taking charge of his new office last month, issued a proclamation in which he announced his appointment. He has since issued a second one of the same tenor, which we insert.

Kíying, governor-general of the Two Kwáng, &c., &c., hereby issues an important proclamation. It is evident to all that both rulers and people should clearly know their respective places, and that their mutual feelings should be well understood; for if their proper positions are not clearly defined, then the grades of the people and the dignity of the officers will become confused, and all the respect due from inferiors to superiors lost; and if their feelings toward one another are not understood, their mutual regard will cool, and the union subsisting between various classes cannot be preserved.

I, the governor, have received orders to superintend the affairs of the Two Kwáng, and amicably to regulate the commerce with foreign countries; and when I took the seals of this office, I clearly stated in a proclamation, as is on record, that I intended to observe the good and restrain the wicked, admonish all to be diligent and teach all to be frugal. But in soothing you, the people, and in attending to the affairs of other countries, there is that which is near and remote, cordial and distant; there are grades and differences which are always fixed, there are proprieties and duties which cannot be changed. If I, the governor, should act to the near as if they were remote, or to the cordial as if they were distant, it would disconcert the mode of doing business and outrage benevolence; such acts could by no means be tolerated. I not only could not bear to meet my sovereign or my father, but with what a face could I look at you scholars and people? Are you gentry and people of the whole province looking to see what sort of a man I the governor am? Since I came here, I have endeavored to conduct affairs with singleness of heart, which I fear you people are not fully aware of; and therefore it is proper that I should clearly inform you in this proclamation. [I mean to act] for instance, as fathers do to children, and as brothers to their younger brothers; who if hungry, look out for food, or if cold provide clothes; who in whatever relates to nourishing or caring for them, certainly take every precaution. They will constantly exhort them to be careful, and reprove them for all their wickedness; and in everything pertaining to their oversight or correction they will be sedulous that their charges may become accomplished. They will both rear and educate them generously, while their kindness and dignity towards them will also correspond.

I, the governor, have received explicit orders to soothe you all, and you scholars and people should look up to me as children to a parent or as juniors to their elder brothers, nor can I behave to you otherwise than as a father to his sons, or a brother to his juniors. Truly we regard you all, and all your affairs and things, in no other light than the tender nursing of a prosperous government. At no time is my sovereign out of my mind, nor can I ever forget my duties to you.

With regard to tranquilizing affairs with foreign countries, punishing and keeping the populace in peace, on the one hand collecting the duties and on the other providing for all your wants, these are still more the objects of my special anxiety. It is proper that I should make these plain statements to you, and let the whole provinces together fully understand this proclamation. July 18th, 1844.

The late governor-general *Ki Kung* died at Canton on the 14th inst. He had been confined to his house since he gave up the seals of his office in March, too ill to return to his native province. He was from the district of *Káuping* in *Tsehchau fú* in the province of *Shánsí*, and has held office in the southern parts of the empire for many years. His remains will be carried to his native place to be buried in the sepulchres of his fathers. He was lieut.-governor at Canton in 1839, and in many things opposed the acts of commissioner *Lin*. He succeeded *Kíshen* as governor of the *Two Kwáng* in 1840, and till his retirement conducted the affairs of his office with prudence and vigor. He took great interest in building ships of war, and gave the name of *Chingkih* 貞吉, The Fortunate, to the largest ship which has been launched. This vessel is a full rigged ship of about 600 tons, pierced for forty guns, and cost \$60,000.

Kiying's letter to *E. H. gov. Davis*, regarding the removal of foreigners from *Namoh*, which was referred to in the latter's proclamation given on page 333 is here inserted, as there was no room for it in last number.

Kiying, high imperial commissioner, member of the imperial clan and governor-general of *Kwángtung* and *Kwángsí*, &c., &c., sends the following communication :

Some English merchants had erected buildings and constructed sheds, at *Tsúshá* and *Chángshánwí* on *Namoh*, of which the acting governor, *Ching*, informed the envoy *Pottinger*. It was then distinctly agreed upon, that these should at once be pulled down within the space of six months, or removed from that place. He also requested the envoy *Pottinger* to address a previous notice to the said merchants, that they might act in obedience thereto, and at the same time dispatched *Níshau*, a candidate for a prefecture, to go thither in conjunction with English merchants to remove from thence within the specified time.

The deputed officer however now states, that the said merchants, after receiving the orders from the envoy *Pottinger*, specifying six months for the time [of their removal] observed, that the period for the departure of the various traders had not yet been fixed, and that after consulting conjointly about the term requisite, they asked to extend it to ten months, when they would call a meeting of all the merchants, and deliberate about the removal—and words to that effect; whilst they requested to have a proclamation issued to act in obedience thereto.

When I, the great minister, again examined the above, I found, that according to our convention, no commerce was to be permitted at *Namoh*, and that this is not one of the ports, where British merchants ought to live. And if sometimes

merchant vessels anchor there, one may know without inquiry, that they will have clandestine transactions with traitorous natives, and defraud the revenue by smuggling. This however is at variance with the original treaty, and the provisions of the supplementary one.

But Ching, the acting governor, on a former occasion, distinctly agreed with the envoy Pottinger, that the buildings were to be pulled down within the space of six months, and removed; which was an extraordinary show of indulgence. But the said merchants, notwithstanding their having received orders from the deputed officers, and likewise the commands of the envoy Pottinger, still ask to extend the term to ten months, which can scarcely be conceded.

Considering however, that the said merchants erected habitations and built sheds before the conclusion of the treaty, in the 21st year (1841); and also assert, that the return of all the traders having not yet been determined upon, they require time, I, the great minister, have therefore granted their request. They ought therefore within the space of ten months, commencing with the first day of the 5th month (16th June), of the present year, and ending with the first day of the third month next year (April, 1845), to pull down and remove the houses and sheds they have raised, and not again make any delay, to avoid transgressing the prohibitory regulations, and bringing punishment upon themselves.

I therefore trouble you the honorable envoy, to issue explicit orders to those merchants, that they may remove at the appointed time, and that they may not at that period, again ask for an extension of the term, which would be against the existing treaty.

Besides addressing the envoy Pottinger to submit this matter for your consideration, I avail myself of this opportunity to wish you every happiness. This is the principal object of the communication, addressed to his excellency, H. B. M.'s plenipotentiary, governor of Hongkong, commander-in-chief of the forces and superintendent of trade, Davis.

Táukwáng, 24th year, 4th month, 22d day. (7th June, 1844.)

True translation. (Signed) CHARLES GUTZLAFF, *Chinese Secretary.*

A second sale of public lands was made on the 9th inst. at Hongkong, which, by the Friend of China, realized high prices; "twelve marine lots sold at prices varying from £40 to £370 per annum each, at an average for eligible sites of £2 per foot. Twelve suburban lots were sold at from £13 to £103 according to situation. The total amount of sales add £2,300 per annum to the revenue of the colony."

The freshes at Canton and the country lying along the banks of the Pearl river beyond the city, have risen very high within the present month, quite as high if not more so than in 1833 and 1834. The water rose in the factories and all the adjacent streets and suburbs of Canton, three or four feet, and the destruction of the buildings contiguous to the river banks, either by being carried away by the force of the current, or from the water soaking and undermining the mud walls of the houses, has been unprecedented. We have no means of ascertaining the amount of damage and the loss of life occasioned by the inundation, but all accounts combine to represent it as very great. We are told that in the district of Sánshwui, upwards of 200 houses were engulfed by the bursting in of a bank, and many of their inmates drowned by the rush of waters. At Fatshán, whole streets were submerged, but the floods subsided, leaving most of the buildings standing. The rice crop along the river, has been, we believe, less injured than it was feared it would be, but the destruction has been very serious, and the price of rice is now nearly double by retail to what it was in March last. A joint proclamation was issued by the

district magistrates of Nánhái and Pwányü on the 14th inst., saying that the governmental granaries were opened on the 13th for the relief of the poor, who would be furnished with corn at the usual prices; the dealers were told in this edict to sell at the same prices, and not hoard up and raise the price of corn. The public sentiment in China regarding those who wish to profit by the distresses of their fellowmen is well expressed by the wise man (Prov. 11 : 26): "He that withholdeth corn the people shall curse him, but blessings shall be upon the head of him that selleth it."

Affairs at Canton have remained quiet during the month, and under the strong hand and watchful care of Kíying will, we confidently expect, continue so. The high officers seem anxious to preserve tranquillity; and in this, they will be supported by the better and more enlightened people and by all foreigners. Could foreigners generally speak the language of the Chinese, and in their intercourse with the people make themselves understood, we should have little apprehension of riotous outbreaks. If the emperor would issue an edict, making it unlawful for any barbarian to remain in his dominions beyond a given time, say six months, without acquiring some knowledge of the language, so as to make themselves understood, he would adopt an efficient means of preventing misunderstandings, and consequent disturbances. For we hold it certain, that nearly all the troubles, between foreigners and the Chinese, have originated in ignorance of each other's feelings and intentions.

Retention of Chusan, by the British, is loudly talked of, in certain quarters. And reports of such talk have reached the ears of multitudes of the Chinese. It is even said, by some who desire it, that the good people of that island are so in love with their new masters, that they are ready to rise *en masse* and support them in the retention!

"*Extracts from the Peking Gazettes*," as they appear in the Hongkong Register. Our attention more than once has been called to these extracts, by sundry persons who are puzzled to find out the secret of their manufacture. Why such notes, reminiscences, &c., &c., are called extracts, we cannot tell. The worthy editor will, we hope, look to this matter, and give the desired information. To us the 'extracts,' as they are called, are a very amusing part of his paper. But they would startle his imperial majesty should they chance to reach his ears, and he be told that he issued such mandates. We have room for only one specimen of the extracts.

"Kíying before leaving his government at Nanking, took very efficient measures for facilitating the transport of grain on the Great canal. All the doings of this statesman bespeak a practical mind, a due understanding of existing circumstances, and a great desire to accommodate himself to every event in life. His father held under Kíaking for a considerable time the rank of minister of the Cabinet; he himself entered at 20 years of age into office, rose rapidly in the capital, and was in 1832, at the head of the army, president of several Boards, and though not in the Cabinet, a leading member of the council. The emperor honors and trusts him, and he is one of his most powerful guides and advisers."

THE
CHINESE REPOSITORY.

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ART. I. *Legatio Batavica ad Magnum Tartariæ Chamum Sungteium, modernum Sincæ Imperatorem, &c. Conscripta vernacule per Joannem Nieuhovium, Primum Legationis Aulæ Magistrum, &c. Latinitate donatum per clarissimum virum Georgium Hornium, Historiarum in celeberrima Lugd. Batav. Acad. Prof. Amstelodami, CIÖICLXVIII.* Reviewed by a Correspondent.

THIS work, though drawn up by the *maitre d'hotel* of the embassy, may well compare, both in regard to the interest and value of its matter, and the style of its narration, with any of the works produced, in later times, by the several embassies of the Russians and the English, and the second embassy of the Dutch themselves, not excepting even the works of the elder Staunton, of Barrow, or of De Guignes. It is distinguished, withal, by a painstaking and business-like fidelity of relation, which leaves nothing unexplained, either of a political or of a miscellaneous nature, which came under the observation of the embassy.

The Dutch arrived in the seas of China and Japan, near the beginning of the seventeenth century. The whole of China was at that time agitated with the dissolving throes of the Ming dynasty; and the time was favorable for any foreign nation which desired to make a lodgment on the seacoast. The Dutch were repulsed by the Portuguese from Macao, which they attacked in 1622; and they proceeded to establish themselves on the Pescador islands and on Formosa. But they encountered obstacles in trading at Canton, partly from general causes, partly from the strangeness of their ap-

pearance in the eyes of the Chinese, to whom a fair complexion, blue eyes, and light hair, seemed to be something portentous, and partly (it is alleged) from the representations of the Portuguese, whose hostility they had done so much to provoke. But the Dutch were not men to spare any proper efforts in the prosecution of their objects; and at length, in 1654, they very naturally resolved, in view of the difficulties which they had previously encountered at Canton, to dispatch an embassy to the court of the Manchu dynasty, which had but just completed the conquest of the Chinese empire.

Accordingly, an embassy was organized, under the auspices of the Dutch East India Co., and the commission of the governor and council of the Dutch East Indies; *Nobilissimi et strenuissimi gubernatoris Johannis Maatzuykeri et amplissimi Indiarum Senatus*, as they are styled in the Latinity of that day by the *clarissimus et excellentissimus* professor Horn. This fact is to be remembered: that it was an embassy of the Dutch E. I. Company, proceeding directly from the governor of Batavia, and not from the government of the United Provinces.

The envoys, Petrus de Goyer and Jacobus de Keyser, (who were merchants,) set sail from Batavia on the 14th of June, 1654, suitably attended, and carrying with them, not only a large quantity of presents, for the Great Cham, (as he is generally called by Nieuhoff,) and for subordinate persons in the government, but also goods for sale in China. After a voyage of precisely two months (Aug. 14th, 1654), they came in sight of Macao, on whose beautiful site and crowded port they cast longing eyes; and a few days afterwards anchored in the harbor of 'Heytamon.'

At this place, they were boarded immediately by a boat full of armed men, and interrogated as to who they were, and what were their objects. They were asked, 'What business the Dutch had in China, and if they had forgotten that two years before they were interdicted the navigation of Canton?' Subsequently the envoys were required to go on shore at the village of 'Lamme,' and exhibit their letters of credence (*publicæ fidei literæ*) to the local magistrate. On the 24th, two officers visited them, whose business was to conduct them to a suburban temple at Canton for the purpose of further examination. One of those inferior mandarins, Heytou, interrogated the envoys somewhat imperiously, concerning their merchandise, ships, suite, presents, and letters, and especially demanding by whom, and for what purpose, and when, they were sent, and what presents they had for the Great Cham. He expressed much surprise, that the letters

to the emperor were not prepared, and put up in a gold box as befitting his dignity.

By these persons, the envoys were taken to Canton, and there interrogated by the mandarin *Poetsiensin*, 'Ærario Magni Chami Præfectus,' (the *hái-kwán* *), who took with him their letters and presents for the inspection of the 'Proreges,' by which expression Nieuhoff seems to intend the governor-general and governor. At length, their ship, the *Koukerk*, was allowed to come up near to Canton; but without being permitted an interview with the governor-general or governor, they were compelled to return on board, there to wait, until instructions concerning them should be received from Peking. For, they were told, in the first place, that it was not in the power of the viceroy to give them an audience, until after hearing from the court; and in the second place that by the Chinese laws no envoys could remain at Canton, unless by express command of the emperor, through fear of the dangers that might arise from mobs, in which event the public authorities (*præfecti*) would be held responsible by the Great Cnam, because of not having better provided for the safety of the envoys; and finally, that it was unlawful for the viceroys to accept or retain foreign letters without previously ascertaining the pleasure of the emperor.

At the expiration of three weeks, the envoys were taken on shore, but were left confined, under a guard of soldiers, in the place appropriated for their temporary reception. Here they were, in the outset, plied with admonitions as to the amount of presents to be distributed among the mandarins at Canton and Peking, not excepting even the viceroy himself, until, losing patience at the magnitude of the extortion attempted to be practiced upon them, they made demonstrations of a determination at once to reëmbark in the *Koukerk*, and quit China. Finally, the matter was arranged, and they were invited to an entertainment, given them by the 'Proreges' and the 'Tutangus' (To-tung) in a plain without the city. After which, the 'Tutangus' intimated to them that letters had been sent to Peking to the Great Cham, to inform him of the arrival of the envoys at Canton with presents, seeking alliance and friendship. But six months elapsed, before the answer to these letters reached Canton. At length, two edicts of the Great Cham arrived, by one of which

* This is the officer usually called 'hoppo' by the foreigners at Canton, which is just as absurd as if a Chinese in Europe should give to the superior officer of customs in any of the ports the name of Mr. Treasury Board, or Mr. Finance Department.

it was permitted to the Hollanders, to send a legation to Peking composed of twenty persons, and four interpreters in addition, which is the fixed number for tribute-bearing legations by the law of China; the rest of the company to remain at Canton in their ships, without any license to trade; and by the other of which a free commerce in China was conceded to the Hollanders, but on condition that the envoys were to go to Peking, and return thanks to the emperor. And accordingly the envoys immediately proceeded to make arrangements for their journey to Peking.

Before their departure, they were entertained by the viceroy, in a manner so frequently described since; and on the 17th of March, 1656, seven months after their arrival at Canton, they embarked in the boats prepared for their conveyance by the inner rivers, fifty in number, provided at the expense of the Chinese government. They were accompanied, of course, by officers appointed to see to their accommodation on the way. They proceeded thus from Canton to Nanking, and from Nanking to Peking, enjoying, it would seem, somewhat more of freedom of observation on the way than has been accorded to some of the later embassies. Independently of the prominent objects of notice and other ordinary facts observed on the way, and of which Nieuhoff gives a very faithful account, there was one peculiar circumstance, which attracted attention continually, namely, the many ruined cities and other traces of the ravages of the late conquest of the country by the Tartars.

But we pass over the incidents of this journey, for the purpose of coming to the more important point, the proceedings at Peking, noting only that, in several places, particularly at Nanking, and at 'Joeswoe,' they were entertained by the public authorities, who at the same time refused the presents offered to them, on the ground that it was not lawful to receive any until the emperor had seen the envoys.

The envoys finally arrived at Peking on the 17th of July, 1656, exactly four months after the commencement of their journey from Canton. They entered the city on horseback, escorted by a guard of about fifty soldiers who had accompanied them all the way, and were conducted to an edifice not far from the palace, where they established themselves in quarters, convenient enough it would seem, but walled in, and with a Tartar guard at their gate.

Early the next morning, sundry officers came to their lodgings, namely, (repeating the language of Nieuhoff,) the mandarin *Pinzen-tous*, two other 'prefects' of Canton, some 'senators' of the empire,

their chief secretary *Thonglouja*, a Chinese, accompanied by the Tartar mandarins *Quanlouja* and *Hoolouja*, who said they were sent by the Great Cham and the 'senate' of the empire, to congratulate the envoys on their arrival, and to inquire as to their health, and other things appertaining to the legation, their number, by whom, from whence, and for what object they were sent, and what presents they brought. After this, they proceeded to read the roll of the legation and its suite, calling out each by name. Then they inspected the presents brought by the legation, and made curious inquiries on the use and construction of each article. The residue of the examination to which the envoys were subjected is so curious, and is narrated with so much *naïveté*, that we give it literally in the words of Nieuhoff.

“Reverting then to interrogations, they asked, whether the Hollanders were born on the sea, and had no other home but the ocean, and no fixed habitation. And if they had any proper country, what was its name, and where situated? By whom, and for what purpose they were sent? Who was their king, and what his age? The envoys easily disposed of other matters, but they were astonished, they said, that they should be asked, whether they inhabited the sea; for how could such a thing be, that any people should perpetually wander and roam about the ocean without a certain and fixed country? That they who had spread abroad these calumnies concerning them and their nation would in due time be convicted of artful falsehood. That their country was called Holland; which place of abode had been possessed for many ages back by their forefathers and themselves down to the present time, always by native right and not by spoil or rapine. Again the mandarins inquired, what part of the world their country was in; how far it was by land journey from Peking; and if it could be reached by land, through what countries it was necessary to go? And when it appeared the mandarins were strongly persuaded that the Hollanders were destitute of any terra firma, and either roamed continually over the sea, or at most inhabited some ignoble islets, the envoys offered to exhibit an accurate delineation and picture of their country. Accordingly, they produced a map of the world, and pointed out the position of Holland and the contiguous provinces of Belgium, &c. After which the mandarins made inquiries concerning the government of Holland and the authority of those by whom they were sent. And here the great difficulty was to explain to them the name of 'republic' and the nature of aristocracy, and the import with them of the name of 'prince.' For

the Tartars and Chinese, being habituated to the government of one man, do not understand the meaning of a republic governed by the associated labors of many persons. But while they seemed to comprehend the authority of the prince of Orange," &c. Nieuhoff, p. 142.

All these and numerous other particulars, such as the relation of Batavia and Holland, whether Holland was at war with Portugal, &c., &c., were minutely investigated by the mandarins, who, by means of scribes, took notes of everything, for the satisfaction, as they alleged, of the emperor.

On a subsequent day, the envoys received a sudden notice, communicated to them by *Quanlouja* and *Kaolouja*, to appear forthwith before what Nieuhoff calls the *Senate*, with the presents. As it rained violently, the envoys objected the injury which the presents would sustain; but they were compelled to acquiesce. They repaired to the 'Senaculum,' where they found the 'Cancellarius,' sitting cross-legged 'more Tartarico,' with two other Tartar 'Magnates;' and also Father Adam Schall, then a venerable old man, who had already resided at the court of Peking nearly half a century. The Tartars did not condescend to receive any salutation from the envoys, but told them at once to be seated, while the presents were undergoing examination; after which they were closely interrogated for the further information of the emperor. Though Father Schall had greeted them briefly on their entering, he afterwards conversed with them in German; but when he came to draw up a report of their examination, for the emperor's eye, they complained of many things which he stated, especially that Holland was still under the jurisdiction of Spain. While the clerks were engaged, the Tartar grandees ordered a lunch to be brought in, which they ate 'more Scythico,' and in a way which greatly shocked the worthy envoys.

Father Schall informed the envoys that a Russian embassy with a suite of one hundred persons was then at Peking, but had not yet, after a delay of four months, been able to obtain access to the emperor. We learn subsequently that this embassy, after great trouble to obtain a safe conduct for its return, left Peking without having accomplished anything, the ambassador being required to perform the ceremony of prostration before the seal of the emperor, and refusing to do this as derogatory to the dignity of the Czar.

There were in Peking, at the same time, envoys from the Great Mogul of Delhi, from certain Western Tartars called by Nieuhoff *Sutatads*, and from the lamas of Tibet. The envoys of the *Sutatads* are described and depicted by Nieuhoff as being clad in sheepskins,

and armed with bows and arrows; those from Tibet, in hats and garments scarcely distinguishable from the clerical dress in Europe; while those from Delhi wore the rich turban, the costly flowing robes and sash, which are seen at the present day among the Mohammedan princes of India. And the long train of horses and camels with which the latter was accompanied, and the quantity of diamonds and other precious stones which he brought, corresponded to the greatness and splendor of the Akbars and the Aurengzebcs of India.

Meanwhile, the Great Cham having sufficiently investigated the geography of Holland, and it being at length admitted, greatly to the satisfaction of the patriotic envoys, that there probably was such a place as Holland, and 'that the Dutch were not a mere band of desperate rovers, but a nation of ancient race and fixed country, always among the most noble in Germany,' notice was given to the envoys that the emperor acknowledged their mission, and, if they desired it, would admit them to his presence. And the 'Imperial Will' was accordingly signified to the *Lí Pú* or Board of Rites, which Nieuhoff calls the senate of the empire, in the following words:

"The Dutch envoys have come to salute the emperor and to testify observance by their presents; of the happening of which before there is no memorial for thousands of years. And because this is the first time, I have received the embassy, and grant to them power, that, after I shall be seated on the throne in my new palace, they may be brought before me, to exhibit their reverence; to the end that, after good treatment, and a sufficient examination of their requests, they may be dispatched for their departure as soon as possible. And the more, since, moved by the celebrity of my name, after having traveled over a vast distance of sea and land, they have desired at length to rest their feet at Peking, emerging as it were from the shadow of some lofty mountain to behold now with open eyes the light of the sun in the clear heaven. How can we think to contradict or to deny the requests of such men, who have come hither from so long a distance?" p. 147.

Discussion now commenced as to the particular objects of the embassy. It had come to China under the auspices of a commercial body (the Dutch East India Company); it had come in trading ships, with goods for sale; and its business at Peking was to make permanent provision for a free commerce between Holland and China. All this is plain to us. But it was not so to the court of Peking. The vassal states of Asia, especially Corea and Siam, being in the practice

of sending envoys to Peking with tribute at certain fixed intervals, and those envoys coming in trading ships, with cargo, which is entered free of duty, and the profits on which serve to defray the expenses of the embassy, according to the fixed laws of the empire,—thereupon the Chinese, possibly by a natural error, possibly of set purpose, assimilated, in their own minds, the Dutch embassy to that of the Asiatics.

Bearing in mind all these circumstances, we shall be prepared to understand the peculiar view of the subject, which the Chinese took, and the effect of this on the negotiations of the Dutch envoys.

The *Cancellarius*, says Nieuhoff, finding the Great Cham to be favorably disposed to the Hollanders, ordered them to be asked whether they could come to Peking every year, or only once in three years, to salute the emperor (that is, to do homage). The envoys replied, “once in every five years would suit them, but, *with the understanding that meanwhile they might send four ships to Canton every year for trade.*”

“Thereupon the chancellor, convoking the senate of Tartary and of China likewise, of which he is the head, explained, that he thought the petition of the Hollanders a reasonable one, to salute the emperor every five years: and all the Tartar senators declared themselves of the same opinion. But the Chinese, pretending greater benevolence towards the Hollanders, proposed that the period should be nine years, on account of the dangers and inconveniences of the journey. But they made this proposition with a sinister intent; for they understood what had not occurred to the Tartars, that in the interval of the nine years the Dutch could not lawfully trade at Canton.” p. 148.

That is to say, the *political* intercourse of the Dutch with China, and at the same time their commercial intercourse, were to come under the laws of the empire for the regulation of the *foreign vassal states*. This was the understanding, undoubtedly, of the Chinese ministers of state.

The envoys had no wish, of course, to see matters come to this point. But they now discovered that they had enemies at court, whose influence aggravated the difficulties of their position. The envoys had congratulated themselves on having, after much toil and trouble, put down the defamatory representation that the Hollanders had no land, and lived always at sea. But at this stage the old calumny was revived in a new shape. The Chinese continued to insist, as in the beginning, that the Hollanders were ‘a conflux of

various nations, without soil, without country, except what they could make to themselves in roaming over the sea, and that they lived by plunder.' To which the Chinese now added, that—

“The senate had reason to doubt whether under the name of Hollanders were not concealed the English, who thirty years previously, with four ships, had captured some salt junks from the port of Heytamon, carried off a mandarin, demolished a town, and done many other hostile acts; from which time, they were held as public enemies, and excluded from China; and that clearer proof of the credibility of the Hollanders was needed, before they could be admitted into the empire. For, besides that the free commerce which they sought was repugnant to the laws and ancient custom of the empire, no such thing was mentioned in the letters of credence which they produced; on which account there was cause to suspect the envoys of asking this in their own name, and not by public authority.” p. 148.

The envoys were driven to despair by this new difficulty. They began to think the mandarins, especially those of Canton, had been deceiving them; that all the money they had expended in gifts (that is, bribes) had been thrown away; and they saw, or thought they saw, that they were the victims of the ill-will of the European Jesuits about the court. The Chinese had begun by denying to them any country; now their personal identity was disputed, and they were put to the proof that they were *bona fide* Hollanders, and not Englishmen.

“Whereupon, the envoys * * * in a council which the second chancellor of the empire had convoked for that purpose, re-urged their application for annual commerce at Canton, and insisted with the chancellor, through the medium of the mandarin of the senior viceroy of Canton, that they would not leave Peking until his ‘Chamic’ majesty should be perfectly satisfied that they were Hollanders and not Englishmen. They proposed that a metallic seal should be cut, with which the sea-letters of their ships coming to China should be sealed so as to distinguish them from those of all other nations, and that a peculiar flag should be hoisted at their mainmast alongside of that of Holland. Finally, causing a petition to be drawn up by a scribe in courtly language, they prayed that to the Hollanders, by the same right with natives or subjects of China, after the example of the people of the Lewchew islands, of Amian (Annan?), and of Siam, to whom this was permitted by the ancient laws of the Chinese, the right and privilege should be conceded, of passing to and

fro, and dwelling in China, paying tribute and taxes (*tributa et vestigalia presolvere*); and after the manner of those three nations, of venerating the emperor with presents every three years; (*eorundem trium populorum more, singulo triennio imperatorem cum muneribus venerandi.*) With this condition, however, that the ship or ships of the envoys should not be required to await their return, because they would decay in fresh water, being accustomed to the salt water of the ocean. But in vain they resorted to all these expedients, to move men whose minds were prepossessed against them by the calumnies and bribes of others. Ten or fourteen thousand taels of silver seemed to be the true and the only mode to secure the grant of a free trade. But the envoys thought it injudicious to expend so much money, in addition to the donatives already lavished by them, especially to quite uncertain effect." p. 149.

In fine, as the period when the emperor was to be enthroned in the new palace, and to receive the salutation of the various ambassadors at Peking, approached, the Dutch envoys become more and more satisfied that they should accomplish nothing, and should be obliged to leave the court and return to Canton. Preparatory to their presentation to the emperor, they were required to perform the ceremony of prostration before the imperial seal in the old palace.

"On the 22d (of August), the agents of the viceroys of Canton, with the mandarins Pinxentous and others, and three Chinese doctors, as well as some of the magnates, all in state-robes distinguished by figures in squares embroidered on the breast and back, and in solemn pomp, having conducted the envoys and their suite into an ancient *aula*, similar in structure to a library or academy (it being filled in all parts with gownsmen (*togati*) and libraries, ordered them to sit down in an alcove apart from the crowd; after which we were commanded to proceed into an area, under the sky, and three times to bend the body, and to incline the head towards the ground, at the proclamation of a crier. Presently the crier called out *kaschan*, that is 'God sent the emperor;' again, *quee*, 'kneel on the ground;' then *kanto*, 'bend the head,' and *kee*, 'rise;' and this he repeated three times. Then at the word *koo*, 'step aside,' we departed." p. 150.

At length, after many delays, (Oct. 1st, 1656,) arrived what it had been supposed was to be a presentation at court, but which proved to be nothing, but the prostration of the several ambassadors remaining at Peking, in the nominal presence of the emperor. At one hour after midnight the Dutch envoys were conducted by the

mandarin Pinxentous and the other agents (*procuratores*) of the viceroys of Canton, with a great display of lanterns, to the vicinity of the palace. Here they were placed in a large square open to the sky, seated on the naked stones (*nudis saxis*) to remain until daylight, when the Great Cham on his throne was to exhibit himself to their view. Presently the Mogul envoy, and those of the lamas and the Western Tartars or Sutatads came and sat down in the same place. The envoy of the Sutatads, it is stated, was treated with particular favor and distinction, because of the proximity of his nation to China, and the number of their cavalry, which made their friendship desirable to the emperor. In front of the gate of this square were three caparisoned elephants, and on each side a large body of Tartar troops, besides a vast multitude of ordinary spectators. After which they were introduced through a second, a third, and a fourth gate, into an interior court, where was the throne of the emperor, in the form, as represented in Nieuhoff's engraving, of a small pavilion, guarded by a numerous array of soldiery, and amid all the magnificence of Asiatic pomp. Conspicuous before the foot of the throne stood twelve superbly caparisoned white horses, six on each hand.

The envoys had scarcely time to glance at the brilliant spectacle before them, when, at the ringing of a small bell, a Tartar soldier sprang into the middle of the area, with a whip in his hand made apparently of three twisted strands of leather, each round and hollow like a snake skin, which he snapped with so much art and celerity, that the sound was like the report of a bombard, and having done this three times he disappeared in the crowd. Then, all rising up, the senior 'Tutangus,' followed by more than thirty other grandees, approached the throne, and all, at the voice of a herald, adored (*venerabantur*) the Great Cham by bowing the head nine times to the ground, to the sound of soft music. These having stepped aside, the chancellor and two of the senators led up another band of grandees, who worshiped the throne with the same adoration. Then the chancellor returning to the envoys, asked of what rank they were to be considered; and they replied, that of *Thiomping*; for thus they had been designated by the viceroys of Canton. The Mogul ambassador made the same reply to the same question, declaring himself equal to the Hollanders. In the midst of the court, opposite the middle door of the emperor's throne, were twenty stones placed in a line, with inscriptions on them, which indicated where each person according to his rank was to stop in approaching the

emperor. The envoys were commanded to stop at the tenth. Then a herald cried with aloud voice, 'Advance towards the throne;' and they advanced. 'Take your places;' and they took them. 'Kneel,' and they knelt. 'Incline the head three times;' and they did it. 'Rise;' and they arose. Finally, at the close of the ceremony, 'Return to your places;' and they returned. After which, the ambassadors were conducted to a raised platform at one side, and ordered to bow the head as before, and treated to a cup of milk-tea, in common with other courtiers, who were all diligently sipping their tea. Meanwhile, at another ring of the bell and crack of the whip, the whole multitude present fell on their knees. And here the presentation ended and the emperor disappeared, the whole ceremony having occupied only an eighth of an hour (*viz octavâ horæ*). The envoys neither spoke to the emperor, nor were spoken to by him; and did not even obtain a distinct view of his face, which was partly hid by the peristyle of his throne, and partly by the concourse of princes and grandees, and the guards with their bows and arrows, who surrounded the approach to the throne. And upon the departure of the emperor, all the crowd of courtiers and soldiers dispersed unceremoniously, each his own course, the envoys themselves, guarded as they were by soldiers appointed for that purpose, being compelled to force their way through the multitude. The only direct notice which the emperor is represented to have taken of the envoys was to glance back at them as he went away (*eos oculis suis retro persequi*), and to require the costume which they had worn at court to be sent to him for his inspection as a matter of curiosity.

On the afternoon of the same day, the envoys of the several nations were entertained together at the house of the 'Cancellarius' in the name of the emperor; and before they sat down were required to turn towards the north where the emperor was supposed to be, and perform the same prostrations as before the imperial throne. One other trait at the entertainment is curious.

"The envoys were expected, *according to the law of nations*, to carry away whatever remained of the feast, (*more gentium secum in sacciperiis auferre*), and it was an edifying spectacle to see the Sutatads stuff the fragments of meat, dripping with fat and juices, into their leather scrips, and the bosom of their sheep-skin jackets, the blood oozing out of their bags, and their garments shining with grease, while they struggled together to see who should carry away the greatest quantity of half-eaten fragments."

Drinking followed, and it was late before the feast broke up. It was necessary, at the close, to return thanks to the emperor for his vicarious hospitality, by again kneeling and prostrating themselves towards the north; after which, says Nieuhoff, the envoys returned to their lodgings, 'not a little fatigued that day by having to bend the body so many times in prostration.'

The envoys were invited to a second and a third entertainment. At the second of these, they observed that the Moguls were in greater favor than themselves; which they discovered arose from the Moguls having been more liberal of bribes. Indeed the Hollanders, though they had also bribed liberally, found that it had availed them nothing. Nay, even at this time, the 'Tutangus sive Imperii Custos' gravely asked them 'whether it was true, as was commonly believed of the Hollanders, that they were able to live under water three entire days;' for it seems that the enemies of the Dutch had now persuaded the simple and credulous Tartars that not only the Dutch were landless wanderers on the sea, and public plunderers, but also were amphibious animals, and could live like seals indifferently in or upon the sea as well as on land. Deceived, as the envoys considered themselves, by the mandarins whose friendship they had purchased at so high a price, they had no remedy; for they could not denounce the mandarins as the receivers of bribes, without denouncing themselves as the givers; which they well knew was contrary alike to the law of nations and the law of the empire.

At the last of these entertainments, given at the house of the second 'Cancellarius.' whose favor they had conciliated by new bribes, they received the parting presents of money, silks, &c., given by the emperor to the governor of Batavia, themselves, and the persons of their suite. They received each article on their knees; and then performed the stated prostration as to the throne of the emperor. Nieuhoff enumerates these articles, which were all of the ordinary manufactures of the country.

Nieuhoff gives an account also of the provisions daily supplied by the emperor to the legation, so much to the envoys, and so much to each of the persons in their suite; "but the envoys, (not contenting themselves with what was supplied then from the court,) feasted magnificently every day at their own expense, in order to show to the Tartars and Chinese the mode of living of the Hollanders."

They were suffered to remain at Peking only a fortnight after their presentation at court. On the 16th of October, they were conducted into the hall of the Lí Pú, to receive the letter of the em-

peror to the governor of Batavia. The letter was written in the two languages Chinese and Manchu, with a gilt margin and figured on the back, and after being read, was rolled up in yellow linen (silk?) and inclosed in a bamboo, and thus delivered to the envoys, who received it on their knees with the deepest reverence (*quas genuflexo eximîd reverentiâ acciperunt*). Not a word was said by the mandarins, at this or at any time since their presentation at court, concerning the business of the embassy. The decision of the imperial court on their business was contained in the following letter.

“Letter of the Great Cham of the Tartars and Chinn, to the governor-general of Batavia.

“The king sends these letters to Dutch Batavia, to the governor-general Joannes Maatzuyker. Our countries are as far apart as the east is from the west, and thus it is difficult for us to come together. And from the memory of all time to the present day, the Hollanders have never been seen at our court. But you, a very wise and well disposed man, have sent to us Petrus de Goyer and Jacobus de Keyser, who in your name have appeared before me and brought presents. Your country is ten thousand miles distant from hence; but you show a sincere disposition in being mindful of us. And so my heart also is strongly inclined towards you. Wherefore I send two rolls of silk with dragons, also two other rolls of silk, four rolls of figured silk, four rolls of plain blue silk, four rolls of waved silk, ten rolls of figured silk, four rolls of gauze, ten rolls of dressed silk, ten rolls of fine silk, and three hundred taels of silver. You have applied for free commerce in my empire, to import and export goods, which will be very profitable to the people. But, seeing that your country is very far remote, and violent winds blow here, which are very dangerous to ships, and severe cold, with snow and ice prevails, it excites my pity to think of your people coming here. But if nevertheless they be resolved to come, cause them to come only once in eight years, with not more than one hundred men, of whom twenty may visit the place where my court is held; and then you may expose your goods on land and carry on your dealings without remaining in the waters of Canton. Which act of benevolence towards you I have thus well settled, and I trust to your satisfaction. This is what I have desired you to know.

“The 13th year, 8th month, and 29th day of Sungtei.

“Hongte Thoepe.”

And with this on the same day, they were compelled (*coacte*) to leave Peking, after being there about three months; ‘having been,

the whole time shut up as it were in a domestic prison, without being allowed so much even as once to walk out for recreation,' (p. 167), and of course enjoying no opportunities of observation except in going to and from the court.

On their return, they had some trouble to obtain boats, and be well served; but they finally reached Canton on the 2d of January, 1657. Here disputes arose as to the additional amount of money to be given to the mandarins, whose rapacity was quite beyond the patience of the Hollanders. Whereupon the mandarins began to treat them with personal contumely; and the principal interpreter of the legation, Paul Durette, being murdered soon after, the envoys began to think it best for them to quit China as soon as possible, and make their way back to Batavia. They departed accordingly, on the 1st of March, amid some demonstrations of civility from the inferior mandarins, but without being permitted to take personal leave of the viceroy.

Nieuhoff publishes a summary of the account rendered of the *expenses* of the embassy as follows :

1. Gifts.	To the viceroys and mandarins of Canton,	Fl.	4,019	10	1
	On the journey to Peking,.....		678	0	12
	<i>Honoraria</i> distributed at Peking to the Cham, his wife and mother, the chancellors and mandarins,.....		42,326	17	8
	On the return journey,.....		2,592	10	10
	To the viceroys, tatung, &c., at Canton,...		5,935	10	19
		Fl.	55,552	16	9
2. Expenses of subsistence, boat hire, &c., at Canton, Pe- king and on the way from one to the other,			43,278	8	18
		Fl.	98,831	5	8

To which sum should of course be added the salary and other appointments of the envoys and their suite. In return for all which great sum of money, as well as for the trouble of the envoys, who spared no cost or labor, they obtained nothing at the court of Peking, says Nieuhoff, except the privilege of once in eight years sending an embassy to the emperor as his friends, or, as might with more propriety be said, his *tributary vassals*, for thus it is manifest the matter was understood by the Chinese. But the envoys consoled themselves with the hope of better success at another time, and the sense of disappointment springing from the present failure was relieved by the intelligence which they received on their return of the conquest of Ceylon, which important island the Dutch had at length, after heroic efforts on both sides, succeeded in wresting from the Portuguese.

ART. II. *Report of the Medical Missionary Society's Hospital at Shánghái, under the care of W. Lockhart, M. R. C. S.*

THE Medical Missionary Society's station at Chusan, which had been relinquished on the departure of all foreigners from that island in February, 1841, was reoccupied, and an hospital opened in July, 1843; and with partial interruption, its operations were carried on till January, 1844. At this time, in consequence of the port of Shánghái having been opened to foreign trade, it was thought more desirable to remove the hospital to that city, it appearing to be a much more extensive sphere for carrying out the intentions of the Society, and a more important position on account of its large population, as well as its intercourse with many large cities in the vicinity.

During the time of residence at Chusan, the natives were found as eager to avail themselves of medical relief, as they were during the former occupation of the station in 1840. Many again applied for themselves, or for their friends, who had been patients during that period.

In July, a short visit was paid to Ningpo. On making known that those afflicted with disease would be attended to, numbers of people resorted daily to the house, and several were materially benefited. Within the few days of residence there, about 200 persons applied for relief. A boy was brought in who had extensive caries of the thigh-bone; he had been employed as a workman in a varnish warehouse. This substance is of a most irritating nature, especially when applied to any part of the body, where the surface of the skin has been broken or abraded, causing the formation of inveterate abscesses and ulcers in those who handle it daily, if they be not careful to wash their hands in a sort of wood-oil called *tung-yú*. The workmen are particularly liable to be thus poisoned on their first entrance into the manufactory, and the disease in this boy, was apparently one of the results of this poison affecting an unhealthy system. Intermittent fever was met with in a large number of persons. Gastrodynia prevails, also, to a great extent. Diseases of the eye were as numerous as in other parts of China. One case of cataract presented itself, and both eyes were successfully operated on. One case of confirmed mania was noticed in a respectable woman, 50 years old, the mother of a large family.

It was mentioned in the former report, that intermittent fever

prevailed to a great extent at Chusan. This opinion was confirmed by the large proportion of cases, which again presented themselves, and the beneficial effects of quinine were well remembered. The cause of this frequency of ague, is no doubt attributable to the marshy state of most of the large valleys throughout the island.

Elephantiasis. Several cases of this malady in its worst form were seen, and the persons thus afflicted were chiefly resident in a valley named Yentsáng, which is very wet and marshy at all seasons of the year. The patients were for the most part agricultural laborers. Three cases of attempted suicide by the eating of prepared opium are mentioned in the list. In one of these the quantity swallowed was half a tael (a little more than half an ounce). The case was seen soon after the poison had been taken; free vomiting was induced, and the patient recovered. The cause of this attempted destruction of life originated in a quarrel with a fellow-servant, about some articles of food which had been stolen from their master; some weeks afterwards the same man again took opium, because in a dispute with some of the females of his family, one of them bit him severely on the hand, which excited the laughter of the others against him. This time the dose taken was but small, and its effects speedily passed away. The second case was in a man who suspected his wife of unfaithfulness to him. The third was that of a woman whose husband had beaten her, because she wasted his money. The quantity of opium swallowed in both these cases was small, and the effects passed off after the evacuation of the stomach by copious vomiting.

Four cases of attempted suicide are mentioned by swallowing a solution of salt and water. It is supposed by the natives of Chusan that if water be allowed to percolate through a quantity of common salt, half a pint of the strong solution thus produced, if swallowed will cause death. Sometimes an infusion of tobacco is added to the solution; this of course would be more or less injurious, according to the strength of the infusion. In one of these cases, a weak infusion of the tobacco had been added, but without producing any other effect than nausea and vomiting. Although it is said by the people that death often ensues after taking the solution of salt, still in the cases of attempted suicide by this means to which aid has been solicited, no such effect, or the apparent likelihood of it, has ever been produced. Two of these instances were women, who having been beaten by their husbands, wished to revenge themselves, by casting the guilt of their death on them, or perhaps merely to

frighten their offending partners. Another was a young woman who took the solution because her grandmother would not allow her to wash her clothes when she wished to do so, whereat she was so much offended as to think it better to die than to live. The last case was that of a man, who having had a dispute with his sister's husband about some money affair of trifling amount, which was not settled to his satisfaction, on that account attempted suicide.

The case of severe gunshot wound of the thigh was the result of accident. A gentleman was out shooting in a boat. During his absence, one of the boatmen, carelessly taking up the gun to look at it, raised one of the hammers, which slipping out of his fingers, the gun went off, and the contents were lodged in the back of the thigh of his fellow-boatman. When the man was brought to the house, a very extensive lacerated wound was found at the posterior part of the thigh, and the flexor muscles of the leg were much torn; there had been considerable hemorrhage, but no large vessel appeared to be involved in the mischief. The man was placed in as comfortable a position as possible, simple dressing applied; extensive sloughing of the surface of the wound took place at first, followed by profuse suppuration, and the wadding and charge of shot was removed a fortnight afterwards, through an aperture that formed on the lateral part of the thigh. The man's strength did not fail, healthy granulations filled up the cavity in his thigh, cicatrization progressed rapidly, and when the patient was sent home to Chínháí, (in consequence of the closing of the hospital at Chusan,) but a very small portion of the wound remained open.

A Fukien man was frequently seen at Tíngháí, of a strong, robust frame of body, who had seven toes on each foot, and six fingers on each hand. There were two great toes on each foot, the supplementary ones projecting inward, both were strong and well nourished; the five smaller toes were of full size. He had also two thumbs on each hand, the outer being a little smaller than the true thumb; the other four fingers were of usual size.

In the middle of January, 1844, an opportunity presenting of removal to Shánghái, the hospital at Chusan was closed, and the operations of the Society commenced there about the middle of February.

Shánghái is a district town of the department of Sungkiáng fú, in the province of Kiángsú, which with that of Ngánhwui is included under the name of Kiángnán, having Nanking as the provincial city.

Kiángnán, with the province of Kiángsí, commonly called the Two Kiáng, are under the government of one tsungtuh or governor-general. Shánghái is situated in lat. 31° 24' 29" N. and long. 121° 22' 02" E., on the right bank of the Wúsung river, at the point where it is joined by the Hwángpú river, and distant from the Yángtsz' kiáng twelve miles.

The country all around the city is a perfect flat, no hills being seen on the horizon, and in fact the nearest hills are at a distance of thirty miles, and begin near Sungkiáng fú, in a westerly direction. The ground is dry and composed of a rich alluvial soil which is very fertile, and yields wheat, cotton, and vegetables in great abundance. The face of the country is intersected in all directions by rivulets and streams, which run in deep channels, into which the tide regularly flows: for the most part, the fields are raised so much above the level of the water in these water-courses, that the ground is well drained, and no marshes or swamps are to be seen. The people appear to be healthy and strong, and as robust and well-fed a race as are usually seen in Chinese cities. That part of the suburbs called Líkiá chang, which is allotted for the future residence of foreigners, is a quarter of a mile outside the northern gate, has a river frontage of half a mile, and extends inland as far as may be required for the building of houses. The plot of ground thus selected appears to be dry, and free from any local circumstances that are supposed to generate malaria.

As soon as the hospital was opened, and it was known that medical relief would be afforded, crowds of people came daily to the house, urgently, often boisterously, requesting to be attended to. As may be seen by the list of cases, a large number of people have passed under treatment from the middle of February to the end of April inclusive. The persons who applied were not only the residents of Shánghái, but many cases from Súchau, Sungkiáng, and other cities in the vicinity, and also from the island of Tsungming. The confidence displayed by the people towards the foreign surgeon, has been very pleasing. It will be seen from the list of cases, that instances of intermittent fever have not been nearly so numerous as at Chusan, while the cases of cough, hæmoptysis, dyspepsia, with gastrodynia and rheumatism, have been very numerous, and during the winter season, catarrh with cough and rheumatic pains prevail to a great extent among the people.

The three persons who were deaf and dumb, were girls who had been thus afflicted from birth. They had been taught some of the

common arts of life, were clean and well clad, and their parents appeared to be very attentive to their wants.

The case of gunshot wound through the pelvis, was in a little girl eleven years old ; she was standing near the military exercise ground, while the soldiers were firing at a mark, and was accidentally wounded. She was seen four days after the accident, February 10th, when it was found that a ball had passed through the pelvis, entering very near the right trochanter and passing out anterior to the left trochanter. The child had suffered very severe pain, was wholly unable to stand, the right thigh was slightly bent on the body and could not be extended without inducing much suffering ; fæces were passing per vaginam, but little constitutional disturbance arose, and fever only existed in a slight degree. On the 18th, fæces began to pass through the wound on the right side ; this continued for three or four days and then ceased ; free suppuration was now flowing from both wounds, and from the vagina. It would appear that the ball had passed through the lower part of the pelvis, opening a communication between the rectum and vagina ; the bones of the pelvis on both sides and the os femoris of the right side, were most probably injured, but to what extent could not be ascertained. The limbs were kept in as comfortable a position as possible, water dressing applied to the wound, and though the suppuration was very great at first, it has gradually diminished, and the wounds are now (April 31st) very small, the evacuations are almost wholly confined to their proper channel. The little patient sits up for a short time every day, her appetite is good, and there is every prospect that she will soon be well, though she will doubtless go lame all her life.

The large tumor in the neck was in a man of 50 years of age. The tumor, an encysted one, as large as the man's head, was pendant from the horizontal ramus of the lower jaw, and the lateral part of the neck, and not attached to any of the deep seated fascia. The tumor had existed for 25 years, and caused the patient so much annoyance that he was very anxious for its removal. He was accordingly admitted into the house, and the following day the tumor was removed. Considerable hemorrhage occurred during the operation, but this soon ceased, and three arteries only required the ligature ; a great portion of the wound united by the first intention, the ligature came away by the 9th day, and in three weeks the man was discharged, perfectly well and very grateful for the attention that had been paid to him. The people who heard of this case, were much astonished, as they had not previously imagined that such an

operation was practicable. Several cases of the malignant form of Asiatic leprosy have presented themselves, some of whom came regularly, and are of course very anxious for relief, but it is feared that little can be done for their benefit.

Elephantiasis does not exist here to so great an extent as at Chusan, but in one of the cases, the left thigh and leg were of an enormous size; the circumference of the lower part of the thigh being 27 inches, and round the calf of the leg, also 27 inches. Confirmed cases of elephantiasis may perhaps be considered incurable, but if regular treatment be commenced in an early stage of the disease, there may possibly be some prospect of success.

The case of suicide by opium eating occurred in a man from Ningpo. He had been out of work for some time, and on this account wished to put an end to his life. As near as could be ascertained he had taken two drachms of prepared opium, about 4 hours before he was visited; he was conscious, but laboring under great oppression, pupils much contracted, the presence or absence of a strong light producing no change on them; free vomiting was with much difficulty induced, and other means employed, so that it was hoped the man would recover; he however sank and died during the night. Almost all the cases of cataract operated on were admitted into the house; two women could not be received as in-patients for there was no accommodation for females; but both these cases were doing well when last seen. Of those taken into the house, one was a respectable old man, a Chinese physician from the town of Páushán. The cataract in the left eye was extracted, but a portion of the vitreous humor escaped during the operation, and the sight of that eye was not restored so perfectly as had been anticipated. The cataract in the right eye was depressed, and when he returned home, the power of vision was increasing. For the most part the other cases were successful. In a few the power of vision was only partially restored, owing to changes that had taken place in other parts of the eyes besides the lens, interfering with the healthy action of the organ. Within the last few days a lady from Súchau, and two respectable merchants from the same place, afflicted with cataract, have applied for relief, and will shortly be operated on.

Of the three cases in which the operation for artificial pupil was performed, one was tolerably successful; in another, after the pupil was formed it was discovered that the retina had lost its power; and the third was found to be complicated with cataract, which latter has yet to be removed. The number of cases in which one or both

eyes were lost, is very large: the destruction of the organ being for the most part caused by severe catarrhal ophthalmia, in numerous instances from long continued entropium, and also from the effect of small-pox pustules on the cornea.

It may not be considered out of place in this report to mention two benevolent institutions, which have been met with in this city, supported by public subscriptions from the people. One of them is called "the Hall of United Benevolence." Its office is in the city, where the officers and committee meet for the management of all the details of business. Outside the South gate, it has a large cemetery, where the poor are buried; and coffins are also given, with certain restrictions, to those who are unable to purchase them for their deceased relatives. Money is also distributed to the poor monthly by the officers; and outside the north gate it has a large and commodious building appropriated as an hospital for the aged and infirm, who have no relatives to maintain them, and who are admitted on the recommendation of the subscribers and supporters of the institution.

The other establishment worthy of notice is the Foundling Hospital. This also is supported by public subscription, and receive all such children as are sent to it. They are placed by their relatives in a box near the front gate, and a bell is struck to give notice to the gate-keeper, who transfers the little ones to the care of matrons. Some of the children are sent out to nurse; others are kept in the hospital under the charge of wet nurses hired for the purpose. Each of these women has two children to feed, and if at any time she cannot afford them sufficient nourishment, she gives them flour and water, which is kept in readiness. The establishment appears to be tolerably well managed; the rooms are as clean as Chinese rooms commonly are; the children seem to be well fed; and the nurses are healthy looking, strong women. An annual report is published, which has been obtained, and from which it appears, that in the year 1841, or 21st of the present emperor's reign, the number of infants under the care of the institution was as follows; viz., remaining from the former year, 22 infants; received during the current year at the gate 114; received from Sungkiáng fú 34; sent out 58; died 78; remaining on the books of the hospital 35. In 1842, 22d of the emperor's reign, remaining from former year 35; admitted 51; discharged 26; died 58; remaining on the books 42. Many children are brought in, afflicted with disease, and die in three or four days: and according to the report, more than half of the

deaths take place thus early after admission. As the children grow up they are taken from the institution by various families: some of them are brought up as domestics, or artificers of different kinds; others are adopted as children, the boys as heirs where there is no son, and the girls as the future wives of the sons or grandsons of the family.

At Shánghái, numerous bathing-houses are met with, which are established by private individuals as a source of profit. They are for the most part, large commodious houses, kept very clean, and great numbers of Chinese constantly resort to them at all hours, more especially in the latter part of the day. The price for a bath is six copper cash, exactly one farthing; for the bath and a cup of tea, nine cash. In the front of the house there is a large hall, fitted up with great numbers of boxes and compartments, in which the visitors place their clothes; all these boxes are under the charge of a doorkeeper, who gives the bather a clean towel, and is responsible that no transfer of property occurs during the absence of the owner. A passage leads from this hall to the bathing apartment, which is a small room the greatest part of which is taken up by a large water trough made of tiles—this is filled with water and kept hot by a fire placed underneath; planks are placed across the trough on which the bathers sit in the steam and wash themselves, or get into the water at pleasure. The water is changed once every day, and although this would not suit the ideas of a European in respect to cleanliness, the Chinese do not regard it, and appear to enjoy the bath as much in the evening as when the water is first put in earlier in the day. This establishment, (the attendance at which is of course entirely confined to the men,) must be a great source of cleanliness and comfort to the people, who have the advantage of a hot bath at very low rate of charge. The average daily attendance is about a thousand. Similar bathing-houses are also kept at Ningpo.

At the conclusion of this report, the hope may be expressed that the endeavor to benefit this people, may be productive of a mutual good feeling between the natives and the strangers who have now commenced a residence in their city; and that the former may not only be relieved for their bodily maladies, but led to Him, who went about healing all manners of sickness and disease among the people; and to whom every knee shall bow, whether of Jew or Gentile, professing Christian or heathen. May the Lord hasten it in his time!

List of cases at Chusan and Ningpo from July, 1843, to January, 1844.

Intermittent fever - - -	142	Curvature of spine - - -	6
Rheumatism - - -	27	Old irreducible dislocation of humerus - - -	1
Chlorosis - - -	3	Very severe gunshot wound of thigh - - -	1
Anasarca - - -	3	Severe laceration of hand with loss of three fingers	1
Ascites - - -	1	Severe wounds - - -	2
Dyspepsia and gastrodynia	82	Contusions - - -	6
Tussis - - -	25	<i>Diseases of the eye.</i>	
Asthma - - -	2	Catarrhal ophthalmia - - -	70
Phthisis - - -	2	Chronic conjunctivitis - - -	82
Hæmoptysis - - -	2	Granular lids - - -	187
Hæmatemesis - - -	1	Granular lids with opacity of cornea - - -	100
Purpura hæmorrhagica - - -	1	Granular lids with pannus - - -	60
Enlarged spleen - - -	6	Leucoma - - -	50
Jaundice - - -	1	Trichiasis - - -	88
Hemiplegia - - -	1	Entropium (cured 10) - - -	58
Mania - - -	1	Ectropium - - -	10
Attempted suicide by opium	3	Pterygium - - -	60
„ „ by salt and water	4	Contraction of tarsi - - -	30
Convulsions in children - - -	2	Lippitudo - - -	50
Miscellaneous diseases - - -	10	Staphyloma - - -	11
Abscesses of various parts	40	Ulceration of cornea - - -	62
Ulcers of various parts - - -	150	Conical cornea - - -	8
Erysipelas of leg - - -	6	Synechia - - -	10
Psora and psoriasis - - -	85	Hernia iridis - - -	6
Elephantiasis - - -	14	Amaurosis - - -	4
Tumors of various parts - - -	2	Cataract (cured 3) - - -	4
Enlarged glands - - -	6	Loss of both eyes - - -	27
Small painful tumors removed	2	Loss of one eye - - -	10
Induration of cellular mem- brane - - -	1	Neuralgia of orbit - - -	2
Polypus nasi - - -	1	Total number 1642	
Caries of various bones - - -	6		
Disease of hip joint - - -	1		
Enlargement of knee joint	2		

List of cases at Shánghái from Feb. 18th to April 30th, 1844.

Intermittent fever - - -	10	Tussis - - -	155
Dyspepsia - - -	287	Hæmoptysis - - -	50
Anasarca - - -	9	Phthisis - - -	7
Ascites - - -	8	Asthma - - -	17
Dysentery - - -	24	Laryngitis - - -	23
Chronic hepatitis - - -	2	Cynar-rhe - - -	2
Enlargement of liver - - -	1	Ulceration of fauces - - -	6
Jaundice - - -	4	Disease of heart foramen ovale aperture - - -	1
Dysuria - - -	2		

Enlargement of heart	-	1	Old irreducible dislocation		
Cephalalgia	-	20	of shoulder	-	1
Chlorosis	-	2	Gunshot wound through the		
Epilepsy	-	5	pelvis	-	1
Loss of memory	-	1	Gunshot wound of hand,		1
Loss of speech	-	2	Rupture of ligamentum pa-		
Deaf and dumb	-	3	tellæ	-	1
Surditas	-	29	Curvature of spine	-	1
Rheumatism	-	169	Caries of spine	-	1
Rheumatic enlargement of			Enlargement of inferior		
joints	-	15	maxilla	-	1
Partial paralysis of limbs		21	Caries of superior maxilla		1
Hemiplegia	-	6	Node on ulna and caries of		
Syphilis, secondary	-	7	sternum	-	1
Soft nodes	-	1	Caries of os frontis	-	3
Opium smoking	-	20	Caries of os femoris	-	1
Opium smoking in woman		1	Necrosis of tibia	-	1
Suicide by opium	-	1	Fracture of ulna and radius		1
Erysipelas	-	2	Disease of hip, knee, and other		
Abscesses of various parts		45	joints	-	8
Ulcers of various parts	-	112	Catarrhal ophthalmia	-	192
Contusions of various parts		8	Granular lids	-	326
Hæmorrhoids	-	6	Granular lids with opacity		326
Glandular swellings	-	17	Granular lids with pannus		79
Goitre	-	2	Entropium (operated 46)	-	153
Malignant polypus	-	1	Ectropium (operated 2)	-	97
Large tumor of neck removed		1	Trichiasis	-	40
Tumors of neck	-	6	Contraction of tarsi	-	61
Tumors of other parts	-	3	Pterygium (cured 14)	-	138
Double scrotal hernia	-	1	Epiphora	-	9
Scrotal hernia	-	19	Abscess of eyelid	-	4
Inguinal hernia	-	4	Tumor of eyelid	-	4
Ganglion of wrist	-	1	Abscess of lachrymal sac	-	4
Nævi materni	-	3	Fistula lachrymalis	-	1
Psora and psoriasis	-	147	Ptosis (cured 1)	-	2
Leprosy	-	16	Lippitudo	-	88
Leprosy, Asiatic	-	32	Leucoma	-	89
Elephantiasis	-	9	Ulceration of cornea	-	236
Elephantiasis in woman		1	Conical cornea	-	19
Schirrus mammæ	-	2	Iritis	-	6
Fistula in ano	-	5	Synechia	-	18
Contraction of tendons	-	4	Closure of pupil	-	57
Contraction of muscles of jaw		1	Artificial pupil, 3 operations		
Contraction of neck from con-			Hernia iridis	-	15
tinued abscesses	-	1	Staphyloma	-	44
Contraction of extensors of			Amaurosis	-	26
arms and legs	-	1	Near sighted	-	4
Hydrocele (cured 3)	-	4	Malignant ulceration of eyelid		1
Sarcoma of testis	-	4	Loss of both eyes	-	108

Loss of one eye - -	73	depression -	11
Cataract of both eyes - -	58	reclination -	6
Cataract of one eye - -	32	division -	8
Cataract, incipient - -	56	Total No. of cases	3,764
Operations for cataract, viz., extraction - -	1		

ART. III. *Alphabetical list of the provinces, departments, and districts in China, with their latitudes and longitudes. (Continued from page 369.)*

Name of place.	Province.	Department.	N. lat.	E. long.
開州 Kái chau,	Chihlí,	Támíng fú,	35 46	115 16
開州 Kái chau,	Kweichau,	Kweiyáng fú,		
開縣 Kái hien,	Sz'chuen,	Kweichau fú,	31 18	108 30
開封 Káifung fú,	Honán,		*34 52 05	114 33

Is 1540 *li* from Peking, in the northeastern part of the province, and is the capital; bounded N. by the Yellow river; E. by Kweiteh fú; S. E. by Chin-chau fú; S. by Hú chau and Jü chau; and W. by Honán fú. It contains 1 ting district (*I'fung*), two chau districts (*Ching* and *Yü*), and ten hien districts, *Tsiángfú, Lónyáng, Tungshü, Chinliú, Kí, Chungmau, Yungtseh, Yungyáng, Sz'shouü, Weishi, Yenling, Yüchuen, Sinching, and Mih.*

開化 Káihwá fú, Yunnán,

Is 6360 *li* from Peking, in the southeastern part of the province; bounded N. and E. by Kwángnán fú; S. by Cochinchina; and W. by Linngán fú. It contains one district, *Wanshán.*

開化 Káihwá hien,	Chekiáng,	Küchau fú,	*29 09 15	118 35 48
開建 Káikien hien,	Kwángtung,	Sháuking fú,	23 45	111 27
開平 Káiping hien,	Kwángtung,	Sháuking fú,	22 30	111 54
開泰 Káitái hien,	Kweichau,	Lípíng fú,	26 10	109 0
開州 Kánchau fú,	Kánsuh,		*39 0 40	100 56

Is 5044 *li* from Peking, in the northern part of the province; bounded N. and E. by the Great Wall, which separates it from the desert of Cobi; S. E. by fú Liángchau fú; S. and E. by the Kí mountains and Inner Mongolia and Koko nor. It contains 1 ting district (*Fú-fí*), and 2 hien districts, *Chángyih* and *Shántán.*

甘肅省 Kánsuh sang, or the province of Kánsuh; the name is formed by the combination of those of the two departments Kánchau fú and Suh chau. It is bounded N. E. by the Ortoos Mongolian tribes and the desert of Cobi; E. by Shensi; S. by Sz'chuen. S. W. by Koko nor and the desert of Cobi; and N. W. by Kobdo, and Fíí. It comprises 9 Fú and 6 independent chau. It ex-

Name of place. Province. Department. N. lat. E. long.
 tends from lat. 32° 30' to 44° 30' N., and from lon. 8° to 29° W. of Peking. Its boundaries are undetermined on the N. and N. W.; that part of the province lying south of the Yellow river is about 70,000 square miles, but this part does not include half the limits, which extend on the north, far into Mongolia and the desert of Cobi. The population is estimated at 15,193,125. The Yellow river runs through it from S. W. to N. E.

甘泉 Kántsiuen hien, Kiángsú, Yángchau fú. *32 26 32 119 24 13

甘泉 Kántsiuen hien, Shensí, Yenngán fú, 36 24 109 13

澈浦 Kánpú, Chekiáng, Háiyen hien.

The city is supposed to be the Canfu spoken of in Renaudot's account of two Arabian travelers, and which in the ninth century was a large port. It is now of little importance, having been surpassed by Chápú. See Chi. Rep. vol. I., page 8, and vol. III., pp. 115-118.

感恩 Kánngan hien, Kwángtung, Kiungchau fú, 18 50 108 20

贛縣 Kán hien, Kiángsí, Kánchau fú, *25 52 48 114 47 06

贛州 Kánchau fú, Kiángsí, *25 52 48 114 47 06

Is 4135 lí from Peking, forming the southern end of the province; bounded N. and N. E. by Ningtú chau; E. by Fukien; S. E., S., and S. W. by Kwángtung; W. by Nánngán fú and Kihngán fú. It contains 1 ting district (*Ting-nán*), and 8 hien districts, *Kán, Singfung, Lungnán, Hwúichang, Ngányuen, Chángning, Hingkwoh,* and *Yütú*. Kánchau fú is the mart for the trade across the mountains from Kwángtung.

贛榆 Kányü hien, Kiángsú, Háichau, 34 52 119 28

口北道 Kaupéh táu, Chihlí.

Is 460 lí from Peking, in the northwestern part of the province beyond the Great Wall; bounded N. and W. by Chahar; E. by Chingteh fú; and S. by Siuenhwá fú, where its magistrate lives. It has 3 ting districts, *Chángkiá kau ting* and *Tuhshih kau ting*, (so named from two principal gates in the Great Wall,) and *Tolunnar ting*.

考城 Káuching hien, Honán, Weihwui fú, *34 47 105 27

高州 Káu chau fú, Kwángtung, *21 48 110 26 15

Is 6554 lí from Peking, in the southwestern part of the province; bounded N. E. by Loting chau; E. by Sháu king fú; S. E. by the sea; S. W. by Lienchau fú and Luichau fú; and N. W. by Kwángsí. It contains 1 chau district (*Hwá*), and 5 hien districts, *Maumíng, Tienpeh, Shihching, Wúchuen,* and *Sin-i*.

高縣 Káu hien, Sz'chuen, Süchau fú, 28 18 104 33

高陵 Kauling, Shensí, Síngán fú, 34 30 109 04

高密 Káumih hien, Shántung, Láichau fú, 36 23 120 11

高明 Káu míng hien, Kwángtung, Shauking fú, 22 51 112 18

高安 Káu gán hien, Kiángsí, Suichau fú, *28 24 40 115 17 36

高平 Káu píng hien, Shánsí, Tsehchau fú, 35 45 112 53

高淳 Káu shun hien, Kiángsú, Kiángning fú,

Name of place	Province.	Department.	N. lat.	E. long.
高臺 Káutái hien,	Kánsuh,	Suh chau,	39 25	100 17
高唐 Káutáng chau,	Shántung,	Tungcháng fú,	36 58	116 24
高陽 Káuyáng hien,	Chihlí,	Páuting fú,	38 44	115 56
高要 Káuyán hien,	Kwángtung,	Sháuking fú,	*23 04 48	112 04
高邑 Káuyih hien,	Chihlí,	Cháu chau,	37 40	114 47
高郵 Káuyú chau,	Kiángsú,	Yángchau fú,	32 47	119 20
高苑 Káuyuen hien,	Shántung,	Tsingchau fú,	37 10	118 12
高城 Káuiching hien,	Chihlí,	Chingting fú,	38 05	114 59
高蘭 Káulán hien,	Kánsuh,	Lánchau fú,	*36 08 24	113 55
奇台 Kítái hien,	Kánsuh,	Chinsí fú.		
岐山 Kíshán hien,	Shensí,	Fungtsiáng fú,	34 20	107 40
杞縣 Kí hien,	Honán,	Káifung fú,	34 42	114 55
淇縣 Kí hien,	Honán,	Weihwui fú,	35 38	114 21
淇江 Kíkíáng hien,	Sz'chuen,	Chungking fú,	28 56	106 49
冀州 Kí chau,	Chihlí,		*37 38 15	115 42

Is 633 *li* from Peking, on the southeastern side of the province; bounded N. by Páuting fú; E. by Hokien fú; S. by Shunteh fú; and W. by Cháu chau. It contains 5 districts, *Tsáukiáng*, *Sínho*, *Nánkung*, *Hangshwui*, and *Wúyih*.

薊州 Kí chau,	Chihlí,	Shuntien fú,	40 05	117 22
祁州 Kí chau,	Chihlí,	Páuting fú,	38 27	115 26
祁縣 Kí hien,	Shánsí,	Táiyuen fú,	37 23	112 18
祁門 Kímun hien,	Ngánhwui,	Hwuichau fú,	29 55	118 18
祁陽 Kíyáng hien,	Húnán,	Yungchau fú,	26 30	111 44
蘄州 Kí chau,	Húpeh,	Hwángchau fú,	*30 04 48	115 0 10
蘄水 Kíshwui hien,	Húpeh,	Hwángchau fú,	30 29	115 10
雞澤 Kítseh hien,	Chihlí,	Kwángping fú,	37 0	115 0
葭州 Kiá chau,	Shensí,	Yülin fú,	38 08	110 20
嘉興 Kiáhing fú,	Chekiáng,		*30 52 48	120 30 11

Is 3200 *li* from Peking, in the northeastern part of the province; bounded N. and E. by Kiángsú; S. E. by the sea; S. by Hángchau fú; and W. by Húchau fú. It contains 7 districts, *Kiáhing*, *Síúshwui*, *Kiáshen*, *Háiyen*, *Shihmun*, *Pinghú*, and *Tunghiáng*.

嘉興 Kiáhing hien,	Chekiáng,	Kiáhing fú,	*30 52 48	120 30 11
嘉禾 Kiáho hien,	Húnán,	Kweiyáng chau.		

Name of place.	Province.	Department.	N. lat.	E. long.
嘉義 <i>Kiá-í hien,</i>	Fukien,	Táiwán fú.		
嘉義 <i>Kiáshen hien,</i>	Chekiáng,	Kiáhing fú,	30 53	120 40
嘉定 <i>Kiátíng fú,</i>	Sz'chuen,		*29 27 36	103 55
Is 5105 <i>li</i> from Peking, in the centre of the province; bounded N. by Mei chau, Kung chau and Tsz' chau; E. and S. E. by Sūchau fú; S. W. by Ning-yuen fú; and W. by Yáchau fú. It contains 1 ting district (<i>Ngopien</i>), and 7 hien districts, <i>Lohshán, Kienwei, Weiyuen, Kiáhkiáng, Hungyá, Yung</i> and <i>Ngomei</i> .				
嘉定 <i>Kiátíng hien,</i>	Kiángsú,	Táitsáng chau,	31 22	121 03
嘉祥 <i>Kiátsiáng hien,</i>	Shántung,	Tsíning chau,	35 32	116 30
嘉應 <i>Kiáying chau,</i>	Kwángtung,		24 10	116 03
Is 6776 <i>li</i> from Peking, in the northeastern part of the province; bounded N. by Kiángsí; N. E. and E. by Fukien; S. E. and S. by Cháu chau fú; and W. by Hwuichau fú. It contains 4 districts, <i>Hingning, Chingping, Chángloh,</i> and <i>Pingyuen</i> .				
嘉魚 <i>Kiáyü hien,</i>	Húpeh,	Wúcháng fú,	30 0	113 47
邳縣 <i>Kiáh hien,</i>	Honán,	Jü chau,	34 04	113 10
夾江 <i>Kiáhkiáng hien,</i>	Sz'chuen,	Kiátíng fú,	29 38	103 41
階州 <i>Kiái chau,</i>	Kánsuh,		33 19 12	105 04 27
Is 3940 <i>li</i> from Peking, in the southern part of the province; bounded N. E. by Tsín chau; E. by Shensí; S. and W. by Sz'chuen; and N. W. by Kung-cháng fú. It contains 2 districts, <i>Wan</i> and <i>Ching</i> .				
解州 <i>Kiái chau,</i>	Shánsí,		34 59	110 50
Is 1450 <i>li</i> from Peking, in the southwestern corner of the province; bounded S. by the Yellow river; N. E. and E. by Kiáng chau; and N. W. and W. by Púchau fú. It contains 4 districts, <i>Pingluh, Juiching, Ngánseh,</i> and <i>Hliá</i> .				
介休 <i>Kiáihü hien,</i>	Shánsí,	Fanchau fú,	37 05	121 51
絳州 <i>Kiáng chau,</i>	Shánsí,		*35 37	111 29 15
Is 1800 <i>li</i> from Peking, in the southwest of the province; bounded N. by Pingyáng fú; E. by Tsehchau fú; S. by Honán, from which the Yellow river divides it; S. W. by Púchau fú; and W. by Shensí. It contains 5 districts, <i>Wanhí, Kiáng, Yuenkiuh, Tsihshán,</i> and <i>Hotsin</i> .				
絳縣 <i>Kiáng hien,</i>	Shánsí,	Kiáng chau,	35 29	111 40
江州 <i>Kiáng chau,</i>	Kwángsí,	Independent,	22 21	107 05
江川 <i>Kiángchuen hien,</i>	Yunnán,	Chingkiáng fú,	24 32	102 58
江夏 <i>Kiánghiá hien,</i>	Húpeh,	Wúcháng fú,	*30 34 50	114 13 30
江華 <i>Kiánghwá hien,</i>	Hunán,	Yungchau fú,	25 19	111 32
江陵 <i>Kiángling hien,</i>	Húpeh,	Kingchau fú,	*30 26 40	112 04 50
江安 <i>Kiángngán hien,</i>	Sz'chuen,	Lü chau,	28 42	105 08

Name of place	Province	Department	N. lat.	E. long.
江寧 Kiángning fú,	Kiángsú,		*32 04 40	118 47
Is 2445 lí from Peking, in the southwestern part of the province; bounded N. by Yángchau fú; E. by Chinkiang fú; S. and W. by Ngánhwui. It contains 7 districts, <i>Shíngyuen</i> , <i>Kiángning</i> , <i>Káushun</i> , <i>Kíyung</i> , <i>Kiángpú</i> , <i>Líshwui</i> , and <i>Luhoh</i> . The department city is the ancient Nanking, or capital of the emperors of the Ming dynasty, and the present capital of the province.				
江寧 Kiángning hien,	Kiángsú,	Kiángning fú,	*32 04 40	118 47
江北 Kiángpeh ting,	Sz'chuen,	Chungking fú.		
江浦 Kiángpú hien,	Kiángsú,	Kiángning fú,	32 05	118 39
江山 Kiángshán hien,	Chekiáng,	Kúchau fú,	*28 47 20	118 50 33
江西省 Kiángsí sang, or the province of Kiángsí. It is bounded N. E. by Ngánhwui and Chekiáng; S. E. by Fukien; S. W. by Kwángtung; W. by Hunán; and N. W. by Húpeh. It comprises 13 fú, and 1 independent chau. It extends from lat. 24° 25' to 30° 10' N., and from long. 3° 5' W. to 2° 15' E. of Peking. Its area is estimated at 72,176 square miles, containing a population of 23,046,999, or about 320 persons to a square mile. This province is formed principally of the fertile valley of the Kán R., which flows through it from S. W. to N. E. into the Poyáng lake and Yángtsz' kiáng.				
江蘇省 Kiángsú sang, or the province of Kiángsú. It is bounded N. by Shántung; E. by the sea; S. E. by Chekiáng; S. W. by Ngánhwui; and W. by Honán. It comprises 8 fú, 3 independent chau, and 1 ind. ting; the limits extend from lat. 30° 40' to 35° 10' N., and in long. from the meridian of Peking to 5° E. Its area is computed at about 40,000 square miles, and its population at 37,843,501 inhabitants, which if correct, gives it an average of 946 persons to a square mile, by far the most thickly settled country of its extent on the globe. The Yángtsz' kiáng and the Yellow river both disembogue within its borders, and there are several lakes; the province is well watered and very level.				
江津 Kiángtsin hien,	Sz'chuen,	Chungking fú,	29 15	106 20
江都 Kiángtú hien,	Kiángsú,	Yángchau fú,	*32 26 32	119 24 19
江陰 Kiángyin hien,	Kiángsú,	Chángchau fú.		
江油 Kiángyú hien,	Sz'chuen,	Lungngán fú,	31 46	104 52
膠州 Kiáu chau,	Shántung,	Láichau fú,	*36 14 20	110 24
交城 Kiáuching hien,	Shánsí,	Táiyuen fú,	37 36	112 06
交河 Kiáuho hien,	Chihlí,	Hokien fú,	38 06	116 20
結安 Kiehngán chau,	Kwángsí,	Independent.		
揭陽 Kiehyáng hien,	Kwángtung,	Cháu chau fú,	23 32	116 20
建昌 Kiencháng fú,	Kiángsí,		*27 33 36	118 27 55
Is 3605 lí from Peking, in the eastern part of the province; bounded N. and N. W. by Fúchau fú; E. and S. E. by Fukien; and W. by Ningtú fú. It contains 5 districts, <i>Nánching</i> , <i>Sinchiang</i> , <i>Nínfung</i> , <i>Kwángchiang</i> , and <i>Líki</i> .				
建昌 Kiencháng hien,	Kiángsí,	Nánkáng fú,	29 05	115 43

Name of place.	Province.	Department.	N. lat.	E. long.
建始 Kienchí hien,	Húpeh,	Shínán fú,	30 42	109 45
建安 Kienngán hien,	Fukien,	Kienning fú,	*27 03 36	118 24 52
建寧 Kienning fú,	Fukien,		*27 03 36	118 24 25
Is 4355 <i>li</i> from Peking, in the northeastern part of the province; bounded N. by Kiángsí; E. by Chekiáng; S. E. by Fuhning fú; S. by Fuhchau fú and Yenping fú; and W. by Sháuwú fú. It contains 7 districts, <i>Kienngán, Ngau-ning, Chingho, Sungkí, Púching, Kienyáng,</i> and <i>Tsungngán</i> . The famous Wú-i shán or Bohea hills lie this department.				
建寧 Kienning hien,	Fukien,	Sháuwú fú,	*26 48 30	116 58 50
建平 Kienping hien,	Ngánhwui,	Kwángteh chau,	*31 12	119 05
建水 Kienshui hien,	Yunnán,	Linnán fú.		
建德 Kienteh hien,	Ngánhwui,	Chíchau fú,	30 16	117 03
建德 Kienteh hien,	Chekiáng,	Yenchau fú,	*30 45 41	117 23 34
建陽 Kienyáng hien,	Fukien,	Kienning fú,	*27 22 44	118 12 30
建爲 Kienwei hien,	Sz'chuen,	Kiátíng fú,	29 09	104 08
乾州 Kien chau,	Shensí,		34 37	108 20
Is 2695 <i>li</i> from Peking, in the central and western part of the province; bounded N. by Pin chau; E. and S. by S'ngán fú; and W. by Fungtsiáng fú. It contains 2 districts, <i>Wúkung,</i> and <i>Yungshau</i> .				
乾州 Kienchau ting,	Húnán,			
Is 3900 <i>li</i> from Peking, in the western borders of the province; bounded N. by Yungtui ting; E. by Shinchau fú; S. by Funghwáng ting; and W. by Kweichau. It contains no subdivisions, and was formerly a <i>wei</i> or military post on the frontiers.				
簡州 Kien chau,	Sz'chuen,	Chingtú fú,	*30 25	104 37 30
劍州 Kien chau,	Sz'chuen,	Páuning fú,	32 0	105 38
劍川 Kienchuen chau,	Yunnán,	Líkiang fú,	26 35	100 06
黔江 Kienkiáng hien,	Sz'chuen,	Yúyáng chau,	29 21	106 23
黔西 Kiensí chau,	Kweichau,	Tátíng fú.		
黔陽 Kienyáng hien,	Húnán,	Yuenchau fú,	27 09	109 30
汧陽 Kienyáng hien,	Shensí,	Fungtsiáng fú,	34 35	107 11
監利 Kienlí hien,	Húpeh,	Kingchau fú,	29 49	112 43
汲縣 Kih hien,	Honán,	Weihwui fú,	*35 27 40	114 16
汲州 Kih chau,	Shánsí,	Pingyáng fú,	*36 06	110 34 30
吉倫 Kihlun chau,	Kwángsí,	Independent.		
吉安 Kihngán fú,	Kiángsí,		*27 07 54	114 54 25

Is 3685 *li* from Peking, in the western part of the province: bounded N. by

Name of place.	Province.	Department.	N. lat.	E. long.
Linkiáng fù and Yuenchau fù; E. by Fúchau fù and Ningtú fù; S. E. by Kánchau fù; S. by Nánngán fù; and W. by Húnán. It contains 1 ting district (<i>Lienhua</i>), and 9 hien districts, <i>Lüling</i> , <i>Taiho</i> , <i>Wánngán</i> , <i>Lungtsiuen</i> , <i>Yungsin</i> , <i>Yungning</i> , <i>Kihshwui</i> , <i>Yungfung</i> , and <i>Ngánfuh</i> .				

吉水	Kihshwui hien,	Kiángsí,	Kihngán fù,	27 16	115 02
金縣	Kin hien,	Kánsuh,	Lánchau fù,	35 55	104 08
金鄉	Kinhiáng hien,	Shántung,	Tsíning chau,	35 11	116 35
金華	Kinhwá fù,	Chekiáng,		*29 10 48	119 50 37

Is 3650 lí from Peking, in the centre of the province; bounded N. by Sháuhing fù; E. by Táichau fù; S. by Chúchau fù; and W. by Kúchau fù. It contains eight districts, *Kinhwá*, *Lánkí*, *Tungyáng*, *I'wú*, *Yungkáng*, *Wúf*, *Púkiáng*, and *Tánghí*.

金華	Kinhwá hien,	Chekiáng,	Kinhwá fù,	*26 10 48	119 50 37
金匱	Kinkwei hien,	Kiángsú,	Chángchau fù.		
金谿	Kinkí hien,	Kiángsí,	Fúchau fù,	27 52	116 53
金山	Kinshán hien,	Kiangsú,	Sungkiáng fù.		
金壇	Kintán hien,	Kiángsú,	Chinkíáng fù,	31 50	119 33
金堂	Kintáng hien,	Sz'chuen,	Chingtú fù,	30 52	104 22
欽州	Kin chau,	Kwángtung,	Lienchau fù,	*21 58	109 07
錦屏	Kinping hien,	Kweichau,	Líping fù.		
荊州	Kingchau fù,	Húpeh,		*30 26 40	112 04 50

Is 3380 lí from Peking, in the southern part of the province, on both sides the Yangtsz' kiáng; bounded N. by Kingmun chau and Ngánluh fù; E. by Hányáng fù; S. and W. by Húnán; and N. W. by I'cháng fù. It contains seven districts, *Kiángling*, *Sungsz'*, *Chíkiáng*, *I'tú*, *Kungngán*, *Shikshau*, and *Línkí*.

荆溪	Kingkí hien,	Kiángsú,	Chángchau fù.		
荆門	Kingmun chau,	Húpeh,		31 05	112 05

Is 3290 lí from Peking, near the centre of the province; bounded N. by Siángyáng fù; E. by Ngánluh fù; S. by Kingchau fù; and W. by I'cháng fù. It contains 2 districts, *Yuennán*, and *Tángyáng*.

京山	Kingshán hien,	Húpeh,	Ngánluh fù,	31 05	113 03
涇州	King chau,	Kánsuh,		35 22	107 20

Is 3045 lí from Peking, in the southeastern part of the province; bounded N. and N. E. by Kingyáng fù; S. E. and S. by Shensi; and W. by Pingliáng fù. It contains 3 districts, *Língtái*, *Chinyuen* and *Tsungsin*.

涇縣	King hien,	Ngánhwui,	Ningkwoh fù,	30 46	108 22
涇陽	Kingyáng hien,	Shensi,	Síngán fù,	34 30	108 45
景州	King chau,	Chihlí,	Hokien fù,	*37 46 15	116 22
景寧	Kinguing hien,	Chekiáng,	Chúchau fù.	27 56	119 40

Name of place.	Province.	Department.	N. lat.	E. long.
景德鎮 Kingteh chin,	Kiángsí,	Jáuchau fú,	29 16	117 14
This place is famous for the manufactories of porcelain in its neighborhood; it is in the district of Fauliáng.				
景東 Kingtung ting,	Yunnán,		*24 30 40	101 04
Is 7075 <i>li</i> from Peking, near the centre of the province; bounded N. by Munghwá ting; E. by Yuenkiáng chau; S. by Chinyuen chau; and W. by Shunning fú. It contains no subdivisions.				
慶符 Kingfú hien,	Sz'chuen,	Súchau fú,	28 21	104 33
慶陽 Kingyáng fú,	Kánsuh,		*36 03	107 42 30
Is 2500 <i>li</i> from Peking, in the eastern part of the province; bounded N. and E. by Shensí; S. W. by King chau; and W. by Pingliáng fú. It contains 1 chau district (<i>Ning</i>), and 4 hien districts, <i>Ngánhwá</i> , <i>Chingning</i> , <i>Huán</i> , and <i>Hohshwui</i> .				
慶遠 Kingyuen fú,	Kwángsí,		*24 26 24	108 24 30
Is 5229 <i>li</i> from Peking, in the northern part of the province; bounded N. and N. W. by Kweichau; E. by Liúchau fú; S. by Sz'ngan fú; and S. W. by Sz'ching fú. It contains 2 chau districts (<i>Hocht</i> and <i>Tunglán</i>), and 3 hien districts, <i>Fshán</i> , <i>Tienho</i> , and <i>Sz'ngan</i> . The Miáutsz' inhabit a large part of this department, and there are some districts governed by their own rulers.				
慶元 Kingyuen hien,	Chekiáng,	Chúchau fú,	27 42	119 04
慶雲 Kingyun hien,	Chihlí,	Tientsin fú.		
確山 Kiohshán hien,	Honán,	Yüning fú	32 51	114 01
九江 Kiúkiáng fú,	Kiángsí,		*29 54	116 04 30
Is 2945 <i>li</i> from Peking, in the northern corner of the province; bounded N. and N. W. by Húpeh; N. E. by Ngánhwui; S. E. by Jáuchau fú; S. by Nánkáng fú; and S. W. by Náncháng fú. It contains 5 districts, <i>Tehhwá</i> , <i>Tehngán</i> , <i>Pángtseh</i> , <i>Húkau</i> , and <i>Suicháng</i> .				
邱縣 Kiú hien,	Shántung,	Lintsing chau,	36 47	115 20
曲周 Kiuhchau hien,	Chihlí,	Kwángping fú,	36 52	115 06
曲阜 Kiuhfau hien,	Shántung,	Kwanchau fú,	35 52	117 13
曲江 Kiuhkiáng hien,	Kwángtung,	Sháuchau fú,	24 55	113 08 30
曲靖 Kiuhsting fú,	Yunnán,		*25 32 24	113 50
Is 5610 <i>li</i> from Peking, in the eastern part of the province; bounded N. and E. by Kweichau; S. by Kwángsí chau; W. by Yunnán fú and Wúting chau; and N. W. by Tungchuen fú. It contains 6 chau districts, <i>Luhkiáng</i> , <i>Loping</i> , <i>Málung</i> , <i>Chenyih</i> , <i>Siuencwi</i> and <i>Tsintien</i> , and 2 hien districts, <i>Nánning</i> and <i>Pingí</i> .				
曲沃 Kiuhwuh hien,	Shánsí,	Pingyáng fú,	35 42	111 41
曲陽 Kiuhyáng hien,	Chihlí,	Ting chau,	38 39	114 48
均州 Kiun chau,	Húpeh,	Siángyáng fú,	32 42	111 08
瓊州 Kiungechau fú,	Kwángtung,		*19 56	110 15

Name of place. Province. Department. N. lat. E. long.
 Is 7304 *li* from Peking, an island in the southwestern part of the province, known as Hainán I. It is separated by a narrow strait from Luichau fú, and contains 3 chau districts (*Wán, Tán, and Yái*), and 10 hien districts, *Kiungshán, Tingngán, Wancháng, Hwuitung, Chingmái, Lohhwui, Linkán, Cháng-huó, Kánngan, and Lingshwui.*

瓊山	Kiungshán hien,	Kwángtung,	Kiungchau fú,	*19 56	110 15
崑崙	Kolán chau,	Shánsí,	Táiyuen fú,	38 52	111 23
古州	Kúchau ting,	Kweichau,	Líping fú.		
古浪	Kúláng hien,	Kánsuh,	Liángchau fú.		
古田	Kútien hien,	Fukien,	Fuhchau fú,	26 41	118 54
古城	Kúching hien,	Chihlí,	Hokien fú,	37 29	116 16
固始	Kúchí hien,	Honán,	Kwáng chau,	32 18	115 37
固原	Káyuen chau,	Kánsuh,	Pingliáng fú,	*36 03 30	106 21
固安	Kángán hien,	Chihlí,	Shuntien fú,	39 25	116 22
肅州	Kūchau fú,	Chekiáng,		*29 02 33	118 03 42

Is 3740 *li* from Peking, in the southwestern part of the province; bounded N. by Yen Chau fú; E. by Kinhwá fú; S. by Fukien; S. W. by Kiángsí; and N. W. by Ngánhwui. It contains five districts, *Síngán, Lungyá, Kiángshán, Chángshán, and Káihwá.*

莒州	Kú chau,	Shántung,	I'chau fú,	35 35	119 20
渠縣	Kú hien,	Sz'chuen,	Shunking fú,	30 53	106 53
鉅鹿	Kuluh hien,	Chihlí,	Shunteh fú,	37 17	115 11
鉅野	Kúyé hien,	Shántung,	Tsáuchau fú,	35 27	116 16
句容	Kúyung hien,	Kiángsú,	Kiángning fú,	31 58	119 09
穀城	Kuhching hien,	Húpeh,	Siángyáng fú,	32 18	111 40
邛州	Kung chau,	Sz'chuen,		30 28	103 34

Is 4895 *li* from Peking, in the western part of the province; bounded N. by Maukung ting; E. by Chingtá fú; S. E. by Mei chau; S. by Kiáng fú; and W. by Yáchau fú. It contains two districts, *Táiyik and Púkiáng.*

珙縣	Kung hien,	Sz'chuen,	Sú chau,	28 15	104 42
鞏昌	Kungcháng fú,	Kánsuh,		*34 56 24	104 43 30

Is 3921 *li* from Peking, in the southwestern side of the province; bounded N. by Lánchau fú; N. E. by Pingliáng fú; S. E. by Tsin chau; S. by Kiái chau and Sz'chuen; and W. by Koko nor. It contains 1 ting district (*Táu-chau*), 1 chau district (*Min*), and 8 hien districts, *Lungsí, Cháng, Ningyuen, Fukhiáng, S'ho, Ngánting, Tungwei, and Hwuning.* The area of this department cannot be less than a thousand square miles.

鞏縣	Kung hien,	Honán,	Honán fú,	34 53	113 06
恭城	Kungching hien,	Kwángsí,	Pingloh fú,	24 33	110 46

Name of place.	Province.	Department.	N. lat.	E. long.
公安	Kungnán hien,	Húpeh,	Kingchau fú,	*30 01 111 57 20
昆明	Kwanming hien,	Yunnán,	Yunnan fú,	*25 06 102 51 40
昆陽	Kwanyáng chau,	Yunnán,	Yunnán fú,	24 45 102 45
崑山	Kwanshán hien,	Kiángsú,	Súchau fú,	31 28 120 48
崑州	Kwanchau fú,	Shántung,		*35 41 51 116 58

Is 1230 *li* from Peking, in the south of the province; bounded N. by Tung-cháng fú and Táingán fú; E. by Fchau fú; S. by Kiángsú; and W. by Tsáuchau fú. It contains 10 districts, *Tsz'yang, Kiuhsau, Sz'shwui, Tsau, Tang, Yih, Wansháng, Shaucháng, Yángkuh, and Ningyáng.*

冠縣	Kwán hien,	Shántung,	Tungcháng fú,	36 33 115 39
灌陽	Kwanyáng hien,	Kwángsi,	Kweilin fú,	*25 21 36 110 59 10
觀城	Kwánching hien,	Shántung,	Tsáuchau fú,	36 0 115 37
館陶	Kwántau hien,	Shántung,	Tungcháng fú,	36 42 115 39
光州	Kwáng chau,	Honán,		*32 12 36 115 0

Is 2400 *li* from Peking, in the southeastern corner of the province; bounded N. and E. by Ngánhwui; S. by Húpeh; and W. by Jáning fú. It contains 4 districts, *Kúcht, Shángching, Kwángshán, and Sák.*

光化	Kwánghwá hien,	Húpeh,	Siángyáng fú,	32 27 111 45
光山	Kwángshán hien,	Honán,	Kwáng chau,	32 08 114 51
光澤	Kwángtseh hien,	Fukien,	Sháu wá fú,	27 32 117 28
廣昌	Kwángcháng hien,	Chihlí,	F'chau,	39 24 114 20
廣昌	Kwángcháng hien,	Kiángsi,	Kiencháng fú.	
廣州	Kwángchau fú,	Kwángtung,		*23 08 09 111 16 30

Is 5494 *li* from Peking, in the southern part of the province, and the seat of the provincial government; bounded N. by Sháuchau fú; E. by Hwuichau fú; S. by the sea; W. by Sháuking fú; and N. W. by Fahkáng ting. It contains 1 military cantonment (*Tsienshán chüiting*, or Casa Branca), and 14 hien districts, *Nánhái, Pwányü, Tungkwán, Hiangshán, Sinnán, Shuntak, Sínkwui, Sinníng, Tsangching, Lungmun, Tsunghwá, Hwá, Sánshwui* and *Tsingyuen.*

廣豐	Kwángfung hien,	Kiángsi,	Kwángsin fú,	28 27 36 118 05
廣靈	Kwángling hien,	Shánsi,	Tátung fú,	38 46 114 21
廣南	Kwángnán fú,	Yunnán,		*24 09 36 105 05 55

Is 6600 *li* from Peking, in the southeastern corner of the province; bounded N. and E. by Kwángsi; S. by Káihwá fú; and W. by Kwángsi fú. It contains the single district *Páuning hien*, but there are numerous independent districts within its borders, governed by hereditary chiefs.

廣安	Kwángnán chau,	Sz'chuen,	Shunking fú,	*30 31 26 106 38 50
廣寧	Kwángning hien,	Kwángtung,	Sháuking fú,	*23 39 26 111 58 55

Name of place.	Province.	Department.	N. lat.	E. long.
廣平	Kwángping fú,	Chihlí,	*36 45 30	114 54 30

Is 950 *li* from Peking, in the southern extremity of the province; bounded N. W. by Shunteh fú; N. by Hokien fú; E. by Shántung; S. by Taming fú; and S. W. by Honán. It contains 1 chau district (*Tsz'*), and 9 hien districts, *Yungnien, Chingngán, Fhiáng, Kwángping, Hántán, Kiuichau, Kítseh, Wei, and Tsingho.*

廣平	Kwángping hien,	Chihlí,	Kwángping fú,	36 34	115 06
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廣順	Kwángshun chau,	Kweichau,	Kweiyáng fú,	26 08	106 14
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廣西省 Kwángsí sang, or the province of Kwángsí. It is bounded N. by Kweichau; N. E. by Húnán; S. E. by Kwángtung; S. W. by Cochinchina; and W. by Yunnán. It comprises 11 fú and 1 chau. It extends from lat. 22° 10' to 26° 11' N., and long. 4° 15' to 12° W. of Peking, containing within its borders, 78,250 square miles. The population is estimated to be 7,313,895, or 93 to a square mile. This province contains 24 independent chau districts, which are governed by hereditary chiefs, who are however subject to the imperial government, and whose names are given in the Red Book; these names are inserted in the maps in the Tá Tsing Hwui Tien, but nothing is said relating to them in the text. Kwángsí is well watered by the same river which flows past Canton, and which takes several names in its meandering progress from its source in Cochinchina to its embouchure at the Bogue.

廣西	Kwángsí chau,	Yunnán,	*24 39 36	103 49 50
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Is 5870 *li* from Peking, in the western part of the province; bounded N. by Kiuhtsing fú; E. by Kwángnán fú; S. by Linnán fú; W. by Chingkiáng fú; and N. W. by Yunnán fú. It contains 2 districts, *Sz'tsung* and *Míh.*

廣信	Kwángsin fú,	Kiángsí,	*28 27 36	118 06
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Is 3805 *li* from Peking, in the northeastern part of the province; bounded N. by Jáuchau fú; E. by Chekiáng; S. by Fukien; and W. by Fúchau fú. It contains 7 districts, *Shangjáu, Kwóngfung, Yuhshán, Yuenshán, Hingngán, Yihyang,* and *Kweiki.*

廣德	Kwángteh chau,	Ngánhwui,	31 0	119 23
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Is 2780 *li* from Peking, on the southeastern side of the province; bounded N. E. by Kiángsú and S. E. by Chekiáng; S. by Ningkwoh fú; and W. by Táiping fú. It contains the single district of *Kienping hien.*

廣濟	Kwángtsí hien,	Húpeh,	Hwángchau fú,	30 10	115 38
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廣宗	Kwángtsung hien,	Chihlí,	Shunteh fú,	37 10	115 18
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廣東省 Kwángtung sang, or the province of Kwángtung. It is bounded on the N. by Kiángsí, Húnán, and Kwángsí; N. E. by Fukien; S. by the sea; and W. by Kwángsí. It comprises 9 fú, 4 chau, and 2 ting. It extends from lat. 18° 10' to 25° 30' N., and from long. 4° E. to 9° 15' W. of Peking, in a very irregular shape. Its area is computed to be 79,456 square miles, and its population 19,174,030, which is an average of 241 inhabitants to a square mile. It is well watered by branches of the river which disembogues at the Bogue; on the north are several ranges of mountains separating it from Húnán and Kiángsí.

廣通	Kwángtung hien,	Yunnán,	Tsáhiung fú,	25 15	101 55
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廣元	Kwángyuen hien,	Sz'chuen,	Páuning fú,	32 20	105 57
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貴縣	Kwei hien,	Kwángsí,	Tsinchau fú,	23 07	101 80
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貴州省 Kweichau sang, or the province of Kweichau. It is bounded N. and N. W. by Sz'chuen; E. by Húnán; S. by Kwángsí; and W. by Yunnán. It comprises 12 fú, 1 chau, and 3 ting. It extends from lat. 24° 40' to 29° 10' N., and from long. 7° 10' to 12° 40' W. of Peking. Its area is estimated to be 64,554 square miles, and its population 5,288,219, which is about 82 persons to a square mile. This province is mountainous, and large tracts in the southern part are still inhabited by independent mountainous tribes of the Miáutz'.

Name of place.	Province.	Department.	N. lat.	E. long.
貴池 Kweichí hien,	Ngánhwui,	Ch'ichau fú,	*30 45 51	117 27 04
貴筑 Kweichuh hien,	Kweichau,	Kweiyáng fú,	*26 30	106 36 10
貴溪 Kweikí hien,	Kiángsí,	Kwángsin fú,	*28 16 48	117 17 20
貴德 Kweiteh ting,	Kánsuh,	Síning fú.		
貴定 Kweiting hien,	Kweichau,	Kweiyáng fú,	26 30	107 06
貴陽 Kweiyáng fú,	Kweichau,		*26 30	106 36 10

Is 4740 *li* from Peking, in the central and southern part of the province, and the seat of the provincial government; bounded N. by Tsin-f fú; E. by Pingyueh chau and Tuyun fú; S. E. and S. by Kwángsí; and W. by Hingí fú, Ngánshun fú, and Táting fú. It contains 1 ting district (*Chángch'ü*), 3 chau districts (*Kái*, *Tingfán*, and *Kwángshun*), and 4 hien districts, *Kweichuh*, *Síuwan*, *Kweiting* and *Iunglí*. A large number of locally governed districts are comprised within its limits.

歸州 Kwei chau,	Húpeh,	I'cháng fú,	*30 57 36	110 38 03
歸化城 Kweihwá-ching ting,	Shánsí,	Kweisui táu,		
歸化 Kweihwá hien,	Fukien,	Tingchau fú,	26 20	117 19
歸化 Kweihwá ting,	Kweichau,	Ngánshun fú.		
歸安 Kweingán hien,	Chekiáng,	Húchau fú,	*30 52 48	119 56 34
歸善 Kweishen hien,	Kwángtung,	Hwuichau fú.	*23 02 24	114 12 30
歸順 Kweishun chau,	Kwángsí,	Chingán fú,	23 10	106 04
歸綏道 Kweisui táu,	Shánsí,			

Is 1180 *li* from Peking, in the northern part of the province, beyond the Great wall; bounded N. by Chahar and Mantchou tribes; E. by Ningyuen ting and Sohping fú; S. by Ningwú fú; and W. by the Ortous tribes. It is called *táu* a circuit, and is subdivided into 5 ting districts, *Kweihwá-ching ting*, or the district of the post of Kweihwá, *Holinkeh'rh* (Horinkar), *Toh-kehloh-ching ting* (Touktou city), *Tsingshwui ho ting*, and *Sáhláhtst ting* (Sarartsí).

歸德 Kweiteh fú,	Honán,		*34 23 40	115 51
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Is 1800 *li* from Peking, at the eastern end of the province; bounded N. by the Yellow river, which divides it from Shantung; E. and S. by Ngánhwui; and S. W. by Káifung fú. It contains 1 chau district (*Sui*), and seven hien districts, *Shángkiú*, *Híayih*, *Yungching*, *Ningling*, *Chehching*, *Luhyih*, and *Yüching*.

歸德 Kweiteh chau,	Kwángsí,	An independent district.		
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Name of place.	Province.	Department.	N. lat.	E. long.
桂林 Kweilin fú,	Kwángsí,		*25 13 12	110 13 50

Is 4649 *li* from Peking, in the northeast of the province and the seat of the provincial government; bounded N. and E. by Húnán; S. E. and S. by Pingloh fú; and W. by Liúchau fú. It contains 1 ting district (*Lungshing*), 2 chau districts (*Yungning* and *Ts'uen*), and 7 hien districts, *Línkwei*, *Yángsoh*, *Yungfuh*, *Lingchuen*, *Hingngán*, *Kwányáng*, and *I'ning*. A very mountainous country.

桂平 Kweiping hien,	Kwángsí,	Sinchau fú,	23 26	109 51
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桂東 Kweitung hien,	Húnán,	Chin chau,	*26 03 36	113 34
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桂陽 Kweiyáng chau,	Húnán,		*25 48	112 23 03
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Is 4214 *li* from Peking, in the southeastern part of the province; bounded N. by Hangchau fú; E. by Chin chau; S. by Kwángtung; and W. by Yungchau fú. It contains 3 districts, *Linwá*, *Kiáho*, and *Lánshán*.

桂陽 Kweiyáng hien,	Húnán,	Chin chau,	25 35	113 16
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夔州 Kweichau fú,	Sz'chuen,		*31 09 36	109 35
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Is 3790 *li* from Peking, at the easternmost end of the province, on both sides of the *Yángtz' kiáng*; bounded N. by Shensi; E. and S. by Húpeh; W. by Chung chau and Suting chau; and N. W. by Táping ting. It contains 6 districts, *Fungtsieh*, *Wúshán*, *Yunyáng*, *Wán*, *Táning*, and *Kái*.

果化 Kwohwá chau,	Kwángsí,	An independent district.		
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崞縣 Kwoh hien,	Shánsí,	Tái chau,	38 55	112 48
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來鳳 Láifung hien,	Húpeh,	Shínán fú.		
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來安 Láingán hien,	Ngánhwui,	Chú chau,	*32 25 10	118 25 39
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來賓 Láipin hien,	Kwángsí,	Liúchau fú.	*23 38 24	109 05 50
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來水 Láishwui hien,	Chihlí,	I' chau,	*39 25 10	115 47 22
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萊州 Láichau fú,	Shántung,		*37 09 36	120 10 10
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Is 1400 *li* from Peking, in the eastern part of the province, extending across the promontory; bounded N. and S. by the sea; E. by Tangchau fú; and S. W. by Tsingchau fú. It contains 2 chau districts, (*Pingtú* and *Kiáu*), and 5 hien districts, *Yih*, *Tsikhm*, *Kaumih*, *Chángyih*, and *Wei*.

萊蕪 Láiwú hien,	Shántung,	Táingán fú,	36 16	117 51
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萊陽 Láiyáng hien,	Shántung,	Tangchau fú,	36 59	121 13
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嵐縣 Lán hien,	Shánsí,	Táiyuen fú,	38 25	111 35
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蘭州 Lánchau fú,	Kánsuh,		*36 08 24	103 55
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Is 4004 *li* from Peking, in the western part of the province, and the provincial capital; bounded N. by the Great Wall and Liángchau fú; E. by Ninghiá fú and Kungcháng fú; S. by Tsúchau ting; and W. by Koko nor and Síning fú. It contains 1 ting district (*Sünhwá*), 2 chau districts (*Ho* and *Yintáu*), and 4 hien districts, *Káulan*, *Kin*, *Weiyuen*, and *Tsingyuen*.

蘭谿 Lánkí hien,	Chekiáng,	Kinhwá fú	29 16	119 31
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蘭山 Lánshán hien,	Shántung,	I'chau fú.		
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Name of place.	Province.	Department.	N. lat.	E. long.
蘭陽 陽	Lányáng hien,	Honán,	Káifung fú,	34 54 114 59
藍山 山	Lánsán hien,	Húnán,	Kweiyáng chau,	25 30 111 50
藍田 田	Lántien hien,	Shensí,	Síngán fú,	34 05 109 20
閬中 中	Lángchung hien,	Sz'chuen,	Páuning fú,	*31 32 24 105 58 30
浪穹 穹	Lángkiung hien,	Yunnán,	Tálí fú,	26 08 100 08
郎岱 岱	Lángtái ting,	Kweichau,	Ngánshun fú.	
琅瑤 瑤	Lángyen tsing,	Yunnán,	Tsúhiung fú.	
婁縣 縣	Lau hien,	Kiángsú,	Sungkiáng fú,	31 0 120 57 04
澧州 州	Lí chau,	Húnán,		29 37 111 43

Is 3070 lí from Peking, in the northern part of the province; bounded N. by Húpeh; E. by Yohchau fú; S. by Chángteh fú and Shinchau fú; and W. Yungshun fú. It contains five districts, *Ngánhiáng*, *Shihmun*, *Tsz'lí*, *Ngán-fuh* and *Yungting*.

禮縣 縣	Lí hien,	Kánsuh,	Tsin chau,	34 10 105 10
蠡縣 縣	Lí hien,	Chihlí,	Páuting fú,	38 32 115 40
利川 川	Líchuen hien,	Húpeh,	Shínán fú,	
利津 津	Lítsin hien,	Shántung,	Wúting fú,	37 33 118 20
黎城 城	Líching hien,	Shánsí,	Lúngán fú,	36 25 113 27
黎平 平	Líping fú,	Kweichau,		26 10 109 0

Is 4701 lí from Peking, in the southeastern corner of the province; bounded N. by Chinyuen fú; E. by Húnán; S. by Kwángsí; and W. by Túyun fú. It contains two ting districts (*Kúchau* and *Híakiáng*), and 3 hien districts, *Kúitái*, *Yungtsung*, and *Kinping*. The western part of this department is inhabited by independent *Miáutsz'*.

荔波 波	Lípo hien,	Kweichau,	Túyun fú,	25 32 107 40
荔浦 浦	Lípú hien,	Kwángsí,	Pingloh fú.	
麗水 水	Líshwui hien,	Chekiáng,	Chúchau fú,	*28 25 36 119 56 34
麗江 江	Líkáng fú,	Yunnán,		*26 51 36 100 27 20

Is 7135 lí from Peking, in the northwestern part of the province; bounded N. and E. by Sz'chuen; S. and W. by Tibet; and S. W. by Tálí fú. It contains 2 ting districts (*Weist* and *Chungtien*), 2 chau districts (*Hohking* and *Kienchuen*), and 1 hien district, *Líkiáng*. The Kinshá R., a branch of the *Yángtsz'* R., and many other large rivers, intersect this department.

麗江 江	Líkiáng hien,	Yunnán,	Líkiáng fú,	*26 51 36 100 27 20
醴陵 陵	Líling hien,	Húnán,	Chángshá fú,	27 41 113 16
醴泉 泉	Lítsaiuen hien,	Shensí,	Síngán fú,	34 30 108 20
理搖 搖	Líyáu ting,	Kwángtung,		

Is 4464 lí from Peking, in the northwestern part of the province; bounded

Name of place. Province. Department. N. lat. E. long.
 N. by Húnán; E. by Lien chau; and S. and W. by Kwángsí. This inferior department contains no subdivisions.

涼州 Liángchau fú, Kánsuh, *37 59 102 48

Is 4564 *li* from Peking, in the northeastern part of the province; bounded N. and E. by the Ortous country, from which the Great Wall separates it; S. E. by Ninghiá fú; S. by Lánchau fú; and W. by Síning fú. It contains 1 ting district (*Chwángláng*), and 5 hien districts, *Wúwei*, *Pingfán*, *Kúláng*, *Chínfán*, and *Yungcháng*.

良鄉 Liángghiáng hien, Chihlí, Shuntien fú, 39 44 116 14

梁山 Liángshán hien, Sz'chuen, Chung chau, 30 46 107 51

兩當 Liángtáng hien, Kánsuh, Tsin chau, 33 58 106 22

聊城 Liáuching hien, Shántung, Tungcháng fú.

遼州 Liáu chau, Shánsí, *37 02 50 113 27 30

Is 1200 *li* from Peking, on the east of the province; bounded N. by Pingting chau; E. by Chihlí; S. E. by Honán; S. W. by Tsin chau; and W. by Táiyuen fú. It contains 2 districts, *Hoshun* and *Yúshíé*.

廉州 Lienchau fú, Kwángtung, *21 38 54 108 58 50

Is 7294 *li* from Peking, in the southwestern part of the province; bounded N., E., and W. by Kwángsí; S. E. by Káuchau fú; and S. by the sea. It contains 1 chau district (*Kín*), and 2 hien districts, *Hohpú* and *Lingshán*.

連州 Lien chau, Kwángtung, 24 50 112 14

Is 4525 *li* from Peking, in the northwestern part of the province; bounded N. by Húnán; E. by Sháuchau fú; S. E. by Fahkáng ting; S. by Kwángsí; and W. by Líyáu ting. It contains two districts, *Lienshán* and *Yángshán*. Within this department, there are some tribes of partially subdued mountaineers, who not unfrequently give trouble to the provincial government.

連城 Lienching hien, Fukien, Tingchau fú, *25 37 12 116 49 50

蓮花 Lienhwá ting, Kiángsí, Kihngán fú.

連江 Lienkiáng hien, Fukien, Fuhchau fú, 26 08 119 20

連平 Lienping chau, Kwángtung, Hwuichan fú, *24 19 12 114 17 30

連山 Lienshán hien, Kwángtung, Lien chau, 24 45 112 0

歷城 Lihching hien, Shántung, Tsínán fú, *36 44 24 117 07 30

溧水 Lihshwui hien, Kiángsí, Kiángning fú, *31 42 50 119 06 30

溧陽 Lihyáng hien, Kiángsí, Chinkíáng fú, 31 32 119 32

林縣 Lin hien, Honán, Chángteh fú, 36 08 113 55

臨縣 Lin hien, Shánsí, Fanchau fú, *38 04 50 110 57 50

臨漳 Lincháng hien, Honán, Changteh fú, 36 30 114 46

臨城 Linching hien, Chihlí, Cháu chau, 37 27 114 46

臨川 Linchuen hien, Kiángsí, Fúchau fú, *27 56 34 116 18

Name of place.	Province.	Department.	N. lat.	E. long.
臨汾 Linfan hien,	Shánsí,	Pingyáng fú,	*36 06	111 33
臨海 Linhái hien,	Chekiáng,	Táichau fú,	*28 54	121 09 54
臨高 Linkáu hien,	Kwángtung,	Kiungchau fú,	*19 46 48	109 54
臨江 Linkiáng fú,	Kiángsí,		*27 57 36	115 27
Is 3415 <i>li</i> from Peking, in the centre of the province, on both sides of the Kán R.; bounded N. by Suichau fú; S. E. by Fúchau fú; S. by Kihngán fú; and W. by Yuenchau fú. It contains 4 districts, <i>Tsingkiáng</i> , <i>Sinkán</i> , <i>Sinyü</i> , and <i>Hsiákiáng</i> .				
臨胸 Linkü hien,	Shántung,	Tsingchau fú,	36 35	118 50
臨安 Lingán fú,	Yunnán,		*23 37 12	103 04 30
Is 6245 <i>li</i> from Peking, in the southeastern part of the province; bounded N. by Chingkiáng fú; E. by Kwángsí fú and Kaihwá fú; S. by Cochinchina; S. W. by Púrh fú; and W. by Yuenkiáng fú. It contains 3 chau districts, (<i>Omí</i> , <i>Ning</i> , and <i>Shihping</i>), and 5 hien districts, <i>Kienshwui</i> , <i>Mungtsz'</i> , <i>Tung-hái</i> , <i>Host</i> , and <i>Sihngo</i> .				
臨安 Lingán hien,	Chekiáng,	Hángchau fú,	30 16	119 42
臨湘 Linsiáng hien,	Húnán,	Yohchau fú,	29 34	113 03
臨晉 Lintsin hien,	Shánsí,	Púchau fú,	35 10	110 36
臨清 Lintsing chau,	Shántung,		*36 57 15	115 55
Is 760 <i>li</i> from Peking, in the western end of the province; bounded N. and W. by Chihlí; E. by Tsmán fú; and S. by Tungchéng fú. It contains 3 hien districts, <i>Hütsin</i> , <i>Wúching</i> and <i>Kü</i> .				
臨潼 Lintung hien,	Shensí,	Síngáu fú,	34 20	109 0
臨淄 Lintsz' hien,	Shántung,	Tsingchau fú,	36 55	118 32
臨邑 Linyih hien,	Shántung,	Tsínán fú,	37 19	117 04
臨武 Linwú hien,	Húnán,	Kweiyáng chau,	25 22	112 14
臨穎 Linying hien,	Hónán,	Hüchau fú,	33 51	114 03
臨榆 Linyü hien,	Chihlí,	Yungping fú,	40 08	120 10
鄰水 Linshwui hien,	Sz'chuen,	Shunking fú,	30 23	106 54
麟遊 Linyü hien,	Shensí,	Fungtsiáng fú,	34 40	107 45
鄆縣 Ling hien,	Húnán,	Hangchau fú,	26 32	113 35
陵縣 Ling hien,	Shántung,	Tsínán fú,	37 27	116 40
陵川 Lingchuen hien,	Shánsí,	Tsehchau fú,	35 42	113 17
陵水 Lingshwui hien,	Kwángtung,	Kiungchau fú,	18 30	109 33
陵雲 Lingyun hien,	Kwángsí,	Sz'ching fú,	22 46	106 52
零陵 Lingling hien,	Húnán,	Yungchau fú,	*26 08 24	111 31 50
靈州 Ling chau,	Kansuh,	Ninghía fú,	*37 39 35	105 10 30

Name of place.	Province.	Department.	N. lat.	E. long.
靈川 Lingchuen hien,	Kwángsí,	Kweilin fú,	25 25	110 20
靈邱 Lingkiú hien,	Shánsí,	Tátung fú,	39 28	114 15
靈寶 Lingpáu hien,	Honán,	Shen chau,	34 42	110 50
靈璧 Lingpih hien,	Ngánhwui,	Fungyáng fú,	*33 33 26	117 32 47
靈山 Lingshán hien,	Kwángtung,	Lienchau fú,	*22 24	109 0
靈壽 Lingshau hien,	Chihlí,	Chingting fú,	38 18	114 31
靈石 Lingshih hien,	Shánsí,	Hoh chau,	36 53	110 46
靈臺 Lingtái hien,	Kánsuh,	King chau.	34 59	107 23
靈陽 Liohyáng hier,	Shensí,	Hánchung fú,	33 22	106 08
柳州 Liúchau fú,	Kwángsí,		*24 14 24	109 08 30

Is 5009 *li* from Peking on the north side of the province; bounded N. by Kweichau; E. by Kweilin fú and Pingloh fú; S. by Tsinchau fú; and W. by Sz'ngan fú and Kingyuen fú. It contains one chau district (*Siáng*), and 7 hien districts, *Máping*, *Láipin*, *Lohyung*, *Hwáiyuen*, *Liúching*, *Yung*, and *Ló-ching*. The department city is situated nearly in the centre of the province.

柳城 Liúching hien,	Kwángsí,	Liúchau fú,	24 25	108 58
柳壩 Liú pá ting,	Shensí,	Hánchung fú.		
瀏陽 Liúyáng hien,	Húnán,	Chángshá fú,	28 10	113 27
羅城 Loching hien,	Kwángsí,	Liúchau fú,	*24 44 24	108 37 50
羅江 Lokiáng hien,	Sz'chuen,	Mien chau,	31 18	104 36
羅平 Loping chau,	Yunnán,	Kiuhtsing fú,	24 58	104 18
羅山 Loshán hien,	Honán,	Jüning fú,	32 15	114 24
羅田 Lotien hien,	Húpeh,	Hwángchau fú,	30 53	115 22
羅定 Loting chau,	Kwángtung,		*22 55 12	111 20

Is 6183 *li* from Peking, in the western part of the province; bounded N. and E. by Sháuking fú; S. by Káu chau fú; and W. by Kwángsí. It contains two districts, *Sting* and *Tungngán*.

羅次 Lotsz' hien,	Yunnán,	Yunnán fú,	25 23	102 23
羅陽 Loyáng hien,	Kwángsí,	Independent fú,	22 53	107 31
羅源 Loyuen hien,	Fukien,	Fuhchau fú,	*26 26 24	119 45
洛川 Lohchuen hien,	Shensí,	Fú chau,	35 58	109 31
洛陽 Lohyáng hien,	Honán,	Honán fú,	*34 43 15	112 27 40

"The ancient Lohyáng, once the capital of China under the eastern Hán dynasty, was situated west of this place."—*Biot*.

樂昌 Lohcháng hien,	Kwángtung,	Shauchau fú,	25 15	112 48
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Name of place.	Province.	Department.	N. lat.	E. long
樂至 Lohchí hien,	Sz'chuen,	Tungchuen fú,	31 09	105 11
樂會 Lohhwui hien,	Kwángtung,	Kiungchau fú,	19 40	110 33
樂陵 Lohling hien,	Shántung,	Wúting fú,	37 48	117 18
樂安 Lohngán hien,	Kiángsí,	Fúchau fú,	27 20	115 51
樂安 Lohngán hien,	Shántung,	Tsingchau fú,	37 05	118 38
樂平 Lohping hien,	Kiángsí,	Jáuchau fú,	28 57	117 16
樂平 Lohping hien,	Shánsí,	Pingting chau.	*37 37 30	113 45
樂山 Lohshán hien,	Sz'ehuen,	Kiátíng fú,	*29 27 36	103 55
樂亭 Lohting hien,	Chihlí,	Yungping fú,	39 29	118 55
樂清 Lohtsing hien,	Chekiáng,	Wanchau fú,	28 10	121 11
維南 Lohnán hien,	Shensí,	Sháng chau,	34 06	110 06
維容 Lohyung hien,	Kwángsí,	Liúchau fú,	24 24	109 21
廬州 Lúchau fú,	Ngánhwui,		*31 56 57	117 15 20

Is 2460 *li* from Peking, in the centre of the province on the west of the Yángtsz' kiáng; bounded N. by Fungyáng fú; N. E. by Ho chau; E. by Tái-ping fú; S. E. by Chíchau fú; S. by Ngánking fú; and W. by Luhngán chau. It contains 1 chau district (*Wúwei*), and 4 hien districts, *Hohfí*, *Lúkiáng*, *Cháu*, and *Shúching*. The lake Cháu lies in the centre of the department.

廬江 Lúkiáng hien,	Ngánhwui,	Lúchau fú,	*31 16 49	117 17 10
廬陵 Lúling hien,	Kiángsí,	Kihngán fú,	*27 07 54	115 54 35
廬龍 Lúlung hien,	Chihlí,	Yungping fú,	*39 56 10	118 53 58
廬氏 Lúshí hien,	Honán,	Shen chau,	34 01	110 56
廬州 Lú chau,	Sz'chuen,		28 56	105 33

Is 5070 *li* from Peking, in the south of the province, on the banks of the Yángtsz' kiáng; bounded N. by Chungking fú; E. by Kweichau; S. by Sú-yung ting and W. by Sūchau fú. It contains 3 districts, *Náhkí*, *Hohkiáng*, and *Kiángngán*.

瀘溪 Lúkí hien,	Hunán,	Shinchau fú,	28 15	107 33
瀘溪 Lúkí hien,	Kiángsí,	Kiencháng fú,	27 33	117 07
瀘山 Lúshán hien,	Sz'chuen,	Yáchau fú,	30 28	102 48
潞城 Lúching hien,	Shánsí,	Lúngán fú,	36 15	113 13
潞安 Lúngán fú,	Shánsí,		*36 07 12	113 0

Is 1300 *li* from Peking, in the southeastern part of the province; bounded N. by Tsin chau; E. by the Táching mountains separating it from Honán; S. by Tsehchau fú; and W. by Pingyáng fú. It contains 7 districts, *Chángchí*, *Húkwán*, *Chángtsz'*, *Lúching*, *Líching*, *Tunliú*, and *Siángyuen*.

路南 Lúnán chau,	Yunnán,	Chingkiáng fú,	24 48	103 21
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Name of place.	Province.	Department.	N. lat.	E. long.
魯山 Lúshán hien,	Honán,	Jü chau,	33 50	112 57
魯甸 Lútien ting,	Yunnán,	Cháutung fú.		
六合 Luhhoh hien,	Kiángsí,	Kiángning fú,	32 20	118 50
六安 Luhngán chau,	Ngánhwui,		31 49	116 31

Is 2950 *li* from Peking, in the west of the province; bounded N. by Ying-chau fú; E. by Fungyáng fú and Lúchau fú; S. by Ngánking fú; and W. by Hupeh and Honán. It contains 2 districts, *Hohshán* and *Yingshán*.

陸川 Luhchuen hien,	Kwángsí,	Wuhlin chau,	22 25	109 49
陸豐 Luhfung hien,	Kwángtung,	Hwuichau fú.		
陸涼 Luhliáng chau,	Yunnán,	Kiütsing fú,	25 08	103 44
祿豐 Luhfung hien,	Yunnán,	Yunnán fú,	25 12	102 14
祿勸 Luhkiuen hien,	Yunnán,	Wáting fú,	25 35	102 34
鹿邑 Luhyih hien,	Honán,	Kweiteh fú,	*33 56 50	115 34 30
雷州 Luichau fú,	Kwángtung,		*20 51 36	109 40 10

Is 7004 *li* from Peking, a long peninsula in the southwestern part of the province opposite Háinán; bounded N. by Káuchau fú, and by the sea on the other sides. It contains 3 districts, *Háikáng*, *Suiki*, and *Süwan*.

雷波 Luipo ting,	Sz'chuen,	Süchau fú.		
未陽 Luiyáng hien,	Húnán,	Hangchau fú,	*26 29 48	112 40 48
龍州 Lungchau ting,	Kwángsí,	Táiping fú,	*22 22 24	102 39
龍川 Lungchuen hien,	Kwángtung,	Hwuichau fú,	24 0	115 08
龍溪 Lungkí hien,	Fukien,	Chángchau fú,	*24 31 12	117 52 30
龍里 Lunglí hien,	Kweichau,	Kweiyáng fú,	26 28	102 48
龍陵 Lungling ting,	Yunnán,	Yungcháng fú.		
龍門 Lungmun hien,	Kwángtung,	Kwángchau fú,	*23 43 42	114 03 50
龍門 Lungmun hien,	Chihlí,	Siuenhwá fú.		
龍南 Lungnán hien,	Kiángsí,	Kánchau fú.	*24 51 36	114 36 50
龍安 Lungngán fú,	Sz'chuen,		*32 22	104 38 50

Is 4870 *li* from Peking, in the northwestern part of the province; bounded N. by Kánsuh; E. by Páuning fú; S. by Mien chau; W. by Mau chau; and N. W. by the S-fün or Sungfán tribes. It contains 4 districts, *Pingwü*, *Küing-yü*, *Chángming*, and *Shihtsuen*.

龍山 Lungshán hien,	Húnán,	Yungshun fú,		
龍勝 Lungshing ting,	Kwángsí,	Kweilin fú,		
龍泉 Lungtsiuen hien,	Kweichau,	Shihtsien fú,		

Name of place.	Province.	Department	N. lat.	E. long.	
龍泉	Lungtsiuen hien,	Chekiáng,	Chúchau fú,	*28 08	119 09 07
龍泉	Lungtsiuen hien,	Kiángsí,	Kihngán fú,	26 18	114 25
龍陽	Lungyáng hien,	Húnán,	Chángtch fú,	28 52	111 38
龍巖	Lunyen chau,	Fukien,		25 08	117 08
Is 5740 lí from Peking, in the southwestern part of the province; bounded N. by Yenping fú; E. by Yungchun chau; S. by Chángchau fú; and W. by Tingchau fú. It contains 2 districts, <i>Chángping</i> and <i>Ningyáng</i> .					
龍英	Lungying chau,	Kwángsí,	Independent.	22 56	106 48
龍游	Lungyú hien,	Chekiáng,	Kúchau fú,	29 09	119 18
隆昌	Lungcháng hien,	Sz'chuen,	Súchau fú,	29 28	105 19
隆安	Lungngán hien,	Kwángsí,	Nánning fú,	23 15	107 20
隆平	Lungping hien,	Chihlí,	Cháu chau,	37 25	114 54
隆德	Lungteh hien,	Kánsuh,	Pingliáng fú,	35 40	106 10
隴州	Lung chau,	Shensí,	Fungtsiáng fú,	*34 48	106 57 54
隴西	Lungsí hien,	Kánsuh,	Kungcháng fú,	*34 56 24	104 43 30
隴州	Lwán chau,	Chihlí,	Yungping fú,	39 48	118 50
隴城	Lwánching hien,	Chihlí,	Chingting fú,	37 56	114 46

ART. IV. *Treaty between Her Majesty the Queen of Great Britain and the Emperor of China, signed in the English and Chinese languages, at Nanking, August 29th, 1842.*

THE originals of the treaty signed at Nanking on board H. M. S. Cornwallis, and that of the Supplementary Treaty signed at the Bogue, having been kindly furnished us at our request for publication in the Repository, we here introduce the first of these documents in both English and Chinese. That in the latter language commences on each page at the top on the right hand, and corresponds to the English at the foot; which is taken from that presented to and printed by order of Parliament.

The Supplementary Treaty will be given next month in the same form.

茲因大清	大皇帝欲以近來不和之端解釋息止肇	大皇帝特派	欽差便宜行事大臣太子少保鎮	守廣東廣州將軍宗室耆英	閣督部堂乍浦副都統紅帶子伊里布	大英伊耳蘭等國	君特派	國所屬印度等處三等將軍世襲	爵男璞鼎查公同各將所奉之	上諭便宜行事及救賜全權之	命互相較閱俱屬善當即便議擬	各條陳列於左
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HER Majesty, the Queen of the United Kingdom of Great Britain and Ireland, and His Majesty the Emperor of China, being desirous of putting an end to the misunderstandings and consequent hostilities which have arisen between the two countries, have resolved to conclude a treaty for that purpose, and have therefore named as their plenipotentiaries, that is to say: Her Majesty the Queen of Great Britain and Ireland, sir Henry Pottinger, bart., a major-general in the service of the East India Company, &c., &c. And his Imperial Majesty the Emperor of China, the high commissioners Kiyng, a member of the Imperial House, a guardian of the Crown Prince, and general of the garrison of Canton; and P'lipú, of the Imperial Kindred, graciously permitted to wear the insignia of the first rank, and the distinction of a peacock's feather, lately minister and governor-general, &c., and now lieutenant-general commanding at Chápú:—Who, after having communicated to each other their respective full powers, and found them to be in good and due form, have agreed upon and concluded the following Articles:

一	君	大	君	大
因	主	皇	主	皇
一	公	一	永	一
例	邑	自	存	嗣
大	派	全	平	後
英	設	安	和	大
商	領	以	所	英
船	事	後	屬	大
遠	管	大	英	清
路	事	英	華	
涉	等	國	人	
洋	官	人	民	
往	住	民	彼	
往	該	帶	此	
有	五	同	友	
	處	所	睦	
	城	屬		
	官			
	叙			
	費			
	開			
	條			
	下			
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ART. I. There shall henceforward be peace and friendship between Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, and His Majesty the Emperor of China, and between their respective subjects, who shall enjoy full security and protection for their persons and property within the dominions of the other.

ART. II. His Majesty the Emperor of China agrees, that British subjects, with their families and establishments, shall be allowed to reside, for the purpose of carrying on their mercantile pursuits, without molestation or restraint, at the cities and towns of Canton, Amoy, Fuchau fú, Ningpo, and Shánghái; and Her Majesty the Queen of Great Britain, &c., will appoint superintendents, or consular officers, to reside at each of the abovenamed cities or towns, to be the medium of communication between the Chinese authorities and the said merchants, and to see that the just duties and other dues of the Chinese government, as hereafter provided for, are duly discharged by Her Britannic Majesty's subjects.

ART. III. It being obviously necessary and desirable that British sub-

大	大	君	大
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與	有	暨	處
何	英	嗣	以
商	商	後	便
交	等	世	須
易	赴	襲	修
均	各	主	船
聽	該	位	及
其	口	者	存
便	仍	常	守
且	照	遠	所
向	向	據	用
例	例	守	物
額	凡	主	料
	歸		今
	額		
	設		
	行		
	商		
	亦		
	稱		
	公		
	行		
	者		
	承		
	辦		
	今		
	全		
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jects should have some port whereat they may careen and refit their ships when required, and keep stores for that purpose, His Majesty the Emperor of China cedes to Her Majesty the Queen of Great Britain, &c., the island of Hongkong, to be possessed in perpetuity by Her Britannic Majesty, her heirs and successors, and to be governed by such laws and regulations as Her Majesty the Queen of Great Britain, &c., shall see fit to direct.

ART. IV. The Emperor of China agrees to pay the sum of six millions of dollars, as the value of the opium which was delivered up at Canton in the month of March 1839, as a ransom for the lives of Her Britannic Majesty's superintendent and subjects, who had been imprisoned and threatened with death by the Chinese high officers.

ART. V. The government of China having compelled the British merchants trading at Canton to deal exclusively with certain Chinese merchants, called hong-merchants (or co-hong), who had been licensed by the Chinese government for that purpose, the Emperor of China agrees to abolish that practice in future at all ports where British merchants may reside, and to permit them to carry on their mercantile transactions with whatever per-

君	大	一
主	皇	一
一	帝	官
員	壹	因
應	千	償
如	貳	還
何	百	作
分	萬	爲
期	員	商
交	惟	欠
清	自	之
開	道	數
列	光	准
於	二	明
左	十	由
此	一	中
	年	國
		官
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sons they please; and His Imperial Majesty further agrees to pay to the British government the sum of three millions of dollars, on account of debts due to British subjects by some of the said hong-merchants, or co-hong, who have become insolvent, and who owe very large sums of money to subjects of Her Britannic Majesty.

ART. VI. The government of Her Britannic Majesty having been obliged to send out an expedition to demand and obtain redress for the violent and unjust proceedings of the Chinese high authorities towards Her Britannic Majesty's officer and subjects, the Emperor of China agrees to pay the sum of twelve millions of dollars, on account of the expenses incurred; and Her Britannic Majesty's plenipotentiary voluntarily agrees, on behalf of Her Majesty, to deduct from the said amount of twelve millions of dollars, any sums which may have been received by Her Majesty's combined forces, as ransom for cities and towns in China, subsequent to the 1st day of August, 1841.

ART. VII. It is agreed, that the total amount of twenty-one millions of dollars, described in the three preceding Articles, shall be paid as follows:

大 皇 帝 准 即 釋 放	被 禁 者 大 清 國 所 管 轄 各 地 方	軍 民 等 今 在 中 國 無 論 本 國 屬 國	凡 係 大 英 國 人 無 加 息 五 員 數 則	酌 定 每 年 每 百 員 未 能 交 足 之 數 則	萬 員 倘 有 按 期 未 交 銀 二 千 一 百	乙 己 年 止 四 萬 員 自 壬 寅 年 起 至	員 共 銀 四 十 二 萬 員 間 交 銀 二 百 萬	二 百 萬 員 十 二 月 間 交 銀 二 百 萬	五 百 萬 員 十 二 月 間 交 銀 二 百 萬	二 月 間 交 銀 二 百 萬 員 共 銀 十	年 六 月 間 交 銀 二 百 萬 員 十	三 百 萬 員 共 銀 六 百 萬 員 十	間 交 銀 三 百 萬 員 十	時 交 銀 六 百 萬 員 十	交 銀 六 百 萬 員 十
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Six millions immediately. Six millions in 1843; that is, three millions on or before the 30th of the month of June, and three millions on or before the 31st of December. Five millions in 1844; that is, two millions and half on or before the 30th of June, and two millions and a half on before the 31st of December. Four millions in 1845; that is, two millions on or before the 30th of June, and two millions on or before the 31st of December.

And it is further stipulated, that interest, at the rate of 5 per cent. per annum, shall be paid by the government of China on any portion of the above sums that are not punctually discharged at the periods fixed.

ART. VIII. The Emperor of China agrees to release, unconditionally, all subjects of Her Britannic Majesty (whether natives of Europe or India), who may be in confinement at this moment in any part of the Chinese empire.

例	關	國	自	商	定	進	民	前	事	全	大	一
若	不	商	在	按	則	口	居	第	被	然	皇	一
干	得	人	某	例	例	出	住	二	拿	免	帝	凡
每	加	遍	港	交	由	口	通	條	監	罪	俯	係
兩	重	運	按	納	部	貨	商	內	禁	且	降	中
加	稅	天	例	今	稅	之	言	受	凡	御	俟	國
稅	例	下	納	又	頒	餉	明	難	係	旨	候	人
不	只	而	稅	議	發	費	州	者	中	騰	英	前
過	可	路	後	定	曉	均	等	亦	國	錄	國	在
分	按	所	即	英	示	宜	五	加	人	天	官	英
	估	經	准	國	以	秉	處	恩	為	下	人	來
	價	過	由	貨	便	公	應	釋	英	者	來	往
	則	稅	中	物	英	議	納	放	國	均	者	者
										恩	由	或
										准	有	之
												邑

ART. IX. The Emperor of China agrees to publish and promulgate, under His Imperial Sign Manual and Seal, a full and entire amnesty and act of indemnity to all subjects of China, on account of their having resided under, or having had dealings and intercourse with, or having entered the service of, Her Britannic Majesty, or of Her Majesty's officers; and His Imperial Majesty further engages to release all Chinese subjects who may be at this moment in confinement for similar reasons.

ART. X. His Majesty the Emperor of China agrees to establish at all the ports which are, by the second article of this Treaty, to be thrown open for the resort of British merchants, a fair and regular tariff of export and import customs and other dues, which tariff shall be publicly notified and promulgated for general information; and the Emperor further engages, that when British merchandize shall have one paid at any of the said ports the regulated customs and dues, agreeable to the Tariff to be hereafter fixed, such merchandize may be conveyed by Chinese merchants to any province or city, in the interior of the empire of China, on paying a further amount as transit duties, which shall not exceed _____ per cent. on the tariff value of such goods.

有	易	並	士	准	大	一	國	國	陳	來	大	一
定	至	不	當	交	皇	皇	商	屬	字	往	清	議
海	鎮	再	即	之	一	一	買	員	樣	用	大	定
縣	海	行	退	六	帝	侯	上	往	大	照	臣	英
之	之	攔	出	百	允	奉	達	來	臣	會	無	國
舟	招	阻	江	萬	准	大	官	必	批	字	論	住
山	寶	中	寧	員	和	清	憲	當	覆	樣	京	中
海	山	國	京	交	約	各	不	平	用	英	內	國
島	亦	各	口	清	各	條	在	行	行	國	外	之
廈	將	省	等	大	施	行	議	照	字	屬	者	總
門	退	商	處	英	並	以	內	會	樣	員	有	管
廳	讓	賈	江	陸	此	時	仍	若	兩	用	文	大
之	惟	賀	面	軍	時		用	兩		書	書	員
												與

ART. XI. It is agreed that Her Britannic Majesty's chief high officer, in China shall correspond with the Chinese high officers, both at the capital and in the provinces, under the term **照會** "communication;" the subordinate British officers and Chinese high officers in the provinces, under the terms **伸陳** "statement," on the part of the former, and on the part of the latter, **劄行** "declaration;" and the subordinates of both countries on a footing of perfect equality; merchants and others not holding official situations, and therefore not included in the above, on both sides, to use the term **稟明** "representation" in all papers addressed to, or intended for the notice of the respective governments.

ART. XII. On the assent of the Emperor of China to this Treaty being received, and the discharge of the first instalment money, Her Britannic Majesty's forces will retire from Nanking and the Grand Canal, and will no

君 上 定 事 蓋 用 關 防 印 信 各 執 一 冊 爲	大 事 繕 相 兩 君 主 各 用 親 筆 批 准 後 即 速 行 相 交 俾	事 大 二 離 國 分 執 一 冊 以 昭 信 守 惟 兩 國	離 二 冊 遙 遠 不 得 一 旦 而 到 是 以 另	大 英 欽 奉 全 權 公 使	大 皇 帝 大 英	一 以 上 各 條 均 關 議 和 要 約 應 俟 大	據 即 將 駐 守 二 處 軍 士 退 出 不 復 佔	各 海 口 均 已 開 關 俾 英 人 通 商 後	逾 及 所 議 洋 銀 全 數 交 清 而 前 議	古 浪 嶼 小 島 仍 歸 英 兵 暫 爲 駐 守
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longer molest or stop the trade of China. The military post at Chínháí will also be withdrawn; but the islands of Kúláng sú and that of Chusan will continue to be held by Her Majesty's forces until the money payments, and the arrangements for opening the ports to British merchants, be completed.

ART. XIII. The ratification of this treaty by Her Majesty the Queen of Britain, &c., and His Majesty the Emperor of China, shall be exchanged as soon as the great distance which separates England from China will admit; but, in the meantime, counterpart copies of it, signed and sealed by the

君	大	英	八	英	道	
殊	主	英	月	國	光	
批	汗	英	二	記	二	
道	華	英	十	年	十	
俱	屬	英	九	之	二	
著	船	英	日	一	年	
照	上	英	由	千	七	
所	鈐	英	江	八	月	
議	蓋	英	寧	百	二	
辦	關	英	省	四	十	
理	防	英	會	十	四	
		英	行	二	日	
		英	在	年	卽	
						行
						據
						俾
						卽
						日
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						和
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						開
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plenipotentiaries on behalf of their respective sovereigns, shall be mutually delivered, and all its provisions and arrangements shall take effect.

Done at Nanking, and signed and sealed by the plenipotentiaries on board Her Britannic Majesty's ship Cornwallis, this twenty-ninth day of August, 1842; corresponding with the Chinese date, twenty-fourth day of the seventh month, in the twenty-second year of T'aukwang.

Approved and ratified by the emperor on the 24th day of the 9th month, in the 22d year of his reign, (Oct. 27th, 1842.)

Note.—This treaty was ratified by Her Majesty, and the great seal affixed, on the 31st of December, 1842. The ratifications were exchanged at Hong-kong, June 26th, 1843.

ART. V. *Journal of Occurrences: the French Diplomatic Mission to China: return of H. E. Mr. Cushing to the United States; gov. Davis visits the northern ports; popular feeling at the five ports; seizure of opium.*

THE *French Diplomatic Mission to China* arrived on the 14th inst., and the next day, the plenipotentiary and his suite landed in Macao under the salute due to his rank, and took possession of the lodgings prepared for them. The legation is composed of the following gentlemen.

M. TH. DE LAGRENÉ, minister plenipotentiary and envoy extraordinary, charged with a special mission from the king of the French to China.

M. LE MARQUIS DE FERRIERE DE VAYER, and M. LE COMTE D' HARCOURT, *secretaries of legation*. MM. Marey Monge, de la Harte, X. Raymond, and de Montigny, *salaried attachés*. MM. Macdonald Duc de Tarente, le Vicomte de la Guiche, and le Baron de Charlus, *unsalaried attachés*. Dr. Yvan, *physician to the embassy*. M. Ytier, *inspector of custom-houses of the first class, delegated for the mission*. M. Lavollée, *secretary to M. Ytier*. MM. Isidore Hedde, Haussmann, Rondot, and Renard, *delegates on commerce and manufactures*. Mr. Callery, interpreter to the French consulate acts at present as Chinese secretary to H. E. M. Lagrené. The arrival of the legation has been announced to Kying, and two officers of high rank have been sent to Macao by the commissioner to present his compliments to the French minister, and congratulate him on his arrival in China. The French squadron at present in the Chinese waters consists of the

Cléopâtre, 50, rear-admiral Cecille, flag-captain De Candé.
Syrène, 50, captain Charner.
Sabine, 34, corvette, captain Guérin.
Alcmène, 32, corvette, captain Duplan. At Chusan.
Victorieuse, 24, corvette, captain Rigault de Genouilly.
Archimède, steamer, captain Paris.

In the Journal of Occurrences for last month, there was a notice of this mission, which has called forth a communication showing that we have been misunderstood. That our readers may see the whole case, we quote the notice, as it stood in the last number.

"The French ambassador to China, recently reported at Singapore, is daily expected in China. But nothing has transpired, so far as we know, regarding the line of policy he intends to pursue on his arrival here. The ridicule that some of the neighbors of the French have attempted to direct against that embassy, is anything but honorable, and betrays weakness and wickedness deserving the strongest reprobation."

We are much surprised that this paragraph gave offense. Nothing was farther from our intention; the rebuke was intended *solely for journalists out of China*, whose remarks appeared originally in the

London Journals. We saw them, however, in some of the Indian newspapers. Who were their authors we know not; but this we know, we intended insult to no one. The remarks in the London Journals scarcely deserved notice; and we are sorry we did not pass them over in silence, and also that our own remarks were so framed as to afford any cause of offense.

H. E. the American minister to China embarked on his return to the United States on the 27th inst., (just 6 months since he landed,) in the U. S. brig Perry, com. Payne, direct for San Blas, from whence he will proceed through Mexico on his way to Washington. So far as we can learn, and our opportunities for doing so have been many, the mission of Mr. Cushing to China has been a successful one—a good commencement to the diplomatic intercourse between the two nations. If the treaty of Wánghíá is ratified, and we doubt not it will be by both the high contracting powers, and its stipulations are adhered to by the citizens and subjects of both countries, we see no reason why there should not be ‘perpetual peace,’ as the phrase is, between them. If the citizens of the United States, (and indeed of all western nations) avail of their opportunities to acquaint the Chinese with whatever will inform them and make them better, the inhabitants of this country will find no reason to regret the extension of their foreign intercourse, but rather desire a more extensive, because they find it more advantageous, intercourse with other nations.

H. E. governor Davis embarked on board H. B. M. ship Agincourt, early in the morning of the 23th, and immediately proceeded northward to visit the newly opened ports of Amoy, Fuchau, Ningpo, and Shánghái. He acts wisely by going in person to observe the state of affairs at those several stations. It has been said, that the British military forces will evacuate Kúláng sú before the several instalments of money have been paid, and that the Chinese government hesitates to receive the same—probably fearing lest there be not an exact fulfillment of the terms of the treaty.

Popular feeling, at all the five ports, seems to be gradually becoming better satisfied with the proximity and increasing numbers of foreign residents. Too much care cannot be taken, on the part of foreigners, to prevent giving any occasion to disturb the pacific feeling which now happily prevails.

A seizure of some twelve or more chests of opium was made near Canton about the 15th inst., and the parties concerned in the transaction were brought to the city in cages. Both the smugglers and the drug, were delivered over to the proper authorities. But, strange to say, on examination it was found that the contents of the chests had been so metamorphosed that not a catty of the drug was found in them. The smugglers of course were liberated!

Note to Art. I. in April No. In one of the notes to this article, an unguarded expression was inserted on page 170, which we regret should have been published. In requesting these notes, it was not our intention to insert anything reflecting upon any class of men.

THE
CHINESE REPOSITORY.

VOL. XIII.—SEPTEMBER, 1844.—No. 9.

ART. I. *Supplementary Treaty signed by their excellencies sir Henry Pottinger and Kiying respectively on the part of the sovereigns of Great Britain and China, at the Bogue, Oct. 8th, 1843.*

THIS treaty was published by gov. Davis at Hongkong, in a Proclamation, dated July 10th, 1844, in the English and Chinese languages. The following preamble is in the English copy, but is not inserted in the Chinese version, which commences with ART. I.

Whereas a Treaty of perpetual peace and friendship between Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, and His Majesty the Emperor of China was concluded at Nanking, and signed on board her said majesty's ship Cornwallis on the 29th day of August a. d. 1842, corresponding with the Chinese date of the 24th day of the 7th month of the 22d year of Táukwang, of which said treaty of perpetual peace and friendship the ratifications, under the respective seals and signs manual of the Queen of Great Britain &c., and the Emperor of China, were duly exchanged at Hongkong on the 26th day of June a. d. 1843, corresponding with the Chinese date the 29th day of the 5th month, in the 23d year of Táukwáng; and whereas in the said treaty it was provided (amongst other things) that the five ports of Canton, Fúchau fú, Amoy, Ningpo, and Shánghái should be thrown open for the resort and residence of British merchants, and that a fair and regular tariff of export and import duties and other dues should be established at such ports; and whereas various other matters of detail connected with, and bearing relation to, the said Treaty of perpetual peace and friendship have been since under the mutual discussion and consideration of the plenipotentiary and accredited commissioners of the high contracting parties, and the said tariff and details having been now finally examined into, adjusted and agreed upon, it has been determined to arrange and record them in the form of a Supplementary Treaty of articles, which articles

一 開關之後。其英商貿易處所。只准	廣州福州廈門寧波上海五港口。	應歸中華國帑。以充公項。	貨物查抄入官等語。此銀連貨。皆	報關一欸。內所言罰銀若干員。及	一新定貿易章程第三條。貨船進口	附粘之件。嗣後五港口。均奉以爲式。	公欽 使差 大臣畫押鈐印新定貿易章程	一 所有	廈門寧波上海五港口。均奉以爲式。	公欽 使差 大臣畫押鈐印。進出口貨物稅	一 所有	餉則例附粘之冊。嗣後廣州福州	公欽 使差 大臣畫押鈐印。進出口貨物稅	一 所有
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shall be held to be as binding and of the same efficacy as though they had been inserted in the original treaty of perpetual peace and friendship.

ART. I. The Tariff of Export and Import Duties which is hereunto attached under the seals and signatures of the respective plenipotentiary and commissioners, shall henceforward be in force at the five ports of Canton, Fuchau fú, Amoy, Ningpo, and Shánghái.

ART. II. The General Regulations of Trade which are hereunto attached under the seals and signatures of the respective plenipotentiary and commissioners, shall henceforward be in force at the five aforementioned ports.

ART. III. All penalties enforced or confiscations made under the third clause of the said General Regulations of Trade, shall belong, and be appropriated to the public service of the government of China.

ART. IV. After the five Ports of Canton, Fuchau, Amoy, Ningpo, and Shánghái, shall be thrown open, English merchants shall be allowed

一
 五港口不准赴他處港口亦不許
 華民在他處港口串同私相貿易
 將來英國公使有諭示明不許他
 往而英商如或背約不服禁令及
 將公使告示置若罔聞擅往他處
 港口遊奕販賣任憑中國員弁連
 船連貨一併抄取入官英官不得
 爭論倘華民在他處港口與英商
 私申貿易則國法具在應照例
 辦理
 前在江南業經議定以後商欠斷
 不可官爲保交又新定貿易章程
 第四條英商與華商交易一欸內
 復將不能執洋行代賠之舊例呈

to trade only at those five ports. Neither shall they repair to any other ports or places, nor will the Chinese people at any other ports or places be permitted to trade with them. If English merchant vessels shall, in contravention of this agreement and of a proclamation to the same purport to be issued by the British plenipotentiary, repair to any other ports or places, the Chinese government officers shall be at liberty to seize and confiscate both vessels and cargoes; and should Chinese people be discovered clandestinely dealing with English merchants at any other ports or places, they shall be punished by the Chinese government in such manner as the law may direct.

ART. V. The fourth clause* of the General Regulations of Trade on the

* This IVth clause is thus embodied in the Chinese. Formerly in Kiangnan (at Nanking), it was agreed, that hereafter the government cannot be responsible for the debts

一

請着賠切實聲明在案。嗣後不拘
 華商欠英商及英商欠華商之債。
 如果賬據確鑿。人在產存。均應由
 華英該管事官一體從公處結。以
 昭平允。仍照原約彼此代爲着追。
 均不代爲保償。
 廣州等五港口。英商或常川居住。
 或不時來往。均不可妄到鄉間。任
 意遊行。又更不可遠入內地貿易。
 中華地方官應與英國管事官各
 就地方民情地勢。議定界址。不許
 踰越。以期永久。彼此相安。凡係水
 手及船上人等。俟管事官與地方
 官先行立定禁約之後。方准上岸。

subject of commercial dealings and debts between English and Chinese merchants, is to be clearly understood to be applicable to both parties.

ART. VI. It is agreed that English merchants and others residing at or resorting to the five ports to be opened, shall not go into the surrounding country beyond certain short distances to be named by the local authorities in concert with the British consul, and on no pretence for purposes of traffic. Seamen and persons belonging to the ships shall only be allowed to land

of merchants. And, according to the IVth clause of the newly established Commercial Regulations—touching “Commercial Dealings between English and Chinese merchants,” it is no longer allowable to ask for the repayment of debts, by appealing to the old laws which required the hong-merchants to pay for each other. This is truly and clearly declared on the records. Henceforth the cases of debtors—whether of the Chinese merchants to the English, or of the English merchants to the Chinese, if the accounts and vouchers be well authenticated, the persons present, and the property in existence,—shall all be settled by the proper Chinese and English authorities, according to the principles of justice, so as to manifest perfect equality. And according to the original stipulations, both these authorities shall prosecute in behalf of creditors; but in no case shall they be made responsible for them.—*Ed. Chi. Rep.*

一

倘有英人違背此條禁約。擅到內地遠遊者。不論係何品級。卽聽該地方民人捉拿。交英國管事宜。依情處罪。但該民人等。不得擅自毆打傷害。致傷和好。
 在萬年和約內言明。允准英人携眷赴廣州福州廈門寧波上海五港口居住。不相欺侮。不加拘制。但中華地方官。必須與英國管事宜。各就地方民情議定。於何地方。用何房屋。或基地。係准英人租賃。其租價。必照五港口之現在所值。高低為準。務求平允。華民不許勒索。英商不許強租。英國管事宜。每年

under authority and rules, which will be fixed by the consul in communication with the local officers; and should any persons whatever infringe the stipulations of this article, and wander away into the country they shall be seized and handed over to the British consul for suitable punishment.

ART. VII. The Treaty of perpetual peace and friendship provides for British subjects and their families residing at the cities and towns of Canton, Fuchau, Amoy, Ningpo, and Shanghai, without molestation or restraint. It is accordingly determined that ground and houses, the rent or price of which is to be fairly and equitably arranged for, according to the rates prevailing amongst the people, without exaction on either side, shall be set apart by the local officers in communication with the consul, and the number of houses built or rented will be reported annually to the said local officers by the

<p>大皇 一體均沾。用示平允。但英人及各</p>	<p>帝有新恩施及各國。亦應准英人</p>	<p>無異。設將來</p>	<p>英國毫無靳惜。但各國既與英人</p>	<p>福州廈門寧波上海四港口貿易</p>	<p>大皇 帝恩准西 洋各外國 商人一體 赴</p>	<p>如蒙</p>	<p>一 向來各外 國商人。止 准在廣州一</p>	<p>預定額數。</p>	<p>人之多寡。視乎貿易之衰旺。難以</p>	<p>屋之增減。視乎商人之多寡。而商</p>	<p>千所。通報地方官。轉報立案。惟房</p>	<p>以英人或建屋若干間。或租屋若</p>
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consul for the information of their respective viceroys and governors, but the number cannot be limited seeing that it will be greater or less according to the resort of merchants.

ART. VIII. The Emperor of China having been graciously pleased to grant to all foreign countries whose subjects or citizens have hitherto traded at Canton, the privilege of resorting for purposes of trade to the other four ports of Fuchau, Amoy, Ningpo, and Shánghái, on the same terms as the English; it is further agreed that should the Emperor hereafter from any cause whatever be pleased to grant additional privileges or immunities to any of the subjects or citizens of such foreign countries the same privileges and immunities will be extended to and enjoyed by British subjects; but it is to

一

國均不得藉有此條。任意妄有請
 求以昭信守。
 倘有不法華民。因犯法逃在香港
 或潛往英國官船貨船避匿者。一
 經英官查出。即應交與華官按法
 處治。倘華官或探聞在先。或查出
 形跡可疑。而英官尙未察出。則華
 官當爲照會英官。以便訪查嚴拿。
 若已經罪人供認。或查有証據。知
 其人實係犯罪逃匿者。英官必即
 交出。斷無異言。其英國兵丁水手。
 或別項英人。不論本國屬國黑白
 之類。無論何故。倘有逃至中國地
 方藏匿者。華官亦必嚴行捉拿監

be understood that demands or requests are not on this plea to be unnecessarily brought forward.

ART. IX. If lawless natives of China, having committed crimes or offences against their own government shall flee to Hongkong, or to the English ships of war, or English merchant ships for refuge, they shall if discovered by the English officers be handed over at once to the Chinese officers for trial and punishment; or if before such discovery be made by the English officers it should be ascertained or suspected by the officers of the government of China whither such criminals and offenders have fled, a communication shall be made to the proper English officer in order that the said criminals and offenders may be rigidly searched for, seized, and on proof or admission of their guilt delivered up. In like manner, if any soldier, or sailor or any other person—whatever his caste or country—who is a subject of the crown of England, shall, from any cause, or on any pretence, desert, fly or escape into the Chinese territory, such soldier or sailor or other person shall be apprehended and confined by the Chinese authorities and sent to the

一
 禁。交給近地英官收辦。均不可有
 護。庇隱匿有乖和好。英國官船一
 隻。在彼灣泊。以便將各貨船上水
 手等。嚴行約束。該管事官。亦即藉
 以約束英商及屬國商人其官船
 之水手人等。悉聽駐船英官約束。
 所有議定不許進內地遠遊之章
 程。官船水手及貨船水手一體奉
 行。其官船將去之時。必另有一隻
 接代該港口之管事官。或領事官
 必先具報中國地方官。以免生疑。
 凡有此等接代官船到中國時。中
 國兵船不得攔阻。至於英國官船

nearest British consular or other government officer. In neither case shall concealment or refuge be afforded.

ART. X. At each of the five ports to be opened to British merchants, one English cruiser will be stationed to enforce good order and discipline amongst the crews of merchant shipping, and to support the necessary authority of the consul over British subjects. The crews of such ship of war will be carefully restrained by the officer commanding the vessel, and they will be subject to all the rules regarding going on shore and straying into the country that are already laid down for the crews of merchant vessels. Whenever it may be necessary to relieve such ship of war by another, intimation of that intention will be communicated by the consul, or by the British superintendent of trade where circumstances will permit—to the local Chinese authorities, lest the appearance of an additional ship should

一
 既不載貨。又不貿易。自可免納船
 鈔。前已於貿易章程第十四條內
 議明在案。
 一
 萬年和約內言明。俟將議定之銀
 數交清。其定海古浪嶼。駐守英兵
 必即退出。以地退回中華。爲此預
 行議明于退地之後。凡有英官居
 住房屋。及所用之棧房兵房等。無
 論係英人造建。或曾經修整。均不
 得折毀。即交還華官。轉交各業戶
 管理。亦不請追修造價值。免致
 遲延不退。以及口角爭論之事。以
 敦和好。
 一
 則例船鈔各費。既議定平允數目

excite misgivings amongst the people, and the Chinese cruisers, are to offer no hindrance to such relieving ship, nor is she to be considered liable to any port charges or other rules laid down in the General Regulations of Trade. seeing that British ships of war never trade in any shape.

ART. XI. The posts of Chusan and Kúláng sú will be withdrawn, as provided for in the treaty of perpetual peace and friendship, the moment all the moneys stipulated for in that treaty shall be paid; and the British plenipotentiary distinctly and voluntarily agrees that all dwelling-houses, store-houses, barracks, and other buildings that the British troops or people may have occupied or intermediately built or repaired, shall be handed over on the evacuation of the posts exactly as they stand, to the Chinese authorities so as to prevent any pretence for delay, or the slightest occasion for discussion or dispute on those points.

ART. XII. A fair and regular Tariff of duties and other dues having now been established, it is to be hoped that the system of smuggling which

所有向來英商申合華商偷漏稅餉與海關衙役私自庇護分肥諸弊俱可剔除英國公使曾有告示發出嚴禁英商不許稍有偷漏並嚴飾所屬管事官等將凡係英國在各港口來往貿易之商人加意約束四面查察以杜斃端倘訪聞有偷漏私走之案該管事官即時通報中華地方官以便本地方官捉拏其偷漏之貨無論價值品類全數查抄入官並將偷漏之商船或不許貿易或俟其賬目清後即嚴行驅出均不稍爲袒護本地方官亦應將申同偷漏之華商及庇

has heretofore been carried on between English and Chinese merchants—in many cases with the open connivance and collusion of the Chinese custom-house officers—will entirely cease; and the most peremptory proclamation to all English merchants has been already issued on this subject by the British plenipotentiary, who will also instruct the different consuls to strictly watch over and carefully scrutinize the conduct of all persons being British subjects trading under his superintendence. In any positive instance of smuggling transactions coming to the consul's knowledge, he will instantly apprise the Chinese authorities of the fact, and they will proceed to seize and confiscate all goods—whatever their value or nature—that may have been so smuggled; and will also be at liberty if they see fit, to prohibit the ship from which the smuggled goods were landed from trading further, and to send her away as soon as her accounts are adjusted and paid. The Chinese government officers will at the same time adopt whatever measures

一 嗣後凡華民等欲帶貨往香港銷
 辦護分肥之衙役一并查明照例處
 售者先在廣州福州廈門寧波上
 海各關口遵照新例完納稅銀由
 各海關將牌照發給俾得前往無
 阻若華民欲赴香港置貨者亦應
 准其赴廣州福州廈門寧波上海
 華官衙門請牌來往於運貨進口
 之日完稅但華民既經置貨必須
 用華船運載帶回其華船亦在香
 港請牌照出口與在廣州福州廈
 門寧波上海各港口給牌赴香港
 者無異凡商船商人領有此等牌

they may think fit with regard to the Chinese merchants and custom-house officers who may be discovered to be concerned in smuggling.

ART. XIII. All persons, whether natives of China or otherwise, who may wish to convey goods from any one of the five ports of Canton, Fuchau fù, Amoy, Ningpo, and Shánghái, to Hongkong for sale or consumption, shall be at full and perfect liberty to do so on paying the duties on such goods, and obtaining a pass or port-clearance from the Chinese custom-house at one of the said ports. Should natives of China wish to repair to Hongkong to purchase goods, they shall have free and full permission to do so, and should they require a Chinese vessel to carry away their purchases, they must obtain a pass or port-clearance for her at the custom-house of the port whence the vessel may sail for Hongkong. It is further settled that in all cases these passes are to be returned to the officers of the

一
 報。九龍巡檢會同英官隨時稽查通
 華商。擅請牌照往來香港。仍責成
 如乍浦等處。均非互市之處。不准
 獎。其餘各省。及粵閩江浙四省。內
 呈繳華官。以便查銷。免滋影射之
 照者。每往來一次。必將原領牌照。
 照。或雖有牌照。而非廣州福州厦
 門寧波上海所給者。卽視爲偷漏
 亂行之船。不許其在香港通商。貿
 易。並將情由具報華官。以便備案。

Chinese government as soon as the trip for which they may be granted shall be completed.*

ART. XIV. An English officer will be appointed at Hongkong, one part of whose duty will be to examine the registers and passes of all Chinese vessels that may repair to that port to buy or sell goods, and should such officer at any time find that any Chinese merchant vessel has not a pass or register from one of the five ports, she is to be considered as an unauthorized or smuggling vessel, and is not to be allowed to trade, whilst a report of the circumstance is to be made to the Chinese authorities. By this arrange-

* *In the Chinese this sentence follows:* At other ports in the four provinces of Kwángtung, Fukien, Kiángsú and Chekiáng, such as Chápú and other places, which are not open marts, Chinese merchants are not to presume to ask permits to go to and from Hongkong. And if they do thus, the magistrate of Kaulung and the English officers are jointly at the time to make investigation and report.

一

如。此。辦。理。不。惟。洋。盜。無。可。混。跡。即
 走。私。偷。漏。各。弊。亦。可。杜。絕。矣。
 香。港。本。非。五。處。馬。頭。可。比。並。未。設
 有。華。官。如。有。華。商。在。彼。拖。欠。各。國
 商。人。債。項。由。英。官。就。近。清。理。倘。欠
 債。之。華。商。逃。出。香。港。實。在。潛。回。原
 籍。確。有。家。資。產。業。者。英。國。管。事。官
 將。情。由。備。文。報。知。華。官。勒。限。嚴。追。
 但。中。華。客。商。出。海。貿。易。必。有。行。保。
 若。英。商。不。查。明。白。被。其。假。託。誑。騙。
 華。官。無。從。過。問。至。英。商。有。在。五。港
 口。欠。各。華。商。賬。目。而。逃。赴。香。港。者。
 華。官。若。以。清。單。及。各。憑。據。通。報。英
 官。英。官。必。須。查。照。上。文。第。五。條。辦
 理。以。歸。畫。一。

ment, it is to be hoped that piracy and illegal traffic will be effectually prevented.

ART. XV. Should natives of China who may repair to Hongkong to trade incur debts there, the recovery of such debts must be arranged for by the English courts of justice on the spot; but if the Chinese debtor shall abscond and be known to have property real or personal within the Chinese territory, the rule laid down in the IVth clause of the General Regulations for Trade shall be applied to the case; and it will be the duty of the Chinese authorities on application, by and in concert with the British consuls, to do their utmost to see justice done between the parties. On the same principle, should a British merchant incur debts at any of the five ports and fly to Hongkong, the British authorities will, on receiving an application from the Chinese government officers, accompanied by statements, and full proofs of the debts, institute an investigation into the claims, and when established, oblige the defaulter or debtor to settle them to the utmost of his means.

一前條載明。凡係華民帶貨往香港
 銷售。或由香港帶貨至各港口者。
 必由各關發給牌照等語。今議定
 各港口海關。按月以所發給之牌。
 照若干張。船隻係何字號。商人係
 何姓名。貨物係何品類。若干數目。
 或由香港運至各港口。或由各港
 口運至香港。每月逐一具報粵海
 關。粵海關轉為通知香港管理之
 英官。以便核明稽查。該英官亦應
 將來往各商之船號商名貨物數
 目。每月照式具報粵海關。而粵海
 關。即便通行各海關。查明稽核。如
 此。互相查察。庶可杜絕假用牌單。

ART. XVI. It is agreed that the custom-house officers at the five ports shall make a monthly return to Canton of the passes granted to vessels proceeding to Hongkong, together with the nature of their cargoes, and a copy of these returns will be embodied in one return, and communicated once a month to the proper English officer at Hongkong. The said English officer will on his part make a similar return or communication to the Chinese authorities at Canton, showing the names of Chinese vessels arrived at Hongkong or departed from that port, with the nature of their cargoes; and the Canton authorities will apprise the custom-houses at the five ports, in

一
影射偷漏等弊。而事亦不致兩歧。
英國之各小船。如二枝桅或一枝
桅大三板划艇等名目。向不輸鈔。
今議定各船。由香港赴省。由省赴
澳。除僅止搭客附帶書信行李仍
照舊例免其納鈔外。倘載有貨物
無論出入口。及已未滿載。但使有
一担之貨。其船即應按噸輸納船
鈔。以昭覈實。惟此等小船。非大洋
船可比。且不時來往進口。每月數
次不等。亦與大洋船之進口。後即
停泊黃埔者不同。若與大洋船一
例納鈔未免偏枯。嗣後此等小船
最小者以七十五噸為率。最大者

order that by these arrangements and precautions all clandestine and illegal trade under the cover of passes may be averted.

XVII, or *Additional Article relating to British small craft.* Various small vessels belonging to the English nation, called schooners, cutters, lorchas &c., have not hitherto been chargeable with tonnage dues. It is now agreed in relation to this class of vessels which ply between Hongkong and the city, and the city and Macao, that if they only carry passengers, letters and baggage, they shall as heretofore pay no tonnage dues. But if these small craft carry any dutyable articles, no matter how small the quantity may be, they ought in principle to pay their full tonnage dues. But this class of small craft are not like the large ships which are engaged in foreign trade, they are constantly coming and going, they make several trips a month, and are not like the large foreign ships which on entering the port cast anchor at Whampoa. If we were to place them on the same footing as the large foreign ships, the charge would fall unequally; therefore, after this, the smallest of these craft shall be rated at 75 tons, and the largest not to exceed

一
 便時物報此若字艇凡並新百者按以
 代卽均與等干樣等係無例五仍噸一
 請將應大小噸言小此每十照納百
 粵牌在洋船。以明大必國二枝桅一
 海照黃埔無異。倘內載有稅貨
 關繳埔關口通報。到省城
 准存關口通報。到省城
 令管事官收執以
 起貨未經粵
 一
 漢英划

150 tons; whenever they enter the port (or leave the port with cargo), they shall pay tonnage dues at the rate of one mace per ton register. If not so large as 75 tons, they shall still be considered and charged as of 75 tons, and if they exceed 150 tons they shall be considered as large foreign ships, and like them charged tonnage dues at the rate of five mace per register ton. Fuchau and the other ports having none of this kind of intercourse, and none of this kind of small craft, it would be unnecessary to make any arrangement as regards them.

The following are the rules by which they are to be regulated.

1st.—Every British schooner, cutter, lorcha, &c., shall have a sailing letter or register in Chinese and English under the seal and signature of the chief superintendent of trade describing her appearance, burden, &c., &c.

2d.—Every schooner, lorcha, and such vessel, shall report herself, as large vessels are required to do, at the Bocca Tigris; and when she carries cargo, she shall also report herself at Whampoa, and shall on reaching Canton, deliver up her sailing letter or register to the British consul, who

宜	諭	一	經	凡	牌	納	出	口	容	欸	三	按	海
凜	仰	例	查	係	照	駐	口	貨	俟	辦	段	照	關
遵	各	究	出	不	准	省	稅	又	進	理	貨	新	允
毋	等	辦	卽	依	其	管	與	全	口		船	定	准
違	民	等	與	此	開	事	船	下	貨		進	貿	撞
特	人	因	走	規	行	官	鈔	船	既		口	易	自
示	知	合	私	條		卽	亦	其	起		報	章	御
	悉	就	偷	者		給	已	進	清		關	程	貨
	各	出	漏	一		還	完	口	出		一	第	卽

will obtain permission from the hoppo for her to discharge her cargo, which she is not to do without such permission under the forfeiture of the penalties laid down in the III^d clause of the General Regulations of Trade.

3d.—When the inward cargo is discharged, and an outward one if intended) taken on board, and the duties on both arranged and paid, the consul will restore the register or sailing-letter, and allow the vessel to depart.

This Supplementary Treaty—to be attached to the original Treaty of peace, consisting of 16 articles, and one additional article relating to small vessels, is now written out, forming with its accompaniments four pamphlets, and is formally signed and sealed by their excellencies, the British plenipotentiary and the Chinese imperial commissioner, who in the first instance take two copies each and exchange them, that their provisions may be immediately carried into effect. At the same time each of these high functionaries having taken his two copies shall duly memorialize the sovereign of his nation, but the two countries are differently situated as respects distance, so that the will of the one sovereign can be known sooner than the will of the other. It is now therefore agreed that on receiving the gracious assent of the emperor in the vermilion pencil, the imperial commissioner will deliver the very document containing it into the hands of his excellency Hwáng judge of Canton, who will proceed (to such place as the plenipoten-

tiary may appoint) and deliver it to the English plenipotentiary to have and to hold. Afterwards the sign manual of the sovereign of England having been received at Hongkong likewise graciously assenting to and confirming the Treaty, the English plenipotentiary will dispatch a specially appointed officer to Canton, who will deliver the copy containing the royal sign manual to his excellency Hwáng, who will forward it to the imperial commissioner as a rule and a guide to both nations for ever, and as a solemn confirmation of our peace and friendship.

A most important Supplementary Treaty.

Signed and sealed at Húmun cháí on the 8th day of October 1842, corresponding with the Chinese date of 15th day of the 8th moon of the 23d year of Táu kwáng.

L. S.
H. B. M.'s.
Plenipotentiary.

(Signed)

HENRY POTTINGER.

L. S.
H. E. the Imperial
Commissioner.

(Signed)

KEYING,—in Tartar.

True Copy.

ADAM W. ELMSLIE,

Off'g. sec. to H. M.'s plenipotentiary, &c., &c.

ART. II. *On the fulfillment of the prophecy of Isaiah concerning the land of Sinim; being a sequel to ART. I. in the March No.*

AN attempt has been made to show that the land of Sinim, Isaiah 49: 12, is China, and that that prophecy contains a distinct prediction of the conversion of this nation to God. It is a question of no small interest whether this "great and precious promise" has been either in whole or in part accomplished, or whether we must still look forward to the time when it shall be said "Behold these! from the land of Sinim."

The prophecies of the Sacred Scriptures are of various kinds. Some are fulfilled in a single event, while others require years, and even ages for their accomplishment. The birth of one individual may exhaust the meaning of one, while the revolution of centuries shall fail to show all that another contains.* Prophecies of the

* This is well exemplified in the twofold prophecy of Jacob, Gen. 49: 10,

"The sceptre shall not depart from Judah, till Shiloh come:

And to him shall the gathering of the nations be."

The first clause was completely fulfilled at the birth of Christ, the second is still in its course of accomplishment.

latter class are gradually fulfilled, and he who would understand such fulfillment must study the whole history of the nation or object to which they refer, and selecting the appropriate events, must so combine them, as to form a picture of what the prophet saw. Of this kind is the prophecy in question. Its complete fulfillment has not yet been seen, but an account of what has already occurred may assist to an understanding of what is yet to come.

The scope of the context allows us to think of nothing less than the conversion of the whole land of Sinim. Yet it is evident that it includes the conversion of each one of her inhabitants, from the time when the first rays of truth entered a Chinese heart, till that glorious period, when none but true worshipers shall stand on all her mountain tops and fertile plains. Does a company of her sons, however few in number, renounce idolatry and worship Jehovah? Then it is justly said, "Behold these, from the land of Sinim;" and surely when the whole empire shall have received the gospel, "the heavens shall sing, the earth shall be joyful, and the mountains shall break forth into singing." An inquiry therefore into the fulfillment of this prophecy, must include an examination of every effort to extend the knowledge of the true God, and of the success of those efforts, however small; and it will also include a just appreciation of what has been done, by all who possess a knowledge of the truth, however much of error may be mingled in their creed.

First in the order of time, we must consider the history of

The Jews in China. It is not certainly known when the first seeds of divine truth were planted in China. We shall not go back with those who maintain that this country was peopled by the immediate descendants of Noah, who possessed the knowledge of Jehovah in its purity, and thus founded the comparatively pure system of morality taught by the Chinese sages. Nor need we linger long in considering the opinion that some wandering companies of the ten tribes of Israel, after their dispersion by the Assyrians (B. C. 742, see 2 Kings 17.), found their way to the Celestial empire. To believe this would well agree with the ancient threatening, "the Lord shall scatter thee among all nations, from one end of the earth even unto the other." Deut. 28:64. Admitting its probability, we might readily explain the excellence of many of the Chinese rules of morality. Some of these wandering Israelites, doubtless brought with them the law of God, and "called it to mind among the nations whither the Lord their God had driven them." Deut. 30:1. As they came to China (on this supposition) but a few years or perhaps

generations before Confucius lived, he may have been more indebted to their examples and instructions than is commonly supposed.

It is well ascertained that certain Jews did enter China as early as B. C. 258.* Their descendants still remain a 'peculiar' race in the midst of those around them, and even yet distinguished by the trait which took its origin in Jacob's time. "The children of Israel ate not of the sinew which shrank." Gen. 32:32. They call themselves the *Tiáu-kin kióu* 挑筋教, "the sect which Plucks out the Sinew." Their residence is at Káifung fú the capital of Honán. Some of them have attained an honorable rank in literature, and several have been governors of provinces and ministers of state, but at present they are few in number, degraded in condition, and their wisest men are very ignorant of their own religion. Yet that they have existed a separate people so long with nothing but their religion to hold them together, is a sufficient proof that they were once thoroughly imbued with its principles. When they entered the country, B. C. 258, theirs was the true religion. It has lost none of its truth since that time, though it may not now claim to be the only true religion, or to be alone sufficient for salvation. It is unreasonable to suppose that a community possessing and valuing *the truth*, should live for hundreds of years in the heart of China, and yet exert no beneficial influence on those around them. Their influence is now small; it may have been always small; but it could never have been totally unfelt. Philosophers say that the breath of an idle word mingles with the moving air and leaves its small but certain impress, not merely on the flying sand and changing waves, but on the solid rock; and surely, the truth of God even though held in ignorance or unrighteousness, cannot be wholly bound. It is not for us to say, what is the limit or extent of its influence in the present case, but the eye of God sees it, and in his book it is recorded, to appear when the secrets of all hearts are made known. In the influence of that truth as diffused by the Jews in China, even though it extended to the saving illumination of but a single soul, we may yet recognize the first fulfillment of the prophecy of Isaiah.†

The fact of the existence of a colony of Jews in China, is one of much importance, and gives rise to interesting conjecture. If

* Edinb. Encyc. vol. VI., p. 98. Grosier however, tom. IV., p. 484, says it was under the Hán dynasty which acquired power about the year B. C. 206.

† For a fuller account of the Jews in China, the reader is referred to Grosier, La Chine, tom. IV., p. 484. Dr Morrison and Mr. Milne have also given short notices, agreeing substantially with the accounts of the Roman Catholic missionaries. See Indo-Chinese Gleaner, vol. I. p. 16.—Chin. Rep., vol. X II., p. 79.

the opinion be well founded, which is of late gaining ground in the church, that the Jews are to be restored to their own land, then undoubtedly the Chinese Jews as well as all others are to be brought back. It may be this to which the prophet specially refers. In vision he stood upon the walls of Jerusalem. Lifting up his eyes round about, he saw her long lost children gathering themselves together, and coming unto her. From each point of the compass they came flocking as clouds, and as doves to their windows. In amazement the desolate Jewish church exclaims, "Behold I was left alone, these where had they been?" And the answer is, "Behold these! come from afar; and lo these! from the north and from the west: and these! from the land of Sijim."

Whether this restoration is to be before or after, whether it is to be the cause or the consequence of the conversion of the gentiles, does not seem to be certainly known; but in either case it shall be the cause of great additions to the happiness of the church, and the glory of God. It may be that the arousing of the Chinese Jews from their long lethargy, and their emigration in a body to their own land, is one of the means by which God designs to awaken the Chinese nation, and to bring them also to a knowledge of Messiah the prince. "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness!" Rom. 11: 12.

Early Christians in China. Little is known with certainty as to the period when Christianity was first preached in China. Tradition goes farther back than historical records, but the accounts of each are so indefinite that we scarce know how to estimate them. It is the constant tradition of the Syrian church, that the apostle Thomas not only preached the gospel in India, but that he also carried it to China, and after establishing it there, sent other laborers to perfect what he had commenced. "The Christians of Malabar celebrate this in their ordinary worship, and when the Portuguese first knew them, their primate styled himself 'Metropolitan of India and China.'*" It is the opinion of Mosheim that neither Thomas nor any other apostle entered China. There is no proof on this point, yet we are strongly inclined to think that the gospel was preached in China, by some of the witnesses of our Lord's resurrection. The books of the New Testament record the labors of Paul and

* Mosheim, *Ecc. History* (by Murdock), vol. II., p. 422, note 2. See also the testimonies from the churches of India, quoted in Kircher's *China Illustrata*, pp. 56, 57.

Peter, and James and John alone, and they speak of none others as laboring in the same districts. It was the constant effort of Paul to preach the gospel, *not where Christ was named*, lest he should build upon another man's foundation. Rom. 15:20. Where then were Philip and Bartholomew, Thomas and Matthew, James the son of Alphaeus, and Lebbeus whose surname was Thaddeus, Simon the Canaanite and Andrew the brother of Peter, and Matthias chosen to fill the vacant seat of Judas Iscariot? These all were apostles. They all were commissioned "to go into all the world;" they too could speak with tongues. Is it not fair to conclude, that they labored as diligently as the others, and that, since we hear little of their labors, they went to many places from which no account of them has reached us? Mosheim, who does not believe that Thomas went to China, and even doubts whether he went to India, says "notwithstanding, we may believe that at an early period the Christian religion extended to the Chinese, Seres, and Tartars. There are various arguments collected from learned men to show that the Christian faith was carried to China, if not by the apostle Thomas, *by the first teachers of Christianity*. Arnobius, writing about A. D. 300, speaks of 'the Christian deeds done in India, and among the Seres, Persians, and Medes.*' There can be little doubt that the country of the Seres included the province of Shensi in China, and the mention of them by Arnobius, (who died A. D. 326,) shows that before his time, the gospel had been carried there. We may well believe, that in China as elsewhere, the efforts of the first preachers were attended with success.

It is well known that there were Christian monks in China, in the time of Justinian. It was to the enterprize of two of them, who brought the eggs of the silkworm in a hollow cane to Constantinople, that western nations are indebted for their knowledge of the cultivation of silk. They reached Constantinople in the year of our Lord 552.† They had then resided long in China, and it is natural to suppose that they were neither the first, nor the only ones who went to that land, while it is almost certain that their chief object was to spread the gospel there. The success which attended their efforts must be left to conjecture.

Such are the faint rays which show us the state of Christianity in China in the first six centuries of our era. The light is dim, but if such beams have traveled down to us, through the darkness of so

* Mosheim's Ecc. Tart. Historia, pp. 6-7.

† Gibbon's Hist. Dec. and Fall, ch. 40, note 76.

many ages, it is reasonable to believe that they emanated from a brighter source.

Nestorians in China. The monks who in A. D. 552, carried the silkworm from China, were Persians. There is every probability that they were missionaries of the Nestorian church. It had its theological school at Edessa, from which its trained bands of devoted men were sent into all the East; and when the school at Edessa was destroyed, A. D. 489, another was erected at Nisibis, farther to the east, and not less distinguished for activity and zeal.*

There are several testimonies which show that at a very early period the Nestorians had extended their efforts as far as China. Ebedjesus Sobiensis in his *Epitome Canonum*, says, "Salibazacha the Catholic (i. e. the Nestorian patriarch) created the metropolitan sees of *Sina* and Samarkand, though some say they were constituted by Achæus and Silas."† This is an important testimony to the early progress of the gospel in China, for its date is prior even to the time when the monks went to Constantinople. Achæus was archbishop of the Orthodox Chaldeans at Seleucia, A. D. 411-415, and Silas was a patriarch of the Nestorians, A. D. 505-520. It is very certain that the Nestorians had a firm footing in China, long before the time of Salibazacha, (A. D. 714-727,) as will presently appear.

Another interesting evidence on this point is found in the list of metropolitan sees subject to the Nestorian patriarch, which is published by Amro. In this, the metropolitan of *Sina* is mentioned along with that of India. But according to Ebedjesus, "the cause of the precedence of the metropolitan sees among themselves, is owing to the priority of their foundation."‡ As the great antiquity of Christianity in India is not to be denied, we have thus a strong proof of its having at an equally early period taken root in China.

Our fullest account of the early efforts of the Nestorians in China, is derived from the celebrated monument discovered at Singán fú in Shensi, in 1625. Doubts have been expressed as to its authenticity, about which a violent controversy prevailed for several years after its discovery. The enemies of the Jesuits charged them with having fabricated it to serve their own purposes; but this is unlikely. The internal evidence of its authenticity is good, and the fact that for several ages the Nestorians had their missionaries in China, is suffi-

* Gieseler's *Ecc. Hist.*, vol. I. p. 239. *Mosh. Ecc. Hist.*, vol. I. p. 363.

† *Mosh. Ecc. Tart. Hist.* p. 8.

‡ See the list in Mbsheim's *Ecc. Tartarorum Historia*, p. 8, note.

cient to vindicate for them, the honor it gives them. But though the Jesuits did not fabricate this monument, they deserve reproach for claiming it as a monument of the success of the Roman Catholic church, as Le Comte, Du Halde, and Kircher have done. Le Comte, who would never have given the term *Catholic* to the head of a sect condemned by the council of Ephesus as heretical, says that the monument "records the history of a Catholic patriarch in China." The statement of Kircher is yet more objectionable. "The Nestorian heresy having infested Asia with the poison of its pestiferous doctrines, and the Mohammedan sect having arisen about the same time, the faithful followers of Christ were driven away from their own lands, and spread the doctrine of Christ even to China."* Later Roman Catholic writers do the Nestorians the justice to admit that the monument in question commemorates their exertions.†

The Síngán fú monument is a marble tablet ten feet long and six feet broad, having on the upper portion a large cross handsomely engraved, and beneath, a long discourse in Chinese, with numerous names in Syriac on the side, and a Syriac inscription at the foot. A fac simile is given by Kircher in his *China Illustrata*, with a translation. A literal and also a free translation is given by P. Visdelou in D'Herbelot's *Bibliothèque Orientale*. After some remarks on the principles of religion, the fall of man, the birth of Messiah in Judea, together with some of the ceremonies and laws of Christianity, the author gives a sketch of its introduction and progress in China.

In the year 635, during the reign of Táihsung, the second emperor of the Táng dynasty, and one of the greatest monarchs that ever sat on the Chinese throne, Olopun, after a long journey arrived at the capital and was received with honor by the emperor.‡ To quote the monument, "the emperor Táihsung illustrated and adorned the empire by his administration; clear, discriminating, and sacred, he ruled the people with condescension and kindness. From Tá Tsín there was a man of exalted virtue named Olopun. Observing the clear heavens, he brought the true Scriptures; watching narrowly the courses of the winds, and the laws of the seasons, he proceeded on his difficult and dangerous journey. In the ninth year of Chin-

* See Le Comte's memoirs, p. 342, and Kircher's *China Illustrata*, p. 92.

† *Annales de la Propagation*, vol. IX., p. 308.

‡ "The Chinese annals report that in the eighth year of the emperor Táihsung, there came to China ambassadors from foreign nations, whose air, shape and habits were altogether strange to the Chinese, who had never seen the like before; and the emperor himself rejoiced that in his reign, men with fair hair and blue eyes arrived in his empire." Du Halde, vol. I., p. 196.

kwan, (Táitsung), he reached the imperial city Changnán (now called Síngán fú). The emperor sent the honorable Fáng Hiuenling, a minister of state, with the insignia of his office, to the western suburbs of the city to receive the guest, and conduct him to the palace. He examined the Scriptures in the royal library, and sought the nature of the new religion in the sacred hall. He found that Olopun was thoroughly acquainted with truth and uprightness, and gave him a special command to make it widely known. In the twelfth year of Chinkwán, and seventh month, in the autumn of the year, the royal decree proclaimed, 'Truth hath not an unchanging name, nor are holy men confined to one unchanging form. In every place true doctrine has been given, and with reiterated instructions, the crowd of the living have been blessed. From the distant region of T'á Tsin, the greatly virtuous Olopun has brought the Scriptures and the pictures to offer them to our high court. If the intent of this doctrine be examined, it is profound, excellent, and pure. If its noble origin be considered, it produces that which is perfect, and establishes that which is important. Its phraseology is without superfluous words. It holds the truth, but rejects that which is needless. It is beneficial in all affairs, and profitable to the people, and should therefore pervade the empire. Let the officers therefore erect a temple for the religion of T'á Tsin, in the street of the capital called Tning, and appoint twenty-one ministers for its oversight.' "

By the favor of Táitsung and his successors, Olopun and his fellow-laborers proceeded prosperously in their work. Under Káu-tsung, A. D. 678, "the illustrious religion spread itself in every direction, and temples rose in an hundred cities." In the year 698, the Buddhist priests commenced a persecution against the new religion; and in 712, the literati and the lower classes combined against it. But far from being destroyed, it rose again and flourished with renewed vigor under succeeding emperors, and the monument which was erected in 781, in the second year of T'itsung, seems to have been composed and engraved in a time of great outward prosperity. The Syriac names around the Chinese inscription, are those of the Christian ministers who lived in China during the period to which it refers. After making large allowances for its inflated oriental style, enough remains to show that it speaks of no ordinary conquests of Christianity.

Timothy the Nestorian patriarch sent Subchal-Jesus, a zealous missionary, in 780, who labored with success for several years, both

in Tartary and China. He returned to his own country for additional laborers, but was assaulted on the way, and slain by a band of robbers. Others were not wanting to supply his place, one of whom, Davidis, was not long afterwards, consecrated metropolitan of China.* 'The success of these various laborers was such as to excite persecutions against them more than once. In the year 845, an edict of the emperor Wútsung, commanded the priests that belonged to the sect that came from T'á Tsin, amounting to no less than three thousand persons, to retire to a private life.† The Arabian voyagers who visited China in the ninth century, speak of the Christians whom they saw, and it appears that in a persecution in 877, many of them lost their lives.‡ Yet notwithstanding all opposition they maintained their ground. According to the explicit testimony of Gibbon, "the Christianity of China between the seventh and thirteenth centuries is invincibly proved by the consent of Chinese, Arabian, Syrian, and Latin evidence."|| Those who have read the travels of Marco Polo, must have observed how often he speaks of the Nestorian Christians whom he saw,§ and his mode of referring to them leads us to suppose that they were both numerous and respected, as well as long established.

It would be interesting to know exactly the history of the famous Prester John, and the amount of his influence in favor of Christianity. His existence as a Christian prince in Central Asia, may be considered as tolerably certain, and also his high standing with the Tartar rulers of China. Gibbon sneers at him as the prince "of a horde of Koraites," but the testimonies of Marco Polo and of John de Monte Corvino, are worthy of more respect.

During the dominion of the Tartars, the Nestorians as well as all other foreigners, had full liberty to propagate their opinions when and how they chose, and down to the end of the thirteenth century, numerous bodies of them were scattered over China. Towards the end of the Yuen dynasty difficulties arose. Controversies with the emissaries of the court of Rome, who now penetrated those remote regions, and the progress of Mohammedanism, sapped the foundations of their ancient churches. When the Tartars were expelled, and the Ming dynasty came into power, A. D. 1369, all foreigners were excluded from the empire, and we gradually lose sight

* Mosh. Hist. Tart. Ecc. pp. 14-15.

† Du Halde, vol. I., p. 518.

‡ Mosh. Hist. Tart. Ecc. p. 12.

|| Gibbon Hist. Dec. and Fall, chap. 47, note 118.

§ See inter alia. pp. 404, 424, 501. Marsden's Edition.

of them. Yet so late as the fifteenth century, the Nestorian patriarch sent bishops to China, and some obscure traces of their churches are found even in the sixteenth, but after that period, they totally disappear.*

Such is a brief and imperfect account of Nestorianism in China. Fuller accounts might be given by those who have access to Asseman, and other sources of information, but enough has been presented to show that in ancient times Christianity made great progress in these ends of the earth. It is a question of deep interest, "what benefit resulted to China from all this?" Those who look on the Nestorians as heretics, will of course find little pleasure in accounts of their successes, though it must be thought strange that many of the Roman Catholics who anathematized them as the spreaders of a pestiferous doctrine, did not scruple to claim for their own church the credit of their successes in China.

For our own part we consider Nestorius to have been as free from error as the haughty Cyril who condemned him, and the Nestorian church to have been as pure as any other that flourished when it was in its prime. We are willing to believe that many of its devoted missionaries were men of as pure a faith, and as holy a zeal as their generation saw. That the blessing of God accompanied their efforts can scarcely be doubted, and in their success, if not sooner, the prophecy of Isaiah began to receive its fulfillment, "Behold these from the land of Sinim."

It may excite surprise that no traces of these churches have been found, but this fact should not weaken our belief in their existence. Chinese architecture is not of the kind which covers the ground with massive buildings, whose very ruins remain for ages as monuments of their former uses. The church which in one century may have been crowded with worshipers, shall totally disappear in the next, and the light bamboo wave where the equally slender column had stood. Where did Christianity ever flourish in more vigor than along the shores of Northern Africa? The annals of the church are adorned by no name brighter than that of Augustine, bishop of Hippo. Yet where now are those churches? What traces yet remain? If they have so totally disappeared, it cannot be deemed strange, that a like fate attends those once founded in China. Probably like too many others, the Nestorian churches left the fervor of their first love, and the purity of their first faith, and they sunk beneath the weight of infirmities within, and oppressions from with-

* Mosh. Ecc. Hist. vol. II., pp. 276, 361, 419

out. They have passed away, and on earth their memorial does not remain. But it is recorded in heaven, where the proofs of their zeal, and the good they have accomplished shall endure. And the consideration of their history gives us encouragement for the future. If Christianity once made its way in China, we may hope that under more favorable auspices, it shall again revive, and be established on a more solid foundation.

The Roman Catholics in China. The history of Roman Catholic missions will form an important chapter in the history of nations and of religion. Perhaps the time has not yet come for the preparation of such a work, but all may derive instruction from the careful study of what has already occurred. A few sketches are all that can be introduced here.

The Roman Catholic missions in China have had three distinct epochs. 1. In the thirteenth century. 2. In the seventeenth. 3. In the eighteenth.

Respecting the first of these we have but little information, and that little not very satisfactory. When M. Polo resided in China about A. D. 1280, he met no Christians there, except those of the Nestorian profession. Soon afterwards the Romish missionaries began to arrive. Some of these had been preaching among the Western Tartars, and also those of Central Asia for many years, and several embassies had passed between the princes of those tribes and the pope. It was particularly during the reigns of Hulagu Khan, and Arghun that they met with most success. In the words of Mosheim, "we can scarcely declare how prosperously the Christian religion flourished in these days among the Tartars, and what great additions it constantly received. The Nestorians built churches in innumerable places, and many Franciscan monks, *et mendicabant et predicabant*, both begged and preached."^{*}

Among the latter was John de Monte Corvino. He was born in 1247, in Apulia, and was sent in 1288, by the pope into Tartary. Two letters of his are still extant, in which he gives a simple and pleasing account of his efforts to preach the gospel. He first entered India in 1291, and after preaching there for more than a year, and baptizing about one hundred persons, proceeded to China, where he was kindly received by the emperor Kublai Khan. But the Nestorians threw many obstacles in his way, so that for five years he was greatly impeded in his work. "Eleven years he was in his pilgrimage alone," and then he was joined by only one asso-

* Mosheim's Hist. Tart. Ecc., p. 76, *et passim*

ciate. Yet so indefatigable and successful were his labors, that by the year 1305, he had baptized nearly six thousand persons. He had also purchased one hundred and fifty children, whom he baptized, instructed in Latin and Greek, and taught to sing the services of the church, with which the emperor was greatly pleased.*

His exertions were confined principally to the Tartars, whose language he had learned, and into which he translated the New Testament, and the psalms of David.† He had also some intercourse with a Tartar prince, a descendant of Prester John, who by his means was induced to join the Romish church, and who not only brought many of his people with him, but also called his infant son by the name of the zealous missionary. But the death of the prince, while his son was in the cradle, blasted the fruit Corvino had hoped to gather, and his people returned to the Nestorian communion.

In 1307, pope Clement V. constituted John archbishop of Peking, and sent seven suffragan bishops to labor with him. These were all Franciscans, and seem to have spread themselves through several northern provinces, where they labored with diligence and success. Corvino died about A. D. 1330. The little we know respecting him, (though some might doubt the impartiality of a man's account of himself, and of his own labors,) gives us pleasing impressions of his character. It is affecting to hear him say, "It is now twelve years since I have heard any news from the west. I am become old and gray-headed, but it is rather through labors and tribulations than through age, for I am only fifty-eight years old. I have learned the Tartar language and literature, into which I have translated the whole New Testament, and the psalms of David, and have caused them to be transcribed with the utmost care. I write, and read, and preach openly and freely the testimony of the law of Christ."‡

Nicholas de Benra was constituted archbishop in 1336, to whose assistance the pope sent twenty-six additional laborers, but of their success we have no accounts. The Ming dynasty came into power in 1369, and being hostile to foreigners, prohibited the missionaries from continuing their operations. Consequently, they as well as the Nestorians lost ground, and we hear nothing further concerning them.

* "Dominus Imperator delectat multum in cantu eorum."

† In this his course differed widely from that of Roman Catholic missionaries in modern days. So far from thinking the translation of the Scriptures, a work to facilitate their exertions, they ridicule the Protestants for the pains they take in it, and declare it a work "evidently contrary to the principles of Christianity." *Annales de la Propagation de la Foi*, 1828, p. 48.

‡ *Mosh. Hist. Tart. Ecc.* note XLIV. The letter is also printed in the notes to Marsden's edition of Marco Polo.

ART. III. *Alphabetical list of the provinces, departments, and districts in China, with their latitudes and longitudes. (Continued from page 437.)*

Name of place.	Province.	Department.	N. lat.	E. long.
澳門 Macao, called Ngáumun, lies in		Híangshán hien,	*22 11 30	113 02 30
馬港 Mákíang ting,	Fukien,	Tsiuenchau fú.		
馬龍 Málung chau,	Yunnán,	Kiühtsing fú,	25 29	103 37
馬邊 Mápíen tien,	Sz'chuen,	Süchau fú,		
馬平 Mápíng hien,	Kwángsi,	Liúchau fú,	*24 14 24	109 08 30
麻城 Máchíng hien,	Húpeh,	Hwángchau fú,	*31 14 24	114 51 41
麻哈 Máchá chau,	Kweichau,	Túyun fú,	26 26	107 24
麻陽 Máyáng hien,	Húnán,	Yuenchau fú,	27 38	109 22
孟縣 Mang hien,	Honán,	Hwáiking fú,	34 55	112 50
孟津 Mangtsin hien,	Honán,	Honán fú,	34 52	112 38
懋功 Máukung ting,	Sz'chuen,		31 38	103 54

Is 5700 *li* from Peking, in the northwestern part of the province; bounded N. by Tsákhuh ting; E. by Máu chau and Chingtú fú; S. by Kung chau and Yáchau fú; and W. by Tátsien lí ting, which district is attached to Yáchau fú. It contains no subdivisions, but there are many governed by independent aboriginal rulers within its limits.

茂州 Máu chau, Sz'chuen,

Is 5125 *li* from Peking, in the northwest of the province; bounded N. by Sungpwán ting; E. by Lungngán fú; S. E. by Mien chau; S. by Chingtú fú and Máukung ting; and W. by Tsákhuh ting and Tsing hái or Koko nor. It contains only one subdivision, *Wanchuen hien*, though it is a large district.

茂名 Máu míng hien, Kwángtung, Káu chau fú, *21 48 110 26 15

眉州 Mei chau, Sz'chuen, 30 06 103 52

Is 4895 *li* from Peking, in the central part of the province; bounded N. by Chingtú fú; E. by Tsz'chau; S. by Kiating fú; and W. by Kung chau. It contains 3 districts, *Tsingshin*, *Pungshán*, and *Chauling*.

鄧縣 Mei hien, Shensi, Fungtsiáng fú, 34 13 107 50

涇潭 Meitán hien, Kweichau, Pingyueh chau, 27 40

米脂 Míchí hien, Shensi, Suiteh chau, 37 52 110 0

彌勒 Mílih hien, Yunnán, Kwángsí chau, 24 40 103 32

綿州 Mien chau, Sz'chuen, *31 27 36 104 52 30

Is 4965 *li* from Peking, in the north of the province; bounded N. by Lungngán fú; E. by Páuning fú; S. by Tungchuen fú; and W. Chingtú fú and Máu chau. It contains 5 districts, *Lokiáng*, *Tehyáng*, *Mienchuk*, *T'sztung* and *Ngán*.

Name of place	Province.	Department.	N. lat.	E. long.
綿竹 Mienchuh hien,	Sz'chuen,	Mien chau,	31 17	103 16
沔縣 Mien hien,	Shensi,	Hánchung fú,	33 05	106 45
沔陽 Mienyang chau,	Húpeh,	Hányáng fú,	*30 12 22	113 11 40
寧寧 Mienning hien,	Sz'chuen,	Ningyuen fú,		
寧寧 Mienning ting,	Yunnán,	Shunning fú,		
密縣 Mih hien,	Honán,	Káifung fú,	34 34	113 27
密雲 Mihyun hien,	Chihlí,	Shuntien fú,	*40 23 30	116 52 46
岷州 Min chau,	Kansuh,	Kungcháng fú,	34 24	103 58
澠池 Minchí hien,	Honán,	Honán fú,	34 46	111 41
閩縣 Min hien,	Fukien,	Fuhcháu fú,	*26 02 24	119 25
閩清 Mintsing hien,	Fukien,	Fuhchau fú,	*26 13 12	119 01 50
明江 Mingkiáng ting,	Kwángsí,	Táiping fú,		
名山 Mingshán hien,	Sz'chuen,	Yáchau fú,	30 10	103 11
茗盈 Mingying chau,	Kwángsí,	Independent,	23 03	106 55
沐陽 Muhyáng hien,	Kiángsí,	Hái chau,	34 12	119 02
蒙城 Mungching hien,	Ngánhwui,	Yingchau fú,	*33 22 50	116 37 30
蒙化 Munghwá ting,	Yunnán,		*25 18	100 30 05

Is 6715 li from Peking, in the west of the province; bounded N. by Tálí fú; E. by Tschiungfú; S. by Shunning fú; and W. by Yungcháng fú. It contains no divisions, and is small in size.

蒙自 Mungtsz' hien,	Yunnán,	Linnán fú,	*23 34	103 36 10
蒙陰 Mungyin hien,	Shántung,	Y'chau fú,	35 50	118 10
滿城 Mwanching hien,	Chihlí,	Páuting fú,	39 0	115 20
那地 Nátí chau,	Kwángsí,	Independent,	24 44	107 12
那谿 Nákí hien,	Sz'chuen,	Lú chau,	28 48	105 23
南昌 Náncháng fú,	Kiángsí,		*28 37 12	115 48 17

Is 3245 li from Peking, in the northwestern part of the province, and is the seat of the provincial government; bounded N. by Kítkiáng fú and Nánkáng fú; E. by Jáuchau fú; S. E. by Fúchau fú; S. by Linkiáng fú and Suichau fú; S. W. by Honán; and N. W. by Húpeh. It contains 1 chau district, (*F'ning*), and seven hien districts, *Náncháng*, *Sinkien*, *Tsinhien*, *Fungching*, *Fungsin*, *Tsingán*, and *Wúning*. The Puyáng lake lies in the northeast of the department.

南昌 Náncháng hien,	Kiángsí,	Náncháng fú,	*28 37 12	115 48 17
南漳 Náncháng hien,	Húpeh,	Siángyáng fú,	31 47	111 42
南召 Nánchau hien,	Honán,	Nányáng fú,	33 33	112 38

Name of place.	Province.	Department.	N. lat.	E. long.
南城	Nánchíng hien,	Kiángsí,	Kiencháng fú,	*27 33 36 118 27 55
南鄭	Nánchíng hien,	Shenáí,	Hánchung fú,	*32 56 10 107 12 26.
南川	Nánchuen hien,	Sz'chuen,	Chungking fú,	29 08 107 13
南充	Nánchung hien,	Sz'chuen,	Shunking fú,	*30 49 12 106 07 30
南豐	Nánfung hien,	Kiángsí,	Kiencháng fú.	*27 03 36 116 27 50
南海	Nánhái hien,	Kwángtung,	Kwángchau fú.	*23 07 10 113 14 30
南雄	Nánhiung chau,	Kwángtung,		*25 11 53 113 55 10

Is 4324 li from Peking, in the northern part of the province; bounded N. and E. by Kiángsí; S. by Hwuichau fú; and W. by Sháuchau fú. It contains no subdivisions; the chief town is called also *Páuching hien*, and comprises the whole under its rule; it is the entrepôt for all the goods and travelers crossing the Mei ling, and is a large city.

南和	Nánho hien,	Chihlí,	Shunteh fú,	37 05 114 51
南匯	Nánhwui hien,	Kiángsí,	Sungkiáng fú,	
南康	Nánkáng fú,	Kiángsí,		*29 31 42 115 58 23

Is 3305 li from Peking, in the northern part of the province; bounded N. by Kiukiáng fú; E. and S. by Jáuchau fú; S. and W. by Náncháng fú. It contains 4 districts, *Singtsz'*, *Kiencháng*, *Ngín-t*, and *Ticháng*.

南康	Nánkáng hien,	Kiángsí,	Nánngán fú,	25 42 114 35
南溪	Nánkí'hien,	Sz'chuen,	Súchau fú,	23 48 105 03
南江	Nánkiáng hien,	Sz'chuen,	Pauning fú,	32 20 105 55
南宮	Nánkung hien,	Chihlí,	Kí chau,	37 27 115 30
南陵	Nánling hien,	Ngánhwui,	Ningkwoh fú,	31 03 118 18
南樂	Nánloh hien,	Chihlí,	Támíng fú,	36 09 115 26
南安	Nánngán chau,	Yunnán,	Tsúhiung fú,	24 58 101 45
南安	Nánngán fú,	Kiángsí,		*25 30 113 56 23

Is 4335 li from Peking, in the southwestern corner of the province; bounded N. by Kihngán fú; E. by Kánchau fú; S. by Kwángtung; and W by Húnán. It contains 4 districts, *Táiyü*, *Nánkáng*, *Shíngyü*, and *Tsungf*. The department city is the depôt for goods and travelers crossing the Mei ling to or from Nánhiung chau; it is at the head of boat navigation on the Kán R.

南安	Nánngán hien,	Fúkien,	Taiuenchau fú,	25 07 118 20
南澳	Nánngáu ting or Namoh,	Kwángtung,	Cháuchau fú,	23 22 117 05
南寧	Nánning fú,	Kwángsí,		*22 43 12 108 03

Is 5659 li from Peking, in the south of the province; bounded N. by Sz'ngán fú and Tsínchau fú; E. by Yuhlin chau; S. by Kwángtung; and W. by Táiping fú. It contains 3 chau districts, *Sinning*, *Shángsz'*, and *Hwáng*, and 3 hien districts, *Süenhwá*, *Lungngán*, and *Yungshun*. A branch of the Canton R. or Pearl R. called the Yuh R. runs through this department; on its western borders are many aboriginal rulers.

Name of place.	Province.	Department.	N. lat.	E. long.
南寧 Nánning hien,	Yunnán,	Kiuhtsing fú,	*25 32 24	103 50
南皮 Nánpi hien,	Chihlí,	Tientsin fú,	38 08	116 43
南平 Nánping hien,	Fukien,	Yenping fú,	*26 38 24	116 17 50
南平 Nánpú hien,	Sz'chuen,	Páuning fú,	31 19	106 06
南丹 Nántán chau,	Kwángsí,	Kingyuen fú,	25 0	107 23
南靖 Nántsing hien,	Fukien,	Chángchau fú,	24 38	117 25
南陽 Nányáng fú,	Honán,		*33 06 15	*112 34 25

Is 2145 lí from Peking, in the southwestern side of the province; bounded N. by Honán fú and Jū chau; E. by Jūning fú; S. and S. W. by Húpeh; and W. by Shensí. It contains 2 chau districts (Yü and Tang), and 11 hien districts, *Nánying, Sinyé, Táng, Pýáng, Tungpeh, Náncháu, Yeh, Wúyáng, Chinping, Nuihiáng* and *Chehchuen.*

南陽 Nányáng hien,	Honán,	Nányáng fú,	*33 06 15	112 34 25
南恩 Ngán hien,	Shántung,	Tungcháng fú,	*37 15 10	116 26 50
恩樂 Nganloh hien,	Yunnán,	Chinyuen fú,		
恩安 Ngannán hien,	Yunnán,	Cháuting fú,		
恩平 Nganping hien,	Kwángtung,	Cháuking fú,	22 06	112 14
恩施 Nganshí hien,	Húpeh,	Shínán fú,		
安州 Ngán chau,	Chihlí,	Páuting fú,	38 53	115 53
安縣 Ngán hien,	Sz'chuen,	Mien chau,	31 35	104 31
安福 Ngánfuh hien,	Húnán,	Lí chau,		
安福 Ngánfuh hien,	Kiángsí,	Kihngán fú,	27 70	114 34
安鄉 Ngánhiáng hien,	Húnán,	Lí chau,	29 22	112 02
安化 Ngánhwá hien,	Kánsuh,	Kingyáng fú,		
安化 Ngánhwá hien,	Húnán,	Chángshá fú,	28 24	111 25
安化 Ngánhwá hien,	Kweichau,	Sz'nán fú,		

安省 Ngánhwui sang, or the province of Ngánhwui. It is bounded N. E. by Kiángsí; S. E. by Chekiáng; S. W. by Kiángsí; W. by Húpeh; and N. by Honán. It comprises 8 fú and 5 chau departments. It extends from lat. 29° 10' to 34° 10' N., and from 3° E. to 1° 25' W. of Peking. Its area is between forty and forty-five thousand square miles; and by the last census, it contained 34,168,059 inhabitants, which is upwards of 800 to a square mile. The surface of the country is level, and nearly the whole province is well watered and under high cultivation. The name Ngánhwui given to this portion of the old province of Kiángnán is composed of the first words in the names of two of its principal departments, Ngánking fú and Hwuichau fú. Kiángsí is formed in the same manner from Kiángning fú and Súchau fú.

安義 Ngán-í hien,	Kiángsí,	Nánkáng fú,	28 46	115 30
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Name of place.	Province.	Department.	N. lat.	E. long.
安仁	Ngánjin hien,	Húnán,	Hangchau fú,	26 43 113 04
安仁	Ngánjin hien,	Kiángsí,	Jáuchau fú,	28 25 116 53
安康	Ngánkáng hien,	Shensí,	Hingngán fú,	
安溪	Ngánkí hien,	Fukien,	Tsiuenchau fú,	25 12 118 10
安吉	Ngánkih hien,	Chekiáng,	Hüchau fú,	30 40 119 36
安慶	Ngánking fú,	Ngánhwui,		*30 37 10 117 04 13

Is 2700 li from Peking, in the southwestern part of the province, and is the provincial capital; bounded N. by Luhngán fú; N. E. by Lúchau fú; E. by Chíchau fú; S. by Xiúkiáng fú in Kiángsí; and W. by Húpeh. It contains 6 districts, *Hwáining, Wángkiáng, Suhsung, Tsienshán, Tsiéhú,* and *Tungching.*

安邱	Ngánkiú hien,	Shántung,	Tsingchau fú,	36 23 119 42
安陸	Ngánluh fú,	Húpeh,		*31 12 112 31 58

Is 3200 li from Peking, in the central part of the province; bounded N. W. by Siángyáng fú; N. E. by Tehngán fú; E. by Hányáng fú; S. by Kingchau fú; and W. by Kingmun chau. It contains 4 districts, *Chungtsiáng, Kingshán, Tienmun,* and *Tsienkiáng.* This department has had many names, and under the Ming dynasty it was called Chingtien fú 丞天府.

安陸	Ngánluh hien,	Húpeh,	Tehngán fú,	31 20 113 37
安南	Ngánán hien,	Kweichau,	Hingí fú,	25 48 105 13
安寧	Ngánning chau,	Yunnán,	Yunnán fú,	25 0 102 38
安平	Ngánping chau,	Kwángsí,	Independent,	*22 43 12 106 48 30
安平	Ngánping hien,	Kweichau,	Ngánshun fú,	26 23 106 12
安平	Ngánping hien,	Chihlí,	Shin chau,	38 16 115 38
安塞	Ngánseh hien,	Shensí,	Yennán fú,	36 48 109 13
安順	Ngánshun fú,	Kweichau,		26 13 105 53

Is 4940 li from Peking, in the southwest part of the province; bounded N. by Táting fú; E. by Kweiyáng fú; S. by Hingí fú; and W. by Yunnán. It contains 2 ting districts (*Kweikwá and Lángtái*), 2 chau districts (*Yungning and Chinning*), and 3 hien districts, *Púting, Tsingchin,* and *Ngánping.* Its limits include many districts governed by local rulers.

安西	Ngánsi chau,	Kánsuh;		
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Is 6124 li from Peking, in the west part of the province, towards the confines of Tibet; bounded N. by Chinsí fú or Barkoul, and the Tourgouth country; E. by Suh chau; and S. by Sining and Koko nor. It contains two district towns, *Tunhoáng and Yuhmun.*

安肅	Ngánsuh hien,	Chihlí,	Páuting fú,	*39 02 10 115 46 30
安定	Ngánting hien,	Shensí,	Yennán fú,	37 15 109 29
安定	Ngánting hien,	Kánsuh,	Kungcháng fú,	35 38 104 38

Name of place.	Province.	Department.	N. lat.	E. long.
安東 寧	Ngántung hien,	Kiángsú,	Hwángán fú,	33 47 119 22
安陽 寧	Ngányáng hien,	Honán,	Chángteh fú,	
安邑 寧	Ngányih hien,	Shánsí,	Kíai chau,	35 05 110 58
安岳 寧	Ngányoh hien,	Sz'chuen,	Lungchuen fú,	30 07 105 23
安遠 寧	Ngányuen hien,	Kiángsí,	Kánchau fú,	25 17 115 13
甌寧 寧	Ngauning hien,	Fukien,	Kienning fú,	*27 03 36 118 27 55
我眉 寧	Ngomei hien,	Sz'chuen,	Kiáting fú,	29 32 113 38
我邊 寧	Ngopien ting,	Sz'chuen,	Kiáting fú,	
寧州 寧	Ning chau,	Yunnán,	Linnán fú,	24 18 103 05
寧州 寧	Ning chau,	Kánsuh,	Kingyáng fú,	35 35 107 51
寧海 寧	Ninghái chau,	Shántung,	Tangchau fú,	37 25 121 50
寧海 寧	Ninghái hien,	Chekiáng,	Táichau fú,	29 35 120 46
寧夏 寧	Ninghiá fú,	Kánsuh,		*38 32 40 106 07 30

Is 4035 *li* from Peking, in the northeast end of the province; bounded N. and N. W. by the Great wall, separating it from the Ortous; E. by Shensi; S. by Pingliáng fú and Kánsuh fú; and W. by Liángchau fú. It contains 1 chau district (*Ling*), and 4 hien districts, *Ninghiá*, *Ningsoh*, *Chungwei*, and *Pinglo*.

寧夏 寧	Ninghiá hien,	Kánsuh,	Ninghiá fú,	*38 32 40 106 07 30
寧陝 寧	Ninghiáh ting,	Shensi,	Síngán fú,	
寧鄉 寧	Ninghiáng hien,	Shánsí,	Fanchau fú,	37 22 111 10
寧鄉 寧	Ninghiáng hien,	Húnán,	Chángshá fú,	28 18 112 08
寧河 寧	Ningho hien,	Chihlí,	Shuntien fú,	39 22 117 43
寧化 寧	Ninghwá hien,	Fukien,	Tingchau fú,	26 13 116 49
寧羌 寧	Ningkiáng chau,	Shensi,	Hánchung fú,	32 42 106 27
寧國 寧	Ningkwoh fú,	Ngánhwui,		*31 02 56 118 40 33

Is 4745 *li* from Peking, in the southeasterly part of the province; bounded N. by Táiping fú; E. by Kwángteh fú; S. E. by Chekiáng; S. by Hwuichau fú; and W. by Chíchau fú. It contains 6 districts, *Siuencing*, *Ningkwoh*, *Tsingtik*, *King*, *Táiping*, and *Nánling*.

寧國 寧	Ningkwoh hien,	Ngánhwui,	Ningkwoh fú,	30 43 118 58
寧陵 寧	Ningling hien,	Honán,	Kweitech fú,	34 30 115 31
寧明 寧	Ningming chau,	Kwángs',	Táiping fú,	
寧波 寧	Ningpo fú,	Chekiáng,		*29 55 12 121 22

Is 3640 *li* from Peking, in the eastern part of the province; bounded N. E. and S. E. by the sea; S. W. by Táichau fú; and W. by Shauhing fú. It contains 6 districts, *Yin*, *Ts'ik*, *Funghoi*, *Chinh i*, *Tsiángshán*, and *Tinghái*, or the Chusan archipelago.

Name of place.	Province.	Department.	N. lat.	E. long.
寧洱 Ning'rh hien,	Yunnán,	Pú'rh fú,	23 02	101 10
寧朔 Ningsoh hien,	Kánsuh,	Ninghiá fú,	*33 32 40	106 07 30
寧德 Ningteh hien,	Fukien,	Fuhning fú,	26 37	119 18
寧津 Ningsin hien,	Chihlí,	Hokien fú,	37 43	116 53
寧晉 Ningsin hien,	Chihlí,	Chau chau,	37 44	115 0
寧都 Ningtú chau,	Kiángsí,		*26 27 36	115 50 45

Is 3965 *li* from Peking, in the southeastern part of the province; bounded N. by Fúchau fú; N. E. by Kiencháng fú; E. by Fukien; S. by Kánchau fú; and W. by Kihngán fú. It contains 2 districts, *Suikin* and *Shihching*.

寧武 Ningwú fú,	Shánsí,		39 08	112 08
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Is 950 *li* from Peking, in the north of the province, south of the Great Wall; bounded N. by the Great wall, separating it from Sohping fú; E. by Tái chau; S. by Hin chau and Tái yuen fú; S. E. by Páuteh fú; and W. by the Yellow R. separating it from the Ortoús. It comprises 4 districts, *Ning-wá*, *Shinchi*, *Pienkwán*, and *Wúchái*.

寧武 Ningwú hien,	Shánsí,	Ningwú fú,	39 08	112 08
寧陽 Ningyáng hien,	Shántung,	Kwanchau fú,	35 55	117 0
寧洋 Ningyáng hien,	Fukien,	Lungyen chau,	25 35	117 30
寧遠 Ningyuen fú,	Sz'chuen,		*27 50	102 12

Is 5945 *li* from Peking, a large department in the southwestern part of the province; bounded N. by Yáchau fú; E. by Súchau fú and Yunnán; S. by Yunnán, from which the Yangtze' kiáng (here called Kinshá R.) divides it; and W. by Yunnán. It contains one ting district (*Yuehsui*), one chau district (*Houailí*), and three hien districts, *Stcháng*, *Yenyuen*, and *Mienning*.

寧遠 Ningyuen ting,	Shánsí,	Sohping fú.		
寧遠 Ningyuen hien,	Kánsuh,	Kungcháng fú,	34 38	104 58
寧遠 Ningyuen hien,	Húnán,	Yungchau fú,	*26 32 54	111 47 31
內鄉 Nuihiáng hien,	Honán,	Nányáng fú,	33 10	111 55
內江 Nuikiáng hien,	Sz'chuen,	Tsz' chau,	29 40	105 08
內黃 Nuihwáng hien,	Honán,	Chángteh fú,	36 02	115 09
內邱 Nuikiú hien,	Chihlí,	Shunteh fú,	37 15	115 35
阿迷 O'mí chau,	Yunnán,	Lingán fú,	23 43	103 27
霸州 Pá chau,	Chihlí,	Shuntien fú,	39 08	116 28
巴州 Pá chau,	Sz'chuen,	Páuning fú,	*31 50 32	106 45 82
巴縣 Pá hien,	Sz'chuen,	Chungking fú,	*29 42 10	106 42
巴陵 Páling hien,	Húnán,	Yohchau fú,	*29 24	112 54 25
巴東 Pátung hien,	Húpeh,	I'chang fú,	31 02	110 17

Name of place.	Province.	Department.	N. lat.	E. long.
巴燕戎格	Pá-yen-jung-keh,	Kánsuh, Síníng fú.		
八寨	Páhchái ting,	Kweichau,	Tuyun fú.	
彭縣	Páng hien,	Sz'chuen,	Chingtú fú,	30 56 104 02
彭山	Pángshán hien,	Sz'chuen,	Mí chau,	30 15 103 44
彭水	Pángshwui hien,	Sz'chuen,	Yúyáng chau,	*29 14 24 106 13 52
彭澤	Pángtseh hien,	Kiángsí,	Kiukiáng fú,	*30 01 40 116 35 10
澎湖	Pánghú ting, (Pescadore Is.)	Fukien, Táiwan fú,	23 33	119 37
褒城	Páuching hien,	Shensí,	Hánchung fú,	33 04 107 07
保縣	Páu hien,	Sz'chuen,	Máu chau,	
保昌	Páucháng hien,	Kwángtung,	Nánhiung chau,	*25 11 58 113 55 10
保康	Páukáng hien,	Húpeh,	Yunyáng fú	*31 54 111 15 12
保寧	Páuning fú,	Sz'chuen,		*31 32 24 105 58 30
Is 4325 <i>li</i> from Peking, in the northern part of the province; bounded N. by Shensí and Kánsuh; E. by Táiping ting and Suiting fú; S. by Shunking fú and Tungchuen fú; and W. by Mien chau and Lungán fú. It contains 2 chau districts (Pá and Kien), and 7 hien districts, <i>Lángchung, Nánpú, Nánkiáng, Tungkiáng, Tsángkí, Kwángyuen, and Cháuhoá.</i>				
保安	Páungán chau,	Chihlí,	Siuenhwá fú,	40 22 115 14
保安	Páungán hien,	Shensí,	Yenngán fú,	37 02 108 37
保山	Páushán hien,	Yunnán,	Yungcháng fú,	*25 04 40 99 25 55
保德	Páuteh chau,	Shánsí,		*39 04 44 110 48 30
Is 1715 <i>li</i> from Peking, in the northwestern part of the province, south of the Great wall; bounded N. and E. by Ningwú fú; S. by Táuyun fú; and W. by the Yellow R. separating it from Shensí. It contains one district town <i>Hokiuh.</i>				
保定	Páuting fú,	Chihlí,		*38 53 115 35 50
Is 330 <i>li</i> from Peking, in the west of the province, and is the provincial capital; bounded N. by Y' chau; N. E. by Shuntien fú; S. E. by Hokien fú; S. by Shin chau and Kí chau; S. W. by Ting chau; and N. W. by Tátung fú in Shánsí, from which a branch of the Pei ho and the Great wall separate it. It contains 2 chau districts (<i>Ngán and Kí</i>), and 15 hien districts, <i>Tsingyuen, Pohyé, Kúyáng, Lí, Táng, Wángtú, Shukluk, Ngónsuh, Yungching, Tinghing, Sinching, Hiung, Mwanching, Sinnán, and Styuen.</i>				
保定	Páuting hien,	Chihlí,	Shuntien fú,	39 02 116 25
保靖	Páutsing hien,	Húnán,	Yungshun fú,	28 45 109 31
寶豐	Páufung hien,	Honán,	Yü chau,	33 55 113 06
寶雞	Paukí hien,	Shensí,	Fungtsiáng fú,	34 20 107 13
寶慶	Páuking fú,	Húnán,		*27 03 36 111 21 20
Is 4085 <i>li</i> from Peking, in the central part of the province; bounded N. by Chángshá fú; E. by Hangchau fú and Yungchau fú; S. by Kwángsí; W. by				

Name of place. Province. Department. N. lat. E. long.
 Tsing chau; and N. W. by Shinchau fú. It contains 1 chau district, *Wákáng*,
 and 4 hien districts, *Sháuyáng*, *Sinhwá*, *Sinning*, and *Chingpi*.

寶寧	Páuning hien,	Yunnán,	Kwángnán fú,	*24 09 36	105 05 55
寶山	Páushán hien,	Kiángsú,	Táitsáng chau,		
寶坻	Páuti hien,	Chihlí,	Shuntien fú,	39 45	117 20
寶應	Páuying hien,	Kiángsú,	Yángchau fú,	33 15	119 20
白河	Pehho hien,	Shensí,	Hingngán fú,	32 35	110 03
百色	Pehsih ting,	Kwángsí,	Sz'ngan fú,		
白水	Peshwui hien,	Shensí,	Tungchau fú,	35 10	109 30
白鹽井	Pehyen tsing,	Yunnán,	Yunnán fú,		
北流	Pehliú hien,	Kwángsí,	Wuhlin chau,		
邳州	Pei chau,	Kiángsú,	Süchau fú,	34 30	118 26
沛縣	Pei hien,	Kiángsú,	Süchau fú,	34 49	117 10
郟縣	Pí hien,	Sz'chuen,	Chingtá fú,	30 47	103 56
泌陽	Píyáng hien,	Honán,	Nányáng fú,	*32 48 40	113 22 30
偏關	Pienkwán hien,	Shánsí,	Ningwú fú,	39 24	111 13
柏鄉	Pihhiáng hien,	Chihlí,	Cháu chau,	31 27	114 50
壁山	Pihshán hien,	Sz'chuen,	Chungking fú,	29 45	106 18
畢節	Pihtsieh hien,	Kweichau,	Táting fú,	27 12	105 13
邠州	Pin chau,	Shensí,		35 04	108 06

Is 2655 lí from Peking, in the central and western part of the province; bounded N. and W. by Kánsuh; N. E. by Fú chau; S. E. by Singán fú; and S. by Kien chau and Fungtsiáng fú. It contains 3 districts, *Shunhwá*, *Sánshwui*, and *Chángwá*.

濱州	Pin chau,	Shántung,	Wáting fú,	37 34	118 05
嵐州	Pin chau,	Kwángsí,	Sz'ngan fú,	*23 13 12	108 36 10
賓川	Pinchuen chau,	Yunnán,	Táí fú,	25 46	100 46
萍鄉	Pinghiáng hien,	Kiángsí,	Yuenchau fú,	27 39	113 50
屏南	Pingnán hien,	Fukien,	Fuhchau fú,	26 18	118 32
屏山	Pingshán hien,	Sz'chuen,	Süchau fú,	28 20	104 05
平番	Pingfán hien,	Kánsuh,	Liángchau fú,		
平鄉	Pinghiáng hien,	Chihlí,	Shunteh fú,	37 02	115 05
平和	Pjngho hien,	Fukien,	Chángchau fú,	24 18	117 13
平湖	Pinghú hien,	Chekiáng,	Kiáhing fú,	*30 43	120 45 54

Name of place.	Province.	Department.	N. lat.	E. long.
平 夔 Ping-i hien,	Yunnán,	Kiütsing fú,	25 40	104 10
平 江 Pingkiáng hien,	Húnán,	Yohchau fú,	*28 42 20	113 24 25
平 谷 Pingkuh hien,	Chihlí,	Shuntien fú,	40 12	116 43
平 利 Pinglí hien,	Shensi,	Hingngán fú,	32 18	109 23
平 涼 Pingliáng fú,	Kánsuh,		*35 34 48	106 40 30
Is 3185 <i>li</i> from Peking, in the east part of the province; bounded N. by Ninghiá fú; E. by Kingyáng fú and King chau; S. E. by Shensi; S. by Tsin chau; and W. by Kungsháng fú. It contains 1 ting district (<i>Yenchá</i>), 2 chau districts (<i>K' yuen</i> and <i>Tsingning</i>), and 3 hien districts, <i>Pingliáng</i> , <i>Huóting</i> and <i>Lungteh</i> .				
平 涼 Pingliáng hien,	Kánsuh,	Pingliáng fú,	*35 34 48	106 40 30
平 羅 Pinglo hien,	Kánsuh,	Ninghiá fú,	38 52	106 03
平 樂 Pingloh fú,	Kwángsi,		*21 41 54	110 29 15
Is 4865 <i>li</i> from Peking, in the east part of the province; bounded N. by Húnán; E. by Kwángtung; S. by Wúchau fú; and W. by Tsinchau fú, Liúchau fú, and Kweilin fú. It contains 1 chau district (<i>Yungngán</i>) and 7 hien districts, <i>Pingloh</i> , <i>Cháuping</i> , <i>Ho</i> , <i>Lípú</i> , <i>Süjün</i> , <i>Kungching</i> , and <i>Fúchuen</i> .				
平 樂 Pingloh hien,	Kwángsi,	Pingloh fú,	*21 41 54	110 29 15
平 魯 Pinglú hien,	Shánsí,	Sohping fú,	39 45	112 06
平 陸 Pingluh hien,	Shánsí,	Kiái chau,	34 47	111 03
平 南 Pingnán hien,	Kwángsi,	Sincháu fú,	23 32	110 03
平 壩 衛 Pingpá wei,	Kweichau,	Military post,	26 09	106 57
平 山 Pingshán hien,	Chihlí,	Chingting fú,	38 17	113 10
平 定 Pingting chau,	Shánsí,		37 52	113 35
Is 870 <i>li</i> from Peking, in the east part of the province; bounded N. by Tái chau; E. by Chihlí; S. by Liáu chau; and W. by Táiyuen fú and Hin chau. It contains 2 districts, <i>Yángshau</i> and <i>Yá</i> .				
平 度 Pingtoh chau,	Shántung,	Láichau fú,	36 46	120 20
平 泉 Pingsiuen chau,	Chihlí,	Chingteh fú,		
平 武 Pingwú hien,	Sz'chuen,	Lungngán fú,	*32 22	104 38 50
平 陽 Pinyáng fú,	Shánsí,		*36 06	111 33
Is 1900 <i>li</i> from Peking, in the south of the province; bounded N. by Sih chau, Hoh chau and Tsin chau; E. by Lúngán fú; S. E. by Tsehchau fú; S. by Kiáng chau; and W. by Shensi. It comprises 1 chau district (<i>Kih</i>), and 10 hien districts, <i>Linfán</i> , <i>Kiuhyuh</i> , <i>Faushán</i> , <i>Yihching</i> , <i>Siángling</i> , <i>Táiping</i> , <i>Hungtung</i> , <i>Yohyang</i> , <i>Fansi</i> , and <i>Hiángning</i> .				
平 陽 Pinyáng hien,	Chekiáng,	Wanchau fú,	27 42	120 20
平 遙 Pinyáu hien,	Shánsí,	Fanchau fú,	37 12	112 08
平 陰 Pingyin hien.	Shántung.	Táingán fú,	*36 23 02	116 34 30

Name of place.	Province.	Department.	N. lat.	E. long.
平越 Pingyueh chau,	Kweichau,		26 40	107 20
Is 4510 <i>li</i> from Peking, in the central part of the province; bounded N. by Sz'nán fú; E. by Shihtsien fú and Chinyuen fú; S. by Tuyun fú; and W. by Kweiyáng fú and Tsun-i fú. It contains 3 districts, <i>Ungngán, Yáking, and Meitán.</i>				
平遠 Pingyuen chau,	Kweichau,	Táting fú,	26 32	105 30
平遠 Pingyuen hien,	Kwángtung,	Kiáying chau,	24 47	115 54
平原 Pingyuen hien,	Shántung,	Tsínán fú,	37 15	116 36
平滙 Pingsiáng chau,	Kwángsí,	Táiping fú,	22 09	106 28
鄱陽 Poyáng hien,	Kiángsí,	Jáuchau fú,	*28 57 20	116 44 08
濮州 Poh chau,	Shántung,	Tsáuchau fú,	35 48	115 33
亳州 Poh chau,	Ngánhwui,	Yingchau fú,	*33 57 50	115 53 47
博興 Pohhing hien,	Shántung,	Tsingchau fú,	37 15	118 20
博羅 Pohlo hien,	Kwángtung,	Hwuichau fú,	23 10	114 22
博白 Pohpeh hien,	Kwángsí,	Wuhlin chau,	22 23	109 36
博平 Pohping hien,	Shántung,	Tungcháng fú,	36 43	116 18
博山 Pohshán hien,	Shántung,	Tsingchau fú,		
博野 Pohyé hien,	Chihlí,	Páuting fú,	38 30	115 34
普安 Púngán chau,	Kweichau,	Nánlung fú,		
普安 Púngán ting,	Kweichau,			
Is 5743 <i>li</i> from Peking, in the southwestern part of the province; bounded N. by Ngánshun fú; E. and S. by Hing-i fú; and W. by Yunnán. It has no subdivisions.				
普安 Púngán hien,	Kweichau,	Hing-i fú,	*25 44 24	104 39 10
普寧 Púning hien	Kwángtung,	Cháuchau fú,	23 32	116 12
普洱 Pú'rh fú,	Yunnán,		23 02	101 10
Is 6805 <i>li</i> from Peking, in the south of the province; bounded N. by Ching-yuen chau; N. E. by Yuenkiáng chau; E. by Linnán fú; S. by part of Cochinchina; and W. by Shunning fú. It contains 3 ting districts, (<i>Sz'máu, Táiláng, and Weiyuen</i>), and one hien district, <i>Ning'rh.</i>				
普定 Púting hien,	Kweichau,	Ngánshun fú,	26 13	105 53
蒲縣 Pú hien,	Shánsí,	Sih chau,	36 18	111 06
蒲州 Púchau fú,	Shánsí,		*34 54	110 15
Is 2200 <i>li</i> from Peking, in the southwest corner of the province; bounded N. and S. by the Yellow river, which separates it from Shenái and Honán; and E. by Kiái chau and Kiáng chau. It contains 6 districts, <i>Yungtsí, Lintsín, Fshí, Wántsiuen, Yungho, and Ythiáng.</i>				
浦城 Púching hien,	Fukien,	Kienning fú,	*28 0 30	118 36 40

Name of place.	Province.	Department.	N. lat.	E. long.
蒲城 Páching hien,	Shensi,	Tungchau fú,	34 58	109 28
蒲圻 Púki hien,	Hápeh,	Wúcháng fú,	29 42	113 43
蒲江 Púkiáng hien,	Sz'chuen,	Kung chau,	30 12	103 35
蒲江 Púkiáng hien,	Chekiáng,	Kinhwá fú,	29 28	119 49
蒲臺 Pútái hien,	Shántung,	Wúting fú,	37 26	118 10
莆田 Pútien hien,	Fukien,	Hinghwá fú,	*25 25 22	119 17 20
蓬州 Pung chau,	Sz'chuen,	Shunking fú,	31 05	106 20
蓬溪 Pungkí hien,	Sz'chuen,	Tungchuen fú,	30 46	105 45
蓬萊 Punglái hien,	Shántung,	Tangchau fú,	*37 48 26	121 04 30
番禺 Pwányü hien,	Kwángtung,	Kwángchau fú,	*23 08 09	113 16 30
薩拉齊 Sáh-lá-tsí ting,	Shánsí,	Kweisü tau.		
三河 Sanho hien,	Chihlí,	Shuntien fú,	40 0	117 01
三水 Sánshwui hien,	Kwángtung,	Kwángchau fú,	23 15	112 45
三水 Sánshwui hien,	Shensi,	Pin chau,	35 12	108 18
三臺 Sántái hien,	Sz'chuen,	Tungchuen fú,	*26 20 56	103 25 19
三原 Sinyuen hien,	Shensi,	Singán fú,	34 37	108 53
桑植 Sàngchih hien,	Húnán,	Yungshun fú,	29 25	110 03
沙縣 Sháh hien,	Fukien,	Yenping fú,	26 23	117 56
沙州 Sháchau wei,	Kánsuh,	Military post.	40 15	95 39
沙河 Sháho hien,	Chihlí,	Shunteh fú,	37 0	114 39

山西省 Shánsí sang, or the province of Shánsí. It is bounded N. by Cháhár; E. by Chihlí; S. by Honán; and W. by Shensi. It comprises nine fú, and ten chau, and one tau department. It extends from lat. 34° 40' to 41° 20' N., and long. 1° 40' to 6° 30' W. of Peking; the area is computed to be 55,268 square miles, but its limits on the north are not defined, and it probably contains much more at present; the population is put down at 14,004,210 inhabitants, which is about 250 souls to a square mile. The Yellow R. washes the western and southern frontiers, separating Shánsí from Shensi and Honán. Shánsí is the original seat of the Chinese people.

山丹 Shántán hien, Kánsuh, Kánchau fú, 38 50 101 29

山東省 Shántung sang, or the province of Shántung. It is bounded N. and W. by Chihlí; N. E., E., and S. E. by the sea; S. by Kiángsü; S. W. by Honán; and W. and N. W. by Chihlí. It comprises ten fú, and two chau departments. It extends from lat. 34° 40' to 38° 20' N., and long. 1° W. to 7° E. of Peking, comprising an area of 65,184 square miles, with a population of 28,958,764 inhabitants, which is 444 souls to a square mile. The Grand canal runs through the S. W. of the province.

山陽 Shányáng hien, Shensi, Sháng chau, 33 29 110 01

Name of place.	Province.	Department.	N. lat.	E. long.	
山陽	Shányáng hien,	Kiangsú,	Hwángán fú,	*33 32 24	119 14 12
山陰	Shányin hien,	Chekiáng,	Sháuhing fú,	*30 06	120 32 41
山陰	Shányin hien,	Shánsí,	Tátung fú,	39 33	112 58
上海	Shánghái hien,	Kiangsú,	Sungkiáng fú,	*31 24 29	121 32 02
上杭	Shángháng hien,	Fukien,	Tingchau fú,	25 0	116 32
上下凍	Shánghiátung chau,	Kwángsí, Independent,		22 25	106 28
上饒	Shángjáu hien,	Kiangsú,	Kwángsin fú,	*28 27 36	118 06
上高	Shángkáu hien,	Kiangsú,	Suichau fú,	28 11	114 47
上林	Shánglin hien,	Kwángsí,	Sz'ngan fú,	23 25	108 20
上龍	Shánglung chau,	Kwángsí,	Independent.		
上思	Shángsz' chau,	Kwángsí,	Nánning fú,	22 20	107 38
上蔡	Shángsái hien,	Honán,	Jüning fú,	*33 19 20	114 22 30
上猶	Shángyú hien,	Kiangsú,	Nángán fú,	25 50	113 18
上虞	Shángyü hien,	Chekiáng,	Sháuhing fú,	*29 59 14	120 53 37
上元	Shángyuen hien,	Kiangsú,	Kiángning fú,	*32 04 40	118 47
商州	Sháng chau,	Shensi,		*33 51 25	109 53 30
Is 2600 <i>li</i> from Peking, in the southeastern end of the province; bounded N. by Tungchau fú; E. by Honán; S. E. by Húpeh; S. W. by Hingngán fú; and W. by Síngrán fú. It contains 4 districts, <i>Shányáng</i> , <i>Shángnán</i> , <i>Chingán</i> , and <i>Lohnán</i> .					
商城	Shángching hien,	Honán,	Kwáng chau,	*31 55 30	115 18
商河	Shángho hien,	Shántung,	Wóting fú,	37 23	117 18
商邱	Shángkiú hien,	Honán,	Kweitech fú,	*34 28 40	115 51
商南	Shángnán hien,	Shensi,	Sháng chau,	33 26	110 41
商水	Shángshwui hien,	Honán,	Chinchau fú,	33 37	114 43
韶州	Sháuchau fú,	Kwángtung,		*24 55	113 08 30
Is 4624 <i>li</i> from Peking, in the northern part of the province; bounded N. and N. W. by Húnán; E. by Nánhiung chau and Hwuichau fú; S. by Kwángchau fú; and W. by Lien chau. It contains 6 districts, <i>Kinkkiáng</i> , <i>Ungyuen</i> , <i>Jüyen</i> , <i>Yingteh</i> , <i>Jinhwá</i> , and <i>Lohcháng</i> . The North R. and its streamlets (a branch of the Pearl R. which runs by Canton) waters this department.					
紹興	Sháuhing fú,	Chekiáng,		*30 06	120 29
Is 3340 <i>li</i> from Peking, in the northeastern part of the province; bounded N. W. by Hángchau fú; E. by the sea; S. E. by Ningpo fú; S. by Táichau fú and Kinhwá fú; and W. by Yenchau fú. It contains 8 districts, <i>Shanyin</i> , <i>Hieniki</i> , <i>Súshán</i> , <i>Chúki</i> , <i>Yüyü</i> , <i>Shángyü</i> , <i>Shing</i> , and <i>Sincháng</i> .					
肇慶	Sháuking fú,	Kwángtung,		*23 04 48	112 04

Name of place. Province. Department. N. lat. E. long.

Is 5444 *li* from Peking, in the western part of the province, and was formerly the capital; bounded N. and N. W. by Kwángsí; E. by Fahking ting and Kwángchau fú; S. by the sea; and W. by Káuchau fú and Loting chau. It contains 1 chau district (*Tehking*), and 12 hien districts, *Káuyáw*, *Káuming*, *Hohshán*, *Shahing*, *Káiping*, *Nganping*, *Yángchun*, *Yángkiáng*, *Sz'kwai*, *Kwángning*, *Káikien*, and *Fungchuen*.

邵武 Sháuwú fú, Fukien, *27 21 36 117 33

Is 4957 *li* from Peking, in the northern part of the province; bounded N. and W. by Kiángsí; E. by Kienning fú; and S. by Yenping fú and Tingchau fú. It contains 4 districts, *Sháuwú*, *Kienning*, *Táining*, and *Kwángtsch*. The celebrated Wu-i shán, or Bohea hills lie in the northern part of this department.

邵陽 Sháuwú hien, Fukien, Sháuwú fú, *27 21 36 117 33

邵陽 Sháuyáng hien, Húnán, Páuking fú, *27 03 36 111 21 20

壽州 Shau chau, Ngánhwui, Fungyáng fú, 32 34 116 43

壽昌 Shaucháng hien, Chekiáng, Yen Chau fú, 29 25 120 22

壽張 Shaucháng hien, Shántung, Kwanchau fú, 36 07 116 05

壽光 Shaukwáng hien, Shántung, Tsingchau fú, 36 55 119 0

壽寧 Shauning hien, Fukien, Fuhning fú, 27 32 119 30

壽陽 Shauyáng hien, Shánsí, Pingting chau, 37 55 113 10

涉縣 Sheh hien, Honán, Chángteh fú, 36 42 113 48

單縣 Shen hien, Shántung, Tsáuchau fú, 34 57 116 18

善化 Shenhwá hien, Húnán, Chángshé fú, *28 12 112 46 57

陝州 Shen chau, Honán, 34 45 111 03

Is 2100 *li* from Peking, in the western end of the province; bounded N. by the Yellow R. separating it from Shánsí; E. by Honán fú; S. by Nányáng fú; and W. by Shensí. It comprises 3 hien districts, *Lingpáu*, *Wanhiáng*, and *Líshí*.

陝西省 Shensí sang, or the province of Shensí. It is bounded N. by Ortons and Mongolian tribes; E. by Shánsí and Honán; S. E. by Húpeh; S. by Sz'chuen; and W. by Kánsuh. It comprises 7 fú, and 5 chau departments. It extends at present from lat. 31° 50' to 39° 20' N., and long. 5° 40' to 10° 30' W. of Peking; but formerly it comprised a great part of the present province of Kánsuh, when the area of the united provinces was 154,008 square miles. The province now comprises about two-fifths of the old limits, and probably contains not far from 70,000 square miles, with a population of 10,207,256 inhabitants, or on an average 144 persons to a square mile; the northern departments within the Great wall are thinly inhabited. This province is celebrated in Chinese early history, and its present capital was once the metropolis of the empire.

施南 Shínán fú, Húpeh, *30 15 56 109 25 55

Is 3786 *li* from Peking, in the southwestern corner of the province; bounded N., W. and S. by Sz'chuen; E. by Y'cháng fú; and S. E. by Húnán. It contains 5 districts, *Ngansht*, *Siuennan*, *Líchuen*, *Lífung*, and *Hínfung*. Another district town, *Kienchi*, lies in the northeastern part of this department, but it is not mentioned in the list of its districts.

施秉 Shíping hien, Kweichau, Chinyuen fú, *27 0 20 108 01 50

Name of place.	Province.	Department.	N. lat.	E. long.
射洪	Shiéhung hien,	Sz'chuen,	Tungchuen fú,	31 0 105 20
什防	Shihfáng hien,	Sz'chuen,	Chingtú fú,	31 06 103 13
石城	Shihching hien,	Kiángsí,	Ningtú fú,	26 18 116 17
石城	Shihching hien,	Kwángtung,	Káuchau fú,	*21 32 24 109 49 50
石柱	Shihchú ting,	Sz'chuen,		

Is 4800 *li* from Peking, in the eastern part of the province; bounded N. by Chung chau; E. by Húpeh; S. by Yúyáng chau; and W. by Chungking fú. It contains no subdivisions, but has one or two independent districts.

石樓	Shihláu hien,	Shánsí,	Fanchau fú,	37 05 110 49
石門	Shihmun hien,	Húnán,	Lí chau,	*29 30 30 111 23 03
石門	Shihmun hien,	Chekiáng,	Kiáhing fú,	30 35 120 18
石屏	Shihping chau,	Yunnán,	Linngán fú,	23 47 102 46
石首	Shihshau hien,	Húpeh,	Kingchau fú,	29 45 112 16
石埭	Shihtái hien,	Ngánhwui,	Chíchau fú,	30 27 118 03
石阡	Shihtsien fú,	Kweichau,		*27 30 108 09 50

Is 4450 *li* from Peking, in the east part of the province; bounded N. by Sz'nán fú; E. by Tungjin fú; S. by Sz'chau fú; and W. by Pingyueh chau. *Lungtsiuen hien* is the only subdivision.

石泉	Shihtsiuen hien,	Shensí.	Hingngán fú,	32 51 108 30
石泉	Shihtsiuen hien,	Sz'chuen,	Lungngán fú,	31 47 104 23
石州	Shinchau fú,	Húnán,		*28 22 25 110 08 30

Is 3650 *li* from Peking, in the west of the province; bounded N. by Lí chau; E. by Chángteh fú and Páuking fú; S. by Tsing chau; and W. by Yuenchau fú and Kienchau ting. It comprises 4 districts, *Yuenling*, *Sápú*, *Lúki*, and *Shinkí*. The Yuen R. intersects this department.

辰谿	Shinkí hien,	Húnán,	Shinchau fú,	27 56 109 53
沈邱	Shinkiu hien,	Hónán,	Chinchau fú,	33 16 115 10
深州	Shin chau,	Chihlí,		38 06 115 37

Is 610 *li* from Peking, in the south and central part of the province; bounded N. and W. by Paoting fú; E. by Hokien fú; and S. by Kí chau. It comprises three districts, *Wúkiáng*, *Ngánping*, and *Jáuyáng*.

深澤	Shintseh hien,	Chihlí,	Ting chau,	38 14 113 18
神池	Shinchí hien,	Shánsí,	Ningwú fú,	
神木	Shinmuh hien,	Shensí.	Yúlin fú,	*38 55 20 110 06
岷縣	Shing hien,	Chekiáng,	Sháuhing fú,	29 36 120 42 47
舒城	Shúching hien,	Ngánhwui,	Lúchau fú,	31 30 117 18
順昌	Shunching hien,	Fukien,	Yenping fú,	26 48 117 58

Name of place.	Province.	Department.	N. lat.	E. long.
順義 Shun-í hien,	Chihlí,	Shuntien fú,	40 09	116 42
順慶 Shunking fú,	Sz'chuen,		*30 49 12	106 07 30
Is 5355 lí from Peking, in the eastern and central part of the province; bounded N. by Páuning fú; E. by Suiting fú; S. E. by Chung chau; S. by Chungking fú; and W. by Tungchuen fú. It comprises 2 chau districts (<i>Pung</i> and <i>Kwángngán</i>) and 8 hien districts, <i>Nánchung</i> , <i>Yohcht</i> , <i>Linszuui</i> , <i>Yingshán</i> , <i>I'lung</i> , <i>Kü</i> , <i>Túchuh</i> , and <i>Stchung</i> .				
順寧 Shunning fú,	Yunnán,		24 38	100 08
Is 7095 lí from Peking, in the southwestern part of the province; bounded N. by Munghwá ting; E. by Kingtung ting, Chinyuen chau, and Pú rh fú; S. and S. W. by Burmah; and W. by Yungcháng fú. It contains 3 divisions, <i>Mienning ting</i> , <i>Yun chau</i> and <i>Shunning hien</i> . The southern part of the department is ruled by its own inhabitants.				
順寧 Shunning hien,	Yunnán,	Shunning fú,	24 38	100 08
順德 Shunteh fú,	Chihlí,		*37 07 15	114 39
Is 1000 lí from Pekiug, in the southwestern corner of the province; bounded N. by Cháu chau; E. by Kí chau; S. by Kwángping fú; and W. by Honán and Shánsí. It contains 9 districts, <i>Hingtái</i> , <i>Sháho</i> , <i>Nuikiú</i> , <i>Kuluh</i> , <i>Nánho</i> , <i>Pinghiang</i> , <i>Kwángtsung</i> , <i>Jin</i> , and <i>Tangshán</i> .				
順德 Shunteh hien,	Kwángtung,	Kwángchau fú,	*24 49 25	112 48 55
順天 Shuntien fú,	Chihlí,		*39 54 13	116 28 30
This department city was made the metropolis of the empire by Yungloh of the Ming dynasty about A. D. 1400, and called Peking. The department is bounded N. by Siuenhwá fú; E. by Chingteh fú and Tsunhwá chau; S. by Tientsin fú and Hokiien fú; and W. by Pauting fú and Yih chau. It contains 24 districts arranged into four ting or circuits, each circuit being governed by a sub-prefect:				
<i>Silú ting</i> , comprises 1 chau district (<i>Choh</i>), and 4 hien districts, <i>Táhing</i> , <i>Yuenping</i> , <i>Liángchiáng</i> , and <i>Fángshán</i> .				
<i>Tunglú ting</i> , comprises 2 chau districts (<i>Tung</i> and <i>Kí</i>), and 5 hien districts, <i>Sánho</i> , <i>Wútsing</i> , <i>Páuti</i> , <i>Ningho</i> , and <i>Hiángho</i> .				
<i>Nánlú ting</i> , comprises 1 chau district (<i>Pá</i>), and 6 hien districts, <i>Páuting</i> , <i>Wannán</i> , <i>Táching</i> , <i>Kúngán</i> , <i>Yungtsing</i> , and <i>Tungngán</i> .				
<i>Pehlú ting</i> , comprises 1 chau district (<i>Chángping</i>), and 4 hien districts, <i>Shun-í</i> , <i>Hwáijau</i> , <i>Mihyun</i> , and <i>Pingkuh</i> .				
淳化 Shunhwá hien,	Shensí,	Pin chau,	34 55	108 30
淳安 Shunnán hien,	Chekiáng,	Yenchau fú,	29 34	119 03
雙流 Shwángliú hien,	Sz'chuen,	Chingtó fú,	30 37	104 0
西昌 Sícháng hien,	Sz'chuen,	Ningyuen fú,	*27 50	102 12
西充 Síchung hien,	Sz'chuen,	Shunking fú,	31 02	105 52
西鄉 Síhiáng hien,	Shensí,	Hánchung fú,	32 42	107 53
西和 Sího hien,	Kánsuh,	Kungcháng fú,	34 0	105 16
西華 Síhwá hien,	Honán,	Chinchau fú,	33 53	114 38
西林 Sílin hien,	Kwángsí,	Sz'ching fú,	24 15	

Name of place.	Province.	Department.	N. lat.	E. long.
西隆 Sílung chau,	Kwángsí,	Sz'ching fú,	24 32	
西安 Sínán fú,	Shensi,		*34 16 45	108 57 45
Is 2535 <i>li</i> from Peking, the capital of the province, and the metropolis of China during three dynasties, situated on the Wei R. in the south of the province; bounded N. by Fú chau; E. by Tungchau fú; S. E. by Sháng chau; S. by Hingnán fú and Hánchung fú; and W. by Fungtsiáng fú, Kien chau, and Pin chau. It comprises 2 ting districts (<i>Hsiu-t</i> and <i>Ningshen</i>), 1 chau district (<i>Yiu</i>), and 15 hien districts, <i>Hánning</i> , <i>Chángngán</i> , <i>Lántien</i> , <i>Há</i> , <i>Chauchih</i> , <i>Lintung</i> , <i>Káuling</i> , <i>Weinin</i> , <i>Fúping</i> , <i>Hányáng</i> , <i>Kingyáng</i> , <i>Látsuen</i> , <i>Sányuen</i> , <i>Tungkwán</i> , and <i>Hingping</i> .				
西安 Sínán hien,	Chekiáng,	Kuchau fú,	*29 02 33	119 03 42
西寧 Síníng fú,	Kánsuh,		*36 39 20	100 48
Is 4624 <i>li</i> from Peking, on the western frontiers of the province; bounded N. and N. E. by Liángchau fú; S. E. by Lánchau fú; and W. by the Mongol tribes. It contains 2 ting districts (<i>Pá-yen-jung-kih</i> and <i>Kwoiteh</i>), and 3 hien districts, <i>Síníng</i> , <i>Tátung</i> , and <i>Chenpek</i> . The department is very large, and many parts of it are ruled by local officers chosen by the tribes; the prefect of Koko nor lives at Síníng hien.				
西寧 Síníng hien,	Kánsuh,	Síníng fú,	*36 39 20	100 48
西寧 Síníng hien,	Kwángtung,	Loting chau,	23 10	110 36
西寧 Síníng hien,	Chihlí,	Siuenhwá fú,	40 06	114 13
西平 Sípíng hien,	Honán,	Júning fú,	33 27	114 08
象州 Siáng chau,	Kwángsí,	Liúchau fú,	*23 59	109 25 50
象山 Siángshán hien,	Chekiáng,	Ningpo fú,	*29 34 48	121 42 27
襄城 Siángching hien,	Honán,	Hüchau fú,	33 52	113 36
襄陵 Siángling hien,	Shánsí,	Pingyáng fú,	36 02	111 26
襄陽 Siángyáng fú,	Húpeh,		*32 06	113 05 16
Is 3620 <i>li</i> from Peking, in the northern part of the province; bounded N. by Honán; E. by Tehngán fú; S. E. by Ngánluh fú; S. by Kingmun chau; S. W. by Icháng fú; and N. W. by Yunyáng fú. It contains 1 chau district (<i>Kian</i>), and 6 hien districts, <i>Siángyáng</i> , <i>I'ching</i> , <i>Náncháng</i> , <i>Tsáuyáng</i> , <i>Kwángkwá</i> , and <i>Kuhching</i> .				
襄陽 Siángyáng hien,	Húpeh,	Siángyáng fú,	*32 06	113 05 16
襄垣 Siángyuen hien,	Shánsí,	Lángán fú,	36 27	113 06
湘鄉 Siángxiáng hien,	Húnán,	Chángshá fú,	27 47	112 16
湘潭 Siángtán hien,	Húnán,	Chángshá fú,	*27 52 30	112 41 53
湘陰 Siángyin hien,	Húnán,	Chángshá fú,	28 42	112 38
仙居 Sienkú hien,	Chekiáng,	Táichau fú,	28 52	120 46
仙遊 Sienyü hien,	Fukien,	Hinghwá fú,	25 18	118 58
隰州 Sih chau,	Shánsí,		36 40	110 56

Name of place. Province. Department. N. lat. E. long.
 Is 1700 *li* from Peking, in the west of the province, towards the south; bounded N. and E. by Fanchau fú; S. by Pingyáng fú; and W. by the Yellow river separating it from Shensí. It has 3 districts, *Pú, Táning* and *Yungsho*.

息縣	Sih hien,	Honán,	Kwáng chau,	32 25	114 45
浙川	Sihchuen hien,	Honán,	Nányáng fú,	*33 05	111 27 10
岷州	Sihngo hien,	Yunnán,	Linnán fú,	36 40	110 56
渭州	Sinchau fú,	Kwángsi,		23 26	109 51

Is 3456 *li* from Peking, in the south of the province, easterly; bounded N. by Liú chau fú; N. E. by Pingloh fú; E. by Wúchau fú; S. by Wuhlin chau; W. by Nánning fú; and N. W. by Sz'ngan fú. It contains 4 districts, *Kwoeping, Kwei, Wúsiuen* and *Pingnán*.

莘縣	Sin hien,	Shántung,	Tungcháng fú,	36 16	115 53
新昌	Sincháng hien,	Chekiáng,	Sháuhing fú,	29 32	120 50
新昌	Sincháng hien,	Kiángsi,	Suichau fú,	*28 18	114 38 03
新城	Sinching hien,	Shántung,	Tsínán fú,	37 02	118 08
新城	Sinching hien,	Kiángsi,	Kiencháng fú,	37 13	116 54
新城	Sinching hien,	Chihlí,	Páuting fú,	39 16	116 06
新城	Sinching hien,	Chekiáng,	Hángchau fú,	30 05	119 43
新鄭	Sinching hien,	Honán,	Káifung fú,	34 26	113 56
新繁	Sinfán hien,	Sz'chuen,	Chingtú fú,	30 52	104 06
新鄉	Sinhíang hien,	Honán,	Weihwui fú,	35 22	114 04
新興	Sinhing chau,	Yunnán,	Chingkiáng fú,	24 30	102 40
新興	Sinhing hien,	Kwángtung,	Sháuking fú,	22 52	112 0
新河	Sinhe hien,	Chihlí,	Kí chau,	37 36	115 16
新化	Sinhwá hien,	Húnán,	Páuking fú,	*27 32 24	111 09 52
新會	Sinhwui hien,	Kwángtung,	Kwángchau fú,	22 30	113 0
新淦	Sinkán hien,	Kiángsi,	Linkiáng fú,	27 42	115 24
新建	Sinkien hien,	Kiángsi,	Náncháng fú,	*28 37 12	115 48 17
新樂	Sinloh hien,	Chihlí,	Chingting fú,	38 25	114 56
新安	Sinnán hien,	Chihlí,	Páuting fú,	38 56	116 02
新安	Sinnán hien,	Honán,	Honán fú,	34 45	112 06
新安	Sinnán hien,	Kwángtung,	Kwángchau fú,	22 36	114 04
新寧	Sinning chau,	Kwángsi,	Nánning fú,	22 35	107 35
新寧	Sinning hien,	Sz'chuen,	Suiting fú,	31 12	107 55
新寧	Sinning hien,	Kwángtung,	Kwángchau fú,	*22 14 24	112 34 10

Name of place.	Province.	Department.	N. lat.	E. long.
新寧 Sinning hien,	Húnán,	Páuking fú,	26 25	111 44
新平 Singping hien,	Yunnán,	Yuenkiáng chau,	24 12	102 08
新泰 Sintái hien,	Shántung,	Táingán fú,	36 0	117 56
新田 Sintien hien,	Húnán,	Yungchau fú,	25 45	112 01
新蔡 Sintsái hien,	Honán,	Jüning fú,	32 46	114 58
新津 Sintsain hien,	Sz'chuen,	Chingtó fú,	30 25	103 50
新都 Sintu hien,	Sz'chuen,	Chingtó fú,	30 50	104 15
新陽 Sinyáng hien,	Kiángsú,	Súchau fú,		
新野 Sinyé hien,	Honán,	Nányáng fú,	*32 40 25	112 05
新喻 Sinyü hien,	Kiángsí,	Linkiáng fú,	27 50	114 52
新豐 Sinfung hien,	Kiángsí,	Kánchau fú,	25 25	114 44
信宜 Sin-í hieu,	Kwángtung,	Káuchau fú,	22 06	111 54 10
信陽 Sinyáng'chau,	Honán,	Jüning fú,	*32 12 25	114 0
星子 Singtsz' hien,	Kiángsí,	Nánkáng fú,	*29 31 42	115 58 23
蕭縣 Siú hien,	Kiángsú,	Súchau fú,	*34 12	117 13 21
蕭山 Siúshán hien,	Chekiáng,	Sháuhing fú,	30 13	120 11
修仁 Siújin hien,	Kwángsí,	Pingloh fú,	24 11	110 05
修文 Siúwan hien,	Kweichau,	Kweiyáng fú,	26 45	106 30
修武 Siúwú hien,	Honán,	Hwáiking fú,	35 16	113 38
秀山 Siúshán hien,	Sz'chuen,	Yúyáng chau,	28 28	109 08
秀水 Siúshwui hien,	Chekiáng,	Kiáhing fú,	*30 52 48	120 32 41
宣城 Siuenching hien	Ngánhwui,	Ningkwoh fú,	*31 02 56	118 40 33
宣化 Siuenhwá fú,	Chihlí,		*40 37 10	115 08

Is 340 li from Peking, in the northwestern part of the province within the Great Wall; bounded N. by the Great Wall, beyond which is Kaupéh táu; N. E. by Chingteh fú; S. by Shuntien fú and I' chau; and W. by Shánsí. It comprises 3 chau districts (*Piungán, Yenking and Wei*), and 7 hien districts, *Siuenhwá, Hwáilái, Hwáingán, Shíng, Lungmun, Chihching, and Wántsiuen.*

宣化 Siuenhwá hien,	Chihlí,	Siuenhwá fú,	*40 37 10	115 08
宣化 Siuenhwá hien,	Kwángsí,	Nánning fú,	*22 43 12	108 03
宣恩 Siuenngan hien,	Húpeh,	Shínán fú,		
宣平 Siuenping hien,	Chekiáng,	Chúchau fú,	28 45	119 20
宣威 Siuenwei chau,	Yunnán,	Kiühtsing fú,	26 25	114 0
宣瀆 Siun hien,	Honán,	Weihwui fú,	35 45	114 50

Name of place.	Province.	Department.	N. lat.	E. long.
循化 Siunhwá ting,	Kánsuh,	Lánchau fú.		
洵陽 Siunyáng hien,	Shensí,	Hingngán fú,	32 40	109 36
朔州 Soh chau,	Shánsí,	Sohping fú,	*39 25 12	112 27
朔平 Sohping fú,	Shánsí,		40 10	112 13
Is 960 lí from Peking, in the northwestern corner of the province, between two lines of the Great wall; bounded N. by Cháhár: E. and S. E. by Tátung fú; S. by Ningwú fú; and W. by Kweihwá-ching ting, beyond the Great wall. It contains one ting district (<i>Ningyuen</i>), and chau district (<i>Soh</i>), and 3 hien districts, <i>Yáiyuh</i> , <i>Pinglú</i> and <i>Tsoyun</i> .				
蘇州 Súchau fú,	Kiángsú,		*31 23 25	120 25 25
Is 2720 lí from Peking, in the southern part of the province, and the most famous city in China for luxury and arts; bounded N. by Tung chau; E. by the sea; S. E. by Sungkiáng fú and Táitsáng chau; S. by Chekiáng; and W. by Chángchau fú. It contains 1 ting district (<i>Táihú</i>), and 9 hien districts, <i>Wá</i> , <i>Chángchau</i> , <i>Yuenho</i> , <i>Wúkiáng</i> , <i>Chintseh</i> , <i>Chángskuh</i> , <i>Cháuwán</i> , <i>Kwanshán</i> , and <i>Sinyáng</i> .				
敘州 Súchau fú,	Sz'chuen,		*28 38 24	104 45 38
Is 5365 lí from Peking in the south part of the province; bounded N. by Kiáng ting fú and Tsz' chau; E. by Tungking fú and Lú chau; S. E. by Sü-yung ting; S. by Yunnán; and W. by Ningyuen fú. It contains 2 ting districts (<i>Luiipo</i> and <i>Mápien</i>), and 11 hien districts, <i>F'pin</i> , <i>Kung</i> , <i>Chángning</i> , <i>Hingwan</i> , <i>Pingshán</i> , <i>Kingfú</i> , <i>Káu</i> , <i>Yunlien</i> , <i>Nánkí</i> , <i>Fúshun</i> , and <i>Lungcháng</i> .				
敘永 Süyung ting,	Sz'chuen,		28 08	105 18
Is 5705 lí from Peking, a small department in the south of the province; bounded N. by Lúchau fú; E. by Tsz' chau; S. by Yunnán; and W. by Súchau fú. <i>Yungning hien</i> is the only district in it.				
徐州 Súchau fú,	Kiángsú,		*34 15 08	117 25 30
Is 1165 lí from Peking, in the northwestern corner of the province; bounded N. by Shántung; E. by Háichau and Hwáingán fú; S. by Ngánhwei; and W. by Honán. It contains one chau district (<i>Pei</i>), and 7 hien districts, <i>Tungshán</i> , <i>Suining</i> , <i>Suhsien</i> , <i>Sü</i> , <i>Tángshán</i> , <i>Fung</i> , and <i>Pei</i> . The Yellow R. intersects the department, which is a large one.				
徐溝 Sükau hien,	Shánsí,	Táiyuen fú,	37 35	112 40
徐聞 Sūwan hien,	Kwángtung,	Luichau fú,	20 19	110 18
徐浦 Sūpú hien,	Húnán,	Shinchau fú,	27 50	110 20
肅州 Suh chau,	Kánsuh,		*39 45 40	99 07
Is 5565 lí from Peking, in the northwest end of the province, extending towards the desert of Cobi; Kánchau fú is on the E.; and Sining fú on the S.; the Great wall runs on the northwest. It contains one district, <i>Káutái</i> .				
肅寧 Suhning hien,	Chihlí,	Hokien fú,	38 30	115 54
宿州 Suh chau,	Ngánhwui,	Fungyáng fú,	33 43	117 07
宿松 Suhsung hien,	Ngánhwui,	Ngánking fú,	30 16	116 10
宿遷 Suhsien hien,	Kiángsú,	Súchau fú,	*34 0 50	118 31 21
隨州 Sui chau,	Húpeh,	Tehngán fú,	*31 46 48	113 16 12

Name of place.	Province.	Department.	N. lat.	E. long.
睢州 Sui chau,	Honán,	Kweiteh fú,	34 28	115 13
睢寧 Suining hien,	Kiángsú,	Süchau fú,	33 52	118 10
瑞州 Suichau fu,	Kiángsú,		*28 24 40	115 14 06
Is 3325 lí from Peking, in the western part of the province; bounded N. and E. by Náncháng fú; S. by Linkiáng fú and Yuenchau fú; and, W. by Húpeh. It contains 3 districts, <i>Káungán</i> , <i>Shángkáu</i> , and <i>Sincháng</i> .				
瑞昌 Suicháng hien,	Kiángsú,	Kiukiáng fú,	*29 49 12	115 43 50
瑞金 Suikin hien,	Kiángsú,	Ningtá fú,	*25 49 12	116 01 14
瑞安 Suingán hien,	Chekiáng,	Wanchau fú,	27 47	120 45
遂昌 Suicháng hien,	Chekiáng,	Chúchau fú,	28 35	119 18
遂溪 Suikí hien,	Kwángtung,	Luichau fú,	*21 19 12	109 46
遂安 Suingán hien,	Chekiáng,	Yenchau fú,	29 26	118 50
遂寧 Suining hien,	Sz'chuen,	Tungchuen fú,	30 32	105 36
遂平 Suiping hien,	Honán,	Jüning fú,	33 08	114 02
綏來 Suilái hien,	Kánsuh,	Teh-hwá chau or Oroumsi.		
綏德 Suiteh chau,	Shensí,		37 38	110 03

Is 1865 lí from Peking, in the northeast part of the province; bounded N. and W. by Yülin fú; E. by the Yellow R. separating it from Shánsí; and S. by Yenngán fú. It contains three hien districts, *Tsinghien*, *Wúpáu*, and *Míchi*.

綏寧 Suining hien,	Húnán,	Tsing chau,	26 25	109 49
綏遠 Suiyuen ching, Shánsí,	Kweisui táu, near Kweihwá ching ting.			
綏定 Suiting fú,	Sz'chuen,		31 18	107 37

Is 4670 lí from Peking, in the northeast part of the province; bounded N. E. by Táiping ting; E. by Kweichau; S. by Chung chau; and W. by Shunking fú and Páuning fú. It contains 3 districts, *Táh*, *Sinning*, and *Tungkiáng*.

綏陽 Suiyáng hien,	Kweichau,	Tsun-i fú,	37 55	107 12
嵩縣 Sung hien,	Honán,	Honán fú,	34 10	112 08
嵩明 Sungming chau,	Yunnán,	Yunnán fú,	25 23	103 08
松溪 Sungkí hien,	Fukien,	Kienning fú,	27 36	118 46
松江 Sungkiáng fú,	Kiángsú,		*30 0	120 53 34

Is 2950 lí from Peking, in the southwestern part of the province; bounded N. by Táitsáng chau; E. and S. by the sea; S. W. by Chekiáng; and N. W. by Süchau fú. It contains 1 ting district (*Chuenshá*), and 7 hien districts, *Hwátíng*, *Lau*, *Nánhwai*, *Fungchien*, *Kinshán*, *Shángshái*, and *Tsingpú*.

松潘 Sungpwán ting,	Sz'chuen,		32 38	103 36
Is 5435 lí from Peking, in the northwest corner of the province; bounded N. and E. by Kánsuh; S. E. by Lungngán fú; S. by Máu chau and Yáchau				

Name of place. Province. Department. N. lat. E. long.
 fú; and W. by Koko nor. The department is a very large one, and thinly inhabited by independent and tributary tribes, who are ruled by their own officers.

松桃 Sungtáu ting, Kweichau, 27 52 109 10

Is 5120 *li* from Peking, in the extreme east part of the province; bounded N. by Sz'chuen; E. by Húnán; S. by Tungjin fú; and W. by Sz'nán fú. It has no subdivisions, except two small ones governed by *tú sz'*.

松滋 Sungtsz' hien, Húpeh, Kingchau fú, 30 26 111 34

松陽 Sungyáng hien, Chekiáng, Chúchau fú, 28 27 119 27

思州 Sz' chau, Kwángsí, An independent district.

思州 Sz'chau fu, Kweichau, *27 10 48 108 34 30

Is 4210 *li* from Peking, in the eastern part of the province; bounded N. by Shihsien fú and Tungjin fú; E. by Húnán; S. by Chinyuen fú; and W. by Pingyueh chau. It contains two districts, *Yuhping* and *Tsingki*.

思恩 Sz'ngan fú, Kwángsí, *23 25 12 107 53 50

Is 5589 *li* from Peking, in the south part of the province; bounded N. by Sz'ching fú and Kingyuen fú; E. by Liúchau fú and Sinchau fú; S. by Nánning fú and Táiping fú; and S. W. by Chingán fú and Yunnán. It comprises one ting district (*Peksek*), one chau district (*Pin*), and three hien districts, *Wáyuen*, *Shínglin*, and *Tsienkiáng*. This department includes a large number of districts governed by local hereditary officers.

思恩 Sz'ngan hien, Kwángsí, Kingyuen fú, 24 48 107 58

思陵 Sz'ling chau, Kwángsí, Independent, 21 56 106 50

思茅 Sz'máu ting, Yunnán, Pú'rh fú,

思南 Sz'nán fú, Kweichau, *27 56 24 108 25 40

Is 4117 *li* from Peking, in the northeastern part of the province; bounded N. and N. E. by Sz'chuen; S. E. by Tungjin fú; S. by Shihsien fú; and W. by Tsun-fú. It contains 3 districts, *Ngánkwá*, *Yinkíng*, and *Wúchuen*; and also comprises several districts governed by local rulers.

泗州 Sz' chau, Ngánhwui, 33 08 118 20

Is 2200 *li* from Peking, in the northeastern part of the province; bounded N. and E. by Kiángsí; S. by Chú chau; and W. by Fungyáng fú. It contains 3 districts, *Tienkáng*, *Wúho*, and *Hú-f*.

泗城 Sz'ching fú, Kwángsí, 24 20 106 16

Is 6420 *li* from Peking, in the northwest part of the province; bounded N. by Kweichau; E. by Kingyuen fú; S. by Sz'ngan fú; and W. by Yunnán. It contains one chau district (*Sítung*), and two hien districts, *Lingyux* and *Sítin*.

泗水 Sz'shwui hien, Shántung, Kwanchau fú, 35 48 117 30

四川省 Sz'chuen sang, or the province of Sz'chuen. It is bounded N. by Kánsuh and Shensí; E. by Húpeh and Húnán; S. by Kweichau and Yunnán; W. by Tibet and tribes on the frontier; and N. W. by Koko nor. It is divided into 15 fú, and 8 chau, and 6 ting departments. It extends from lat. 26° to 34° N., and long. 6° 10' to 19° W. of Peking, compris-

Name of place. Province. Department. N. lat. E. long.
 ing within its limits 166,800 square miles, with a population of 22,435,678, which is 128 persons to a square mile. Sz'chuen is the largest province in the empire, being double the size of any other province except Yunnán; it is well watered with large streams, all of them branches of the Yángtsz' kiáng, and is one of the richest of the eighteen provinces in mineral wealth.

四會	Sz'hwui hien,	Kwángtung,	Cháuking fú,	23 22	112 30
荃平	Sz'ping hien,	Shántung,	Tungcháng fú.		
汜水	Sz'shwui hien,	Honán,	Káifung fú,	34 55	113 20
師宗	Sz'tsung hien,	Yunnán,	Kwángsí chau,	24 55	104 0

ART. IV. *Journal of Occurrences: treaty of Wánghíá ratified by the emperor; summary of its articles; Kíying's arrival in Macao; advancement of Hwáng Ngantung; sixth anniversary of the Morrison Education Society; mission schools in Hongkong; subscription to the Medical Missionary hospital at Ningpo; Buddhist prescription for an epidemic; memorial from the Censorate.*

A NOTICE, signed "Foxhall A. Parker, commanding U. S. naval forces, E. I. station," dated "U. S. flag-ship Brandywine, Bocca Tigris, Sept. 14th, 1844," announcing that the Treaty of Wánghíá had been sanctioned in every particular and approved by the emperor, was lately circulated among the American residents in China. We have before us Kíying's memorial to the throne, containing the treaty and his comments on it; it has recently been promulgated at Canton, and is now in general circulation among the Chinese. From it we give the following general summary of its contents; it is comprised in thirty-four articles.

ART. 1st. This provides for a perfect, permanent, and universal peace between the two nations.

2d. This provides that all duties on imports and exports, shall be fixed and settled in a Tariff, which is made a part of the treaty; and that these duties shall never exceed those required of any other nation whatever. All fees are abolished. It secures also, to the United States, any and all privileges and advantages that may at any time hereafter be conceded by the Chinese to any other government or nation.

3d. Secures free access to the five ports of Canton, Amoy, Fuchau, Ningpo, and Shánghái, for all citizens of the U. S. with their families and effects.

4th. Provides for the appointment and recognition of consuls and other officers, at all these ports, for their official intercourse and personal correspondence, on terms of equality, and for redress in case of insult or injury.

5th. By this the citizens of the United States are permitted to import from

their own or any other country, and to purchase and export to their own or any other country, all manner of merchandise not prohibited by this treaty, paying only the duties specified in the Tariff.

6th. By this article, the tonnage duties are fixed at 5 mace per ton on vessels over 150 tons, and 1 mace only per ton on vessels under 150 tons. Measurement duties, &c., are abolished. It provides also that a vessel having occasion to go to a second port to clear off her cargo, shall not in that case pay tonnage duty a second time.

7th. This exempts from tonnage duty all small craft, carrying only passengers, letters, provisions, &c., not dutyable.

8th. By this it is made lawful to hire passage and cargo-boats, and to take into service pilots, compradors, linguists, writers, and all manner of laborers, seamen, &c.

9th. Provides that the Chinese may appoint custom-house officers to guard vessels in port, which officers may live on board, or in boats alongside, but are to receive no fees or provision from the ships.

10th. This makes it incumbent on the parties concerned to report within 48 hours after coming to anchor in either of the five ports, the name of the ship, &c., and imposes penalties for a neglect of the same. Due reports being made, cargo may be discharged in whole or in part. Or if it be desired, the vessel may, within 48 hours but not later, leave the port without paying tonnage duty, provided she has not broken bulk. After 48 hours, tonnage duties shall be held due.

11th. Provides for the examination, discharge and lading of goods, and for the settlement of any disputes regarding the same.

12th. By this, sets of standard balances, and also weights and measures, according to the standard of the custom-house at Canton, are to be provided at all the ports.

13th. Provides that tonnage dues be paid on admission to entry; import duties on the discharge, and export duties, on the lading of goods, and either in sycee or foreign money. Transit duties on foreign merchandise shall not exceed those at present established, wherever such merchandise may pass into the interior.

14th. This article regulates for the transshipment of goods from one vessel to another, while in port.

15th. This provides for free commerce with all subjects of China at the five ports, and disallows all monopolies and injurious restrictions.

16th. By this article all responsibility for the debts of merchants is denied by both governments, while each engages to use all proper means to obtain payment of debts, and redress for frauds, &c.

17th. By this article, houses and places of residence and of business, also churches, hospitals, and cemeteries, and sites for building the same, are secured to citizens of the United States. At the several ports, and in their immediate vicinity, all citizens are allowed to pass and repass; but they are not permitted to go among the villages in the country.

18th. By this article it is made lawful for citizens of the United States to employ scholars and people of any part of China, to teach any of the languages of the empire, and to purchase all manner of books.

19th. This provides that the citizens of the United States shall receive and enjoy, for themselves and all appertaining to them, the special protection of the government, whose officers are to defend them from all insult and injury on the part of the Chinese.

20th. This provides for the reëxportation of merchandise, which can be done only to the other open ports, and this without any additional duties.

21st. Criminals, of whatever nature or degree, shall be prosecuted and punished by their own governments respectively.

22d. This provides for the neutrality of the United States' flag in case of war between China and any other country.

23d. This requires the consuls, at each of the five ports, to make out annual reports of the trade, for transmission to the Board of Revenue at Peking.

24th. Communications to the Chinese, from citizens of the United States, shall be made through the consuls. And so those from the Chinese, for the consuls, shall pass through the hands, and have the approbation of the local authorities.

25th. All questions between citizens of the United States, or between them and subjects of other states, shall be settled without reference to the Chinese, or any interference on their part.

26th. Merchant vessels and their crews, in the five ports, shall be under the jurisdiction of the officers of the United States; and the Chinese government will not hold itself bound to make reparation for any injury done to the same or to any citizens of the U. S. by any foreign power. But the Chinese government will do all it can, to protect from robbers and pirates, to seize and punish all offenders of this sort, and to recover and restore plundered property.

27th. This provides for cases of shipwreck, and requires that all persons and property shall have every possible protection, ships refitted, property restored, &c.

28th. No embargo shall be laid on the citizens or vessels of the United States, under any pretense whatever.

29th. Deserters from on board American ships shall be arrested by the Chinese and delivered over to the consuls or other officers. And any Chinese criminals who may take refuge on board ship, or in the houses of citizens of the United States, shall be delivered up on due requisition being made by Chinese officers.

30th. This prescribes and defines the terms of correspondence, which are in all respects those of equality and reciprocity. No presents shall ever be demanded of one government by the other.

31st. Communications from the government of the United States are to pass to the court of China, by the imperial commissioner charged with the superintendence of foreign affairs, or through the governors-general of Liáng Kiáng, Liáng Kwáng, &c.

32d. Ships of war are to be hospitably received at any of the ports of China, and all facilities afforded for the purchase of provisions, making of repairs, &c.

33d. Those who attempt to trade clandestinely at the ports not opened, or to introduce opium, or any other contraband article into China, shall be left unprotected to the action of the Chinese government.

34th. This provides for modifications of the treaty after a period of twelve years, and that no individual state of the Union shall send ministers plenipotentiary to China.

H. E. Kiyng, attended by his suite, arrived in Macao on the 29th inst. His excellency was preceded by *Hwáng Ngantung*, and *Pwán* and *Cháu*, who are associated with him, as joint commissioners in conducting the negotiations with *H. E. M. de Lagrené*, the French minister.

Hwáng Ngantung, the provincial treasurer, has lately been honored with a peacock's feather, and promoted two steps by his imperial master in reward for his services and conduct. Such men as *Kiyng* and *Hwáng* elevate the character of their nation in the eyes of all who have opportunity to make their acquaintance, and give the foreigner a higher idea of the degree of talent among those who

rule this country than could ever be inferred from the distant intercourse had in former years with the provincial authorities at Canton.

The sixth anniversary of the Morrison Education Society was held at the Society's house in Hongkong, on Wednesday, the 25th instant. The reports read at the meeting will appear shortly. The conduct of the pupils and their progress in their studies during the last year are very satisfactory to the friends of the institution, and highly creditable to the pupils and their instructors. The treasury, which was about \$300 short last year, now shows a balance of nearly \$3000 in favor of the Society.

A new Mission school-house, 55 feet long, 25 feet wide, and two stories high, has just been completed, through the liberality of the foreign community in China. It was opened on the 23d instant, with appropriate religious services. This school consists of 20 boys, and 6 girls, educated in both the English and Chinese languages, under the care of the Rev. Mr. and Mrs. Shuck, who are in connection with the American Baptist Board of Foreign Missions. Tho Rev. W. Dean, of the same Society, also has charge of a small school.—Upwards of 80 Chinese scholars, all of them taught and supported by the benevolence of foreigners, were assembled a few days since in Hongkong, much to their own amusement and gratification.

The agents of the London Missionary Society have a school of 18 boys, who are also taught in both the Chinese and English languages. They contemplate carrying on extensive educational operations in the colony, and will increase the number of pupils as soon as the Society's buildings are completed. A girls' school has also been commenced in connection with the same society.

The missionaries of the American Board of Commissioners for Foreign Missions have also commenced a school at Hongkong which yet numbers but six pupils, who are being educated solely through the medium of their own language.

The Roman Catholic missionaries have, at least, one school in Hongkong, and we believe also a few theological students.

For the Medical Missionary hospital at Ningpo, from the European community in Bengal, upwards of 2000 rupees have been collected by Dr. Macgowan, one of the medical officers of the Society. This sum is, we understand, expressly designed for the purchase of engravings, anatomical models, books, instruments, &c.

A handbill, evidently of Budhistic origin, has recently been circulated in Shánghái, of which a translation has been sent us. An account of a rance and vision, in which some of the Budhistic genii usually appear, and give their blessing and sanction to a medical prescription, is a common device among the votaries of the Budhist faith; or else, like the recommendations of patent or quack medicines in western countries, these personages from another world recount the wonderful cures the panacea has done there as an earnest of those it will do in this world. It is out of respect for the popular opinion regarding the taking of animal life, which is here given as a reason for the fatality of the epidemic in Shánghái, that the authorities sometimes forbid the slaughtering of animals in times of drought.

"A divine prescription for avoiding the epidemic and preserving life. Lately in this city, there has been an epidemic raging, instant death follows its attacks, and its victims are daily increasing. In the 5th month, on the 23d day, as I was returning home from my uncle's house, on the road I was suddenly seized with a violent pain in my bowels. I walked on hastily, but when half a li distant from my house, I became giddy and fell to the ground, unconscious of man or thing. Fortunately a neighbor Yáng Kweitang saw me, and called to some

people who were assembled in the field weeding the cotton, to carry me home; he then took some of the "Sleeping Dragon powder," and blew it up my nose, and after using acupuncture and friction to my whole body for the space of time in which you can drink a cup of tea, I gradually revived, but felt the pain in my bowels to be very great, and the tendons of my four limbs were contracted. Vomiting and purging both took place, and becoming giddy, I again fainted away. Suddenly I saw two messengers enter from without; they said with a loud voice, "Your years are completed, we have received the orders of the ruler of the shades especially to come and apprehend you." They had hardly finished speaking, when I suddenly saw an old man come from the interior of the house; he was dressed in priest's garments, and seemed about sixty years old; he said to them, "You must not act so hurriedly, although Sun Kinsáng is amongst those attacked by the plague, still remembering that he has commonly abstained from slaughtering animals, and spared life very carefully for five years, I think that this virtue will free him from danger; you can take these words as a reply." When the two messengers heard this, they were pleased, and went away. The old man then addressed me saying, "Your years are by right come to a close; but remembering that you have set your mind towards doing good, though there are several things undone, I now indulgently let you return to life; if you again with fixed purpose of mind act virtuously, and do not commit crimes, your life will certainly be lengthened. Besides at present the plague has not widely spread, but in the middle of the eighth month there will be epilepsies and cramp in the bowels, two fatal kinds of disease; this is all in consequence of Sungkiáng and Táitséng departments, having for several years committed the great crimes of killing live animals, and Shánghái and Tsingpú have done so in a still greater degree; therefore the terrible anger of heaven has been provoked to send down this extraordinary calamity; now if they can turn their mind towards the reforming of their offenses, abstain from slaughtering animals, spare life, and fast for a month,—like-wise paste on their doors a charm for expelling evil spirits, and guarding the house, these calamities can be avoided." When he had ceased speaking, he gave me a blow, and I instantly revived. Suddenly I heard great lamentations amongst the neighbors, and having ordered my brother Kinchau to go out and make inquiries respecting it, he informed me that Yáng Kweitang had been afflicted with the disease, and was already dead. When I heard this my fright was insupportable, and I communicated to my brother all that had taken place regarding the old man. My brother said, "This must be the god who presides over the kitchen and disposes of life." I then wrote down this affair, that it might be everywhere spread abroad. Whoever sees this, ought either to transcribe it, and give it a wide circulation, or minutely relate it to others, and thus not only avoid personal danger, but also escape the charge of ingratitude for the exceeding benevolence of the disposer of life, who with a compassionate heart rescues the world.

"If all persons who see this do not believe and receive it and fast, when calamities come upon them;—and if they do not desire to spare life and eat simple food, it is to be feared that like stopping up a leak when the vessel is already in the heart of the river, it will be by and by too late.

(Signed)

"SUN KINFANG."

Here follow the names of about thirty persons who have subscribed to print off 10,000 of the above.

Memorial from the Censorate. The Censorate has recently brought to the notice of the emperor, the memorial of Fán Shauching, a native of Kiángsi, who was formerly, we are told, in some way connected with Mingqua's hong, and through Howqua's influence was prevented becoming a hong-merchant. Irritated at this, he endeavored to stir up the provincial authorities against Howqua and the other hong-merchants, having, as is stated in this memorial, "petitioned the commissioner of justice five times, the governor-general twice, the commander-in-chief at Canton once, and various imperial commissioners five times," and the whole of them unsuccessfully. Howqua sent in a counter statement to the governor before his death, in which he showed this man's intrigues, and the reasons for his accusations.

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ART. I. *Geographical Notice of Tibet; its divisions and principal cities, with notices of its lakes, glaciers, mines, &c.* From the Journal of the Asiatic Society.

[*Note.* This notice of Tibet was furnished to the Journal of the Asiatic Society in April, 1832, by the late Alex. Csoma de Kőrös, who lived several years in the country, and is introduced into the Repository as a part of the series of geographical papers given in this work. In order to enable the reader to find some of the places mentioned in it on Chinese maps, the characters of those we have been able to recognise are given in notes. The radical difference, however, between the Tibetan and Chinese languages, and the absence of any positions given to the places, render it difficult to identify many of them.]

THE vast mountainous tract of country between about 73° and 98° east longitude from Greenwich, and 27° and 38° north latitude, may be called by the general name of Tibet, since the Tibetan language is understood everywhere from Beltistan (or Little Tibet) down to the frontier of China, although there be several corrupt dialects of it, and the inhabitants of these countries, in general, have the same manners and customs, are addicted to the same faith (to Budhism), and have the same religious books written or printed in characters common to all the different provinces.

The native name of Tibet is *Pot*, as it is commonly pronounced; but it is more properly *Bod*; it denotes both the nation and the country: for distinction's sake the country is expressed by *Bod-yul* (*Bod-land*), a male native is *Bod-pa*, and a female one *Bod-mo*. The Indian name for Tibet is *Bhot*.

The natives of Tibet apply the name *Pot* or *Bod*, more particularly to Middle Tibet, or to the two provinces *U* and *Tsang* (*Dvus-*

Qtsang, pronounced U-tsáng), the capitals of which are H'lassa and Zhikátsé. Hence a native of those two provinces is called by them especially *Pot-pa*. The eastern part of Tibet is called K'ham or K'ham-yul; also Great Tibet. The northwestern part towards Ladak is called Nári. Bhutan is called by several names by the Tibetans; as Lhopato, Lho-mon-k'ha-zhi, Lho-bruk-pé-yul, or simply Lho (the south). According to these divisions, the inhabitants of Tibet are distinguished thus: Pot-pa (or U-tsáng-pa) means a native of Middle Tibet; K'ham-pa (or K'ham-ba), one of Eastern Tibet; Nári-pa, one of Western Tibet; and Lho-pa, a native of Bhutan.*

The whole of Tibet occupies high ground, and lies among snowy mountains. Hence it is called in Tibetan books, by several poetical names, expressive of snow, ice, or frozen snow, cold, and high elevation. The highest ground in Tibet is in Nári, especially the peak called Tísé or Tésé, in Tibetan, and Kailasa in Sanscrit, about long. 80° E., and lat. 34° N. The sources of the Indus, Sutledge, Gogra, and the Brahmaputra rivers are in Nári (Mñahris). There are several large lakes also. Tibetan writers, in describing the situation of Tibet, have likened Nári to a lake or watering pond; U-tsang to four channels; and K'ham-yul to a field.

Tibet is bounded on the north by the countries of the Túrks and Mongols, whom the Tibetans call Hor, and Sok-po (Hor-sok). On the east by China (*Gyanak* in Tib.) On the south by India (*Gyanagar* in Tib.) On the west by India, Cashmír, Afghanistan, Tazik-yul, and Turkistan.

The hill people of India, who dwell next to the Tibetans, are called by them by the general name *Mon*, their country *Mon-yul*, a man *Mon-pa* or simply *Mon*, a female *Mon-mo*.

From the first range of the Himalaya mountains on the Indian side to the plains of Tartary, the Tibetans count six chains of mountains running in a northwestern and southeastern direction, when viewed from Kangri in Nári (a lofty mountain running from southwest to northwest), whence the ground commences to take on one side a

* The Chinese government divides Tibet into two provinces Anterior, and Ulterior Tibet, but their maps still retain the three divisions here mentioned.

U 衛 (or Wei) and K'ham 康 (Káng), are now known as Tsien Tsáng; while Tsáng 藏 and Nári (or Ari 阿里) is called Hau Tsáng, i. e. Ulterior Tibet. What the sentence "Dvus-Qtsang, pronounced U-tsáng" means, we have not the least idea; but Zhikátsé may perhaps be meant by Jih-hoh-tseh 日喝則 a name placed in a large map near the town of Chashi-lombou, the capital of Ulterior Tibet

northwestern, and on the other side a southeastern inclination. In the spacious valley, which is between the third and fourth range of the beforementioned mountains, is the great road of communication between Ladak and U-tsáng. The principal countries or districts in this direction, from northwest, are as follows: Beltistan or Little Tibet, Ladak, Teshigang, Gár or Gáro (the lower and upper), Troshot, Tsáng, U, Bhrigang. It is here likewise, that the two principal rivers, the Sengé k'há-bab, and the Tsánpo take their course; that by Ladak to the northwest, and may be taken for the principal branch of the Indus; this to the southeast, and forms afterwards the Brahmaputra.*

The countries on the Indian side that lie next to Tibet, commencing from Cashmír, are as follows: K'ha-ch'hé-yul (or K'ha-ch'hul) (Cashmír); Varan, Mandé, Palder or Chatirgerh, Pángé, Gár-zha or Lahul, Nyungti or Kullu; K'hunu or Knaor, and Bésahr; Kyonam and Shák'hok, or Garhwal and Kamaon; Dsumlang; Gorkha-yul; Pal-yul (Bal-yul) or Nípal; Lhopato or Bhutan; Ashong or Assam.

The names of the countries or districts in Tibet that lie next to India, commencing from Cashmír, are as follows: Himbab (near to Cashmír), Purik, Zanskar, Spiti, Gugé, Purang, Kyirong, Lhoprák, Myánam, Lach'hi, Mon-ts'ho-sna.

Beyond the fourth range of the Himalaya mountains, or in the next valley to the north of Ladak, there are the following districts, counting them eastward: Nubra, Rúdok, Tsotso, Bombá, Chang-ts'hak'há, Chang-ra greng.

The three great divisions of Tibet are: 1. Tibet Proper, or U-tsáng. 2. K'ham-yul, or the eastern part of Tibet; and 3. Nári, or the northwestern part of Tibet.

1. Tibet Proper or 衛藏 U-tsáng. It is that part which lies next to the north of Assam, Bhutan, Nípal, that is called by this name. This is the most considerable part of Tibet. The inhabitants of this division are the most industrious, skillful, and polite of all the Tibetan races. The number of the inhabitants in these two provinces is said to be about one hundred and thirty thousand families. H'lassa is the capital of the province U, as also of the whole of Tibet. From the seventh till the tenth century it has been the resi-

* The Tsánpo or Yari Tsangbo 雅魯藏布 is now ascertained to be the Irrawady, the great river of Burmah. The Sengé k'há-bab is probably the Ganga or Káng-hok 岡噶 of Chinese maps. See Chi. Rep. vol. I., pp. 176, 177.

dence of the kings of Tibet. Now it is the first place for commerce in Tibet, the seat of government, and the residence of the Chinese ambans (or deputies). There are several religious establishments. Near H'lassa is Potala, the residence of the great Lámá, (styled Gyel-vá-rin-po-ch'hé,) the head of the sect called Géluk-pa or Gel-danpa. Other remarkable places in the province U are : Yam-bu Lhá-gáng, a fort or castle built in the fourth century, by Thothori, a king. It has been the residence of the ancient kings. It contains some antiquities, and plastic images of the ancient kings. It is a few days' journey to the south from H'lassa. Sam-yé (Bsam-yas) a royal residence and a large monastery, one day's journey from H'lassa, built in the eighth century by K'hri-srong-déhu-tsan, a celebrated king, where are deposited several ancient books taken from India. In the province of U, among other forts or castles, Dé-ch'hén-song and Haspori are the most considerable. In the province of Tsáng, the following ones are of some repute : Chang-nam-ring, Chang-Lha-tsé Phun-ts'hok-ling and Gy-ang-tsé.*

2. K'ham-yul (K'ham-s-yul), called also Pot-ch'hén, or Great Tibet, consists of the eastern part of Tibet, and is bounded by China on the east. There are several small principalities : as, K'ham-bo ; Gábá, Li-thang, Dé-gé (or Der-ghé), Brag-yak, Dép-ma, Go-jo, Gya-mo-rong, Jang-sa-tam, Amdo, K'hyamdo, &c. The people of these parts differ very much from the rest of the Tibetans in their stature, dress, customs, and in the manner of speaking the Tibetan language. They are very robust, passionate, void of artifice or cunning, not fond of ornaments on their dress. In K'ham-yul, those called Pon or Bon, holding still the ancient religion of Tibet, are very numerous. They have also their literature, religious orders, several monasteries, and kill several animals, great and small cattle, for sacrifice : they have many superstitious rites.

3. The northwestern part of Tibet, from Tsáng to Ladak, is called Nári 阿里. It is of very great extent, but the number of inhabitants is inconsiderable, not exceeding fifty thousand families together with Ladak and Beltistan. There have been several small principalities formerly in Nári, as, Gugé, Puráng, Kangri ; but all these belong now to the great lama at H'lassa, and are governed by k'harpons

* H'lassa is written 拉撒, but the city, in the maps of the Statistics of the Empire, is called P'útala, the name of the dalai-lamá's palace. Yambu-lhá-gáng cannot be found, but Sam-yé is perhaps the S'áng-lí 桑里 of Chinese map.

(commanders of forts) sent from H'lassa. There are also in Nári very extensive deserts. The inhabitants dwell in tents, made of hair cloth; exercise a pastoral life, without any agriculture. Their number is said to amount to ten thousand families, and they all are under the sgar-pon or chief officer residing at sGár or sGáro, who is sent from U-tsang or H'lassa, and generally remains there for three years.

Gugé, 古格 part of Nári, lying to the north of Garhwal and Kamáon, consists of two valleys, inhabited by somewhat more than two thousand families. The principal places are Tsaprang and Tholing, not far from each other. The first is the residence of the commanding officer called the K'harpon of Tsaprang, and the second is a large monastery and the seat of a lámá styled the K'haupo of Tholing. He resides during the summer at Teshigang, another large monastery, a few days' journey to the north from Tholing. These two places, Tsaprang and Tholing, have been the residence of the princes that have reigned there from the 10th till the end of the 17th century.*

Ladak, 拉達克 formerly called Mar-yul, still has its own prince, but he must accommodate himself to the political views of the Chinese. Zan-skar, Purik, Nubra, form part of this principality. In the whole of Ladak the number of the inhabitants does not exceed twenty thousand families. Nearly the half of them are Mohammedans, mostly of the Shia persuasion. Lé (síé) is the capital of Ladak, the residence of the prince, and the emporium of a considerable trade with Turkistan, H'lassa, and the Panjáb countries. It is about 15 to 20 days' journey from Cashmír to the east, and nearly under the same latitude (i. e. 34° north).

Little Tibet or Beltistan (Belti-yul in Tibetan), is the most north-western part of Tibet. There are several chiefs. The chief residing at Kardo is the most powerful among them; those of Kyeré and Kuru, with some others, depend on the former. The chief of Shigár holds sometimes with the prince of Ladak and sometimes with the chief of Kardo. The chiefs of Minaro, Hasora, &c., are the heads of some predatory tribes. In the several defiles to the south, in the neighborhood of Beltistan, there live some predatory tribes, among whom the most notorious are the Dárdu people. These barbarous

* Chinese maps afford very little information respecting Nari, Ari, or Ngari (for it is written in all these ways), and it is impossible to identify the greater part of the names given in these paragraphs. Tsaprang is perhaps Tseh-pú-lung 澤布隆 Teshigang is Cháh-sih-káng 札錫岡 lying northwest of it, and then Tholing is probably Chung-lung 冲隆 a few miles east of Tsaprang.

tribes are either of Afghán or Hindú origin. The inhabitants of Beltistan are Mohammedans of the Shia persuasion. They speak a dialect of the Tibetan language, but have nothing of the Tibetan literature. They keep some books or fragments in Persian. The correspondence from Ladak with the chiefs of those parts, is carried on in Persian, as also with Cashmír. The people of Beltistan are very unhappy on account of their chiefs having continual quarrels with each other, or with the prince of Ladak. The climate is warm. In the lower part of Beltistan, snow never falls. The soil is good. There are several kinds of grain; they have two crops. There are likewise several sorts of excellent fruits; as, of apples, pears, peaches, plums, figs, grapes, mulberries, &c., &c. There is great want of salt and wool in those parts. Formerly there existed a commercial route of 30 days' journey from Cashmír to Yarkand through Beltistan, but that country being in an unsettled state, the Cashmírían merchants afterwards preferred that through Lé in Ladak, although it is very circuitous.

The people of Lhopáto or Bhutan, on account of their language, religion, and political connexion, belong to Tibet. But in their customs and manners they have adopted much from the Indians. They are more clean in their dresses and houses than the other Tibetan races. The men are of a martial spirit, like those of K'ham-yul, with whom they are said to have much resemblance in their character. The people of Bhutan speak a corrupt dialect of the Tibetan language; but there are several religious establishments, a great many books, and some religious persons are well acquainted with the Tibetan language and literature. They are Budhists of the sect called in Tibet Brukpa (vulgarly Dukpa.) They adopted this kind of Budhism in the 17th century of our æra, when Nák-Váng Nam-gyel, a lámá of great respectability, leaving Tsáng in Middle Tibet, established himself in Bhutan. There are counted now about forty thousand families. The whole province of Bhutan consists of four districts or valleys, which if counted from east to west, are as follows: Thet-yul, Thim-yul, Patro or Pato, and the middle district. The principal place is Teshich'hos-dsong.

LAKES.—There are four principal lakes in Tibet. The Ma-pham yu-ts'ho (Mansarovara), in Nári, is the most considerable, of a circumference of about one and a half day's journey. In U-tsáng, the Yarbrokeyu ts'ho, Mu-le-sgrum ts'ho, and Nam-ts'ho ch'hukmo are likewise of great extent. There are many others of inferior rank or less compass; as, that of Lá-nág to the west of Ma-pham. From

Rúdok (near Ladák) to the east or southeast, there are many salt lakes.*

MEDICINAL OR MINERAL WATERS.—Between U and Tsáng there are some hot springs, used in curing cutaneous diseases and the gout. But such hot springs are numerous in the mountains lying east from the Ma-p'ham lake; especially at one place there is a hole out of which continually issues vapor, and at certain intervals, hot water is ejected with great noise to the height of 12 feet.

GLACIERS.—The summits of many of the Tibetan mountains remain through the whole year covered with snow. But there are especially four glaciers or mountains covered with ice or frozen snow; as, Tísé, Havo, Shámpto, and Pulé.

MINES.—Mines are rarely excavated in Tibet. In the northern part of Nári, and in Gugé, some gold dust is gathered; as also in Zanskar and Beltistan it is washed from the river. If they knew how to work mines, they might find in many places gold, copper, iron, and lead.

Petrifactions are found at many places in Tibet, especially in Nári. On the 2d and 3d range of the Himalaya mountains, there are several sorts of them. Sálgráms and shells are found most frequently, in many places. All such petrifactions are denominated in Tibetan, according to the resemblance they have to things; as, sheep-eye, sheep-horn, sheep-brain, swine-head, bird-leg, cow-tongue, stone-trumpet, &c. They are not objects of reverence in Tibet, neither of curiosity. Some of them, after being burnt and reduced to powder, are used as medicaments in certain diseases.

In the whole of Tibet, there is, in general, a deficiency of wood, both for fuel and for building, or timber, especially in Nári and U-tsang. In Bhutan and Beltistan, there are many sorts of fruit trees. In K'ham-yul there are some woods and forests. In the western part of Ladak, and in Beltistan some vines are cultivated. In middle Tibet and Ladak the mountains are in general naked, destitute of herb,

* The Ma-pham yu-ts'ho is called Má-peh-muh táh-lái 瑪珀穆達 賴 or Mapam-dalai on Chinese maps; the Yarbrokyu-ts'ho is the Yá-muh-lá-kih 雅木魯克 or Yamorouk; the Mu-le-sgrum ts'ho and Nam-ts'ho ch'hukmo may perhaps be the Yik or Ykih 伊克 and Paha 巴哈 in the northeastern part of Ulterior Tibet; both these are however, inferior to the Tengkirí nor or Tang-hoh-lí 騰喝里 which is situated north of H'lassa. The Lá-nág is also called Langga nor, or Láng-hoh 郎喝 it is joined to the Ma-pham by a stream. The Rudok mentioned here is probably 羅多克城 lying northeasterly from Ladak.

grass, and every vegetable. In the valleys, where the fields can be watered or irrigated, several kinds of corn are produced, especially wheat, barley, buckwheat, millet, pease, and some others. In Nári and in the northern deserts of Tibet, there grow several kinds of medicinal herbs and plants, and there are likewise good pastures; but there are in the deserts no fields for producing corn, and what they want they purchase from those who inhabit the southern parts of Nári, and give them in exchange yaks, sheep, wool, woollen cloth, salt, borax, &c.

Rice is nowhere cultivated in Tibet. There are some kinds of pulse; as pease, beans, and lentils. There is no great variety of esculent plants. They have some turnips, cabbages, carrots, onions, garlicks, and a few others, but for potherbs they use in general such greens as grow wild. In the western part of Ladak, in Purik, there is a certain plant with bushy stalks, called *prangos*, which is a good remedy against the rot in sheep, if given for food for a certain time in autumn.

The daily food of the Tibetans consists, in general, of gruel, or thick pottage prepared from the meal of parched barley (*satu*), several kinds of flesh, bread, sour-milk, curds, potherbs, and of tea prepared in a particular manner in a churn, with butter, salt, and with or without milk.

The origin of the Tibetans is referred in their fabulous history to the union of an ape with a she demon. Some derive them from India; some from China; others from the Mongols, and others from the Turks. Nothing can be certainly said in this respect. They have an original language, which has little affinity to that of any of the nations mentioned. It is probable, that the royal family who reigned in Middle Tibet from about 250 years before Jesus Christ till the 10th century, was derived from India, from the Lichabyi race, and it is certain that their religion and literature is of Indian origin. The Tibetans are ignorant of their origin. They distinguish now five sorts of people or races (or nations) among themselves; as 1. K'ham-ba, one dwelling in K'ham-yul; 2. Pot-pa, one inhabiting U-tsang; 3. Brok-pa or Hor-pa, one living in the deserts to the northwest of H'lassa; 4. Nári-pa, one of Nári, Ladak and Beltistan; and 5. Lho-pa, one of Bhutan. All of whom have yet other subdivisions. They differ much from each other in their stature, character, dress, and in the accent with which they pronounce the Tibetan language. But they can all understand each other. They all agree, with the exception of the Mohammedans in Ladak and Beltistan, in having the same religion, whose records are in the same language and character.

ART. II. *Alphabetical list of the provinces, departments, and districts in China, with their latitudes and longitudes. (Continued from page 500.)*

Name of place.	Province.	Department.	N. lat.	E. long.
大城 Táching hien,	Chihlí,	Shuntien fú,	38 48	116 40
大竹 Táchuh hien,	Sz'chuen,	Shunking fú,	30 48	107 08
大興 Táhing hien,	Chihlí,	Shunuen fú,	*39 54 13	116 28 30
大關 Tákwan ting,	Yunnán,	Cháutung fú.		
大理 Tálí fú,	Yunnán,		*25 44 24	100 21 50

Is 6735 *li* from Peking, in the west part of the province northerly; bounded N. by Líkiáng fú; N. E. by Yungpeh ting; E. by Tsáhiung fú; S. by Mung-hwá ting; S. by Yungcháng fú; and W. by Tibetan tribes. It contains 4 chau districts, *Cháu, Tangchuen, Pinchuen,* and *Yunlung*, and 3 hien districts, *Táiho, Yunnán* and *Lángkiung*.

大荔 Tálí hien,	Shensí,	Tungchau fú,	*34 50 24	109 50 55
大名 Táming fú,	Chihlí,		*36 21 04	115 22

Is 1120 *li* from Peking, at the extreme southern end of the province; bounded N. by Kwángping fú; E. by Shántung; and S. and W. by Honán. It comprises 1 chau district (*Kái*) and 6 hien districts, *Yuenching, Taming, Tsingfung, Tungming, Nánloh,* and *Chángyuen*.

大名 Táming hien,	Chihlí,	Táming fú,	36 18	115 20
大寧 Táning hien,	Shánsí,	Sih chau,	36 30	110 43
大寧 Táning hien,	Sz'chuen,	Kweichau fú,	31 37	109 38
大捕 Tápú hien,	Kwángtung,	Cháu chau fú,	24 40	116 43
大田 Tátien hien,	Fukien,	Yung chau,	25 40	118 08
大定 Táting fú,	Kweichau,		37 05	105 33

Is 5005 *li* from Peking, in the western part of the province; bounded N. by Jinhwái ting; E. by Tsun-í fú and Kweiyáng fú; S. by Ngánshun fú; and S. W. and W. by Yunnán. It contains 1 ting district (*Shouiching*), 3 chau districts, *Pingyuen, Kienstí,* and *Weining*, and the hien district of *Piktsieh*.

大足 Tátshuh hien,	Sz'chuen,	Chungking fú,	29 50	105 51
大通 Tátung hien,	Kánsuh,	Síning fú,	36 50	102 50
大同 Tátung fú,	Shánsí,		*40 05 42	113 13

Is 720 *li* from Peking, in the north of the province, beyond the Great wall; bounded N. and N. W. by Cháhár; E. and S. E. by Chihlí; S. by Tái chau; and W. by Sohping fú. It contains 1 ting district (*Fungchin*), 2 chau districts (*Ying* and *Hwanyuen*) and 7 hien districts, *Tátung, Hwáijin, Kwángling, Lingkiú, Shányin, Yángkáu,* and *Tienchin*.

Name of place.	Province.	Department.	N. lat.	E. long.
大同 Tátung hien,	Shánsí,	Tátung fú,	*40 05 42	113 13
大大姚 Táyáu hien,	Yunnán,	Tschiung fú,	25 46	101 30
大大冶 Táyé hien,	Húpeh,	Wúcháng fú,	30 06	114 57
大大邑 Táyih hien,	Sz'chuen,	Kung chau,	30 37	103 33
大大庾 Táyü hien,	Kiángsí,	Nánngán fú,	*25 30	113 59 32
他郎 Táláng ting,	Yunnán,	Pá'rh fú,	24 12	101 56
打箭爐 Tátsienlú ting,	Sz'chuen,	Yáochau fú,		
達縣 Táh hien,	Sz'chuen,	Suiting fú,	*31 18	107 37 30
代州 Tái chau,	Shánsí,		*39 05 30	112 58

Is 770 lí from Peking, in the northern part of the province, south of the Great wall; bounded N. by Tátung fú; E. by Chihlí; S. by Fingting chau; and W. by Ningwú fú and Hin chau. It contains three districts, *Wútkí, Koh,* and *Fánché.*

台州 Taichau fú,	Chekiáng,		*28 54	121 05 54
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Is 3807 lí from Peking, in the southeastern part of the province; bounded N. by Ningpo fú; E. by the sea; S. by Wanchau fú; W. by Kinhwá fú; and N. W. by Sháuhing fú. It contains 6 districts, *Línháí, Huángyen, Tientái, Sienkú, Ningháí* and *Táiping.*

台拱 Táikung ting,	Kweichau,	Chinyuen fú,		
太和 Taiho hien,	Yunnán,	Táí fú,	*25 44 24	100 21 50
太和 Táihio hien,	Ngánhwui,	Yingchau fú,	33 10	115 43
太湖 Táihú ting,	Kiángsú,	Súchau fú,		

This town is situated in an island in Tái lake, and its limits do not extend beyond the lake.

太湖 Táihú hien,	Ngánhwui,	Ngánking fú,	30 30	116 20
太康 Táikáng hien,	Honán,	Chinchau fú,	34 07	114 54
太谷 Táikuh hien,	Shánsí,	Táiyuen fú,	37 25	112 33
太平 Táiping fú,	Ngánhwui,		*31 56 57	117 21 50

Is 2465 lí from Peking, in the eastern part of the province; bounded N. by Ho chau; E. by Kiángsú; S. by Ningkwoh fú and Kwángteh fú; and W. by Lúchau fú. It contains three districts, *Tángtú, Wúhú* and *Fáncháng.*

太平 Táiping fú,	Kwángsí,		*22 25 12	107 07 10
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Is 5929 lí from Peking, in the southwestern part of the province; bounded N. by Sz'ngan fú; E. by Nánning fú and Kwángtung; S. and S. W. by Cochinchina; and W. by Chinngán fú. It contains 2 ting districts, *Lungchau* and *Mingkiáng,* 4 chau districts, *Ningming, Yánglí, Tso,* and *Yungkáng,* and 1 hien district, *Tsungshen.* There are a large number of independent *chichau* magistrates and others comprised within this department.

太平 Táiping chau,	Kwángsí,	Independent,	22 41	106 55
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Name.	of place.	Province.	Department.	N. lat.	E. long.
太平	Táiping ting,	Sz'chuen,		32 08	108 14
Is 4670 <i>li</i> from Peking, in the northeast of the province; bounded N. by Shensi; E. by Kweichau fú; S. by Suiting fú; and W. by Páuning fú. It contains no subdivisions.					
太平	Táiping-hien,	Chekiáng,	Táichau fú,	28 26	120 42
太平	Táiping hien,	Shánsí,	Pingyáng chau,	35 46	111 18
太平	Táiping hien,	Ngánhwui,	Ningkwoh fú,	30 25	118 08
太倉	Táitsáng fú,	Kiángsú,		31 30	120 52
Is 2840 <i>li</i> from Peking, at the mouth of the Yángtsz' kiáng; bounded on the S. by Sungkiáng fú; W. by Súchau fú; the sea and river wash the other sides. It contains 4 districts, <i>Chingyíng</i> , <i>Kiátíng</i> , <i>Páushán</i> , and <i>Trungming</i> , the last an island at the river's mouth.					
太原	Táyuen fú,	Shánsí,		*37 53 30	112 30 30
Is 1300 <i>li</i> from Peking, the capital of the province, and lies near the centre; bounded N. by Ningwá fú and Hín chau; N. E. by Pingting fú; S. E. by Liáu chau; S. by Fan chau; and W. by Shensi, from which the Yellow R. divides it. It contains 1 chau district (<i>Kolán</i>), and ten hien districts, <i>Yángkiuk</i> , <i>Sukau</i> , <i>Táukuh</i> , <i>Yutsz'</i> , <i>Táiyuen</i> , <i>Kiáuching</i> , <i>Wanshui</i> , <i>Kí</i> , <i>Lán</i> and <i>Hing</i> .					
太原	Táyuen hien,	Shánsí,	Táyuen fú,	37 45	112 20
泰州	Tái chau,	Kiángsú,	Yángchau fú,	*32 30 22	119 47 55
泰興	Táihing hien,	Kiángsú,	Tung chau,	32 12	120 0
泰和	Táiho hien,	Kiángsú,	Kihngán fú,	26 46	114 54
泰安	Táingán hien,	Shántung,	Táingán fú,	*36 14 30	117 14
泰安	Táingán fú,	Shántung,		*36 14 30	117 14
Is 1000 <i>li</i> from Peking, in the central part of the province; bounded N. by Tsínán fú; E. by Tsingchau fú; S. by Y'chau fú and Kwanchau fú; and W. by Tungcháng fú. It contains 1 chau district (<i>Tungping</i>), and 6 hien districts, <i>Tiángán</i> , <i>Láiwá</i> , <i>Sintái</i> , <i>F'ching</i> , <i>Tung-o</i> and <i>Pingyin</i> .					
泰寧	Táining hien,	Fukien,	Sháuwá fú,	26 55	117 18
泰順	Táishun hien,	Chekiáng,	Wanchau fú,	*27 34 48	119 50 20
臺灣	Táiwán fú,	Fukien,		*23 07	120 14 50
Is 6226 <i>li</i> from Peking, and comprises all the western part of Formosa I. It comprises 2 ting districts, <i>Táishwui</i> and Pescadore Is. or <i>Pínghú</i> , and 4 hien districts, <i>Táiwán</i> , <i>Fungshán</i> , <i>Kiá-t</i> and <i>Changhuá</i> . The eastern part of the island is undescribed in Chinese topographies, and said to be inhabited by <i>sang fán</i> , 'the unsubdued barbarians.'					
臺灣	Táiwán hien,	Fukien,	Táiwán fú,	23 07	120 14 50
儋州	Tán chau,	Kwángtung,	Kiungchau fú,	19 32	109 20
鄕城	Tánching hien,	Shántung,	Y'chau fú,	34 45	118 45
淡水	Tánshwui ting,	Fukien,	Táiwán fú,		

Name of place.	Province.	Department.	N. lat.	E. long.
丹江	Tánkiáng hien,	Kweichau,	Táyun fú,	
丹稜	Tánling hien,	Sz'chuen,	Mei chau,	30 05 103 35
丹徒	Tántú hien,	Kiángsú,	Chinkíáng fú,	*32 14 23 119 24
丹陽	Tányáng hien,	Kiángsú,	Chinkíáng fú,	32 04 119 32
登州	Tangchau fú,	Shántung,		*37 48 26 121 04 30
Is 1860 li from Peking, in the extreme eastern end of the peninsular part of the province; bounded by the sea on all sides, except the W. where Láichau fú borders on it. It comprises 1 chau district (<i>Ninghai</i>) and 9 hien districts, <i>Punglí, Fuhshán, Tshia, Hái-yáng, Wantang, Yingching, Láiyáng, Cháu-yuen,</i> and <i>Hwáng.</i>				
登封	Tangfung hien,	Honán,	Honán fú,	*34 30 10 113 01 20
鄧州	Tang chau,	Honán,	Nányáng fú,	32 46 112 08
鄧川	Tangchuen chau,	Yunnán,	Táli fú,	26 02 100 15
滕縣	Tang hien,	Shántung,	Kwanchau fú,	35 15 117 24
滕縣	Tang hien,	Kwángsí,	Wúchau fú,	23 26 110 31
騰越	Tangyueh chau,	Yunnán,	Yungcháng fú,	24 58 98 45
唐縣	Táng hien,	Chihlí,	Páuting fú,	38 44 115 0
唐縣	Táng hien,	Honán,	Nányang fú,	32 47 112 53
唐山	Tángshán hien,	Chihlí,	Shunteh fú,	37 22 114 48
碭山	Tangshán hien,	Kiángsú,	Súchau fú,	*34 28 30 116 40 55
湯溪	Tángkí hien,	Chekiáng,	Kinhwá fú,	29 05 119 32
湯陰	Tángyin hien,	Honán,	Chángteh fú,	35 56 114 33
當塗	Tángtú hien,	Ngánhwui,	Táiping fú,	*31 38 38 118 32 45
當陽	Tángyáng hien,	Hápeh,	Kingmun chau,	30 45 111 36
堂邑	Tángyih hien,	Shántung,	Tungcháng fú,	36 35 115 58
道州	Táu chau,	Húnán,	Yungcháu fú,	*25 32 29 111 28 10
洮州	Táu chau ting,	Kánsuh,	Kungcháng fú,	34 35 103 31
桃源	Táu-yuen hien,	Húnán,	Chángteh fú,	*28 52 10 111 11 09
桃源	Táu-yuen hien,	Kiángsú,	Hwáingán fú,	33 43 118 48
德州	Teh chau,	Shántung,	Tsínán fú,	*37 32 20 116 24 54
德興	Tehhing hien,	Kiángsí,	Jáuchau fú,	*28 54 50 117 42 08
德化	Tehhwá hien,	Kiángsí,	Kiúkiáng fú,	*29 54 116 04 30
德化	Tehhwa hien,	Fukien,	Yungchun chau,	25 26 118 16
德慶	Tehking chau,	Kwángtung,	Sháuking fú,	*23 13 42 111 13 50

Name of place.	Province.	Department.	N. lat.	E. long.
德安 Tehngán fú,	Húpeh,		*31 18	113 37 40
Is 2480 lí from Peking, in the northeast of the province; bounded N. by Honán; E. by Hányáng fú; S. W. by Ngánluh fú; and W. by Siángyáng fú. It contains 1 chau district (Sui), and 4 hien districts, <i>Ngánluh, Yunmung, Yingching, and Yingshán.</i>				
德安 Tehngán hien,	Kiángsí,	Kiúkiáng fú,	29 19	115 43
德平 Tehping hien,	Shántung,	Tsínán fú,	37 34	117 04
德清 Tehtsing hien,	Chekiáng,	Húchau fú,	30 37	119 56
德陽 Tehyáng hien,	Sz'chuen,	Mien chau,	31 10	104 22
迪化 Tehhwá chau, or Oroumtsi, Kánsuh,			43 45	89 0

Is 8494 lí from Peking, a large tract of country extending west to Kourkhara ouss in I'li, and north to Cobdo; it is called Oroumtsi, and lies W. of Chinsí fú or Barkoul, and S. of the Tourgouth and Tourbeth tribes in I'li and Cobdo; the desert of Cobi is on the S. E.; and Harashar on the S. W. It contains 3 district towns, *Faukáng, Chángkih, and Suiliti.* The Tien shán or Celestial Mts. are on the south of the department. The inhabitants of this region are of different nations and languages, and are governed partly by their own native begs, and partly by Chinese military officers stationed in different garrisons. Many convicts are sent hither into banishment from the provinces.

田州 Tien chau,	Kwángsí,	Independent,	23 42	106 38
天長 Tiencháng hien,	Ngánhwui,	Sz' chau,	32 41	118 55
天鎮 Tienchin hien,	Shánsí,	Tátung fú.		
天柱 Tienchú hien,	Kweichau,	Chinyuen fú,	26 45	108 58
天河 Tienho hien,	Kwángsí,	Kingyuen fú,	24 48	108 20
天門 Tienmun hien,	Húpeh,	Ngánluh fú,	30 40	113 05
天保 Tienpáu hien,	Kwángsí,	Chinnán fú,	*23 20 25	106 19 10
天台 Tientái hien,	Chekiáng,	Táichau fú,	29 10	121 03
天津 Tientsin fú,	Chihlí,		*39 10 10	117 13 55

Is 250 lí from Peking, in the eastern part of the province; bounded N. by Shuntien fú; E. by the gulf of Chihlí; S. by Shántung; and W. by Hokien fú. It contains 1 chau district (*Tsing*), and 6 hien districts, *Tientsin, Yenshán, Kingyun, Tsinghái, Tsing, and Nünpi.*

天津 Tientsin hien,	Chihlí,	Tientsin fú,	*39 10 10	117 13 55
天全 Tientsiuén chau,	Sz'chuen,	Yáchau fú,	30 0	102 20
天全 Tienkiáng hien,	Sz'chuen,	Chung chau,	30 30	107 24
電白 Tienpeh hien,	Kwángtung,	Káuchau fú,	21 30	111 22
汀州 Tingchau fú,	Fukien,		*25 44 54	116 29 54

Is 5126 lí from Peking, in the southwestern part of the province; bounded N. by Sháuwá fú; E. by Yenping fú, Lungán fú, and Chángchau fú; S.

Name of place. Province. Department. N. lat. E. long.
by Kwángtung; and W. by Kiángsí. It comprises 8 districts, *Chángting*, *Shángháng*, *Lienching*, *Yungting*, *Wúping*, *Tsingliú*, *Ningkuó*, and *Kweiikuó*.

定州 Ting chau, Chihlí, *38 32 30 115 09

Is 600 *li* from Peking in the southwestern side of the province; bounded N. and E. by Páuting fú; and S. and W. by Chingting fú. It contains 2 hien districts, *Shiátsék* and *Kiuhyang*.

定番 Tingfán chau, Kweichau, Kweiyáng fú, 26 06 106 32

定海 Tinghái hien, or Chusan I., Chekiáng, Ningpo fú, *30 0 10 122 14

定興 Tinghing hien, Chihlí, Páuting fú, 39 17 115 56

定南 Tingnán ting, Kiángsí, Kánchau fú, 24 45 114 45

定安 Tingnán hien, Kwángtung, Kiungchau fú, 19 42 110 18

定邊 Tingpien hien, Shensí, Yenngán fú,

定襄 Tingsiáng hien, Shánsí, Hin chau, 38 32 112 59

定陶 Tingtau hien, Shántung, Tsáuchau fú, *35 11 18 115 44 30

定遠 Tingyuen hien, Yunnán, Tshihung fú, 25 22 101 44

定遠 Tingyuen hien, Sz'chuen, Chungking fú, 30 25 106 20

定遠 Tingyuen hien, Ngánhwui, Fungyáng fú, *32 32 46 117 32 47

定遠 Tingyuen ting, Shensí, Hánchung fú,

托克托城 Toh-kih-toh-ching ting, Shánsí, Kweisú tau.

雜谷 Tsákuh ting, Sz'chuen,

Is 5245 *li* from Peking, in the northwest part of the province; bounded N. by Mongol or independent tribes; E. by Máu chau and Chingtú fú; S. by Máukung ting; and W. by Yáchau fú. The districts governed by native authorities are all north of the Great Snow Mts., of whom there are four principal ones.

贊皇 Tsánhwáng hien, Chihlí, Chingting fú, 37 43 114 32

增城 Tsangching hien, Kwángtung, Kwángchau fú, 23 05 113 58

滄州 Tsáng chau, Chihlí, Tientsin fú, *38 22 20 117 0 30

滄溪 Tsángkí hien, Sz'chuen, Páuning fú, 31 40 105 56

蒼梧 Tsángwú hien, Kiángsí, Wúchau fú, *23 28 48 110 51 15

鄒縣 Tsau hien, Shántung, Kwanchau fú, 35 30 117 10

鄒平 Tsauping hien, Shántung, Tsínán fú, 36 56 117 50

曹州 Tsáuchau fú, Shántung, 35 20 115 36

Is 1200 *li* from Peking, in the southwest corner of the province; bounded N. by Tungcháng fú; E. by Kwanchau fú and Tsiming chau; S. W. by Houán; and W. by Chihlí. It contains one chau district (*Poh*), and 10 hien districts, *Hotsék*, *Küyé*, *Tingtau*, *Chingwú*, *Shen*, *Tsau*, *Fán*, *Kwánching*, *Cháuching*, and *Yunching*.

Name of place.	Province.	Department.	N. lat.	E. long.
曹縣 Tsáu hien,	Shántung,	Tsáuchau fú,	34 56	115 38
棗強 Tsáukiáng hien,	Chihlí,	Kí chau.		
棗陽 Tsáuyáng hien,	Húpeh,	Siángyáng fú,	32 10	112 41
澤州 Tsehchau fú,	Shánsí,		*35 30	112 49 30
Is 1800 lí from Peking, in the southwest part of the province; bounded N. by Lúngán fú and Pingyáng fú; E. and S. by Honán; and W. by Kiáng chau. It contains 5 hien districts, <i>Fungtái, Lingchuen, Tsinswui, Yángching,</i> and <i>Káuping.</i>				
棲霞 Tsihiá hien,	Shántung,	Tangchau fú,	37 17	121 18
齊河 Tsiho hien,	Shántung,	Tsínán fú,	36 46	116 52
濟南 Tsínán fú,	Shántung,		*36 44 24	117 07 30
Is 800 lí from Peking, the provincial capital, and lies in the northern part of the province towards the west; bounded N. by Chihlí and Wúting fú; E. by Tsingchau fú; S. by Táingán fú; and W. by Tungcháng fú and Lintsing chau. It contains 1 chau district (<i>Teh</i>), and 15 hien districts, <i>Liáching, Tsz'-chuen, Chángtsing, Tsiho, Yüching, Pingyuen, Ling, Tsiyang, Changkiú, Tsitung, Tsauiping, Chángshán, Sinching, Linyih,</i> and <i>Tehping.</i>				
濟寧 Tsíning chau,	Shántung,		*35 33	116 44 30
Is 1210 lí from Peking, in the southwestern part of the province; bounded N. and E. by Kwanchau fú; S. by Kiángsú; and W. by Tsáuchau fú. It contains 3 districts, <i>Kinhiáng, Kítsiáng,</i> and <i>Yütái.</i>				
齊東 Tsitung hien,	Shántung,	Tsínán fú,	37 17	117 37
濟陽 Tsíyáng hien,	Shántung,	Tsínán fú,	37 03	117 20
濟源 Tsíyuen hien,	Honán,	Hwáiking fú,	35 07	112 39
祥符 Tsíangfú hien,	Honán,	Káifung fú,	*34 52 05	114 33
將樂 Tsíangloh hien,	Fukien,	Yenping fú,	26 43	117 38
遷江 Tsienkiáng hien,	Kwángsí,	Sz'ngan fú,	23 40	108 40
潛江 Tsienkiáng hien,	Húpeh,	Ngánlah fú,	30 28	112 48
遷安 Tsienngán hien,	Chihlí,	Yungping fú,	40 05	118 44
潛山 Tsienshán hien,	Ngánhwui,	Ngánking fú,	30 43	116 36
前山 Tsienshán-chái ting,	Kwángtung,	Kwángchau fú.		
This is a military cantonment, the head-quarters of a künmin fú; its common designation is Casa Branca.				
錢塘 Tsientáng hien,	Chekiáng,	Hángchau fú,	*30 20 20	120 07 34
績溪 Tsihkfí hien,	Ngánhwui,	Hwuichau fú,	30 09	118 38
卽墨 Tsihmei hien,	Shántung,	Láichau fú,	34 15	120 44
稷山 Tsihshán hien,	Shánsí,	Kiáng chau,	35 35	111 01
秦州 Tsin chau,	Kánsuh,		34 36	105 46
Is 3710 lí from Peking, in the southeast part of the province; bounded N.				

Name of place. Province. Department. N. lat. E. long.
 by Pingliáng fú; E. by Shensí; S. by Kiái chau; and W. by Kungcháng fú. It comprises five hien districts, Liángtáng, Hwui, Li, Tsingán, and Tsingshwui.

秦安	Tsingán hien,	Kánsuh,	Tsin chau,	34 52	105 50
州	Tsin chau,	Chihlí,	Chingting fú,	38 06	115 12
晉江	Tsingkiáng hien,	Fukien,	Tsiuenchau fú,	*24 56 12	118 51 10
晉寧	Tsinning chau,	Yunnán,	Yunnán fú,	24 47	102 51
進賢	Tsinhien hien,	Kiángsí,	Náncháng fú,	28 29	116 17
岑溪	Tsinkí hien,	Kwángsí,	Wúchau fú,	23 0	110 27
尋甸	Tsientien chau,	Yunnán,	Kiuhsting fú,	25 38	103 19
緡雲	Tsinyun hien,	Chekiáng,	Chúchau fú,	28 42	119 53
州	Tsin chau,	Shánsí,		36 40	112 46

Is 1700 li from Peking, in the east of the province towards the south; bounded N. by Fanchau fú; E. by Liáu chau; S. E. by Lúngán fú; S. by Pingyáng fú; and W. Hoh chau. It contains 2 districts, Tsinyuen and Wúhiáng.

沁水	Tsinshwui hien,	Shánsí,	Tsehchau fú,	35 40	112 15
沁源	Tsinyuen hien,	Shánsí,	Tsin chau,	36 35	112 23
青州	Tsingchau fú,	Shántung,		*36 44 22	118 43 30

Is 1000 li from Peking, near the centre of the province; bounded N. by the sea and Wúting fú; E. by Láichau fú; S. E. by the sea; S. by Ychau fú. It contains 11 districts, Yiktú, Linkú, Ngánkiú, Ch'iching, Pohshán, Lohngán, Lintsz', Káu-yuen, Pohhing, Shaukwáng, and Chángloh.

青縣	Tsing hien,	Chihlí,	Tientsin fú,	38 37	116 54
青城	Tsingching hien,	Shántung,	Wúting fú,	37 13	117 51
青浦	Tsingpú hien,	Kiángsú,	Sungkiáng fú,	31 10	120 53
青神	Tsingshin hien,	Sz'chuen,	Mei chau,	29 48	103 51
青田	Tsingtien hien,	Chekiáng,	Chúchau fú,	28 00	120 21
青陽	Tsingyáng hien,	Ngánhwui,	Chíchau fú,	30 45	116 46
清鎮	Tsingchin hien,	Kweichau,	Ngánshun fú.		
清豐	Tsingfung hien,	Chihlí,	Táming fú,	35 58	115 21
清河	Tsingho hien,	Kiángsú,	Hwáingán fú,	33 35	119 01
清河	Tsingho hien,	Chihlí,	Kwángping fú,	37 09	115 46
清溪	Tsingkí hien,	Sz'chuen,	Yáchau fú,		
清溪	Tsingkí hien,	Kweichau,	Sz'chau fú,		
清澗	Tsingkien hien,	Shensí,	Suiteh chau,	37 12	110 03
清江	Tsingkiáng hien,	Kiángsí,	Linkiáng fú,	*27 57 36	115 27

Name of place.	Province.	Department.	N. lat.	E. long.
清江	Tsingkiáng ting,	Kweichau,		Chinyuen fú,
清流	Tsingliú hien,	Fukien,		Tingchau fú,
清平	Tsingping hien,	Shántung,	26 07	116 59
清平	Tsingping hien,	Kweichau,	36 52	116 16
清平衛	Tsingping wei,	Kweichau, a military post near the preceding.		
清水	Tsingshwui hien,	Kánsuh,	26 38	107 38
清水河	Tsing-shwui-ho ting,	Shánsí, Kweisá táu.		
清泉	Tsingtsiuen hien,	Húnán,	34 42	106 12
清苑	Tsingyuen hien,	Chihlí,		Hangchau fú,
清遠	Tsingyuen hien,	Kwángtung,	*39 20 20	120 07 34
清靖	Tsing chau,	Húnán,	*38 53	115 35 59
			*23 44 24	112 41 50
			26 35	109 28

Is 4645 lí from Peking, in the southwestern end of the province; bounded N. by Yuenchau fú; N. E. by Shinchau fú; E. by Pauking fú; S. by Kwángsí; and W. by Kweichau. It contains 3 districts, *Hwuitung, Tungtau and Suining.*

靖江	Tsingkiáng hien,	Kiángsú,	32 05	120 14
靖安	Tsingngán hien,	Kiángsí,	28 48	115 21
靖邊	Tsingpien hien,	Shensí,	37 20	108 02
靖遠	Tsingyuen hien,	Kánsuh,	36 38	104 08
靜海	Tsinghái hien,	Chihlí,		Tientsin fú,
靜樂	Tsingloh hien,	Shánsí,	*38 31 12	111 57
靜寧	Tsingning chau,	Kánsuh,	35 35	105 45
井陘	Tsingking hien,	Chihlí,	38 02	113 10
井研	Tsingyen hien,	Sz'chuen,	29 32	104 08
旌德	Tsingteh hien,	Ngánhwui,	*30 24 37	118 34 13
泉州	Tsiuenchau fú,	Fukien,	*24 56 12	118 51 10

Is 5255 lí from Peking, in the south part of the province; bounded N. by Hinghwá fú and Yunchun chau; E. and S. by the sea; and W. by Chángchau fú. It contains one ting district (*Mákiáng*), and 5 hien districts, *Tsin-kiáng, Tungngán, Nánngán Hwuingán,* and *Ngánkt.*

全州	Tsiuen chau,	Kwángsí,	Kweilin fú,	*25 42 12	111 05 50
全椒	Tsiuentsiáu hien,	Ngánhwui,	Chú chau.		
左州	Tso chau,	Kwángsí,	Tápíng fú,	22 42	107 11
左雲	Tsoyun hien,	Shánsí,	Sohping fú,	39 55	112 23
楚雄	Tsúhiung fú,	Yunnán,		*25 06	101 43 10

Is 6315 lí from Peking, in the north middle part of the province; bound-

Name of place.	Province.	Department.	N. lat.	E. long.
ed N. by Yungpeh ting; N. E. by Sz'chuen; E. by Wúting chau and Yunnan fú; S. by Yuenkiáng chau; and W. by Munghwá ting and Tálí fú. It comprises 3 chau districts (<i>Nánngán, Chinán, and Yáu</i>), and 4 hien districts, <i>Tsúhiung, Tingyuen, Kwángtung, and Táyáu.</i>				
楚雄	Tsúhiung hien,	Yunnán,	Tsúhiung fú,	*25 06 101 43 10
遵化	Tsunhwá chau,	Chihlí,		40 11 117 59
Is 320 lí from Peking, in the southwest part of the old province, within the Great wall; bounded N. by Chingteh fú, from which the Great wall divides it; E. by Yungping fú; S. by the sea; and W. by Shuntien fú. It contains two districts, <i>Yuklien</i> and <i>Fungjun</i> . The Kiángung gate in the Great wall is in this department.				
遵義	Tsun-í fú,	Kweichau,		27 38 106 58
Is 5460 lí from Peking, in the north of the province; bounded N. by Sz'chuen; E. by Sz'nán fú; S. E. by Pingyueh chau; S. by Kweiyáng fú; S. W. by Táting fú; and W. by Jinhwái ting. It contains one chau district (<i>Chingngán</i>), and 4 hien districts, <i>Tsun-í, Suiyáng, Tungtsz', and Jinkwái.</i>				
遵義	Tsun-í hien,	Kweichau,	Tsun-í fú.	
遵從	Tsúnhwá hien,	Kwángtung,	Kwángchau fú,	23 33 113 27
義化	Tsung-í hien,	Kiángsí,	Nánngán fú,	25 46 113 02
崇義	Tsungjin hien,	Kiángsí,	Fúchau fú,	27 44 116 0
崇仁	Tsungking chau,	Sz'chuen,	Chingtú fú,	30 36 103 43
崇慶	Tsungming hien and I,	Kiángsí,	Táitsáng chau,	*31 36 121 18 30
崇明	Tsungngán hien,	Fukien,	Kienning fú,	*27 45 36 118 07 50
崇安	Tsungning hien,	Sz'chuen,	Chingtú fú,	30 55 103 53
崇寧	Tsungsin hien,	Kánsuh,	King chau,	35 19 107 02
崇信	Tsungshen hien,	Kwángsí,	Táiping fú,	*22 25 12 107 07 10
崇善	Tsungyáng hien,	Húpeh,	Wúcháng fú,	*29 33 38 113 59 42
崇陽	Tsz' chau,	Chihlí,	Kwángping fú,	*36 25 15 114 33
磁州	Tsz'chuen hien,	Shántung,	Tsinán fú,	36 43 118 12
淄川	Tsz'kí hien,	Chekiáng,	Ningpo fú,	*30 01 24 121 17 20
慈谿	Tsz'lí hien,	Húnán,	Lí chau,	29 22 111 05
慈利	Tsz'luh hien,	Chihlí,	Páuting fú,	
束鹿	Tsz'tung hien,	Sz'chuen,	Mien chau,	31 37 105 16
梓潼	Tsz' chau,	Sz'chuen,		29 52 104 52
資州	Is 5055 lí from Peking, in the south middle part of the province; bounded N. by Chingtú fú and Tungchuen fú; E. by Tungking fú; S. by Süchau fú and Kiáng fú; and W. by Mei chau. It contains 4 districts, <i>Nuikiáng, Tsingyen, Jinschau, and Tsz'yáng.</i>			
資陽	Tsz'yáng hien,	Sz'chuen,	Tsz' chau,	30 15 104 41

Name of place.	Province.	Department.	N. lat.	E. long.
滋陽 Tsz'yáng hien,	Shántung,	Kwanchau fú,	*35 41 51	117 03 30
紫陽 Tsz'yáng hien,	Shensí,	Hingngán fú,	32 27	108 46
都昌 Túcháng hien,	Kiángsí,	Nánkáng fú,	*29 20 24	116 13 12
都康 Túkáng chau,	Kwángsí,	Independent,	23 04	106 45
都江 Túkiáng ting,	Kweichau,	Túyun fú,		
都結 Túkieh chau,	Kwángsí,	Independent,	23 10	107 08
都勻 Túyun fú,	Kweichau,		26 12	107 22

Is 4980 lí from Peking, in the south of the province; bounded N. by Chin-yuen fú; E. by Líping fú; S. by Kwángsí; and W. by Kweiyáng fú and Pingyueh chau. It contains 3 ting districts, *Túkiáng*, *Tánkiáng*, and *Póhcháí*; 2 chau districts, *Tuhshán* and *Má-o* or Mar; and 3 hien districts, *Túyun*, *Tsingping* and *Lípo*. Like most of the departments in this province, this also includes many districts within its limits ruled by local authorities, called *túchau* and *túsz'*.

都勻 Túyun hien,	Kweichau,	Túyun fú,		
吐魯番 Tú-lú-fán ting or Turfán,	Kánsuh,	Includes the Turfan tribes.		
獨山 Tuhshán chau,	Kweichau,	Túyun fú,	25 45	107 20
敦煌 Tunhwáng hien,	Kánsuh,	Ngánsí chau,		
屯留 Tunliú hien,	Shánsí,	Lúngán fú,	36 15	112 46
東昌 Tungcháng fú,	Shántung,		*36 32 24	116 17 30

Is 940 lí from Peking, in the western part of the province; bounded N. by Lintsing fú; E. by Ts'nán fú and Táingán fú; S. by Tsáuchau fú; and W. by Chihlí. It contains 1 chau district (*Káuláng*), and 9 hien districts, *Líu-ching*, *Sz'ping*, *Pohping*, *Tsingping*, *Ngan*, *Tangyih*, *Kwántáu*, *Kwán* and *Sin*.

東川 Tungchuen fú,	Yunnán,		*26 20 56	103 25 39
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Is 5920 lí from Peking in the northeast of the province; bounded N. by Cháutung fú; E. by Kweichau; S. by Kiuhtsing fú; and W. by Sz'chuen. Hwuítseh hien is its only division.

東鄉 Tunghiáng hien,	Sz'chuen,	Suiting fú,	31 27	107 51
東鄉 Tunghiáng hien,	Kiángsí,	Fúchau fú,	28 15	116 35
東湖 Tunghú hien,	Húpeh,	I'cháng fú,		
東莞 Tungkwán hien,	Kwángtung,	Kwángchau fú,	22 50	113 50
東光 Tungkwáng hien,	Chihlí,	Hokien fú,	37 58	116 36
東蘭 Tunglán chau,	Kwángsí,	Kingyuen fú,	24 28	106 45
東流 Tungliú hien,	Ngánhwui,	Chíchau fú,	30 22	116 54
東明 Tungming hien,	Chihlí,	Táming fú,	35 29	115 18
東安 Tungngán hien,	Kwángtung,	Loting chau,	23 03	111 44
東安 Tungngán hien,	Húnán,	Yungchau fú,	*26 13 12	111 13 30

Name of place.	Province.	Department.	N. lat.	E. long.
東安 Tungngán hien,	Chihlí,	Shuntien fú,	39 22	116 46
東阿 Tung-o hien,	Shántung,	Táingán fú,	36 15	116 20
東平 Tungping chau,	Shántung,	Táingán fú,	36 07	116 31
東臺 Tungtái hien,	Kiángsú,	Yángchau fú,		
東陽 Tungyáng hien,	Chekiáng,	Kinhwá fú,	29 17	120 0
潼川 Tungchuen fú,	Sz'chuen,		31 09	105 11
Is 4570 li from Peking, in the central and northern part of the province; bounded N. by Mien chau and Pauning fú; E. by Shunking fú; W. by Ching-tú fú and Tsz' chau. It contains 8 districts, <i>Sántái, Tsiéhung, Suining, Pung-kí, Ngányoh, Lohcht, Yenting</i> and <i>Chungkiáng</i> .				
潼關 Tungkwán ting,	Shensí,	Tungchau fú,	31 09	105 11
通州 Tung chau,	Kiángsú,		*32 03 40	120 41 10
Is 2695 li from Peking, in the eastern part of the province; bounded N. and W. by Yángchau fú; E. and S. E. by the Great river; S. by Sáčhou fú; and S. W. by Chángchau fú. It contains 2 districts, <i>Júkáu</i> and <i>Táihing</i> .				
通州 Tung chau,	Chihlí,	Shuntien fú,	*39 55 30	116 42
通城 Tungching hien,	Húpeh,	Wúcháng fú,	*29 15 36	113 46 55
通海 Tunghái hien,	Yunnán,	Lingán fú,	24 12	102 56
通許 Tunghú hien,	Honán,	Káifung fú,	34 35	114 35
通江 Tungkiáng hien,	Sz'chuen,	Páuning fú,	31 55	107 16
通山 Tungshán hien,	Húpeh,	Wúcháng fú,	29 40	114 22
通道 Tungtáu hien,	Húnán,	Tsing chau,	*26 16 48	109 28 30
通渭 Tungwei hien,	Kánsuh,	Kungchau fú,	35 06	105 13
同州 Tungchau fú,	Shensí,		*34 50 24	109 50 55
Is 2345 li from Peking, in the eastern part of the province towards the south; bounded N. by Yennán fú; E. by Shánsí; S. E. by Honan; S. by Sháng chau; and W. by Síngán fú and Fú chau. It contains 1 ting district (<i>Tungkwán</i>), 1 chau district (<i>Hwá</i>), and 8 hien districts, <i>Táí, Hwáyán, Chingching, Hohyang, Hánching, Pehshwui, Hújih</i> , and <i>Púching</i> .				
同官 Tungkwán hien,	Shensí,	Síngán fú,	35 06	109 03
同安 Tungngán hien,	Fukien,	Tsiuenchau fú,	*24 44 24	118 19 20
桐城 Tungching hien,	Ngánhwui,	Ngánking fú,	31 07	116 56
桐鄉 Tunghiáng hien,	Chekiáng,	Kiáhing fú,	30 45	120 23
桐廬 Tunglú hien,	Chekiáng,	Yenchau fú,	29 53	119 40
桐栢 Tungpeh hien,	Honan,	Nányáng fú,	32 20	113 16
桐梓 Tungtsz' hien,	Kweichau,	Tsun-í fú,	28 0	106 45
銅仁 Tungjin fú,	Kweichau,		27 38	109 0
Is 4545 li from Peking, in the eastern part of the province; bounded N. by				

Name of place. Province. Department. N. lat. E. long
 Sungtáu ting; E. and S. E. by Hónán; S. by Sz'chou fú; and W. by Shih-tsien fú and Sz'nán fú. *Tungjin hien* is its only division, with the exception of two districts governed by local officers.

Name of place.	Province.	Department.	N. lat.	E. long
銅仁	Tungjin hien,	Kweichau,	Tungjin fú,	27 38 109 0
銅梁	Tungliáng hien,	Sz'chuen,	Chungking fú,	29 59 106 11
銅陵	Tungling hien,	Ngánhwui,	Chíchau fú,	31 04 117 50
銅山	Tungshán hien,	Kiángsú,	Súchau fú,	*34 15 08 117 25 30
甕安	Ungngán hien,	Kweichau,	Pingyueh chau,	27 0 107 18
翁源	Ungyuen hien,	Kwángtung,	Sháuachau fú,	24 25 113 20
文縣	Wan hien,	Kánsuh,	Kíai chau,	35 55 105 18
文昌	Wancháng hien,	Kwángtung,	Kiungchau fú,	*19 36 110 43
汶川	Wanchuen hien,	Sz'chuen,	Máu chau,	31 22 103 36
文安	Wanngán hien,	Chihlí,	Shuntien fú,	38 53 116 34
汶上	Wansháng hien,	Shántung,	Kwanchau fú,	35 50 116 40
文山	Wanshán hien,	Yunnán,	Káihwá fú,	*29 09 15 118 35 48
文水	Wanshwui hien,	Shánsí,	Táiyuen fú,	37 29 111 58
文登	Wantang hien,	Shántung,	Tangchau fú,	37 12 122 30
溫州	Wanchau fú,	Chekiáng,		*28 02 15 120 49 37
Is 4090 li from Peking, in the southeastern corner of the province; bounded N. by Táichau fú; N. W. by Chúchau fú; E. and S. E. by the sea; and S. by Fukien. It contains one ting district (<i>Yukhwán</i>), and 5 hien districts, <i>Yungkiá, Sungán, Lohtsing, Pingyáng</i> and <i>Túshun</i> .				
溫縣	Wan hien,	Honán,	Hwáiking fú,	35 06 113 13
溫江	Wankiáng hien,	Sz'chuen,	Chingtú fú,	30 40 103 55
聞喜	Wanhí hien,	Shánsí,	Kiáng chau,	35 25 111 03
閿鄉	Wanhiáng hien,	Honán,	Shen chau,	34 38 110 30
完縣	Wán hien,	Chihlí,	Pánting fú,	38 50 115 13
萬州	Wán chau,	Kwángtung,	Kiungchau fú,	*18 49 110 20
萬縣	Wán hien,	Sz'chuen,	Kweichau fú,	30 57 108 32
萬承	Wánching chau,	Kwángsí,	Independent,	23 02 107 08
萬安	Wánngán hien,	Kiángsí,	Kihngán fú,	*26 26 24 114 50 10
萬年	Wánnién hien,	Kiángsí,	Jáu chau fú,	28 40 116 51
萬載	Wántsái hien,	Kiángsí,	Yuenchau fú,	28 05 114 20
萬全	Wántsiuen hien,	Chihlí,	Siuénhwá fú,	40 45 114 38
萬泉	Wántsiuen hien,	Shánsí,	Púchau fú,	35 25 110 46

Name of place.	Province.	Department.	N. lat.	E. long.
望江 Wángkiáng hien,	Ngánhwui,	Ngánking fú,	30 15	116 40
望都 Wángtú hien,	Chihlí,	Páuting fú,	38 45	115 14
蔚州 Wei chau,	Chihlí,	Siuenhwá fú,	*39 50 54	114 36
濰縣 Wei hien,	Shántung,	Láichau fú,	36 46	119 20
洧《 Weichuen hien,	Honán,	Káifung fú,	34 18	114 05
衛輝 Weihwui hien,	Honán,		*35 27 40	114 16
Is 1400 lí from Peking, in the north corner of the province; bounded N. by Chángteh fú; E. by Chihlí and Shántung; S. by Káifung fú and Hwáiking fú; and W. by Shánsí. It contains 10 districts, <i>Kih, Yentsin, Fungkiú, Káuching, Siun, Hwáh, Kí, Hwohkiá, Sínkiáng</i> and <i>Hwui</i> .				
渭南 Weinán hien,	Shensí,	Síngán fú,	34 29	109 27
威縣 Wei hien,	Chihlí,	Kwángping fú,	37 05	115 05
威寧 Weining chau,	Kweichau,	Tátung fú,	26 43	104 15
尉氏 Weishí hien,	Honán,	Káifung tú,	34 30	114 23
維西 Weisí ting,	Yunnán,	Líkiáng fú,		
渭源 Weiyuen hien,	Kánsuh,	Lánchau fú,	35 08	104 16
威遠 Weiyuen ting,	Yunnán,	Pú'rh fú,	23 29	100 55
威遠 Weiyuen hien,	Sz'chuen,	Kiátung fú,	29 39	104 40
武昌 Wúcháng fú,	Húpeh,		*30 34 50	114 13 30
Is 3155 lí from Peking, the capital of the province, situated in its south-eastern part; bounded N. by the Yángtsz' kiáng; E. and S. by Kiángsí; and W. by Húnán; two large lakes, Liángtsz' hú and Hútáu hú (i. e. Ax L.) lie in the northern part. It contains one chau district (<i>Hingkwoh</i>), and 9 hien districts, <i>Kiángkiá, Hánning, Kiáyü, Púki, Tsungyang, Tungching, Wúcháng, Táyé,</i> and <i>Tungshán</i> .				
武昌 Wúcháng hien,	Húpeh,	Wúcháng fú,	30 22	114 48
武陟 Wúcheh hien,	Honán,	Hwáiking fú,	35 07	113 31
武城 Wúching hien,	Shántung,	Lintsing chau,	37 15	116 03
武鄉 Wúhiáng hien,	Shánsí,	Tsin chau,	36 50	112 50
武義 Wú-í hien,	Chekiáng,	Kinhwá fú,	28 53	119 50
武康 Wúkáng hien,	Chekiáng,	Húchau fú,	30 33	119 53
武岡 Wúkáng chau,	Húnán,	Páuking fú,	*26 34 24	110 29 51
武强 Wúkiáng hien,	Chihlí,	Shin chau,	38 03	115 56
武功 Wúkung hien,	Shensí,	Kien chau,	34 20	108 08
武陵 Wúling hien,	Húnán,	Chángteh fú,	*29 01	111 26 47
武寧 Wúning hien,	Kiángsí,	Náncháng fú,	*29 15 56	115 01 53

Name of place.	Province.	Department.	N. lat.	E. long.
武安 Wángán hien,	Honán,	Chángteh fú,	36 46	114 24
武平 Wúping hien,	Fukien,	Tingchau fú,	*25 04 48	116 12 30
武宣 Wúsiuen hien,	Kwángsí,	Sinchau fú,	23 42	109 21
武定 Wúting fú,	Shántung,		37 32	117 41

Is 700 *li* from Peking, in the northern part of the province; bounded N. by Chihlí; N. E. by the sea; S. by Tsingchau fú; and W. by Tsinán fú. It contains one chau district (*Pin*), and nine hien districts, *Hwuimin, Lútsin, Pútái, Tsingching, Shángho, Lohling, Yángsin, Háifung, and Chenkwá.*

武定 Wúting chau,	Yunnán,		*25 32 24	102 32 30
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Is 6115 *li* from Peking, in the northern part of the province; bounded N. by Sz'chuen, from which the Kinshá kiáng or Yángtsz' kiáng separates it; E. by Tungchuen fú; S. E. by Kiuhtsing fú; S. by Yunnán fú; and W. by Tsáhiung fú. It contains 2 hien districts, *Yuenmau and Luhkiuen.*

武進 Wútsin hien,	Kiángsí,	Chángchau fú,	*31 50 36	119 52 47
武清 Wútsing hien,	Chihlí,	Shuntien fú,	39 33	116 55
武威 Wúwei hien,	Kánsuh,	Liángchau fú,	*37 59	102 48
武邑 Wúyih hien,	Chihlí,	Kí chau,	37 50	116 0
武緣 Wúyuen hien,	Kwángsí,	Sz'ngan fú,	23 07	107 43
梧州 Wúchau fú,	Kwángsí,		*23 28 48	110 51 15

Is 5584 *li* from Peking, in the southwest part of the province; bounded N. by Pingloh fú; N. E. and E. by Kwángtung; S. by Wuhlin chau; and W. by Sinchau fú. It contains 5 hien districts, *Tsánguó, Tang, Tsinkí, Yung, and Hwáitsik.*

烏程 Wúching hien,	Chekiáng,	Húchau fú,	*30 52 48	119 52 54
五秦 Wúchái hien,	Shánsí,	Ningwú fú,		
五河 Wúho hien,	Ngánhwui,	Sz' chau,	33 12	117 43
五臺 Wútái hien,	Shánsí,	Tái chau,	*38 45 36	113 24
巫山 Wúshán hien,	Sz'chuen,	Kweichau fú,	31 09	109 52
吳縣 Wú hien,	Kiángsí,	Súchau fú,	*31 23 25	120 28 55
吳川 Wúchuen hien,	Kwángtung,	Káuchau fú,	21 19	110 18
吳江 Wúkiáng hien,	Kiángsí,	Súchau fú,	31 12	120 20
吳橋 Wúkiáu hien,	Chihlí,	Hokien fú,	37 42	116 34
吳堡 Wúpáu hien,	Shensí,	Suiteh chau,	37 35	110 30
婺源 Wúchuen hien,	Kweichau,	Sz'nán fú,	*28 24	108 11 19
婺源 Wúyuen hien,	Ngánhwui,	Hwuichau fú,	29 18	117 59
蕪湖 Wúhú hien,	Ngánhwui,	Táiping fú,	31 27	118 21
無極 Wúkíh hien,	Chihlí,	Chingting fú,	37 50	116 0

Name of place.	Province.	Department.	N. lat.	E. long.
無錫 Wúxī hien,	Kiángsú,	Chángchau fú,	31 38	120 08
無爲 Wúwéi chau,	Ngánhwui,	Súchau fú,	31 23	117 53
舞陽 Wúyáng hien,	Honán,	Nányáng fú,	33 33	113 38
鬱林 Wuhlin chau,	Kwángsí,		*38 18 08	109 22 30
Is 6174 <i>li</i> from Peking, in the southeastern end of the province; bounded N. by Sinchau fú; E. by Wúchau fú; S. and W. by Kwángtung; and N. W. by Nánning fú. It contains 4 districts, <i>Luhchuen</i> , <i>Pekliú</i> , <i>Pohpak</i> , and <i>Hingniek</i> .				
雅州 Yáchau fú,	Sz'chuen,		*30 03 30	103 03 38
Is 5045 <i>li</i> from Peking, and extends on the west of the province far into Tibet, comprising within its limits numerous tribes and districts ruled by their own authorities; bounded S. E. by Ningyuen fú; E. by Kiating fú and Kung chau; N. E. by Máukung ting; and extending up to Sungpwán ting; and W. by Tibet. It comprises 1 ting district (<i>Tátsien-lú</i>), 1 chau district (<i>Tientsuen</i>), and 5 hien districts, <i>Yángán</i> , <i>Líshán</i> , <i>Mingshán</i> , <i>Yungking</i> , and <i>Tsingki</i> . The department is chiefly inhabited by aborigines partially subjugated.				
雅安 Yángán hien,	Sz'chuen,	Yáchau fú,	*30 03 30	103 03 38
崖州 Yáichau,	Kwángtung,	Kiungchau fú,	18 22	108 48
洋縣 Yáng hien,	Shensí,	Hánchung fú,	33 05	107 33
揚州 Yángchau fú,	Kiángsú,		*32 26 32	119 24 43
Is 2275 <i>li</i> from Peking, in the central part of the province; bounded N. by Hwángán fú; E. by the sea; W. by Ngánhwui; and S. by the Yangtze kiáng which separates it from Tung chau and Chinkiang fú. It contains 2 chau districts (<i>Tái</i> and <i>Káuyú</i>), and 6 hien districts, <i>Kiángtú</i> , <i>Kántsuen</i> , <i>I'ching</i> , <i>Páuying</i> , <i>Hinghuó</i> , and <i>Tungtái</i> .				
養利 Yánglí chau,	Kwángsí,	Táiping fú,	22 54	106 56
陽城 Yángching hien,	Shánsí,	Tsehchau fú,	35 26	112 36
陽春 Yángchun hien,	Kwángtung,	Sháuking fú,	22 08	111 33
陽湖 Yánghú hien,	Kiángsú,	Chángchau fú,	*31 50 36	119 52 47
陽高 Yángkáu hien,	Shánsí,	Tátung fú,		
陽江 Yángkiáng hien,	Kwángtung,	Sháuking fú,	21 50	112 04
陽曲 Yángkiuh hien,	Shánsí,	Táiyuen fú,	*37 53 30	112 33
陽穀 Yángkuh hien,	Shántung,	Kwanchau fú,	36 09	115 59
陽信 Yángsin hien,	Shántung,	Wuting fú,	37 45	117 38
陽山 Yángshán hien,	Kwángtung,	Lien chau,	*34 30	112 24 30
陽湖 Yángsoh hien,	Kwángsí,	Kweilin fú,	24 28	110 0
陽萬分 Yángwánfan chau,	Kwángsí,			
陽武 Yángwú hien,	Honán,	Hwáiking fú,	35 05	114 08
陽州 Yáu chau,	Shensí,	Síngán fú,	34 56	108 53

Name of place.	Province.	Department.	N. lat.	E. long.
姚州 Yáu chau,	Yunnán,	Tsúhiung fú,	25 33	101 23
姚縣 Yeh hien,	Honán,	Nányang fú,	38 43	113 22
嚴州 Yenchau fú,	Chekiáng,		*29 37 12	119 32 47

Is 3500 *li* from Peking, in the western part of the province; bounded N. by Hángchau fú; E. by Kinhwá fú; S. by Kúchau fú; and W. by Nganhwui. It contains 6 districts, *Kienteh, Shunnán, Tunglú, Suingán, Shauchang,* and *Fanshui.*

鹽茶 Yenchá ting,	Kánsuh,	Pingliáng fú.		
鹽城 Yenching hien,	Kís .gsú,	Hwáingán fú,	*33 21 55	120 0 22
鹽山 Yenshán hien,	Chihlí,	Tientsin fú,	38 07	117 16
鹽亭 Yenting hien,	Sz'chuen,	Tungchuen fú,	31 14	105 26
鹽源 Yenyuen hien,	Sz'chuen,	Ningyuen fú,	27 20	101 32
鄆城 Yenching hien,	Honán,	Húchau fú,	*33 38 20	114 04 40
延長 Yencháng hien,	Shensí,	Yennán fú,	36 37	109 58
延川 Yenchuen hien,	Shensí,	Yennán fú,	36 57	110 08
延慶 Yenking chau,	Chihlí,	Siuenhwá fú,	*10 29 05	116 02 39
延安 Yenngán fu,	Shensí,		*36 42 20	109 28

Is 2200 *li* from Peking, extending across the north of the province; bounded N. by the Great Wall, separating it from the Ortou and Yálin fú; N. E. by Suiteh chau; E. by the Yellow R. separating it from Shánsí; S. by Tungchau fú; S. W. by Fú chau; and W. by Kánsuh. It contains ten districts, *Fúshí, F'chuen, Kántsuen, Yenchuen, Ngánting, Ngánseh, Páungan, Tsingpien, Tingpien,* and *Yencháng.*

延平 Yenping fú,	Fukien,		*26 38 24	118 17 50
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Is 4475 *li* from Peking, in the central part of the province; bounded N. by Kienning fú; E. by Fuhchau fú; S. by Yungchuen fú and Lungyen chau, W. by Tingchau fú; and N. W. by Sháuwú fú. It contains 6 districts, *Nánping, Yúki, Shá, Yungngán, Shuncháng,* and *Tsiángloh.* The Min R. intersects this department.

延津 Yentsin hien,	Honán,	Weihwui fú,	35 10	114 20
鄴陵 Yenling hien,	Honán,	Káifung fú,	34 10	114 21
偃師 Yensz' hien,	Honán,	Honán fú,	34 41	112 13
嶧縣 Yih hien,	Shántung,	Kwanchau fú,	34 53	117 51
掖縣 Yih hien,	Shantung,	Láichau fú,	37 09 36	119 47
翼城 Yihching hien,	Shánsí,	Pingyáng fú,	35 37	111 47
益都 Yihtú hien,	Shántung,	Tsingchau fú,	36 44 22	118 43 30
益陽 Yihyáng hien,	Húnán,	Chángsha fu,	28 35	112 08
弋陽 Yihyáng hien,	Kiangsi,	Kwángsin fú,	28 25	117 13

Name of place.	Province.	Department.	N. lat.	E. long.
鄞縣 Yin hien,	Chekiáng,	Ningpo fú,	30 12	120 21
印江 Yinkiang hien,	Kweichau,	Sz'nán fú.		
狄道 Yintáu chau,	Kánsuh,	Lánchau fú,	*35 21 56	103 58 39
應州 Ying chau,	Shánsí,	Tátung fú,	*39 39	113 13 30
穎州 Yingchau fú,	Ngánhwui,		32 58	115 57

Is 1820 li from Peking, in the northwest part of the province; bounded N. and W. by Honán; E. by Fungyáng fú; and S. E. by Luhngán fú. It contains one chau district (*Pot*), and 5 hien districts, *Fuyáng, Yingsháng, Hokkiú, Mungching, and Táiho.*

穎上 Yingsháng hien,	Ngánhwui,	Yingchau fú,	32 40	116 13
應城 Yingching hien,	Húpeh,	Tehngán fú,	31 05	113 27
應山 Yingshán hien,	Húpeh,	Tehngán fú,	31 40	113 43
營山 Yingshán hien,	Sz'chuen,	Shunking fú,	31 08	106 35
英山 Yingshán hien,	Ngánhwui,	Luhngán chau,	30 45	115 45
英德 Yingteh hien,	Kwángtung,	Sháuchau fú,	*24 11 32	112 55
岳州 Yohchau fú,	Húnán,		*29 24	112 54 25

Is 2235 li from Peking in the northeastern corner of the province; bounded N. and E. by Húpeh; S. E. by Kiángsí; S. by Chángshá fú; S. W. by Chángteh fú; and W. by Lí chau. It contains 4 districts, *Páling, Hwáyung, Linsiang, and Pingkiáng.* The great lake Tungting hú occupies a large proportion of this department.

岳池 Yohchí hien,	Sz'chuen,	Shunking fú,	30 35	106 26
岳陽 Yohyáng hien,	Shánsí,	Pingyáng fú,	36 15	112 06
攸縣 Yú hien,	Húnán,	Chángshá fú,	27 08	113 03
尤溪 Yúki hien,	Fukien,	Yenping fú,	26 15	118 10
酉陽 Yúyáng chau,	Sz'chuen,		28 45	108 40

Is 4820 li from Peking, in the southeastern corner of the province; bounded N. by Shihchú ting; E. by Húpeh; S. E. by Húnán; S. by Kweichau; and W. by Chungking fú. It contains 3 districts, *Siúshán, Kienkiáng and Pángshwui.*

右玉 Yúyuh hien,	Shánsí,	Sohping fú,	40 12	112 13
裕州 Yú chau,	Honán,	Nányáng fú,	33 23	103 01
禹州 Yú chau,	Honán,	Káifung fú,	34 15	113 35
禹城 Yúching hien,	Shántung,	Tsínán fú,	*37 02 30	116 51
虞城 Yúching chin,	Honán,	Kweiteh fú,	*34 38 25	116 09
虞鄉 Yúhiáng hien,	Shánsí,	Púchau fú,		
孟縣 Yú hien,	Shánsí,	Pingting chau,	38 07	113 22
餘杭 Yúháng hien,	Chekiáng,	Hángchau fú,	30 17	119 52

Name of place.	Province.	Department.	N. lat.	E. long.
餘干 Yúkán hien,	Kiángsí,	Jáuchau fú,	28 41	116 40
餘慶 Yúking hien,	Kweichau,	Pingyueh chau,	27 06	107 34
餘姚 Yúyáu hien,	Chekiáng,	Sháuhing fú,	30 07	121 03
榆林 Yúlin fú,	Shensí,		*38 18 08	109 22 30
Is 1753 <i>li</i> from Peking, occupying the northern end of the province; bounded N. and W. by the Ortois tribes; E. by Shánsí; and S. by Suiteh fú and Yenngán fú. It contains 1 chau district (<i>Kiá</i>), and 4 hien districts, <i>Yálin</i> , <i>Hwáisiuen</i> , <i>Shinmuh</i> , and <i>Fúkuk</i> .				
榆林 Yulin hien,	Shensí,	Yúlin fú,	*38 18 08	109 22 30
榆社 Yúshí hien,	Shánsí,	Líu chau,	37 04	113 01
榆次 Yútsz' hien,	Shánsí,	Táiyuen fú,	37 42	112 45
魚臺 Yútái hien,	Shántung,	Tsining chau,	*35 07 21	116 46 30
於潛 Yútsien hien,	Chekiáng,	Hángchau fú,	*30 14 27	119 22 57
雋都 Yútá hien,	Kiángsí,	Kánchau fú,	26 0	115 21
越雋 Yuehstsiuen tien,	Sz'chuen,	Ningyuen fú,		
袁州 Yuenchau fú,	Kiángsí,		*27 51 32	114 22 06
Is 3685 <i>li</i> from Peking, on the west part of the province; bounded N. by Suichau fú; E. by Linkiáng fú; S. by Kihngán fú; and W. by Húpeh. It contains 4 districts, <i>Fchun</i> , <i>Wántsái</i> , <i>Fan-t</i> , and <i>Pinghiáng</i> .				
沅州 Yuenchau fú,	Húnán,		*27 40 30	109 25 10
Is 3980 <i>li</i> from Peking, on the west part of the province; bounded N. by Funghwáng ting; E. by Shinchau fú; S. by Tsing chau; and W. by Kweichau. It contains three districts, <i>Chíkiáng</i> , <i>Kienyáng</i> , and <i>Máyáng</i> .				
沅江 Yuenkiáng hien,	Húnán,	Chángteh fú,	*28 45 30	112 13 30
沅陵 Yuenling hien,	Húnán,	Shinchau fú,	*28 22 25	110 08 30
遠安 Yuenngán hien,	Húpeh,	Kingmun chau,	31 10	111 30
元城 Yuenching hien,	Chihlí,	Támíng fú,	*36 21 04	115 22
元和 Yuenho hien,	Kiángsí,	Súchau fú,		
元江 Yuenkiáng chau,	Yunnán,		*23 36	102 10 50
Is 6375 <i>li</i> from Peking, in the south part of the province; bounded N. by Tsúhiung fú and Yunnán fú; E. by Linngán fú; S. by Pú'rh fú; and W. by Kingtung ting. <i>Sinping hien</i> is its only subdivision.				
元謀 Yuenmau hien,	Yunnán,	Wúting chau,	25 38	102 03
元氏 Yuenshí hien,	Chihlí,	Chingting fú,	37 48	114 40
元曲 Yuenkiuh hien,	Shánsí,	Kiáng chau,	35 65	111 47
宛平 Yuenping hien,	Chihlí,	Shuntien fú,	*39 54 13	116 28 30
鉛山 Yuenshán hien,	Kiángsí,	Kwángsin fú,	28 15	117 50
淵泉 Yuentsiuen hien,	Kánsuh,	Ngángsí chau.		

Name of place.	Province.	Department.	N. lat.	E. long.
原武 Yuenwá hien,	Honán,	Hwáiking fú,	35 06	113 56
玉環 Yuhhván ting,	Chekiáng,	Wanchau fú.		
玉門 Yuhmun hien,	Kánsuh,	Ngánsí chaw,		
玉屏 Yuhping hien,	Kweichau,	Sz'chau fú.		
玉山 Yuhshán hien,	Kiángsí,	Kwángsin fú,	28 45	118 28
玉田 Yuhtien hien,	Chihlí,	Tsunhwá chaw,	*39 56 10	117 46 40
雲州 Yun chaw,	Yunnán,	Shunning fú,	24 25	100 20
雲和 Yunho hien,	Chekiáng,	Chúchaw fú,	28 07	119 20
雲龍 Yunlung chaw,	Yunnán,	Táli fú,	25 54	99 36
雲夢 Yunmung hien,	Húpeh,	Tehngán fú,	31 05	113 41
雲南省 Yunnán sang, or the province of Yunnán.	It is bounded N. by Sz'chuen; E. by Kweichau and Kwángsí; S. by Laos and Cochinchina; S. W. by Burmah; W. by Tourgeth and other tribes; and N. W. by Tibet. It comprises 14 fú, 4 chaw, and 3 ting departments. It stretches from lat. 21° 25' to 29° 30' N., and long. 11° to 19° W. of Peking, measuring 107,969 square miles, the second province in size among the eighteen; the population in 1812 was estimated at 5,561,520, which averages nearly 50 to a square mile. It is well watered by several large rivers which run south to the gulf of Siam and Cochinchina, and its mineral treasures are greater than those of any other province.			

雲南 Yunnán fú, Yunnán, *25 06 102 51 40
 Is 5895 *li* from Peking, in the northeast of the province, and is its capital; bounded N. by Wúting fú and Kiuhsting fú; E. by Kwángsí chaw; S. E. by Chingkiáng fú; S. by Yuenkiáng fú; and W. by Tsáhiung fú. It contains 4 chaw districts (*Tsinning, Ngánning, Kwanyáng, Sungming*), and 7 hien districts, *Kcanming, Chingkung, Pliáng, Fmun, Fúmin, Lotsz', and Luhli*.

雲南 Yunnán hien,	Yunnán,	Táli fú,	25 32	100 41
雲霄 Yunsíáu ting,	Fukien,	Chángcháu fú,		
雲陽 Yunyáng hien,	Sz'chuen,	Kweichau fú,	31 05	109 06
鄆城 Yunching hien,	Shántung,	Tsáuchau fú,	35 45	116 14
筠連 Yunlien hien,	Sz'chuen,	Súchau fú,	28 06	104 40
鄆縣 Yun hien,	Húpeh,	Yunyáng fú,	*32 49 20	110 41 51
鄆西 Yunsí hien,	Húpeh,	Yunyáng fú,	32 56	110 23
鄆陽 Yunyáng fú,	Húpeh,		*32 49 20	110 51 41
Is 2500 <i>li</i> from Peking, occupying the northwestern part of the province; bounded N. and W. by Shensí; N. E. by Honán; E. by Siángyáng fú; and S. by I'cháng fú and Sz'chuen. It contains 6 districts, <i>Yun, Fáng, Páuk ng, Chuhshán, Chuhki and Yunsi</i> .				

融縣 Yung hien,	Kwángsí,	Líuchau fú,	24 59	108 58
容縣 Yung hien,	Kwángsí,	Wúchau fú,	22 53	110 03

Name of place.	Province.	Department.	N. lat.	E. long.
容城 Yungching hien,	Chihlí,	Páuting fú,	39 04	116 58
永昌 Yungcháng fú,	Yunnán,		*25 04 40 99	25 55
Is 7240 <i>li</i> from Peking, in the west of the province; bounded N. by Tali fú; E. by Munghwá ting and Shunning fú; S. by Burmah; and W. by tribes attached to Burmah. It contains one ting district (<i>Lungling</i>), one chau district (<i>Tangyueh</i>), and 2 hien districts, <i>Páushán</i> and <i>Yungping</i> .				
永昌 Yungcháng hien,	Kánsuh,	Liángchau fú,	38 20	102 10
永州 Yungchau fú,	Húnán,		*26 08 24	111 34 50
Is 4255 <i>li</i> from Peking, in the south part of the province; bounded N. W. by Páuking fú; N. E. by Hangchau fú; E. by Kweiyáng fú; S. E. by Kwángtung; and S. W. by Kwángsí. It comprises 1 chau district (<i>Táu</i>), and seven hien districts, <i>Lingling</i> , <i>Tungngán</i> , <i>Kíyáng</i> , <i>Sintien</i> , <i>Ningyuen</i> , <i>Kiángwhó</i> , and <i>Yungming</i> .				
永城 Yungching hien,	Honán,	Kweiteh fú,	34 05	116 27
永川 Yungchuen hien,	Sz'chuen,	Chungking fú,	29 30	106 0
永春 Yungchun chau,	Fukien,		25 18	118 28
Is 5255 <i>li</i> from Peking, in the south part of the province; bounded N. by Fuhchau fú; E. by Hinghwá fú; S. by Tsienchau fú; W. by Lungyen chau; and N. W. by Yenping fú. It contains 2 districts, <i>Teh-hwá</i> and <i>Tútien</i> .				
永福 Yungfuh hien,	Kwángsí,	Kweilin fú,	24 58	109 51
永福 Yungfuh hien,	Fukien,	Fuhchau fú,	*25 46 48	119 11 50
永豐 Yungfung chau,	Kweichau,	Nánlung fú.		
永豐 Yungfung hien,	Kiángsí,	Kihngán fú,	27 25	115 20
永興 Yungching hien,	Húnán,	Chin chau,	*26 04 48	112 44 51
永和 Yungho hien,	Shánsí,	Shih chau,	36 48	110 36
永康 Yungkáng chau,	Kwángsí,	Táiping fú,	22 56	107 36
永康 Yungkáng hien,	Chekiáng,	Kinhwá fú,	*28 58	120 11 45
永嘉 Yungkiá hien,	Chekiáng,	Wanchau fú,	*28 02 15	120 49 37
永明 Yungming hien,	Húnán,	Yungchau fú,	25 20	111 45
永安 Yungngán chau,	Kwángsí,	Pingloh fú,	*24 01 12	110 18 10
永安 Yungngán hien,	Kwángtung,	Hwuichau fú,	23 42	115 08
永安 Yungngán hien,	Fukien,	Yenping fú,	25 54	117 33
永年 Yungnien hien,	Chihlí,	Kwángping fú,	*36 45 30	114 54 30
永寧 Yungning chau,	Shánsí,	Fanchau fú,	*37 33 36	111 04
永寧 Yungning chau,	Kweichau,	Ngánshun fú,	*27 52 48	105 23 20
永寧 Yungning chau,	Kwángsí,	Kweilin fú,	*25 07 12	109 36 12
永寧 Yungning hien,	Sz'chuen,	Súyung ting,		
永寧 Yungning hien,	Honán,	Honán fú,	34 22	111 43

Name of place.	Province.	Department.	N. lat.	E. long.
永寧 Yungning hien,	Kiángsí,	Kihngán fú,	26 45	114 02
永北 Yungpeh ting,	Yunnán,			
Is 6955 lí from Peking, a large independent ting department in the north-western part of the province, inhabited principally by the aboriginal tribes; it is bounded N. and E. by Sz'chuen; S. by Tsúhiung fú; S. W. by Tálí fú; and W. by Líkiáng fú.				
永平 Yungping fú,	Chihlí,		*39 56 30	118 53 28
Is 550 lí from Peking, in the northeastern part of the province within the Great Wall; bound N. by Chingteh fú and Liáutung, from which the Great Wall divides it; E. and S. by the gulf of Chihlí; and W. by Tsunhwá chau. It comprises 1 chau district (<i>Lwán</i>), and 6 hien districts, <i>Lúlung</i> , <i>Lohting</i> , <i>Chánglí</i> , <i>Tsiengán</i> , <i>Fúning</i> , and <i>Linyá</i> .				
永平 Yungping hien,	Yunnán,	Yungcháng fú,	25 30	99 48
永壽 Yungshau hien,	Shensí,	Kien chau,	34 48	108 03
永善 Yungshen hien,	Yunnán,	Cháutung fú,		
永淳 Yungshun hien,	Kwángsí,	Nánning fú,	22 41	108 23
永順 Yungshun fú,	Húnán,		28 58	109 51
Is 4080 lí from Peking, in the northwest part of the province; bounded N. and N. W. by Húpeh; E. by Lí chau and Shinchau fú; S. by Yungtsui ting; and W. by Sz'chuen. It contains 4 districts, <i>Yungshun</i> , <i>Sángchih</i> , <i>Lungshán</i> , and <i>Páutsing</i> .				
永順 Yungshun hien,	Húnán,	Yungshun fú,		
永新 Yungsin hien,	Kiángsí,	Kihngán fú,	26 55	114 07
永綏 Yungtsui ting,	Húnán,			
Is 3950 lí from Peking, in the western part of the province; an inferior department lying S. of Yungshun fú; and E. of Sz'chuen; Shunchau fú bounds it upon the east; it has no subdivisions.				
永定 Yungting hien,	Húnán,	Lí chau,		
永定 Yungting hien,	Fukien,	Tingchau fú,	*24 44 54	116 52 30
永濟 Yungtsí hien,	Shánsí,	Páchau fú,		
永清 Yungtsing hien,	Chihlí,	Shuntien fú,	39 20	116 35
永從 Yungtsung hien,	Kweichau,	Líping fú,		
永榮 Yung hien,	Sz'chuen,	Kiátíng fú,	29 30	104 30
榮昌 Yungcháng hien,	Sz'chuen,	Chungking fú,	29 34	105 38
榮成 Yungching hien,	Shántung,	Tangchau fú,		
榮河 Yungho hien,	Shánsí,	Páchau fú,	35 23	110 25
榮經 Yungking hien,	Sz'chuen,	Yáchau fú,	29 52	102 55
榮澤 Yungtseh hien,	Honán,	Káifung fú,	*34 56 40	113 44
榮陽 Yungyáng hien,	Honán,	Káifung fú,	*34 52 40	113 34 30

ART. III. *A description and translation of a Shau Ping or Longevity Screen.*

SHAU PING 壽屏 is the name given to large scrolls or curtains made by the Chinese in honor of aged persons. The name literally means Longevity Screen, but the thing itself is merely a large sheet of silk or woolen, fitted with holes or rings to suspend upon a wall or from the ceiling, and is not intended to screen anything from sight. The one of which a translation is here given is made of fine red satin, $14\frac{3}{4}$ feet long by $9\frac{1}{2}$ ft. broad, and covered with writing and embroidery, the latter in gold thread and floss silk. The writing occupies the middle of the sheet, and is symmetrical and elegant in the extreme. A large dragon's head adorns the top, beneath which are three sitting figures, emblematic of Longevity, Happiness and Official Emolument; and on each side are four standing figures representing the eight genii; various devices, as tripods, vases, &c., are interspersed among the figures, giving to the whole a pleasing and tasty appearance. The cost of this one, we are told, was probably not less than a hundred dollars. The inscription upon it is in the form of a letter to her whom it is intended to honor.

Note upon the Longevity Honor respectfully presented with congratulations to her ladyship Sun née Sié, by imperial favor elevated to be of the seventh rank of dignity, on her 70th birthday.

"In the year 1802, I was in command of the land and sea forces of Fukien province; this province is conterminous with Kwángtung. The village Ching belongs to Kwángtung, to the present department of Kiáyng, a place which was by the rectitude of the scholar Ching of Nántsi quite renovated [and named after him]. Although I was in retirement (*lit.* a gourd hung up to dry), still the parents of the people (i. e. the authorities) in all that region knew me. A subordinate then under the magistrate of Kiáyng chau was the Táping fanaz', now the assistant chífú Sun Süfáng, who governed that district; all men were refreshed by his upright rule, nor was there a dissentient voice. His mother, the lady Sié, was the first and only wife of Sun Siunchi the assistant chífú of Lwán chau, and he (her son) brought her from Chekiáng into his office, and assiduously and constantly nourished and took care of her with respectful attention.

"It was on the lady Sun attaining the anniversary day of her 7th decennium that all the gentry wished to imitate the custom usual on such occasions of presenting a Longevity Token, and requested an explanatory notice from me, and also that I would direct the libations; at the same time sending for my inspection two longevity discourses made when lord Sz', the graduate, and lord Hán, the district magistrate, were 60 years old.

"It appears that the etiquette in ancient times in making offerings on birth-days, was not to do it always on the day itself, but to choose a convenient time; in Pin, it was the custom to observe them after the harvest was got in and the threshing-floors were cleaned; and in the Hân dynasty it was on new-year's day; at present some do it on the birthday, which resembles the ancient practice. Now my own attainments are not at all comparable to those of lord Sz', and prince Hân, and moreover your ladyship's domestic regulations are worthy to become a model for instructors: may your happiness and age daily increase. Why therefore should any one wait for my echoing praise of such a reputation? But taking a point which all those in the district of Kiaying who have the least acquaintance with the matter know, viz. that Sun Süfang and his brothers reverentially received the instructions of their mother, I will remark upon it. The assistant magistrate (i. e. Sun Süfang) has thorough and most discriminating talents; for although his jurisdiction is over only a small corner of the department, he does not confine his efforts to his own limited district, but has become generally distinguished; he has apprehended villains and cleared the country of robbers; he exhibits his kind regard for the villagers, and consults their wishes; in all these duties exerting himself to the utmost. Moreover, when he at any time received the chief magistrate's order to attend to any special business, such as levying fines, arranging schools, &c., he critically discriminated the advantages and the disadvantages, in everything displaying the utmost equity and purity, in order on the one hand to requite the confidence reposed in him by the superior magistrate, and on the other to show his rectitude to all the inhabitants. The quiet order of the country was altogether owing to the resolute vigor of the assistant magistrate extending itself over and benefiting all that region, while during this interval of several years his integrity was unimpeachable, and he was still poor. All this excellence was owing to your ladyship's instructions, through which he maintained the magisterial uprightness of his ancestors, and perpetuated the honor of the distinguished officer (his father); therefore, when men praised the bravery of the assistant magistrate, there was not one who did not in so doing laud the virtue of his mother. The young gentleman his brother is also now about to receive an appointment to an office; and when your grandchildren all rise up [to emulate and succeed their parents], it will be like the flight of the phoenix or the stateiness of the stork: your joy will be complete.

"Your ladyship's nephew, the prefect of Táting fú in Kweichau, a place beyond the far reaching clouds, you have also through the post instructed in the principles of justice: if you thus remember those who are distant, how will you not care for those near you! In ancient times, when the mother of Cháng Tshien went to the palace, his majesty, on account of her age and her happiness, that she had so distinguished a son, honored her with a complimentary letter from his own hand. And too, the emperor Jintsung remarked, when seeing the prudent government of Ts'ai Kiunmü, "If such is the son, what must the mother's virtue be!" and he sent her a coronet and a

ribbon as a mark of special honor. Your ladyship has now reached the age of threescore and ten, and will no doubt soon receive some mark of imperial regard; so that then the glory of those two matrons will not be alone, for yours will equal theirs; and if the assistant magistrate heartily regards you, and diligently upholds the integrity of his office, we shall soon see him rise to the first grade of rank, and then your subsequent glory will be more conspicuous.

The benignant favor of our emperor diffuses itself among and blesses the people; the peace and grandeur of the country and the excellence and purity of the usages are preëminent; and as your ladyship's health is vigorous, and your sons and grandsons are fortunate, truly your joys are not yet full. I know that the wishes of the people and gentry of the district, in imitating the custom of the Pin country in offering the libation cup of blessing, and in performing the same ceremony of elevating the longevity gifts as they did in the Hân dynasty, are by no means fully satisfied, although these are the highest of rites among ceremonial observances; and therefore this which I have written may be regarded as an additional cup offered up on their behalf.

Your humble brother Yen Minghán, by imperial favor a military graduate of the first rank, appointed to the imperial bodyguard in his majesty's presence, appointed to be 'awe inspiring general,' major-general in command of the forces of Fukien province, and acting admiral of the navy there; formerly general of the troops in the two departments of Chángchau and Kiënning; in 1789 appointed official examiner at the military examination in Fukien, and formerly acting general of the troops in Ninghiá fú in Kánsuh during the war, raised four steps and recorded ten times, respectfully bows and presents his compliments. Kiáking, 7th year, 8th moon, 20th day, (Oct. 1802).

The names and titles of 258 persons are appended, beginning with those highest in office and descending to the lowest, who all subscribed to purchase and present this to Madame Suse.

ART. IV. *On the fulfillment of the prophecy of Isaiah, concerning the land of Sinim. (Continued from page 477.)*

THE second period in the history of Roman Catholic missions in China, includes a space of nearly two hundred years. After Francis Xavier had visited Japan, he returned to Goa, and on his voyage passed near the coast of China. His ardent zeal was fired with the idea of preaching the gospel there. Already he had gone to many

nations, and crowded into a few short years the work which many ordinary men perform, but the millions of China arose before his excited imagination, and though life was nearly exhausted, he resolved to enter China and close it there. Difficulties opposed his design, and it was only by the most indomitable perseverance that he at last reached San-shan, an island about 30 miles southwest of the present site of Macao. Arrived there, he was doomed to renewed disappointments. The avarice and impiety of the Portuguese merchants who feared that his success would injure them, prevented the accomplishment of his desires, and after many delays, he closed his eyes in death, A. D. 1552, at the age of forty-seven. His remains were at first interred on the island where he died, but were shortly afterwards removed to Goa.*

Several attempts were made in the years 1556, 1575, and 1579, by the Dominicans, Augustines, and Franciscans, to enter China, but they proved unsuccessful.† It was reserved to the Jesuits to establish the mission, which their predecessor Xavier had so earnestly desired to commence. Valignani, the superior of their missions in the Indies, resided in Macao, and often as he walked over her rocky hills, he fixed his eyes on the distant iron-bound coast, and exclaimed, "Oh Rock, Rock, when wilt thou open!"‡ In furtherance of his desires, he selected three Jesuits of eminence, Paccio, Roger and Ricci, and trained them for their work; to the last named belongs the honor of accomplishing the design, and preparing the way for the crowds that speedily followed.

Matteo Ricci was an Italian of noble birth and great attainments, particularly in the mathematical sciences. He reached Macao in the year 1581, being then fifty years old. By persevering efforts he obtained permission to reside first at Sháuking fú, afterwards at Sháu-chá-fu, in the province of Canton; then at Nán-cháng fú, and at Nanking, and though several times driven away by persecutions,|| as often returned, until he finally succeeded in gaining access to the emperor at Peking. Wánli, the thirteenth sovereign of the Ming dynasty, was then reigning, and in 1601, he graciously received the presents offered by Ricci, and allowed him and his associate Pantoja

* Chinese Repository vol. XII., p. 258. See a spirited sketch of his life and character in the Edinburgh Review, July 1842.

† See Ljungstedt's Macao, p. 165. Anecdotes de la Chine, tom. I., p. v.

‡ Du Halde, vol. IV., p. 4. Semedo, p. 172.

|| Semedo reckons up no less than fifty-four persecutions endured from the time Ricci left Macao, until he reached Nanking; a period of less than twenty years. See his account, p. 174.

to reside at Peking. The pleasing manners and extensive acquirements of Ricci, joined to a liberal distribution of presents,* gained him the favor of the men in authority, and he speedily numbered many of them among his converts. Of these the chief was Siú, a native of the city of Shanghai, and at the time an officer of the highest rank, and greatest influence. At his baptism he took the name of Paul, with his daughter Candida proved for many years the most efficient support of the missionaries. They delight to speak of the zeal and energy of this lady. Married at the age of sixteen, and a widow at thirty, she spent the remaining forty-three years of her life in efforts to promote the religion she had professed. At her own expense she erected thirty-nine churches in different provinces, with houses for the residence of the priests, and printed one hundred and thirty books prepared by the missionaries.†

With such zealous supporters, the new religion made great progress, and many churches were founded. The success of Ricci induced others to join him, some of whom were speedily appointed to places of trust and honor, while others scattered themselves over the provinces. Pantoja was employed in finding the latitude of the chief cities, and Terentius undertook to reform the calendar; many of them prepared books on various scientific subjects, and with so much diligence did they labor, that by the year 1636, they had published no fewer than three hundred and forty treatises, partly religious, but chiefly on natural philosophy and the mathematics.‡ For the better regulation of the missionaries, Ricci published a set of rules of a very time-serving nature. They related chiefly to the rites in honor of ancestors, which he allowed the converts to practice, because he considered them purely civil in their nature. This was one of the great bones of contention among the missionaries, and a quarrel speedily arose between the Jesuits and Franciscans. The latter accused the former of designs to usurp the supreme power, and alarmed the Chinese authorities in Canton to such a degree, that they seized the Jesuit Martinez, and punished him so severely, that he expired under the bastinado.

Ricci died in 1610, æt. 80, and was buried with much pomp and solemnity. By the Jesuits he was extolled as a man possessed of every virtue; by the missionaries of other orders, he was spoken of in

* Even Du Halde speaks of "the large rewards promised to any one who should procure the reestablishment of the mission in China," vol. II., p. 4, and the opposers of the Jesuits do not scruple to charge them with using the most underhanded means to gain their purposes.

† Du Halde, vol. II., p. 8.

‡ Kircher *China Illustrata*, pp. 109, 121

terms of the bitterest censure and condemnation.* No man of sufficient talent and established character was left among the missionaries to take his place, but they found protection in Paul Siú, who exerted his great influence in their favor. A persecution raged against them from 1617 to 1621, when by an imperial edict they were charged with "bringing confusion among the people," and were commanded to leave the empire. But the care of Siú obtained a reversal of the edict, and in 1622 an additional body of missionaries joined them.

John Adam Schaal, a German Jesuit, arrived in 1628, and being strongly recommended by Siú to the emperor, was speedily received into favor. His great talents and learning placed him at the head of all his brethren, and caused him to be ranked among the most considerable men in the empire.

In 1631, the Dominicans and Franciscans entered China. According to some accounts they were heartily welcomed by their predecessors the Jesuits, though other writers assert the contrary.† A great loss was experienced the following year in the death of Siú, yet religion continued to progress. But the country was now harassed by the attacks of the Tartars, who finally conquered it, and possessed the throne in 1644. During these troublous times, when one dynasty was passing away, and another was coming in its stead, the missionaries were dispersed, and their churches suffered in consequence.

* The following character of Ricci is given by a Roman Catholic writer. "This Jesuit was active, skillful, full of schemes and endowed with all the talents necessary to render him agreeable to the great, or to gain the favor of princes; but at the same time so little versed in matters of faith, that as the bishop of Conon said, it was sufficient to read his work *On the True Religion*, to be satisfied that he was ignorant of the first principles of theology. Being more a politician than a theologian, he found the secret of remaining peacefully in China. The kings found in him a man full of complaisance; the pagans a minister who accommodated himself to their superstitions; the mandarins a politic courtier skilled in all the trickery of courts; and the devil a faithful servant, who, far from destroying, established his reign among the heathen, and even extended it to the Christians. He preached in China the religion of Christ according to his own fancy; that is to say, he disfigured it by a faithful mixture of pagan superstitions, adopting the sacrifices offered to Confucius and ancestors, and teaching the Christians to assist and to cooperate at the worship of idols, provided they only addressed their devotions to a cross covered with flowers, or secretly attached to one of the candles which were lighted in the temples of the false gods." *Anecdotes de la Chine*, tom. I., pref. pp. vi, vii.

† We learn from the "*Anecdotes*," that repeated efforts were made by the Dominicans to enter China, all of which were frustrated by the Jesuits, who wished to occupy the field by themselves; and the person who succeeded in entering in 1631, did so in a manner 'almost miraculous,' for the Jesuits had so carefully guarded the usual entrance by Canton, that he was obliged to go to Formosa, and enter by the province of Fukien. *Anecdotes de la Chine*, p. viii. It is evident enough from the account of the Jesuits that they did not wish any others to cultivate the same field with themselves. See Semedo p. 246.

In Shunchí, the first emperor of the present dynasty, the missionaries found a friend. He appointed Schaal to reform the calendar, into which many errors had crept, and this work, was so ably performed that he made him president of the Astronomical Tribunal, with the title and authority of an officer of the first rank; the ornament he bore on his breast was a crane. By his influence he obtained permission for the entrance of fourteen other missionaries, among whom was Ferdinand Verbiest, afterwards so famous. These dispersed themselves over the provinces, but it would seem that the greatest success attended their efforts in Shensí. It was here that P. Faber was stationed for many years, and the most glowing accounts of his success and miracles are given by P. Le Comte, who afterwards occupied the same province. According to the latter, the town of Hang ching, "was overrun with a prodigious multitude of locusts, which ate up all the leaves of the trees, and gnawed the grass to the very roots." The inhabitants after exhausting all the resources of their own superstitions and charms, applied to the father, who promised to deliver them from the plague, provided they would become Christians. When they consented, "he marched in ceremony into the highways in his stole and surplice, and sprinkled up and down the holy water, accompanying this action with the prayers of the church but especially with a lively faith. God heard the voice of his servant, and the next day all the insects disappeared." But the people refused to perform their promise, and "the plague grew worse than before." With much contrition they came to the father, confessing their fault, and intreating his renewed interposition; again he sprinkled the holy water, and the insects a second time disappeared. Then the whole borough was converted, and many years afterward "it was reckoned one of the devoutest missions in China."* Faber "was carried over rivers through the air." He "foretold his own death, and did several other such wonders; but the greatest miracle of all was his life which he spent in the continual exercise of all the apostolical virtues, and a tender devotion to the mother of God."† It is much to be regretted, that in all this eulogy on Faber, by his devout admirer and successor the name of Jesus Christ, the Alpha and Omega of the Christian, religion, is not once mentioned.

While the Papal religion was thus spreading in the provinces, it seemed to be laying its foundations yet more solidly in the capital. The emperor laid aside his usual state when conversing with Schaal,

* Le Comte's Memoirs, p. 357.

† Le Comte's Memoirs, p. 357.

and in the course of two years paid him no less than twenty visits at his own residence. One of his birthdays, when he should have received the homage of his officers on his throne, was spent under the roof of the missionary. He usually called him *Maffa*, a term of affection and respect, and to show the world how much he esteemed him he placed a marble tablet at the door of his church in 1650, in which he bestowed on him the highest commendations.*

While *Schaal* favored the Tartar invaders in the north, some of his colleagues were equally attentive to the opposing claimants of the throne in the south. The Tartars speedily overran the northern provinces, but their progress was arrested for some time in the south by two Christian Chinese officers, who proclaimed as emperor, a relative of the late imperial family, and raised an army in his defense. The mother of this prince, with his wife and eldest son, having professed the Christian faith were baptized by *Coffler*, under the respective names of *Helena*, *Maria*, and *Constantine*. It was hoped that he would prove a second *Constantine* in truth, and establish the Christian church in China. *Helena* wrote a letter to the pope, which was graciously answered by *Alexander VII.*; but the hopes that depended on her grandson were frustrated by three armies of Tartars, which obliged his adherents to disperse, and took possession of the whole empire. We hear nothing farther of the young *Constantine*.†

The state of favor in the northern capital could not last for ever. The emperor died, and *Kánghí*, a minor only eight years old, came to the throne in 1662. *Schaal* was at first appointed tutor to the young monarch, but the four regents who possessed the authority speedily threw him and others into prison, loaded them with chains, and treated them with scorn and cruelty. They even condemned *Schaal* "to be cut into ten thousand pieces," but for some unknown cause, deferred putting their decree into execution, until age and infirmity and suffering removed him. He died A. D. 1669, in the seventy-eighth year of his age. Another missionary also died in prison, and three Dominicans, one Franciscan, and twenty-one Jesuits were banished to Canton.

Their prospects were now dark indeed. After experiencing the abounding favor of the deceased emperor, they were treated with the scorn due to slaves, and the punishment of criminals, and might well expect the mind of the youthful emperor to be filled with the

* Kircher *China Illustrata*, p. 105

† *Du Halde*, vol. I. Kircher.

constant slanders of his advisers. Four Jesuits still remained at Peking, but what could they accomplish when their enemies were powerful at court, and their partisans weakened in the provinces? It was the darkest period in their history, but it preceded that of their greatest glory, and a few years saw them triumphant over all their enemies, and going freely throughout the empire. Such reverses mark the course of human affairs.

In 1669, Kánghí dismissed the regents and took the supreme control. The calendars for the year had already been prepared, and according to custom distributed with much ceremony to the princes of the imperial family, and sent into the provinces. There they had been printed and circulated among the people. Kánghí having sent for Verbiest and his colleagues, proposed sundry questions on astronomy which were answered correctly, while the Chinese astronomers were obliged to plead ignorance. Satisfied of the abilities of Verbiest, the emperor commanded him to examine the calendar for the year already in circulation. He soon pointed out so many errors, particularly in the improper insertion of an intercalary month, that the authors who had been the bitterest enemies of the missionaries, were filled with confusion. They were forthwith loaded with chains, while the Jesuits were set at liberty, and Verbiest was appointed president of the Astronomical Tribunal. As soon as he saw himself in that situation, he commenced a series of actions, whose only effect could be to draw on himself the bitter hatred of the Chinese officers. His first step was to throw out the intercalary month, thus rendering the calendar already in circulation utterly useless, and covering with disgrace, those who composed and sent it forth. The members of the Council felt this deeply, and sent their president to beg him in some way to spare their reputation. The laconic answer was, "It is not in my power to make the heavens agree with your calendar. The useless month must be taken out." And taken out it was, to the great astonishment of the simple hearted celestials, who could not conceive what was become of it, and innocently asked in what place it was kept in reserve?*

Du Halde relates this event with great exultation, as a proof of the superior learning and influence of Verbiest, but it may well be doubted whether he acted with the usual prudence of his order, in exasperating the feeling of those in high places. All purposes could have been served by retaining the calendar already in use, and publishing a correct one for the next year, but the opportunity of humbling his persecutors, seems to

* Du Halde, vol. II., p. 133.

have overcome his habitual caution. After this beginning, all things prospered for a season. In 1678, Verbiest prepared an astronomical work entitled. "The Perpetual Astronomy of the emperor Kánghí," which he presented to his royal master. The emperor received it with such favor, that in a full assembly of his counselors, he made the father an officer of the first rank, and gave him the title of 大人 *tá jin*, at the same time ennobling all his kindred. He had no relatives in China, but as the Jesuits called each other brothers" they did not hesitate to use the same title. The greatest part of the religious caused it to be inscribed on the doors of their houses."*

The emperor having thus received them into favor, spared no efforts to please them. They were advanced to the highest offices, he even requested them to send to Europe for additional associates, and when in 1689, he visited the provinces of Shántung and Kiángnán, he showed more favor to the Jesuit missionaries in Tsínán, Hángchau, and Nanking, than to his own officers. "He called them into the cabin of his boat, and conversed familiarly with them, when his own officers were not allowed even to approach the imperial bark."† They on their part, rendered him many signal services. In 1636, Schaal had cast a number of cannons for Yungching, and Verbiest performed the same service more than once for Kánghí. At one time he cast 130 pieces of cannon "with wonderful success," and in 1681, he cast 320 pieces more, "which he blessed in a solemn manner and gave the name of a saint to every piece of cannon."‡ Nor should we omit to mention the treaty made with Russia, in 1689, the principal merit of which seems due to Gerbillon.

It is difficult to conceive how any body of missionaries could be more favorably situated than the Jesuits were, in the latter part of the seventeenth century. Louis XIV sat upon the throne of France, and both himself and his able ministers Colbert and Louvois were zealous to extend the dominion of the pope to China. They selected and sent men of the first talents and most varied acquirements, and spared no expense in providing all they needed, and they on their arrival were received with distinguished favor by the best monarch that ever sat upon the Chinese throne.¶ When Verbiest died in 1688, the emperor commanded the highest honors to be paid to his remains, and appointed Grimaldi, with equal power, as his successor.

* Du Halde, vol. I., p. 271.

† Du Halde, vol. I., p. 352.

‡ Du Halde, vol. II. p. 82, in the 8vo. edition. The other references to this author, are to the folio edition.

¶ Le Comte's memoirs, pp. 2, 3.

Under such auspices, it is not wonderful that they prospered. In many of the provinces they had their missions, and Le Comte describes in glowing terms the piety of the Christians in Shensí and Kiángnán, and the "wonderful works" that were occasionally seen. Several missionaries baptized one thousand or fifteen hundred persons annually, and the favor of the emperor knew no bounds: The governor of Hángchau threw obstacles in the way of the missionaries, and commenced a persecution against P. Intorcetta. As a last resort they appealed to the emperor, and after some delay, he issued his celebrated edict of 1692, declaring that the Christian religion contained nothing hurtful, but was good and useful, and on no account should be opposed or hindered. Every obstacle was thus removed, and in 1700, having been cured by the missionaries of a disease that threatened his life, he went so far as to erect a church for them within the precincts of the palace, appointing one of his own officers to superintend its erection, and defraying the expenses from the royal treasury. These were the palmy days of Roman Catholicism in China, and it need not surprise us to learn that in 1703, they numbered 100 churches, and 100,000 converts in the province of Nanking alone.*

It was about this time that the geographical survey of the empire was made, with which the emperor was greatly delighted. The account of it forms a very substantial benefit conferred by the Jesuits, not only on China, but on the rest of the world. This work was commenced in 1708, and finished in 1718, by the following persons. The Great wall, by Bouvet, Regis and Jartoux. Eastern Tartary, Liáutung and Chihlí, by Regis, Jartoux, and Fridelli. Shántung, by Regis and Cordoso. Shánsi and Shensí, by De Tartre and Cordoso. Honán, Kiángnán, Chehkiáng, and Fukien, by De Mailla, Henderer, and Regis. Kiángsí, Kwángtung, and Kwángsí, by De Tartare and Cordoso. Sz'chuen and Yunnán, by Fridelli, Bonjour, and Regis.†

But it must not be supposed that all these successes were peacefully obtained or quietly enjoyed. They had enemies, numerous, powerful and bitter among the heathen, but their deadliest foes were they of their own household. It has long been the boast of Roman Catholic writers, that their church is one and undivided, and they freely taunt the Protestants with their varied sects, and bitter controversies. A more unfounded boast, or senseless taunt, it would be

* The Modern Kiángsí, Kiángsú, and Ngánhwui, commonly called "the Two Kiáng." See *Annales de la Propagation de la Foi.*, vol. X., p. 89.

† See Du Halde.

difficult to conceive. The annals of all the Protestant churches, furnish no controversies so fierce, and no denunciations so bitter as those of the Jesuits and Jansenists in Europe; and of the Jesuits and Dominicans and Franciscans in China, in the time of their prosperity.* It was these controversies, more than anything else, that led to their overthrow in China, and the same cause, has since that time stirred up other persecutions against them.

The first successful missionaries, in the period of which we are treating, were the Jesuits. The prudence of Ricci, led him, in 1603, to draw up rules to conduct their missions without offending the Chinese. He and his successors chose to esteem the honors paid to Confucius, and to deceased ancestors, as *civil* ceremonies; and finding no word in the language to express the name of God, they adopted *T'ien* 天, a word which to the Chinese conveyed scarce any idea save that of the visible heavens, or else such as were connected with their own superstitious worship. For a while they had the field to themselves, and their contests were with the heathen around. These, pleased with their concessions on points of national superstition, and attracted by the splendor of their ceremonial worship, (which they did not fail to render as gorgeous and imposing as possible,) lent a willing ear to their doctrines. But in 1631, they were joined by missionaries of the order of St. Dominic,† and ere many months the flames of discord were kindled. A missionary who arrived in 1633, soon published his objections to the rules of Ricci.‡

The jealousy of the rival orders of Loyola, St. Francis and Dominic, wanted but a slight pretext; and the strife then kindled, ended only with the prosperity of the Roman Catholic missions in China. The Jesuits were charged by the other orders with the most culpable conduct, and time-serving policy; with teaching the Chinese that there was but little difference between Christianity and their own belief; with allowing their converts to retain their old superstitions; with luxury and ambition; and with neglecting the duties of the ministry, that they might meddle in the affairs of state. These charges were made, not by Protestants, but by Roman Catholic writers, and though they were replied to with much asperity, their truth was admitted by some even of the Jesuits themselves.||

* For proof of this see the note on page 540 which is only one specimen out of many.

† See note on p. 540.

‡ Macao and China, p. 189.

|| Mosheim Ecc. Hist. vol. III., p. 25.

The contest after being bitterly waged in China was carried to Rome, and decided by different popes in different and contradictory modes. The Jesuits maintained that *T'ien* was a proper word to express the Christian idea of God, and that the rites in honor of the ancient sages, and deceased ancestors, being purely civil, might be lawfully performed by Christian converts. Innocent XI, in 1645, decided in favor of the Dominicans and condemned the Jesuits. In 1656, Alexander VII, nullified their decision in effect, though not in express terms. Each party claimed his decision, and the question was often agitated afterwards. In 1703, pope Clement XI. decided it in a manner adverse to the Jesuits, but this same pontiff, in 1715, mitigated the severity of his decree by allowing the word *T'ien* to be used, with the character *chú* after it, (*t'ien chú* 天主 which has ever since been used by the Roman Catholics in China, as the name of God), and permitting the converts to practice their ancient rites, provided they did so as marks of civil honor merely.*

The edict of 1703 was carried to China by Charles Thomas Mailard de Tournon. He was appointed by the pope as legate *a latere* to China, and to give him a title of sufficient dignity was consecrated Patriarch of Antioch. As he was known to be a great admirer of the Jesuits, his appointment was very acceptable to them, while it filled their opponents with equal dismay. He sailed from Europe, in April, 1703. Voyages were not made in those days with the speed that is now so common, and he was six months in sailing from the Canaries to Pondicherry. On the voyage a dreadful storm arose, and they all prepared for the fate that seemed inevitable. But "after a short and fervent prayer, the patriarch made the sign of the cross upon the sea, which immediately obeyed the servant of God. The wind straightway fell, the waves became calm, and a sudden tranquillity following the violent agitation, showed how dear he was to God." At Pondicherry, he lodged with the Jesuits, and it was here, where he spent several months, that the estrangement between them commenced, which led to the failure of his mission. The veneration of the Hindus for the cow, and the multiplied uses which they make even of her dung in their superstition is well known. It appears that the Jesuits in India allowed their converts to continue in all their old superstitions, only taking the precaution to *bless the dung* beforehand! The legate greatly scandalized at this practice, issued a solemn edict utterly forbidding it, which so

* Mosheim ubi supra, and see a sketch of this contest in the preface to the "Anecdotes sur l'état de la Chine."

offended the Jesuits that they never forgave him.* Leaving Pondicherry in June, 1704, he reached Manila in September. Here he deposed the *procureur* of the Society of the Jesuits, who, notwithstanding his vow of poverty had enriched himself by traffic, and confiscated his treasures.† There two acts of the legate showed them the spirit of the man, and as they struck a deadly blow at their temporizing course, and avaricious policy, they determined to thwart, at every step, one who promised to become so dangerous a foe.

Tournon arrived at Macao April 1705, and was received with great show of honor by the senate, and the bishop. He took up his lodgings in the mansion of the Jesuits or Green Island. He reached Peking in December of the same year, but found innumerable difficulties in gaining access to the emperor. The Jesuits are charged with prejudicing the mind of the emperor against him, and with removing all those who favored him, so as to leave him almost alone, among enemies and spies. Finally he demanded a private audience with the emperor, which was granted, but when he reached the antechamber he was seized with a sudden and most violent illness. The emperor who was just on the point of receiving him, hearing of it, exclaimed "he is poisoned!" And sent his own physician to attend on him. By great care he slowly recovered, but Perrira and other Jesuits succeeded in gaining the emperor's attention, and he never after was admitted to an audience. He left Peking in August 1706, and was soon after banished by order of the emperor, and imprisoned in Macao till the return of the Jesuit envoys from Rome. He remained in prison in Macao, till his death, and the spectacles that were during that time exhibited, the intrigues, the deception, the anathemas, and excommunications that followed in close succession, were truly disgraceful. The bishop of Macao, who was completely under the control of the Jesuits, even went so far as to issue sentence of excommunication against the patriarch, which was retorted by the latter in a counter sentence that remained until it was removed by Mezzabarba. The legate died in prison in 1710, having shortly before received notice of his promotion to the cardinalate.‡

The decree of 1703 was carried to China by Tournon, and that of 1715, by Mezzabarba, but neither of them satisfied the Jesuits,

* These statements and those which follow, are taken from the appendix to Tournon's own account of his mission. See the *Anecdotes sur l'état de la Chine*, app. p. 5-7.

† *Ibid.*, p. 10.

‡ See appendix to the "*Anecdotes*" *passim*.

and both of them offended the emperor. Great as was the favor he had shown to the missionaries, he was too independent a prince to suffer *them* to rule in his dominions, and his action showed that his eyes were at length opened to see their true character. He imprisoned Tournon who brought the first edict, and though he received Mezzabarba courteously, he granted none of his requests. It was about this time that the survey of his empire was laboriously performed by several Jesuits in his employ, with which he was greatly delighted. Yet in the very year in which that survey was finished, he issued an edict forbidding any missionary to remain without a patent from himself, which patent was given only after a strict examination, and a promise to adhere to the rules of Ricci. He also suffered a severe persecution to rage in the provinces of Sz'chuen, Kweichau, and Yunnán in 1707, in which several missionaries (among others Visdelou who had spent several years at Peking) were "driven out of China by order of the emperor, and others were kept in irons until their death."* These were unexpected and fatal blows to the power and prosperity of the Jesuits,† and of all other religious orders. They remonstrated, but in vain, for the emperor's course was taken. They had reached the summit of their glory, and there is but too much evidence that they were intoxicated with success. By slow and painful steps they had ascended. Swiftly and fatally they fell.

Kánghí died Dec. 20th, 1723, and when Yungching ascended the throne, it soon became evident that the chief friend of the Jesuits was gone. In the first year of his reign remonstrances were presented by the literati, complaining that the late emperor had shown too much favor to the foreign teachers, and that they were a dangerous class, because their converts acknowledged no other authority, and in times of trouble were governed by them alone. The governor of Fukien also presented a petition praying for their banishment, and the conversion of their churches to other uses. These petitions and remonstrances were referred to the Board of Rites, and by their advice, a decree was issued in 1724, retaining those already in Peking for the service of the emperor, but sending all the rest to Macao, and strictly forbidding every effort to propagate their religion.

* Yet as an evidence of the violence of the controversies then prevailing, it may be stated, that the Jesuits were charged by their opponents with having procured both this order of the emperor's, and the persecution of their brethren, in order that they might have the field entirely to themselves. *Anecdotes de la Chine*, p. 78.

Nouvelles Lettres Edifiantes, tom. I., Int. p. iii

Petitions and remonstrances were all in vain. More than three hundred churches were destroyed, and more than three hundred thousand converts left without pastors.* Persecutions followed, and the members of a noble and distinguished family who had embraced Christianity, were loaded with chains, and treated with so much severity that three of them died in prison. The remainder were dispersed through the provinces under sentence of perpetual banishment.

The missionaries driven from the provinces were conducted to Canton, and allowed to remain there, on condition that they gave no cause of complaint. As might have been expected, they spared no efforts to revisit and encourage their scattered flocks, and being suspected they were in 1732, banished from Canton to Macao. Kienlung came to the throne in 1736, but his long reign brought no relief to the banished missionaries. From the accession of Yung-ching in 1724 until the present time there have been Roman Catholic missionaries in China, but their efforts have been by stealth. A sketch of them will be attempted in a subsequent article.

It is difficult to form a correct and impartial estimate of the success of the Jesuits in China. If their own accounts be received, it would seem that triumphs of the gospel have seldom been witnessed equal to those seen in China. The people were made willing in the day of their power, and their converts in number and sincerity were like the drops of the morning dew. We are told of honor among the people, of overflowing churches, of thousands of converts, and of baptisms innumerable. We are told of selfdenial and zeal which the apostles might have been proud to record, and of miracles than which no greater are related in the Scriptures of truth. Moses with his rod brought locusts over the land of Egypt, but Faber drove them away from Shensi with holy water. Elijah divided the Jordan that he might pass over, but Faber was carried over rivers through the air. When Peter was confined in prison expecting death on the morrow, an angel quietly led him out. Schaal was condemned to be cut in ten thousand pieces, "but as often as the princes of the blood attempted to read his sentence, a dreadful earthquake dispersed the assembly."†

Knowing as we do the character of the Jesuits, which has made their name synonymous with deception, ambition and selfishness, and which led, not only to their expulsion from Japan and China, but to

* Ljungstedt's *Macao and China*, p. 177.

† Du Halde, vol. II., p. 16.

their suppression by every monarch in Europe, and by the pope himself although they were the firmest support of his throne, we receive all their statements with large allowances, and reject their miracles. That good was done by their means in China, we rejoice to believe. That souls were converted to the true God by their instructions, and that in consequence it might be said of some "behold these from the land of Sinim!" we should be sorry to deny, little as we admire their practice or their principles; yet if they preached Christ at all, "whether in pretence or in truth, therein we do rejoice, yea and will rejoice." The praise of perseverance, the praise of untiring zeal, and of steady devotion to their object, prejudice herself would not deny them. The truth may be held in unrighteousness, but it is the truth still, and it is pleasant to suppose that the truth dispersed by them in the time of their outward prosperity in China, fell occasionally into hearts where it took root, and produced fruits unto eternal life.

But with these limitations, and with the exception of their valuable contributions to science, we find little in the history of their missions to approve. They speak of thousands of converts, and describe in glowing terms their zeal and devotion. But where is the evidence to prove that this zeal and devotion were such as God approves? Zeal and devotion are not peculiar to the true faith. It was no credit to the Jews that they had "a zeal for God, but not according to knowledge." We ask for proofs of *knowledge* of the Chinese converts, but we can find none that are satisfactory. Instructions they certainly did receive, but of what kind? "Catechisms and prayers, solid controversies and Ignatius' exercises," but *not the Bible*. They could translate the great Summa of Thomas Aquinas, but found "weighty reasons for not translating the word of God."* They published an abstract of the moral law, in which the *second* command was left out, the *fourth* changed into "keep holy the *festivals*," and the *tenth* was split in two."† They preferred to say mass in the Latin tongue, though their Chinese priests could not frame to pronounce the words aright, and as the Chinese "are fond of sumptuous shows, and magnificent ornaments, pompous processions and the noise of bells, *they took extraordinary pains* to provide them with all that the church allows."‡ We read these things with pain, but different feelings are roused, when we

* Le Comte, p. 384.

† Kircher China Illustrata, p. 127.

‡ Le Comte, p. 335.

find Le Comte and Du Halde and others telling us, *first* that the Chinese had "a particular veneration" for the Virgin Mary, and *afterwards* coldly adding, that "they loved the Lord Jesus Christ."*

Add to all this, the constant bickerings and open enmities and quarrels (*tantæ animis caelestibus iræ?*) of the Jesuits, Dominicans, and Franciscans; and the fact that many of them did conceal or gloss over the distinctive features of Christianity,† and it will appear that though good was done, it was mixed up and covered over with a mass of evil. The last day shall separate the precious from the vile, the chaff shall be dispersed and the wheat gathered in. Blessed shall he be whose work shall abide when the fire hath tried it, for he shall receive a reward.

ART. V. *Philosophical opinions of Chü futsz', on the immaterial principle and primary matter.* Furnished by a Correspondent.

UNDER the whole heaven there is no primary matter *li*, 理, without the immaterial principle *k'ü*, 氣, and no immaterial principle apart from primary matter. Subsequently to the existence of the immaterial principle is produced primary matter, which is deducible from the axiom that the one male and the one female principle of nature may be denominated *täu*, 道, reason, (the active principle from which all things emanate); thus nature is spontaneously possessed of benevolence and righteousness (which are included in the idea of tau.)

First of all existed *t'ien li*, 天理, the celestial principle, (or soul of the universe,) and then came primary matter: primary matter accumulated constituted *chik*, 質, body, (substance, or the accidents and qualities of matter) and nature was arranged.

Should any ask whether the immaterial principle or primary matter existed first, I should say, that the immaterial principle can never be separated from the primary matter. But the immaterial principle on assuming form, (or figure,) ascended, and primary matter on assuming form descended; when we come to speak of assuming form and ascending or descending, how can we divest ourselves

* There was perhaps more meaning in the words of Káng-hí than the missionaries were disposed to give them. When they besought him to become a Christian and be baptized "he always excused himself, by saying he worshipped the same God with the Christians." John Bell of Antermony.

† Le Comte, p. 386.

of the idea of priority and subsequence? When the immaterial principle does not assume a form, primary matter then becomes coarse, and forms a sediment.

Originally, however, no priority or subsequence can be predicated of the immaterial principle and primary matter, and yet if you insist on carrying out the reasoning to the question of their origin, then you must say that the immaterial principle has the priority; but the immaterial principle is not a separate and distinct thing; it is just contained in the centre of the primary matter, so that were there no primary matter, then this immaterial principle would have no place of attachment. Primary matter is in fact the four elements of metal, wood, water, and fire, while the immaterial principle is no other than the four cardinal virtues of benevolence, righteousness, propriety, and wisdom.

Should any one ask, how the immaterial principle exists with the primary matter, I would refer them to the saying of *I chuen* 伊川, that the immaterial principle is one and yet divided; if you speak of it in conjunction with heaven and earth, then there is only one immaterial principle; but if with regard to its residence in man, then each one has his own share of this principle.

Admit the existence of the immaterial principle, then you admit also that of primary matter, only the immaterial principle is the root, and we will confine our discourse now to it. It is said, "the *tai kih*, 大極, the great extreme, (or the first cause) moved and produced the *yáng*, 陽, male principle of nature; when it had moved to the utmost it rested; and having rested, it produced the *yin*, 陰, or female principle of nature;" but it does not follow from this that before motion there was no rest. Chingtsz' says, motion and rest have no originating cause. This is true; and now speaking of motion we may say that previous to motion there was rest, and previous to rest existed motion. It is said, "The one male and the one female principle constitute the *táu* 道, or the principle of heaven and earth, but the *ki* 繼, maintaining of the succession is the main thing." This maintaining of the succession then is the originating cause of motion. Were there but one opening and one shutting, without any maintenance of the succession, then as soon as things were shut it would be all over with them. Should any ask whether this maintenance of the succession occupies the interval between motion and rest, I reply, it is the termination of rest and the commencement of motion. Just like the four seasons, when the winter months arrive then all things revert to their shelters, if they were not to be reproduced, then next year every thing would cease. For the *chin*, 貞, the diagram for correctness again produces the *yuen*, 元, the diagram for origin, and so on in an interminable series.

Should any say, if subsequently to the existence of the immaterial

principle, primary matter came into being, how was it then before the existence of man, where was this immaterial principle? I reply, just where it was before: like the water of the sea, you may take a spoonful of it, or a load of it, or a bowl of it, still it is sea water. But that is the host, and I am the guest; that has been there of a long time, and I have but recently obtained it.

To the inquiry, if the immaterial principle be contained within the primary matter, how then does it display itself? I reply, just as the male and female principles of nature with the five elements are all ravelled together, without losing the clue, that then is the immaterial principle (or principle of order). When the primary matter is not collected and coagulated, there is no lodging place for the immaterial principle. Should any one ask for the explanation of the assertion that the immaterial principle has first existence, and after that comes primary matter, I say, it is not necessary to speak thus; but when we know that they are combined, is it that the immaterial principle holds the precedency and the primary matter the subsequence, or is it that the immaterial principle is subsequent to the primary matter? We cannot thus carry our reasoning; but should we endeavor to form some idea of it, then we may suppose that the primary matter relies on the immaterial principle to come into action, and wherever the primary matter is coagulated there the immaterial principle is present. For the primary matter can concrete and coagulate, act and do, but the immaterial principle has neither will nor wish, nor plan, nor operation; but only where the primary matter is collected and coagulated, there the immaterial principle is in the midst of it. Just as in nature men, and things, grass and trees, birds and beasts, in their propagation invariably require seed, and certainly cannot without seed from nothingness produce any thing; all this then is the primary matter; but the immaterial principle is merely a pure, empty, wide stretched world, without form or footstep, and incapable of action or creation; but the primary matter can ferment and coagulate, and collect and produce things.

Some one may say then, as soon as the immaterial principle existed then existed primary matter, thus it appears to be impossible to distinguish the priority or subsequence. I answer, if you insist on it, the immaterial principle is first, but you cannot say, to-day the immaterial principle is called into existence and to-morrow primary matter; still there is a priority and a subsequence. Should any ask, how is it that the immaterial principle existed before heaven and earth? I reply, before the existence of heaven and earth, there certainly existed the immaterial principle; but then as soon as the immaterial principle existed, heaven and earth were in being; had there been no immaterial principle there would have been no heaven and earth, nor men, nor things, because there would have been nothing to contain them. As soon as the immaterial principle existed, then existed the primary matter, pervading and nourishing all things. Should any ask, was this producing and nourishing, caused by the immaterial principle or not? I say, no sooner did the immaterial principle exist than primary matter also existed, pervading, producing and

nourishing; but the immaterial principle has neither form nor substance. Should any ask, is what you say about substance a forced appellation or not? I reply, it is. Should they again ask, as the immaterial principle is boundless, is the primary matter also boundless? I say, with respect to its boundlessness, where will you get its boundlessness from?

Should any persist in saying, that the immaterial principle is first, and the primary matter subsequent, I can only say, the immaterial principle and primary matter have no precedence nor subsequence about them, but if you reason up to the top, then it appears as though the immaterial principle was first, and the primary matter subsequent.

Ko-kí 可機 asks, when *Ta-kiun* 大鈞 the great farmer sowed the seeds of things, did he go out to work and then cease, or did he go and come repeatedly? I reply, he went out once and then ceased. How could there be such a thing as primary matter dispersing and again collecting. Should any one ask how it is that the primary matter stretches itself out and contracts alternately? I answer, it is like water put into a furnace to boil, and when the water is nearly dry, a fountain plays into it and it becomes as before, without waiting till the water is altogether dry, and then going to make more.

Should any ask, with regard to those expressions, "the Supreme Ruler confers the due medium on the people, and when heaven is about to send down a great trust upon men, out of regard to the people it sets up princes over them; and heaven in producing things treat them according to their attainments; on those who do good it sends down a hundred blessings, and on those who do evil a hundred calamities. And when heaven is about to send down some uncommon calamity upon a generation, it first produces some uncommon genius to determine it. All these and such like expressions, do they imply that above the azure sky there is a Lord and Ruler who acts thus, or is it still true that heaven has no mind, and men only carry out their reasonings in this style? I reply, these three things are but one idea; it is that the immaterial principle of order is thus. The primary matter, in its evolutions hitherto, after one season of fulness has experienced one of decay, and after a period of decline, it again flourishes; just as if things were going on in a circle. There never was a decay without a revival.

When men blow out their breath, their bellies puff out, and when they inhale their bellies sink in; when we should have thought that really at each expiration the stomach would fall in, and at each inspiration swell up; but the reason of it is that when men expire, although this mouthful of breath goes out, the second mouthful is again produced, therefore the belly is puffed up; and when men inspire, the breath which is introduced from within, drives the other out, so that the belly sinks in. *Láutsz'* 老子 said, nature is just like an open pipe or bag, it moves and yet is not compelled to stoop, it is empty and still more comes out: just like a fan case open at both ends.

The immaterial principle is attached to primary matter when it comes into action. If we speak of it with reference to the primary matter, then it is apparent in the four seasons of spring, summer, autumn, and winter; if with reference to virtue, then it exhibits itself in greatness, penetration, convenience, and correctness; with respect to men, then it is manifest in benevolence, righteousness, propriety and wisdom. Now these four things, greatness, penetration, convenience, and correctness, the incorporeal principle possesses them, and so does the primary matter; thus the incorporeal principle exists in primary matter; these two cannot be separated.

Should any ask, what connection the immaterial principle has with fate? I should say, that as soon as the immaterial principle existed, then existed primary matter; and as soon as primary matter existed then existed fate; for fate or number is only the border where things are limited. This body is only a shell, without and within there is nothing but the primary matter of heaven and earth, with the male and female principle of nature; just as fish exist in water, when the water around them is the same as that within them; the water in the body of a porpoise is the same as that in the body of a carp.

When the primary matter collects it forms body, when the immaterial principle and the primary matter unite, then it is observable; just as fire when it comes in contact with fat gives forth an abundance of flame. For that which perceives it is the immaterial principle of the mind, and that which enables it to perceive, is the intelligence of the primary matter. In the constitution of man his immaterial principle is the immaterial principle of heaven and earth; and his primary matter is the primary matter of heaven and earth; but the immaterial principle has no trace whereby it may be discovered, therefore it is seen in the primary matter. In the world there are both the immaterial principle and the primary matter, the immaterial principle is the *táu*, 道, reason, which being embodied descends, and is the origin of the production of things. The primary matter is the *K'i*, 器, material, which being embodied descends, and is the instrument of the production of things. Hence when men and things are produced, they must partake of this immaterial principle, and then they possess nature, also of this primary matter, and then they assume form. With regard to what is called the immaterial principle and primary matter, these two things certainly do exist; viewing them in connection with objects, they appear confused and blended, while it is impossible to separate them, each in a different place, yet this does not present these two being separated and individual things; viewing them with reference to principles, then, although there should be nothing yet existing, yet the principle of existence is already there. But still it is only the principle and nothing else, the thing itself is not really there. Generally speaking, when contemplating such subjects, it is necessary to distinguish clearly, and also to connect the end with the beginning, and then there will be no mistake. The

immaterial principle being in existence, then afterwards appears the primary matter; when the primary matter is brought into being, then afterwards the immaterial principle has some place whereon to rest. In regard to great things it is seen in heaven and earth, and with respect to small, in arts and pismires. In the production of things it is universally thus, why need we then be concerned lest in the generation of heaven and earth there should be nothing to give and receive? If you press the question, it resolves itself into one word, the immaterial principle. You cannot distinguish in this matter between existence and non-existence: before heaven and earth had a being, it was just the same.

Should a question be asked regarding the immaterial principle and primary matter, how that the former is constant in its influence and the latter variable, quoting the words of the "due medium," that a man of great virtue, must obtain a suitable fame, a proper rank, and the requisite age, such at least is what according to the immaterial principle of reason ought to be; but Confucius had no official rank, *Yen-tsz'* died at an early age, and the scholar of *Fung-püh* died after many years without his name being known: now the question occurs, was it the influence of primary matter that occasioned these discrepancies? Hence the good man speaks only of what is common according to the eternal principles of reason, and not of what is uncommon; but we humbly conceive that the immaterial principle of reason has the precedence, and the influence of the primary matter is generally secondary; now since the immaterial principle is inadequate to overcome the influence of primary matter, then all those assertions which allot happiness to the good, and misery to the obscene very frequently fail of their accomplishment; what then is the usual law of nature in this respect? I should say, that influence of the primary matter not only differs in various individuals, but also varies according to the age: thus when the sages *Yáu*, *Shun*, and *Yü* filled the throne, the empire was pacifically governed, harmony corresponded to harmony, and the influence of the primary matter was excellent and exact, being at the same time conformable to the reason of the immaterial principles: but in the times described in the Spring and Autumn history, and the period of the contending states, when punishments and slaughter, misery, and wretchedness abounded, then the influence of the primary matter corresponded thereto, and underwent a change, while the reason of the immaterial principle could not control the same. Under such circumstances one may ask, would this bear upon the business of mankind or not? To which I should say, that a sufficient answer has been given to this inquiry in a former section treating on nature and fate, to the effect that although that which affects various individuals differs, yet it is because the influence of the primary matter is weak.

From the existence of the immaterial principle may be dated that of primary matter; but primary matter is twofold, hence the book of diagrams says, that the Great Extreme produced the two forms of

things (heaven and earth); but *Láu tsz'* 老子 says, that *táu*, 道, the Eternal Reason produced one, after which one produced two, from which we may argue that he had not narrowly investigated the reason of the immaterial principle. When speaking of the one origin of all things, the immaterial principle appears the same, and primary matter varied; observing the different substance of the myriad of things, then the primary matter appears to be nearly resembling, but the immaterial principle totally dissimilar. When the primary matter varies, it consists in the difference between what is unmixed and what is confused; when the immaterial principle varies, the difference perhaps consists in what is partial and what is complete. Should there happily arrive another opportunity of clearing it up, there would certainly be no more room for doubt.

Wherever the primary matter is collected, the immaterial principle is present; but after all, the latter must be considered as the chief; this is what is called the mysterious junction. With regard to the doubts expressed about the partial distribution of the immaterial principle and primary matter, we may say, that if the reference be to the first origin of things, then the immaterial principle existed before the primary matter, and it is improper in such case to speak of the partial or complete distribution of the immaterial principle; but if the reference be to what is received from nature by each individual, then the primary matter is followed by the immaterial principle to complete it, hence wherever the primary matter exists there is found the immaterial principle, and where there is no primary matter there is also no immaterial principle; where the primary matter is abundant the immaterial principle is abundant, and vice versa; in this case how can we avoid speaking of the partial or complete distribution of the immaterial principle?

It is certainly improper to speak of the deflected or correct, the pervious or impeded nature of the immaterial principle, yet seeing that the primary matter is deflected, the immaterial principle can be no otherwise than deflected, and when the primary matter is impeded, it is also cut off from the immaterial principle; so that the immaterial principle as existing in man, cannot avoid being both deflected and impeded. That which *Hwáng k'ü* 橫渠 says about the light which is received being large or small, clear or dark, while that which is reflected by it being far from dissimilar, is a very correct observation.

That which is said about the primary matter received by different individuals being partial, and the immaterial principle in its general substance never being variously obtained; together with the observation of the work on clear reason, that we must not consider the muddiness of a stream to be the water, both these expressions coincide with the above idea. For the immaterial principle is pure, unmixed, and extremely good, while the primary matter is mingled, blended and irregular; that which is within forms the good man, and that which is without the worthless individual, whatsoever re-

presses the *yin*, 陰, inferior, and aids the *yáng*, 陽, superior principle of nature, is conformable to the reason of the immaterial principle; the object of which is to form, and complete, matter and the decrees of fate; which being attained, what further difficulty is there?

Human nature is nothing else than the immaterial principle, but in that case you must not speak of its being collected or scattered. What is said about the animal spirits, and the human soul having knowledge and perception, is all produced by the influence of the primary matter; hence when this latter is collected then the former exists, and when scattered they become annihilated. With regard to the immaterial principle, its existence does not in the first instance depend on its being collected and scattered; but wherever the immaterial principle is found, there also is the primary matter; if the primary matter be collected here, then the immaterial principle will also be settled here. The immaterial principle possesses motion and rest, hence primary matter also possesses motion and rest; if the immaterial principle had neither motion nor rest, whence could the primary matter obtain them? Speaking of these things also according to the former arrangement, then benevolence is motion, and righteousness is rest; but what have these to do with the primary matter?

ART. VI. *Journal of Occurrences: removal of the office of the Chinese Repository to Hongkong; notices of the colony; return of his excellency, governor Davis, from the northern ports; Canton; growth of opium; state of the Chinese empire.*

THE office of the Chinese Repository was first opened in Canton, May, 1832. On the expulsion of foreigners, by commissioner Lin in the spring of 1839, it was removed to Macao, and from thence on the 19th instant to Hongkong. The readers of the Repository will now naturally expect some more ample accounts of this new colony than we have yet given. Such accounts we shall be glad to publish; and we hope they will ere long be furnished for our pages, by those who have the best means of doing this.

Though small in territory, like the Queen of Isles, Hongkong can scarcely fail to exert a commanding influence far and near. In spite of many obstacles and difficulties, the progress of the settlement has been remarkable; and never probably, since the "Union" was hoisted, Jan. 26th, 1841, has the increase been so rapid, and the prospects so encouraging as at the present time. The number of houses now being erected in Victoria cannot, we think, be less than one hundred. A few of these are for the military, but nearly

the whole are being built on private account. The salubrity—or rather the insalubrity of the place is a subject which still excites no small anxiety. The mortality during the current year, considering the number of inhabitants, has been considerably less, than it was in the two preceding years. And we hope and believe that, with proper precautionary means, it will be still less in years to come. The moral atmosphere, also, has improved; and we trust that it, too, will undergo still greater improvements. This point must not be neglected. If it be disregarded, all other improvements and advances will be naught. It is righteousness that exalteth a nation. And sin, however secret and covered, is a disgrace to any people. Government can do much to check vice and immorality; but the chief labor in reforms and improvements of this sort must be performed by individuals. Before a pagan people, the bearing of upright Christian conduct will be exceedingly powerful for good; and equally powerful for evil, will be an opposite course. A heavy weight of responsibility rests on the Christian inhabitants of this colony.

His excellency governor Davis returned, from his visit to the northern ports, on the 18th inst, well pleased with the excursion and what he saw of the coast. The trade at the northern ports is gradually increasing, but probably not so fast as most people anticipated. It is satisfactory, and gratifying, to know that at all the ports the most amicable relations continue. These, and the extension of commerce, are both likely to be secured by the efficient consular establishments at the respective ports.

At Canton considerable discontent still continues among certain classes of the lower and baser sort of inhabitants. But we see no strong reasons for anticipating a return of riots. We believe K'ying can and will repress such outbreaks. It is anticipated by some that the factories will be burnt during the winter. We do not anticipate such an issue; and doubtless every precaution will be taken to prevent it.

The growth of opium advances steadily; and so long as the demand from consumers remains unchecked, this production will doubtless continue annually to augment. In the papers of the day, we see the crop for the current year estimated at 22,000 of Bengal, and 26,000 of Malwa, making a total of 48,000 chests, which at \$700 each will make a return of \$33,600,000. And we see too, that his excellency sir Henry Pottinger, at Bombay, has come out in favor of the trade in opium.

The state of the Chinese empire, so far as we are able to judge, from the Peking Gazettes, and from rumors and reports among the people, is quiet and generally prosperous. How such a mass of human beings, under existing circumstances, can be kept in a state of peace, it is not easy to explain. There are strong causes operating which, for aught we can see, must ere long work out great and dreadful changes. There is corruption in the body politic, and we fear its consequences.

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ART. I. *Appendix to the alphabetical list of provinces, departments, &c., in China, containing the names of the divisions, towns, tribes, &c., in the empire beyond the eighteen provinces.*

THE list of names in this Appendix has been compiled in a great measure from the Statistics of the Empire, (the same work from which the Alphabetical list was made,) and from native maps. Other authorities have also been consulted, as Timkowski's Mission, Arrowsmith's map, Biot's Gazetteer, &c., and it is believed that there are few places of note in the regions beyond China Proper, whose names are not contained in it. The names of foreign countries and towns have also been introduced to some extent, more particularly such as are near China, and which have been visited and described by Chinese travelers. Such names, as well as those of places lying within the Chinese borders, are all inserted in this list in alphabetical order according to their names as they are expressed in Chinese characters. This arrangement is followed because of the great proportion of places known only by their Chinese names to persons living in this country, and who have access to native books; while the insertion of the pronunciation of foreign writers and topographers immediately after the name in Chinese will easily enable any one to refer to the places, and ascertain their position and other particulars relating to them. In most cases this latter pronunciation is much more nearly correct than the rude imitation of the sounds by the Chinese characters, (which are varied somewhat by different writers according as their own pronunciation approaches nearer to the sound of the place,) and has therefore been employed when

speaking of the places. For further notices of the *colonies*, see Chi. Rep. vol. I., pp. 113 and 170, and vol. IX. p. 117, *et seq.*

阿克蘇城 A'-keh-sú ching, Aksú, Oksou, or Acsou, in Eastern Turkestan, a town of considerable importance, situated northeast of Oushi, and subordinate to it, in lat. 41° 09' N., and long. 79° 13' E. The district is bounded E. by Bai and Sairim, S. by the desert, and S. W. by Oushi.

阿拉善額魯特旗 A'-lá-shen ngeh-lú-teh kí, or Alashan Eleuthis form one banner; their country lies west of Ninghiá fú in Kánsuh, and north of the Great wall, as far as Cobi. Alashan is the name of a chain of mountains on the north of the Yellow river, whence this tribe derives its appellation.

阿里城 A'-lí ching, or Ari or Ngari, a city and district of Ulterior Tibet of great extent, including all the western part of that kingdom, and sometimes considered as a third division of Tibet. It borders on Badakshan and Cashmere. See page 508.

阿勒楚喀城 A'-lih-tsú-keh ching or Altchoucu, a garrisoned post in Kirin, lying on the Songari R., E. N. E. of Petúné.

阿魯科爾沁 A'-lú ko-'rh-chin, or Aro Kortchin, the north Kortchin, a tribe of Mongols.

阿霸哈納爾 A'-pá-háh-uáh-'rh or Abaganar, a tribe of Mongols, lying north of Cháhar, 640 lí northeast of Kalgau.

阿霸該 A'-pá-kai or Abaga, a tribe of Mongols living between Cháhar and the desert, 590 lí northeast of Kalgau.

阿瓦 A'-wá, Ava, or Burmah. This name is better known to the Chinese than Mien-tien.

亞齊 A'-tsí, Acheen in Sumatra.

察哈爾 Cháh-há-'rh, Cháhár, Chakar, or Tsakhar, a district lying north of Shensí and northwest of Chihlí, inhabited by the Cháhár tribes of Mongols. It is bounded N. W. and N. E. by Inner Mongolia; S. by Kaupéh sán ting in Chihli, and by Shánsí. The superintending officer resides at Chángkiá kau (or gate) in the Great wall; there are 8 banners of the Cháhár Mongols. In the Hwui Tien, Cháhár is placed as the last department in the province of Chihlí, and is not included in Inner Mongolia.

察木多城 Cháh-muh-to ching or Chamdo, a town of Anterior Tibet in the northwest, towards Sz'chuen.

扎賴特 Cháh-lái-teh or Tchalits, a tribe of Mongols on the west of the Nouni R., west of Kirin oula.

扎魯特 Cháh-lú-teh or Djarots, a tribe of Mongols dwelling 1100 lí northeast of Hifung gate in the Great wall, and west of Shingking.

扎什城 Cháh-shih ching, Djassi or Chashi, a town and district of Anterior Tibet, N. W. of H'lassa, the seat of a small Chinese garrison.

札什倫布城 Cháh-shih lun-pú ching or Chashi lounbo city, the

capital of Ulterior Tibet, the residence of the bantchin-erdeni, situated in the eastern part, not far west of H'lassa, on the same river, the Irrawady, here called Yarú-tsangbo tchú.

長春廳 Chángchun ting, in Kirin (Yegue hotun?), is one of the three ting departments into which Kirin is divided. It has comparatively but a small tract under its ruler, and lies on the western borders of the province, due west of Kirin oula, and on the west of the Songari R.

長甲口 Chángkiáh kau, or Kalgan, a large town at one of the gates in the Great wall, in the department of Kaupeh tau in Chihlí. Lat. 40° 52' N., and long. 114° 53' E. This place is called Kalgan from the Mongol word *kalga*, a mart or town.

昌圖廳 Chángtú ting, in Shinking, a district belonging to Fungtien fú.

朝鮮 Cháusien or Corea.

爪哇 Cháu-wá, or Java; the island is usually known abroad by the name of Ká-liú-pá or **咖囉吧** Batavia; also written Koh-láh-pá **噶喇巴**.

昭烏達盟 Cháu-wú-táh ming, one of the 6 ming or corps of the Inner Mongols, living towards the northwest of that country.

占城 Chen ching, that part of Cochinchina called Tsiampa.

膽德城 Chenteh ching, in Ylí, a garrisoned town attached to Hwuiyuen ching, situated northwest of that place.

哲里木盟 Chí-lí-muh ming, one of the 6 corps of the Inner Mongols, living in the east of that country on the borders of Kirin and Shinking.

真臘 Chin-láh, Cambodja, between Cochinchina and Siam.

承德縣 Chingteh hien, in Shinking, belonging to Fungtien fu; lat. 41° 06' N., and long. 117° 46' E.

綽羅斯部 Choh-lo-sz' pú or Choros tribes, living in the south of Koko nor, arranged under two standards.

卓索圖盟 Choh-soh-tú ming, one of the 6 corps of the Inner Mongols, living in the west towards the south of that country.

準噶爾 Chun-kieh-'rh, or Soungar. This is an old name, and known only in books. The Soungars have disappeared as a separate tribe.

復州 Fuh chau in Shinking, department of Fungtien; same place as the following.

復州城 Fuhchau ching in Shinking, subordinate to Shinking pun ching, in lat. 39° 40' N., and long. 121° 43' E.

鳳凰城 Funghwáng ching in Shinking, subordinate to Shinking pun ching.

鳳凰廳 Funghwáng ting in Shinking, department of Fungtien. The capital is a frontier town next to Corea, just at the head of the gulf of Liáu-tung at the mouth of the Táhyuen R., and consequently of some importance; all business with that kingdom passes through it. It is the same place as the preceding.

奉天府 Fungtien fû in Shingking; lat. "41° 50' 30" N., and long. 123° 37' 30" E.

Is 1460 li east of Peking, the seat of government for Shingking, and usually called Moukden by foreigners, from the Mánchú name of the capital. The department is very large, bounded N. by the Corchin tribe of Mongols in Inner Mongolia; N. E. by Kirin; S. E. by Corea; S. by the Yellow sea and gulf of Liáutung; and W. by that gulf and by Kinchau fû. It contains 3 ting districts, *Hingking lí sz'* (or the ruling city of Hingking), *Fungchwáng*, and *Chángtú*; 2 chau districts, *Lituyíng* and *Fuh*; and 6 hien districts, *Chingteh* (or Moukden itself), *Siúyen*, *Káiping*, *Káiyuen*, *Tiehling*, *Háiching* and *Ninghái*.

哈喇沙拉 Há-lá-shá-lá or H'harashar. See *Keh-lá-shá'-rh*.

哈密 Há-mih, Hami, or Khamil, a town of note west of the Great wall, belonging to Chinsí fú or Barkoul, across the desert of Cobi, and formerly comprised in Soungaria. The whole region now belongs to Kánsuh.

哈薩克 Há-sáh-keh, or Hassacks, Kirghis (i. e. Robber) Kassacks or Cossacks, living in Bokhará and Khokand, northwest of Tarbagatai in F'li.

海城縣 Háiching hien in Shingking, department of Fungtien fû.

痕都斯坦 Han-tú-sz'-tán or Hindostan.

興京城 Hingking ching in Shingking, subordinate to Shingking pun ching.

黑龍江 Heh-lung kiáng or Tsitsihar, the third province or division of Mánchúria; the Chinese know it by the former, and the Mánchús by the latter name. It is bounded N. by Russia, from which it is separated by the Daourian Mts., or Outer Hingngán ling; E. by Sásang ching in Kirin, from which it is separated by mountains; S. E. and S. by Kirin oula, from which the Songari R. partly separates it; W. by the tribes of Mongols under the Tsetsen khan; and S. W. by the tribes in Inner Mongolia. This extensive region is divided into six military governments, whose heads reside at as many posts, viz., *Tsitsihar*, *Hú-lan* (Hotun), *Pú-teh-há*, *Meh'-rh-kan* (Merguen), *Heh-lung kiáng* (Sagalien oula), and *Hú-lun-pei'-rh* (Húrumpir). The inhabitants are wandering tribes of hunters and shepherds, mostly speaking the Mongolian or Mánchú languages, and rendering a tribute of peltry to the Chinese.

黑龍江城 Hehlung-kiáng ching or Sagalien oula, the chief town of the northeast division of Tsitsihar, lies on the Amour in lat. 50° N., and long. 127° E. This town has jurisdiction over a large tract lying between the Amour and Russia, or the Daourian Mts., much of which is destitute of towns or any traces of settled civilization. This town and others in this region are used as penal settlements for Chinese criminals.

熙春城 Hichun ching in F'li, subordinate to Hwuiyuen ching; a garrisoned town lying due north of Hwuiyuen.

蝦夷 Hiá-í, i. e. 'Crab Barbarians,' the name given in Chinese books to the natives of Yesso.

獬豸 Hien-yun; see *Hiung-nú*.

興京理事廳 Hingking lí sz' ting in Shingking, department of Fungtien fû, a place of some note in Shingking, but probably the notoriety is owing somewhat to the importance given to this country by the reigning family.

熊岳城 Hiungyoh ching in Shingking, subordinate to Shingking pun ching.

匈奴 Hiung-nú, the name by which the Mongols were known in the Hán dynasty; also called Hien-yun.

火州 Ho chau, 'Fire district,' a name once given to the district of Túrfañ ting in Barkoul, from the dazzling aspect of the vitreous sand in that region of the desert of Cobi.

火林 Ho-lin, thought to be the ancient Karakorum; lat. 46° 40' N., and long. 102° 50' E.

和碩特部 Ho-shih-teh pú, or tribes of Hoshoits, living on the north and west of Koko nor, arranged under 21 standards.

河套 Ho-táu, i. e. 'River's Bend, a name given to the bend of the Yellow R. in the country of the Ortous Mongols north of Shansí.

和闐城 Hotien ching, Hoten, Khoten, or Khotan, a garrisoned town in Eastern Turkestan, west of the Great desert, and bordering on the confines of Ulterior Tibet. It is a frontier town towards the south of Turkestan, in lat. 37° N. and long. 80° 35' E.

霍罕 Hoh-hán, or Khokand, (the ancient Ferganah,) a district in Bokhara adjoining Kashgar and Yengi-hissar; lat. of town 41° 40' N., and long. 69° 50' E.

呼蘭城 Hú-lán ching (Tchoulgue hotun?) a garrison of Hehlung kiáng, lying southeast of Tsitsihar on the Soungari R. opposite Altchoucu in Kirin. It has not been built many years.

呼倫貝爾城 Hú-lun-pei-'rh ching, or Húrun-pir, is the most western district in Tsit: i nar, lying south of the Amour, and west of the Inner Hing-nán ling; the name is made by combining those of two of its lakes, Hurun and Pir. The district is bounded west by Mongolian tribes under the Tsetsen khan, and is smaller than the other districts of Tsitsihar.

紅夷 Hung-i, i. e. 'Red barbarians,' savage tribes between Annam and Yunnán.

琿春城 Hwanchun ching in Kirin. This garrison post is subordinate to that of Ningkútáh (Ningouta), and lies near the coast in the southeastern part of Kirin, not far from the frontiers of Corea; an unimportant place.

回回 Hwui-hwui, or Hwui tsz' **回子**, the Mohammedans.

回鶻 Hwui-kwuh or Hwui-heh **回黑**, the Ouigours, a tribe of Túrks.

輝發 Hwui-fáh or Hoeifan hotun, in Kirin, a post lying on a branch of the Songari, S.S.E. of Kirin oula, and under its jurisdiction.

輝特部 Hwui-teh pú or Khoits, a tribe of Mongols, living around Tsingháí or Koko nor, placed under one standard.

惠寧城 Hwuiuing ching. One of the garrisons attached to Hwuiyuen, northeast of that place.

惠遠城 Hwuiyuen ching in Ylí; lat. 43° 46' N., and long. 82° 30' E. This place is the chief town of Ylí, the residence of the central government of the province. See *Ylí*.

義州 Y'chau in Shingking, department of Kinchau fú; lat. 41° 30' N., and long 121° 20' E.

義州城 Y'chau ching in Shingking subordinate to Shingking pun ching. A garrison within the limits of Kinchau fú, near one of the gates in the palisade, under the jurisdiction of the general at Moukden.

伊克昭 明 Y-keh-cháu ming, one of the 6 ming or corps of the Inner Mongols, living on the Yellow R. beyond the Great wall, north of Kánsuh.

伊犁 Ylí, (a name derived from the river Ylí, which runs into lake Balkhach; the town is also called Gouldja) the name given by the Chinese to an immense tract of country in Central Asia, inhabited by various tribes, and divided into two *lí* or circuits by the Tien shán; the *Peh lí* or Northern circuit comprises ancient Soungaria, except Oroumtsi and Barkoul now attached to Kánsuh; the *Nán lí* or Southern circuit is called Eastern Turkestan, or Little Bokhara. Ylí is bounded N. by the Altai chain separating it from the Hassacks in Independent Tartary; N. E. by the Chamar Mts. and Irtish R. separating it from Mongolia; E. and S. E. by Oroumtsi and Barkoul; S. by the desert of Cobi and the Kwanlun Mts., separating it from Tibet; and W. by the Belúr Mts. dividing it from Bokhara. The capital of Ylí is called Hwuiyuen ching, and is 10,009 *lí* from Peking; under the special jurisdiction of its commander are 9 *ching* or garrisons, *Hwuiyuen*, *Hwuiying*, *Híchun*, *Suiting*, *Kwángjin*, *Chenteh*, *Kungshin*, *Táh-rh-kt* (Türk), and *Ningyuen*. These nine, and the two secondary cities Kour-kara úsú, and Tarbagatai, constitute the *Peh lí*, north of the Celestial Mts. The *Nán lí* contains the ten Mohammedan cities of *Harashar*, *Kúché*, *Satram*, *Bai*, *Oksú* or Acsoú, *Hoten* or Khoten, *Yurkand*, *Cashgar*, and *Yengi Hissar* or Yingkishar. For further details see Chi. Rep. vol. I., p. 170, and vol. IX., p. 117, &c.

日南 Jih-nán, an ancient name of Cochinchina.

日本 Jih-pun, or Japan. The Japanese employ Chinese characters to express the names of places, giving to these characters the native name of the place. Thus the metropolis Yedo is written **江戸**, and Jih-pun is pronounced Nippon by them.

絨轄城 Jung-hiáh ching or Jounghia, a town and district in Ulterior Tibet, between Ghieding and Nielam, in the south.

蓋州城 Káichau ching in Shingking, subordinate to Shingking pun ching, lat. 40° 30' N., and long. 122° 30' E.

開平 Káiping or Shángtú **上都**, the capital of the Mongols in the 14th century. Lat. 42° 25' N., and long. 116° E.

蓋平縣 Káiping hien in Shingking, a district town in Fungtien fú.

開原縣 Káiyuen hien in Shingking, a district town in Fungtien fú.

開原城 Káiyuen ching in Shingking, subordinate to Shingking pun ching, in lat. 42° 40' N., and long. 123° 15' E.

康 Káng, Kham or Kamba, a name given to the eastern part of Anterior Tibet,

lying on the confines of Koko nor and Sz'chuen; this name is not found in the Statistics of the Empire, but is known in the country itself. See page 508.

康居 Kángkü, the ancient name of Sogdiana.

蒿齊忒 Káu-tsi-teh, Khaotchit, or Haochit, a tribe of Mongols, living near the southwest spur of the Inner Hing-ngán Mts.

高麗 Káu-lí, from whence is divided the name Corea; Cháusien is the common name at present among the Chinese.

克什米爾 Keh-shih-mí-'rh, or Cashmere.

克西克騰 Keh-si-keh-tang or Kechikten, a tribe of Mongols, living 570 lí northeast of Kaupeh kau.

嘉峪關 Kiáyü kwán, the most westerly gate in the Great wall at the end of it, between Ngánsí fú and Suh chau in Kánsuh.

羌 Kiáng, or **西羌** Sí Kiáng, a general name formerly given to the Tibetan frontier and people, and thence northward.

江孜城 Kiángmin ching, a town and district in Anterior Tibet, southwest of H'lassa, and near Chashi-lounbo.

江達城 Kiángtáh ching, or Kiangta, a town and district in the central part of Anterior Tibet, between H'lassa and H'lari.

交州府 Kiáuchau fú, or Hué, capital of Annam or Cochinchina.

交趾 Kiáuchí, ancient name for the Cochinchinese. The name Cochinchina is derived from this word prefixed to China.

結定城 Kiehting ching, Ghieding or Dingghie, a town and district of Ulterior Tibet, south of Chashi-lounbo.

吉林 Kih-lin, Kirin, or Ghirin, is a large country to the northeast of Shingking, bordering on the sea of Japan and gulf of Tartary; the capital Kirin oula is 2305 lí from Peking. It is bounded N. by the Hing-ngán ling or Daourian Mts.; E. and N. E. by the channel of Tartary; S. E. by the sea of Japan; S. by Corea; S. W. by Shingking; and W. by Mongolia and Tsitsihar. It is divided into three ruling ting departments, *Kirin oula*, *Peh-tú-náh oula* (Petúné), and *Chángchun ting*. Subordinate to Kirin city are seven posts or garrisons, ruled by a Mánchú tsíangkiun residing there, which are in fact the real divisions of the province; they are mentioned under the following head. This country extends nearly 12 degrees in latitude and 20 degrees in longitude.

吉林城 Kih-lin ching (Kirin oula) in Kirin. Lat. 43° 45' N., and long. 226° 25' E. This city is the principal place in Kirin, situated on the Songari R., and is the residence of a general officer, who commands 8 ching or garrisoned towns, *Kirin*, *Tá-sang oula*, *Petúné*, *Lá-lin* (Larin), *A-lih-tsú-keh* (Altchoucu), *Súnsang*, *Níng-kú-tau* (Ningouta), and *Hwanchun*.

吉林理事廳 Kih-lin lí tz' ting or Kirin oula hotun. The name given to the ting department of which Kirin is the chief town; it indicates that this place has the supervision over the province.

喀喇沙爾城 Kih-lá-sha-'rh ching, Kharashar, or H'harashar. This

is the principal garrison and town in the southern circuit of *Uli*, and is the residence of the general in command. It lies in lat. 42° 15' N., and long. 87° 05' E., near lake *Poh-sz-tang*; the district under the control of the commandant is very extensive; it is bounded E. by *Barkoul* and *Oroumtsi*; S. by the desert; and W. by *Kúché*.

喀爾喀 *Kih-rh-kih* or *Kalkas*, a tribe of Mongols, inhabiting Outer Mongolia, divided into the four following khanates or provinces.

喀爾喀土謝圖汗部 *Kih-rh-kih 'Tu-sié-tu-hán pú*, or the *Kalkas* of *Túchétu* khan. This khanate is central with respect to the other three khanates of Outer Mongolia, and is bounded N. by *Siberia*; E. by *Tset-sen* khan; S. by *Cobi*. The road from *Kiakhta* to *Kalgan* lies within its borders.

喀爾喀三音諾顏部 *Kih-rh-kih Sán-yin noh-yen pú*, or the *Kalkas* of *San-noin*, lies southwest of the preceding; bounded N. E. by *Ouliasoutai*; E. by *Túchétu* khan; S. by *Cobi*; and S. W. to N. W. by the *Daasaktú* khanate.

喀爾喀車臣汗部 *Kih-rh-kih Ché-chin hán pú*, or the *Kalkas* of *Tsetsen* khan, lies between *Túchétu* khán and *Húrun-pir* in *Tsitsihar*, extending north to *Russia*, and S. to *Inner Mongolia* and *Cobi*.

喀爾喀扎薩克圖汗部 *Kih-rh-kih Cháh-sáh-keh-tú hán pú*, or the *Kalkas* of *Dzassaktú* khan; this khanate is the smallest of the four, and lies south of *Ouliasoutai* and *Cobdo*, W. and N. of *San-noin*, and adjoins *Barkoul* and *Cobdo* on the S. W. and W. There are many lakes within its limits.

喀爾喀部 *Kih-rh-kih pú*, or the *Kalkas* who inhabit parts of *Koko* nor. They are but few compared with those in *Outer Mongolia*.

喀喇沁 *Kih-láh-chin* or *Kartsin* or *Kharachin*, a tribe of Mongols living west of *Tsakhara*, just beyond the *Great wall*.

喀什噶爾城 *Kih-shih-kieh-rh ching*, *Kashkar* or *Cashgar* in *Eastern Turkestan*, about 1000 *li* westward from *Aksou*, and a large town on the extreme western frontier of the Chinese possessions, situated on the river of the same name in lat. 39° 25' N., and long. 74° E. Since 1831, the chief rule in *Turkestan* has been removed from *Kashgar* to *Yarkand*, and it is now subordinate to the officer residing there, but as a place of trade it is much frequented by caravans and traders from *Bokhara*, *Lahore*, and *Cabul*.

錦縣 *Kin hien* in *Shingking*, a district in *Kinchau fú*, lat. 41° 06' N., and long. 121° 18' E.

金州城 *Kinchau ching* in *Shingking*, subordinate to *Shingking pun ching*. This is a port of considerable trade, situated at the south of the gulf of *Liäutung*, on the promontory called the *Prince Regent's Sword*.

錦州府 *Kinchau fú*, a department in *Shingking*, situated in lat. 41° 06' N., and long. 21° 18' E. Is 1000 *li* from *Peking*, at the head of the gulf of *Liäutung*; bounded N. and N. W. by the palisade separating it from *Mongolia*; E. by *Fungtien fú*; S. by the sea; and S. W. by *Chihli*. It contains 2 chau districts, *Ningyuen* and *I*, and 2 hien districts, *Kin* and *Kwángning*. It is a thinly peopled region, and its government is mostly administered by the commandants of the garrisons, who are under the authority of the general at *Shingking*.

京畿道 King-kí-táu, capital of Corea. Lat. 37° 36' N., and long. 127° 08' E.

郭爾羅斯 Koh-'rh-lo-sz' or Khorlos, a tribe of Mongols on the north-west of Shingking.

郭爾喀 Koh-'rh-kih, the Ghorkas of Nipál.

戈壁 Ko-pih or **大戈壁** Tá ko-pih, the Great desert of Cobi or Gobi; called also Shá-moh or Shamo **沙漠**, and Hán hái **瀚海**, Sea of Sand. This desert extends from the eastern frontier of Mongolia south-westward to the further frontier of Turkestan, as far as Khoten, comprising twenty-three degrees of longitude in length, and from three to ten degrees of latitude in breadth, being about 2100 miles in its greatest length; in some places it is arable.

科布多城 Ko-pú-to ching, Cobdo, Khobdo, or Gobdo city, is the name of a garrisoned town, which exercises jurisdiction over the large province called Cobdo, lying in the northwest of Mongolia; bounded N. and W. by the Hassacks and Russia; N. E. by Ouliánghai; E. and S. E. by Dzas-saktú khan; S. by Oroumtsi; and W. and S. W. by Tarbagatai. This remote province is governed by an amban living at Cobdo, who is subordinate to a higher officer at Ouliasoutai. Its inhabitants are principally Tourgouths and Kalkas.

科爾沁 Ko-'rh chin or Khertchin, a large tribe of Kalkas Mongols, inhabiting the western confines of Kirin.

庫車城 Kú-ché ching, Kouchay, or Koutché, one of the garrisoned towns in Eastern Turkestan, or the Nán lí of lí, lying in lat. 41° 37' N., and long. 82° 55' E., on the west of Harashar, at the south of the Tien shán; it is an extensive district, and the town is regarded as the key of Turkestan.

庫可諾爾 Kú-ko-noh-'rh. or Koko nor. See *Tsing hái*.

庫倫 Kúlun or Ourga, a large town in the Tüchétü khanate of the Kalkas in Outer Mongolia, in lat. 43° 20' N., and long. 107° 30' E., situated on the Tola R., a branch of the Selingha. It is the residence of the ruling princes.

庫爾喀喇烏蘇城 Kú-'rh-kih-lá-wú-sú ching, or Kour-kara úsú. This is a garrisoned town in lí, secondary to the capital, and situated nearly east of it at the foot of the Tien shán on the northern side, on the Kour river.

拱宸城 Kungshin ching in lí, subordinate to Hwuiyuen ching, a garrisoned town, situated west of Hwuiyuen, near the lí river.

崑崙 Kwan-lun or **崑屯** Kwan-tun, Chinese name of Pulo Condore.

崑崙 Kwan-lun, or the Koulkoun, a range of mountains, separating Turkestan from Tibet, about lat. 35° N.

廣寧城 Kwángning ching in Shingking, a garrison subordinate to Shingking pun ching.

廣寧縣 Kwángning hien in Shingking, a district in Kinchau fú, in lat. 41° 40' N., and long. 122° E. This town and f' chau are the first towns in Shingking, on the west, when entering the province from Mongolia.

廣仁城 Kwángyin ching in Yí. A garrisoned town attached to Hwui-yuen ching, lying northwest of it, near the Kirghis frontier.

歸綏城 Kweisui ching, a town in Kweisui táu in Shánsí, the residence of the tsiangkiun, who rules the tribe of Toumets of Koukou koto.

拉里城 Lá-lí ching, or H'lari, a town and district in the northern part of Anterior Tibet, bordering on Koko nor.

拉林城 Lá-lin ching or Larin oula in Kirin; it lies on the Songari R. east of Petúné, and is included under its jurisdiction.

拉薩 or **喇薩** Lá-sáh, or H'lassa in Tibet. See *Pú-táh-lá*.

拉達克 Lá-táh-keh, Ladak, or Leh, a place of some note in the northwestern part of Ulterior Tibet or Ari, bordering on Bokhara.

老撾 Láuchwá or **越裳** Yueh-cháng, the Laos tribes who live between Yunnán, Annám, and Siam.

老子 Láu tsz' or Liáu 獠, another Chinese name for the Laos or their contiguous tribes, who occupy the region lying between Siam, Burmah, Yunnan, and Cochinchina.

遼東 Liáutung, now called Shingking. Liáu is the name of a large river which has been transferred to the country on its borders. The Liáutung of the Ming dynasty comprised only a portion of the present Shingking, that part which lies near the gulf and upon the river Liáu.

遼陽城 Liáuyáng ching in Shingking, a garrisoned place subordinate to Shingking pun ching.

遼陽州 Liáuyáng chau in Shingking, a chau district in Fungtien fú, lat. 41° 10' N., and long. 123° 27' E.

琉球 Liúkiú, Liúchiú or Lewchew Islands. The native pronunciation is Dúchn.

呂宋 Lú-sung, Luçon, or Luçonina. It is now called Siáu Lúsung, and Spain itself is Tá Lúsung.

麻六甲 Má-luh-kiáh or Malacca.

買賣鎮 Mái-mái-chin or Maimatchin, (*lit.* 'Trading-mart,') the name usually given to Kiakhta on foreign maps, but sometimes (and just as properly) applied to Ourga, Kalgan, and other towns in Tartary.

茫伽薩 Máng-kiá-sáh, Maccassar.

毛明安 Máu-ming-ngán or Mao Mingan, a small tribe of Mongols living south of the great desert, 800 lí northwest of Kalgan.

墨爾根城 Meh-'rh-kan ching or Merguen, a town of note in Tsitsihar, lying on the Nonni R. about 40 leagues above Tsitsihar, and the residence of a garrison, whose commandant has jurisdiction over all the tract lying between the east bank of the Nonni R., and the Inner Hing-ngán ling. It is situated in lat. 46° 10' N., and long. 124° 40' E.

緬國 Mien kwoh or **緬甸** Mien-tien, the kingdom of Burmah.

美洛居 Mi-loh-kü, Moluccas; also called **米六合**.

蒙古 Mungkü or Mongols. The country inhabited by the Kalkas and other Mongolian tribes is divided in *Nui Mungkü* and *Wai Mungkü*, or Inner and Outer Mongolia. This region of country is bounded N. by the Altai Mts. separating it from Russia; N. E. and E. by *Mánchúria*; S. by China Proper; S. W. by *Kánsuh* and the desert; and W. by *Cobdo* and *Ílí*. Its limits are not well defined, but these boundaries are as near as they can be stated; it extends from lat. 35° to 50° N., and long. 70° to 120° E.

Inner Mongolia or *Nui Mungkü*, is much the smallest district, and is bounded N. by *Tsitsihar*, the *Tsetsen* khanate and *Cobi*; E. by *Kirin* oula; S. E. by *Shingling* from which the palisade divides it; S. by *Chihlí*, *Cháhár*, and *Shánsí*; and W. by *Kánsuh*. It is divided into 6 *ming* or *chalkans*, which include 24 *aimaks* or tribes arranged under 49 standards. These 6 *ming* are called in Chinese, *Chá-lí-máh*, *Choh-soh-tú*, *Cháu-wú-táh*, *Sih-lin-koh-lik*, *Wú-lín-cháh-pá*, and *I-kih-cháu*.

Outer Mongolia, or *Wai Mungkü* **外蒙古** is an extensive tract, divided into four *tú* or khanates, *Túchetú* khan, *Sain-noin*, *Tsetsen* khan and *Dzassaktú* khan, ruled by four Kalkas princes. It is bounded N. by *Russia* and *Ouliasoutái*; E. by *Mánchúria*; S. E. and S. by Inner Mongolia; S. W. by *Barkoul*; W. by *Tarbagatai*; and N. W. by *Cobdo* and *Ouliasoutái*. The desert of *Cobi* separates it from *Kánsuh* on the south and southwest.

滿州 *Mwán-chau*, the *Mánchús*. The word *Mánchúria* is of foreign manufacture, derived from *Mwánchau*.

愛琿城 *Ngái-hwan ching*, *Aykom* or *Aaihom*, a town on the *Amour* opposite *Sagalien* oula, built in the *Ming* dynasty to repress the incursions of the *Mongols*. It is now in ruins.

安南國 *Ngán-nán kwoh*, the kingdom of *Annam* or *Cochinchina*.

奈曼 *Nái-mán* or *Naiman*, a tribe of *Mongols* 600 *lí* northwest of the *Hifung* gate.

安西 *Ngánsí* or **安息** *Ngánsih*, name of the ancient *Parthians*.—*Biot*.

敖漢 *Ngáu-hán* or *Aokhan*, a tribe of *Mongols*, 600 *lí* northwest of the *Hifung* gate in the *Great wall*.

額魯特 *Ngeh-lú-teh*, the *Eleuth* tribe of *Mongols*, formerly occupying *Eastern Turkestan*; now much scattered.

額濟納舊土爾扈特旗 *Ngeh-tsí-náh kiú Tú-rh-kó-teh kí* or *Old Tourgouths* of *Edsinei*, a tribe of *Eleuths* living on the banks of the *Edsinei R.*, north of *Kán chau* and *Suh chau* in *Kánsuh*, west of the *Arashan* *Eleuths*, and south of *Cobi*. They are placed under one banner.

俄羅斯 *Ngo-lo-sz'*, or *Russia*.

鄂登 *Ngoh-tang*, or *Oden*, a city of *Tartary*.—*Biot*.

鄂爾多斯 *Ngoh-'rh-to-sz'*, the *Ordos* or *Ortous* tribe of *Mongols* under 7 banners, living north of *Shánsí*, west of *Kweihwá ching*, and east of the *Kalkas*; their territory is nearly surrounded by the *Yellow R.*

尼布楚 Ní-pú-tsú or Nipchú, a town in the Tüchetü khanate of the Kalkas, on the Russian frontier; in lat. 51° 49', the place where the Chinese and Russians signed a treaty. See Chi. Rep., vol. VIII., p. 417.

呢是 Ni-shí, name given to Pulo Nias, west of Sumatra.

聶拉本城 Nieh-lá-pun ching, or Nielam or Ngialam, a town and district on the southern frontiers of Ulterior Tibet.

寧海縣 Ninghái hien in Shingking, a district in Fungtien fú.

寧古塔城 Ning-kú-tá ching, Ningouts or Ningunta in Kirin, the residence of an officer commanding the whole southeastern part of Kirin, lying on the sea of Japan and the gulf of Tartary. It lies on the Hourlia, a branch of the Songari, in lat. 44° 55' N., and long. 125° 10' E. The garrison of Hwanchun is subordinate to the officer residing here.

寧遠州 Ningyuen chau in Shingking, a chau district belonging to Kin-chau fú; lat. 40° 30' N., and long. 120° 40' E.

寧遠城 Ningyuen ching in I'li, one of the 9 garrisoned towns subordinate to Hwuiyuen, situated a short distance east of it.

牛莊城 Niú-chwáng ching in Shingking, a garrison subordinate to Shingking pun ching, in lat. 41° 20' 25" N., and long. 122° 41' 50" E., situated at the mouth of the Liáu R., at the head of the gulf of Liántung.

巴林 Pá-lin or Barin, a tribe of Mongols, living 720 lí northeast of Kauhau, and west of Kirin.

巴達克山 Pá-tah-keh-shán or Badakshan, a part of Bokhara, bordering on Yarkand; the town is in lat. 36° 23' N., and long. 76° 40' E.

巴爾庫爾 Pá-'rh-kú-'rh or Barkoul, called by the Chinese Chinsí fú, is now attached to Kánsuh. It is situated beyond the desert, northwest from the gate and fort Kiáyü kwán, and is governed by a Mánchú garrison. It lies at the east spur of the Tien shán or Celestial Mts., near the lake Barkoul; the town itself is also called I'ho hien. See *China's fú*.

八宛 Páh-yuen, the Eight Pasturages, a place in Inner Mongolia, near the ancient Káiping.—*Biot*.

拜城 Pái ching or Bai, in I'li, or Eastern Turkestan, is a small town with a garrison, lying between Sairam and Aksú, under the jurisdiction of the officer at Oushi. It is about 25 miles west of Sairam.

北海 Peh hái, a name given to lake Baikal.

北亭 Peh ting, Bichbalish, country about lake Balkach, in Tarbagatai.—*Biot*.

伯都訥理事廳 Peh-tú-náh lí-sz' ting, or Petáné (or Pedné) oula, in Kirin, is the name of one of the three ting departments into which the country is divided; it lies at the bend of the Songari R. in lat. 45° 10' N., and long. 124° 40' E.

伯都訥城 Peh-tú-náh ching, or garrison of Petáné oula, in the northwestern part of Kirin, the same place as the preceding. It is a place of con-

siderable trade, being a spot easily accessible from all quarters by means of the Songari and Amour rivers, and their branches.

關展 Pí-chen, Pitsan, or Pidjan, a city of the Mohammedans, situated 760 *li* west of Hámí, in lat. 42° 45' N., and long. 87° 40' E. It was the chief town of the Oigours, but is now a small town, though regarded as an important one. It is under the jurisdiction of the beg at Túrfanting in Barkoul, who has rule over 6 towns.

波斯 Po-sz', Persia.

婆羅 Po-lo, a name given to part of Borneo; perhaps intended for Ban-
jermassing.

薄宗城 Poh-tsung ching or Podzung, a town and district in the southeastern part of Anterior Tibet, bordering on the Ná-í tribes, which lie east of Nípál.

淳泥 Poh-ní or Borneo.—*Biot*. This name is somewhat doubtful. See *Wan-lái* and *Po-lo*.

布達拉城 Pú-táh-lá ching or H'lassa, the capital of Anterior Tibet, the residence of the dalaí-lama. The name Budala is derived from the temple near the city; it lies in the southwest of the province.

布特哈城 Pú-teh-há ching, in Hehlúng kiáng in Mánchúria, lies on the Nonní R. nearly opposite Merguen, and is the residence of an officer and garrison who has jurisdiction over the country between the west bank of that river and the Inner Hingngán líng. This district and Merguen occupy all the north of the valley of the Nonní R., and the two are inclosed on three sides by the Inner Hingngán Mts., which separates them from Húrun-pir and Hehlúng kiáng ching.

撒馬兒罕 Sáh-má-'rh-kán, Samarkand in Bohkara. Lat 39° 30' N., and long. 67° 20' E.

賽哩木城 Sái-lí-muh ching, Saíram or Sairim; also Hanlemuh in Chi. Rep. vol. IX., p. 126. This garrisoned town is subordinate to Oushi on the south of the Tien shán; it is in lat. 41° 41' N., and long. 81° 58' E., and the district lies northwest of Kúché, and northeast of Oushi, at the foot of the Celestial mountains.

三姓城 Sánsing ching, a garrisoned place in Kirin, situated at the junction of the Hourha R. with the Songari R. The officer residing here has jurisdiction over the country lying on both sides of the Sagalien, or Kwáng-tung kiáng, as far north as the Daourian Mts., or Outer Hingngán, and along the sea coast far south to Ningouta. This extensive tract is inhabited by wandering hunting tribes, who give a nominal allegiance to China in the shape of a tribute of furs. Sagalien I. at the mouth of the Amour is included in the map under Sánsang ching, but no general name is given to it on Chinese maps.

沙州 Shá chau, a district and town 80 leagues west of Suh chau in Kán-suh, lat. 39° 40' N., and long. 94° 50' E.—*Biot*. Timkowski places this town 600 *li* south of Ngánsí fú; it is not in the Tá Tsing Hwui Tien.

沙漠 Shá-moh, the 'Sandy Waste,' or the desert of Cobi. See *Ko-pih*.

碩般多城 Shih-pwán-to ching, or Shobando, a town and district in the northeastern part of Anterior Tibet, west of Chamdo.

身毒 Shin-tuh, an ancient name of India.—*Biot*.

盛京 Shingking, or Liäutung. It is bounded N. by Inner Mongolia, N. E. and E. by Kirin; S. E. and S. by Corea, from which the Yáhyuen kiáng separates it; S. by the sea and gulf of Liäutung; and S. W. by the Great wall, separating it from Chihlí, where the Shánháí pass is the only gate of communication. It contains only two departments, *Fungtien* and *Kinchau*, besides the jurisdiction of Shingking pun ching, which has 13 posts or garrisons under it, ruled by a tsiángkiun. This country extends from lat. 40° to 42° N., and from long. 116° to 125° E.; Grosier estimates the population at 668,852 inhabitants, but the Chinese official accounts reckon the people by families.

盛京城 Shingking pun ching, (i. e. the head garrison of Shingking), or Shingking, the same place as Fungtien fú, in lat. 41° 50' 30" N., and long. 123° 37' 20" E. Shingking or Moukden is the residence of a tsiángkiun, who rules over 13 posts or towns called *ching*; these are independent of the districts under the jurisdiction of the chífá of Fungtien fú, although attached to them, and many of them bearing the same name. The 13 *ching* are *Hingking*, *Liáuyáng*, *Funghwáng*, *Siúyen*, *Kinchau*, *Fuhchau*, *Káshau*, *Yenyoh*, *Niúchóáng*, *I'chau*, *Kwángning*, *Kóiyuen*, and *Tungking ching*. Shingking is situated N. E. of the gulf of Liäutung, near the river Liáu. The gates of the palisade which separates it from Kirin are 12, and their oversight is under the tsiángkiun of this city.

西域 Sí-yih, the 'Western borders,' a name formerly given to the frontier of Yunnán and Sz'chuen, but varying in its application at different periods.

西利室 Sí-lí-wá, the island of Celebes.

西洋 Sí-yáng or **大西洋** Tá Sí-yáng, a name once applied to all Europeans, but now usually confined to the Portuguese and Portugal.

西藏 Sí Tsáng or Tibet. This extensive country is bounded N. E. by Koko nor; E. by Sz'chuen and Yunnán; S. by Nú-í tribes, Nípal and Assám; W. by Badakshan, Bokhara, and Cashmere; and N. W. by the desert of Cobi, and Khoten in Eastern Turkestan. It extends from lat. 27° to 33° N. and long. 18° to 40° W. of Peking. It is divided into *Tsien Tsáng* or Anterior Tibet, and *Hau Tsáng* or Ulterior Tibet; the former of these (also called Wei) contains eight cantons or *ching*, viz. *Pú-tá-lá* (H'lassa), *Chá-mu-to* (Chamdo), *Shih-pwán-to* (Shobando), *Poh-tsung* (Podzoung), *Lá-lí* (H'leri), and *Kiáng-táh* (Kiangta), on the east, and *Cháh-shih* (Chashi) and *Kiángmin* on the west of H'lassa. Ulterior Tibet contains besides its capital Chashilounbo, 6 cantons or *ching*, viz. *Kieh-ting* (Ghieding or Dingghie), *Jung-kiák* (Jounghia) *Nieh-la-muh* (Nielam), *Tsi-lung* (Dzielung), *Trung-kih* (Dzunggar) and *A'í* (Ari or Ngari). See pp. 501-508.

暹羅 Sien-lo, or Siam.

錫林郭勒盟 Sih-lin-koh-lih ming, one of the 6 *ming* or corps of the Inner Mongols, living in the northern part of the country, beyond the Cháu-wú-táh corps, extending across the northern borders.

錫蘭 Sih-lán or Ceylon. Some say Junk-seylon near Penang is meant by this name.

息剌 Sih-láh or **新嘉坡** Sin-kiá-po, Singapore.

新埠 Sin fau, the New Mart, name by which the Chinese know Penang.

新疆 Sin kiáng, 'the New Frontiers', a name given by Kienlung to Eastern Turkestan and I'li.

星宿海 Singsuh hái, or 'Sea of Constellations,' name of the lake at the source of the Yellow R.

岫巖縣 Siúyen hien in Shingking, a district belonging Fungtien fú.

岫巖城 Siúyen ching in Shingking, a garrisoned post at the preceding place subordinate to Shingking pun ching.

蘇錄 Sù-luh or Sùlú Islands.

蘇門答喇 Sù-mun-táh-láh or Sumatra.

蘇尼特 Sù-ní-teh, or Sounites, a large tribe of Mongols, dwelling from Cháhar northwest to Cobi, 550 *li* north of Kalgan.

綏定城 Suiting ching in I'li. One of the 9 garrisoned towns subordinate to Hwuiyuen, situated west of that city.

綏遠城 Suiyuen ching, in Kweisui tau in Shánsí, the residence of the tsíangkiun of the Toumet tribe of Mongols; it lies a few miles east of Kwei-hwá ching or Kúkú koto.

獅國 Sz' Kwoh, Kingdom of Lions, a name applied to Ceylon.

四子部落 Sz'-tsz'-pá-loh or Dourban Keoukat, a tribe of Mongols adjoining Cháhar on the south, 550 *li* northwest of Kalgan.

大夏 Tá-hiá, ancient name of Bactria.—*Biot*.

大食 Ta shih, name given to the Arabs.—*Biot*.

大秦 Tá tsin, supposed to be Judea; others think it means the Roman empire.

打牲烏拉城 Tá-sang-wú-lá ching or Poutai oula on Arrowsmith's map; lat. 44° 05' N., and long. 126° 10' E., a little northeast of Kirin oula, in Kirin. It is a garrisoned place.

塔爾巴哈台城 Táh-'rh-pá-há-tái ching, Tarbagatai or Tashtava. An important garrison and town on the frontiers of I'li, in lat. 47° N. The district is bounded N. by the Hassacks or Kirghis in Independent Tartary, and east by the province of Cobdo in Mongolia. A large garrison is placed in the chief town, to rule the tribes from whom tribute is collected.

塔爾奇城 Táh-'rh-ki ching (or Túrki city), in I'li, one of the garrisoned towns under the jurisdiction of Hwuiyuen, lying east of it on the I'li R.; so named from a mountain near it.

塔什干 Táh-shih-hán, Tashikan or Tasigan, a town of Western Tartary, lat. 43° 03' N., and long. 68° 45' E.—*Biot*.

韃靼 Tah-tsu, **達達爾** Táh-t-áh-'rh or **塔塔爾** Táh-táh-'rh, the Tartars or Tatars. The name is now disallowed by the rulers of China, but the common people use it for all the Mongolian and Mánchú tribes.

唐努烏梁海 Táng-nú Wú-liáng-hái, one of the districts dependent upon Ouliasoutai, inhabited by the Wúliánghái tribes, and the Kalkas of the Tangnóo Mts. This tract of country borders on Russia on the north and east, the Altai Mts. dividing the two; Cobdo lies on the S. W.; Sánnoin on the S. E.; and Dzassaktú khanate on the south of Tángnú Wúliánghái.

鐵嶺縣 Tiehling hien in Shingking, a district in Fungtien fú, lat. 42° 25' N., and long 123° 45' E.

天山北路 Tien shán Peh lú, the Circuit north of the Celestial Mts., lies from east to west between long. 72° to 102° E., and lat. 41° to 43° N. *See Plt.*

天山南路 Tien shán Nán lú, the Circuit south of the Celestial Mts., or Eastern Turkestan and Hami. *See Plt.*

天竺 Tien chuh, name of India in Buddhist books.

天方 Tien fāng and **天堂** Tien táng, names of Arabia, or rather Mecca, given by the Mohammedans.

齋齋哈爾城 Tsí-tsí-há-rh ching, Tsitsihar, or Tçitçicar hoten, the largest town in the third division of Mánchúria, or Hehlung kiáng, lies on the Nonni river, a branch of the Songari R. in lat. 47° 20' N., and long. 123° 30' E. It is the residence of the governor of this division, and the city is inhabited by people of various tribes attracted thither by the trade, or attached to the government.

濟隴城 Tsí-lung ching, or Dsiloung, a town and district on the southern frontier of Uterior Tibet, west of Nielam.

青海 Tsing hái, 'the Azure sea,' usually known as Koko nor, is the name of a district lying on the west of Kánsuh, and governed by a tsiángkiuh residing at Sining fú in Kánsuh; he is called *Sining pán sz' táchin*, and is the resident of Koko nor. This district lies about the sources of the Yellow river, between Kánsuh and the desert and Anterior Tibet, extending from lat. 31° 40' to 38° N., and long 14° 14' to 20° 22' W. of Peking. It is bounded N. by Kánsuh; S. E. by Sz'chuen; S. by Anterior Tibet; and S. W. and W. by the desert. It is divided among and inhabited by tribes of the *Háshih-teh* (Hoshoits), *Choh-lo-sz'* (Choras), *Hswei-teh* (Khoits), *Tú-rh-kú-teh* (Tourgouths), and *Kih-rh-kih* (Kalkas), who are all arranged under 29 standards. West of Koko nor, extending across Gobi to Turkestan, tribes of Eleuths, Tourgouths, Tourbeths, &c., find pasturage.

宗喀城 Tsung-keh ching or Dsounggar, a town and district of Uterior Tibet, west of Dsiloung near the southern frontier.

杜爾伯特 Tú-rh-peh-teh, Tourbeths or Durbets, a tribe of Mongols in the eastern part of Mongolia, living east of Nonni R.

土魯番屬 Tú-lú-fán ting, or district of Tourfan, is now erected into a district of Chinsí fú or Barkoul. The chief town is situated on the confines of the Great desert south of Tien shán, in the southwestern part of the department in lat. 42° 40' N., and long. 90° 48' E., and was once called Ho chau or land of Fire.

土黑特 Tú-heh-teh, the name of a tribe of Mongols, northeast of Shingking.

土默特 Tú-meh-teh, or Toumets of Kákú koto, a tribe of Mongols living north of Shánsí, and east of the Ortoús. They are not included in Inner Mongolia, but are governed by a tsiángkiun residing at Suiyuen ching.

吐番 or **吐蕃** Tú-fán, the Tú foreigners, the Tibetans.

圖伯特 Tú-peh-tih or Thou-pou, Tibet.

土爾扈特部 Tú-'rh-hú-teh pá, or Tourgouths. This tribe of Mongols reside principally in Koko nor, to the southwest of Tsiang hái, but are also scattered through the country west of the Tien shán in lí.

突厥 Tuh-kiueh or Túrks.—*Biot*.

東京 Tungking, or Tonq-ün, the 'Eastern Capital,' to distinguish it from Sí king **西京**, the Western Capital, or Cochinchina.

東京城 Tungking ching in Shingking, a garrisoned place subordinate to Shingking pun ching. This place once gave name to all that part of Shingking east of China, including Corea; it is called Tungking, the Eastern capital, from its having been the residence of the petty rulers of the country. It is situated south of Moukden, and is one of the 13 garrisons or posts under the jurisdiction of the tsiángkiun residing there.

東浦寨 Tung-pú-chái, Cambodja; see *Chin-lák*.

翁牛特 Ung-níú-teh or Oniout, a tribe of Mongols living east of Je-ho, 500 lí northeast of Kaupéh kau.

文萊 Wan-lái, a name applied to part of Borneo.

倭 Wei, or **倭奴** Wei-nú, the Japanese. The name *Wa koku* **倭國** in Japanese is a native name for that country.

衛 Wei, or Yuiba, a name given to part of Anterior Tibet.

烏朱穆秦 Wú-chú-muh-chin or Oudjumuchn, a tribe of Mongols, living south of the desert, near the Hingán Mts., south of Húrun-pir.

烏喇忒 Wú-láh-tih or Orat, a tribe of Mongols living in the valley of Kadamal, north of the Yellow river and east of the Ortoús.

烏理雅蘇台 Wú-lí-yá-sú-tái or Ouliasútái city, a town in the khanate of Sán-noin, lying northwest of the Selenga river, the residence of a high officer, who has jurisdiction over the tribes living on the confines of Russia in Cobdo, and the Oulianghai tribes. The name means 'Grove of Poplars.'

烏蘭察布盟 Wú-lán-cháh-pú ming, one of the 6 ming or corps of the Inner Mongols, living in the southwest, towards Kánsuh and Shénsí, outside of the Great wall.

烏魯穆齊 Wú-lá-muh-tsí or Oroumts, a town in Soungeria, on the north of the Tien shán, which has been since the conquest of the country, joined to Kánsuh, and made the capital of a department, and called Tihwa chau, having three hien districts.

烏什城 Wu-shih ching, Oushi or Ouchi, a large garrisoned town and mart in Eastern Turkestan, called also Yungning ching, situated on the Taim river, in lat. 41° 35' N., and long. 77° 50' E., near its head, and at the base of the Tien shán. The officer residing here has authority over Aksú, Bai, and Sairim, while he is under orders from Ili. This district is separated by the Siueh shán from Ili and the Kirghís; on the south it is bounded by Yarkand and Khoten; and east by Aksú.

雅克薩 Yá-kih-sáh or Yacsa, a town on the Amour in Hehlung kiáng, built by the Russians, and demolished according to the treaty of 1689.

葉爾羌城 Yeh'-rh-kiáng ching, Yerkiáng or Yarkand, a large city in Eastern Turkestan on the river Yarkand, in lat. 38° 19' N., and long. 76° 10' E., west of Oushi and Khoten, the residence of a general officer. The district is bounded E. by Oushi, N. by Cashgar, W. by Badakshan, and S. by Khoten and the tribes beyond the frontiers. The officer here has superintendence over all the western part of Turkestan, including Cashgar and Yengi-hissar. It is now one of the greatest marts in Central Asia.

印度 Yin-tú, Hindú or India.

英吉沙爾城 Ying-kih-shá-'rh ching, Yingesbar, or Yengi-hissar, a small garrisoned town, between the districts of Yarkand and Cashgar, placed in Chinese maps west of Yarkand.

于闐 Yu tien, See *Ho-tien ching*.

越南 Yueh-nán or Annám, an ancient name still continued; Kwángtung province is still called Yueh-tung, Kwángsí is Yueh-sí, and Yueh-nán (Vietnam as the Cochinchinese call it) is the third.

永寧城 Yungning ching. See *Wá-shih ching*.

ART. II. *On the fulfillment of the prophecy of Isaiah, concerning the land of Ssinim; Roman Catholics in China. (Continued from page 552.)*

THE decree of Yungching, in 1724, expelled all the Jesuits and other missionaries from the provinces. Those in Peking were allowed to remain, as their services were needed by the emperor. They were permitted to retain their churches, and to perform their accustomed services; but were strictly forbidden to seek after proselytes. After the first fury of the storm was over, their converts came around them again, and for many years they enjoyed a degree of quietness and peace. But the congregations in the provinces were in a deplorable condition. The experience of the Roman Catholic missionaries in China has ever shown that, however nu-

merous and zealous their converts, the presence of European pastors and overseers is indispensable to their spiritual prosperity. But though driven away, and threatened with the severest penalties if they returned, they did not abandon their flocks. From the number of their converts, in all parts of China, at the time of their expulsion, they found it easy, with due care and caution, to reënter the country, and spend more or less time in different places, confirming the faith of former friends, and admitting new converts to the ordinances of their church.

They have now for more than one hundred years supplied the churches in the interior in this way; and though some, who were entering, have been detected, imprisoned, and even suffered death, yet they have commonly found others willing to run the same risks in furtherance of their enterprize. The chief difficulty is in the first part of their journey, for they commonly enter the country by way of Canton, and there the custom-house officers are more vigilant, and they have been more in danger of detection.* A trusty Chinese convert is in all cases sent to Canton, or wherever else the missionary first lands, to accompany him to the interior. He adopts the Chinese garb and mode of dressing the hair, and after a little study of the language commits himself to the care of the courier, who seldom proves unfaithful to his trust. Sometimes on foot, sometimes in boats, sometimes like a rich man in his sedan chair, and sometimes under the guise of an officer in his chariot, the missionary pursues his course to his appointed field. If suspected, which is often the case, from the color of his eyes, the length of his nose, or the fairness of his skin, he "turns his face to the wall:" if addressed with impertinent questions, he either feigns deafness, or professes not to understand the dialect of the questioner. If the case becomes an extreme one, and his conductor cannot browbeat or evade the challenger, he declares him an idiot, whom he is conducting to his friends in another part of the empire; or the party seek safety in sudden flight, and come together again under cover of darkness.†

Arrived at his field of labor, he first consults with those already there, and is guided entirely by their advice. His first duty is to learn the language; and for this purpose, he separates himself and

* Since the opening of the ports farther north, the facilities for entering the country are greater, and the danger of detection very much diminished.

† *Annales de la Propagation de la Foi*, vol. X., p. 52, vol. IX., pp. 254-264, &c.

lives in the family of a Chinese convert, where he hears nothing but Chinese.* Occasionally, if the converts are numerous and zealous, he hears confessions with the aid of a manual prepared for that purpose.† In this way they find, as all who adopt similar methods will find, that the acquisition of this much dreaded language is not a task of insurmountable difficulty, nor does it require an extraordinary length of time, nor great facility in learning languages to master it. The language being learned, and the customs of the people become familiar, they commence their work. Their fields of labor are often very extensive, and they seldom continue long in one place. This constant change of residence, while it diminishes the danger of detection, doubtless tends to the preservation of their health; and cases are not uncommon, where they live twenty, thirty, and even forty years, in a climate which many consider injurious to European constitutions. Perhaps the preservation of their health may also be attributed in part to their adoption of all the customs in regard to dress, diet, and modes of life, which the experience of the natives has shown to be suited to the country.

It is interesting to trace the course of these men, and contrast their condition and exertions with those of their predecessors, in the seventeenth century. *Then* the Jesuits were the lords of the ascendant. The country was opened to them; the nobles of the land bowed before them; the monarch smiled upon them; and the rich and the great flocked to their churches. *Now* they are few; they go through the land in secrecy; they avoid the highways and the crowd; and find their converts among the poor, and “in the country, for in Chinese cities as elsewhere, the spirit of the world is bad for religion.”‡ Rarely too does a year pass in which some of their converts are not carried before the magistrates, and punished by fine, imprisonment, or torture, for embracing a religion forbidden by the laws. Yet it is “during times of persecution that the faith of the converts is most fervent.”§ Nor are the foreign missionaries exempted from the same dangers, as several of them have fatally experienced. “The Jesuits could not succeed in executing the great design conceived by Xavier, of converting the emperor and his grandees: their successors now labor in humility, in obscurity,

* “I was separated from men who spoke Latin or French, as from people whose company was injurious, until I had acquired some knowledge of Chinese.” M. Gleyo. *Nouvelles Lettres Edifiantes*, vol. 1., p. 38.

† *Annales*, vol. X., p. 98.

‡ *Nouvelles Lettres Edifiantes*, vol. 1. p. 195.

§ *Nouvelles Lettres Edifiantes*, vol. 1., p. 221.

in the midst of pains and tribulations, and exposed to the dangers of persecution, of prison, of torments, and of death."*

The Roman Catholic missionaries have labored during the last hundred years in most of the provinces of the empire, but their most successful missions have been in Fukien, Shánsí, and Sz'chuen. The mission in Shánsí, comprising the provinces of Shánsí, Shensí, and Kánsuh, with the oversight of that of Húkwáng, has been chiefly conducted by Italians of the order of the Lazarists. That in Fukien, comprising also the provinces of Chekiáng and Kiángsí, has been under the Spanish Dominicans of Manila. While that of Sz'chuen has been administered solely by Frenchmen.† In attempting a sketch of their missions during the period under consideration, we shall confine ourselves chiefly to that of Sz'chuen, with occasional notices of events that were felt through the rest of the empire.

The mission to Sz'chuen includes the three provinces of Sz'chuen, Yunnán, and Kweichau, and is under the superintendence of the seminary for foreign missions in Paris. Many letters from its missionaries are found in the collection *Nouvelles Lettres Edifiantes*, published in Paris in 1818, and in the *Annales de la Propagation de la Foi*, which we shall often have occasion to quote. This mission is under the charge of a bishop *in partibus* called "the Apostolic Vicar of Sz'chuen;" another bishop *in partibus*, called his "Coadjutor;" and several European priests, or "apostolic missionaries," besides Chinese priests, catechists, and teachers.

It was commenced by some Italian Lazarists, in 1702, when the Jesuits were in the height of their glory in China, but for some reason, which does not clearly appear, a persecution arose in 1707, and the missionaries in this province were all banished by order of the emperor, except Appiani, who was kept in irons till his death in 1728.‡ The enemies of the Jesuits do not scruple to charge them with having fomented this persecution, in order that they might have the field entirely to themselves.§ M. Mullener one of the banished missionaries secretly returned in 1712, and being consecrated bishop of Myriopolis, continued his labors until his death in 1743. A violent persecution raged in 1747, in which all the foreign priests in the provinces were detected and sent away, and

* *Annales*, vol. X., p. 114.

† *Nouv. Lett. Edif.*, vol. I., Introduction.

‡ *Nouv. Lett. Edif.*, vol. I., Int. p. iii.

§ *Anecdotes de la Chine*, tom. I., Appendix.

only three Chinese priests were left. The same persecution extended to the other provinces, and Sanz and five others Dominicans lost their lives in Fukien.* M. Pottier succeeded in entering Sz'chuen in 1755, and being consecrated bishop of Agathopolis in 1769, and strengthened by the arrival of additional laborers, the mission became from that time one of the most flourishing in China. The number of converts in 1755 scarcely amounted to four thousand; in 1769, there were seven thousand, and in a few years after the number was more than doubled.

The missions in Yunnán and Kweichau were also commenced in 1702, but the missionaries being driven away in the same persecution in 1707, they never flourished. In 1755, both these provinces were committed by the pope to the care of the apostolic vicar of Sz'chuen, and have ever since been connected with that mission.†

In 1767, a persecution commenced which continued with some severity for several months. M. Gleyo, who had been about two years in the province being apprehended, was loaded with irons and cast into prison, where he was kept among the common malefactors for the space of eight years. During this time he was several times subjected to severe tortures to induce him to deny the faith he came to preach. The Chinese officers were loth to report to their superiors that a European had been seized within their jurisdiction, and they sought to force from him a confession that he was a Chinese; failing in this they detained him in prison, apparently with the intention of causing his death by neglect and ill-treatment. The constancy with which he endured this long and painful imprisonment, and the fortitude with which he bore repeated beatings with bamboos, compression of the ancles, and kneeling for hours together upon chains, are worthy of all praise. His boldness in professing Christ, and his devotion and sincerity are pleasingly shown in some letters he wrote while imprisoned, and in his subsequent account of his sufferings.‡ He was not released until 1777, when a Jesuit from the capital passing to Tibet on business for the emperor, employed his influence to have him released, and delivered him to some Chinese converts who speedily conveyed him to his fellow laborers. He was concealed by them, and remained several years longer in the country, though his health never recovered from the effects of his imprisonment and tortures. The courage and perseve-

* *Nouv. Lett. Edif.* vol. I., Int. p. iv., & p. 454.

† *Nouv. Lett. Edif.*, vol. I., Int. p. iv., seq.

‡ *Nouv. Lett. Edif.*, vol. I., p. 45, seq.

rance of his colleagues was equally remarkable, for at the time of his apprehension they were obliged to flee from their houses, and lodge in holes and in dens whose possession they disputed with the foxes. Two of them retired for a few months to Shánsí, where Pottier received the episcopal consecration, and when the violence of the persecution subsided they returned and resumed their labors.

About the time of the liberation of M. Gleyo, they were joined by several other missionaries, and for four or five years enjoyed great quietness and much success in their efforts to convert the pagans. A letter written by M. Pottier in 1782, gives the fullest account we have seen of their modes of prosecuting their labors. The number of foreign missionaries at that time was seven, together with six native priests; but these were so few compared with the number of their converts, and their great dispersion throughout the province that it was "absolutely impossible to preach often enough to instruct them well." In order to remedy this defect as far as possible, they established schools for children of both sexes, which were taught by experienced converts. They also printed books for their edification. Their great means of instruction, and that on which they principally relied, was to prepare catechists and native priests. *The foreigners never showed themselves to the pagans, nor attempted to instruct them in religion.* This was always left to the catechists and native priests, and when these judged their catechumens sufficiently advanced they brought them to the bishop or other foreign priest to receive farther instruction and confirmation.† The education of a native clergy has always been an object of first importance with this mission, and for this purpose a college was established on the borders of Yunnán in 1780, to which one of the missionaries gave the whole of his time. The number of pupils seldom exceeded eighteen.

Another object, whose importance was so great in the eyes of the good bishop as to merit special notice, was to furnish their converts with crucifixes, medals, and other religious images, to keep up the spirit of their devotions, and "God wrought several miracles among them to authorize this practice." Another object of chief importance (if we may judge by their declarations, and the frequency with

† *Nouv. Lett. Edif.*, vol. I., p. 101.

* In consequence of the peculiar circumstances of the missions in China, dispensations have been granted by the pope in virtue of which a single bishop may consecrate another, and ordinary priests administer the rite of confirmation.

which it is noticed,) was to baptize the *moribunds*, or dying children of heathen parents. In 1779, there was a famine in Sz'chuen, in reference to which they remark, "If this plague has taken away many citizens from the earth, it has also carried many to heaven. We have baptized many children of unbelievers. We send everywhere neophytes of both sexes to administer this sacrament to infants in danger of death. In the east of this province where the famine was most severe, twenty thousand were baptized: in the other parts ten thousand more." Once they tell us that in three years time they baptized *one hundred thousand infants*; and soon after, to arouse the compassion and excite the liberality of their countrymen in France, the bishop writes, "It is certain that in these three provinces there die every year one hundred thousand infants who shall never see God."*

The number of converts now began to increase with some rapidity, and as they increased they were subjected to various petty persecutions. Indeed the majority of the letters in the first of the collections above referred to, are mainly filled with minute details of the grievances to which those who embraced "the religion of the Lord of Heaven," were subjected by their heathen neighbors. The causes of these "persecutions" were various. Sometimes because the converts would not contribute to the erection of idol temples, or to the expenses of idolatrous feasts and processions; sometimes because they would not bury their dead according to pagan customs, or join in the public worship of ancestors; and sometimes because of their breaking off marriage engagements made in infancy when one of the parties or her parents became Christians before it was consummated. This latter was perhaps the most frequent cause of the vexations (or "persecutions," for they are always dignified with that title,) to which they were exposed. When the persecutions became severe, they had various methods of escaping from its fury. Sometimes they "fled to another city;" sometimes they prepared a feast for their accusers; sometimes, though they would not contribute to the erection of a temple, or the expense of an idolatrous feast, they would defray the charges of the theatrical exhibition which followed.† If the persecution became yet more violent, they sometimes found relief by applying to the mathematical missionaries in Peking, who had not yet lost all influence,

* For the statements of these two paragraphs, see the bishop's letter, *Nouv. Lett. Edif.*, vol. 1., pp. 347-366; also p. 300.

† *Annales*, vol. V., p. 682.

and were able by presents and promises, to calm the rage of the local officers and obtain peace for the people.* But even they were not always thus successful.

In the years 1784 and 1785, a fierce and terrible persecution raged throughout the empire. It originated in the detection of four European priests going in company to Shensí. They were escorted by three Chinese Christians named Tsai, Bartholomeu Sié, and Peter Sié, and had already reached the borders of Húkwáng, when they were betrayed by an apostate, and being immediately apprehended they were cast into prison, and finally sent to Peking. Tsai with great difficulty escaped to Canton where he was concealed for a time, but the Chinese authorities in Canton, hearing of it, sent to demand him of the Portuguese. The senate after deliberation refused to give him up, upon which the Chinese gave orders that no provisions should be brought into the city, and even threatened to assail it with military force. The senate however continued firm, and began to arm the forts, whereupon the Chinese withdrew the prohibition on provisions, but continued their efforts to apprehend Tsai. Notwithstanding their searches, he found means to elude them, and finally succeeded in escaping, along with Bartholomeu Sié, to Goa.†

In December 1784, a royal edict against the Roman Catholics was issued and sent to all the provinces, and in every place the greatest efforts were made to apprehend the foreigners and their abettors. In addition to the four whose apprehension gave the first impulse to the persecution a number of others were discovered, and sent to Peking. M. De la Tour, the *procureur* of some of the missions, was taken in the factories in Canton and carried to Peking, and the hong-merchant who had been his security was glad to purchase his own immunity by the sacrifice of one hundred and twenty thousand taels of silver. MM. Magi and Saconi were apprehended in Shensí, and Otho and Crescentianus in Shántung. In the latter province the father Mariano delivered himself up to his pursuers rather than suffer his converts to be tortured on his account. F. de St. Michael was taken in Fukien, and M. De la Roche, aged eighty years died on his way from Húkwáng to Peking.‡

But it was in Sz'chuen that the greatest efforts were made to discover the foreigners, and where the churches suffered most severe-

* Nouv. Lett. Edif., vol. II., p. 25

† Nouv. Lett. Edif., vol. II., p. 44, seq.

‡ Nouv. Lett. Edif., vol. II., p. 64-81.

ly. There were then in the province, the two bishops Pottier and Didier, and six other European priests. Pottier was at one time obliged to conceal himself "for a month in a small house, and in so confined a place, that he hardly dared either to cough or to spit for fear of being discovered." His coadjutor, the bishop of Caradre was less fortunate. He was seized, and such search was made for MM. Dufresse, Devaut, and Delpon, that he advised them to surrender lest their flocks should be persecuted on their account. They immediately complied, and appeared before the officers who treated them with much civility, but sent them like all the rest to Peking.*

In several of the provinces, the native Christians were cruelly harassed; many of them being arrested, and either imprisoned, tortured, or banished to Tartary. In Sz'chuen they suffered less, as but few of them were called before the magistrates. Their greatest loss was in their foreign priests, for four of them being taken away, there were but four left, and of these, only one possessed the health and vigor to endure much labor and fatigue. Uncertain how long the storm might last, or where its fury should spend itself, they began to fear, that in China, as in Japan none should be left to propagate the religion of the cross.†

When the missionaries arrived in Peking, they were thrown into the prisons, and loaded with irons; and those already in the capital in the emperor's service were strictly forbidden to render them assistance. It was some time before they were allowed to relieve their most pressing bodily wants, and when permission was received, it came too late, Magi, Saconi, De la Tour, Devaut, and Delpon, were already dead from ill treatment in prison, besides De la Roche who died on his way to the capital. There still remained in the prisons twelve foreigners, besides native priests and assistants. The final decree of the emperor, in October 1785, condemned the Europeans to perpetual imprisonment, as the penalty of their secretly entering the empire, and preaching a forbidden religion. Their Chinese priests, assistants, and couriers were branded on the face, and banished to Tartary as slaves for life.‡

For some unexplained reason, the emperor suddenly altered their sentence, and a royal order dated Nov. 10th, 1785, set all the foreigners free, and gave them their choice, either to remain at Peking in the service of the emperor, or to be conveyed at his expense

* Nouv. Lett. Edif. vol. II., p. 76, 159.

† Nouv. Lett. Edif. vol. II., pp. 177, 181.

‡ Nouv. Lett. E., vol. II., pp. 78, 226.

to Canton, whence they were to leave China by the first opportunity. Such was the state of surveillance under which the missionaries were forced to live in the capital, that but three of them chose the former alternative, while nine, some of whom at least had determined to embrace the earliest opportunity of returning to their fields of labor, chose the latter. Among these were Didier and Dufresse of the Sz'chuen mission, who left China for Manila with heavy hearts. The lamentations of the latter, which came from a sincere heart, were touching in the extreme. "Alas! China is now deprived of its missionaries. How many infants must die without baptism, and adults without the sacraments! How many righteous must fall, while there shall be none to lead them back! How many heathen must fail of conversion! What superstitions must now prevail! No more sacraments! No more preaching! No more prayers and instructions! No more exhortation to good works, but idolatry resumes its ancient seat!"*

This persecution was heard of with deep interest throughout the Roman Catholic church, and the confessors were treated with all the honors due to those who had almost suffered martyrdom. At Manila, the bishop of Caradre, and M. Dufresse were received with applause. They landed amidst the shouts of the spectators, and the firing of cannon. They were visited by the archbishop, the governor, the senators, and the principal officers, and the authorities of the place provided a coach and four in which they insisted that the bishop should ride. In Europe the sensation was also felt, and the pope (Pius VI.) published a brief in which he warmly commended the bishops of Agathopolis and Caradre for their constancy and courage, and consoled them for their sufferings.† Many calamities visited China soon after this persecution, in which the missionaries did not fail to see the hand of God avenging their wrongs. Some of their bitterest persecutors come to untimely ends. A typhoon devastated the coasts. The revolt in Formosa was with difficulty quelled. An earthquake in Sz'chuen destroyed an hundred thousand pagans, while not a Christian lost his life; and a famine destroyed many thousands more.‡

It was several years, and then only after repeated disappointments, before Didier and Dufresse were able to reënter China. They proposed at first to go by way of Fukien, and then by way of Tongking,

* *Nouv. Lett. Edif.*, vol. II., p. 322, 339.

† *Nouv. Lett. Edif.*, vol. II., pp. 394, 439

‡ *Nouv. Lett. Edif.*, vol. II., p. 43.

but failed in each attempt, and at last succeeded in entering by the usual route, through Canton and Kweichau. They reached Sz'-chuen, in 1788, after an absence of four years, and were speedily at their accustomed work.*

Pottier died in 1792, at the age of sixty-eight. He had been thirty-five years in China, and had been indefatigable in toils and labors. He had frequently been pursued, and had once delivered himself up to the authorities, but found means to escape as they were conducting him to Canton, and returned to his post. His self-denial, simplicity, and humanity were admirable. He never wore silk; commonly possessed but three shirts, and lived as the poorer Chinese do. During his administration, the affairs of the mission prospered, and the number of converts increased from four thousand, to more than six times that number. His remains were interred near Chingtú fú, the capital of the province.†

Pottier was succeeded in his apostolic vicariate by Didier, titular bishop of Caradre. It was about this time that the French revolution disturbed all the institutions of France, and the directors of the seminary of Foreign Missions could do little or nothing either in sending additional missionaries, or even funds for the support of those already in the field. They were in consequence reduced to great straits, for they were obliged to depend upon their seminary alone for a supply of priests, and the number thence obtained was very small. This is rather surprizing. During a course of twenty years they numbered their converts by thousands annually, and yet out of all these, they found but nine whom they were willing to bring into the ministry. The whole time of one of the foreign priests was given to the seminary.‡ Yet, notwithstanding these difficulties, the last ten years of the eighteenth century were years of great success, and it was remarked by some that while religion lost ground in France, it gained in China. They had many schools for the young: their European and native priests were indefatigable in labors, and the number of their converts was very great. During the nine years ending in 1801, they increased from twenty-five thousand to forty thousand, and this too, though occasionally in persecutions. In general they were not troubled by the heathen around them, but sometimes a newly appointed officer either to gratify his vanity or his love of power, by persecuting the Christians, threw

* *Nouve. Lett. Edif.*, vol. II. p. 503.

† *Nouv. Lett. Edif.*, vol. III. pp. 79-84.

‡ *Nouv. Lett. Edif.*, vol. III., pp. 373, 445.

obstacles in their way. This was particularly the case in Sin-fú, when the magistrate, besides other tortures, forced the Christians to swallow human excrements. This gave the pagans occasion to say, "your religion is very good, but the means with which they nourish you in the offices of the magistrates are not tempting, and we cannot embrace it."*

Occasions to vex them were often taken from their refusing to contribute their quotas of the expense of idolatrous rites, and especially from their refusal to perform the pagan ceremonies at the funerals of the dead. The converts wished their friends to be buried according to the forms of the Roman Catholic church, to which the pagans made great objections, even resorting to violence and dragging them before the magistrates. On one occasion the Christians having no other resource, threatened to carry the body of the deceased into the house of the pagan relatives, and then suffer them to do with it as they pleased. As the Chinese esteem it very unlucky to have a dead body brought into the house, this proposal alarmed them, and the Christians were allowed to take their own course.† They were also often confounded with the Pehlien kiáu, a secret society, whose object was to overthrow the government and restore the power to the native Chinese, which was very active in Sz'chuen at the end of the eighteenth century. In consequence they were frequently brought before the magistrates, and exposed to personal inconvenience and pecuniary loss on this account. But the most common and the most annoying cause of troubles was concerning marriages. It is the custom in China to betroth parties at a very early age, and this custom has all the force of law, even in the public offices. It often happened that the parents of one of the parties became converts after the betrothal, and of course, sought to train up their children in their new belief. When the parents of the betrothed son became converts, there was no difficulty, for the woman he married was so under his control, and the control of his parents, that she was almost sure to become a convert also. But when the parents of the daughter became converts, and the parents of the son remained pagans, the difficulty became great. The marriage of the girl to a heathen almost ensured her becoming a heathen likewise, and hence her parents made many efforts to break the engagement.

This was sometimes done in a sufficiently unscrupulous manner,

* *Nouv. Lett. Edif.*, vol. II., p. 501.

† *Nouv. Lett. Edif.*, vol. III., pp 47-48

and few things drew more odium on the Christians than this. On one occasion when the parents were seeking to break an engagement, a sister of the betrothed suddenly died, and the parents declared that the deceased was the one who had been betrothed. As neither the young man nor his friends had ever seen the betrothed, (according to Chinese custom) the story was believed, and thus the match was effectually ended. It is with pain that we read this remark by the bishop of Caradre at the close of his account of the affair. "I think the faith of the parents and the purity of their motives will readily excuse them before God, for the sin of lying."* This is quite too much like doing evil that good may come. As little do we approve their exhorting some of their converts to a life of celibacy. M. Moyé an early missionary says, "A member of my flock had a daughter already promised in marriage, but I thought God called her to a life of virginity, to be an example to believers." Accordingly the missionary sought to break the engagement, which the Chinese considered as valid as marriage itself. The father was unwilling to consent to this proposal, and it was not till he was convinced by a *miracle of healing*, which came very opportunely, that he gave his consent.†

Didier died in 1801, at the age of sixty-one, and M. Dufresse who had been chosen the year before as his coadjutor, with the title of bishop of Tabraca, succeeded as apostolic vicar of Sz'chuen. Of this gentleman's piety and zeal we are disposed to form a high opinion. His letters abound with remarks written in a Christian spirit. There are comparatively few references to the Virgin Mary, or to other saints: no mention of relics, no parading of miracles, but frequent and delightful allusions to Christ, and appropriate quotations from the Sacred Scriptures. We have been particularly pleased with a letter written by him to some pupils from his diocese, during the time they spent at the mission seminary at Penang. The letter fills ten octavo pages, and with the exception of seven lines, there is scarcely a sentence that would not be readily excused by, or meet the approbation of a Protestant. The pupils to whom he wrote were in a strange land, and surrounded by many dangers and temptations. Their faithful pastor would guard them against dangers and point them to the rock where their strength lay. "Be not discouraged; Jesus Christ, who has conquered the world and hell, and broke the sceptre of their power, will give you the victory, if you

* Nouv. Lett. Edif., vol. III., p. 225.

† Nouv. Lett. Edif., vol. I., p. 412.

continue faithful to his grace, which shall never fail you, if you persevere in the love and fear of God so as to give no entrance into your hearts to any mortal sin, and if you wander not from the paths he has traced for you. He will be your consolation in tribulations and labors, your shelter in adversity, your fortress in dangers, the giver of strength in labor, and of resignation in infirmity, the author of light and progress in your studies, your assured defense against all the secret assaults of all your enemies visible and invisible, and a healing balm to soothe the sorrows of your flesh and spirit. He will not suffer you to be tempted above your strength, but in the day of your temptation, he will give you the strength necessary to overcome. Let sin be the only object of your fear.”* Could the Roman Catholic churches always boast of priests and missionaries of such a spirit, they would present a widely different appearance, both in Christian and in heathen lands.

During the administration of M. Dufresse, the number of converts increased with great rapidity. Up to 1809, there were frequently fifteen hundred, and even more baptisms of adults in a single year, but since that time the number diminished and has never again been so great. In the early part of his administration, they enjoyed great peace and quietness, so that they even held a *council* of the foreign and native priests, for the purpose of settling principles, and extending their influence. The acts of this council were afterwards published at Rome.†

An event which occurred in 1804, occasioned a violent persecution, and gave the Roman Catholic religion in China, a blow from which it has not yet recovered. The Portuguese and Italian missionaries who still resided at Peking had some dispute about the limits of their respective missions, and being unable to decide it themselves, they referred it to Rome. In order to accomplish their object more readily, P. Adeodat drew a chart of the province of Shántung and sent it with his letters. Unfortunately the messenger was seized in Kiángsí, and the circumstance of such a chart being sent to a foreign power, roused the jealousy and suspicions of the Chinese court, and a searching investigation was commenced. The missionaries at Peking were rigorously examined, and their answers, “which were embarrassed, their reasons weak, and their explanations obscure,”‡ had no tendency to improve their prospects. The anger

* Annales, vol. I., No. 9p. 68

† Nouv. Lett. Edif. vol. IV., p. 68.

‡ Nouv. Lett. Edif, vol. IV, p. 137.

of the higher officers knew no bounds. "These wretches, they exclaimed, dispute about the possession of the country already, though it belongs to our great emperor."* In consequence of this affair several Chinese converts were treated with great severity. Thirteen were banished to Tartary, two of whom were members of the imperial family. Three were condemned to wear the cangue for life, two of whom soon died, but Pierre Tsay bore it for thirty years in prison, and was still alive in 1835, when M. Monly passed near Peking.† Adeodat was closely imprisoned, and great restrictions were laid on the other missionaries in the capital. They were strictly forbidden to make proselytes, and were required to confine themselves solely to their mathematical duties. They were not even to send letters out of the country, or to receive communications from abroad until they had been translated into Chinese by the members of the Russian embassy, which was an effectual stop to their correspondence. They had also been observed going to the markets to purchase medicinal herbs, and the Chinese feigning to believe that they wished to use them for magical purposes, commanded them to do so no more!‡

The storm appeared to die away in the following year, and the missionaries in the provinces, who at first feared a renewal of the scenes of 1784, breathed more freely. But the tempest was still brewing, and the calm was deceitful. In 1811, a Chinese priest with letters to his superior was arrested in Shensi, and the court, unable to distinguish between the spiritual jurisdiction claimed by the bishops, and the civil jurisdiction of a monarch, became still more suspicious. The missionaries at Peking found themselves so uncomfortably situated, that all but four decided to leave the city and abandon China. Their departure was viewed with satisfaction by the Chinese, and no new ones have been allowed to go there. In 1833, the bishop of Nanking, who had never been allowed to repair to his diocese, was the only foreign priest in the capital, and he was allowed to remain only on account of age and ill health. Being, in fact, a prisoner, he did no missionary work, and since his decease no foreign priests have resided there.§

In the midst of these changes, the mission in Sz'chuen was still prospering. For several years there were but four Europeans in the

* *Nouv. Lett. Edif.*, vol. IV., p. 158.

† *Nouv. Lett. Edif.*, vol. IV., p. 152. *Annales*, vol. X., p. 113.

‡ *Nouv. Lett. Edif.*, vol. IV., p. 218.

§ *Annales*, vol. IX., p. 270.

three provinces, but the number of native priests gradually increased, and their affairs were perhaps never more prosperous than from 1801 to 1810. The mission suffered a severe loss in 1812, in the death of Hamel. He had spent thirty-six years in Sz'chuen; most of the time as superior of the little college at Loyang kiu on the borders of that province. He had educated twenty-seven priests for the mission, and so great was the veneration in which he was held by the converts, that they insisted on giving him a public funeral, and erecting a monument to his memory. This was done without the knowledge or consent of the prudent Dufresse, who feared that such a display would only endanger the peace of the churches.* Yet at that time there was not the sign of danger. M. Dufresse writing in 1813 says, "we enjoy a peace and tranquillity more profound than ever. '*Post tempestatem, tranquillum facis.*' The government is fatigued with efforts to destroy Christianity, and it almost seems as though religion were expressly tolerated."* How shortsighted are the best of men. In 1814, the tempest broke out with greater fury than ever.

The new governor of Sz'chuen was a declared enemy of Christianity, and as soon as he commenced his government, he began a series of persecutions whose effects are felt to the present time. Almost the first notice of the coming storm was given by a crowd of officers and attendants destroying the college at Loyang kiu. Florens, the bishop of Zela, at that time in charge of it, had barely time to make his escape. He retired to Tongking, but age, infirmity, and fatigue overcame him, and he died in December of the same year. The college was burned, the pupils dispersed, the body of M. Hamel disinterred and buried elsewhere, and most persevering efforts were made to discover the other Europeans in the province. A Christian who was seized, was put to torture, and finding his courage and fortitude to fail, he declared the retreat of the bishop and conducted the officers there. On arriving he made his excuses to the prelate, declaring it much against his will that he had betrayed him. The latter contented himself with saying, "If you chose to deliver me up, you should at least have sought opportunity to do so without endangering those who entertain me." He was at once led away, and treated with much civility, though kept in close confinement for several months. On the fourteenth of September he was brought before the viceroy at the capital, and by him condemned to be beheaded the same day. The venerable bishop was taken

* *Nouv. Lett. Edif.*, vol. V., p. 32.

to the execution ground, and several Christians in chains brought thither, and threatened with the same fate, if they did not apostatize. But when they saw their bishop, they fell on their knees, professing their readiness to die with him, and beseeching his blessing. He gave it with a cheerful air, and stretching his neck towards the executioner, was beheaded at a single stroke. His head was exposed in a cage for several days, first at the capital, and then at Kiung chau and Tsungkin chau, where the Christians were most numerous.* This execution of a condemned person, on the day his sentence was pronounced, was illegal, but the emperor highly approved of the course of the viceroy, and declared in a public edict that as M. Dufresse had audaciously returned to the country, after the emperor's clemency had granted him life on condition of leaving it for ever, he suffered only the just penalty of his crime.

As might be supposed the martyrdom of so distinguished and worthy a prelate, excited no little sensation in the Roman Catholic church in other lands. The pope pronounced a solemn address which he declared himself "reminded of the days of primitive Christianity;" and to honor his memory five new cardinals were consecrated.†

The persecution did not cease on the death of Dufresse. Its violence was rather increased. Multitudes of Christians were tortured and imprisoned, and though many apostatized, yet many continued firm. It was against the native priests that the chief rage of the persecutors was directed, and in four years, ten of them were either put to death or died in consequence of tortures. The storm extended to other provinces. In 1816, M. Triora was strangled in Húkwáng, and in 1819, M. Clet, after thirty years of labor in China, suffered the same fate in the capital of the same province.‡

In these troublous times religion could make but little progress. The churches of Sz'chuen were deprived of both their bishops, and for six years Escodeca and Fontana, were the only Europeans in the three provinces. Their flocks were scattered: the native priests alarmed and dispersed, and themselves obliged to lie concealed, or to move with the utmost caution. But the persecution gradually died away, and cheered and strengthened by the arrival of new laborers, recommenced their work. In 1822, M. Perocheau, titular bishop of Maxula, arrived, and immediately consecrated Fontana who had

* *Nouv. Lett. Edif.*, vol. V., p. 160.

† *Annales*, vol. L., No. 4, p. 59.

‡ *Nouv. Lett. Edif.*, vol. V., p. 205.

previously been nominated bishop of Sinite, and apostolic vicar of Sz'chuen. The seminary was recommenced in 1824,* and from that time they have gone on with much quietness. The persecutions have been few and unimportant, and they are well supplied with foreign and native priests. In 1839, there were in Sz'chuen two bishops, nine other European and thirty native priests, but the number of converts has not increased in the same proportion. During the administrations of Dedier and Dufresse (1792 to 1715), the number of adults baptized was from 800 to 2000 annually, but for the last twenty years, it has seldom exceeded three hundred. The whole number of Christians in 1839 was computed at 52,000.† There were two colleges to educate native priests, but as it was considered unsafe to collect many pupils in one place, the whole number was but eighteen.‡ There were also fifty schools for boys, and eighty for girls, and about 500 persons who had devoted themselves to a life of celibacy and prayer.

Our information of the present state of Roman Catholic missions in China, is not very definite. The following table compiled from the *Annales de la Propagation de la Foi*, for June, 1839, gives their numbers at that time.

Provinces.	Bishops.	Priests.	Native priests.	Converts.
Kwángtung, Kwangsí,		9	30	52,000
Honán, Kiángnán,		?	?	40,000
Chihlí, Shántung,		?	?	50,000
Chekiáng, Kiángsí,		?	?	9,000
Shánsí, Húkwáng,	4	10	15	60,000
Fukien, Formosa,	2	5	9	40,000
Sz'chuen,	2	9	30	52,000
Totals,	8	57	114	308,000

(* In these provinces there are 24 European, and 30 native priests, of the order of the Lazarists, but their precise location is not given.)

Since the conclusion of the war between England and China, and the opening of the new ports, additional facilities have been enjoyed for entering the country, and a considerable number of missionaries has been added to those in the above enumeration.

Before closing this sketch of Roman Catholic missions in China, we add some remarks that have suggested themselves, while preparing it. From this we would willingly be excused, for it is always unpleasant to blame where there is much to praise.

In reading these accounts of Roman Catholic missions in Sz'-

* *Annales*, vol. I., p. 68, vol. II. p. 255.

† *Annales*, June 1839.

‡ *Annales*, vol. IX., 453.

chuen and elsewhere, we have constantly felt the want of testimony from other sources. They tell their own story, and we have no other witnesses to confirm or qualify what they relate. Even where there is no intention to mislead, poor human nature always tells its own tale in the best manner, and easily passes unfavorable truths in silence. But we fear that a graver charge than this must be made. The Roman Catholic missionaries in China in former times were not famed for an overstrict adherence to the truth in the accounts either of their own success, or of the words and actions of their opposers, and uncharitable though it may seem, we ask, are all these wonderful accounts we now hear strictly true? Until additional testimony be brought we must withhold belief, at least in part. Before this remark is charged to prejudice, let the following paragraph from a Roman Catholic missionary now in Sz'chuen, be attentively considered. It is extracted from a letter written Dec. 30th, 1834, and signed "Papin, *apostolic missionary*."

After mentioning his arrival at Malacca the writer adds, "We visited the famous Anglochinese college there, which the Protestants have erected at enormous expense; this establishment so much vaunted in Europe, is remarkable only for its luxury. Pompous inscriptions sacred and profane cover the walls within and without; but that is all. The school is composed of hardly a dozen of children picked up in the streets of Malacca, and instructed in English, and even these they pay in order to secure their attendance. They have also established a Chinese and Malay printing-press. The Protestant minister who governs this pretended college received us with politeness. Having learned that the Chinese grammar of Premaré had been printed there, we wished to procure a copy, but when we asked for it under that name, the minister appeared astonished. He had never known of the existence of Premaré, nor that he was the author of the grammar, for although their work is nothing but a literal translation of the work of the celebrated Jesuit, the translator has modestly attributed all the merit of it to himself. It was thus also that the late minister Morrison of Canton, after having procured the Chinese dictionary of Basil, and caused it to be printed, announced himself to the learned world as its author."*

* See *Annales de la Propagation de la Foi*, tom. VIII, p. 585. To avoid every suspicion of mistranslation, we give the original verbatim, et literatim et punctuatim. "En passant par Malaca nous visitames le fameux college Anglo-chinois, que les Protestants y ont fait eriger a frais immenses. Cet etablissement, qu'on vante tant en Europe, n'est vraiment remarquable que par son luxe :

We shall be readily excused from speaking of this paragraph, and its author in the terms they deserve. To say nothing of the paltry effort to rob Dr. Morrison of the just renown acquired by his dictionary, we remark, 1. No translation of Premaré has yet been published, either at Malacca or elsewhere; nor has any Protestant assumed to himself the authorship either of the grammar, or of a translation of it. 2. The grammar of Premaré was published at Malacca in 1831, three years previous to the visit of M. Papin, with the name of the author on the title page. It was published in Latin from a copy of the original by the care and at the expense of English Protestants, and all due honor was given by them to the author, while his own countrymen and co-religionists suffered it to remain in manuscript in the Royal Library at Paris. 3. That Mr. Evans, at that time in charge of the Anglochinese college, could have been ignorant of the existence of Premaré, or of his being the author of the grammar, passes belief. "Credat Judæus Apella, non ego." With these remarks we dismiss M. Papin. Should the editor of the *Annales* ever see this paper, we would ask him how he could suffer such a letter as that just quoted to appear in its pages, with his express sanction,* and send it forth to the readers of the eighty thousand copies of the *Annales* then circulated, without correcting what he must have known to be false? It might have been called an oversight had but one fact been erroneously stated, but when a series of charges implicating the moral character of different persons are strung together, it is too much to ask us to attribute all to carelessness or want of design. With such an example of veracity, we shall be pardoned if we ask for additional testimony before we believe all that is recorded by men who sign themselves "apostolic missionaries," and sanctioned by the editors of the journals in which *avec approbation des superieurs*, their letters are published.

des fastueuses inscriptions sacrees et profanes couvrent les murs interieurs et exterieurs du batiment; mais c'est tout. L'ecole ne se compose que d'une douzaine d'enfants chinois ramasses dans les rues de Malaca, auxquels on enseigne l'Anglais, et qu'on est obligé de payer, pour les engager a la frequenter. On y a aussi etabli une presse Chinoise at Malaise. Le ministre protestant qui dirige ce pretendu college, nous recut avec politesse. Ayant appris qu'on y avait fait imprimer la grammaire Chinoise du P. Premare, nous desirames nous en procurer un exemplaire: mais lorsque nous la demandames au ministre sous ce nom, il parut etonné, n'ayant jamais su qu'il eut existe un P. Premare, ni qu'il fut l'auteur de cette grammaire: car quoique celle ci ne soit qu'une traduction literale de celle du ce celebre Jesuit, le Traducteur s'en est modestement attribue tout le merite. C'est ainsi, que feu le ministre Morrison, de Canton, apres s'etre procuré le dictionnaire de P. Basile, et l'avoir fait imprimer, s'annonca au monde savant comme en etant lui-meme l'auteur.

* See "*Annales*," loc. cit.

In reading these accounts the attention is painfully arrested by many things that recall the *pious frauds*, and the doing evil that good may come, which have been witnessed in the Roman Catholic churches of other lands. In all their letters nothing is referred to and boasted of so often as the baptism of the dying children of heathen parents. Believing as we do, that all infants dying before they come to years of discretion are saved by the merits of Jesus Christ, we do not attribute much importance to the baptizing of thousands and tens of thousands. But where it is as profitable and meritorious as they profess to consider it, the question might well be asked whether baptism by laymen and women could be considered valid? And even granting this, (which we do not grant,) it would still be a question whether baptism performed by stealth and under feigned pretences could be counted valid? Such is the baptism of ninety-nine out of every hundred of which they boast. Even the excellent Dufresse tells us, that "the women who baptize the infants of heathen parents announce themselves as consecrated to the healing of infants, and to give remedies gratis that they may satisfy the vow of their father who has commanded this as an act of charity."* M. Verolles in 1835, describing the manner in which so many baptisms are performed, writes, "It is done by women of a certain age, who have experience in the treatment of infantile diseases. Furnished with innocent pills, and a bottle of holy water, whose virtues they extol, they introduce themselves into the houses where there are sick infants, and discover whether they are in danger of death, in this case they inform the parents, and tell them that before administering other remedies, they must wash their foreheads with the purifying waters of their bottle. The parents, not suspecting this "pieuse rule," readily consent, and by these innocent frauds we procure in our mission the baptism of seven or eight thousand infants every year. Oh what a conquest! What glory is this to our divine Master!"† We have already referred to their frequent breaking of espousals, which in China are almost as binding as marriage itself, and to the bishop of Caradre's *justifying a lie*, when the parents could find no other means to accomplish their object.

These letters speak much of relics and rites and miracles. Many pages might be filled with the signs and wonders they narrate, but our readers will be satisfied with a few specimens. M. Gleyo writing

* Nouv. Lett. Edif., vol. V., p. 52.

† Annales, vol. IX., p. 456.

from Sz'chuen in 1767, says, "This country is filled with superstitions, and has many sorcerers, diviners, &c. Many narrations equally curious and certain are related showing the tyranny exercised by the devil in these unfortunate regions. It frequently happens that pagans become Christians solely to escape the cruel vexations of the devil to which they see that the Christians are not subject. It is but four months since a man was converted in this neighborhood. He declared in presence of an assembly of Christians weeping with joy and gratitude on his behalf, that when he was on the point of giving himself to God, seven devils appeared in his chamber one evening to intimidate him, and made many reproaches and menaces for his hardihood in wishing to abandon their service. Remembering the sign of the cross, he made it. Immediately the devils fled away, and with so much precipitation, that they broke down the door of his house in their haste to escape. There are many other accounts even more striking and interesting, but it is prudent not to mention them on account of the fastidiousness of some persons who do not enjoy such anecdotes."*

During the administration of Dufresse, we hear almost nothing of such tales, but speedily after his death we are regaled with the following account of "a miracle performed by the bishop Maxula," in 1821. "Mgr. de Maxula was giving the confirmation in a little church, at the moment of the imposition of hands, the church appeared filled with fire. The people were so much alarmed that they fled out of the church, and could be induced to return only when reassured by the bishop. I could scarce believe it, but everything is possible to a man who passes for a saint in every place, even among heretics and heathen."†

But enough of these: although we believe the age of miracles has passed away, yet we have no objection to believe that they *may* occur again. But let them be better authenticated than any we have seen in the Edifying Letters, or the Annals of the propagation of the faith.

The point on which we have been most desirous of information, and we regard as the most important, is that on which we have obtained the least satisfaction. The great complaint against the Jesuits in China was that they confounded the distinctions between Christianity and the worship of the Chinese, and allowed their converts to

* *Nouv. Lett. Edif.*, vol. I., p. 39. Those who "do enjoy such anecdotes" will find them in abundance, in the *Lettres*, vol. I., pp. 136-151, 292, vol. III. pp. 56, 73-75, &c.

† *Annales*, vol. I., No. 4, p. 21.

retain many of their ancient superstitious customs: that in fact they merely baptized the Chinese religion, and suffered its most objectionable features to remain. We have been anxious to find whether the modern Chinese converts are more sensible of the difference between Christianity and paganism, whether they understand the character of Christ, and whether they have added to their faith virtue, and to virtue knowledge. But on these points we are left to the most unsatisfactory inferences.

The letters abound in declamations about the zeal of the new converts, and their devotion, *especially to the holy mother*, about their fervor in the performance of the ceremonies of the church, and various similar eulogies, but what does all this amount to? What do they know of the God they profess to worship? Even the educated Chinese are profoundly ignorant of the character of their creator, they constantly confound 上帝 with 天, the Supreme Ruler with the visible heavens, and need much and long continued instruction before they can rightly know him. How much more ignorant are the peasantry and common laborers from whom the mass of the R. C. converts are made. It is no reproach that their converts are from that class, for 'to the poor the gospel is preached,' and "of such is the kingdom of heaven." Nor are we so unreasonable as to require of any converted pagan the same degree of illumination that would be necessary in a Christian land. But still there are limits below which ignorance is incompatible with salvation, there are boundaries which separate christianity from idolatry. We have a right to expect where there is zeal that it be "according to knowledge," otherwise we cannot praise it.

With the few laborers employed in the R. C. missions in China, their numerous converts can be but very imperfectly instructed. One of their most zealous missionaries, after enumerating the native and foreign laborers, writes, "*It is absolutely impossible, considering the dispersion of the people, and scarcity of missionaries, to visit each place frequently and instruct the people well. It is much when a missionary can visit each of his congregations twice in a year, many cannot be visited but once, and some only once in two years.*"* This was written sixty years ago, but it is as true now as it was then; it has always been a correct description of the state of things in Sz'chuen and elsewhere. How can converts so seldom visited be well instructed? What would become of our churches in Christian lands with only such opportunities? Well may we exclaim, "a

† *Nouv. Lett. Edif.*, vol. I, p. 348.

miracle!" when told that such persons are zealous, sincere, and upright Christians. We are still more astonished, when we read such a sentence as this, "The missionaries tell us, that being forced, in three or four months after their arrival, to preach when they do not know the language sufficiently either to be understood, or to understand themselves, they have seen their auditors immediately embrace Christianity."* What kind of Christianity is this? The similarity between the Chinese forms of worship, and those of the R. C. church has been often remarked, and it may be supposed, without any violation of charity, that many of these uninstructed converts have merely substituted one form of idolatrous worship for another. They take away the idolatrous tablet on which they have written the words 神 *shin*, god or spirit, and before which they have burned incense, and substitute another of similar shape and size on which they have written 神真主造天地人物 *shin, chin chu, tsáu tien jin wuh*, i. e. "God, true Lord, Creator of heaven, earth, man, and all things."† They cease to venerate Chinese heroes, and bow down before Christian saints, of whom they know still less, and whose names they cannot pronounce. They cease to venerate 天后聖母媽祖婆 *Tien hau, shing mú Mâtsú po*, 'the Queen of heaven, holy mother Mâtsú po,' and pay their adorations to 天后聖母馬利亞 *Tien hau, shing mú Má-lí-yá*, "the Queen of Heaven, Holy mother Mary:" but what do they know of the difference between these two forms of religion? Their heathen neighbors see them perform their worship, and while they admire their ceremonies and their songs, they say, "the Christians have a goddess whom they worship, they call her the holy mother."‡

There is nothing in the letters of the missionaries in Sz'chuen to enable us to judge of the knowledge of the truths of Christianity possessed by their converts, but perhaps we may form some idea of it by comparing it with that of their converts in India, where perfect liberty is enjoyed, and their missionaries meet no hinderance in instructing them as fully as they desire. The Abbe' Dubois, 'apostolic missionary' in Mysore, in some letters to his superiors in France, gives the following anecdotes. "I was preaching twenty-eight years ago in Tamul, to a congregation composed entirely of native Christians, and repeated several times that the founder of the Christian religion was a poor peasant in Galilee, the son of a carpenter, and his apostles were twelve fishermen. These words, *son of a carpenter*, and *twelve fishermen* offended my hearers, and no sooner was the sermon finished than three or four of the principal of them came to me in a very bad humor, to inform me that the congregation was scandalized by my giving to Christ the appellation of a *carpenter*, and to his apostles that of *fishermen*, because the carpenters and fishers belong

* Nouv. Lett. Edif., vol. I., pref p. vi.

† Nouv. Lett. Edif., vol. III., p. 136.

‡ Chinese Repository, vol. XII., p. 525.

to the most despised caste in the country. Finally they counseled me, that whenever I should have occasion to speak of Christ and his apostles, I should not fail to say that they were born in the tribe of the Kshatryas or Kings, and never to mention their humble occupations." Verily, these Christians seem to have known but little of Him, *who though he was in the form of God, humbled himself and made himself of no reputation for us, who though he was rich for our sakes became poor.* Nor does it appear from the account of M. Dubois that he took any pains to correct the notions of his hearers. The same gentleman about the same time writes, "I have at present under my charge seven or eight thousand Christians, and I should be really embarrassed, if out of them all, I had to choose four men capable of comprehending the Bible, or to whom the naked text of the Scriptures could be of the least utility. I have composed for the instruction of my numerous flock a little catechism, containing ten or twelve pages, in which the principal truths of Christianity are explained. This little work is written in the most simple and perspicuous manner, and to render it more intelligible, I have explained it several times to my congregations, and yet after all this labor, I find that the great majority of my Christians do not understand it."* Well might the abbe call them *my Christians*, for had these men been taught of God, and possessed the unction of the Holy Ghost, they would have understood better.† If amidst the quiet and uninterrupted labors of the Roman Catholic missionaries in India, *such* ignorance prevails, what must be the case in China where all instruction is given by stealth, and in constant fear of detection?

It is hard to say what is the least amount of knowledge required in one who possesses true faith in Christ, and still harder to say how much of superstition and error may exist in the heart without destroying all claim to the character of a true Christian. We are willing to believe that good has been done, and is now done by the Roman Catholic missionaries in China. We cannot think that such a man as Dufresse, so pure, so fervent, so spiritual, could labor for a series of years in any place without accomplishing, we would fain hope much that may abide the trial of the last great day. With this belief we look upon their labors, during late years, as having done something to accomplish the prophecy of Isaiah. Of some of their converts, it may doubtless be truly said, "*Behold these from the land of Sinim.*"

Yet in making this declaration, which we do with pleasure, let it not be supposed that we approve of the general policy or doctrines of the Roman Catholic church. We glory in the name of Protestant; and while rejoicing in the good the Roman Catholics may have accomplished in China, we do not the less emphatically protest against the errors that mark their course, even here. We protest against the profusion of uncommanded ceremonies; the reliance upon sacraments and not on grace; the withholding of the scriptures

Anuales, vol. III., pp. 13-18

1. Cor. 2:15 1 John, 2:21

and the mutilation of the commandments; the worship of the saints and of the Virgin Mary; the abominations of the confessional; and the tyranny over the conscience; which here, as everywhere else, are among their distinguishing characteristics.

ART. III *Journal of Occurrences: Kiying's standing; degradation of the late admiral Wu; death of missionaries; Medical Missionary Society's Hospital, Hongkong; treaty between France and China; correspondence regarding the Registration Ordinance.*

KIYING's present standing seems to be a matter of some uncertainty. In an edict, published at Peking in the Gazette for August 15th, he was reinvested with honors which, many months previously were taken from him, in consequence of certain revenue money, in his old government in Liáng Kiáng, being unpaid. But the money having been paid, his honors have been restored. There are new rumors unfavorable to his good standing, but they need confirmation.

The late admiral Wu has recently been deprived of all official rank, and handed over to Kiying for examination. On his first degradation he was sent to sea, on the coast of this province, to retrieve his character, by the eradication of a piracy. After cruising five months, and spending several thousands from the imperial treasury, he reported the capture of three pirates!

In addition to the death of Mrs. Dean, March 29th, 1843,—and of Mrs. Ball on the 6th of June this year,—we have now to record that of Mrs. Shuck, who died on the morning of the 27th instant. A brief notice of Mrs. Dean's life was furnished us for publication. We desire to have similar ones of the others.

The following notice of the *Medical Missionary Society's hospital*, in Hongkong, has been translated from the Chinese, by Dr. Hobson.

"The following statement is published for the information of you the people of Hongkong, Sinngán, Hiángshán, Pwányú, Shunteh, and those from other districts in the provinces of Kwángtung, Kwangsí, and Fukien, who come to this port, in order that you and your relations and friends, suffering from diseases, may know where and how to obtain relief.

"The hospital at Macao, in which the foreign surgeon cured many thousands of sick Chinese, was closed in the early part of last year, and now a large hospital has been recently built in Hongkong, (on the hill leading to the Wong-nei-chung) usually known by the name of the "benevolent healing hospital," which was opened for the reception of patients on the 4th month of the past year. It cost \$5000, which sum was benevolently subscribed by the merchants of the English and American nations.

"This hospital is conducted by a foreign surgeon, and has accommodations for more than 80 in-patients, who aided by two native assistants are daily treated with kindness and care. From the time it was opened to the present, there have been more than 5000 men, women, and children, who applied for relief, of which upwards of 800 have resided in the hospital.

"Those that are very needy have money allowed for rice, and there is no tampering with the high to the neglecting of the poor, but all are treated alike as belonging to one family. Diseases of the eye, ear, skin, with the internal and external disorders of the body, are understood and cured gratuitously, without money or price. The rules of the hospital are these.

"1st. The dispensary is open every day except Sunday, from 9 o'clock to 11.

"2d. Patients are not admitted after 12 o'clock, unless the disease is dangerous.

"3d. Those who desire to become in-patients must bring their bedding, rice,

and cooking utensils with them, and if the disease is very important must call an attendant.

"4th. Cleanly habits must be observed.

"5th. No quarrelling, gambling, opium smoking, drunkenness, or idolatrous sacrifices will be allowed.

"6th. The surgeon and master of the house wishes all the patients to assemble each morning with one mind to worship the true God, and carefully hear the pure principles of the heavenly doctrine explained and enforced; and the reasons for this are two fold: (1st.) There is but one God, and from Him proceed life and death, health and disease; and exalted above the heavens he ever hears the prayers of men; it is the duty therefore of mankind to worship him: (2d.) The object of establishing this hospital is to exhibit the benevolent character of the doctrines of Jesus, and to show forth their reality and truth, for after this manner did Jesus establish the proof of his religion.

"Táukwáng, 24th year, 9th month, 1st day."

Treaty of Whampoa. The arrival of his excellency M. de Lagrene, the French minister to China, and his suite, was noticed on page 447. His excellency had his first interview with Kiving in the first part of October in Macao, who arrived in that place, accompanied by Hwang Ngantung, Pwan Sz'shing, and Chau Changling as his associates. These high officers immediately entered upon negotiations, which were continued during nearly the whole month. On the 23d ult., the plenipotentiaries embarked from the Praya Grande on board the steamer Archimede, and went up the river to Whampoa, where the treaty between France and China was signed. Kiving, with his suite, proceeded to Canton next day, and M. de Lagrene returned to Macao. M. le Marquis de Ferriere le Vayer, secretary of legation, left Macao in the Buckinghamshire for Paris overland, via Bombay, on the 15th instant, taking with him a copy of the treaty for ratification. His excellency, having visited Canton and Hongkong, will proceed, we understood, to Manila.

Local correspondence, regarding the Registration Ordinance. Extracted from the Hongkong Register.

No. 1.

To H. E. the governor of the colony of Hongkong and its dependencies, and the honorable members of the Legislative Council of Hongkong.

Honorable Sirs,—We respectfully beg to address you with reference to Ordinance No. 17 of 1844—Entitled,—“An Ordinance for establishing a registry of the inhabitants of the island of Hongkong and its dependencies,”—passed the Legislative Council the 21st August last, and published for the first time in the Friend of China of the 19th October—to come into force the 1st November.

Though it may not be strictly within our province to question the policy of the publication of any Ordinance, whether urgent or unimportant in its principles and details, not taking place until within the short space of twelve days of the period of its coming into operation, we cannot but express our regret, that an Ordinance so materially affecting public and private interests, which appears to have been passed so far back as the 21st August last, should not have been made known to us until within so short a period of our being called upon to acknowledge it as law, thus depriving us of the opportunity of making that due representation of our opinions against such enactments, as may appear to us to bear hard upon our interests—a privilege, which as being unrepresented in the Legislative Council we think is our due, considering the important interests we have at stake in the colony.—To this circumstance we pray you to attribute the lateness of our present address, and not to any indifference to the subject at issue.

With these preliminary observations, we desire, therefore, to represent to your excellency, and the respective honorable members of your Council the unfeigned and extreme repugnance with which we have read the Ordinance in question, and to enter our formal and declared protest against the principles that it involves.

Principles, we do not hesitate to say, as unjust, as they are arbitrary and unconstitutional—taxing British subjects unrepresented in the most iniquitous of forms—authorizing the most unheard of inquisitorial proceedings without appeal or remedy—and placing the very power of residence to British subjects,

whose name may have hitherto been unsullied and unsuspected, in the hands of any one individual.

Further, we consider that the law in question is opposed in its details, to one of the great objects struggled for during the late war with the Chinese empire, and against which special provision was made in the treaty of Nanking—namely the Unchristian principle of holding one man responsible for the acts of another.

Again, we would represent that the effect of this enactment, if carried out, will interfere with the labor and consequent prosperity of the colony—inasmuch as many of us have entered into contracts, upon the faith of purchases made from your government, at enormous rentals, which must now either be broken or delayed, from the demur that the contractor will make to introduce laborers for their fulfilment—whilst the despotism that is apparent in this act will induce many respectable Chinese, who have now sufficient difficulty in paying the heavy house rent in this colony, entirely to abandon the place, and debter others from taking up their residence amongst us.

Moreover, we give it as our unqualified opinion, that the carrying out of the details of the Ordinance, will be found impracticable, as well as inefficacious for the subject sought to be attained, that the principle that it involves is even more stringent than has ever yet been applied to a penal settlement, and we confidently assert is repugnant to the feeling of every honorable British subject.

With the above representation of our views of, and protest against this Ordinance, we would pray your excellency in Council, either to modify its details so as to remove the intolerance of the principles that it gives law to, or to cause the operation of it to be suspended, until reference can be made to the home government, as we cannot suppose that such a measure can receive the sanction of her most gracious majesty. We have, &c.,

Hongkong

Your most obedient humble servants.

Oct. 29th, 1844.

T. A. GIBB, ALEX. MATHESON (and many others).

No. 2.

Hongkong, 29th October, 1844.

Sir,—In pursuance of a proposition made at a meeting held yesterday, by R. Strachan, esq., seconded by Donald Matheson, esq., that a committee be formed for the purpose of framing a memorial for the signatures of the inhabitants of Hongkong, to his excellency the governor and the honorable members of the Legislative Council respecting Ordinance No. 17 of 1844, we, the committee appointed at the said meeting, request that you will ascertain from his excellency and the honorable members, what hour they will be pleased to receive the deputation to deliver the said memorial, or that you will make arrangements otherwise for its presentation.

As the said Ordinance comes into operation the 1st proximo, we hope that it will be found convenient to his excellency and the honorable members to name some hour to-morrow. We are, Sir, Your obedient servants.

(Signed) T. A. GIBB, D. MATHESON, S. RAWSON, P. DUDGEON, A. CARTER.
To A. E. Shelley, esq., *Clerk of the Councils.*

No. 3.

Audit Office. Victoria, 30th Oct., 1844.

Sir,—I have the honor to acknowledge the receipt of a letter from several gentlemen, who formed themselves into a committee, amongst whom I observe your signature, and as it reached me too late yesterday evening to submit it to his excellency the governor, I have this morning done so, and have received his commands to intimate to you on behalf of the committee that he will be happy to receive the deputation, whose object it is to present a memorial to his excellency respecting the "Registration Ordinance" (a Copy of which I inclose), at four o'clock this day. I have the honor to be, sir,

Your most obedient servant,

To Augustus Carter, esq., &c., &c.

A. E. SHELLEY, *Clerk of Councils.*

No. 4.

To his excellency the governor of the colony of Hongkong and its dependencies and the honorable members of the Legislative Council of Hongkong.

Honorable sirs,—It is with extreme regret that we, the committee appointed at a meeting held the 28th instant, for the purpose of taking into consideration Ordinance No. 17 of 1844, have to call the attention of your excellency and honorable members, to the present alarming state of affairs in this colony, and to request that immediate steps may be taken, to suppress the agitation that exists amongst all classes, in consequence of the publication of said Ordinance.

We beg to point out to your excellency and your honorable members, that for the present all business is completely suspended—no boats can be procured for discharging or loading the numerous vessels at present lying in the harbor. Communication between this and Canton is stopped—the workmen engaged on the various buildings now in the course of erection have struck work—the markets are already closed; and there is no doubt but that means will be taken to prevent supplies from being brought to the island—instances having already come to our knowledge of parties in charge of provisions having been stopped on the way.

If, as we were led to suppose from your excellency, in our conference with you yesterday, the Ordinance in question is not intended to come into force for a period of two or more months, and then only to be carried out partially, we pray that some official notification may be promulgated at once, in order to allay the excitement that prevails amongst all classes, but especially that amongst the native population—as we have every reason to believe that a great part of them are prepared to quit the island, a step that if taken will involve the whole British community in enormous pecuniary losses and inconvenience, and we much fear that great difficulty will be experienced in inducing their return.

In confirmation of the views expressed in the memorial we had the honor to present to you yesterday, as to the extreme repugnance with which this Ordinance is viewed, we beg to state, that numbers of the most respectable Chinese have represented to us, that they were induced to leave their friends and their homes and settle amongst us, to evade the arbitrary measures imposed upon them by their own government, out of many of which, none was more repugnant to their feelings and their interests than the principles contained in the Ordinance in question, and they declare that had it not been for the expectation, of enjoying that freedom and protection that they understood all living under British rule have hitherto possessed, they would not have made the sacrifices they have. Again therefore praying your reconsideration of this enactment,

We have, &c.

Hongkong, 31st Oct., 1844.

(Signed as above.)

No. 5. Hongkong, 31st October, 1844,

Sir,—I have the honor to hand you the accompanying memorial to his excellency the governor and hon. members of the Legislative Council of Hongkong and to request that you will cause the same to be presented with as little delay as possible. I am, sir, Your most obedient servant,
A. E. Shelley, esq., *Clerk of the Councils.* AUGUSTUS CARTER.

No. 6.

Audit office. Victoria, Hongkong, Oct. 30th, 1844.

Gentlemen,—I have received the instructions of H. E. the governor and members of Council to acquaint you that on perusing your memorial, herewith returned, the language of it has been found so objectionable and so little in accordance with the respect due to the constituted authorities of the colony that it is impossible to receive it.

The governor and members of Council are anxious at the same time to observe a moderation in their proceedings on the present occasion which they do not discover in the document before them, and being ready to entertain the excuse already suggested by yourselves of the very hurried manner in which this memorial has been prepared desire me to say that they were willing to afford you an opportunity of making any alteration and amendments, which they feel persuaded, your own sense of propriety will on reconsideration dictate and supply. I have only to add, that independent of the above considerations, which weigh so imperatively on the governor and Council in declining

the reception of your address in its present form, the standing instructions of her majesty's government expressly require that all representations made to the governors of colonies should be 'properly and respectfully worded.'

I have the honor to be gentlemen, Your most obedient servant,

(Signed)

A. E. SHELLEY, Clerk of Councils.

To Messrs. T. A. Gibb, Donald Matheson, &c.

No. 7.

Hongkong, October 31st, 1844.

Sir,—We beg to acknowledge receipt of your letter dated 30th instant, and regret to learn that his excellency the governor, and honorable members of the Legislative Council, have deemed it necessary to disapprove of, and return the memorial which we yesterday presented to them, from the European inhabitants of the island of Hongkong respecting the Ordinance No. 17. of 1844. Though it is true that the language of the memorial is strong, it but represents the sentiments with which we were then actuated and what we still feel was imperatively called for by the urgency of the occasion, and which we may add subsequent circumstances have fully borne out;—at the same time we beg distinctly to disavow the remotest intention of addressing his excellency and the honorable members in any other than the most respectful terms. We have, &c., sir, Your most obedient servants,

(Signed) T. A. GIBB, D. MATHESON, S. RAWSON, P. DUDGEON, A. CARTER.

No. 8.

Council Chamber, October 31st, 1844.

Gentlemen,—I have received the commands of H. E. the governor and Council to acknowledge the receipt of your second letter of this day's date. The governor and Council will be always ready to receive, and to take into favorable consideration, all communications properly and respectfully worded, and I have it in command to inform you, that as all seditious rioting on the part of the Chinese population has been easily suppressed, the governor and Council are now prepared to reconsider the provisions of the Registration Ordinance, and with this view to receive all suggestions properly addressed to them, either as regards the qualification of this measure, or its ultimate abrogation if found necessary. I have the honor &c.,

(Signed and addressed as above.)

No. 9.

Hongkong, October 31st, 1844.

Sir,—We have the honor to acknowledge the receipt of your letter of this date, conveying to us the reply of his excellency and the honorable members of the Legislative Council, to our communication of this morning, and we have to request that you will tender to his excellency in Council our best thanks, for the courtesy and attention with which the same has been received, and the gratifying promises which are held out. We would earnestly pray that his excellency may take the earliest step, not only to calm the present excited feelings of the Chinese populace, but also to remove the causes of the personal deprivations, and general stagnation of business, from which we are now suffering. We would also hope that the propriety of the ultimate abrogation of the Ordinance in question, the possibility of which is contemplated, will meet with his excellency's most favorable consideration, feeling confident that it will be productive of universal satisfaction to all classes in the colony.

Your most obedient servants,

(Signed and addressed as above)

No. 10.

Council Chamber, Victoria, 2d November, 1844.

Gentlemen,—Your letter of the 31st ultimo, having failed to be delivered till the 1st instant, and consequently not till after your second memorial (in which no reference whatever was made to it) had been replied to, the governor and Council have only this day had an opportunity of considering it.

I am directed on this occasion to acquaint you that the governor and Council see with surprize and regret a reassertion on your part of sentiments contained in your former letter, and which has already met with the strongest mark they could possibly affix to it of their reprobation.

Could the governor and Council have foreseen such an unbecoming persistence in the expression of your opinions, however veiled by your disavowal of intentional disrespect, the governor and Council would most assuredly have abstained from paying the smallest attention to your second memorial.

Under these circumstances the governor and Council deem it right you should know that all further communication must cease, between the government and yourselves, while such sentiments continue to be maintained by you, and that you are indebted wholly to the ignorance of the governor and Council occasioned by the delay of your letter of the 31st ultimo, for any answer whatever to what now appears to be in fact your third communication.

I have, &c., Your most obedient servant,
ADOLPHUS E. SHELLEY, *Clerk of Councils.*

Messrs. T. A. Gibb, D. Matheson, S. Rawson, P. Dudgeon, A. Carter.

No. 11.

Hongkong, 2d November, 1844.

Sir,—I have the honor to acknowledge receipt at 8 P. M., of your letter of this date addressed to myself and the members of the deputation who presented a memorial on behalf of the inhabitants of Hongkong to his excellency and the honorable members of the Legislative Council the 30th ultimo.

I am deputed by them to express their regret that his excellency and the honorable members should so personally apply the terms used in that memorial to the committee as a body, feeling, however, fully borne out by the expression of a resolution passed at a public meeting held this day, from which their duties as a committee ceased, they have now merely requested me to acknowledge receipt of your letter.

I have, &c., &c.,
AUGS. CARTER, *Late secretary.*

To A. E. Shelley, esq., *Clerk of Councils.*

No. 12.

(*From the government Gazette Extraordinary.*)

His excellency the governor regrets to have received, in an official report from the assistant magistrate of police, the following communication with reference to the suppressed riot.

“My information leads me to believe that other than Chinese influence has been exerted to mature the late movement. The leading part taken by the comradore of an English firm; the meeting of Chinese held at the house of that firm; the intimate knowledge displayed by the Chinese of the proceedings of certain English regarding the registration; and their adoption of precisely similar language; would seem to mark most clearly the assistance and coöperation of one or more Englishmen.” His excellency the governor would fain hope, for the sake of the British character, that none could have been found capable of thus tampering with the Chinese population; but, as the subject has come officially before him, he deems it necessary to take this public notice of it, and to draw the attention of any who could descend to such unworthy practices to the consequences entailed on the ignorant and unfortunate Chinese, who have been necessarily subjected by the magistrates to serve punishment. (By order)

ADOLPHUS E. SHELLEY,
Clerk of Councils.

Council Room, Nov. 3d 1844.

No. 13.

No. 1, Albany, November 3d, 1844.

Sir,—I beg to acknowledge the receipt of the copy of resolutions which you yesterday sent me for the consideration of his excellency the governor and members of Council. His excellency the governor and the members of Council having already declared their intention to refuse all memorials not properly and respectfully worded, and it being my duty to carry out such intention, I return you these resolutions and regret that I cannot comply with your request that I should lay them before the Council. I have, &c.

Your most obedient servant,
A. E. SHELLEY, *Clerk of Councils.*

To Duncan Jas. Kay, esq. Of Messrs. Turner & Co.

CHINESE REPOSITORY.

 VOL. XIII.—DECEMBER, 1844.—No. 12.

ART. I. *Philosophical opinions of Chü fútsz' regarding Tái kih, or the great extreme, of the Chinese. (Continued from page 559.)* Communicated for the Repository.

THE great extreme, *tái kih* 太極, is merely the immaterial principle. Should any ask, regarding the great extreme, seeing it is not a confusedly formed thing that existed before heaven and earth, whether it is not a general name for the immaterial principle of heaven, earth, and all things? I should say, that the great extreme is merely the immaterial principle of heaven, earth, and all things; speaking of it with reference to heaven and earth, then the great extreme may be said to exist in the centre of heaven and earth. Speaking of it with respect to the myriad of things, then amongst the myriad of things each one possesses a great extreme. Before heaven and earth existed, this principle was first in being; coming into motion and producing the *yáng* 陽, the male principle of nature, it was nothing more than this principle; at rest and producing the *yin* 陰, the female principle of nature, it was merely this self same principle.

The myriad of things, the four seasons, and the five elements came solely from the great extreme. This great extreme is merely a portion of primary matter; moving gently along it divides itself into two, that which retains the motion in itself is the male principle of nature, and that which continues at rest is the female; it then divides into the five elements, and subsequently diffuses itself among the myriad of things.

In asking about the development of the great extreme, how it is that it first moves and is then still, that it first is known by its use and then by its substance, that it first affects and then becomes inactive? The reply is, that speaking of it with regard to the male and female principle of nature, then the use of it appears in the male principle, and the substance of it is manifest in the female. Still motion and rest have no originating cause, and the male and female principles of nature have no commencement, so that we cannot distinguish between priority and subsequence. But we will merely now speak of their beginning; in which view rest must precede motion, the substance of a thing go before its use, and non-actively be prior to influence. Again the female principle of nature must precede the male, influence non-actively, and motion rest; which then will be first and which last? It is impossible in fact to say that to-day motion had place, and thus began; and still more improper to say that yesterday stillness prevailed. It is just like in breathing; it would be agreeable to the usage of language, to speak of expiration and inspiration, but not inspiration and expiration; while in reality inspiration sometimes precedes expiration, and at other times expiration inspiration.

The great extreme is not an independent separate existence; it is found in the male and female principles of nature, in the five elements, and in the myriad of things; it is merely an immaterial principle, and because of its extending to the extreme limit, is therefore called the great extreme. If it were not for the great extreme, heaven and earth would not have been set afloat.

The great extreme is the immaterial principle, while motion and rest belong to primary matter; when the primary matter moves, then the immaterial principle also moves; these two are constantly dependant on each other, and never separated. At the very first there was nothing, but merely this immaterial principle; this immaterial principle being in existence was able to move and produced the male principle of nature, it rested and produced the female principle; when its rest came to the uttermost then it moved again, and when its motion arrived at the extreme limit then it rested; thus things went on in a circle perpetually revolving; this really was because the immaterial principle was inexhaustible, and primary matter partook of its inexhaustible character; thus heaven and earth came into being, and matters and things from this point kept on revolving; each day had its revolutions; each month and each year the same: and thus affairs have been rolling on ever since.

Before the great extreme got into motion, the female principle of nature was in existence; the female principle of nature in the midst of its stillness, had the root of the male principle within itself; the male principle of nature in the midst of its motion had the root of the female principle within itself; and the reason why after motion it must stop, was because it dated its origin from the female principle; so also the reason why after stillness motion must succeed, was that its root was in the male principle.

The reason why the great extreme possesses motion and rest is because of the flowing and moving established by fate. Should any doubt how it is that in the region of stillness there could be flowing and moving, I should say, that it is merely the interchange of motion and rest that causes the flowing and moving. Thus in the time of autumn and winter could you say that there was no flowing and moving? Should you say that there could not be flowing and moving, what then will you do with the assertion that stillness produces the female principle of nature? You may see it in the word produce.

From the time when the great extreme came into operation the myriad of things were produced by transformation; this one doctrine includes the whole; it is not because this was first in existence and then that, but altogether there is only one great origin, which from the substance extends to the use, and from the subtle reaches to that which is manifest.

Should one ask, that according to the doctrine that there is really one immaterial principle, and all things partake thereof in order to form their substance, thus making out that the myriad of things have each got a great extreme, according to this, then, is the great extreme split up and divided? I should reply, that originally there is only one great extreme (*anima mundi*), of which all things partake, so that each one is provided with a great extreme, just as the moon in the heavens is only one, and yet it is dispersed over the hills and lakes, being seen from every place in succession; still you cannot say that the moon is divided.

If the great extreme be divided, it is only into the two great principles of nature, the *yin* 陰 and the *yáng* 陽, which include every matter and thing throughout the whole world. That from which the great extreme first came was taken from the idea of the extreme centre on which a pivot turns; and what the sages mean by the great extreme is the root of heaven, earth, and all things. Hence Chautsz' called it the extremeless, or the illimitable, by which he meant the great noiseless scentless (i. e. incorporeal) mystery.

The great extreme has neither residence nor form, nor place, which you can assign to it. If you speak of it before its development, then previous to that emanation it was perfect stillness; motion and rest, with the male and female principles of nature, are only the embodiment and descent of this principle; motion is the motion of the great extreme, rest is the rest of the great extreme, while the same motion and rest are not to be considered the great extreme itself. Hence Chautsz' merely spoke of the extremeless, or illimitable. Before its development you could not call it the great extreme. Just as the feelings of joy and anger, sorrow and delight, which are engendered in the mind; of these joy and delight belong to the male principle of nature, sorrow and anger to the female; but before either one of them is displayed the immaterial principle of each is in existence; and if you may speak of them as though already they were developed, so also perhaps it may be right to call the yet undeveloped principle the great extreme; but after all it is difficult to speak definitely on the subject; all we can do is to indicate some approximation to the reality; and every man must endeavor to embody the idea in his own mind.

Should any one ask, what is the great extreme? I would say, the great extreme is simply the principle of extreme goodness and extreme perfection. Every man has got a great extreme; every thing has got a great extreme; that which Chautsz' called the great extreme, is the exemplified virtue of everything that is extremely good and extremely perfect in the heaven and earth, men and things.

Above, when speaking of the great extreme, it was represented as including the male and female principle of nature; and in a former paragraph, when speaking of nature, it was said to include primary matter; for without including the male and female principles of nature together with primary matter, the great extreme and nature would have nothing to be attached to; but you must be clear in your ideas on this subject, and must not speak of them without separating them the one from the other.

Should any one object and say, you, sir! in speaking of the great extreme, said, that as soon as nature existed, then also existed the male and female principles and the four elements, what did you mean by nature? In reply, I think this must have been some old saying of mine, which on farther reflection I find is different from what I thought. For this nature refers to what each one has received from heaven, but with regard to the great extreme we ought merely to speak of it as the immaterial principle, from which expression we

cannot deviate. The book of diagrams says, that the one male and the one female principle, of nature is called *Táu* 道, or reason; the doctrine of their operations being consecutively continued is the good idea; when these are completed then it may be denominated nature; this is what is called heaven's communicating powers to men and things, and men and things receiving these powers from heaven.

I have been in the habit of saying, that the great extreme is something that hides its head, when it moves it belongs to the male, and previous to moving, to the female principle.

The great extreme is that which nourishes in itself the principle of motion and rest, still you must not attempt to divide it into substance and use by the ideas of motion and rest; for rest is the substance of the great extreme, and motion the use of the great extreme; just like a fan, which in itself is merely a fan, when moved it is brought into use, and when laid down still there is its substance; should you again lay it down, it would be the same, or should you wave it, it would still be the same thing.

Liáng Wan-shuh said, the great extreme may be spoken of as connecting motion and rest, but the great extreme possesses motion and rest; when pleasure and anger, joy and sorrow are not yet displayed, (that is before any movement of the passions,) it is still the great extreme, and when these passions are manifested it is still the great extreme. In fact there is only one great extreme that pervades the region where it is displayed, and gathers itself up in the period of its non-development.

Should any one ask, what is the great extreme? I should say, before its development it is the immaterial principle, and after its manifestation it is feeling; thus for instance, when it moves and produces the male principle of nature, then it is feeling or passion.

The great extreme is like the extreme top of a house, or the highest point in the heaven, arrived at which, there is no possibility of going farther; it is in fact the extreme point of the immaterial principle. The male principle of nature moves, and the female is at rest, it is not the great extreme, however, that moves or is still, but the immaterial principle that has these properties. The immaterial principle cannot be perceived; but from the operations of the male and female principle of nature we become acquainted with it; thus the immaterial principle depends on the male and female principles of nature (for its display), just like a man on horseback. No sooner has it produced the five elements than they are seized upon

and fixed by the more subtile and grosser elements of matter, when each one is constituted an individual thing, possessing a nature peculiar to itself, and the great extreme is everywhere present.

One asks, is that which Líútsz' remarked of the due medium of heaven and earth, the same with what Ch'áútsz' said of the great extreme? To which I reply, just the same: only the names are different: the due medium is that which is exactly suitable. What the historical classic says about "the great supreme sending down the due medium upon the people of this lower world," is merely the exactness of suitability. The extreme (of a circumference) is not the medium, but the extreme point in which all the lines meet is the due medium. Just like this candlestick, the centre of it where the pin for fixing the candle is situated is the extreme point in which all the lines meet; from this place to any part of the circumference is just a suitable distance, without any addition; and from any part of the circumference to this place is precisely the same distance, without any diminution.

The great extreme is a very large thing; above and below and all round is called the universe of space; and from of old to the present time is the universe of time. There is nothing so great as the universe of space; on whichever side you go there is no limit, while above and below there are no limits; how large then is this! There is nothing so distant as the universe of time, throughout all former ages, down to the present, both before and after an inexhaustible succession; it is necessary in your own mind constantly to grasp this idea. Should any one ask, whose observation is this? I reply, this is the observation of an ancient individual. Líang-shau used constantly to be giving utterance to this sentiment; but what he said was merely this idea, without making use of many expressions, whilst that which he maintained was a vast expanse. Moreover, have you seen the western record of Hwangkiú? On first inspection it appears to contain a number of expressions, but it is narrow in its limits, and when its measure is filled up, what greatness has it?

Speaking of the great extreme, according to the doctrine of the immaterial principle, you cannot say that it is according to the appearance of things, and you cannot say that it is not. Should any ask regarding the sentiment of Kang-tsie, that *T'au* 道, or reason is the great extreme; and that the human heart is the great extreme; by which reason he meant spontaneous principle of heaven, earth, and all things; and by which heart he meant the obtaining of this

principle by mankind in order to be the lord of their whole persons ; I would reply, that it is certainly true ; only the great extreme is one without compeer.

The great extreme possesses alike the principle of the five elements and the male and female powers of nature ; it is not an empty thing ; were it empty, it would resemble what the Buddhists talk about nature. The extreme is the extreme point of all doctrines ; that which contains the immaterial principle of heaven, earth, and all things is the great extreme. The great extreme is simply the extreme point, beyond which one cannot go ; that which is most elevated, most mysterious, most subtile, and most divine, and beyond which there is no passing. Lienk'í was afraid lest people should think that the great extreme possessed form, and therefore called it the boundless extreme, a principle centred in nothing, and having an infinite extent.*

Should one ask, that seeing the great extreme is the immaterial principle, how can the immaterial principle have motion and rest ? That which has form is capable of motion and rest ; but the great extreme has no form, it is apprehended therefore that motion and rest cannot be applied to it. To this I would reply, that the immaterial principle has motion and rest, therefore the primary matter has motion and rest ; if the immaterial principle had neither motion nor rest, where would the primary matter get its form ? It is itself apparent in matter and things, which if you look at you will find, that the male and female powers of nature nourish the great extreme, and if you carry things up to their origin then it will appear that the great extreme produces the male and female principle of nature.

Should any ask, whether the great extreme be the extreme principle of the human heart ? I should say, that every affair and every thing has its extreme, which is the highest point of right reason. Should any suggest, that perhaps the benevolence of a prince, or the reverence of a subject is the extreme referred to ; I should reply, this is indeed the extreme of one business and of one thing, but the combination of the right principles of heaven, earth, and all things, is the great extreme. The great extreme had not this name originally, but this is its manifestation. The great extreme is like a root springing up which divides into stem and branches, and again separately produces flowers and leaves. These go on springing up one

* This resembles the old idea of the deity, that it is like a circle whose centre is no where, and whose circumference is everywhere.

after the other in one endless rotation, until the fruit is perfected; in which there is again the principle of reproduction without end; thus while the tree goes on bearing, it constitutes in itself an unlimited great extreme, without stopping, only when the fruit is completed there is a slight cessation. Still it is not that it comes to this point, and then necessarily ceases for a while. Hence it is said, in the beginning and end of all things, there is nothing like the stoppage, and in that very stoppage is contained the idea of reproduction. It is nothing more than this one principle; hence in the season of autumn and winter, all things are spontaneously gathered and shut up, until suddenly the spring comes down, and then everything expands and flourishes. This is only one and the same primary matter, which decays at one time, and spring up at another; just like human beings, when they are silent, then they are still, and when they speak, then they move. The blue, yellow, azure, and green color of the hills, is no other than the great extreme. That which is called the great extreme cannot be spoken of as separated from the male and female principles of nature, and yet cannot be spoken of as mixed up with those principles.

To the question, whether, when speaking of all things having a great extreme, this relates to the immaterial principle or to primary matter? The reply is, to the immaterial principle. The unlimited and the great extreme both refer to the incorporeal and immaterial principle. Chü fútsz' was afraid lest people should seek for another great extreme over and above the one specified, and therefore spoke of it as the boundless; and seeing that he has called it the boundless, people must not insist on looking out for it, as though it were a principle which they possessed. Should any ask whether the great extreme commenced in the movement of the male principle of nature; I should say, that the female principle and rest constitute the root of the great extreme, but then the female principle and rest are produced from the male principle and motion. From one period of quiescence and one of motion, there resulted the opening out of all things; reasoning upwards from this great opening out, there is further no limit or bound, and you cannot say anything about origin or commencement.

Should any ask, how is it that Nanhien has called the substance of the great extreme the essence of stillness? I reply, he is mistaken. Should any ask, what is your opinion of his saying, that the essence of stillness is spoken of with reference to it both before and after its display? I should say, this would be making out the great

extreme to be a partial and deflected thing. In heaven and earth there are only two principles, viz., motion and rest, which travel in a circle without intermission; beyond these, which are what is called the changes, there is no agent; and yet when they move and stop there must be a principle inducing that motion and rest, this is what is called the great extreme.

That which is called the great extreme is contained within the male and female principle of nature: and that which is called the male and female principle of nature is contained within the great extreme. People in the present day talk about a great extreme superior to the male and female principle of nature, and something incorporeal and shadowless distinct from it; but this is wrong.

Human nature is like the great extreme; the heart resembles the male and female principle of nature; the great extreme is contained in the centre of the male and female principle of nature, and cannot be separated from it; but when we come to speak of the great extreme it is merely the great extreme, and of the male and female principle of nature, it is just that principle. The same is the case with regard to human nature and the human heart; for these may be called one and yet two, two and yet one.

The word *T'au* 道, reason, is the great extreme of the Yih King "Book of Diagrams;" one is the odd of the male number, and two is the even of the female number, *three* is just the odd and seven put together. Thus when it is said, that two produced three, it means that two and one make three. If we merely considered "one" as the great extreme, there would be no more need to speak of reason producing the one.

Motion and rest had no commencement, the male and female principle of nature had no beginning, and originally it is not possible to speak of them as having priority and sequence; yet if we wish to cut short the discourse, it would not matter to attribute to them seniority and subsequence. From what Chü fútsz' has said, about the great extreme moving and producing the male principle of nature, it would appear that before it moved it was at rest; also when he says, that stillness, when carried to excess, was followed by motion, it would seem to imply that after the rest there came motion. Just like spring, summer, autumn, and winter; greatness, penetration, convenience, and correctness, which cannot be divested of priority and subsequence; and yet, were it not for the winter, what place would there be for spring; and without correctness, where would be the

greatness? Looking upon the question in this point of view, there would seem to be a priority and sequence.

What the former books have said about the great extreme not being separable from the male and female principle of nature, is just in accordance with the modern doctrine that it does not depend on the male and female principle of nature, and yet produces that principle; a certain one considering its corporeal character and its superior and inferior position, while it is really not mixed up, has said, that it was in the midst of the male and female principle; while I, taking the same things into consideration, and seeing it at the same time nominally not mixed up, have said, that it was not separated from the male and female principle; although our expressions are different, the statement is substantially the same.

The meaning of the great extreme, is just the utmost point of the immaterial principle; when this principle existed, then existed also the thing now treated of, and neither order nor precedence can be predicated of them; hence it is said that, when the Yih King treats of the great extreme, it means that the great extreme is in the midst of the male and female principle of nature, and not separated from it. Now if we should speak of it as the great centre, or treat of it as prior to the dividing of heaven and earth, and as existing before the separation of the vast expanse, perhaps we should not go on a sure basis. That which is incorporeal and ascends is called *Táu* 道, or the active principle of things; that which is corporeal and descends is called *k'í* 器, the substratum, or basis of form. Now to speak of the great extreme, and to say that it is a divine thing, or to treat of it as existing before the separation of heaven and earth, when the primary matter combined and united, are both propositions which it is to be feared cannot be established.

To say that the great extreme includes motion and rest, will do, for this is to speak of its substance; to say that the great extreme possesses motion and rest will also do, for this is to speak of its movement. But if we say that the great extreme is identical with motion and rest, this would be to make it corporeal, while its upper and lower parts could not be distinguished; and what the Yih King says of the great extreme would then be tautology.

The great extreme is the immaterial principle of the two powers, the four forms, and the eight changes of nature; we cannot say that it does not exist, and yet there is no form or corporeity that can be ascribed to it. From this point is produced the one male and the one female principles of nature, which are called the two powers;

also the four forms and the eight changes proceed from this, all according to a certain natural order, irrespective of human strength in its arrangement. But from the time of Confucius no one has been able to get hold of this idea. Until the time of Sháu Kangtsie, when this doctrine was explained, and it appeared very reasonable and pleasing. It may not therefore be treated with lightness, and should be more particularly inquired into.

That which is not displayed is the rest of the great extreme, and that which is already displayed is the motion of the great extreme. To one asking the meaning of extreme, it is replied, that it means, to carry any thing to the uttermost so that nothing can be added to it : in order to exhibit the name and meaning of this principle, it may be called that which nothing in the whole world can add to. Hence it is always in the middle of things, and forms the center of everything. Matter without it would have neither root nor lord, and can have nothing wherewith to establish it : hence the doctrine of its being the centre of everything is possible ; and yet to say that it is in the extreme centre would not do. Speaking of it according to what is corporeal, then it is like the ridge pole of a house, or the central pillar of a granary, it is always in the middle of the building, and the whole structure on every side depends on it for support ; a thousand lines and ten thousand distinctions derive their origin therefrom. This is what the Book of Ceremonies speaks of the people's extreme point, and what the Book of Odes says of the extremity of the four quarters : the meaning of each is the same. Should any one ask whether it would be right to carry it out thus or not ? I reply, it would be right.

ART. II. *The sixth Annual Report of the Morrison Education Society, with minutes of its meeting.*

THE sixth anniversary of the Morrison Education Society was celebrated at the Society's house, in Victoria, Hongkong, on Wednesday the 25th of September, 1844. Present Messrs. Donald Matheson, R. Montgomery Martin, William Bell, C. F. Still, Martin Ford, S. W. Williams, R. Rees, and S. Rochfort ; the Rev. Messrs. Stanton, Shuck, Brown and Gillespie ; the Rev. Drs. Legge and

Bridgman; Drs. Dill, Hobson, and Macgowen; Dr. Parrott of the royal attillery, major Low, and captain Dodds.

At 6 o'clock p. m. the president, the Rev. Dr. Bridgman took the chair; and after a few remarks,—regarding the particularly favorable circumstances under which the members and friends were convened, called for the Report, which was read, in part by the corresponding secretary, S. Wells Williams, esq., and in part by the Rev. S. R. Brown.

After the conclusion of the Report, it was moved by W. BELL, esq., and seconded by R. M. MARTIN, esq., and carried unanimously:

“That the Report, which has now been read, be accepted and printed under the care of the Trustees.”

In bringing forward this motion, and supporting it, both the gentlemen expressed their high gratification at the sentiments and details contained in the report.

Moved by DONALD MATHESON esq., and seconded by Dr. DILL, and carried unanimously:

“That the thanks of the Society be given to the Trustees for their management of its affairs during the past two years.”

Moved by R. M. MARTIN, esq., and seconded by the Rev. V. STANTON, and carried unanimously:

“That the thanks of the Society be given to the Rev. Mr. Brown for his report read this evening, and to both him and Mrs. Brown for their care of the school and their efforts in carrying out the plans of the Society.

In moving this resolution, Mr. Martin expressed his concurrence in the sentiments of the Report, regarding the importance of moral training and culture in the pupils, and mentioned having lately seen the two boys now in Capt. Balfour's office at Shánghái, and that their character stood high for being faithful and trustworthy assistants in the office. Mr. Bell also supported Rev. Mr. Stanton in seconding the resolution, and in a few words expressed the high estimation he had of the care and assiduity shown by Mr. and Mrs. Brown in their conduct of the school and in the instruction of the pupils.

Mr. Brown returned his thanks for the vote of the Society and said, that his life and strength should be given to the school so long as they were spared him, and that it was his ardent wish to see the pupils become fitted to be an honor to the Society, and to fill stations of usefulness with credit to themselves, as well as become thoroughly convinced of the truths of the Bible and their own duty to obey its precepts.

The President having spoken of the departure of the Patron of the Society, it was on motion of C. F. Still, esq., seconded by W. Bell esq., resolved :

“That the Trustees be empowered to request his excellency, Mr. Davis to accept the office of Patron of the Society.”

The members of the Society then proceeded to ballot for officers for the ensuing year, after which,

On motion of Rev. Mr. Stanton, seconded by Dr. Hobson, and Rev. Dr. Legge, the thanks of the Society were given to Rev. Dr. Bridgman for his conduct in the chair, and the interest he has taken in the affairs of the institution. Dr. Bridgman, in returning his thanks, reiterated assurances of unabated interest in the welfare of the Society, and that all he could do should be cheerfully done to advance its prosperity.

The meeting of the Society then being adjourned, the gentlemen present were invited to attend an examination of the school. The scholars were assembled, and Mr. Brown called up the fourth class, of 10 lads, who had been under instruction a year. Reading books were put into their hands, and their progress in reading, and spelling, and understanding the meaning of what they read, was shown by a lesson in each being given to the class. This examination was all conducted in English, so that their ability in understanding what was said to them, and also in giving the sense of what they read in English, should be considered as great part of the progress they had made.

The third class, of 10 lads, was examined in mental arithmetic, reading short stories and showing their ability in understanding them, and whatever was said to them in English.

The second class, of 4 lads, was next called up, and questions put to them in the simple rules of arithmetic, taken out of Colburn's Sequel, in which they showed some acquaintance with the elements of arithmetic; a reading lesson was given them, and also some questions put to them in geography.

The students of the first class were examined in reading, in the principles of mechanics, geography, &c., to some extent in all the studies they have pursued. Their exercises in English composition were handed round, and the gentlemen present were invited to ask them questions, on any subjects they chose. Sometimes a little hesitation was exhibited, but the answers to such questions as they could reply to were given in good and idiomatic English. The examination closed with a question in morals, “What is our duty to each other?” to which the reply was, “to do good to each other.”

R E P O R T .

IN presenting their Sixth Annual Report, of this Institution, to its members, and friends, the Trustees are happy in being able to do so in the Society's own house, for the first time. This spot has now been occupied for two years, during which period we have had ample experience of its adaptation for the purposes of a school; and the Society will join with the Trustees in expressing their acknowledgements to his excellency, her majesty's late plenipotentiary, sir Henry Pottinger, who granted it to the institution.

Before entering into a detailed Report of the school, we desire to render devout thanks to Him in whose hands is our life, for the health of the scholars and prosperity of the Institution enjoyed during the last two years. We would not ascribe this freedom from sickness, during a time of great mortality, to the supposed salubrity of the site, or to any other second causes, but refer at once to the goodness and mercy of God. Only one boy has been removed by death, viz. V. P. Harris, an English lad taken into the school under peculiar circumstances. He died of fever about a year since.

The position of the foreign community in China, living as they do at some distance from each other, renders the labor of keeping them acquainted with the progress of the Institution, and thus maintaining their interest in its welfare, greater than if they were collected in one spot, as was the case when the Society was formed in Canton. We do not suppose, however, that the interest of the community in its welfare has abated because it has been inconvenient or impossible for its friends to visit the school personally; and this must be our apology for entering more into detail than perhaps would otherwise be necessary.

Former Reports have given all requisite information relative to its formation and object, with the views, and plans adopted by the founders of the Mor. Education Society to accomplish these. In looking over those reports, we are reminded of former friends, and the changes since the last meeting was held in Canton in 1838. The majority, nay nearly the whole of the original members have returned to their native lands; some have died; and only two or three still remain, to continue their unabated interest in the Society's welfare. We hope, however, that their successors will regard the wellbeing of the Chinese as an object worthy of their attention, and aid in diffusing among them the benefits, to which they and all of us here owe our comparative superiority as subjects of Christian countries.

In order to show the claim this Society has upon them in carrying into execution its laudable purposes, it may be stated, that it owes its origin and formation to the foreign community in China; and it was devised to augment the benefits of Christian education, and to honor the work and perpetuate the memory of the Rev. Dr. Morrison. Among those individuals, who took a personal interest in it, we may mention the names of William Jardine, James Matheson, Robert Inglis, D. W. C. Olyphant, John C. Green, and our late respected president, Lancelot Dent; their views were expansive, and their efforts corresponding. None of these gentlemen, however, remained here long enough to see much of the results of their plans. And there is hardly one present who does not notice a more recent vacancy in this meeting; but still we hope to see that the Society's prosperity has so strong a hold upon this community that even the loss of our late Recording Secretary, the honorable Mr. J. R. Morrison will be supplied. The Trustees wish to make this point plain, that the Morrison Education Society is the property of the foreign community in China. With one or two exceptions, it has never received a single dollar from abroad, nor do the Trustees intend to make any efforts out of this country. Its object being one which is felt wherever ignorance and wickedness are to be removed, appeals abroad in aid of its funds, would of course be satisfactorily replied to, and waived by the demand for instruction in their own region. The prosperity of the Society, the extent of its usefulness, and the amount of good it may do, depend almost entirely upon the favor and aid shown to it by foreigners in China; and the Trustees hope that, that aid and that countenance are as permanent as the objects it contemplates are enduring, and commensurate too, we might add, with the benefits which they feel that they themselves derived from early Christian instruction and Christian care. The regard already exhibited is encouraging, and if the patrons and friends of the Society see that their bounty is properly bestowed, and results show that the efforts made are not lost, "we will not believe till we see it," that the community will withhold the means of carrying out what they themselves have begun.

One of the resolutions adopted by a vote of the Society at its annual meeting in 1841, was to engage another teacher; and in pursuance of this resolution a letter was addressed to the same committee of gentlemen in New Haven, U. S. A., who so kindly and willingly acted for the Society on a former occasion. Their search has not however yet been successful, and if we are much longer delayed, the Trustees will consider it their duty to take some further measures to carry it

into effect. This step has been so frequently referred to in the various documents of the Society, that it seems hardly necessary again to advert to it. That such a measure had been taken was mentioned in the circular issued last December, and the hope was then entertained that ere this a teacher would have arrived. In view of that event, and the consequent plans of enlarging the school which would grow out of it, it was then stated that it might be advisable to add to the sleeping apartment. This subject is now again brought forward, in order that the Society may early know in what manner the Trustees design to employ the additional means of instruction, and what changes and outlays will be requisite to give full effect to them. An additional room can be added to the east wing of this house, or the present one enlarged, at a small expense, by which 20 or 30 more pupils can be provided with sleeping apartments.

In December last, the Trustees found it necessary to make known the wants of the Society to the community by means of a circular; and they wish to acknowledge the response made to that circular with thanks. It was suggested at that time that the plan of annual subscriptions was the most eligible for placing the Institution upon a permanent basis, and measures were taken to secure subscribers as well as donors. In the course of a few weeks, forty-four annual subscribers were obtained, besides many donations: The number of both could, we doubt not, be increased; and although at this present moment, there are many calls upon the benevolence of the community, we have confidence that the claims of their *oldest* Society will not be overlooked or disregarded by the foreign residents. It is by annual subscriptions that plans of this nature are elsewhere carried forward; and it is plain to all, who will give the matter a little attention, that it is the only mode to secure anything like permanence, or afford the Trustees any data for their operations, or show them clearly how far they may safely go.

During the past year, the Society has lost its Patron in the departure of sir Hensy Pottinger, to whom it is indebted for a site for the school. Soon after his arrival in China, the institution was brought to his notice, and its objects received his excellency's approbation; and as its Patron he furthered its operations in every way he could. Under the sanction of her majesty's government, he made arrangements for giving it some further aid, as part of the system by which educational objects in India and elsewhere receive the countenance and assistance of the government. His successor, we trust, will be able to carry into effect these arrangements.

In this place, the Trustees wish to refer to a subject connected with the patronage of sir Henry, viz., the employment of the more advanced pupils of the school, in the various British consulates, as interpreters and Chinese assistants. The engagement of two lads in captain Balfour's office at Shánghái, was noticed in the last report. They went up with him last winter, and were to have returned within six months' time, and two others, appointed to take their places, were to have gone up the coast, but owing to the lack of any arrangement to this end, no exchange has been effected. Those now at Shánghái, Achik and Tiensau, are still regarded as members of the school, and when they return, will resume their places here, in the first class.

It is the desire of the Society, and must naturally be of all friends of the pupils, to see them fill stations of usefulness with honor to themselves and their patrons; but as the Trustees in taking these lads entirely away from parental influence, have taken upon themselves those duties, they consider that they and the instructors are bound to make the best arrangement possible for the real welfare of the lads. In choosing or refusing situations for them, they feel that regard should be paid to the moral and social position of the boys, selecting, as much as can be, these possessing freedom from great temptation, and not exposed to those vicious influences under which even persons trained under Christian parentage and influence make shipwreck of reputation, health, prospects, and life itself here and hereafter. We wish to make these young men a benefit to themselves; but chiefly, while they are so, a still higher benefit to their countrymen, able and willing to do them lasting good, and open to them in their own language the rich stores of whatever ennobles, purifies and enlightens the heart and mind of man. We wish to give them a Christian education in the highest a best sense of that term; and so far as we understand what it means, founded as it should be upon the fear of God, which is the beginning of wisdom, and comprehending a knowledge of the relations a man bears to his Maker and his fellowmen, it shall be our endeavor to give it to them. We wish too to make them, each of them, a light that cannot be hid, because it will everywhere diffuse light upon others, not to show their deformity, but to lead them to the fountain of all light and truth. To do all this is far beyond our powers, and we look to that blessing upon our further efforts from on High, which has been vouchsafed to those already made. The Trustees, in order to show how far this is the case, invite the attention of the Society to Mr. Brown's report for the past year, which he will now read.

At the request of the president, Mr. Brown came forward and read the following report, which he had previously submitted to the Trustees.

To the Trustees of the Morrison Education Society.

GENTLEMEN,—The return of this anniversary makes it incumbent on me to furnish you with some account of the school entrusted to my charge. The review of the past year shows cause for gratitude that none of the pupils have been removed by death. It would be remarkable, if any great length of time should elapse without a case of illness among so many. The average number of persons residing on these premises is about fifty, there has been but one case of fever among the pupils, and for some time past there has been an entire freedom from disease among^dthem.

The year has not, however, passed away without leaving traces of death among us. On the 16th of November last, we were called to mourn the death of Vere Paulett Harris, a lad of fourteen years of age, the son of Charles Paulett Harris, esq., a literary gentleman of Manchester, England. With the consent of the Trustees, he had been received into my family and the school, for the double purpose of studying the language of China, and of assisting me in instructing the younger pupils. He had been here only two weeks, but long enough to endear himself to us all, when he was seized with a malignant fever, and died after a fortnights illness. In January of this year, also, our infant son, Robert Morrison, aged 11th months, was laid in the grave. With these two exceptions, there has been very little sickness here, throughout the year, and none at all worthy of mention besides the instance already spoken of among our pupils.

When the last annual report was written there were 22 pupils in the school. I expressed the conviction then, that hereafter the school would be less subject to fluctuation in its numbers, than it had been, and the experience of the past year has confirmed it. Only one lad has been permanently removed from the school. This was a lad from Macao about eight years of age, who went home at the Chinese newyear, with many more, but did not return. His detention, as far as I can learn, was not in consequence of any unwillingness on his part to come back, but of the wishes of his father. He had been less than a year connected with the school. Another small boy of the same standing is now absent, but I hope to see him return. He was taken away, in my absence, on account of a lame foot that had troubled him for some time. The diminution of these

instances of removal, affords pleasing evidence of two things, viz. that the Chinese are growing less and less suspicious of the effects of the education we give their children, and that the pupils value more the privileges which they enjoy. No boy who has ever been here more than a year has voluntarily left the school, and but two of the description for any reason. Indeed it would be the severest punishment that could be inflicted, to dismiss such an one for any misdemeanor.

Since September of last year, the number of pupils has been increased to thirtytwo. This is a larger number than we have rooms to accommodate. Two of the most advanced class being at Shánghái in the service of the government as interpreters, there are thirty to be provided for, and four of them have occupied such places as could be most conveniently found for them. An additional outlay of about \$150 would be sufficient to furnish 12 more rooms in the present building, of the dimensions already allowed to each boy, in the sleeping apartment; and thus 38 to 40 pupils might be easily and comfortably accommodated. Of the two boys at Shánghái, I have heard good accounts from time to time during their absence. They were to have returned at the expiration of six months, to be replaced by two others, or else one at a time. A recent letter from captain Balfour, H. M. consul, at that place, informs me that he found his Canton linguists so useless and troublesome, that he has been for some months entirely dependant upon the services of the boys in that line, and hence could not part with them at the appointed time. His letter intimates that he has been pleased with the conduct and ability of the lads, for he desired to dispense entirely with the ordinary linguists and take more of our pupils into the service. He would be glad of more than we can furnish him with. One of the boys with him, has kept a diary of doings, and the other written letters to me, both of which show that they are grateful for the benefits they have received and are attached to their benefactors. Messrs. Medhurst and Lockhart have likewise frequently spoken of the boys in their letters, to their credit. The scholars on the spot are divided into four classes, according to their attainments, as follows: The first class comprises six, the second four, the third ten, and the fourth the same number.

Those of the first class have been under instruction about four years, with one or two exceptions. One member of the class has been at school but three years, another a little longer. During the last year, their studies have been history, geography, arithmetic,

mechanics, reading, writing and composition, with some attention to systematic grammar. In history, they finished the text-book they had in hand before, commencing with the reign of Charles I., and bringing it down to the accession of the present queen of Great Britain. They have devoted considerable attention to the mathematical principles of geography, in connection with such parts of astronomy and natural philosophy, as are most palpably related to the subject, and have gone over the outlines of the physical geography of Europe, Africa, America, and some portions of Asia. In arithmetic they have studied Colburn's *Sequel*, a book of questions without answers, and are familiar with all the fundamental operations of written arithmetic, together with vulgar fractions, and such questions and solutions as are usually ranged under the heads of 'simple interest,' 'the rule of three,' 'reduction.' The subject of mechanics was taken up about four months ago, and they have studied the first four subjects treated of in their text-book, viz.: the three laws of motion and gravity. The study is one in which they take great interest, as the discoveries they make often excite a pleasing wonder, and I am persuaded that we shall find no branch of secular knowledge, producing a happier effect upon their moral character than natural science. It is in fact the study of the wonder-working power of God, in every department of creation, revealing to the student more and more of his wisdom in the midst of, to a casual observer, apparent accidents of simplicity amid endless complication. Properly accompanied with moral teaching it must shake the very foundations of idolatry. For a good while past they have had frequent exercises in reading, spelling and defining, and throughout the year have spent a small portion of each day in writing upon copy-books.

The studies of the lower classes, have of course been fewer, and more limited in extent. The second class of four boys, who have been here two years and five months have read and recited a small book on geography for beginners, and some portion of the larger book used by the class above them. In consequence of the number of classes, I have found it necessary to throw them together whenever it was practicable, else some of them would be without instruction. This has been done with the first and second classes most frequently, when engaged in a recitation of geography, or a reading lesson. The four boys, above mentioned, at first finished and reviewed Colburn's 'First Lessons' in arithmetic, and then took up the 'Sequel' by the same author. Before they came to the use of this book, they had never used the slate and pencil in solving arithmeti-

cal questions, but had had been required to solve them mentally. In the Sequel they have proceeded to division, which according to the arrangement of the book has taken them through the so called compound as well as the simple rules of arithmetic. They likewise have devoted some attention to what might perhaps be called grammar, though I prefer to call it the structure of the English language, as grammar in the common acceptation of the term implies *rules*, and the study of it committing them to memory, which none of these boys have yet done. They have also shared, with the first class, in frequent exercises in reading, spelling, defining, and writing after copies. The specimens of composition, which are before you, will serve to show you how they are able to use the English language in writing, and their proficiency in penmanship.

The third class who have now been somewhat more than a year in the school, have necessarily been confined to learning to read, write, spell, and speak English. Most of their writing has been done upon the slates. They read a lesson first, and then are required to answer simple questions on it, either *vivâ voce* or by writing or both. There are great differences among them both as to natural ability, and disposition to study. Some are as intelligent as need be, and find little difficulty in mastering English sounds. Some are slower to learn, and more impeded by their vernacular pronunciation. Sometimes a boy cannot for a long time articulate the letter *k* in any position, initial, final or medial. Sometimes *g* is too much for their vocal organs to utter; sometimes with *r* or *th*, they require months of practice, in order to acquire facility in articulating. It is often very hard for them to distinguish between *m* and *b*, *t* and *d*. Indeed I have never known but one Chinese boy who could at first imitate his English teacher with ease and accuracy. One of the orphan boys from Nanking was able to do it. The boys of this class are now able to read with considerable readiness passages embracing words of three or four syllables, and to answer simple questions on what they read. Two or three of them only have tried to use the pen, and some of the older ones can write a good plain hand upon the slate.

The fourth class, who have been connected with the school, from two to six months, are so far advanced as to be able to read slowly in monosyllables, with various degrees of accuracy, in pronunciation, proportioned generally to the time they have been under tuition, to write a good many words from dictation, and spell them. They have suffered with all the rest from the cause already mentioned, the too great number of classes.

The Chinese department of the school has been conducted, as heretofore, by a native instructor. We have been fortunate in securing the services of a respectable young man, who is interested in his work, and is willing to exert himself for the benefit of his pupils. During half of each day, he has the boys under his tuition. He has introduced an improvement in his department of instruction, which has worked well. Every morning before breakfast he devotes to explaining some one of the text-books used in the school. All those pupils who are sufficiently read in Chinese books to understand him, sit around him, and listen while he expounds the meaning of what they have previously committed to memory, without any knowledge of its import. Those boys who are competent to do it, he also instructs in Chinese composition, either giving them sentences from the classics, to which they are to annex corresponding sentences of different meaning, or else taking some brief sentiment from the same authors which they are to enlarge upon more or less, and in similar style. The effect has been, that the boys, who had this exercise, have both learned to write and to understand better what they read. In his morning explanation, the teacher has gone through the Tá Hioh 大學, one of the Four Books, and has commenced upon another. The only drawback upon the benefit of this course is, that he sees so many beauties, and so much is suggested to his mind as he goes on, that he spends too much time on every sentence, and his amplification becomes somewhat tedious to his hearers. He might proceed more rapidly and be as well, probably better understood. But on many accounts he is the most useful Chinese teacher we have had. As the number of boys is too great for him *alone* to hear all their lessons, I have lately admitted a boy to the school who has read all the Chinese school-books, and has been in the habit of assisting his father in schools, so that he might render some aid to the teacher in this way. To compensate him for his services he receives his clothes from the Society, and is to have the advantage of English instruction.

This is perhaps as full an outline of the studies, and processes pursued in the school, as it is worth while to give, but it must be obvious that it is a mere outline, giving but a faint view of the duties that devolve upon its instructor, and touching far more lightly upon the great subject of education. This is a subject not easily comprehended, nor soon disposed of. What I have said of the tuition of these Chinese boys, during the last year, is scarcely more than a recital of mere school-exercises. No mention has been made of the

moral training to which the pupils have been subjected, or the efforts made and means adopted to form what should always be the object in education, a perfect character in him who is taught. To pass these by, would be to omit the most important part of any good system of instruction.

A school where the *moral* part of man's nature should be neglected, it would be no charity to establish or maintain. Such a school a conscientious man could not conduct. But I shall leave this subject for the present, while I lay before you some of the results of my experience and observation, during the five years of my connection with this Society. The questions often asked by persons interested in educational efforts among the Chinese, indicate that there is a want of information on the subject, in general, and as to the particular claims of this school to public interest. Some of these questions I should hope may find a satisfactory answer, by this means.

Allow me, then, to give a sketch of the condition of those whom this Society proposes to educate, the means by which we undertake to carry the project into effect, and the reasons for adopting them, together with the results that may rationally be expected, illustrated by facts connected with this institution. Though China can boast of the existence of a law providing for common schools throughout the land, even prior to the Christian era, yet the result of this so called *ancient system of instruction*, has been merely to make industrious and quiet servants to the state. Its aim has not been to favor a full and free development of man's nature. The studies of the schools are conformed to one uniform routine. Science is excluded and the spirit of spontaneous inquiry repressed. I believe it is to this, more than to any thing else, that is to be ascribed the anomalous fixedness of everything in Chinese. Manners, customs, even opinions, have been about equally unvarying from age to age. The system has produced wonderful effects in its own way, but these effects are neither such as answer the great end of education, nor such as the philanthropist can be satisfied with. "For what," says a late writer, "what, in the language of Milton, is a virtuous and noble education? The answer is ready. It is whatever tends to train up to a healthy and graceful activity, our mental and bodily powers, our affections, manners and habits." This the Chinese system does not accomplish, nor does it attempt it. The Morrison Education Society would set the wheel in motion by which the old superannuated process, of making men mere peacable machines, shall be exchanged for another, in which human nature shall be aided to put

forth a vigorous growth of the fruits of knowledge and virtue. As things now are these are nipped in the bud. It is no thanks to the Chinese system of training, if here and there a blossom survives and comes to wholesome maturity. We come then to rescue the youth of China from this destructive blight, and what do we find upon our hauds at the outset? When a pupil is received into our school, he is young, ignorant of almost everything but the little affairs of his home, prejudiced against all that is not of Chinese origin, the dupe of superstition, trembling at the shaking of a leaf as if earth and air were peopled with malignant spirits, trained to worship all manner of senseless things, and in short having little but his mental constitution to assimilate him to the child of Christendom, or to form the nucleus of the developement we would give him. It is quite impossible for me to describe my emotions when looking for the first time on a class of new pupils.

They differ in features as much as others, but there is usually almost a universal expression of passive inanity pervading them. The black but staring, glassy eye, and open mouth, bespeak little more than stupid wonder gazing out of emptiness. It matters little whether the child has been at school before or not. What he has learned there, is literally *vox et preterea nihil*, the names of written characters, that in all probability never conveyed to him one new idea from first to last. He knows no more of the world at large, nor any more of any science than if he had never seen a book or a teacher. He may have been three or four years at school, (though such instances are comparatively rare among our pupils,) but yet his knowledge of facts would have been quite as extensive, had he never been there a day. Whatever, therefore, his previous advantages may have been, he comes here with so much useful knowledge as has been described, and at the same with a mind to be emptied of a vast accumulation of false and superstitious notions that can never tenant an enlightenec mind, for they cannot coëxist with truth. Young as he is too, he is nevertheless the victim of habits that must be replaced by those that are good, or else to increase his knowledge would only empower him to do mischief without enlarging his capacity for happiness.

The habits referred to are, primarily, an utter disregard of truth, obscenity, and cowardliness. I might enumerate others, but these are certainly enough to undermine every superstructure of virtue that we may attempt to build, and I have never known a Chinese boy who was not at first possessed of them all. Looking then at

such a collection of boys, I have said. It is possible to quicken their minds into a healthy activity—to awaken in them a relish for inquiry and discovery—to change their present vacancy into busy thought? Is it possible to transform these beings, who have grown up hitherto in the impressible and formative period of their lives, under a false and defective training, into enlightened Christian men? For this purpose they are sent here, and the trial must be made.

Here are the subjects; now for the mode of treatment. Archimedes only needed a fulcrum and he could move the world. A place to rest the lever is also the first thing to be sought, when one would elevate a degraded mind. That place is undoubtedly in the affections. But the regard of the Chinese for foreigners needs to be cultivated and improved, before it can be relied on. The child partakes of the feelings of his father, and the latter is sometimes so unconscious of his own habitual contempt for those born out of China, that when he comes to seek admission for his son to the school, he accosts the foreign teacher as a “foreign devil.” Kindness however soon meets with a response.

It is not long, if the right course be pursued, before the pupil's love is sufficiently secured to afford a prop to lean upon, and now the lever must be applied. Here the question occurs, by what *means* shall we communicate instruction to these minds? We know that language and books are requisite, whatever mode of teaching we may adopt. But if we look to the Chinese language and literature, we shall, I think, find them inadequate to our purpose, for in their present state they are unfit instruments of education. The colloquial tongue, is not adapted to convey to the mind, some of the simplest facts in science, much less the multitude of abstract and technical terms belonging to it. Shall we resort to books? They are equally ill-suited to our object. Suppose the child to be able to read them, still he is not thereby brought much nearer to the fountain of knowledge. The school books of China are the same throughout the land. They are what are commonly called the “Four Books” and “Five Classics,” that is, the writings and teachings of Confucius, Mencius, and others, who lived before the Christian era. Their commentators, though men of more modern times, have confined themselves to the elucidation of the text of these books, and of course could not render them much more adapted to the use of children. But the style and subjects of these writings are such as to forbid it. The subjects are the politico-moral principles, which the sages of antiquity, made the theme of their discourse to princes, and their disciples, and the poetry of times immemorial.

The first book put into the hands of a child in this country, is a poetical work, in which each verse consists of three words or monosyllables. The very construction of it, albeit it was made for a horn-book, is quite enough to condemn it. It could not but be exceedingly concise and elliptical, though it were prose, if every sentence, or nearly so, were composed of three words. But observe the tenor of the first few lines of this book, and we shall see still more reason to refuse it a place among our means of instruction. It runs thus—
“Man’s nature at his birth is virtuous. All are alike in this respect, but subsequent action makes the differences that we see, for if a man be not instructed his original virtue becomes corrupted.” The author then proceeds to state that, respect for superiors is the primary thing to be inculcated in education. To illustrate this, examples are taken from the annals of olden times; such as that of master Yung, who when only four years old had the politeness to wait till his seniors, of the family, had helped themselves to their choice out of a basket of pairs, and then quietly ate his own. So also another stripling, only eight years of age, understood his filial duty so well, that he was in the habit of warming his father’s bed, by lying in it himself. All this too is in the concise and elliptical style of a poem, where every line must consist of three words and no more. This is the primer of China, the most elementary book in the land. Of course the pupil, while learning it, never understands any considerable part of it, but this is not expected and is of no consequence.

When he can repeat it through and through, the learner passes on to the “Four Books,” wherein are set forth the profound doctrines of the sages, in language at once antiquated and often obsolete, and if anything more hard to be understood than that of the first mentioned book. These, too, the lad cannot comprehend for years after he takes them in hand. He passes over the volumes, gathering up in his passage the mere concatenations of sounds, which his teacher has taught him to apply to the characters he reads, and thus he learns the “Four Books.” In the last of these books, viz: Mencius’ sayings, there is more connected discourse in the form of conversations, than in the others, which contain the records of Confucius’ teachings, and if the boy were able to master the style and grapple with the subjects, he would find some really fine specimens of reasoning. For either Mencius had more mental vigor and acumen than Confucius, or else the latter is worse represented by those who compiled his remains, than the difference in the times of the two men would lead us to expect. But even Mencius’ argumentations

are not fit for a child's study, even though they were clothed in plainer language. Take for example his favorite *postulatum*; that the prosperity of a people depends entirely on the character of their prince. Follow him out to all the conclusions which he derives from it, and it must be an exceedingly acute minded lad that can make his way through the labyrinth in which this secondary sage would lead him. Even this book will therefore be but little understood, if at all, until long after the pupil has learned it all by rote. Shall he take up the "Five Classics?" Give him then the Book of Odes, as expurgated and abridged by Confucius. A more unintelligible set of poems could not well be found, for they are not only ancient, but obscure beyond everything of the kind. Having committed that to memory, let him proceed to the Shú King, a book of historical annals, older than any other perhaps, except the Books of Moses. Here he would need the aid of all the critical knowledge of Chinese that the foregoing books could give him, and some science besides, in order to arrive at the meaning; but he must skim over all the historical lore that it contains, chiefly interesting for its antiquity, drinking only the froth of words, without once tasting of the water beneath.

Shall he have the Yih King, or the Book of Changes next? No man, it is presumed, ever yet comprehended the meaning of it, except the author, which makes it indeed doubtful whether this is not conceding too much to him. The Chinese, themselves, while they reverentially retain it among their standard school-books, generally give it up and pass on to the next. It is a book purporting, so far as I can discover, to unravel the mysteries of nature and the decrees of fate, by the simplest means in the world, viz: the arithmetical changes that can be produced upon eight straight lines. After deriving all the benefit he can, he may next take the Lí Kí, or the Record of Rites observed and rules of etiquette to be practiced in all the relations of life, from the monarch to the peasant, and from the day of one's birth to the day of his burial. He will be obliged to treat this book as he has done all the rest. Thus furnished, our young student shall be treated to the Chun Tsáu, or the Spring and Autumn Annals, by Confucius, a historical work so called because he executed it between those two seasons. A drier morsel could not well be set before one, hungering for knowledge. But he may console himself with the reflection that this is the last of the series. If he has read all these books he is a well-schooled man. Such is the course of instruction, to which every Chinese youth, who is taught,

is subjected. These are the means by which the sons of China are educated. The only advance upon what has been described is that, after several years spent in this way, the young man is again taken over some portion of the ground he has traversed, to gather up the meaning of what was before unheeded, and to try his own at imitating the style of the authors to whom he is so much indebted. The utmost acquisition that is aimed at in Chinese education, is to get a knowledge of the language.

I have dwelt at this length upon the description of the school-books and process of instruction in this country, because it seems to have been doubted by some persons, who saw no other way to account for the apparent superiority of the Chinese over other Asiatics, whether indeed this is the only school apparatus among them, and whether the attempt to teach Chinese boys English, is not on that account a work uncalled for. The Chinese tell us it is, and that the course of study before described is the *regia viâ*, the good old way that has received the sanction of emperors and nobles for ages.

It is plain that this system of instruction does not accomplish the great ends of education; it is also equally clear that Chinese books will not answer our purpose. But shall we attempt to make books in the same language, though on different principles, so as to suit them to the ends we have in view? This is an important question, and should be carefully settled. The Jesuits have done something in the way of preparing works in this language on mathematics and astronomy, though not school-books, but books for the Han-lin, or Imperial University. Their success, leads me to think that more might be done in this way, particularly in the department of mathematics. The nomenclature of this science is already found in the language, to a greater extent than that of any other. Still it must be confessed that there are many serious difficulties in the way of this undertaking. In the first place, it requires almost a lifetime to learn the language so as to compete with a native in the use of it, and when acquired, the very genius of the language offers no ordinary obstacle to the project. The thoughts of these people have run in a very different channel to those of any other civilized nation. Their modes of expressing them subserve their own uses, will they ours? We wish to teach these thoughts to diverge a little from the beaten track, to take in a wider range of objects, to become familiar with new truths. But as words are the vehicle of thought, new words must be formed to convey it over these unexplored regions.

Who then shall coin them? or whence shall they be borrowed? None but a native can invent new characters with any prospect that they will become incorporated into the literature of the country. If any one could do it, it would be some one who has been educated through the medium of a foreign tongue, and thereby gained a knowledge of the new facts that call for new words to represent them; and at the same time has received a good Chinese education. This is precisely the kind of men that we are trying to produce in this school. If young men, educated as many of these are desirous to be, do not succeed in improving the stock of words in the language, it would seem that no one can hope to do it. Increased intercourse of the Chinese with foreign nations may gradually, and to a limited extent, bring in words from foreign languages, but never so rapidly, or so fast, as the same thing takes place between nations that have alphabetical writing. The truth is the Chinese language has the least possible affinity for any other. A thorn bush will receive a scion of the pear, but this language is a tree that almost wholly refuses to be grafted. It has grown old in its own soil, spreading itself into the proportions of a venerable trunk, but there is apparently a limit to its growth, and I see not how it can much enlarge itself either from within or without. It is indeed strange that, a great nation like this, should have adopted a system of writing so hostile to every other, that one third of the human race should have hit upon a literary expedient whereby to shut themselves up from the other two. But so it is. The Chinese orthography is fit only for an *exclusive* people. Hence the people do not seem any more apt to coin words or to borrow them from foreign sources than they are inclined to other inventions or innovations. There are new characters in use to represent colloquial words, and now and then some official dignitary or literary *savant* devises a new combination of the strokes of the pencil for a word in use, but as yet unrepresented, as did a former lieut.-governor of Canton, when issuing a proclamation respecting a species of locust, for which in a particular state there was no written name. But authorized words come very rarely into use. It would be difficult, I think, to mention many words now in vogue, which were not found in Chinese dictionaries one or two centuries ago. Mind is not yet active and inquisitive enough in China, to overleap the boundaries by which it is thus circumscribed.

The conclusion, then, at which we arrive is this, that in order to awaken the Chinese mind from its long hibernation, and to give

it an impulse that shall cause it to go forth in search of truth in the manner comporting with the high destiny of man, some other means must be sought to influence a portion of the mass, at first, besides those furnished by the Chinese language and literature as they now are.

The Morrison Education Society has taken the alternative that benevolence dictates, and begun to instruct some of the youth of this country both in English and Chinese. And now, it may be asked, what benefit may be expected to flow from this mode of procedure? Much every way—both to the individual and Society. What these boys are, when they first come under our charge, has been already described. If left to themselves, they will be just what their ancestors have been for many generations, bound by the fetters of the most awkward and unsocial language ever spoken, to tread in their footsteps, thinking and knowing only what they thought and knew. So long as they know only their mother tongue, their thoughts must be bounded by its limits. They cannot go a step beyond this. But let them be taught to read and write and speak the English language and their minds are at once liberated. They are no longer shut up to the narrow range of their former ideas, but may run to and fro, in quest of knowledge. It cannot be otherwise. Would we teach them still, we may then do it with all the advantage of using a language at once familiar to ourselves and at home in every department of learning. In proportion to our progress in making these lads acquainted with our language, will be the enlargement of their horizon. In the same proportion shall we put them in possession of the means of self-improvement, and in the way to that superiority over their countrymen, which education usually confers.

If to this be superadded thorough intellectual culture, together with moral and religious culture, as I trust they always will be, it will be strange if after that they are sensual, selfish, cruel and cowardly, the victims of groundless hopes and fears, credulous, superstitious and unhappy. It will be anomalous indeed, if they are still prejudiced against new truths, and unable to appreciate them. They will no longer be deprived of the personal and domestic resources enjoyed by those who love books. Their emotion of surprise and wonder will be sources of enjoyment, because they will be able to inquire and reason. They will be fitted for the more profitable and honorable employments of life, and we may expect that some, at least, will live as becomes the responsible creatures of God.

As respect their influence upon others we may briefly say, that their education by making them more industrious, more trustworthy, more active and systematic, more cheerful, foresighted and economical, will cause them to be valuable members of Society. We shall find it advantageous to ourselves to have such young men among us, and the more so the more their number is increased. Society is a political and moral association, and will be benefitted by their education, because it will give reason the sovereignty over passion, and make them orderly and disposed to respect lawful authority, it will qualify them for the exercise of power, should it ever be entrusted to them, and to extend the boundaries of refinement and civilization. We may expect, in short, the same results here, that are found to result from every good system of instruction in our native lands. But it may be asked again, do any of these fruits yet appear? If those who make this inquiry will be reasonable in their demands, and not look for too great results from little causes, and causes too but recently in operation, we may answer—*yes*. In this school we can point to effects already produced, though in various stages of developement, which correspond to what we have said might be anticipated. Let it be remembered that the Society's first and only school, was opened in November, 1839, in the midst of the scenes of an incipient war; that it was in Macao that the first small class was admitted to the school, and taught for three years, under many disadvantages; that there were many difficulties even in retaining our pupils, a sufficient time to do them any good, and consequently there is at the present time but one boy in the school, who has been in it from the first. Let it be remembered also, that there has been but one instructor in the service of the Society, that there are four classes to be taught, and that the most advanced have but half completed their course: bearing all these things in mind, if the question be asked, What good has all this expense and labor produced? the answer I am sure will be satisfactory. We may say, of the members of the school who have longest enjoyed its advantages, that they are very little like what they were when they came here. The enlargement of their mental views, may be seen in a single particular which is illustrative of the whole. As to the earth, they thought it an unbounded plane, with China in the centre, the brightest and best spot below the skies; and all other countries they thought to be situated remote from this centre, and as much less blessed as removed in distance from the "flowery land." The sun was but a servant of the earth, coming up diurnally through the eastern ocean, and setting

as often in the waters of the west. This is a specimen of the rudiments of their knowledge. I need not say that along train of false notions like these, respecting the physical universe, have vanished away. They are replaced by much that is true, in so far as they have investigated the subjects of geography, history, philosophy, mathematics and the arts. Their very countenances have exchanged their original leaden aspect, for one of comparative activity and life. The slumbering mind has been awakened to a consciousness of its own power, exercise has increased their fondness for reflection and observation, and their spontaneous inquiries are frequent, and often puzzling. Many of them are not satisfied until they know the truth of a matter. Fancies are not the intellectual food they relish. They feel that they have but begun to know things as they are, and have no disposition to give up the pursuit of knowledge. There are of course differences among them, but these characteristics are more or less observable among nearly all of them. Even six months' instruction, upon right principles, does not fail to produce some effect.

Besides this improvement in their intellectual state, there is in many of them a far more pleasing change in their moral character, and habits. They were once without God, in the world. They now know that there is but one living and true God, and that idols are his abomination. They have learned much of the character and the will of Him who created them. Conscience has become enlightened, and thereby made to fill its appropriate office. Its existence was at first scarcely perceptible, of course it could serve but little to regulate their actions. It seldom caused them either shame or remorse. The two highest principles, the sentiment of duty, and reverence for God and his laws, are I believe deeply seated in some of their minds. Among them all there is seldom occasion to administer severe reproof or punishment. I think it would be difficult to find more orderly, decent, and well-behaved scholars anywhere. Their attachment to the school is becoming more and more strong, and their appreciation of its privileges more apparent. If I might detain the Trustees longer, I could confirm these general statements by anecdotes and incidents occurring frequently in the school. One fact I cannot forbear to mention. The eldest boy in the school, last year, earned in his leisure hours a sum of money, which enabled him to assist his father very much, and besides doing this he gave \$100, to the M. E. Society, expending it in mason-work about this house. The chunam walks about the place, are the works alluded to. The best of the affair is that I did not ascertain the fact until a few days ago, when

it came to light in such a manner as to remind me of our Saviour's rule of alms-giving: "Let not thy left hand know what thy right hand doeth." This young man is, I believe, what it is hoped many more may become by this Society's aid, an honest, trustworthy Christian man. I hope this Institution may be a lasting memorial of the philanthropy of foreigners in China.

ART. III. On the fulfillment of the prophecy of Isaiah concerning the Land of Sinim; the Protestant Missions in China.

A SKETCH of the progressive fulfillment of the prophecy of Isaiah respecting the land of Sinim, would be incomplete without some notice of the efforts, of Protestant churches to spread the gospel in China. These effort, however, are all too recent to allow of much developement, and as many of the first actors are still living, it is difficult to give full accounts or accurate estimates of their labors. We shall leave it to them respectively to give fuller details than can now be done. A short statement of facts and a view of some of the principles on which Protestant missions are conducted, will form the conclusion to an article already extended beyond the limits, at first designed.

Comparatively little was done by the Protestant churches in sending missionaries to the heathen, until within the last sixty years, and a combination of circumstances prevented any direct efforts being made in China, until after the commencement of the present century. Several of the Baptist missionaries in India, directed their attention to the acquisition of the Chinese language, in the hope of thus communicating the gospel to this people. Among these the Rev. J. Marshman was honorably distinguished. With the assistance of Mr. Lassar, an Armenian Christian born in Macao, and speaking and writing the Chinese language with fluency, he translated the whole of the Sacred Scriptures into Chinese. This translation was completed in 1822, and printed with metallic type in Serampore.* Of the extent of the circulation of this version we are not informed. It is well spoken of for clearness and general accuracy, though like all first efforts, it does not profess to be perfect.

* Reports of the Brit. and For. Bib. Soc Chinese Rep. Vol. IV p. 252.

In 1807, the Rev. Robert Morrison, a missionary of the London Missionary Society, arrived in Canton. For some time it was uncertain whether he would be allowed to remain, for the Directors of the East India Company were but little disposed to encourage the labors of Protestant Missionaries within the sphere of their jurisdiction. Exercising great prudence and caution, he was suffered to remain, and his progress in the acquisition of the language was such, that in 1809 he was appointed translator to the Company. This office, which secured him an abundant support, and an undisturbed residence in Canton, he held until the Company's factory in China was dissolved. Much of his time was necessarily given to the business of the Company, but perhaps, even considering the great object for which he came, it could not have been more profitably employed. It is difficult for us to appreciate fully the disadvantages under which he labored. Every step of his way he prepared for himself. There were then neither grammars nor dictionaries, and he was without facilities for the study of the language, save those afforded by a few imperfect and expensive manuscripts prepared by former Roman Catholic Missionaries.

For several years Morrison labored alone, giving his time chiefly to the study of the language, and the preparation of a grammar and dictionary. To this point his attention had been specially turned by the Directors of the missionary Society. "Perhaps," said they in their instructions, "you may have the honor of forming a Chinese Dictionary, more comprehensive and correct than any preceding one." This expectation has been fully realized, and the Dictionary prepared by Dr. Morrison is still the most valuable of all the books used by the student of the language.

It does not seem to have been the expectation of the Society, or of their missionary, that he should give much time to the oral instruction of the Chinese. The acquisition of the language, the preparation of works to assist others in acquiring it, and especially "the translation of the Scriptures into a language spoken by one third of the human race," were the chief objects proposed by the Directors of the Society,* and to these his attention was for many years, indeed for the whole of his life, mainly directed. Yet so soon as he became sufficiently acquainted with the language, he commenced holding religious services with his domestics, and with such others of the Chinese as chose to attend. These instructions were confined to but few persons, for the E. I. Company discouraged all such efforts, and

* Milne's Retrospect of the first ten years of the Chinese mission, pp. 52, 58.

the persecutions against the Roman Catholics, then raging throughout the empire, rendered the Chinese averse to any intercourse with foreigners which might subject them to difficulties or danger. Yet his efforts were not without success, and the first convert, Tsái Ako, who was baptized in 1814, proved faithful until his death.*

In 1813, Mr. Morrison was joined by the Rev. W. Milne, but permission for the latter to remain in Macao was refused by the Portuguese government there; and as Mrs. Milne could not reside in Canton it became necessary for them to seek another field of labor. Many Chinese had emigrated to Batavia, Borneo, Malacca, Penang, and Bangkok, and it was thought that among these might be found opportunities for extensive and undisturbed operations of all kinds. This impression being confirmed by an exploring voyage made by Mr. Milne, it was arranged that he should establish himself in Malacca, while Mr. Morrison remained in Canton. This was done in 1815,† and Mr. Morrison was thus left alone again, and so continued until the year 1830, when missionaries from America arrived in China.

All the English missionaries to the Chinese, who came between the years 1813 and 1838, were located in the Straits, either at Penang, Malacca, Batavia, or Singapore. The number of Chinese in these places was great; and as many of them returned to their own country, every year, favorable opportunities were thus presented for sending the Scriptures and religious books where no Protestant missionaries could have gone. Schools were also established at the various stations, and the preaching of the gospel regularly sustained. Through the efforts of the missionaries many have been convinced of the folly of idolatry, and a few who gave good evidence of a change of heart were received into the church by baptism.

The principal efforts of Morrison and Milne, up to the time of the death of the latter, in 1822, were directed to the translation and circulation of the Holy Scriptures, and the preparation of works to facilitate the acquisition of the language. The printing of Dr. Morrison's great Dictionary was completed in 1823, and by the joint labors of himself and Mr. Milne the whole Bible was translated in 1819, and printed not long afterwards.‡

The labors of the missionaries in the Straits were unremitting, and to some extent successful. The number of converts we are not

* Morrison's Memoirs, Vol. I. p. 408.

† Retrospect, p. 135.

‡ Morrison's Memoirs, Vol. II. p. 2.

able to state definitely. But the class of Chinese, with which they were brought into contact, was one by no means likely to be influenced by the truths of the gospel. They were emigrants who had left their native land, some to avoid the justice or the oppressions of their rulers, and most of them for gain. Few of them had their families with them; and in their roving unsettled life, and in many cases, cherishing expectations of returning to their own land, but little encouragement was found for persevering efforts to instruct them. In consequence of these disadvantages, and attracted also by the wider field opened in China since the signing of the treaty of Nanking, most of the missionaries have removed from the Straits to China Proper, where their previous study of the language, and acquaintance with the manners of the people, give them great advantages in prosecuting their labors.

The first missionaries of the American churches, were the Rev. Messrs. E. C. Bridgman, and D. Abeel who arrived in 1830. Both are still laboring in China, and have been followed by additional laborers from their own country. More missionaries have been sent to the Chinese since the dissolution of the E. I. Company's factory in 1834, than in all the years that preceded. It would seem that the Providence of God, foreseeing the events about to occur, selected the men, and sent them to be on the ground when the long closed doors should be opened. Consequently, when the treaty of Nanking was signed, by which five ports in China were opened to foreigners, there were Protestant missionaries ready to enter into each; and with the exception of Fuhcháu, which it is hoped will not long remain unsupplied, there are now representatives of the Protestant churches of Christendom in all the ports of China to which foreigners have access.

The number of Protestant missionaries in China is thirty one. This number does not include some who are on visits to their native land, and others, who, though laboring directly for the Chinese, are not on Chinese soil. They are sent by the London and Church missionary societies in England, and by the societies in connection with the Congregational, Presbyterian, Baptist, and Episcopal churches in America. Some of those now in China have spent a large proportion of their missionary life in the Straits, while the greater part have arrived so recently, that they have not yet had time to acquire the language. But with the facilities now enjoyed in books, and opportunities for access to the people, the Chinese language is by no means so difficult to acquire as when Morrison set down alone to

its study, and we cherish the hope that ere long they will all be able to make known to this people, in their own tongue, the wonderful works of God, and the unsearchable grace of Christ.

With this brief sketch of events, we propose to combine a short statement of the principles and present results of Protestant missions in China.

The Protestant missionary considers mankind as a race of beings who have fallen from their original relation and allegiance to their Creator. By their fall they have incurred the anger of a just and Holy God, and rendered themselves obnoxious to his eternal displeasure. But God in mercy has provided a way of salvation, and has given commandment that it be preached to every creature, and disciples be made in all nations (*μαθητευσατε παντα τα εθνη*, Mat. 28:19). The missionary hears this command, and feels himself bound to obey. He is further induced to this course, because he takes, in their plain and obvious meaning, the words of the apostle Peter: "There is salvation in no other, for there is no other name under heaven given among men, whereby we must be saved," Acts 4:12. He also acknowledges the relationship between himself and the men of every nation, seeing that "God hath made of one blood all nations of men," Acts 17:26. Considering therefore that the heathen are connected with himself as members of the same great family; that they are in danger of eternal destruction from the presence of God, and cannot be saved without the knowledge of Jesus Christ,* he cheerfully obeys the command to make known, among them, the way of life through Him.

The main object therefore of the Protestant missionary is to impart to the heathen the knowledge of the true God, and of Jesus

* This is a point on which there is much misapprehension, and some will consider the sentiment above expressed as bigoted and uncharitable. Without entering into any defense of them, the writer would state the views he has formed. The heathen, who die after they come to years of discretion without having heard of Christ, cannot be saved. But they are not condemned because they do not believe in Christ. It is no crime not to believe in him of whom they have not heard. They are condemned because they do not act according to the light of nature which they possess, because, 'knowing the judgement of God, that they which do such things are worthy of death, they not only do the same, but have pleasure in those that do them. Rom. 1:32. Their own consciences accuse them. Rom. 2:14,15. The writer has never conversed with a Chinese who did not acknowledge that he did many things he knew to be wrong. They are justly condemned. But their punishment is by no means so severe as that of those who have heard of Christ, and yet have refused to believe, who know their duty better, and do it not. Luke 12:47,48. The children of heathen parents, who die before they have committed actual sin, it is believed are saved by the merits of Jesus Christ.

Christ, for it is not ignorance, but knowledge which is the mother of devotion: and by this knowledge of God, he seeks to convert him from his idolatry to the true and spiritual worship of his Creator. He has other objects in view of acknowledged importance, but all inferior to this, and most of them intended only as means to assist in gaining this.

Here it may be said, that we do not reckon converts on the same principles with the Roman Catholics. We are not satisfied when a Chinese, or any other heathen, professes himself convinced of the truth of our religion, or ready to perform the ceremonies which it enjoins. A mere theoretical belief, and outward observance of forms, is not all that we require. Such converts are easily made. We should not call those, *converts*, whom the Abbé Dubois styles "my Christians," nor should we give them that name, even had they understood the whole of the short system of truth which he taught them so laboriously, and which so few of them understood.

When we speak of converts, we mean men whose hearts are regenerated by divine grace and of whom we have sufficient reason to hope that they are the children of God. In every convert there is not merely an acquaintance with the simpler doctrines of religion, and a theoretical persuasion of their truth; there is also a love for the truth, repentance for sin, a trust in the merits of Christ alone for justification before God, and a consecration of the whole man to his service. There is a radical change, *a new creation*, 2 Cor. 5:17. This is a hard thing. The great mass of men do not love the truth, and it is no matter of surprize that of such converts there are as yet but few. If we reckoned converts as is done by the Roman Catholics missionaries generally, we should number our thousands. There was much truth in the remark which was made not long since by a Roman Catholic convert to a Protestant missionary in Singapore: he said, "You will never make many converts. Your religion has too little to attract us, and requires too much. It is very easy to become a Roman Catholic, but too hard to be a Protestant." Such being our belief, and such the objects kept in view, the means to gain them are the following.

1. *The preaching of the gospel.* As already remarked, it was not Morrison's first object to preach publicly to the Chinese; whether his course in this respect was wise or not, might perhaps admit of a doubt, though probably few who consider his situation, will not justify the course he took. But it has been the chief object of nearly all who have labored among the Chinese since his time, to

preach the gospel, and to tell them "in their own tongues, in which they were born," the wonderful works of God? As soon as sufficient acquaintance with the language has been obtained, it has been the aim of each missionary to preach the Lord Jesus, "both publicly and from house to house." Religious services on the Sabbath, and on week days, have been held in Borneo, Batavia, Singapore, Malacca, Penang and Bangkok, and are still continued at all those places where there are missionaries. Similar services are now held in Hongkong, Amoy, and Shánghái, and in the villages in their vicinity. The number of persons thus instructed in the truths of our religion is very great, and several hundreds of persons are regular attendants on public worship in the places above mentioned. This is justly considered the most important branch of missionary labor. There are "diversities of gifts," and therefore "diversities of operations;" but the majority of missionaries to the Chinese have it in purpose, to devote their chief strength to this object. Nor have these efforts been unsuccessful. In most of the stations some who are regarded as converts, (in the Protestant sense of that term,) have been baptized: and there are already three churches of native Christians in Hongkong, two of which are under the care of the baptist missionaries, and one in connection with the London Missionary Society.

2. Another object, second in importance only to the preaching of the gospel, is to furnish the Chinese with a perfect *translation of the word of God*, in their own language. On this point we are directly at issue with the Roman Catholics. "The Bible is the religion of Protertants," and we deem that time and labor well spent which make the heathen better acquainted with its contents, and puts it in their powers to examine it for themselves. We hold in its fullest sense the truth of the apostolic doctrine, "all Scriptt~~re~~re is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness." Hence Morrison and Marshman devoted their best energies to this object. That the translations they made should be imperfect, was a matter of course. First translations from or into any language, are always imperfect, and this must be especially the case in a language where there are so many difficulties as in the Chinese. But though imperfect they are by no means useless, and those who seek to make better translations are greatly assisted by these labors of their predecessors.

The successors of Dr. Morrison have not failed to endeavor to render his version more perfect. More than one revised edition of the New Testament has already been published, and the one now in

use, though far from being perfect, is much superior to those previously made. The readers of the Repository will have observed (see vol. XII. p. 551,) that the Protestant missionaries in China have formed themselves into a general committee to revise the existing translations of the Scriptures. This is a work which must necessarily be slow in its progress. It was nearly one hundred years from the publication of Tyndale's New Testament, until the completion of our present version of the Sacred Scriptures, and it should not be a matter of surprize if an equal period should be needed, where the difficulties are so much greater. We deem it needless to enter on any defense of the propriety of spending so much time and labor for this object, and equally so, to show the advantages resulting from it.

3. Together with the translation of the Scriptures, the efforts of the Protestant missionaries have also been given to the preparation of *religious tracts*. There are many readers in China, and tracts can go where the living teacher has no access, and where large books even could not be safely or easily taken. The tracts prepared, are on various subjects, but chiefly on those of a directly religious nature. The value of such productions is admitted by all—by none more explicitly than the Roman Catholics, who in forty years after their first entrance had published no fewer than three hundred and forty, a number far larger than that yet issued by Protestants. That these tracts are imperfect is admitted, and also that some of them have been circulated with too unsparing a hand. But some have been revised, and those found to be unsuitable to the taste of the Chinese have been withdrawn, and it may be truly said, that our tracts were never more intelligible and acceptable to the people than at present. A judicious caution in giving them only to such as could make a proper use of them would increase their efficacy.

4. Among objects to which much time has been given, that of *the education of Chinese youth* of both sexes, has held a prominent place. In all the stations, and in connection with all the missions, there are schools in which several hundreds of youth have been educated. These have not only been instructed in the various branches of elementary education, but constant efforts have been made to instil religious truths into their minds, ^{and} in several cases with the happiest effects.

Besides the common mission schools, we may also notice the Anglo-Chinese College, and the school of the Morrison Education Society. The former was founded in 1818, by Morrison and Milne at

Malacca,—and though at present suspended, will probably be re-opened ere long at Hongkong. The latter was established at Macao, in 1838, and was removed to Hongkong in 1842, where it is now so well known, and so generally approved that it is needless to add more respecting it here.

5. A subject which has of late received much attention among Protestant missionaries in China, is the *practice of the healing art*, gratuitously. The object of this, is to open the hearts of the people by doing good to their bodies,—to show them that foreigners can come with disinterested motives, as well as for the sake of gain,—to win their gratitude, gain their confidence, induce them to receive us as friends, and thus prepare them to receive the more readily the truths that tend to the healing of their soul. The importance of the object, and the suitability of the means to attain it are easily seen, and generally acknowledged. In this way the prejudices of the Chinese against foreigners are gradually subdued, access is more easily gained, and multitudes are brought under the instructions of the living teacher, who would otherwise have had no intercourse with him. When this agency shall be carried into full operations it is intended that each medical missionary be joined by a clerical associate, that thus we may fully imitate the example of him who “went about teaching and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.” To a good extent this is already the case.

There are now eight medical missionaries in China, most of whom are actively employed. In the words of the report of the Medical Missionary Society, “Since the publication of the last report there have been attended to upwards of twelve thousand patients, who have not only had relief administered to their bodies, but many of whom have had opportunities of hearing the Bible, and of the way of salvation offered to man.”*

Such are some of the results of the labors of Protestant missionaries in China, and we regard them, not with pride, but with much thankfulness,—especially when we consider the difficulties amidst which they have been obtained. Of these the greatest has doubtless been that till of late, China has been closed against all efforts from without, and these labors have been prosecuted at a distance from the proper field, and amidst many disadvantages in the want of facilities for acquiring the language, and mingling with the people.

* For fuller particulars see the excellent report of the Medical Miss. Soc. on p. 369, of the present volume.

A triple barrier opposed our intercourse with the Chinese. 1. The disposition of the people, or rather, the settled policy of the government hindered all foreigners, and especially all religious teachers from entering the country. 2. The influence of the Roman Catholics was a great obstacle. It was their course which in former times closed the doors of China against foreigners, and the persecutions against them in modern times have still farther prevented the access of Protestants. 3. Even the influence of the English East India Company was unfavorable to missionary exertions. It was with difficulty they allowed Morrison to remain, and while deriving the greatest benefit from his talents and acquirements, they looked with a jealous eye on all his proceedings. When a word from them would have secured for Mr. Milne a residence in Macao, they refused to speak that word;* and in consequence partly of their objection to all such efforts, all the men sent by the English churches previous to the dissolution of their factory in China, found it more advantageous to settle at a great distance from the field in which they sought to labor. Consequently the great mass of efforts have until of late, been expended in fields of a most unpromising character, and more success has attended the efforts made in China within the last few years, than all those previously made beyond its borders.

The question is often asked, why Protestant missionaries do not enter the country and prosecute their labors as the Roman Catholics do; but the answer is easily given. When the Jesuits were expelled by Yung ching in 1724, they had hundreds and thousands of converts, and these were in all parts of the empire. The greater part of them remained unmolested, and were suffered to retain their new belief notwithstanding the persecutions against their teachers and some few of the converts from the higher ranks. It was therefore easy for the Roman Catholic missionaries to enter the country in disguise, and to remain concealed in the houses of their converts. Thus they have always done. Although in the country, they never make open attempts to proselyte the people.

The Protestant missionary has no such advantages, and no object, in attempting to penetrate into the country. Were he in the interior he has no place of concealment, and if detected, as he certainly would be, he has no prospect of obtaining the martyr's crown. All that would be done, would be to take him quietly to Canton, or the nearest of the five ports, and command him to leave the country. If he made a second attempt a similar course would be pursued by

* Morrison's Memoirs, vol. 1. pp 366, 368, 414.

the Chinese, joined probably with a complaint to the authorities of his nation for not restraining him from "wondering away into the country," and in as much as Protestant governments (unlike those of Roman Catholic countries,) are more disposed to discourage than to favor missionary efforts, the only result of his efforts to enter the country would be the waste of his time and becoming involved in needless embarrassments. Nor are we disposed to favor such secret and stealthy means as are used by the Roman Catholic missionaries. When God in his Providence opens the door, it will be found that the Protestant missionary is not backward to enter, and when called to endure the martyr's death, we have every confidence that the spirit of their fathers, and the spirit of their God, which has enabled many in times past to yield up their lives at the stake, will be found to dwell in their hearts still.

In addition to the direct influences and results of Protestant missions in China, there are others of importance which, though they have less relation to religion, should not be overlooked.

1. There is an influence on the social and literary habits of the Chinese people. Hitherto, few have associated on terms of familiar intercourse with them, except the missionaries. Few have spoken with them in their own language, and there have been few others to whom they could go for information respecting other countries. Hence, much of what they have learned of the customs, modes of life, history, and the sciences of foreigners, has been communicated by missionaries. The children in the mission schools are often better acquainted with the principles of geography, natural history, and the sciences in general, than the literati of the nation, or the emperor's prime ministers. The person from whom Kíying now derives much of his information respecting other countries, was educated entirely by an American Protestant missionary. The influence of the scholars in the mission schools bids fair to become great. In its nature it must progress slowly at first, but as one after another becomes enlightened and returns to the bosom of his family and friends, it will become more and more extensive. Is it anticipating too much to hope that thus the literature and arts of western nations shall be transfused into the Chinese mind?

Numerous efforts have been made to introduce among the Chinese the art of printing with metallic type, most of these have been made by Protestant missionaries, and they have been attended with so much success, that we anticipate seeing, at no distant day, the cumbrous and imperfect mode of block-printing giving way to the

neater, cheaper, and more expeditious methods of more civilized lands.

2. The influence exerted by Protestant missionaries in bringing the Chinese into more friendly relations with foreign lands is also worthy of notice. This influence is exerted, partly as stated above, by bringing the habits, feelings, and literature of foreigners into closer contact with the Chinese mind: partly by diffusing information respecting China, among foreigners: and partly by more direct efforts. Much of what is known of China comes to us through former Roman Catholic missionaries, but a large part of what has been learned more recently, is from the Protestants. It is scarcely needful to refer to the communications of Dr. Morrison, and the pages of the Chinese Repository.

It is well known that the greater part of the facilities for acquiring the Chinese language have been prepared by Protestant missionaries. With the exception of the excellent work of Premare, (a work however of little use to a beginner, and one too which but for the care of Protestant missionaries, would scarcely have been published,) the greater part of the dictionaries, grammars, and other elementary books and translations are the work of Protestants. We do not forget the numerous and valuable contributions of P. Gonçalves, but unfortunately they are in a language little used by those who study Chinese, and they are much less known than they deserve.

The friendly intercourse between the Chinese government and people and foreign nations, during the last thirty five years, has been greatly facilitated by the presence and exertions of those of whom we speak. The station held by Dr. Morrison was considered so important, that when he was dismissed from it by order of the English East India Company for pursuing his missionary labors, their agents in China assumed the responsibility of retaining him in their service.* His exertions during the embassy to Peking in 1815, commanded the unqualified approbation of the persons composing that embassy. When he died, his place was taken by his son, J. R. Morrison, esq., a man, who with all his father's abilities and acquirements, was not less devoted to the missionary cause. The writer will not soon forget the deep feeling with which Mr. Morrison once said to him; "I wish you would call on me, whenever you think I can be of service to you. I cannot be a missionary myself, but it is one of my first objects to assist those who are, and to further the cause of Christ in China." The importance of his services

Morrison's Memoirs, vol. I. p 415.

in promoting friendly feelings between China and Great Britain were not overrated by the late governor of Hongkong, when he called his death "a national loss."

The late treaty between China and the United States of America was negotiated by the assistance of Protestant missionaries. In all the ports yet opened to foreigners frequent recourse has been had to them, by both natives and foreigners, and that too, in cases where the lives of many persons depended on their exertions. It is not for us to repeat the praises often bestowed upon them, but we may be permitted to hope that the blessing pronounced upon the "peace makers," may long continue to be deserved by them.

With this review of all that has been done to spread the knowledge of the true God in China, it is not difficult to answer the question, whether the prophecy in Isaiah respecting the land of Sinim has been fulfilled. Much has been done to give this people the knowledge of the truth. God has not left himself without witness even here; and as far as China is concerned, there is no force in the common remark, that Christianity was not intended for the world, because so many nations have been left in ignorance.

Something was done by the Jews, and more by the early Christians. In the time of the Nestorians the knowledge of God in China received its greatest extension. Something has since been done by the Roman Catholics and by the Protestants, and the signs of the times encourage us to hope for more. The future is full of hope.

If the prophecy contemplates the conversion of the whole land to God,—as we firmly believe it does,—then it has yet received but a partial fulfillment. And herein we find one of the greatest encouragements to persevering efforts to evangelize this empire. No word of God can possibly fail. What he has predicted must come to pass; and the but partially fulfilled prophecy, respecting the land of Sinim, offers to every lover of the best good of this land, one of the most cheering inducements to labor. The time of its accomplishment is daily drawing nearer, and no devices or opposition of man can hinder it.

P. S. We omitted to intimate, in the proper place, that this series of articles, regarding the Land of Sinim, has been furnished by a correspondent. We now do this, and take the opportunity to offer him our best thanks. We adopt his suggestion; and shall endeavor to obtain full accounts of all the Christian missions now in China, both Catholic and Protestants.

ART. IV. *Record of criminals, European and Chinese, lodged in the jails of Hongkong, from the 20th September, 1843, to November 15th, 1844.*

THESE statistics have been furnished for the Repository by the head constable and jailor, sergeant Collins, with the chief magistrate's permission. They form a continuation—a second chapter of the prison records, the first of which was given in our last volume, page 534. The first extended over a period of twenty-five months, and showed an aggregate of 616 prisoners. This second includes a period of 14 months, with an aggregate of 302. It is unnecessary to repeat what was said in our last volume regarding the situation and dimensions of the prison, discipline of prisoners, &c., as no changes have been made in these particulars.

Of the whole number of prisoners, forty-seven were European soldiers, sentenced to solitary confinement by court-martial. About fifty were sailors sentenced by the marine magistrate. Twenty-four are waiting their trial at the next quarter sessions.*

The others, two hundred and eighty-one, have been sentenced by the chief or assistant magistrates. Nearly all these were Chinese, a few only being Lascars and Europeans.

One, a camp-follower, native of India, was executed upon the gallows on Monday the 4th November, for the murder of sergeant Crosbey of H. B. M.'s 98th regiment at Chekchú.

Ten have been transported beyond sea; six Chinese, one for a period of ten years, and five for life, all for the crime of robbery; a Lascar, for ten years, also for robbery; a Malay, for manslaughter, transported for life; a Portuguese seven years, for robbery; and an Englishman, for life, for the crime of bestiality. These criminals were taken from jail on the morning of the 12th November, and put on board a vessel, lying in the harbor, which soon after got under way, and proceeded to sea, destined to New South Wales. They were all supplied with Christian books—Bibles and tracts. Their accommodations on board ship were very good;—and the room in which they were confined was light, airy, and sufficiently spacious.

There has been very little sickness, and only six have died in prison. Why there is so much less mortality in prison, than in the barracks of Hongkong, we leave for others to show, and hope they will not fail to do it.

* This article was prepared for the November No.

ART. V. *Declaration respecting Transit Duties, [signed in the English and Chinese languages,] communicated for the Chinese Repository.*

WHEREAS by the tenth article of the treaty between Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, and His Majesty the Emperor of China, concluded and signed on board Her Britannic Majesty's ship "Cornwallis," at Nanking, on the 29th day of August, 1842, corresponding with the Chinese date 24th day of the 7th month in the 22d year of Táukwang, it is stipulated and agreed, that His Majesty the Emperor of China shall establish at all the ports which, by the second article of the said treaty, are to be thrown open for the resort of British merchants, a fair and regular tariff of export and import customs and other dues; which tariff shall be publicly notified and promulgated for general information; and farther, that when British merchandize shall have once paid, at any of the said ports, the regulated customs and dues, agreeably to the tariff to be hereafter fixed, such merchandize may be conveyed by Chinese merchants to any province or city in the interior of the empire of China, on paying a further amount of duty as transit duty;

And whereas the rate of transit duty, to be so levied, was not fixed by the said treaty;

Now therefore, the undersigned plenipotentiaries of Her Britannic Majesty, and of His Majesty the Emperor of China, do hereby, on proceeding to the exchange of the ratifications of the said treaty, agree and declare, that the further amount of duty to be so levied on British merchandize, as transit duty, shall not exceed the present rates, which are upon a moderate scale; and the ratifications of the said treaty are exchanged subject to the express declaration and stipulation herein contained.

In witness whereof, the respective plenipotentiaries have signed the present declaration, and have affixed thereto their respective seals.

Done at Hongkong, the 26th day of June, one thousand eight hundred and forty-three; corresponding with the Chinese date, Taukwáng twenty third year, fifth month, and twenty ninth day.

(L. S.)

HENRY POTTINGER.

Seal and signature of the
Chinese plenipotentiary.

ART. VI. *Journal of Occurrences: specimen of Chinese type, and characters formed by devisable type; new edition of the Pei Wan Yun Fú; Mr. Callery's encyclopedia of the Chinese language; port of Macao opened to all nations; second session of the supreme court of Hongkong; Peking Gazettes; state of the Chinese empire.*

We are unwilling to close this volume without referring to specimens of Chinese type and printing, which have been lying on our table for some months. The first is a little pamphlet of 40 pages, styled "Specimen of Chinese type belonging to the Chinese mission of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. Macao: Presbyterian Mission press, 1844." Its object is to show, at a glance, every Chinese type in the office. They are divided into two classes—whole, and divided. We have also, from the same press, specimens of the characters formed by these *devisable* type. On a future occasion we hope to give our readers detailed accounts of this type, which seems likely to be of great advantage, superior to any thing yet devised for printing Chinese.

A new edition of the *Pei Wan Yun Fú*, 佩文韻府, is about to be published in Canton, by a native gentleman, who has furnished us with specimens of this great work. For an account of the original work, see our XII volume, page 300 and sequel. The price to foreigners will be \$1000 for ten copies, i. e. one hundred dollars each copy, provided ten are taken together.

The first numbers of Mr. Callery's *Encyclopedia* of the Chinese language, noticed in our last volume, page 300, based on this *Pei Wan Yun Fú*, will, we understand, be published very soon. Both these works will, we hope, receive generous patronage.

The port of Macao, on the 27th of November, was opened, in all its anchorages, to the vessels of all nations, paying anchorage fee of five mace per ton, besides duties on goods, pilotage, &c.

The second criminal session of the supreme court of Hongkong was opened, on Monday the 15th instant. We do not learn that any cases of special interest were brought forward. No one, we believe, was sentenced to death; and only four or five to transportation for life.

The *Peking Gazettes*, that have reached us during the month, contain no times of intelligence worthy of notice. The rumors of Kiyng's degradation are still wanting confirmation. That he may fall, and the pacific party be displaced, are not improbable events. Such fluctuations are common in the political world, and nowhere more so than in China. But though the fall and displacement may be announced to-morrow, we now see no signs, we know of no facts, from which to predicate such an issue. Let it always be remembered, however, that he who ruleth supreme among the nations, seeth not and judgeth not, as men do.

Peace, so far as we know, prevails now, at the close of the year 1844, not only throughout all China, but throughout all Asia. We hope and we pray that it may continue, and that the causes of strife and war may all cease, and be followed by the principles, the spirit, the realization of peace. These principles, and this spirit, and this realization, can come only from the Great Prince of peace, and the prevalence of his laws and of his government. Peace on earth was proclaimed at his advent; and when his kingdom becomes universal, and all men are ruled by the mild doctrines of the son of God, and do to all as they wish other to do to them, then peace on earth will become universal.

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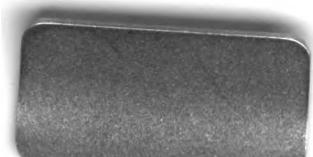
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