

THE
CHINESE REPOSITORY.

VOL. XV.

FROM JANUARY TO DECEMBER, 1846.

CANTON, CHINA:
PRINTED FOR THE PROPRIETORS.

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1846.

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THE
ROBERT S. STURGE
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VOL. XV.—JANUARY, 1846.—No. 1.

ART. I. *The new year: prospects and desiderata; comparative Chinese and English Calendar for the current year; list of commercial houses and foreign officers in China.*

CANTON, January 1st, 1846. To all our readers, near and remote, friends and strangers, we wish a happy new year. To the great Author of the innumerable blessings that have crowned the past, we would join with the people of all lands in ascriptions of praise and thanksgiving and in humbly supplicating their continuance. During the last year peace and prosperity, with very limited exceptions, have prevailed throughout the whole world. The opening prospects of the new year, in China, are fairer than we have ever before known them. But they are not cloudless. There are here so many things which are politically and morally wrong, that troublous commotions seem inevitable. Our confidence is in Him who ruleth over the nations, and who can say to the people, as to the waves, thus far shalt thou come. Old foundations will doubtless be broken up, and revolutions come, and with more or less violence. In such circumstances, it is, on every account, in the highest degree desirable that foreigners, especially those who reside in this country, should know the language of the Chinese; understand their laws, manners, customs, wants, prejudices,—in a word, every thing that pertains to the people and their country. We shall rejoice if we can, in any way, aid others in supplying these desiderata. Four hundred millions of people are to receive the religion which is from above, with the accompaniments of Christian civilization. The arts and sciences are here to receive a new cast, and friendly relations and commerce to be greatly extended and improved.

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

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Mr. C. A. Winchester,	{ Junior Assistant and Medical At- tendant.

H. B. Majesty's Consulate at Fuchau fú.

RUTHERFORD ALCOCK, Esq.	Consul.
	Vice-consul.
Harry S. Parkes,	Interpreter.
Mr. James T. Walker,	Senior Assistant.
Mr. Ch. Tyrrell Watkins,	Junior Assistant.

H. B. Majesty's Consulate at Ningpó.

ROBERT THOM, Esq.	Consul.
C. A. Sinclair, Esq.	Acting Interpreter.
Mr. Patrick Hague,	Senior Assistant.

H. B. Majesty's Consulate at Shānghái.

CAPT. GEORGE BALFOUR Mad. Art.	Consul.
Daniel Brooke Robertson, Esq.	Vice-consul.
Walter Henry Medhurst, jr. Esq.	Interpreter.
Mr. Frederick Howe Hale,	Senior Assist. and Med. Attend.
Mr. Frederick Harvey,	Second Assistant.
Mr. F. Robertson,	Acting Junior Assistant.

FRENCH LEGATION.

M. DE LAGRENE,	} <i>Minister Plenipotentiary, &c.</i>
M. Le Marquis de F. le Vayer,	
M. Le Compt de Harcourt,		} Secretaries of Legation.

N. B. H. E. and suite are about to return to France, having accomplished the objects of the mission.

U. S. A. LEGATION.

HON. ALEXANDER H. EVERETT, *Commissioner, (ab.)*
 Commadore Biddle, *Acting Commissioner,*
 Rev. Peter Parker, M. D. *Secretary & Chinese Interpreter.*

SWEDISH COMMISSION.

C. F. LILJEVALCH, *Commissioner.*

FOREIGN CONSULS.

Paul S. Forbes, esq. *U. S. A. Consul, Canton.*
 Henry Wolcott, esq. *U. S. A. Vice-con., Shánghái and Ningpo.*

M. J. Senn Van Basel, *Netherlands Consul.*

PORTUGUESE GOVERNMENT IN MACAO.

H. E. Jozé Gregorio Pegado, *Governor.*
 Joaquim A. de Moraes Carneiro, *Judge.*
 Francisco de Assis Fernandes, *Substitute to the Judge.*
 D. Geronimo Pereira de Matta, *Bishop.*

ART. II. *Treaty between his Majesty King of French and the Emperor of China, signed in the French and Chinese languages. Hwóngpú, Oct. 24th, 1844.*

Le grand empire de Chine et le grand empire de France ayant eu depuis longtemps des commerce et de navigation, le grand Empereur du grand empire de Chine ; et le grand Empereur du grand empire de France ont pensé à rendre ces relations régulières, et à en favoriser le developpement jusqu'à perpétuité.

A ces causes, les grands Empereurs des deux royaumes ont déterminé de conclure de commun accord un traité d'amitié de commerce et de navigation, profondément et solidement fondé sur les intérêts mutuels.

C'est pourquoi les deux empires ont spécialement délégué des plénipotentiaires respectifs pour traiter les affaires.

Le grand Empereur du grand empire de Chine a délégué Ki, sous-précepteur du prince impérial, un des présidens du conseil de la guerre, gouverneur-général des deux Huân, et membre de la famille impériale ;

Et le grand Empereur du grand empire de France a délégué Lagrené comme ministre plénipotentiaire et envoyé extraordinaire ;

Lesquels s'étant montré mutuellement leurs pouvoirs, et, vérification faite, les ayant trouvés en bonne et due forme, sont convenus des articles suivans et les ont arrêtés.

Note. The three characters in Chinese answering to the term French, for convenience in printing, are represented by three perpendicular strokes.

別	均	一	易	波	帶	一	皆	永	大	大	一	酌
口	聽	一	平	上	往	自	全	遠	佛	清	嗣	定
貿	其	船	安	海	中	今	獲	和	喇	國	後	佛
易	便	在	無	五	國	以	保	好	晒	皇	：	喇
亦	惟	五	礙	口	之	後	佑	無	國	上	：	晒
不	明	口	常	市	廣	凡	身	論	上	與	：	國
得	禁	停	川	埠	州	一	家	何	及	：	：	五
在	不	泊	不	地	厦	一	：	人	兩	：	：	口
沿	得	貿	輟	方	門	人	：	在	國	：	：	貿
海	進	易	所	居	福	家	：	何	民	：	：	易
各	中	往	有	住	州	眷	：	地	人	：	：	章
岸	國	來	一	貿	寧	可	：	方	均	：	：	程

FRENCH COMMERCIAL REGULATIONS FOR THE FIVE PORTS:
IN THIRTY-FIVE ARTICLES.

Art. Ier. Dorénavant l'Empereur du grand Empire de France et l'Empereur du grand empire de Chine, ainsi que les sujets des deux empires, seront unis par une amitié perpétuelle, sans distinction de personnes ou de localités. Tous jouiront d'une protection pleine et entière pour leurs propriétés aussi bien que pour leurs personnes.

Art. II. Dorénavant tout Français pourra se transporter avec sa famille dans les cinq ports de Canton, Emouï, FuCheu, Nim Po Hân-Hái, pour y résider et commercer en toute sécurité, sans entraves ni restrictions. Tout navire français pourra, suivant que bon lui semblera, mouiller dans les cinq ports, aller et venir pour y faire le commerce. Mais il est clairement interdit de pénétrer et de commercer dans d'autres ports de Chine, comme aussi de faire sur les côtes des ventes ou des achats clandestins.

方	事	大	一	有	欺	各	凡	領	宜	拿	物	第	私
辦	等	一	一	何	凌	家	一	事	速	此	聽	三	買
理	官	一	一	事	侵	產	一		知	等	憑	十	私
商	在	一	一	均	犯	財	一		會	貨	入	款	賣
人	中	一	一	不	至	貨	一		附	物	官	內	如
貿	國	一	一	得	中	中	一		近	於	但	載	有
易	通	一	一	威	國	國	一		駐	未	中	明	犯
事	商	一	一	壓	官	民	一		口	定	國	外	此
務	之	一	一	強	員	人	一		之	入	地	其	款
併	五	一	一	取	無	均	一		一	官	方	船	者
稽	口	一	一	一	論	不	一		一	之	官	內	除
查	地	一	一	一	一	得	一		一	先	查	貨	於

S'il y avait des infractions à cet article, la cargaison de ces navires pourra être confisquée au profit du gouvernement chinois, sauf les exceptions clairement insérées dans l'article 30. Mais les autorités locales qui auront saisi ces marchandises devront, avant d'en prononcer la confiscation, en avertir promptement le consul français du port le plus voisin.

ART. III. Les propriétés de toute nature que les Français auront dans les cinq ports ne pourront être ni maltraitées ni violées par les Chinois. Les autorités chinoises ne pourront pas non plus, quoi qu'il arrive, frapper de réquisition ou prendre par force les navires français, pour quelque service public ou privé que ce puisse être.

ART. IV. L'Empereur du grand empire de France pourra, suivant son bon plaisir, nommer des consuls ou agens consulaires dans les cinq ports de la Chine ouverts au commerce, pour y traiter les affaires relatives aux négocians, et veiller à ce que les réglemens soient strictement observés. Les

—

水	船	大	商	海	與	該	秉	申	處	領	移	事	遵
手	在	！	人	關	國	口	公	訴	控	事	俱	等	守
俾	五	！	得	呈	領	！	辦	省	訴	等	用	官	章
領	口	！	沽	明	事	！	理	垣	如	官	平	均	程
事	地	國	利	設	代	！	遇	大	無	逕	行	應	中
得	方	皇	益	法	為	船	有	憲	總	赴	倘	以	國
有	停	上		妥	料	主	領	為	理	總	有	禮	地
威	泊	任		辨	理	商	事	之	五	理	不	相	方
權	彈	覓		使	否	人	等	詳	口	五	平	待	官
將	壓	派		該	則	可	官	細	大	口	之	往	於
來	商	撥		船	逕	以	不	查	臣	大	事	來	該
兵	民	兵		主	赴	託	在	明	即	臣	該	文	領

autorités chinoises de l'endroit traiteront ce consul ou agent consulaire avec tous les égards qui lui sont dus, et dans leurs communications officielles ils suivront une parfaite égalité.

Si les consuls ou agens consulaires avaient quelque sujet de plainte, ils en feront part au surintendant des cinq ports, ou, à son défaut, à l'autorité supérieure de la province, afin qu'il examine mûrement et décide la chose avec justice et équité. En cas que le consul ou agent consulaire fût absent, les capitaines et negocians français pourront charger le consul d'un royaume de gérer leurs affaires, ou, si cela n'était pas praticable, ils s'adresseront directement et clairement au chef de la douane, lequel avisera aux moyens de bien traiter ces affaires, et fera en sorte que ces capitaines et negocians jouissent des avantages du présent traité.

ART. V. L'Empereur des Français sera libre d'envoyer des navires de guerre dans les cinq ports pour y stationner, maintenir l'ordre parmi les marchands et matelots, et faire en sorte que le consul puisse exercer son autorité;

一

往從在餉有稅兩出船及第端船
 何本則輸別銀國口議鈐第二卽人
 國國例納項將欽均明制十三責等
 均及並其規來差照稅人在約水三款該有
 聽別無禁物費不押者及五不納條各兵約
 其便帶止無此二加輸納程所定入餉
 中國及無制不押有鈔亦不餉其係
 不得論不押有鈔亦不餉其係
 于帶拘載載鈔亦不餉其係

Les équipages des navires de guerre seront soumis à des réglemens qui obvi-
 ent aux inconveniens de toute nature qui pourraient survenir, et les command-
 ans de ces navires recevront l'ordre de faire exécuter les dispositions de l'art.
 23, relatif aux communications des navires avec la terre et à la police des
 équipages.

Quant aux navires de guerre, il est clairement convenu et arrêté qu'ils ne
 paieront aucune espèce de droits.

ART. VI. Les Français qui commerceront dans les cinq ports paieront
 les droits d'importation et d'exportation conformément au tarif annexé au
 présent traité, sous le sceau et la signature des plénipotentiaires des deux
 Empires. Ces droits ne pourront être augmentés à l'avenir, et il ne pourra
 non plus y avoir des surtaxes quelconques.

Les Français seront libres d'importer, soit de France, soit de royaumes
 étrangers, et d'exporter, n'importe pour quel pays, toute marchandise qui,
 dans le tarif signé maintenant, ne se trouve pas être l'objet de prohibition ou

例載各貨物別增禁止限制之
 條如將來改變則例應與
 ！會同議允後方可酌改至
 則與章程經止次現定與將
 所定者！經！止！商！人！每！處！每！時
 一！如！厚！愛！之！國！無！異！悉！照！遵！行
 倘！日！後！別！國！有！得！邀！減！省！稅！餉
 之！處！！！！！人！亦！一！體！邀！減
 ！！！！！貨！物！在！五！口！已！按！例！輸
 稅！中！國！商！人！即！便！帶！進！內！地！經
 過！稅！關！只！照！現！例！輸！稅！不！得！復
 索！規！費！按！今！稅！則！是！有！準！繩！以
 後！無！庸！加！增！倘！有！海！關！書！役！人
 等！不！守！例！款！詐！取！規！費！增！收！稅

de monopole. Le gouvernement chinois ne pourra pas adouter au tarif de nouveaux articles de prohibition ou de monopole. Si à l'avenir on voulait apporter des modifications au tarif, on devra se consulter d'abord avec le gouvernement français, et les changemens ne pourront être faits qu'après être tombé d'accord.

Quant au tarif et aux traites arrêtés maintenant, ou qui seront arrêtés dans la suite, les négocians, et en général tous les Français, partout et toujours, seront traités comme la nation la plus favorisée, sans qu'il y ait aucune différence; et si à l'avenir on faisait des réductions dans le tarif, les Français en jouiraient également.

ART. VII. Les Marchandises françaises qui auront acquitté les droits dans un des cinq ports, suivant le tarif pourront être transportées dans l'intérieur par les marchands chinois, et paieront les droits de transit d'après les réglemens en vigueur maintenant, sans qu'il soit permis de les frapper de surtaxes; car le taux actuel de ces droits est modéré; il ne faut pas qu'il soit augmenté à l'avenir.

業	凡	刁	旗	卽	進	中	漏	價	船	口	藉	緣	餉
已	前	風	號	出	口	國	者	何	隻	不	口	所	者
照	在		者	口	亦	可	地	項	在	作	諒	定	照
例	廣		丨	倘	可	以	方	貨	五	走	丨	之	中
裁	東		丨	有	以	隨	官	物	口	私	丨	稅	國
撤	額		丨	別	押	意	一	並	走	之	丨	則	例
丨	設		設	國	令	禁	體	例	私	事	丨	公	究
丨	貿		法	冒	算	止	拿	禁	無	若	商	當	治
丨	易		禁	用	清	走	究	之	論	或	船	不	
人	之		止	丨	賬	私	入	貨	何	有	將	為	
以	洋		以	丨	項	船	官	與	等	商	來	走	
後	行		遇	丨	刻	隻	再	偷	貨	人	在	私	

Si des agens de la douane n'observaient pas ces articles divers, et exigeaient des rétributions illégales; ou prélevaient des droits plus élevés, ou les foires chinoises.

ART. VIII. Le tarif établi étant juste et convenable, il n'y a plus de prétexte à la contrebande; et il est à présumer que les navires marchands français qui iront dans les cinq ports ne se livreront à aucun de ces actes clandestins. Si cependant des négocians ou des navires faisaient la contrebande dans un des cinq ports, ou débarquaient frauduleusement des marchandises prohibées, toutes ces marchandises, n'importe leur nature ou leur valeur, seraient saisies par les autorités locales et confisquées au profit du gouvernement chinois. Et de plus l'autorité chinoise pourrait, si bon lui semblait, interdire au navire contrebandier l'entrée de la Chine, et le faire sortir du port aussitôt après la liquidation des ses comptes.

ART. IX. La corporation privilégiée des marchands hanistes, qui autrefois existait à Canton, ayant été légalement supprimée, les Français seront libres,

獲	例	照	向	騙	船	將	免	設	倘	另	交	口	在
或	賠	會	保	等	主	來	敗	法	有	有	易	聽	五
死	償	地	商	情	商	若	任	驅	違	別	不	其	口
亡	但	方	追	！	人	有	便	除	例	人	得	與	任
不	負	官	取	！	債	中	往	中	領	聯	居	中	便
存	欠	實	惟	！	項	國	來	國	事	情	中	國	置
或	之	力	應	人	者	人	交	官	官	結	把	無	辦
家	人	查	告	不	無	負	易	宜	知	行	持	論	債
產	或	辦	知	得	論	欠	之	先	會	包	將	何	物
盡	緝	責	領	照	虧	！	誼	行	中	攬	來	人	入
絕	捕	令	事	舊	負	！		禁	國	貿	不	隨	口
無	不	照	官	例	誣	！		止	官	易	可	意	出

dans les cinq ports, de traiter de l'achat et de la vente des marchandises d'importation ou d'exportation, avec tel Chinois que bon leur semblera, sans qu'on soit obligé de recourir à l'intervention de qui que ce soit.

A l'avenir, il ne pourra pas y avoir d'autre société d'individus qui en se coalisant exercent un monopole sur le commerce.

En cas de contravention à cette règle, le consul en préviendrait les autorités chinoises, qui aviseraient aux moyens d'extirpation. Mais les fonctionnaires de l'empire chinois devront à l'avance empêcher ces coalitions, afin d'éloigner tout ce qui pourrait détraire la libre concurrence dans le commerce.

Art. X. Si à l'avenir des Chinois deviennent débiteurs de capitaines ou de négocians français, et leur font éprouver des pertes, n'importe que ce soit par fraude ou autrement, les Français ne pourront point voir recours à la solidarité des banistes suivant les anciens réglemens. Mais ils dront en faire part au consul, qui en communication à l'autorité locale; et celle-ci, après avoir, examiné l'affaire, fera ses efforts pour contraindre les prévenus à satisfaire à

一

引	爲	張	欲	速	餉	可	凡	價	不	爲	中	取	力
水	引	船	當	帶	完	自	|	|	得	中	國	賠	賠
工	水	主	|	出	納	雇	|	|	問	人	財	有	|
銀	與	執	|	口	後	引	|	|	領	事	出	物	|
領	別	照	|	不	欲	水	船	駛	事	官	力	者	|
事	國	領	船	得	行	帶	駛	進	官	與	追	領	|
等	一	事	引	阻	揚	領	進	五	|	還	事	官	商
官	律	官	水	止	帆	應	口	口	|	但	官	亦	人
在	辦	便	者	留	難	由	所	地	|	中	國	一	人
五	事	可	若	凡	引	有	有	方	|	國	國	負	不
口	所	著	有	三	人	水	鈔	卽	|	取	人	體	得
地	給	伊	三	人	水	鈔	卽	卽	|	取	人	體	問

leurs engagements suivant les lois. Mais si le débiteur ne peut être retrouvé, s'il est en faillite, s'il est mort, ou que, son patrimoine étant épuisé, il n'ait plus les moyens de payer, les négocians français ne pourront point appeler les autorités en garantie.

Si des Français trompaient des Chinois, ou ne leur payaient pas les marchandises, le consul français s'efforcera de la même manière de réintégrer les Chinois. Mais ceux-ci ne pourront point rendre le consul ou le gouvernement français responsables.

Art. XI. Tout navire français arrivant dans le voisinage d'un des cinq ports aura la faculté d'engager soi-même un pilote pour se faire aussitôt conduire dans le port; et lorsqu'après avoir acquitté tous les droits il voudra mettre à la voile, le pilote devra immédiatement le conduire hors du port, sans que l'on puisse y apporter des obstacles ou du retard.

Tout individu qui voudra être pilote des navires français pourra, sur la présentation de trois certificats de capitaines de navire, être désigné comme pilote par le consul, suivant que cela se pratiquait pour d'autres nations. La rétribution

送	辦	並	凡	並	違	船	所	坐	隨	內	凡	其	方
領	商	無	阻	照	例	主	需	商	船	卽	工	乘	
事	人	阻	礙	數	均	及	工	船	管	由	價	公	
官	卽	礙	其	追	按	代	食	或	押	海	船	酌	
該	將	船	船	償	所	辦	由	自	稽	關	一	量	
領	船	主	口	索	多	人	海	雇	查	酌	經	遠	
事	牌	或	在	寡	寡	等	關	艇	透	派	引	近	
官	貨	貨	一	照	照	需	給	隻	漏	安	水	險	
于	單	主	日	例	例	索	發	均	該	役	帶	易	
接	等	或	之	科	科	倘	不	聽	或	二	進	情	
到	件	代	內	罪	罪	有	得	其	搭	名	口	形	
船	繳						向	便				定	

des pilotes sera équitablement fixée par les consuls ou agens consulaires dans les cinq ports, en raison de la distance parcourue et des circonstances dangereuses qui se sont présentées.

Art. XII. Lorsque le pilote aura conduit dans l'intérieur du port un bâtiment de commerce français, le chef de la douane déléguera un ou deux de ses employés probes pour suivre le navire et veiller à ce qu'il ne se commette aucune fraude. Ces employés monteront à bord du navire marchand ou resteront dans leur propre bateau, suivant qu'ils le jugeront convenable.

Leurs frais de solde et de nourriture seront couverts par la douane chinoise, sans que l'on puisse rien exiger du capitaine ni du consignataire du navire; en cas de contravention à ce règlement, on punira la faute d'après les lois, proportionnellement au montant de l'exaction que l'on fera restituer en son entier.

Art. XIII. Lorsqu'un navire français sera entré dans un port, le capitaine, ou le subrécargue, ou le consignataire, devra, s'il n'y a pas d'empêchement, présenter au consul les papiers du bord, le manifeste du navire, etc., dans l'es-

一
牌貨單後一日內將船名
及所載噸數貨色詳細開
會海關倘船主怡慢于船
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呈繳領事官每逾一日罰
十圓入中國官但所罰之
得過二百圓逾領事官照
關後海關即發牌照准其
倘船主未領牌照擅自開
貨罰銀五百圓所卸之貨
入官銀五百圓所卸之貨
凡船進口倘未領牌照卸
卽與第十款所議在二日
內可出口往別口去在此
不必

pacs de vingt-quatre heures. Dans les vingt-quatre heures après qu'il aura, reçu les papiers de bord et le manifeste, le consul communiquera au chef de la douane une note détaillée expliquant clairement le nom du navire, l'équipage, le tonnage et la nature des marchandises; après quoi le chef de la douane délivrera immédiatement le permis d'ouvrir la cale.

Si, par la négligence du capitaine, les papiers du bord et le manifeste n'étaient pas présentés au consul dans les quarante-huit heures qui suivront l'entrée du navire, chaque jour de retard entraînera une amende de 50 piastres au profit du gouvernement chinois; mais le montant de l'amende ne pourra pas dépasser 200 piastres.

Si, avant d'avoir reçu le permis, le capitaine ouvrait la cale de son propre mouvement, et débarquait des marchandises, on infligerait une amende de 500 piastres, et les marchandises débarquées seraient saisies au profit du gouvernement chinois.

Art. XIV. Tout navire français entré dans un port, qui n'aura pas encore reçu le permis de débarquement dont il est parlé à l'article 16, pourra, dans l'espace de deux jours, sortir de ce port pour aller dans un autre, sans qu'il ait au-

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鈔	一	船	從	外	國	進	中	國	止	須	納	小	船	驗	別	口	即	于	免	重	復	凡	照	送	往	別	開	明	船	進	口	時	將	執	該	船	駛	執	照	開	端	凡	納	鈔	時	海	關	給	發	再	生	別	費	一	概	革	除	以	後	不	得	各	樣	規	錢	所	有	從	前	進	口	出	納	五	十	噸	以	上	者	每	噸	納	鈔	銀	一	及	一	百	五	十	噸	凡	船	進	口	出	二	日	之	外	即	將	船	鈔	餉	納	鈔	餉	仍	在	賣	貨	之	口	輸	納
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cun droit de tonnage ou de douane à payer dans le premier port, puisqu'il devra ensuite acquitter ces droits dans le port ou s'effectuera la vente de ses marchandises.

ART. XV. Deux jours après qu'un navire quelconque sera entré dans un port, il aura à payer les droits de tonnage en leur entier, d'après les règles suivantes: Tout navire jaugeant 150 tonneaux et au-dessus, paiera cinq dixièmes de taël par tonneau; toute espèce de surcharges que l'on percevait autrefois à l'entrée et à la sortie des navires sont complètement supprimées, et on ne pourra pas en établir d'autres à l'avenir.

Toutes les fois que le paiement de ces droits aura lieu, le chef de la douane délivrera un reçu expliquant clairement que les droits de tonnage ont été acquittés. Si ce navire va dans un autre port, lors de son entrée dans ce port, il soumettra le reçu à la vérification, et il ne sera plus nécessaire qu'il paie les droits une deuxième fois; car tout navire français venant en Chine d'un royaume étranger ne devra payer les droits de tonnage qu'une seule fois.

Les embarcations et les petits navires français de différentes espèces, pontés et non pontés, employés au transport des passagers, des bagages, des lettres,

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爲計	行計	均無	貨當	通事	先開	凡一	鈔一	人雇	每噸	貨物	貨者	運行	船無
議議	議議	受受	卽卽	通通	開開	一	一	賃賃	輪輪	照照	一	行李	論論
完稅	稅稅	虧虧	查查	報報	貨貨	一	一	中中	鈔鈔	一	體體	書書	有有
納餉	餉餉	一	驗驗	海海	單單	商	商	國國	銀銀	百	免	信	篷
亦聽	聽聽	一	各各	關關	便便	人	人	船船	一	五	鈔	食	無
其便	便便	一	物物	准准	領領	每	每	艇艇	錢	十	若	物	篷
如事	事	一	妥妥	其其	事	卸	卸	該該	一	噸	該	並	附
有代	代	一	當當	卸卸	官	貨	貨	船船	一	以	小	無	搭
事代	代	一	彼彼	貨貨	卸卸	下	下	不不	一	下	船	應	過
代	代	一	此	下	著	貨	貨	輸輸	一	之	載	稅	客
代	代	一	此	下	著	應	應	船	一	之	運	之	載

des comestibles ou de toute marchandise non sujette à payer des droits, seront généralement exempts de payer les droits de tonnage. Si ces petits navires transportaient des marchandises, ils paieraient un dixième de taël par tonneau, suivant le classement des navires qui jaugeant moins de 150 tonneaux. Si des négocians français des navires ou des embarcations chinoises, ils n'auraient aucun droit à payer.

Art. XVI. Toutes les fois que des négocians français auront des marchandises à débarquer ou à embarquer, ils devront auparavant remettre une note détaillée de ces marchandises au consul, qui enverra immédiatement un linguiste en prévenir le chef de la douane; et celui-ci accordera de suite le permis de débarquer ou d'embarquer. Alors on vérifiera les marchandises de la manière la plus convenable, afin que des deux côtés on n'éprouve aucune perte.

Le négociant français qui ne voudra pas assister lui-même à la vérification des droits, appellera une personne expérimentée pour aller à sa place vérifier les droits à payer, suivant son bon plaisir. Si après il y avait quelque réclamation, on n'en tiendrait plus aucun compte.

Quant aux marchandises dont les droits sont fixés *ad valorem*, si les négocians

均亦人之以數執不除稅物應之貨後
 限卽立時所再各能去餉以彼貨異
 一知請如秤復件定皮以出此若言
 日會領有通除連各毛淨貨高喚集人俱
 之內關事官見類推毛秤先定重就將爭
 通從前來該領事官商
 報中儘領事官商
 否則力領事官商
 爲合作官商
 爲合作官商

ne peuvent pas tomber d'accord avec les Chinois, on appellera de part et d'autre deux ou trois négocians, et après un examen attentif des marchandises, on déterminera comme valeur le prix le plus élevé qu'on en offrira.

Tous les droits de douane seront prélevés sur les marchandises nettes : on devra, par conséquent, déduire les emballages et les contenans des marchandises. Si le négociant français ne peut pas tomber d'accord avec le chef de la douane sur le poids de l'emballage de chaque article, on prendra quelques uns des colis en litige, on les pèsera d'abord bruta, et on retiendra le chiffre obtenu ; on les privera ensuite de leur enveloppe, on les pèsera de nouveau et on prendra pour règle la moyenne de ces pèsemens divers.

Si lors de la vérification on ne pouvait pas tomber d'accord, les négocians français prieraient aussitôt le consul d'intervenir ; le consul en donnerait avis immédiatement au chef de la douane, et se plaçant au milieu des parties, ils s'efforceraient tous deux d'arranger la chose à l'amiable. Mais il faut que la réclamation ait lieu dans l'espace d'un jour, autrement on n'accordera plus aucune intervention.

Avant que la contestation ne soit terminée par un arrêt, le chef de la douane

貨係領納 | 者餉此凡辨應難得准
 會原事轉 | 其餉卸 | 理核于將理
 在某封官欲 | 餉餘去 | 減稅銀照估價之例秉公
 口動會往別口已將貨餉輸有
 輪給海關將貨驗明明果
 餉與牌照註明該
 俟該商進別
 該商進別

ne pourra porter sur les registres aucun des chiffres en litige, de peur qu'après ce ne soit difficile de résoudre la chose avec mûr examen.

S'il arrivait que des marchandises importées eussent éprouvé des avaries, on devra diminuer les droits proportionnellement à la valeur des marchandises, et régler cela avec justice et équité comme ci-dessus.

ART. XVII. Tout navire français entré dans un des cinq ports, qui n'y débarquera qu'une partie de ses marchandises, ne paiera les droits que sur la quantité de marchandises débarquées. Le restant de sa cargaison, qu'il voudrait porter dans un autre port pour l'y vendre, ne paierait les droits que dans ce dernier port.

Dans le cas où des Français, après avoir acquitté les droits des marchandises dans un port, désireraient les transporter dans un autre et les y vendre, ils en avertiraient clairement le consul, qui en informerait le chef de la douane, et après qu'un examen attentif des marchandises aurait constaté qu'elles sont encore dans leur enveloppe originale, sans avoir été remuées, il serait délivré une déclaration attestant clairement que ces marchandises ont déjà payé des droits dans tel port.

A l'époque où ils entreraient dans un autre port, les négocians présenteront

銀	一	號	牌	實	有	出	完	議	誣	一	關	口
或	如	應	若	交	收	口	稅	定	關	切	查	將
紋	中	翰	干	還	呈	餉	則	一	等	規	驗	牌
銀	國	餉	家	准	送	一	例	一	弊	費	免	照
或	官	項	可	令	領	經	俱	一	卽	俱	稅	呈
洋	所	該	以	開	事	全	逐	船	將	無	卽	送
銀	給	銀	代	行	官	完	九	主	該	惟	給	領
海	無	號	中	海	驗	海	一	或	貨	查	與	事
關	異	所	國	關	明	關	一	商	入	出	牌	官
與	所	給	收	酌	卽	卽	一	人	官	有	照	轉
領	輪	實	一	定	將	給	船	卸	夾	私	卸	送
事	之	收	一	銀	船	與	所	至	貨	私	貨	海

cette déclaration au consul, qui la soumettra au chef de la douane, et celui-ci paiera l'exemption de droits délivrera aussitôt un permis de débarquer les marchandises sans aucuns autres frais. Mais si, en vérifiant les colis, ou découvrirait de la fraude ou de la contrebande, ces marchandises seraient saisies et confisquées au profit du gouvernement chinois.

ART. XVIII. Il est établi de commun accord que les capitaines ou négocians français paieront les droits d'importation au fur et à mesure qu'on débarquera les marchandises, et ceux d'exportation qu'on les embarquera.

Lorsque les droits de tonnage et de douane que doit payer un navire français auront été entièrement acquittés, le chef de la douane délivrera un reçu général, sur la présentation et la vérification duquel le consul rendra les papiers de bord et permettra de mettre à la voile.

Le chef de la douane déterminera une ou plusieurs maisons de change, qui pourront recevoir au nom du gouvernement chinois l'argent que les Français auront à payer pour les droits; et les récépissés que ces maisons de change délivreront, seront censés délivrés par le gouvernement chinois. On pourra payer les droits, soit en lingots, soit en monnaies étrangères. Le chef de la

執	明	遇	剝	凡	秤	中	海	一	送	尺	凡	紋	官
照	領	有	運	剝	丈	國	關	與	與	等	五	銀	核
准	事	必	之	貨	貨	者	字	粵	領	項	口	應	其
其	官	得	處	若	物	俱	樣	海	事	應	海	補	市
剝	給	剝	不	非	爭	依	所	關	官	照	均	水	價
貨	與	貨	得	奉	執	此	有	無	署	造	有	干	情
該	執	之	將	官	即	秤	鈔	異	存	一	部	照	形
海	照	處	貨	特	以	碼	餉	每	貯	分	比	數	將
關	海	該	商	行	及	兌	各	件	輕	較	秤	洋	銀
可	查	應	剝	必	爲	如	輸	截	長	準	碼	足	比
以	查	報	運	須	準	有	納	粵	短	確	丈	較	較
常	驗												

douane, de concert avec le consul, examinera le change de la place et toutes les autres circonstances, et déterminera quelle est la valeur relative de la monnaie au lingot.

ART. XIX. Dans chacun des cinq ports, le chef de la douane aura des balances, des poids, la toise et le pied légaux dont il devra remettre de semblables au consulat pour y être conservés en dépôt. Ces poids et ces mesures seront en tout conformes à ceux de la douane de Canton, et chacun sera muni d'une estampille de cette même douane constatant l'identité.

Tous les paiemens de droits et autres envers le gouvernement chinois seront faits d'après ces poids. S'il survenait des contestations sur le poids ou la mesure des marchandises, on prendrait ces étalons pour base et pour servir à la décision.

ART. XX. Aucun transbordement de marchandises ne pourra être effectué, à moins qu'il n'ait été spécialement permis par l'autorité, ou s'il n'est absolument indispensable. Dans le cas où il serait impossible de retarder un transbordement, les négocians doivent en référer clairement au consul, et celui-ci donnera un certificat sur le vu duquel le chef de la douane permettra le transbordement. Le chef de la douane pourra toujours désigner un de ses employés pour y assister.

其	口	凡	等	不	不	有	意	搭	雇	凡	候	貨	著
租	地	一	包	得	賠	該	商	客	各	一	外	者	晉
賃	方	！	攬	令	償	船	允	人	項	！	所	除	役
房	居	！	起	人	其	艇	不	其	剝	！	有	遇	監
屋	住	人	債	把	船	誣	必	船	船	船	私	有	視
及	無	按	下	持	艇	騙	地	艇	小	主	剝	外	倘
行	論	照	貨	並	不	走	方	脚	艇	商	之	意	有
棧	人	第		不	限	失	官	價	載	人	貨	危	不
貯	數	二		准	以	地	為	由	運	應	全	險	奉
貸	多	款		挑	隻	方	經	彼	貨	聽	行	不	准
或	寡	至		夫	數	官	理	此	物	任	入	及	而
租	鱗	五		人	亦	亦	若	合	附	便	官	等	剝

S'il s'effectuait des transbordemens sans autorisation, sauf le cas où des dangers imprévus ne permettraient pas de temporiser, les marchandises ainsi transbordées seraient toutes confisquées au profit du gouvernement chinois.

Art. XXI. Tous capitaines ou négocians français pourront, suivant leur bon plaisir, louer toute espèce d'allèges et d'embarcations, pour transporter des marchandises ou des passagers. Le prix à payer pour ces embarcations sera réglé de concert par les parties, sans que l'autorité chinoise ait à intervenir.

En cas de fraude ou de disparition de ces allèges, l'autorité locale n'en sera pas responsable.

Le nombre de ces embarcations ne sera pas limité, et on ne pourra pas non plus en accorder le monopole à qui que ce soit. On ne pourra pas non plus accorder à certains portefaix le privilège du transport des marchandises à embarquer ou à débarquer.

Art. XXII. Tous les Français qui, suivant l'article 2, arriveront dans un des cinq ports pour y habiter, n'importe quel que soit le nombre des personnes ou la durée de leur séjour, pourront louer des maisons et des magasins pour y déposer des marchandises, ou bien ils pourront affermer des terrains et bâtir

地	一	周	會	宜	租	按	止	領	受	人	立	倘	境
自	體	念	同	居	多	照	內	事	租	房	限	有	地
行	可	院	領	住	寡	地	地	官	值	屋	制	中	觸
建	以	學	事	宜	之	方	民	亦	在	間	俾	國	犯
屋	建	房	官	建	處	價	人	謹	五	數	！	人	毀
建	造	墳	酌	造	彼	值	高	防	口	地	！	將	壞
行	禮	地	議	之	此	定	抬	本	地	段	！	！	地
！	拜	各	！	地	在	議	租	國	方	寬	！	！	方
！	堂	項	！	凡	事	中	！	人	！	廣	！	！	官
！	醫	地	！	！	！	國	！	強	！	不	！	！	照
！	人	！	！	！	！	！	！	！	！	必	！	！	例
！	院	！	！	！	！	！	！	！	！	！	！	！	嚴
亦	！	！	！	！	！	！	！	！	！	！	！	！	！

eux-mêmes des maisons et des magasins. Les Français pourront également construire des églises, des hôpitaux, des hospices, des écoles et des cimetières. Les autorités locales, de concert avec le consul, détermineront les quartiers les plus convenables pour la résidence des Français, et les endroits dans lesquels pourront avoir lieu les constructions.

Le fermage des terrains et le loyer des maisons seront réglés de part et d'autre entre les parties intéressées, et devront être réglés conformément aux prix locaux.

Les autorités chinoises empêcheront les gens du pays d'exiger des prix trop élevés, et le consul français veillera aussi à ce que ses nationaux n'usent point de violence pour forcer les loyers ou les prix. Le nombre et l'étendue des maisons ou des terrains affectés aux Français dans les cinq ports ne seront point restreints à de certaines limites, mais bien suivant les convenances et les besoins des Français.

國	禁	！	該	官	約	得	至	方	人	散	或	凡	拘
官	或	！	水	議	束	越	商	官	無	步	往	！	重
查	越	！	手	定	規	界	船	議	異	其	來	！	懲
拿	界	無	與	照	條	遊	停	定	但	日	經	！	
但	或	論	內	會	所	行	泊	界	不	中	遊	！	
應	遠	何	地	地	有	如	該	址	得	動	聽	！	
解	入	人	民	方	應	時	水	以	越	作	憑	！	
送	內	如	人	官	行	當	手	爲	領	一	在	！	
近	地	有	滋	查	規	登	人	營	事	如	附	！	
口	聽	犯	事	照	條	岸	等	謀	官	內	近	！	
！	憑	此	爭	以	領	須	亦	之	與	地	處	！	
！	中	例	端	防	事	遵	不	事	地	民	所	！	
												！	

Si des Chinois violaient ou détruisaient des églises ou des cimetières français, les autorités locales les puniraient sévèrement suivant les lois.

ART. XXIII. Tous les Français résidens ou de passage dans un des cinq ports pourront librement circuler dans leur voisinage immédiat, et y vaquer à leurs occupations journalières comme les gens du pays. Mais ils ne pourront point, sous prétexte de se livrer à des opérations commerciales, dépasser les limites que le consul et les autorités chinoises auront fixées de commun accord.

Les équipages ou autres personnes appartenant aux navires mouillés dans chacun des ports ne pourront pas non plus dépasser ces limites. Lorsque les matelots descendront à terre, ils seront tenus de suivre les réglemens établis. Ces réglemens seront arrêtés par l'autorité consulaire, qui les communiquera aux autorités locales, afin d'obvier à ce que les marins aient des querelles avec les gens du pays. Si un Français, quel qu'il fût, contrevenait à cet article en dépassant les limites ou en pénétrant au loin dans l'intérieur du pays, il serait loisible à l'autorité de l'arrêter, mais elle devrait le livrer au consul français.

一

採	者	習	代	價	墨	各	習	工	便	一	人	得	一
買	亦	中	爲	東	作	方	中	人	雇	一	以	毆	領
中	可	國	酌	修	文	土	國	亦	買	一	傷	打	事
國	以	人	量	或	學	語	語	可	辦	人	兩	傷	官
各	發	願	一	自	文	又	音	以	通	在	國	害	收
樣	賣	學	一	行	藝	可	繕	延	事	五	和	虐	管
書	一	本	一	商	等	以	寫	誦	書	口	好	待	中
籍	一	國	一	議	功	請	中	士	記	地	所	獲	國
	一	及	一	或	課	人	國	民	工	方	一	一	官
	書	外	一	領	各	幫	文	人	匠	聽	一	一	民
	籍	國	一	事	等	辦	字	等	水	其	一	一	均
	及	話	教	官	工	筆	與	教	手	任	一	一	不

du port le port le plus voisin qui le recevrait. Ni les autorités ni le peuple chinois ne pourront frapper, blesser ou faire subir un mauvais traitement quelconque aux Français ainsi arrêtés, de peur de troubler la bonne harmonie qui doit exister entre les deux Empires.

Art. XXIV. Les Français pourront, suivant leur bon plaisir, engager dans les cinq ports des majordomes, des linguistes, des écrivains, des ouvriers, des bateliers et des domestiques. Ils pourront également engager des lettrés pour s'en faire enseigner la langue ou tout autre dialecte chinois, ainsi que les caractères usités dans l'empire. Ils pourront également se faire aider pour des travaux scientifiques et littéraires de toute nature.

Les gages de ces différentes personnes seront ou fixés de commun accord par les parties, ou déterminés officieusement à leur place par le consul. Les Français pourront de même enseigner aux Chinois qui le désireraient la langue de leur pays ou des pays étrangers. Ils pourront aussi vendre toute espèce de livres français et acheter toutes sortes de livres chinois.

中 國 官 或 訪 聞 或 准 領 事 官 照		狂 民 欲 行 偷 盜 毀 壞 放 火 	隨 在 彈 壓 設 法 防 護 更 有 匪 徒	中 國 人 陷 害 凌 辱 騷 擾 地 方 官	一 將 來 人 在 五 口 地 方 為	完 結	國 官 協 力 辦 理 查 核 明 白 秉 公	事 官 不 能 為 之 調 停 倘 遇 有 爭 訟 中	詳 核 為 之 調 停 倘 遇 有 爭 訟 領	怨 人 者 領 事 官 亦 虛 心	詳 核 竭 力 調 停 如 有 中 國 人 懷	國 人 者 應 先 呈 明 領 事 官 覆 加	凡 人 有 懷 怨 及 挾 嫌 中
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XXV. Tout Français qui aura des plaintes ou des réclamations à faire contre un Chinois, devra d'abord les exposer clairement au consul, qui examinera attentivement l'affaire, et fera ses efforts pour l'arranger à l'amiable. Si un Chinois avait des plaintes à faire contre un Français, le consul examinerait aussi la chose avec intérêt, et tâcherait de l'arranger à l'amiable. Mais dans le cas où il surviendrait des contestations que le consul ne pourrait pas arranger amiablement, celui-ci en donnerait communication à l'autorité chinoise, et ils réuniraient leurs efforts pour arranger la chose suivant la justice et l'équité, après en avoir fait un mûr examen.

Art. XXVI. Si à l'avenir des Français, dans les cinq ports, éprouvaient des dommages, des insultes ou des vexations de la part des Chinois; l'autorité locale prendra de suite des mesures répressives, et avisera aux moyens de protéger les Français: A plus forte raison; si des malfaiteurs ou une partie égarée de la population tentaient de piller, de détruire ou d'incendier les maisons, les magasins, ou tout autre établissement forme par des Français, l'autorité chinoise, soit au premier bruit qui lui en parviendrait, soit après en-

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定	未	定	如	速		嚴	毆	及	事	凡	應	犯	會
之	經	例	何	訊		拿	傷	多	件	有	行	照	立
例	分	款	治	明		審	致	人	或		追	例	即
	晰	如	罪	照		明	斃	不	遇		賍	從	飭
	者	有	之		領	照	係	等	有		著	重	差
	俱	別	處		事	中	中	被	爭		賍	治	驅
人	照	樣	將	|	官	國	國	火	鬪	人	者	罪	逐
在	此	情	來	|	設	例	人	器	中	中	責	將	黨
五	辦	形	|	治	法	治	由	及	或	一	償	來	嚴
口	理	在	|	罪	拘	罪	中	別	二	人		聽	拿
地	因	本	|	其	拿	係	國	器	爭	爭		憑	匪
方	所	款	議	應	迅	|	官	械	人	關		向	

avoir été avertie par le consul, enverrait aussitôt la force armée pour dissiper l'émeute, se saisir des coupables et punir sévèrement leur crime suivant les lois; libre ensuite à qui de droit de poursuivre le dédommagement des pertes éprouvées.

ART. XXVII. Toutes les fois qu'entre des Français et des Chinois il s'élèvera des rixes et des querelles, et dans le cas où au milieu de ces rixes, un ou plusieurs individus seraient blessés ou tués, soit par des armes à feu, soit par d'autres armes, les Chinois seront arrêtés par l'autorité chinoise qui les examinera clairement et punira le crime suivant les lois de l'empire. Quant aux Français, le consul avisera aux moyens de les faire arrêter, s'empressera d'examiner clairement la chose, et fera en sorte que le criminel soit puni suivant les lois françaises.

Quant au mode dont les crimes devront être punis, ce sera au gouvernement français à le déterminer dans un temps à venir.

S'il y avait quelque autre circonstance non comprise dans le présent article on se guiderait d'après ces mêmes principes, car il est établi en loi que les

何	有	聞	被	遇	船	不	爭	理	協	例	如
情	匪	知	洋	有	主	爲	執	遇	爭	辦	有
形	物	卽	盜	自	行	經	情	有	執	理	犯
均	無	上	打	行	料	理	事	事	事	人	大
繳	論	繁	劫	料	均	歸	中	均	均	在	小
送	在	緝	附	理	歸	地	國	歸	歸	五	等
領	何	拿	近	商	地	方	不	與	與	口	罪
事	處	照	文	船	方	中	必	外	外	地	均
官	搜	例	武	在	中	國	過	國	國	方	照
轉	獲	治	官	中	官	官	問	人	人	如	有
給	及	罪	一	國	及	官	至	官	官	有	不
事	如	所	經	洋	該	亦	有	有	辦	不	辦

Français qui commettront un crime ou un délit dans les cinq ports, seront constamment régis d'après les lois françaises.

ART. XXVIII. Les Français demeurant dans les cinq ports qui auraient des difficultés ou des contestations entre eux, ressortiront de l'autorité française qui en jugera. Dans le cas où des Français auraient des contestations avec des gens de pays étrangers, l'autorité chinoise n'aura à s'en mêler en aucune façon.

Quant aux navires qui se trouveront dans les cinq ports, l'autorité chinoise n'aura non plus aucune autorité à exercer sur eux; ce sera entièrement à l'autorité française et aux capitaines de ces navires qu'il appartiendra de régler les affaires qui les concernent.

ART. XXIX. Dans le cas où des navires de commerce français seraient attaqués ou pillés par des pirates dans des parages dépendant de la Chine, l'autorité civile et militaire du lieu le plus voisin, dès le moment qu'elle en aura connaissance, entreprendra des poursuites diligentes pour opérer l'arrestation des coupables, et les punir suivant les lois. Les marchandises volées, n'importe dans quel lieu elles aient été déposées ou dans quelque état qu'elles se trouvent, seront entièrement remises au consul, qui les restituera à leurs maîtres. Si

主收領倘承緝之人或不能獲
盜或不能全起贖物照中國例
處分但不能為之賠償
凡兵船往來遊奕保護
商船所過中國各口均以友誼
接待其兵船聽憑探買日用各
物若有壞爛亦可購料修補俱
無阻礙倘有商船遇有破
爛及別緣故急須進口躲避者
無論何口均當以友誼接待如
有損壞地方官聞知即為拯救
方與日用急需設法打撈貨物
不使損壞隨照會附近領事等

dans la poursuite des individus on ne peut pas découvrir les coupables, ou que l'on ne puisse retrouver tous les objets volés, les autorités chinoises subiront la peine que la loi leur inflige, mais on ne pourra pas les rendre pécuniairement responsables.

ART. XXX. Tout navire français faisant croisière pour la protection des navires marchands, sera reçu et traité en ami dans tous les ports de la Chine où il se présentera.

Ces navires de guerre auront la faculté d'acheter tous les objets de consommation journalière. S'ils avaient fait des avaries, ils pourraient acheter les matériaux nécessaires pour faire leurs réparations, sans qu'on pût y apporter aucun obstacle. Si par suite d'avaries, ou pour toute autre cause, des navires français de commerce étaient obligés de chercher refuge dans quelque port que ce soit, ils seraient, également recus et traités en amis.

Si un navire français venait à se perdre sur les côtes de Chine, l'autorité locale, dès qu'elle en aurait connaissance, apporterait de suite des secours, fournirait aux besoins journaliers des personnes, prendrait les mesures nécessaires pour sauver les débris du navire et préserver les marchandises, et avertir

國	敵	將	稍	設	方	入	主	官	逃	凡	木	梢	官
不	國	來	有	法	官	官	收	實	亡	凡	片	人	會
爲	布	中	庇	拘	照	會	領	力	領	事	貨	等	同
禁	告	國	匿	送	會	領	倘	查	官	兵	物	回	地
阻	堵	遇		中	領	寓	有	拿	或	船	等	國	方
口	不	與		國	事	所	中	解	送	商	項	及	官
能	別	國		官	官	或	國	領	領	主	水	爲	設
前	國	用		此	明	船	役	事	知	會	手	拯	著
進	兵	除		均	罪	隱	負	官	領	地	人	救	令
外	除			不	由	匿	罪	領	地	方	等	破	該
與	中			得	即	地	逃	船				船	商

irait ensuite officiellement le consul ou agent consulaire du port le plus voisin, lequel, de concert avec les autorités locales, avisera aux moyens de rapatrier l'équipage et de sauver les débris du navire et de la cargaison.

Art. XXXI. Lorsque des matelots ou autres individus désertent des navires de guerre ou de commerce français, le consul ou le capitaine du navire en fera part à l'autorité locale, laquelle fera ses efforts pour arrêter les déserteurs, et les livrera entre les mains du consul ou du capitaine.

Si des Chinois déserteurs ou accusés de crimes se réfugiaient dans des maisons françaises ou à bord de navires marchands pour s'y cacher, l'autorité locale en fera part au consul, lequel, après que la culpabilité aura été clairement démontrée, prendra immédiatement les mesures nécessaires pour que ces individus soient remis entre les mains de l'autorité chinoise. De part et d'autre il ne pourra y avoir le moindre recet ou connivence.

Art. XXXII. Si à l'avenir la Chine venait à entrer en guerre avec un royaume étranger, ce ne sera pas un obstacle pour la France d'y commercer librement ainsi qu'avec le royaume ennemi, sauf le cas où le royaume ennemi aurait publiquement déclaré la clôture des ports, de manière à ce qu'on ne pût

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每	彼	照	國	省	照	京	之	往	將	易	出	中	用
有	此	相	大	中	會	內	禮	來	來	無	口	國	兵
赴	赴	並	憲	大	！	京	！	各	兩	異	各	口	之
訴	訴	之	用	憲	！	外	！	隨	國		貨	駛	國
地	俱	禮	割	公	！	大	！	名	官		物	往	交
方	用	其	行	文	二	臣	大	位	員		並	敵	易
官	稟	商	兩	往	等	公	臣	高	辦		無	國	九
其	！	人	國	來	官	文	與	下	公		妨	口	！
稟	！	及	平	用	員	往	中	准	人		礙	所	！
函	！	無	等	申	與	來	國	用	等		如	有	！
皆	！	爵	官	陳	中	俱	無	平	因		常	進	！
由	人	者	員	中	國	用	論	行	公		貿	口	從

ni y entrer ni en sortir. Tout navire français pourra aller et venir des ports de Chine aux ports du royaume ennemi, y importer et en exporter toutes sortes de marchandises non prohibées, sans rencontrer aucun obstacle ni différence aucune du commerce ordinaire.

Art. XXXIII. Désormais les autorités et les fonctionnaires des deux empires traiteront, dans leurs correspondances officielles, sur le pied d'une parfaite égalité, eu égard à l'élévation de leur rang respectif.

Les hauts fonctionnaires français, dans leur correspondance officielle avec les hauts fonctionnaires chinois de la capitale ou de dehors la capitale, se serviront de la formule : *Dépêche*. Les autorités françaises de second rang, dans leurs dépêches officielles aux hautes autorités chinoises des provinces, se serviront de la formule : *Exposé* ; et les hautes autorités chinoises, de la formule : *Déclaration*.

Les officiers en sous-ordre des deux empires communiqueront sur le pied de la plus parfaite égalité.

Les négocians et toutes les personnes non revêtues d'un caractère officiel se serviront de part et d'autre de la formule *Représentation*, dans toutes les pièces qui seront réciproquement adressées.

一	更	日	行	進	無	辦	該	達	將	體	稟	否	情	領
	易	後		呈	五	理	駐	來	來	辦	赴	則	詞	事
	章	大		其	口	五	口	↓	↓	理	領	更	察	官
	程	↓		有	大	口	領	↓	↓		事	正	核	轉
	條	↓		國	臣	及	事	↓	皇		官	或	適	遞
	款	↓		書	即	外	官	皇	上		亦	即	理	領
	之	皇		復	送	國	應	上	若		先	發	妥	事
	處	上		轉	與	事	將	若	有		投	還	當	官
	當	若		亦	總	務	國	有	國		地	中	隨	卽
	就	有		一	督	大	書	國	書		方	國	卽	將
	互	應		體	代	臣	送	書	送		官	人	轉	稟
	換	行		照	爲	如	與	送			一	有	遞	內

Toutes les fois qu'un Français aura à recourir à l'autorité locale, sa représentation devra d'abord être soumise au consul. Si le consul trouve qu'elle soit fondée en raison et convenablement formulée, il la fera parvenir à sa destination; dans le cas contraire, il la fera changer en mieux ou il la rendra.

Les Chinois qui auraient des représentations à adresser au consul s'adresseraient de même préalablement aux autorités locales, lesquelles agiraient de la même manière.

Art. XXXIV. Si à l'avenir le grand Empereur des Français avait des lettres du gouvernement à envoyer à la cour de Pékin, l'autorité consulaire qui résidera dans les ports devra transmettre cette dépêche de gouvernement au surintendant des cinq ports chargé de la direction des relations extérieures, ou à son défaut au vice-Roi de la province qui sera chargé de le faire parvenir. Les dépêches qu'il y aura en réponse seront transmises de la même manière.

Art. XXXV. Si par la suite le grand Empereur des Français jugeait convenable d'apporter des modifications aux articles du présent traité, il pourra entamer de nouvelles négociations avec la Chine après que douze ans se seront écoulés, à partir du jour de l'échange des ratifications de ce traité. Les traités ou réglemens arrêtés avec des nations étrangères, lesquels ne se trouvent point

特	一	一
焉	國	恩
得	守	與
之	惟	者
曲	民	所
優	人	定
免	不	再
保	能	行
亦	限	籌
與	以	議
別	遵	方
有	官	核
遵	內	計
官	國	滿
內	中	計

inclus dans le présent traité, ne pourront point être rendus obligatoires pour les consuls ou agens consulaires français, non plus que pour leurs nationaux, tandis que tous les droits, privilèges, immunités et garanties dont les autres royaumes jouissent ou pourront jouir, seront également applicables aux Français.

Note. The Chinese for the following not being in our possession is omitted.

Le présent traité d'amitié de commerce et de navigation, tel qu'il aura été arrêté, sera revêtu du sceau et de la signature des plénipotentiaires, lesquels le présenteront à leur Empereur respectif, pour être aussi revêtu du sceau et de la signature, et à dater de ce jour (le grand Empereur du grand empire de France et le grand Empereur de grand empire de Chine, ayant vu et approuvé) se fera, dans l'intervalle d'un an, ou plus tôt, si c'est possible, l'échange des ratifications à conserver.

En foi de quoi les hauts commissaires impériaux des deux empires ont apposé leurs sceux et leurs signatures au présent traité.

Signé à Huan-Pu, à bord du navire à vapeur français de l'Etat l'*Archimède*, le 13e jour de la 9e lune de la 24e année de Tao-Kuan, c'est-à-dire le 24e jour du mois d'octobre de l'année 1844 après la naissance de Jésus-Christ.

ART. III. *Notices of the Catholic religion in China, in a letter from the Rt. Rev. Joseph Rizzolati, vicar apostolic of Hukwáng.*

[The following letter is dated Nov. 25th, 1842, and is addressed "to the very reverend father Joseph D'Alexandrie, general of the Franciscan." And having been read at a meeting of the Society for the Propagation of the Faith, held in St. Patrick's church, Sydney, was afterward published.]

"VERY REVEREND FATHER. It was with inexplicable pleasure I received your kind letter of the 22d November, 1841. How much we are encouraged in our labors in seeing all the interest you bear our missions in China, in learning that new religions, animated with your spirit, will soon come to share with us the weight and the consolations of the apostolic ministry!

"The field open to their zeal is vast indeed. Although my vicariate is not so large as many others, it reckons more than eighteen thousand neophytes, scattered in a hundred different congregations, over a surface more extensive than Italy. Thus your Reverence could scarcely imagine what a load of embarrassments is attached to the exercise of my functions. If I dared to keep a priest with me, to divide with him a part of the affairs, I could breathe a little under the burden that overwhelms me; but it would be taking him from the wants of the mission, and my conscience would reproach me for any alleviation in my toil which would be purchased to the detriment of souls. My priests, besides, are so few, and separated by such great distances, that I see them but once or twice a year, when I assemble them to unite altogether in the exercises of a common retreat.

"In the midst of such multiplied occupations how could I correspond with the desire expressed by your Reverence, of writing a work on the state of our missions and the religious systems of China? Several months' study and leisure would scarcely be sufficient for it. I shall, however, obey you, as a son his father; I shall do according to the measure of my time and strength, reserving myself to return at a future time, with more ample development, to the imperfect outline I am going to sketch.

"And first, I must say, that this year has been for me only a series of sicknesses, expenses, and persecutions. Amongst other attacks on my health, have had the cholera-morbus, and I should have died within twenty-four hours if it had not been taken in time by a good physician. The most usual and easy treatment employed here to at-

rest its progress is the following :—it is that which has been practised on me—the tongue is covered with punctures from a table-knife or blade of glass, in order to provoke abundant bleeding. Then, whilst some stretch with force the principal nerves, others beat the breast, back, thighs, and loins, until there gush from them streams of blood. When the crisis is passed the patient remains some days with his scars, contusions, and his skin as black as any negro's. I was scarcely recovered from mine when I had to fly before the satellites of government. I was straying like a wanderer from city to city, not daring even to knock at the door of the Christians, lest I should be surprised; if I stopped an instant, it was less to take a moment's rest than to spy in what direction was running the pack in pursuit of me. It had nearly overtaken me more than once; and now again the officers are directing an active search after me, because I have been personally pointed out to them as a great chief of religion in this country.

“The cause of these vexations is the foundation of a college which I had resolved to build at Pei-kien shán, formerly a safe village, where we could freely preach without having anything to fear from the pagans. It is not they—it is a false brother who has betrayed me.” But, by a just chastisement, he has been the first and most unfortunate victim of his own demerit. Imprisoned with five other Christians and a catechumen, he alone has been cruelly beaten on account of his incoherent answers to the officers. When I was accused by this Judas, I had already collected all the materials necessary for the projected building. Since the works are suspended, without hope of ever being resumed: the first expenses, about five hundred Roman crowns, are likewise lost. The furniture, clothes, and books of the students have become the satellites, and my poor young lads have been rudely dispersed. Oh! how much difficulty have I had to find a shelter! How I still suffer to see them associated to my tribulations! for wherever I drag my proscribed existence, I carry with me my little traveling college.

“The above is enough, I think, to enable you to appreciate our situation. It may be summed up in a few words. The wounds of the last persecution are not yet healed; terror is the order of the day amongst our Christians; in place of liberty of conscience, which we hoped to see stipulated by England, as a condition of the treaty of peace, we continue under the weight of ancient edicts, and have, as during the past, no other prospect than exile, tortures, and death.

“I pass to your second question, which concerns the Chinese

mythology. The religion of the empire is, as every one knows, idolatry, quite as gross as that of the ancient world. Its gods are almost innumerable. Some are entirely fabulous; others, and in a number, have really existed in the first ages of the monarchy; these were the inventors of arts, the masters of ancient wisdom, the legislating or conquering kings; they were also celebrated men and women, who raised themselves, by their virtues or vices, their cruelty or extravagance, to the apotheosis.

“If I were to give you the complete nomenclature of all these gods, with an abridgment of their most curious adventures, I should soon fill large columns; for this wonderful chronicle has no other foundation and rules than the delirious imagination of a crowd of priests, charlatans, and sorcerers, who pay with the ignorance of the people, by making experiments on their credulity. I will cite amongst the most known of these divinities Pwánkú, who introduced order into chaos, by separating heaven from earth; Yen-nang, who judges the dead and who presides over the transmigration of souls; Yen-wan, sovereign of hell; Tien-kuen, master of heaven; Lui-shin, god of thunder and thunder bolts; Lau-kiun principal arbiter of battles; Confucius, or Kung fútsz', king of wisdom; Liú-shai-shin, the regulator of commerce and the disposer of fortunes; Min-kiun, the guardian of the fire-aide; Chang-hwan, the tutelary genius of cities; Ma-wan, in fine, the friend of sheperds, and the protector of flocks.

“Besides the general gods, each family, each trade, each condition has its particular idols, which, in a more restricted sphere, exercise a definite influence, and correspond to special interests and the necessities of circumstances. For example, in times of drought, the god of waters is addressed, that he may open the clouds; and if the rain does not come after several days' invocation and prayers, after the burning of a great deal of incense and superstitious paper, recourse is had to insult; 'thou art a robber,' they will say; 'give us what we ask thee, or return what we offered thee. Thy vanity takes pleasure in our homage; it is for that thou wilt have us pray thee so much. But, dost thou see, the suppliants have now a stick in their hands; make it rain or else ——.' And thereupon the divinity is remorselessly cudgelled.

“As for the domestic gods, the thing is still more curious. When the affairs go wrong, or a misfortune happens to the family, the ugly fellow bears the penalty; his cause is soon decided; he is deposed from his pedestal—he is declared to have lost his honors—he is

banished to some temple as to a depository of idle, worthless gods; and it is signified to him nearly in these terms, that the divorce is completed:—'We have been adoring thee for so many years; we have burned before thy alter so many pounds of incense; we have made to thee daily such a number of prostrations; the expense we have imposed upon ourselves to please thee is enormous, and, nevertheless, thy worship has not rendered to us a cash. Know, then, that we no longer expect anything from thee, and that we henceforth renounce thy favors. Find, if though canst, such devoted adorers; as for us we are going to seek for more generous divinities. However, to quit as good friends, we offer thee a final homage.' At these words all the family prostrate their heads to the ground, and thus terminate the farewell.

"I should here make the important remark, that in spite of their polytheism, the Chinese have the custom of exchanging in great perils, 'Láú Tien Í-l' which signifies, O great Lord, help us! or else, O ancient heaven help us! an expression which we have forbidden our Christians to make use of, because it is ambiguous, but which does not the less prove that the idea of a Supreme Being is engráved on the heart of the pagans, and that the voice of their conscience, that cry of a naturally Christian soul, protests, in spite of them, against the plurality of their useless idols.

"In all provinces through which I have hitherto traversed, the gentiles admit metempsychosis, or the transmigration of souls. From this belief several other sects are derived, which rival each other in absurdities. Some convinced that the soul of their ancestors has passed into the body of some animals, interdict to themselves meat, fish, and everything that has life, for fear of impressing on their progenitors a parricidal tooth; others, in Hú-kwáng in particular, imagine that each individual has three souls, of which one reposes in the depth of the tomb, another receives the sacrifices offered for the living, and the third pursues the course of its migrations. This strange opinion is so spread, that I have had to combat it in my catechism for the use of the Christians of this vicariate.

"The pagans of the eighteen provinces, of which this immense empire is composed, all, without exception, adore their deceased parents conformably to the prescriptions of the law, and the unanimous teaching of the sages. It is there that lies the prejudice which has the deepest roots in the minds of the Chinese, because it is inculcated on them from infancy—because in their classic books they find this doctrine sanctioned by the authority of the gravest au-

thors; and, unless they are willing to pass for unnatural children, they are bound to believe that their deceased parents are metamorphosed into so many gods. Hence this multitude of daily sacrifices, those prostrations, the incense, the superstitious paper, which they offer at the domestic hearth; hence those wonderful legends and absurd fables which they emulously invent, for the greater glory of those whom they have lost. In several districts of Shan-si and Shen-si, towards the confines of the great wall, as also in some villages of the province of Peking, there are certain personages known under the strange title of I-hwuh-fú, or incarnate gods, which are adored even during their life. These species of Lama—which species should rather be called devils incarnate, so much have they the genius and power of evil—free themselves with impunity from the most sacred duties, under the pretext that their apotheosis legalises their monstrous excesses; and they do not the less exercise over the multitude, fascinated by their delusions, a sway quite as absolute as it is blind.

“There are also other sects which decree worship to the firmament, the sun, the moon, planets, polar star, and even to certain demons. Dispense with my following them through the thousand ways of error into which the human mind plunges from darkness to darkness, when it is not guided by the supernatural light of faith. Such is, moreover, the confusion that result from all these superstitions endlessly multiplied, diversified according to the nature of the climates, the usages of the provinces, the interests of the professions, and the caprice of individuals, that, in speaking of the Chinese idolatry, I dare affirm nothing universal; I return from pointing out any general characters. What is absolutely beyond doubt is that here the religious systems, taken together, are only a heap of contradictions, extravagances, and fables, more deserving of the pity than the study of a Christian.

“Besides the native religions, the Jewish and Mussulman worship has been planted here. The followers of Mahommed are known under the name Hwui-hwui kiáu, or else Kiáu-mun. They are numerous, and reside principally in the provinces of Shán-sí, Shen-sí, Ho-nán, and Hú-pih. As for the Jews, they form a less considerable population. They are called Hwui-hwui Ku-kiu. Their rabbis are named “Aronniste or Aanouon.” Here, as everywhere else, those strangers are the object of an instinctive and universal hatred. It is, no doubt, to escape public animadversion by diminishing themselves, that they live as much as possible dispersed; for, in the pro-

vinces I have above stated, you would not find a single village entirely composed of Hebrews.

“The Chinese calendar ought always to be cited when we speak of the religion of the empire, since it is in some measure the completion of it. It is regulated by the phases of the moon. Each day of the year is inscribed with its prognostic, which determines beforehand the lucky and unlucky days. On those that are marked with an unlucky sign, no pagan would dare to bury his dead, conclude a marriage, give a marriage feast, or undertake an affair of any importance. Do not think that each one is free to interpret the future according to his pleasure, and to assign a good augury to the day of his choice. No, this kind of prophecy constitutes a monopoly here. All the calendars circulated in the provinces must agree, particularly on this capital point, with the imperial calendar of the court, the patent and sole regulator of the good and bad time. Woe to him who would infringe this law! he would be punished in an exemplary manner. It is only the priests of the sect of Lamas, called by the emperor to fulfil the functions of soothsayers, who have this singular privilege, in virtue of the prescience and gift of wisdom that they boast of having received from the gods. These priests are at present the favorites of the emperor, who consults them in all the affairs of state.

“I shall terminate this long letter with a rapid glance at the manners and customs of China. They have for the most part their origin in the teaching of ancient philosophers, at the head of which opinion has justly placed Confucius. The writings of this sage, as well as those of his principal disciples, are the most accredited in the empire, and are looked upon by all his countrymen as so many oracles, come down from heaven to teach the road to happiness. But this way to felicity, what is it? All the Chinese doctors speak of it, and not one of them has known how to define it. To know and interpret the works of the philosophers, is an indispensable condition to possess credit and enjoy estimation amongst the high classes; but it is also to what is reduced the wisdom of a learned man. I have at this moment in my possession these books, so famous. I have read them again some few days back, and I have found them only a formless mass of assertious, without proofs; moral precepts, without connexion and without unity, of which the emptiness is concealed under rounded periods and a pompous style. It is incontestable for whoever gives them an attentive reading that their authors have had a glimpse of the unity of God; but have spoken of it in so confused

a manner, and so many commentators have labored to obscure the sense of it, under the pretext of making it clear; so many silly and strange reveries have disfigured the primitive text that now their thought is not to be recognised even by the eye of a wise Chinese.

“As the worship of traditions constitutes all the wisdom of letters—as immobility is the great policy of the state, gravity is the dominant character of the individuals. All their intercourse, even mercantile, is regulated by a minute ceremonial, which has determined even the form and color of the clothes. Three sorts of clothes are distinguished: the ordinary dress, which is common to the rich and poor, and which differs only in the quality of the material, which is finer with the superior ranks; the dress of ceremony, reserved for solemn occasions, such as the renewing of the year, a marriage banquet, the birth of a son, &c., unless one be a mandarin, or a public officer of the tribunal, for then etiquette requires that he should be always in full dress. In fine, the mourning dress, used at funerals, and the anniversaries of deaths. It is of a white color.—It is worn for a longer or shorter period, according as the wearer is more or less near to the deceased. If it be full mourning, all the clothes ought to be made of, or covered with, white cloth, not even excepting the hat and shoes.

“The military uniform is distinguished from the civil costume by a different shade, and a plate, with two letters impressed on it is worn on the breast and back, which designate to what branch the soldier belongs. Every mandarin, as well military as civil, wears equally before and behind, a dragon painted on his tunic, with a border of flowers, greater or smaller, more or less beautified, according to the dignity or personage.

“I will pass by all the salutations, bows genuflexions, and prostrations, which are a vital affair for a Chinese, and conclude with a very afflicting thought for a Christian, above all for the heart of a bishop. In a country where all the demons have their altars, all the dead a worship, all superstitions blind partizans, where each day new divinities are inaugurated by an imperial diploma, where the government praises everything, approves everything, the truth alone is captive, the innocent neophyte alone suffers persecution, the sovereign Lord and Father of this great family is alone a stranger, and proscribed amongst his numerous children!”

ART. IV. *Riot in Canton; proclamation allowing foreigners to enter the city; counter proclamations by the gentry and people; placard before the prefect's gate; demolition and burning of his office by the populace; further proclamations from the high authorities to quiet the people.*

WHILE we write these lines the gentry and common people of this great metropolis are setting at naught all authority and threatening vengeance against their rulers in case they allow foreigners to enter the walls of the city. As yet there has been no bloodshed, but the prefect's offices and all things appertaining to them are in ashes. The principal occurrences of the two days, Thursday and Friday, the 15th and 16th inst., we will here give with the proclamations that have appeared. The following (No. 1,) which was issued on the 13th, will serve as a preface to the sequel.

No. 1.

"KIVING of the imperial house, governor-general of Kwángtung and Kwángsi, a director of the Board of War, vice high chancellor and guardian of the heir apparent, minister and commissioner extraordinary, &c., and HWANG NGANTUNG, a vice director of the Board of War, a member of the Censorate, governor of the province of Kwángtung, &c., &c. give these instructive commands to the gentry and people, in order that they, personating the imperial benevolence, may show forth tender affection (towards those who have come from afar).

"Canton is a general mart for the free traders of all foreign nations. During a period of more than two centuries, under the reign of our dynasty, foreigners have never entered the city. Hence of late years, when the English commissioners have repeatedly wished to deliberate on this subject, we have always directed the local officers to counsel and command the gentry and the people. But public sentiment, not according with this plan, it was stopped mid way.

"Afterwards when the English commissioner referred to the former deliberations, we again consulted together on the subject, and issued our commands to the gentry and scholars, that the same might be by them communicated to the resident people. Directly afterwards the gentry and scholars presented a memorial, numerously signed, stating that "the resident people, both within and without the city,

were all alike unwilling that foreigners should enter the walls," &c., there were moreover, in every place, persons who posted up their placards, couched in angry and exciting terms.

"All these particulars, we the governor-general and the governor took up and minutely and carefully laid before the English commissioner, whose communication in reply is before us, stating that at the free ports of Fuchau, &c., the foreigners are allowed to enter the walls of the cities, and that the same reasonable conduct ought to be allowed at Canton.

"Gentry and people! You ought to consider that the two nations are now on friendly terms, and that the august emperor, with equal benevolence, views as one the people of both the foreign and the inner lands, making no difference between them.

"Moreover at all the five free ports,—except at Amoy, where there are no walls, namely, at Fuchau, Ningpo, and Sháughái,—the English are permitted to enter the cities, and no troubles have ensued. It is hard that Canton alone should offer obstructions and opposition.

"Fearing that the gentry and people, not understanding the history of this case, may not be unanimous in their opinions, or that perhaps some of the good may make this affair a pretext for exciting angry strife, it behooves us to issue our instructive commands. Accordingly they are transmitted to all the gentry and people within and without the city, for their full information. Let distinctions be put away by every one; let all lay aside their suspicions, and never again, as before, raise opposition. Thus they will maintain peace and friendly relations. We the governor-general and governor ought to manage and pursue that course of policy discretely which now for a long time has been intimated in our intercourse with the English commissioners. Let each one perform his duty, and yield implicit obedience. Let no one oppose. A special edict."

Copies of the foregoing proclamation were posted in various parts of the city, one at the head of Hoglane, and another on Mingqua's factory, under the windows of rooms occupied by British merchants. This later appeared early in the evening. Parties were soon out with lanterns taking copies of it; but by 10 o'clock it had been so burnt and torn that it was illegible, and at day light scarcely a shred of it remained. On the morning of the 15th in nearly the same place, but somewhat more elevated, was the following placard:

No. 2.

“ We the literati and righteous people throughout the whole province of Canton, upon the land and upon the water both within and without the city, publish abroad these instructive commands, that the barbarian merchants of all nations, may distinctly understand (our purposes).

“ The injuries, the deceits, the cruel deeds, the evil and wicked acts of the English resident barbarians are like the hairs of the head innumerable. Again they meditate schemes of usurpation, and strive to coerce our high authorities. Often they have wished to enter the city; and our superior authorities, in the depths of their virtue and in the greatness of their benevolence, from leniency have become weak. They have now issued a proclamation granting permission to enter the city, not considering that the English barbarians, born and bred in noxious regions beyond the bounds of civilization, having the hearts of wolves, brutal faces, the visage of tigers, and the cunning of foxes, meditate the possession of our province, and only desire to enter the walls, that they may spy out the land. Now having received a proclamation allowing their entrance, they will not only exercise violence and usurpation, but will insult and injure the people to a degree that words cannot express.

“ Therefore we the literati and the people of Canton, however small our strength, having prepared ourselves for the contest, declare that sooner than obey the proclamation, and receive the injury and poison of these wild barbarians, we will act in opposition and adhere to the old regulations of our government. It has now been determined in public assembly, to await the day for their entering the city, then first to decapitate and exterminate the odious race and then burn and destroy their habitations. With united hearts and strength, we will cut up root and branch, in order to display celestial vengeance and manifest public indignation.

“ But considering that at the thirteen factories barbarian merchants of all nations are assembled together for commerce, the good and the bad not being distinguished; if when the standard of righteousness is raised, the precious and the vile should be consumed together, it might be said that they were cut off without being first warned: therefore we give these special and early commands for your full instruction.

“ All the good barbarians who will remain in their places quietly, and do not meditate and prepare to enter the city, but early

hasten their escape, shall receive no damage in their persons. As it regards all the people who live in the vicinity of the factories, if they wish to guard themselves and their establishments, let them not go out of doors to protect or save the barbarians. Otherwise calamity will overtake them, and they will repent only when it is too late. Say not there have been no timely warnings. Tremble. Be on your guard. These are special commands.

“These commands are placarded on the front of the thirteen factories, this the 18th day of the 12th moon of the 25th year of T'au-kwáng of our Great Pure dynasty.

The following manifesto appeared within the city, placarded on the walls about the same time, emanating from the genry and people.

No. 3.

“When the English barbarians commenced a quarrel, on account of opium, our august sovereign comforting and protecting the people of the seas, and not willing they should suffer the horrors of war, gave his special permission to the free trade (at the five ports), and thereby manifested the highest degree of tender regard. Each of our high provincial authorities have also in every way possible manifested their soothing mercies. But the barbarian passions are unfathomable, and their repeated wanton deeds are already sufficient to make men's hair stand erect. Often of late they have, under the pretext of entering the city to take exercise and relaxation, hoped to get secret opportunities for spying out and usurping the land. Nothing can exceed their violent insults.

“Consider now the wide difference in the circumstances of the case. In our metropolis, at Canton, the commercial transactions are all conducted without the walls of the city, while the opposite is the fact at Fuchau and Ningpo. Therefore in desiring without any proper reason to enter the city to take exercise and relaxation, the opposition of the foreigners to the old regulations is made conspicuous and is already sufficiently apparent. Moreover the city is an important site. Here are not only the offices of government, the granaries and prisons, but also the family residences of all the people. If a perverse line of action is allowed to begin, violent opposition to authority and insult will ere long follow, which will lead on to shameless usurpation and eventually to mutual slaughter. War will again commence.

“For the protection of our families and the preservation of their

lives we will firmly maintain the oaths we have taken, and never swerve from or alter our determination. If they truly keep their purpose, to enter the city, every house and every family will prepare heaps of stones, brickbats, &c., at their doors, and when the faithful signal the sounding of the gong is given, every street and lane shall be closed to prevent the escape [of the intruder]. If the barbarian multitude presume on force, and attack the gates, the people of every street will shower down their bricks and stones, and, shouting to each other from every quarter, will advance, slaughter the whole multitude, and then demolish their factories and burn up their ships, not allowing one to escape.

“Already notice has been given to the people and colleges in every direction, to assemble and train their righteous and valiant hosts, and to place guards at the important and dangerous passes, ready for all emergencies.

“We the inhabitants of the whole city ought and must, with one heart and united strength, defend this the domain of our fathers and mothers. Him who dares to give out another purpose, may both the gods and men dash in pieces!

“This manifesto is from the united gentry and people of the whole province of Canton.”

On the same morning, that of Thursday the 15th, near the gate of the prefect's office the following paper was placarded.

No 4.

“Doth water equilibrium seek,
 “Nor from its bounds presume to break;
 “So nations undisturbed remain
 “When justice rules, and ne'er complain.

“During two centuries our Great Pure dynasty has enjoyed the happiness of universal peace; and the barbarians, residing quietly at Canton, have never thought of entering the city. Shall rebels then do this? Yet our shameless and avaricious officers have presumed to issue their vile proclamations allowing them to enter! But these officials are the literary offscouring of other provinces, sordid and miserly. Let the rebel barbarians enter the city, and create disturbances, and the officials will keep on good terms with them, provided only they themselves are not involved in troubles. Even if wars are kindled on our frontiers, little will they care for the consequences. But here are the families and the graves of our fathers. If the rebel barbarians enter the city, we, with united heart and

strength, setting at naught official dignity, will grasp and decapitate them; we will rise and act the part of a righteous people."

Here we must interrupt the series of public documents, and give some details. The prefect, or Kwángchau fú as he is more commonly called, is a native of Húkwáng. His surname and name are *Liú Tsin*. He possesses good abilities, is well educated, and for many years has been employed as an officer in the imperial government. He accompanied Kíying on his late visit to Hongkong, and was with him at the recent interview with commodore Biddle, when the ratified copies of the treaty of Wángghiá were exchanged. He has been generally respected by his fellow officers, but universally disliked by the gentry and the common people. He is a very passionate man, and excessively fond of strong drink. On the 15th, in the afternoon, he had been indulging his appetite and had gone out in state to take an airing. While *en route*, one of his retinue, a flag-bearer, coming in contact with a poor man who was carrying a jar of oil, filched from him a towel that was hanging over his shoulder. The poor man, in endeavoring to recover what he had lost, excited the ire of the flag-bearer and his compeers, and they straightway hauled him up before his honor the prefect, and accused him of disrespect in refusing to clear the way as his honor and train were passing. This, and the truth of it could not be there questioned, was a grievous crime, to be instantly atoned by 120 strokes of the rattan and 40 of the bamboo. The cries of the sufferer caused no small stir, the people believing and declaring him to be innocent.

It was near sunset, when the prefect ordered his attendants to take the offender away to his office, there to await his honor's return. The excitement and tumult now spread rapidly. Affairs soon wore a serious aspect. Loud shoutings were heard in every quarter. Brickbats and stones filled the air. The heavy doors and the strong guards there, offered but a feeble resistance to the multitude that rushed on after the prefect as he returned to his office. Law and order ceased. Doors, windows, floors, ceilings, tablets, wardrobes, chairs, beds, in short all things on which hands could be laid, were torn and dashed in pieces. To complete the ruin, fires were kindled, and on them were piled planks and tables, gems and pearls and all manner of precious things. The flames burst through the roofs, and the alarm spread through the whole city and suburbs. Engines came to the spot; but the fire not extending beyond the

prefect's establishment, no efforts were made to extinguish it. Individuals, who attempted to plunder, were compelled to bring back their booty and consign it to the flames.

Such, so far as we can learn, was the state of affairs at midnight. Liú Tsin and his attendants made their escape through a private door, but not without much difficulty and some slight injuries, received from the mob. The Kwángchau hie and the Nánhái hien, who came to the spot, were both attacked and compelled to flee, the populace being in the ascendant.

The scene of these troubles lay near the centre of the old city, not far from the office of the *púching sz'*, or commissioner of finance. There the high provincial authorities assembled, with such military forces as were at command, feeling doubtless solicitous on account of the large amount of money that was then in the provincial treasury, it being generally known that the \$2,000,000 of indemnity, due to the English government, were there deposited.

At about one o'clock on the morning of Friday the 16th, the following proclamation was made public, being dated on the 15th.

No. 5

"Fú commissioner of finance, and Wei commissioner of justice, &c., &c., issue these their commands.

"You the inhabitants of Canton all know that since we came to the province, our love to you the people has never for a moment been wanting. The prefect of the city having chastised an individual, for obstructing his way, you the people, being displeased thereat, have made it a cause for exciting trouble.

"Though the said prefect has departed from his proper duty, still you ought to know the distinctive duties of officers and people. Having made one sally (to give vent to your indignation), will you not now return to your duty? Listen respectfully to our words, quickly disperse, and your trouble will be turned into good fortune!

"If you persist in banding together and do not disperse, will you not render of none effect all our affection? You all have consciences, and we expect you to act as we require. Oppose not."

During the night the following appeared from the same authorities Fú and Wei.

No. 6.

"Again we issue these our commands to the people of Canton. We the aforesaid commissioners, now fully understand that it is not your wish that foreigners should enter the city. When formerly

their excellencies [Kíying and Hwáng] commanded the prefect and magistrates to issue the proclamation [of the 13th] it was with a desire to ascertain the feelings of the people. It was not [intended] at once to allow the foreigners an entrance into the city.

"Now the prefect having chastised an individual for obstructing his way, and it has so much excited public indignation, that the heart of the people is thereby made sufficiently apparent. The entrance of the barbarians into the city, can never be allowed so long as we the said commissioners remain in office. So long as we do remain in office, we can never alienate the people of this city. You ought attentively to consider the griefs of our heart. Each ought carefully to ponder."

The first of the two following documents appeared on the morning of the same day as the last preceding one, referring to the same affairs.

No. 7.

"KÍYING and HWANG, governor-general and governor of Canton, &c., &c., proclaim these their instructive commands.

"It is the first duty of magistrates to possess the hearts of the people, and they must lose their offices if they fail in this. We have just heard that the prefect has alienated the hearts of the people, in consequence of having chastised an individual.

"At first a tumultuous throng assembled in his office, crowded every avenue, and afterwards demolished and burned up every thing that belong to the establishment. This was in the highest degree indecorous.

"That a magistrate, in the infliction of punishment, should exceed his proper bounds, and escape merited censure, is hardly possible. But when multitudes assemble and create disturbances, they too certainly trifle with the laws.

"As it behooves us, we the governor-general and governor issue this proclamation for the instruction of the people of all classes. Disperse at once and wait until we, the governor-general and governor, shall have made such investigation as public justice requires.

"You the people are our children, and we can never cease to protect and guard you. How then can we allow you to band together? Let each one remain in his own place, and attend to his appropriate business. You must not fear (that foreigners will harm you). For these purposes we make this proclamation."

No. 8.

"KÍYING and HWANG, governor-general and governor of Canton, &c., &c., publish these very important instructive commands; in order to remove the suspicions of the multitude.

“Several years have elapsed since we, the governor-general and governor, came to govern the province of Canton; and we are ashamed our virtues are so small and our abilities so slender that we cannot benefit the country; but heaven and our ancestors know that we have been sincere in our love to the people and in the discharge of our public duties.

“Of late years we have exerted our whole mind and strength in forming treaties with foreign nations, with no other design than to give repose to the people. Does it stand to reason, then, that we have treated foreigners with generosity and our own people with severity? We have repeatedly stopped and prevented the entrance of the English into the city because it was not in accordance with the popular mind.

“Now the English having set forth that they are allowed to enter the cities of Fuchau, &c., and firmly persisting in their request [that they may do so here], we, the governor-general and governor, therefore issued our instructive commands, intending, after having done this, and ascertained the feelings of the people, again to deliberate and take further action, and not at once to allow the entrance of the English into the city. No sooner was the proclamation issued, however, than there appeared placards, written in angry and contumacious terms.

“We, the governor-general and governor, are ashamed and covered with perspiration while we think of our inability, on the one hand, to make the foreigners yield, and on the other, to secure the confidence of our Chinese. It is utterly impossible for us to exhibit to you, the people, all the toils and troubles connected with pending affairs. That we have a mind to treat foreigners generously and our own people harshly is to us utterly incredible. Would we could cut out our hearts and show them to you!

“Now again we issue our instructive commands to you, the gentry and people, for your full information. You ought to know that, when we before issued the proclamation regarding the entrance of the English into the city, it was our wish to cause all to understand what was proposed, that we might be the better prepared to deliberate. It was not intended they should enter the city as soon as the proclamation was issued, and there is proof of this in the fact that two days ago three Englishmen were stopped when wishing to enter the great western gate.

“As the people are unwilling the English should enter the city, how can we, the governor-general and governor, consent to entirely

thwart their feelings, and improperly comply with the wishes of foreigners? Do not cherish suspicion and disaffection that shall cause us, the governor-general and governor, distress of mind such as we cannot disclose to our gentry and people. A special proclamation."

ART. V. *Journal of Occurrences: popular disturbances hushed; payment of the twenty-one millions completed; new prefect; ships of war at Whampoa; difficult questions; Lin Tschü made governor-general; Northern ports, Shünghái, Ningpo, Fuchau, Amoy, Hongkong; Chinese new-year; protestant missions; Morrison fund.*

THE popular disturbances, detailed in the foregoing article have been hushed, but the elements remain, and the slightest provocation may raise another storm. Under existing circumstances the safety of foreigners must depend, under God, on their extreme circumspection.

The last of the last instalment, (\$2,000,000) completing the \$21,000,000—was paid on Thursday the 22d instant. "The money payments and the arrangements for opening the ports to British merchants be(ing now) completed," the evacuation of Chusan, we suppose, will immediately follow,—for so the letter of the treaty, if we rightly understand it in Chinese and English, requires. (See Repository vol. XIII. p. 445.) The non-opening of this city, we think, should not affect the grand stipulations of the treaty. The right of entrance having been acknowledged by the imperial commissioner, he will doubtless see that it is enjoyed. The promptness of the Chinese in making the money payments and in opening the five ports is a rare specimen of good faith, and has, we are told, excited the admiration of the British government.

N. B. In saying, in our last, that "the two millions will not be paid on the 31st of December 1845, and consequently that Chusan will not (for the present) be given back," we did not mean to intimate that there was any unwillingness on the part of the Chinese to pay the money, for we knew and had elsewhere stated that they were *anxious* to pay it; we wished only to state the fact of the nonfulfillment of the two particulars at the time referred to. By turning to the Chinese version, we see that the payment has been made within the time specified therein, namely the 12th month of the 25th year of Táukwáng (Jan. 26th 1846).

3. Liú Tsin, the late prefect, was succeeded in office by Liú Káiyih, on the 16th, a man who has been several years in Canton and is tolerably well liked.

4. H. B. M. ships Vestal, Dædalus and Hazard, and the U. S. A. Vincennes, were at Whampoa on the 22d; and H. C. steamer Pluto off the factories. The latter and the Vestal with the treasure on board (\$2,000,000,) have moved down the river.

5. Why are the gentry and people of Canton so strongly opposed to the entrance of foreigners into the provincial city? And in what way, and by what means, ought this opposition to be removed? These questions are often asked, and we shall feel much obliged to any of our readers who will give us satisfactory answers.

6. From the Peking Gazette it appears that Lin Tschü has been restored to rank, and temporarily made governor-general of Shensi and Kansuh.

5. Our dates from Shünghái are to the 13th instant. All was quiet, and the weather very cold. Mr. TEMPLE HILLIARD LAYTON, of Ningpo, is, we hear, to take the consulship at Amoy, vacated by the decease of Mr. Lay.

8. Some modifications in the government of Hongkong are expected soon.

to be made. We shall take an early opportunity to lay before our readers the list of houses, &c. in the colony, recently published in "the Mail."

9. The Chinese of Canton are making their usual preparations for the approaching new-year, and the expected festivities are drawing their attention from the topics connected with the late riot.

10. A variety of notices, regarding protestant missions, intended for this number, we are obliged to postpone for want of space.

11. Canton Jan. 26th. This sheet goes to press to-day, and we have only room and time to add the following from the Hongkong papers, bearing on the interests of the Morrison Education Society.

"At a meeting this day of the subscribers to the fund raised to mark, by some public testimonial to his memory, the respect and esteem in which the late hon. J. R. Morrison was held—it was unanimously resolved.—

"That a bust of the late hon. J. R. Morrison be immediately commissioned from England, to be placed in the public rooms of the institution of the Morrison Education Society; that a copy of Chinnery's painting of his father (the late Rev. Dr. Morrison) engaged in the translation of the Bible into Chinese, be obtained for the same purpose; that the sum of \$1,000 be appropriated to meet the cost, and the expense of placing these memorials in China; and that George T. Braine, esq., in conjunction with Robert Morrison jr., esq., be requested to carry into effect the above resolution.

"And it was farther unanimously resolved, that the whole of the remainder of the sum in the hands of the treasurer, amounting to about \$12,000, be invested as a permanent fund for the benefit of the institution of the Morrison Education Society, the interest to be paid over annually to the trustees, to be by them appropriated to its general support; and that Messrs. Dent & Co., be requested to continue to act as treasurer, and to allow interest at the rate of 7 per cent. per annum on the amount of money in their hands, for at least three years.

"In thus disposing of the funds, the subscribers have considered the placing upon a permanent basis an Institution bearing the name of Morrison, and which has been so eminently useful and successful in giving to Chinese youths an enlightened and Christian education, the most appropriate memorial to him who was one of its founders, and so deeply interested in its welfare; and having in mind that it is an institution belonging wholly to the foreign community in China, supported and managed by themselves; as well as that its sphere of usefulness will be more extended, while the call upon the community to meet its current expenses will be diminished, they trust that the liberality hitherto displayed will be continued to support one so well calculated to do honor to any community, and to commemorate the devoted men whose name it bears.

"Mr. Matheson and Mr. Braine, as the remaining members of the committee of the Canton Chamber of Commerce, having ascertained from Messrs. Lindsay & Co. that a balance of \$890 remained in their hands as treasurer to the latter institution, have with the concurrence of the members of the mercantile community present at the meeting, authorised it to be paid over to the treasurers of the Morrison fund, to be added to that permanently appropriated to the support of the institution of the Morrison Education Society.

"Mr. Matheson in behalf of himself and the Rev. Dr. Bridgman, remaining members of the committee appointed to appropriate the balance—amounting to about \$1,300—left in the hands of Messrs. Jardine, Matheson & Co. treasurer to the Society for the Diffusion of Useful Knowledge, intimated that it had been decided to pay that money also to the treasurer of the Morrison fund, to be appropriated permanently to the support of the Morrison institution.

"Victoria, Hongkong,
"January 10th, 1846.

GEORGE T. BRAINE, *Chairman*,
ALEX. ANDERSON, *Secretary*.

THE
CHINESE REPOSITORY.

VOL. XV.—FEBRUARY, 1846.—No. 2.

ART. I. *Description of the city of Canton: number and character of its inhabitants; its commerce; walks around the walls and into the adjacent country; ingress to the city; note to the governor from Sir John Francis Davis; trip to Fuhshán; effects of the late war; different dialects; a missionary station.*

WHETHER we consider its extent, the number of its inhabitants, or its wealth, the metropolis of Kwángtung is no mean city. Its whole area, including the suburbs, extends perhaps six English miles from east to west, and three from north to south, having a population of at least one million. Besides these—living permanently here, there are many strangers, merchants and visitors from all the provinces of the empire and from the principal states of Christendom. Canton is one of the largest cities in the world, and the greatest commercial mart in China. It is a little empire—or rather a *democracy*, in itself. The character of this mass—we know not how to characterize it—is exceedingly diversified. All qualities of society, in the extremes of good and bad, with an interminable variety of intermediate shades, are to be found here: here you may see the learned and unlearned, the polished and unpolished, the civilized and savage, the wealthy and the beggarly, craftsmen of all kinds and merchants trafficking in commodities of every description. Perhaps this latter, the mercantile, is the most prominent feature in the character of the people of this city. There are seen and bartered here, the products of all nations and of every clime. The city is proverbial for its luxuries. Amidst these, however, there is great poverty, and many annually

die of want and starvation. Vice and wickedness abound, and hundreds every year suffer capital punishment, by the sword of the public executioner, "on the potter's field."

Recent occurrences and the present attitude of the government and people seem likely to draw public attention to this city. For a somewhat detailed description of Canton, we refer our readers to the second volume of the *Repository*; the same account was revised and republished in pamphlet form in 1839. We need not repeat what is contained in those pages, but content ourselves with giving now, and from time to time, such additional information as we are able to collect regarding men and things here. A complete description of Canton would be a good miniature picture of the whole empire.

What has been said of the people of the province, is true when restricted to the inhabitants of the city: "they are rude and violent in their manners." Late placards, such as were given in our last number, are faithful and true witnesses, and exhibit some of the worst qualities of human character. "The people of Canton," says a native writer, "are fond of fighting, even about small affairs; and if officers come to stop them, both parties will turn and beat those officers. Fathers will fight with their children, and elder with younger brothers; and when any are killed in these quarrels no one dares to weep and mourn for them." Chinese historians describe the ancient inhabitants as "fond of what belongs to demons." Modern writers say the same of the present age; and every day's observation affords evidence that their testimony is true. We remember having heard, some years ago, a northern gentleman reprove and blame the people of Canton for being so much afraid of their rulers; he remarked that at the north, men would not submit and bow to the officers as they do here. But recent action, in the case of the late prefect, exhibits a different state of feeling. Such feeling and such conduct are repugnant to all laws both human and divine, and befitting only the sons of the wicked one.

Regarding the character of the Chinese generally, and of the inhabitants of Canton in particular, we wish to speak with reserve and hold ourselves subject to correction. Though we have lived among them for sixteen years, yet new phenomena, new shades and qualities of character, are every day coming up to view. Much we have seen that would do honor to any nation or kindred of men. On the other hand, there is nothing so base and so wicked as to be beyond what we are prepared to witness in the Chinese. This, the character of the nation, is an interesting topic, and we shall pursue it as we have opportunity.

Foreign commerce seems likely to continue undiminished here, and will probably increase, provided good security for life and property can be enjoyed. The opening of the northern ports, it is believed by competent judges, will not diminish the foreign commerce of Canton. There are in the south of China many millions of inhabitants depending upon this mart for their support; and as the intercourse here increases, new products and demands will no doubt be found, and the trade increase in years to come as in years that are passed. In the year 1751, almost a century ago, the number of ships at Whampoa was only eighteen: 1 Danish; 2 Swedish; 2 French; 4 Dutch; and 9 English. The number of vessels last year was more than 300. The details of the trade for the year 1845 will be given in another number.

With the domestic trade of Canton foreigners have very limited and imperfect acquaintance. A full account of this trade—describing the articles and the manner in which they are produced and bartered, would form a curious, and, we think too, a very instructive chapter in the commerce of the world. The differences in the scale of weights and in the rates of payment are remarkable. For example, sixteen ounces (or *liáng*) are the standard for a catty; but in the domestic trade the actual number varies, in different places and by different parties, from 8 to 16, according to “old custom,”—which by the by is not always very old. We invite attention to this “home trade,” and request any of our readers, who may have it in their power, to furnish our pages with information regarding it.

Walks around the city walls and into the adjacent country, as of old, are sure to expose one to more or less of insult; and a large share of patience or of daring—to endure or to repel all this—is necessary to secure the adventurer from harm. Foreigners have been and are still much restricted in their excursions except on the river. We have probably taken as much liberty as any others, in pedestrian exercise—have repeatedly walked around the city walls; on the east, we have passed beyond the parade ground into the fields a mile from the walls; we have been about the same distance to the north; to the northwest, three miles; to the west, as far as Fántí; and on the south, in Honán, we have walked six or seven miles. Others have traveled over the same ground; but we know of no one instance where a foreigner has ventured a whole, or even a half day's journey into the country. In their limited walks, they are seldom or never accompanied by native gentlemen. Few if any respectable Chinese are willing to be seen abroad in company with Europeans; nor is this strange,

when we bear in mind the fact that, wherever the foreigner goes he is sure to be assailed with offensive language—not to say sticks, stones, brickbats, and so forth.

It is not so at the north; but here, no matter who the foreigner may be, or where he may go, if he but appears in European costume and goes among the common people, he is sure to have volleys of vile epithets heaped on him. By some, by most, these are overlooked or unheeded. This is the cheapest and the wisest policy. By others, they are frowned at; and by now and then one they are recompensed, *vi et armis*. The use of these terms does not give unequivocal evidence of malice prepense or of a malicious heart; but they always grate harshly on the ear, and ought not to be allowed. *Fán kwei*, *fán kwei po*, *fán kwei tsai*, and others too vile to be repeated, are the offspring of none other than base feelings, and as such they cannot be too strongly reprobated.

These base, these malignant feelings have of late been very fully developed by the gentry and people of Canton in their opposition to government and to the entrance of foreigners into the city. Those who are so unfortunate as to be born out of China, or as they have it, "beyond the regions of civilization," are stigmatised and held up before the rabble as savage beasts and cruel demons, worthy of being stoned, trampled on, spit upon, cut to pieces, exterminated. Here, in the gentry, is the root of the evil. Formerly it was with the "mandarins." They, as the fathers and mothers of the people, taught their children to look on those from afar as "barbarians." And now these gentry, their elder sons, have in their turn become schoolmasters, and are reiterating and inculcating their old lessons. A war was necessary to correct the "mandarins;" we hope the gentry may be more easily corrected. We have too high an opinion of the common sense of the gentry of Canton to believe that, if properly instructed by their fathers and mothers, (the "mandarins,") they will long persist in opposing the ingress of foreigners into the city.

Regarding the opening of the city gates, and the treatment of foreigners in Canton, we will here introduce some papers published in the China Mail. "The position taken by his excellency" (sir John Francis Davis,) says the editor of the Mail, the official Organ of all government notifications, "is one which may yet lead to *important consequences*, but at present," he prudently adds, "we must content ourselves with simply referring our readers to the official documents on the subject." These we subjoin,

GOVERNMENT NOTIFICATION.

"His Excellency Her Majesty's Plenipotentiary, &c., &c., deems it necessary to make publicly known, that during the progress of the negotiations in which he is engaged with the Chinese minister, for placing the privileges of British subjects at Canton on the same footing as at the four other ports of trade, it will be highly requisite to abstain from any attempts at forcing a way into the city. Such attempts on the part of individuals will not only be attended with the worst effects in postponing the settlement of the question, but expose those individuals to all the consequences of their rashness without a remedy. His Excellency only expresses the spirit of his instructions, in declaring that Her Majesty's Government will not be responsible for either the protection or indemnification of parties, who by their own misconduct, or by their culpable negligence in omitting to restrain those whom it is their duty to control, shall wilfully expose themselves to injury or loss.

"Victoria, Hongkong, 2d Jan. 1846. By Order, ADAM W. ELMSLIE."

"His Excellency Her Britannic Majesty's Plenipotentiary, &c., &c., is pleased to publish the annexed translation of a proclamation issued by the Chinese minister at Canton, for the first time thus publicly recognizing the equal rights of British subjects at that city and the other four ports, according to the Treaty, and to the pledge which he gave in July, 1843. It is hardly necessary to observe that the greatest prudence and moderation will for the present be necessary on the part of British subjects at Canton.

"Victoria, Hongkong, 19th Jan. 1846. By Order, ADAM W. ELMSLIE."

"Kiying, High Imperial Commissioner and Governor-general of the two Kwang, &c., &c., &c., and Hwang, Lieutenant-governor of Kwantung, &c., &c., &c., hereby proclaim to the entire body of gentry and common people, the manifestation of the imperial goodness.

"Whereas, Canton is the general resort of merchants from every country beyond the seas yet since the accession of the present dynasty, for upwards of two centuries, foreigners have never entered the city; on which account the British envoys having year after year repeatedly intimated the desire for admission to the city, we the Governor-general and Lieutenant-governor, have each time directed the local authorities to urge it upon the gentry and common people; but the popular feeling has proved averse to the measure, so as to cause its execution to be deferred.

"Now the English envoy having reverted to this subject of the former negotiations, we, the Governor-general and Lieutenant-governor, addressed our joint admonitions to the gentry, through them to be transmitted to the inhabitants. From the statement under the signature of the said gentry, it appeared that the inhabitants of the city and suburbs displayed equal unwillingness to foreigners entering the city. And there were moreover inflammatory placards stuck up in all places.

"Whereupon we, the Governor-general and Lieutenant-governor, in our reply to the envoy, minutely detailed the state of affairs. The British envoy,

in his dispatch to us, insists that as at the commercial emporium of Fuchau and at all the others, free entrance is permitted into the cities, the same should be allowed at Canton, &c.

"Ye gentry and people must consider that since amicable relations are established between the two countries, the emperor extends his kind regards equally towards foreigners and natives. Moreover at the other ports where trade is carried on, such as Fuchau, Ningpo, and Shánghái, (with the single exception of Amoy, which has neither walled city nor suburbs,) the English are admitted within the walls without having given rise to any disturbance. Only at Canton do there exist difficulties, and (the proposal) is objected to.

"We can but suppose that you the gentry and people are not conversant with the facts and difficulties of the case, and hence a great variety of public opinions has arisen. But it is likely that there be men fond of disturbance who make this a pretext for exciting commotions. Wherefore, we now issue this proclamation to the gentry and people, within and without the city for their information. You must each and all break down the barriers of separation, and set aside jealousies and animosities, no longer as hitherto offering vexatious opposition. For the due preservation of harmony, we the Governor-general and Lieutenant-governor, in connection with the English envoy will place affairs on a sure, good, and permanent footing. Let all reverently obey, and not oppose this special proclamation. January 13th, 1846.

"True translation, (Signed) C. GUTZLAFF, *Chinese Secretary*."

N. B. A translation of the preceding proclamation was given in our last number.

GOVERNMENT NOTIFICATION.

"His Excellency, Her Britannic Majesty's Plenipotentiary, &c., &c., deems it right to publish the annexed Official Note to the Chinese Minister, recapitulating the points which have been repeatedly urged, in conformity not only with the Treaty of Nanking, but a solemn engagement made as long ago as July 1843. The question is by no means confined to mere exclusion from the city of Canton; as foreigners, and Her Majesty's Vice-consul himself among the rest, have been wantonly maltreated, even on the opposite side of the river, without any redress being afforded to the representations of Mr. Consul Macgregor. Every proof has been given to the Chinese Government that nothing but the necessity for a satisfactory determination of this important point, under the direct sanction of the Imperial Government, postpones the immediate evacuation of Chusan; but his Excellency feels that under his instructions, and without some final adjustment of the question of our treatment at Canton, he must not *at once* abandon the sole remaining means of pressing the subject both peaceably and effectually on the attention of the Supreme Government of China, and obtaining, in the least objectionable mode, such an arrangement as shall secure to Her Majesty's Officers and other subjects at Canton that immunity from outrage and insult which they enjoy at all the other ports under the Treaty.

"By Order, A. R. JOHNSTON.

Yjetoria, Hongkong, 26th January, 1846."

“Victoria, Hongkong, 22d January, 1846.

“I have had the honor to receive your Excellency's note respecting the difficulties attendant on opening the city of Canton to British Merchants.

“In the Treaty of Nanking, the second Article states 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 fu, Ningpo, and Shánghái.”

“Now the Treaty has already been equitably fulfilled at four of these ports, and Canton remains the only exception. Even at Fuchau fu, where difficulties were last year urged exactly similar to those alleged regarding Canton, your Excellency's government has enforced the provisions of the Treaty.

“In the first Article of the Treaty of Nanking, it is stated that the subjects of our two Governments respectively “shall enjoy full security and protection for their persons and property within the dominions of the other.”

“It is a matter of high satisfaction to reflect that at four of the ports the greatest security and tranquillity prevail. Even at Fuchau fu, where I had last year so much reason to complain, the people have been brought, in consequence of my representations, and by means of proper examples, to behave with perfect correctness towards foreigners. But, unfortunately, at Canton the evil is far from being confined to mere exclusion from the city. Your Excellency knows that the Vice-consul himself, a public officer, was wantonly and outrageously assaulted on the opposite side of the river, and no redress whatever has yet been afforded for that and other similar instances reported to me by the Consul.

“Your Excellency's long experience of public life must convince you that such a state of things cannot continue. At Canton was the origin of those troubles which were happily terminated by the peace: and it is my wish for the continuance of our present friendly relations that makes me desirous to urge in the least unpleasant manner, and before it is too late, the completion of Treaty engagements at Canton.

“In the twelfth article of the Treaty of Nanking it is expressly provided that “the islands of Kulangsú and 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.”

“In July, 1843, your excellency addressed the annexed paper to my predecessor *distinctly admitting* the justice of opening the city of Canton in common with the others and *solemnly engaging* that it should be done. I have myself repeatedly pressed this engagement on Your Excellency, and now urge it with the authority of my government. Kulangsú has already been delivered up; and Her Majesty's forces will evacuate Chusan the moment some arrangement has been effected according to the Treaty. Your Excellency is aware that scarcely any buildings whatever have been constructed at Chusan, in anticipation of its speedy evacuation:

“Adverting now to Your Excellency's last note, the tumult in which the rabble attacked the prefect of Canton's house is publicly and universally known to have originated in the undue severity exercised by that officer on an individual who impeded his way, and not in any rumored attempts of foreigners to enter the city. I have gone to an extreme length in prohibiting British

Merchants and others from the exercise of their just and admitted rights. But even supposing that such a tumult arose from a mere rumored attempt of foreigners to exercise a right secured by Treaty, this only proves the extent of the evil to be remedied.

"The control of Chinese subjects belongs exclusively to Your Excellency's government. I have only to require for British subjects those privileges and that protection which have been so often urged, and so long postponed—and having now received positive instructions from my government, I cannot do otherwise than be guided by them.

"I take this occasion to renew to Your Excellency the assurances of my highest consideration.

J. F. DAVIS.

(True Copy.)

ADAM W. ELSLIE.

Extract of a communication from H. E. Kiying to Her Majesty's Plenipotentiary, dated July 1843.

"As to the free entry into Canton, the two nations are now at peace, without the slightest ground for jar or altercation; what difference therefore can there be between the inside and the outside of the city? When, too, Ningpo, Fuchau, Shánghái, &c., may be entered, why should Canton be solitary in this respect? The evil is that the temper of the Canton population is so unlike that of the Chekiáng and Kiángnán people. The former, since they have felt the misery and disasters of war, have been filled with consternation; and, unsettled in mind they are easily accessible to doubts and suspicions. The High Commissioner, on his first arrival at Canton, issued a proclamation earnestly and clearly exhorting them, and at that time hoped that the popular mind was becoming by degrees quieter. But, when returning from Hongkong with a mind fully decided on inviting the Plenipotentiary to conference there, that he might in some measure exhibit his feelings towards him, he was to his astonishment saluted with representations from one Ho Yushu, who, with more than 80 other of the gentry, joined in presenting addresses against his doing so, at the offices of himself, the High Commissioner, and of all the principal officers. Though the High Commissioner admonished them face to face, and refused to receive their addresses, yet, observing day by day the actual disposition of the people, he finds their suspicions and surmises still unremoved. The High Commissioner has now in conjunction with the Governor-general and Governor commanded all local magistrates and other officers to adopt measures for inculcating a better spirit; and he only waits till the port is opened, and commerce in progress, when all parties settling into a state of quiet, they shall meet together to consult within the city, whenever business may call them thither. If there be the slightest falsehood in this, may the highest regard it.

"A true Translation, (Signed) G. TRADESCANT LAY.

"True Extract, ADAM W. ELSLIE."

A single trip has recently been made to Fuhshán—"the Hills of Budha," by some one who has reported the same in the Hongkong Register. Fuhshán, or Fatshán as it is commonly pronounced here, is perhaps one quarter or one third the size of Canton, and lies about

twenty or twenty-five miles southwest from this city, and is chiefly remarkable for its manufactures and extensive warehouses. It belongs to the district of Nánhái, and is under the jurisdiction of a magistrate subordinate to the Nánhái. The communication between Canton and Fuhshán, carried on by boats, is easy and constant. The gentleman, above alluded to, is so far as we know the only foreigner who has visited the place in modern times, and he, we believe, went in a native costume and remained there but a single night, or a day and a night.

The effects of the late war have been favorable in most respects, not in all: we speak now of the immediate effects, those touching the character of the people and the facilities of intercourse at Canton. The abolition of the cohong – much desired by many – has brought into direct contact with foreigners a larger class of persons than formerly; but while new facilities are now opened to the many in the West, yet to the few, who in olden times enjoyed the “China trade,” its once sure and ample returns are becoming less abundant and in some cases less sure. On the whole, the benefits of the foreign trade are greatly augmented and extended. But the palmy days, with their princely establishments and princely fortunes, are gone, and men here must now work hard for their fortunes, nay even for their living. Moreover more economy and a new style of living must be introduced. In its operations, the late war implanted the most bitter hatred in the breasts of a few, who, as is usually the case in such times, suffered innocently. The war was carried just far enough, to excite deadly hatred, but was checked ere it had given those salutary lessons, for the want of which there is now, in the high places of the city, so much riotous insubordination. Whether that was good policy or not which stayed sir Hugh Gough, when he was about to enter the city, we leave for others to decide. But since he was not allowed to carry out his plans and open the gates, it is to be regretted that sir Henry Pottinger, on his return from the north, did not immediately take stringent measures to secure the same liberty, the same immunities, and the same respect here, that were enjoyed at the north. *In the cities of Shánghái and Ningpo, sir Henry Pottinger and other British officers appeared as conquerors. After the Chinese had sued for peace, his excellency and the two commanders-in-chief rode in state through that ancient metropolis of the empire. But in this city the plenipotentiary never deemed it his duty, or at least never thought it expedient, to appear.*

To have gained a public entrance into the “city of rams,” might and probably would have been an unpleasant task; but once properly

effected it would have paved a more easy way for improvements in friendly relations and intercourse than that now opened. So clear-headed a man as sir Henry Pottinger would not have neglected or delayed this matter except for strong reasons,—reasons which operating then may operate now. Had he intended that Chusan should not be evacuated until after the gates of Canton were opened, we think he would have had it so expressed in writing both Chinese and English. We believe he did expect the city would be opened; but we do not think his excellency ever intended the grand stipulations of the treaty of Nanking should hinge on the gates of Canton. That the spirit of all the treaties requires the city to be opened, and that Kíying and the other officers fully admit this, seems now plain. But if it was not so written in the bond, right and reason may allow of some delay here now, as well as when sir Henry Pottinger was at the helm. He did not insist on it that Canton should *at once* be opened. We do not see that any definite time was fixed for this. The evacuation of Chusan, however, was most clearly provided for, and made to depend on *two things*—viz. the completion of “the money payments,” and “the arrangements for opening the ports to British merchants.” The money payments were completed on the 22d of January—which was the 25th of the 12th moon of the 25th year of Táu kwáng, *four days previous* to the end of the period stipulated for, as defined in the *Chinese* version of the treaty. Have the other arrangements been completed? We leave this point for diplomatists and statesmen, and would much prefer that the gates should be locked up for years rather than that angry collision should come again, destroying commerce and breaking up the present friendly relations. Rather than have another war civil or foreign, let this point be made, if worthy of being made, a subject of direct negotiation with the court. Sooner or later, and we think that not long hence, the gates will come open.

From those who have been at Shánghái, we have been told that many of the foreign residents there are acquiring the *local* dialect. It would be greatly for their advantage, if all foreign residents in China would do this; and it can be done as easily here as at the other ports; local dialects can be acquired in China as well as in other countries, and with something like the same facility and ease, if they are taken up in the right way. The court language or dialect, often and very improperly called the “mandarin dialect,” is the purest form of the Chinese tongue; and, so far as our observation goes, it is more easily acquired than any of the provincial dialects—which latter seem to be more or less difficult of acquisition just in the pro-

portion that they are found to differ from the general language of the empire, the court dialect. No Chinese can make any pretensions to learning unless he is master of the court dialect, that form of the language which is in common and universal use among all the officers and all the literati in all parts of the empire. The dialect of Canton is understood by all the native inhabitants of the city, and generally by the people in the adjacent villages and towns. And so much does this dialect resemble the court, that one who is master of the former will be able to *understand* those who speak the latter, though he himself may be unable to speak it. Very many of the words he will find to be the same in both dialects, and many more differing but slightly. We speak now of the Canton dialect properly so called, which is generally understood here. But there are to be found in Canton almost innumerable deviations from this. These, in many instances, amount to distinct dialects. Thus you may find persons in different parts of the city and in different streets quite unable to understand each other, when each employs his own mother tongue. This is explained in the following manner. A family arrives in Canton from Sz'chuen, or from some other remote part of the empire. It is a numerous family, a little clan; its members take up their residence here, and speak their Sz'chuen dialect except in their conversation with the people of the city. The family increases; intercourse is kept up with their native province, and their original colloquial dialect is continued for scores of years, or even for a century. We chance to know a case exactly like what we have here described. And similar cases must be very numerous, including families or clans not only from other provinces but from many of the remote departments and districts of this province. We should like very much to see a full collection of all these, and to make such an one would be a profitable exercise for any one who is acquiring a knowledge of the Canton colloquial.

Canton, like every other city where Christianity is to be propagated, has its own peculiar advantages and disadvantages, as a missionary station. Previously to the late war, it was the only field open to protestants. Morrison arrived here in 1807; and here he died in 1834. At his solicitation, and others with him, he was joined by missionaries from the churches in the U. S. A. in Feb. 1830. But at present there are no missionaries in Canton from the English churches, and only six from those on the opposite side of the Atlantic. Most of the missionaries who have arrived in China during the last three years have preferred the northern ports, and with good reason, this being

already occupied. But as the case now stands, taking into account all the advantages and disadvantages of the five open ports, no one has, in our opinion, any very decided advantages over the others. In no way, in no degree do we concur in that opinion which would make Canton the most undesirable of missionary stations, and China the most unpromising of missionary fields. There are no good reasons for such an opinion. On the contrary—where is there a people or a nation having such strong claims on the Christian charity, the Christian love, the Christian sympathy of the churches as the Chinese? The Roman Catholics have attempted much, and have made great achievements. Year after year for centuries they have sent into China in great numbers their ablest men. Imperial prohibitions did not hinder their attempts, nor very much retard their progress. They have numerous converts in all the provinces. Once protestant churches could plead, for their neglect, that they could not gain access to the people in a lawful manner. Not so now. China has been opened; and the prohibitions removed. And for their labors, there is no field so vast, so inviting, promising such large rewards as this. True there are difficulties, in the nature of the language, in the character of the people, and in the structure and action of the government. These, however, will not be diminished by delay, nor ought they nor can they sanction longer delay. It is time, high time, the last commission of the great Redeemer of mankind was carried into full effect and his gospel published to the three hundred and sixty millions inhabitants of this empire.

As it regards Canton we will not, for the present, say much in addition to what we have already stated above. To say less, would be a dereliction of duty,—or at least, it would be to withhold our most candid opinion. To give all the reasons and arguments that can be adduced for that opinion, would be of little interest to most of our readers. Besides, we hope ere long to have opportunity to become better acquainted with the northern ports; then we may be induced to change our views of Canton, and concur in the opinion that would make it secondary to either of the northern cities, as a missionary station. We know there is much wickedness in this great city, and that there are here strong prejudices. Was it not so in Jerusalem? And yet when our divine Lord was about to leave this world and ascend up on high, and his disciples were to go forth and preach his gospel to all nations, *where* were they to begin?

ART. II. *Notice Biographique sur le pere J. A. Gonçalves, comprising an account of his life with notices of his various sinological productions.* By J. M. CALLERY.

THERE are some men whom fortune places before the world in such advantageous circumstances, that with qualifications and talents frequently the most ordinary they attract the attention and excite the admiration of all. There are others whom nature enriches with her gifts, but who are placed in a sphere more limited, born, educated and passing their existence in ignorance of the rest of the world, like those thrifty vegetable productions, which springing up in the shades of tropical forests, and covering themselves with luxuriant foliage, fall back upon the earth laden with green buds which the rays of the sun would have expanded and matured.

It is in this list of persons little privileged by fortune, that I would class Joachim Alphonse Gonçalves, a man endowed with eminent qualities, of whom Portugal will have a just title to be proud, if ever she shall be disposed to claim it.

He was born in the year 1780 in a small borough of the province of Traz-dos-montes, called Tojal. His parents were poor and obtained their subsistence by the toilsome labors of the field; but they were pious people, who in want of riches, bequeathed to their children the precious inheritance of faith and Christian self-denial. Under the influence of a religious education, though but little instructed in the world, Gonçalves felt at an early period an irresistible inclination to become connected with the Church, and as his province was one of those where the Lazarists obtain the greater number of their disciples, he entered by chance into their assembly, and there made his vows with the generosity of a man who is ignorant of the price he is paying.

At this time Portugal was troubled by parties contending for empire, and as the silence of the cloister is but little compatible with the presence of warrior camps, Gonçalves resolved to go into some country, more tranquil, to taste the sweets of the religious life which he had embraced. For this end he requested to have a share in the missions to China, which then were to a great extent confided to the Portuguese Lazarists; and combining in himself most of the qualities which form a good missionary, he obtained without difficulty the consent of the superiors and embarked for China in the course of the year 1812 in a ship of state, the *Magnanimo*.

Following the custom of the Portuguese, and in general of all the small maritime states whose navigation is limited, the corvet *Magnanimo*, in quitting Lisbon, received orders to touch upon her route at a great number of ports, in such a manner that Gonçalves had to pass several months in Brazil, as also in India, and likewise at the Philippine Isles, and did not arrive at Macao till the 28th of June 1814.

The Portuguese missionaries, established in this city partly Portuguese and partly Chinese, had even then the hope that the storm raised against them at the court of Peking would at length pass away and that they should be permitted to return to the capital of the Celestial empire in the capacity of mathematicians charged with the regulation of the calendar. In this hope Gonçalves was chosen to be one of the representatives of the European science at Peking, which made it necessary that he should apply himself more than ever to the study of the mathematics and astronomy for which his mind was naturally adapted. But the severe edicts promulgated by the emperor Kiaking against the Christian religion, no longer permitting to doubt that the times of Verbiest and Schaal had passed, never to return, Gonçalves gave himself entirely to the study of the Chinese for which he may be said to have had a natural passion. During the first years he studied the language of the north, which is commonly called the mandarin dialect, and he spoke it with a good intonation and great freedom. But in order that he might render his ministry more useful to the Chinese, among whom he was required henceforth to have his residence, he applied himself accordingly for three years to the study of the Canton dialect, which he was able to speak also with sufficient facility, although with reluctance, because it contains a great number of sounds which are by no means agreeable to a musical ear. Thenceforward the Chinese became his peculiar province, I might almost say his private domain, for at the age of sixty he mentioned to me as a remarkable fact, inexplicable to himself, that for 48 hours he had spent no time upon the Chinese. And it should be said that during this short interval he had been required to attend a council, assembled by the governor of Macao, to deliberate upon some public affairs of great importance.

Those who have less perseverance and of determination than Gonçalves brought to his study, are astonished, with reason, that his career as a sinologue has been able to furnish so many works, of which there are some that might alone suffice to render a man immortal. For myself, who have had the advantage of his intimate

acquaintance for seven years, the singular and very rare phenomenon at which I have been most surprised in regard to him, is that the energy of his character was able to endure even to the end the enervating influence of the tropical heat, and that his natural vigor did not sooner yield to his excess of labor which knew no relaxation.

The first work which father Gonçalves gave to the public, was a small volume in 16mo. intitled, *Grammatica Latina ad usum Sineusium juvenum*, a J. A. Gonçalves congregationis missionis presbytero, post longam experientiam redacta, et Macao in regali collegio Sancti Joseph facultate regia typis mandata. Anno 1828. That is, as is indicated by this long title, which has a taste of the middle ages, a Latin-Chinese (it would be more correct to say a Chinese-Latin) grammar, composed expressly for the young Chinese preparing for the church, whom he was instructing in Latin. It commences with the elements, of the language, the letters and the syllables; it contains afterwards the declensions, and the Latin conjugations, several exercises in syntax, some dialogues, and at last some examples of the epistolary style. The principal merit of this little work consists, in the desire which the author had in composing it, to make it serviceable to his pupils; for as to the Chinese portion, it has the vulgar idiom in the extreme, and the Latin is too much inflated and is frequently obscure.

In the following year 1826, appeared under the title of *Arte China*, one of the best works which have come from the pen of Father Gonçalves. It is a Portuguese-Chinese grammar made upon the plan of the preceding, wherein are found at once, a sort of alphabet, examples of declensions, conjugations and of syntax, some dialogues, and proverbs, and in the end some models of the epistolary style. To understand its merits and its defects we must refer to the several parts of which it is composed.

That which Father Gonçalves calls the *Alphabeta China*, in the beginning of this work, is nothing else than a list of classifiers (generos) and of phonetics (diferenças), arranged according to the order and the number of the strokes of which they are composed. Did this list comprise nearly all the characters employed as classifiers or as phonetics, and but little else, it would differ only slightly from my own *Catalogus litterarum fundamentalium scripturae sinicae*, published in the first volume of the *Systema phoneticum*. But in the first place it gives as *generi* or *diferencas* a great number of characters which indeed are not-such. Afterwards there is found intercalated in small text, an infinite number of phrases of several

syllables, and distinct sentences, which render the study of this alphabet so difficult and so disagreeable, that by the confession of Gonçalves himself, no one of his pupils has ever been able to pursue it to the end. The author justified himself against the charge I frequently brought against him on this account, by saying that to compose the detached phrases which follow this alphabet, and are intended but to initiate the students in the style of the Chinese, before placing in their hands a dictionary, he had been compelled by the sense to introduce some characters and phrases which apart from this he would have omitted. Meanwhile the collection of analogous phrases, which I have published in the end of the volume already cited in making use of nothing but the phonetics, is enough to prove that the excuse is not altogether admissible.

Following these phrases, which may be regarded as an appendage to the alphabet, there are numerous examples given of grammar and of Chinese syntax, which have the merit of being presented in a style at once common and yet elevated (*sublime*). A chapter follows consisting of 16 dialogues in the mandarin dialect, of very great utility to those who are commencing the study; next a collection of proverbs and diverse extracts in fable and history, adapted to facilitate the reading of Chinese authors; and finally the work ends with some models of the styles peculiar to oratory, poetry, government and epistolary writings which of themselves would require an entire volume. The principal merit of the *Arte China*, as we judge from a cursory perusal, consists in its being so rich in materials, more rich indeed than any work of the kind which has ever yet been published. Its main defect is that no explanation is given, and it is left to the student to divine the principles which are embraced in the numerous examples presented to his view. Would it be believed that even as it regards the beautiful idea of arranging the characters in an alphabetic order according to the number of strokes, it is nowhere found announced, although it is constantly applied in the first hundred pages of the book.

Two years after, that is, towards the end of 1831, appeared the *Diccionario Portuguez-China no estilo vulgar Mandarim e classico geral*, in a thick volume octavo, a work very well adapted to our times, the best of its kind which has appeared even to this day, and which the author himself regarded with much complacency. The *Diccionario China-Portuguez* which was published in 1833, is equally a work of prime merit, and has nothing yet to match it; but it is exposed to the attacks of invidious critics in this, that it is

arranged according to a system of classifiers which is incomplete and often contrary to the laws of forming the Chinese characters.

From the time of Horace until our day, authors of the first order have rarely been ignorant of the merit of their own productions, and with all his modesty, Gonçalves could not feign to believe that the works of which we have made mention were not of a character to form an era in the history of Chinese literature. But he saw with good reason, a great obstacle in the way of their general appreciation, in the language being so little known, in which they were written; for who knows the Portuguese out of Portugal. He also sought to repair a fault which owing to a feeling of patriotism he had knowingly committed, by publishing in Latin the four dictionaries of which it remains for us to speak, and which for the reputation of their author I would willingly pass by in silence, except for the evidence they afford of the laborious spirit by which he was animated even to his last moments.

The first is a pocket vocabulary, Latin-Chinese, dated 1836, which is designed only to assist in recollecting the words most important in conversation.

The second intitled, *Lexicon manual Latino Sinicum*, is only a republication of the preceding increased by a great number of odd and unusual words, a work of little merit, of which no one yet to my knowledge has recognised the advantage which the author had in view in its publication. It formed an octavo volume and was printed at Macao in 1839.

The third entitled *Lexicon magnum Latino Sinicum*, was designed to supply the defects which are justly charged upon the *Lexicon manuale*, and to contain in it besides a great number of phrases and sentences which should afford an easy exercise to the Chinese pupils in rendering them into Latin. But whether from the bad taste of the author or the fault of the Latin-Portuguese dictionary which served as a basis, the fact is that this work suffers very much in respect to the Latin, from the bombast and obscurity which are censured in the Latin grammar, while for the Chinese, it could hardly be of a more trivial character.

In concluding this account of his works, I may speak of the Chinese Latin Lexicon which Father Gonçalves finished a few days before his death, and the manuscript of which was left in the hands of his colleagues at Macao. This work differs essentially in its plan from all those which the author has published. For the ten thousand leading characters which it contains, are arranged progressive-

ly, according to the number of strokes of which they are composed, without reference to the classifiers to which they properly belong, in such a manner that instead of having a class of *plants*, of *trees*, of *stones*, of *horses*, &c., there are some classes of *two strokes*, *six strokes*, *twelve strokes*, &c. under each of which are found arranged classifiers and phonetics of all sorts.

This sort of classification has a slight advantage in the circumstance that when the number of strokes of which a character is formed is once known, it is sufficient to observe with what alphabetic stroke it commences, to find immediately its place in the dictionary; but it has the great inconvenience of causing completely to disappear the wonderful mechanism by which the Chinese characters are formed, and of affording no clue to the memory. Besides, in view of the infinite varieties of orthography which prevail, what sinologue could tell at first sight, under how many strokes it would be necessary to seek any character, even one of the more common? In a philological aspect this work is far from being the true *Diccionario China Portuguez*, for it presents under each word only the more common acceptations, and in no instance does it cite phrases or examples suitable for determining clearly their sense.

I will not speak of a Chinese translation of the New Testament which has been attributed to Father Gonçalves, but which was not really his, as he himself told me repeatedly, when it was proposed to him to commit it to the press. In a word, the works of this indefatigable writer, like those of almost all authors who have written much, exhibit some portions imperfect and even faulty, while at the same time the *Arte China*, the *Diccionario Portuguez-China* and the *China-Portuguez* are sufficient to place Gonçalves in the rank of the most eminent sinologues and to secure him the gratitude of coming ages.

Some of his friends have frequently made the remark, that he was in too great haste to commit his works to the press; and indeed he had no sooner written a page than he delivered it to the compositors without reading it again himself. Others have sought to concentrate their labors upon the completion of a single work which should leave nothing to be desired in future, rather than to publish so great a number of imperfect works of which the assemblage itself could hardly form a whole; but unhappily Father Gonçalves always showed himself regardless of the observations which had reference to his works, and if they were not of a nature absolutely to indispose him towards those who made them, he received them at least with a

blunt silence, or assumed an air of indifference which engaged them to hold their peace. It would be wrong, however to suppose that in this Father Gonçalves was actuated entirely by the impulse of a peculiar passion so common and so pardonable in authors; it was rather the natural repugnance he felt to defending his opinions and developing his theories.

We have already observed that his works, so rich in materials, are entirely destitute of theoretic explanations which would serve to explain their use. His oral instruction too was chargeable with the same fault. He contented himself with making his pupils study mechanically his *Arte China*, page by page, without ever entering into the least detail upon the great ideas contained in the alphabet, just as if he had never entertained them himself. If any serious questions were proposed to him in regard to this subject, he replied that in pursuing the study of his works, that with reference to which he was interrogated was more difficult of comprehension; and when M. Stanislas Julien addressed him from Paris a letter of criticism wherein he said he had not comprehended the depth of thought concealed in his works, Father Gonçalves charged me with the office of replying to him, requesting that I should give a clear and succinct account of the system which had been observed in the composition of his two principal works, the *Arte China* and the Chinese-Portuguese Dictionary.

I accepted with pleasure so honorable a task, and endeavored to fulfill it as well as I was then able. But if my production omitted ought that was desirable, I ought to say in acquittal of Father Gonçalves, that he did not suggest to me a word of it, though he exclaimed with great joy, when I presented it to him, that it was the same which he would have said. I ought to say, equally to his praise, that my writing, dated 1836, was a rough sketch of the Phonetic system, of which I confess with gratitude to have found the germ in the works of Father Gonçalves, although the silence which he has ever maintained in regard to so excellent an idea, seems to indicate that he never had a very clear notion of it. For as Boileau remarks, *ce que l'on conçoit bien s'annonce clairement, et les mots pour le dire arrivent aisément.*

In respect of their typography the works of the Father Gonçalves are assuredly not to be highly praised. But this should be attributed to the circumstances of the place in which he lived rather than to any neglect of the author; for he was at great pains to oversee the printing, and he frequently gave his personal assistance in setting up

the Chinese portion. It was only at the close of the day, when the men had quitted their work, that he indulged himself in a leisure walk; but as the regulations of the college required him to return before night arrived, he made up for the want of time by the increased vigor of his bodily exercise, sometimes in running with all his might in a certain solitary road in the vicinity of Macao, sometimes in rolling huge stones along the sea shore, as I have myself seen him do in more than one instance.

This peculiarity has naturally led me to observe that Father Gonçalves always fulfilled to the letter the precept of the evangelist: "unless ye become as little children ye shall not enter into the kingdom of heaven;" for at the age of sixty he often exhibited a childlike disposition, which would have been taken for want of judgment, had it not been known with what qualities it was accompanied. It was especially in a small company of friends or pupils, that the Father Gonçalves gave himself up to all the gaiety of his natural disposition, in chanting, trilling a few preludes, laughing with great glee or relating some pleasant anecdote of his college; for in the presence of strangers, or of persons who were not favored with his intimacy, he maintained a serious I might say almost an original demeanor, and took very little part in the conversation.

He made but one exception to this, and that in favor of the English, for whom he had that excessive partiality which we denominate the *Anglomania*, but which to a certain extent may be deemed pardonable in him, considering the generous hospitality which he had experienced from them in one of the most difficult circumstances of his life. For after having fulfilled in 1822 and 1823, the office of interpreter to the senate of Macao, and in this station being obliged to flee before the arbitrary persecutions of a goverhor who caused his ignorant despotism to fall upon all those who had taken part in the proclamation of the Portuguese Constitution in this city, he was received on board an English ship stationed at Lintin, engaged in the opium trade, and treated gratuitously with all the regard due to his character and to his personal merit.

Twenty years afterwards he delighted to refer to this episode in his life, and frequently spoke of it to me in terms of lively gratitude to his hosts, with whom however he found this fault, that he was compelled to shave himself and change his linen every day during the two years he lived with them. It is indeed to be confessed that a negligence the most classical, was so inherent in his dress, that it was to do violence to his nature to wish to correct him of it. His cham-

ber, his furniture, his garments, his person, all clearly indicated in regard to him, that he did not consider neatness a virtue, even if he did not reckon it among the vices.

During the many years which Father Gonçalves spent in Macao, he was almost continually charged with the education of some young Chinese, whom he was preparing for the church. His affection and condescension towards his pupils and the Chinese in general was very great. I might even say that he carried it too far, as has happened to the greater part of the missionaries who have resided a long time in China, who in the end have been led to admire nothing more than the Chinese.

During the last years of his life he opened for the young people in Macao a gratuitous course of instruction in English, which language he spoke very well, and wrote with sufficient correctness, as also the Spanish, and to a less extent the Italian and the French.

He gave at the same time lessons in music, an art for which he had a natural taste, and which he had sufficiently cultivated to be able to compose some correct pieces containing various ideas which are new and some designs very appropriate to the sacred department, to which the author exclusively devoted his muse. On the days of the great festivals, the church of St. Joseph rang with the music of Gonçalves, performed by his pupils and sustained by the strong counter-tenor, for which he was so admirably qualified by nature, as also by the organ, which he touched with delight.

It is a remarkable feature in the musical compositions of Father Gonçalves, as also in the numerous Chinese productions which came from his pen, that there is nowhere found a note or a word copied from any author whatever. So far did his scruples go in this particular, that to preclude the possibility of committing an involuntary plagiarism, he would not consult any of the works previously published upon the same subject; and I well remember how one day having taken up a volume of Morrison which lay covered with dust in the corner of his chamber, he fell into an absolute fit of laughter on hearing me read these singular phrases: *the appearance of a barking dog; the appearance of water running; the appearance of clouds and cold, &c.*, and he assured me that he would never avail himself of this work, any more than of the dictionary called de Guignes, for fear that he should be accused of having pilfered from them, when this trouble would be of so little avail.

The college of St. Joseph possesses in the inner harbor of Macao a small island called Green Island. It was here that the master and

the pupils were wont to repair for recreation during the week-days. It was here also that Father Gonçalves went to spend his vacations, if we may use this expression in regard to a man who labored constantly sixteen or eighteen hours every day.

It was in September 1844, a season of the year, when, in the climate of Macao, the heat is very intense, Father Gonçalves had finished the printing of his *Lexicon Magnum* as well as the manuscript of his Chinese-Latin dictionary, and it was his intention to go over to Green Island to pass the remainder of the hot season. At this time he went to the sea to bathe, but whether from imprudence in exposing himself to the sun or to currents of air, or whether it was that he had been for a long time predisposed to sickness, it is certain that after having taken a bath, he was seized with severe chills and general indisposition which led him to take his course back to Macao. The next morning he came to see me and said to me that he did not feel very well. However as he had never been sick and was possessed of a very robust constitution, he neglected to take the necessary precautions until the fever having increased he was obliged at length to betake himself to his bed. His malady was nothing else in my opinion than a species of typhoid or slow fever, which the physicians of the country usually cure with sufficient ease. But unhappily, full as he was of admiration of the English, he desired to be attended by a physician of that nation. And this man, who had no experience of the country, made so free of his calomel and his chicken broth, that on the third of October at five o'clock P. M. Rosary Sunday, the sick man died after four days illness.

The approach of death, anticipated as it was, troubled not the calmness and serenity of Father Gonçalves, for he had always led an exemplary life, and he knew the recompense which awaits those who have sacrificed their all to God. His affections moreover were held to nothing of this world, except it were in a measure for his literary productions, of which the last which he had proposed to himself before his death, waited only to be committed to the press.

The news of his death was felt as a calamity throughout the whole city of Macao; and the next morning, without an invitation being given, numerous citizens repaired of their own accord to his funeral, and with sadness accompanied his mortal remains to the place of their repose. True it is that Father Gonçalves had gained the affections of all, and apart from some peculiarities, they could speak of him only as a good priest, an excellent citizen, and a sage of great modesty.

The Chinese also had a great veneration for him, and considered him as well instructed as most of their own literary bachelors, not indeed so much for composition in which he did not excel, but for his acquaintance with a great number of individual characters.

The study of Chinese has lost one of its principal supports, and Portugal one of its brightest lights, and I shall surely be excused for adding in my grief, that in him I have lost a teacher and a friend so much the more dear, in that far from appearing to be touched by the criticisms, of which his works were the subject, in my *Systema Phonetikum*, he at that time redoubled his affection towards me and presented me for the Royal Asiatic Society of which he was an honorary member, a very flattering recommendation of my work, styling it, a work that may be very useful to Chinese scholars, both as an alphabet, to know the Chinese characters, and as a dictionary to understand the Chinese language.

The Father Gonçalves was of a height above middling, with very strong limbs which made him appear corpulent, his face oblong, his complexion sallow, his beard very thick, his eyebrows bushy, under which there appeared a few yellow hairs full of expression. His forehead high and open indicated uncommon intelligence, and while the organs of benevolence and veneration were strongly developed on the top of his bald head, there was remarked an extraordinary depression on the side, where the phrenologists place acquisitiveness, destructiveness and secretiveness. His handwriting was coarse and stiff, yet sufficiently legible and not altogether disagreeable to the eye. But although he wrote a great deal, his autograph has become rare, even at Macao, for he was in the habit of destroying his manuscripts after they had been printed, while his correspondence also abroad was almost nothing and very laconic.

Sometime after his death the news arrived that the Academy of Lisbon, had placed him in the number of its national members; a token of respect, very tardy indeed, to the merits of a man who had grown grey in labors so glorious for his country. His pupils and his friends, more grateful, united to purchase in perpetuity a reservation in the cemetery of St. Paul's, and erected there a marble upon which is read the following inscription:

His jacet Rever. D. Joaquinus Alfonsus Gonsalves, Lusitanus, presbyter congregationis missionis, et in regali Sancti Josephi Macao-nensi collegio professor eximius, regalis societatis asiaticae socius exter prosinensibus missionibus sollicitus, perutilia opera sinico lusitano latinoque sermone composuit et in lucem edidit, moribus suavis:

simis, doctrina praestanti, integra vita, qui plenus diebus in Domino quievit sexagenario maior, quinto nonas octobris, anno M D C C X L I. In memoriam tanti viri, ejus amici litteraturaeque cultores huic lapidem consecravere.

Repose then, venerable Teacher and Friend, and disdain not the feeble expression of remembrance and gratitude, which I offer you from this place of exile, waiting till I shall have the happiness to meet you in a better tabernacle.

Note. Our best thanks are due to M. Callery for the foregoing article, kindly sent to us in sheets from the French press. We hope he will find our English version correct. It supplies a long wished for article.

ART. III. *Missionary labors in Siam: ophthalmic hospital in Bangkok; death of Mrs. Bradley; schools and present prospect of the mission.*

[We have received several communications from missionaries at Bangkok, and now lay before our readers such extracts as our limits will allow.]

DEAR SIR,—I have a long time thought I might perhaps interest and edify your readers, by presenting in your useful paper, a brief view of what this mission is doing for the healing of the bodily diseases of this people, and for protecting them against such. The sickness and death of my beloved wife prevented me from doing it at the time I intended. The accompanying table will show the cases that were regularly noted on our case-book during a term of one year, beginning with May 7th, 1845. With the exception of vaccination, this will serve as a fair view of what we did in the same department of mission service for several successive years, previous to that date. Our dispensary was first opened August 1835. From that time to November 26th, 1837, we entered on our book 5428 cases. From that time to the date of this tabular view we did not take the trouble to note our cases on a book, and therefore cannot report with much accuracy of the work during that period. Comparatively little was done during the years 1838 and 1839, owing to the great amount of other duties which then devolved upon the missionary physician. It is probably a low estimate to say that all the cases that have come under our care, not noted in our case book, is not less than 4000. Hence the sum total of cases, from the begin-

ning to the 6th of May 1845, including cases of vaccination, would be 12,572. We have a small hospital in connection with our dispensary. It is a small bamboo building, designed for the lodging and victualing of ten or twelve patients who are not able to go to and from the dispensary. It was erected early in the year 1843. This had on an average about 10 inmates all the time. Our dispensary is a floating house a few rods from the mission premises. The hospital stands on the bank of the river near to it. We devote usually one hour daily, and sometimes more, in attendance at both of these places, and are assisted by two young men; one an Indo-Portuguese, and the other a Siamese. We have also a Chinese and Malay interpreter. The daily applications at the dispensary are probably from 40 to 60. The services are opened by reading a portion of the word of God and prayer by the physician in attendance.

Rev. S. Johnson has the charge of teaching the Chinese hospital patients. Nearly all the inmates of the hospital are Chinese. Capital operations in surgery are occasionally required, and performed with a good degree of success. Many totally blind from cataract have left us with very comfortable sight. Indeed very few of all our cataract cases fail of receiving sight after the 1st or 2d operation.

It is impossible to report with much definiteness the cures we have wrought by the good hand of our God upon us. It probably may with safety be stated, that cures or great amendments are the results of at least two thirds of all the cases that apply to us for remedial aid. Almost all kinds of ulcers yield quickly to our treatment. It may be seen that much good has been done by our little establishment.

As regards the persons vaccinated, there can be no question, that it will save them from the terrible fires of the small pox, and probably lengthen out many of their lives, so that the blessed gospel may reach them before death, and become the power of God unto their salvation from eternal misery. Who can estimate the amount of good done by one who is the means or instrument of rescuing a single soul from hell? But the good effected by our dispensary and hospital, in relaxing the prejudices of this people against the Christian religion and thus preparing the way of the Lord, is incalculable and our work has no doubt effected much in this way already; but its greatest power remains yet to be developed.

Our hospital in order to answer well the end we designed by it, should be greatly enlarged, and far more thoroughly furnished with lodging places and nurses. Indeed as it is now we have no suitable lodging places; the patients are all in one room; and we have no

nurses, for the want of adequate funds, that we can with propriety employ for the purposes of a hospital.

List of Diseases.

Abscess	-	-	-	27	Fistula Lachrymalis	-	-	8
Amaurosis	-	-	-	16	Fistula in Ano	-	-	1
Amenorrhœa	-	-	-	2	Fungus Haematodes	-	-	1
Apthae	-	-	-	4	Gonorrhœa	-	-	10
Asthma	-	-	-	6	Urinary Culculi	-	-	3
Bite of a dog	-	-	-	4	Herpes	-	-	23
Boils	-	-	-	16	Hemoptisis	-	-	3
Bronchitis	-	-	-	3	Hydrocele	-	-	1
Bubo	-	-	-	14	Hooping Cough	-	-	3
Bullae	-	-	-	1	Hernia Inguinal Strangulated	-	-	1
Burns	-	-	-	7	Induration of Bowels	-	-	3
Cataracts	-	-	-	14	Impetigo	-	-	3
Cancer	-	-	-	6	Scabies	-	-	12
Carbuncle	-	-	-	1	Menses Supressed	-	-	16
Cramps	-	-	-	1	Menses deranged	-	-	1
Constipation	-	-	-	2	Mania	-	-	1
Consumption, Pulmonary	-	-	-	4	Neuralgia	-	-	2
Pemphigus	-	-	-	1	Nodes	-	-	4
Rheumatism	-	-	-	64	Ophthalmia	-	-	88
Scrofula	-	-	-	12	Paralysis	-	-	1
Scald head	-	-	-	1	Polypus	-	-	3
Syphilis	-	-	-	45	Pteryia	-	-	8
Sprain	-	-	-	1	Psoriasis	-	-	25
Splenitis	-	-	-	1	Phlegmon	-	-	20
Staphyloma	-	-	-	1	Piles	-	-	7
Thorn in foot	-	-	-	8	Worms	-	-	9
Tumors	-	-	-	15	Leprosy	-	-	25
Ulcers	-	-	-	378	enlarged	-	-	13
Whitlow	-	-	-	1	Diseases not named	-	-	120
Wounds; contused	-	-	-	9	Sum Total	-	-	<u>1308</u>
do. Incised	-	-	-	9	Classes of the Patients	-	-	
do. Lacerated	-	-	-	5	Siamese	-	-	601
do. Punctured	-	-	-	3	Chinese	-	-	539
Chorea	-	-	-	1	Laos	-	-	65
Diarrhea	-	-	-	37	Malay	-	-	42
Diabetes	-	-	-	14	Combogians	-	-	18
Dropsy	-	-	-	8	Surat	-	-	13
Dyspepsia	-	-	-	14	Indo Portuguese	-	-	10
Dysentery	-	-	-	14	Bengalese	-	-	7
Ectropia	-	-	-	1	English	-	-	5
Exostosis	-	-	-	1	Peguans	-	-	5
Elephantiasis	-	-	-	1	Parsee	-	-	1
Fambrasia	-	-	-	53	Unknown	-	-	2
Fever Intermittent	-	-	-	68				<u>1308</u>
Fever Remittent	-	-	-	2				

1846.

Missionary Labors in Siam.

83

Males	-	-	-	1017	Could Read	-	-	414
Females	-	-	-	273	Could not Read	-	-	503
Not noted	-	-	-	18	Unknown	-	-	391
				<u>1308</u>				<u>1308</u>
Single	-	-	-	628				
Married	-	-	-	427	Successful vaccinations	\		1183
Not noted	-	-	-	253	Unsuccessful do.	-		653
				<u>1308</u>				

Along with the preceding notices, we received a printed copy of a sermon, "prached at the funeral of Mrs. Bradley, an assistant missionary of the American Board of Commissioners for Foreign Missions," which we have perused with much pleasure. She was, in her place, "a bright and shining light." She loved her work; she loved her Savior; she triumphed over death; and her end was happy. We have, in the sermon, the following notices of the deceased.

"Mrs. Emilie Royce Bradley, only daughter of Phineas and Deborah Royce, was born in Clinton, Oneida Co. N. York, July 12th, 1811. She was educated at Clinton Female Seminary—became hopefully pious in the nineteenth year of her age, and joined the Congregational Church of Clinton, in May of the same year 1831. She early became interested in the cause of missions, and expected for a time to spend her life singly, as a teacher, in connection with the American mission at Bombay: but God ordered otherwise. She was married to Dan Beach Bradley, M. D., June 5th, 1834; embarked for Siam, in Boston July 2d of the same year—arrived in Bangkok July 18th of the following year,—and died of pulmonary consumption in this city, Aug. 2d, 1845. Mrs. Bradley had been the mother of five children, three of whom, still survive."

Under the care of the mission, to which Mrs. Bradley belonged, are several small schools, for Chinese boys. There are also a few Siamese pupils, and among them "prince Chau-Fa-Yai, one of the head priests." The Bible is read by all these. There are likewise "well selected sites for preaching and tract distribution." We have dates to the 1st of January 1846. Though the strength of the mission has been reduced, yet its prospects are as fair and encouraging as at any previous period. Its hope is in God, and in the word of his promise. That which he ordains must stand; and that which he purposeth must prosper.

ART. IV. *Oregon Territory; its topography, climate, productions, population, political relations, &c.* By Rev. GUSTAVUS HINES.
(From the Hongkong Register.)

TO PRESENT to an inquiring public in detail the true condition of the Oregon Territory, as regards its geographical, historical, political, civil, and religious character, to exhibit the state of the country as respects its climate, fertility, natural productions, wealth and resources, and to commemorate all the important circumstances, which have attended the settlement of this comparatively unknown, and much neglected portion of our world, would require volumes, instead of the limits of one brief article. It will therefore be my object in this account of the Oregon Territory, to render my remarks as comprehensive as possible. A residence of nearly six years in the country, connected with the fact that I have made it an object to become informed, from personal observation, with every circumstance of importance which has transpired in connexion with either the civil, political, or religious interests of the country, ought to have qualified me to present a correct view of this interesting portion of the globe. I am prompted to attempt this from the deep interest which is felt, particularly in England and the United States in reference to Oregon; an interest which, no way exhibits itself more fully, than in the efforts which the two governments are now making to settle the question of boundary betwixt their respective claims. From the fact that Oregon is exciting so much interest at the present time, it is certainly desirable that all concerned become correctly informed in relation to the country; and information that can be relied upon, so far as it goes, the writer flatters himself is here given.

The Oregon Territory is that portion of North America west of the Rocky Mountains, and bordering on the Pacific Ocean, which is drained by the Oregon or Columbia river, and its numerous tributaries, and is embraced within the limits of a most natural boundary. Commencing with the northwest corner at Cape Flattery, near the 49th degree of north latitude, consider the north line as extending along the Strait of Juan de Fuca eastward, one hundred and twenty miles, thence east northeast along the summit of the mountains which divide the waters of Frazier's river, from those which flow into the Columbia, to that ridge of the Rocky Mountains which separates the waters, which flow into the Pacific Ocean, from those which empty into the Gulph of Mexico, the distance of six hundred miles; thence along said ridge south, the distance of eight hundred miles to the Snowy Mountains on the 42d degree of north latitude, forming its eastern boundary; thence turning west, and forming its southern limits along the Snowy Mountains, seven hundred miles to Cape Mendocino on the Pacific Ocean; and thence along the Pacific from Cape Mendocino five hundred miles north, to Cape Flattery the place of beginning.

These are the natural limits of the country, and surround Oregon on three sides with stupendous ranges of mountains, and give it on the Strait of Juan de Fuca and the Pacific Ocean, more than six hundred miles of coast. Within these limits are embraced more than 360,000 square miles.

The face of this country is wonderfully diversified, and presents every variety of scenery, from the most awfully grand and sublime, to the most beautiful and picturesque in nature. In the vicinity of Puget's Sound, the country is level, and exceedingly beautiful, and consists mostly of prairie land, with but a small portion of timber; but, with this exception, all along the coast, it is broken and mountainous. On approaching the coast at the mouth of the Columbia river, ridges of high lands appear on either hand as far as the eye can reach, and the more elevated points serve as land marks to guide the mariner through the intricate channel across the fearful "Bar of the Columbia." One high mountain called by the Indians "Swalahoost," from an Indian tradition, and from its appearance, is supposed to have once been an active volcano. With but little variation, the country from thirty to fifty miles back from the coast, presents a rough, wild and mountainous aspect, and is covered with dense forests of fir, spruce and cedar trees. Passing over this broken border of the country, you descend on the north side of the Columbia into the valley of the Cowilitz, and on the south, into that of the Wallamette river. These valleys extend eastward to that range of mountains which, crossing the Columbia river, forms the Cascades, and is therefore called the "Cascade Mountains." Comprised in the valleys are many extensive prairies, beautiful woodlands, numberless hillocks, rising grounds, and majestic hills, from the top of some of which, scenery, as enchanting as was ever presented to the eye, delights and charms the lover of nature, who takes time to visit their conical summits. That part of Oregon extending from the Cascade Mountains to the Pacific Ocean, is called the "Lower Country," and is about one hundred and thirty miles wide.

The Cascade Mountains extend in one continuous range, parallel with the coast, quite to California, and have therefore sometimes been called the "Californian Range." Those whose mountain observations have not been very extensive, can form no just conception of the grandeur and magnificence of this stupendous range. The highest peaks are covered with eternal snows, and presenting their rounded tops to the heavens, appear like so many magnificent domes to adorn the great temple of nature. Some of them are more than fifteen thousand feet above the level of the sea. From one elevation near the Wallamette river, and from sixty to one hundred and fifty miles distant, the writer has counted eight of these snow capped mountains without moving from his tracks. Surely no sight can be more enchanting. One of these mountains, viz: St. Helen, requires a more particular account from a phenomenon which it presented three years ago. In the month of October, 1842, this mountain was discovered all at once, to be covered with a dense cloud of smoke, which continued to enlarge and move off in dense masses to the eastward, and filling the heavens in that direction, presented an appearance like that of a tremendous conflagration viewed at a vast distance. When

the smoke had passed away, it could be distinctly seen from various parts of the country, that an eruption had taken place on the north side of St. Helen; and from the smoke that continued to issue from the chasm or crater, it was pronounced to be a volcano in active operation. When the explosion took place, vast quantities of dust or ashes, were thrown from the chasm, and fell in showers for many miles distant. This mountain is the most regular in its form, and most beautiful in its appearance, of all the snow clad mountains of Oregon, and though on the north side of the Columbia it belongs to the Cascade Range. Mount Hood, on the south side of the Columbia, is more elevated than St. Helen, and presents a magnificent object on which the eye can gaze without weariness, from innumerable points more than one hundred and fifty miles from its base. But any description of these gigantic piles of basalt and snow, must fall far below the reality; and it is only necessary to gaze for one moment upon these majestic glaciers, to be impressed with the insignificance of the works of art, when compared with works of nature.

Passing over the Cascade Range to the eastward, you come into another extensive valley, which reaches to the foot of another range, which from its azure like appearance, is called the "Blue Mountains." This valley is about two hundred miles broad, and is called the "middle country." A number of beautiful rivers flow through this valley, and it is also intersected by broken ridges, which divide the numerous streams by which it is watered. This part of the country, abounds in extensive plains and "Prairie Hills;" but timber is so very scarce, that the eye of the traveler is seldom delighted with the appearance of a tree. "The Blue Mountains" are steep, rocky and volcanic, and some of them are covered with perpetual snow.

They run nearly parallel with the Cascade Range, though, far to the south, branches of them intersect with the latter range. They are about midway betwixt the Pacific Ocean, and the Rocky Mountains. The country east of the Blue Mountains, is the third, or upper region, and extends to the eastern boundary of the Territory of Oregon. The face of it is more varied if possible, than it is in that part of the country, lying west of the Blue Mountains, the southern part being distinguished by its steep and rugged mountains, deep and dismal valleys, called "Holes" by the mountaineers, and wide gravelly plains.

The northern part is less objectionable in its features; the plains being more extensive, the mountains less precipitous, and the valleys not so gloomy. Many portions of this upper region are volcanic, and some of the volcanoes are in constant action. Many of the plains of this region, are covered with carbonate of soda, which, in some places, may be gathered in vast quantities, and renders the soil generally unproductive. On the eastern limits of this region, rise in awful grandeur the towering summits of the Rocky Mountains, which have been very properly called the "back bone" of North America. The highest land in North America is in this range, and is near the 53d parallel of north latitude. It is called "Brow's Mountain." Near this, and in a tremendous gorge of the mountains, one of the principal branches of the Columbia takes its rise. In this region the country presents the wildest and

most terrific appearance. Stupendous glaciers and chaotic masses of rocks ice and snow present themselves on every side, and defy the power of language fully to describe them. So far as the face of this entire country is concerned, perhaps no other in the world, presents a more varied or a more interesting appearance.

The climate of Oregon varies materially as you proceed from the coast into the interior. To a proper understanding of the climate, it is necessary to consider the winter and summer separately. The winds which prevail in the winter are from the south and east, sometimes veering to the southwest. They usually commence about the first of November, and continue till the first of May. Sometimes they come on gradually, but at some seasons, they burst upon the country at once, and with the violence of a thunder storm. They are always attended with continued falls of rain, and the period of their continuance is therefore called the rainy season. During the rainy season there are intervals of warm pleasant weather, which are generally followed by cold chilly rains from the south and west. In the latter part of winter there are generally light falls of snow throughout the country, though in the valleys, and particularly in the Wallamette valley, it seldom falls more than two or three inches deep. However, in the winter of 1841 and 1842 the snow fell in this valley twelve inches deep, but eight days afterwards it had all disappeared.

Though the winters are disagreeable on account of the chilliness of the southeast winds, and the extreme humidity of the atmosphere, yet the cold is very moderate, the thermometer seldom falling below freezing point. As a matter of course the ground is seldom frozen, and therefore ploughing may be done a great portion of the winter. Occasionally however, there is an exception to this. A few days before the great fall of snow already mentioned, the mercury fell in some parts of the country, to fifteen degrees below zero; and it continued excessively cold for several days. The lakes were all frozen, so that cattle and horses could pass over them on the ice, and the Columbia river as far down as the mouth of the Wallamette, was bridged with ice for the period of fifteen days. A similar circumstance occurred in the winter of 1834.

In the middle region the rains are not so abundant as in the lower country; the weather is colder, and there is consequently more snow. In that portion of Oregon east of the Blue Mountains called the upper region, it seldom rains except in the spring, and then the rains are not protracted. Vast quantities of snow fall in this region, particularly in the mountains. This part of the territory is distinguished for the extreme dryness of its atmosphere, which, with the vast difference in the temperature betwixt the day and night, forms its most peculiar trait, so far as climate is concerned. From sunrise till noon, the mercury frequently rises from forty to sixty degrees. It should be observed that none of the winters of Oregon are either so stormy or so cold but that cattle, horses, sheep, &c., find ample supplies of provender on the wide spread prairies, whither they are driven; to roam at large. If the

winters of Oregon are rather stormy and unpleasant, the summers are sufficiently delightful, to counterbalance all that is disagreeable in the winters.

In the month of March, the weather becomes sufficiently warm to start vegetation, so that thus early, the prairies become beautifully green and many of Flora's choicest gifts appear, to herald the approach of summer. The summer winds are from the west and north, and there is seldom any pleasant weather, except when these prevail. After a long rainy winter, the people of this country look for the healthy and exhilarating breeze from the bosom of the Pacific, with great solicitude. At length the wished for change takes place. The howl of the storm, and the roar of the southern winds, are hushed to silence, the hills and valleys are gently fanned by the western Zephyr, and the sun, pouring his floods of light and heat from a cloudless sky, causes nature as by enchantment to enrobe herself in all the glories of summer. The delightful weather thus ushered in, continues through the entire summer, with but little deviation, and the temperature of the atmosphere, particularly in the Wallamette valley is agreeably warm and uniform. At noon in the warmest weather the thermometer ranges at about 82° in the shade, but the evenings are considerably cooler. The coolness of the evenings doubtless goes far to neutralize the effects of the malaria that is exhaled through the influence of the sun, from the swamps and marshy places, which are found in some parts of the country. From personal experience, and extensive observation in reference to this particular, the writer is prepared to express the opinion, that the climate of Oregon is decidedly favorable to health. And why should it not be? The temperature, particularly in the lower country, is remarkably uniform. The country is not therefore subject to the evil resulting from sudden changes from extreme heat to extreme cold. The exhilarating ocean breeze, which sets in almost every day during the summer, contributes greatly to purify the atmosphere. These circumstances connected with the fact, that there is but little decaying vegetable matter in the country, and but few dead swamps and marshes to send forth their poisonous miasma, to infect the surrounding regions, are sufficient to show that Oregon must be the abode of health, and that human life is as likely to be protracted, and men to die of old age in this country, as in any other portion of the world. Indeed, such is the healthiness of the climate of this country, that but very few white persons have here sickened and died, since its first occupancy by such, more than 30 years ago. Yet, with these facts before them, there are persons who are ready to publish far and near that the climate of Oregon, and particularly of the lower country is "decidedly unhealthy. That the most malignant and fatal fevers prevail," than which no representation could be more erroneous.

True the ague and fever in a very modified form, sometimes prevails in the lower country; but it is easily controlled by proper remedies, and finally leaves the person with a vigorous and an unimpaired constitution, and seldom returns the second season. Those persons who have lived longest in

the country, are generally the most healthy and vigorous; which of itself is a sufficient proof of the friendliness of the climate to the promotion of health. If there is any difference between the different portions of Oregon in regard to the healthiness of its climate, the middle region, and that immediately along the coast, are the most salubrious. The climate of the valleys of the Wallamette, Cowilitz, Umpqua, and Clameth rivers is well calculated for wheat, barley, oats, peas, apples, peaches, turnips, and all other vegetables usually cultivated in the temperate latitudes, while horses, cattle, sheep, hogs, &c., flourish and multiply beyond all parallel; but in the middle and some parts of the upper region, the climate is well adapted to all the pursuits of a pastoral life.

With a uniform, salubrious, and delightful climate, as well adapted to purposes of agriculture as any within the same degrees of latitude in any part of the world, Oregon loses much of its importance, if the *fertility* of the *soil* does not correspond with the nature of the climate. The soil of Oregon has been variously represented by persons who have visited the country. Some have viewed it in altogether too favorable a light, while others have greatly underrated it. Some have placed it among the first in the world, while others have considered Oregon as a boundless desert, fit only to be the habitation of wild beasts and savage men. These conflicting representations doubtless have arisen from a superficial acquaintance with the country by the authors of them. They have either not stayed in the country a sufficient length of time to become acquainted with its real productiveness, or they have relied upon that information which has been artfully designed to prevent the country from being known. The bottom lands, on each bank of the Columbia river, are subject to an annual inundation, which is occasioned by the melting of the vast quantities of snow which fall on its upper branches, among the mountains. This flood continues through the month of June and into July, so that whatever may be the richness of the land thus overflowed, but small portions of it will ever be brought to contribute to the support of man. There are however some portions which lie above high water mark, and are remarkably fertile, and produce in abundance all the grains and vegetables common to the best parts of the country. Fort Vancouver is situated on one of these higher parts of the Columbia valley, and here a farm of two thousand acres is cultivated, and produces annually several thousand bushels of grain. Here also apples, pears, and peaches are cultivated successfully, and grapes are brought to a degree of perfection.

Though but few attempts have as yet been made to cultivate the uplands, or timbered lands, yet sufficient has been done to prove that the soil of these portions must be of a superior quality. And indeed this is attested by the immense growth of the timber itself. No inferior soil could send forth those enormous trunks, which in their upward progress spread their magnificent branches to the skies, and often rear their heads to the amazing height of three hundred feet.

Clatsop Plains, on the south side of the Columbia river, near its mouth, embracing an area of about sixty square miles, are amazingly fertile, being

composed of a rich alluvial deposit, and producing all kinds of vegetables in the greatest abundance. The country around Puget's Sound on the north side of the river, is altogether of a different character. The prairies are extensive and beautiful, the scenery most delightful, but strictly speaking, there is *no soil* to the country. The prairies are covered with shingle, or small stones, with scarcely any mixture of earth. Indeed there are but few places on this somewhat extensive tract, where any thing can be raised. Attempts have been made to redeem it from its native barrenness, but as yet, all have failed. The Hudson's Bay Company transported some of their surplus population at Red river, to this region, but in consequence of the sterility of the country, they soon became discouraged, and, though contrary to the wishes of the Company, they have abandoned the place and have settled elsewhere. And yet this region has been represented as distinguished alike for the salubrity of its climate, and the fertility of its soil. The climate is indeed delightful, but the soil is exceedingly forbidding, and can never perhaps be recovered from its extreme barrenness.

Of all the different parts of Oregon, those watered by the Cowitz and Chehalish rivers on the north side of the Columbia, and those on the south, through which the Wallamette with its numerous tributaries and the Umpqua and Clameth rivers flow, are unquestionably the most fertile. The valley of the Wallamette, which embraces an area of 25,000 square miles, is undoubtedly entitled to the appellation of the garden of Oregon. The close observer in traveling through this valley will discover several kinds of soil. On the lower bottoms in some places is a sandy soil, in others a kind of black marle or loam. There is but little difference in the productiveness of the two kinds. They are both the alluvial deposits of the Wallamette river. On the second bottoms or high prairies as they are called, the soil is a dark loamy clay, and is as strong and fertile as the lower grounds. Some yellow gravelly sand is found high up the river, but this embraces but a small proportion of the valley. The ability of the soil to produce is best ascertained by considering the crops which are annually taken from the land. Under the present system of cultivation the average amount of wheat taken from the English acre, is from twenty-five to thirty bushels. The amount of labors required to accomplish this, is comparatively trifling. The writer has formerly resided in the great wheat growing country of Genesec, in the state of New York, and understands the amount of labor necessary to raise a thousand bushels of wheat in that country, and from observation in Oregon, he has been brought to the conclusion, that it requires much less labors to raise a thousand bushels in the latter country, than it does in any part of Genesec Flat. The prairies of the Wallamette and other valleys are unlike any thing that can be found in any other country. They are naturally very mellow, and appear as one is passing over them, as though it had been but a year or two since they were cultivated. They are not mowed over with a thick strong turf, as in the western states, but they can be easily ploughed with one good pair of horses, and with once ploughing are ready to receive the seed, and seldom fail even with the first crop, bon-

tifully to reward the husbandman. The first crop however is never so good as the succeeding ones. It is not an uncommon thing for farmers, without using any extraordinary means, to take from fifty to sixty-five bushels of wheat from an acre, and this has been the average through entire fields.

Doubtless, if farmers would take more pains in cultivating the land, they would realize much more from the acre than they now do; but, if they lose any thing in this respect, they gain an equivalent in the immense number of acres which they cultivate. The amount of English grain raised by the different farmers in the country varies from 50 to 300 acres each. As wheat never suffers from blight, and as there are no insects to trouble it, a good crop is as sure to reward the labor of the husbandman who sows his seed, as day and night to continue until harvest time. This certainty of a good crop is owing as much to the nature of the climate, as to the quality of the soil. Some other crops are not so certain. Potatoes frequently suffer from drought, as also Indian corn. But the soil and climate are well adapted to raising melons, cucumbers, beets, cabbages, and all kinds of garden vegetables. Apples, peaches, and all kinds of fruits which abound in New York, flourish so far as they have been cultivated, and will soon become abundant.

The soil of the middle region differs materially from that of the low country. It bears one general character, and consists of a yellow sandy clay. It produces in great abundance a kind of bunch grass, as also a variety of small shrubbery, and the prickly pear. It is on the almost boundless plains of this region, that the Indians raise their immense herds of horses. It is no uncommon thing for one Indian to own fifteen hundred of these animals. Large portions of this country will admit of being cultivated, particularly on the river "De Chutes," the Uritilla and the Walla-Walla, while the whole of its vast extent, is most admirably adapted to purposes of grazing. The soil as a whole though not of the first quality, may be pronounced tolerably good.

The upper region of Oregon is less fertile than the middle, though there are many thousands of acres in various parts of it, of good arable land. What has often been said of Oregon as a whole, may be said in truth of a large portion of the upper country, viz.: that "it is an extensive barren waste capable of supporting but a very small number of inhabitants."

But this remark will only apply to the upper region of this vast territory. To apply it to that part of Oregon extending from the Blue Mountains to the Pacific Ocean, would be doing the country great injustice. For instead of this being the case, it is the opinion of those who have been longest in the country, and who consequently know best what the resources of the country are, that this portion of Oregon is capable of sustaining as large a population as *all* of the New England states. In fact, the natural resources of this country are great, and it is only necessary for them to be known, to be duly appreciated.

It is only necessary to present one single circumstance, to show what the country would be capable of doing, provided it was filled with an industrious population. It will be borne in mind that in the fall of 1843, an emigration arrived in the country numbering from eight to ten hundred persons. But

few of these raised any thing by farming, towards their support the first year. In the fall of 1844, another emigration, equal to the former, arrived, and all those persons numbering at least 1,800, with the former population, which was about equal to the two emigrations, depended upon the products of 1844 for subsistence until the harvest of 1845. Probably not more than one fourth of the entire population cultivated the land in 1844, yet they were all supported from the granaries of the country; fifteen thousand bushels of wheat were shipped to the Russian settlements; one thousand barrels of flour were exported to the Sandwich Islands; and thousands of bushels yet remained on hand, before the abundant harvest of 1845 was gathered in. With these facts in view, it does not require much foresight to see that Oregon *can* and *will* compete with any other portion of the world, in supplying the islands of the Pacific, the Russian settlements, and every other flour market contiguous, with bread stuff at as low a rate as can reasonably be desired. In connection with this it may be remarked that pork and beef, of an excellent quality, can be raised in this country, with greater ease and facility even than wheat. And the climate being favorable for curing them, the time is not far distant, when these articles will also be exported in abundance.

Already there are many settlers in the country who have from two hundred to five hundred head of cattle, and it is not an uncommon thing for a man to be the owner of one hundred hogs. At present, however, from the great influx of population, these kinds of property bear a high price in the country, but the time may be anticipated when the home market will not be so extensive, and the vast supplies from this quarter must find an outlet.

As in many portions of the country spruce fir and pine timber abound, and as there are many waterfalls, which afford excellent hydraulic privileges, the facilities for procuring timber in the country are abundant. Already, considerable quantities of lumber are exported annually. It should also be observed that salmon in any quantities, and of the very best quality, may be yearly barrelled, which, with the products of dairies, that the country offers the greatest facilities for conducting, in addition to what has already been said concerning the products of the country, is sufficient to show that the exports of Oregon, in proportion to the number of its inhabitants may equal those of most other countries.

There are few countries in which a poor man can place himself above want, with greater facility than in this. This is the testimony of every one that settles in the country. But every country has its defects, and this certainly is not free from them. It is not the garden Eden, nor is it a barren desert. It does not "flow with honey" like the land of Canaan, but in some places, it literally abounds in milk. And though it is not "a land of wine" yet in the more necessary articles of "corn and oil," it greatly abounds. Though gold and silver are not yet found in the rich veins of the earth, nor in great abundance in many coffers, yet a competency of whatever is necessary, is always awarded to industry and economy.

That it is a land of mountains and valleys, of rivers and streams, of mighty forests and extended prairies, of a salubrious climate, and a rich and fertile

soil, the foregoing remarks will sufficiently show. And in summing up the character of the country, it may be said to be not the *best* country in the world, but it is well entitled to be called a *good* country.

A minute history of Oregon, embracing an account of its original as well as present inhabitants, would be an interesting work, but it will be impossible in this article, to give more than a very few of the outlines, commencing first with the native population. The time has been when the Indians of Oregon were numerous and powerful. This is the current testimony of the early explorers of the country, and the aged chiefs of the different tribes, now in the country. But at present, this is far from being the case. Indeed, the Indians of Oregon are fast perishing from among men. This doubtless is the result of the introduction among them, of vicious, diseased and unprincipled white men. To this cause the Indians themselves attribute their astonishing decrease of numbers. The few that still remain, particularly in the lower country, are a broken, dispirited and wretched race of men. No motive can be presented to them, that will have the least tendency to induce them to engage in any enterprize, from which they are not fully satisfied they shall reap present benefits. Exhort them to build houses, cultivate land, &c., and they meet you with the reply. "It will do no good. We are all dying very fast. But a little time ago, our people were numerous as the leaves of the forest, and they were powerful. The elk and the deer were plenty, we had enough to eat, and the cold sick was not among us. We were rich and we were happy. But the Boston and the king George people came among us, and brought the cold sick with them. Since that we have been dying very fast, and it will not be long before we shall all be dead." And indeed there is no life nor spirit nor energy among them. They are a stupid, a melancholy, and a doomed race of men. And if they go on decreasing in the same ratio in the future, that they have during the last twenty years, the time is not far distant when there will be but here and there a solitary one to be found, to mourn over the graves of his fathers, and to tell the melancholy tale, that "through the avarice and cruelty of white men, our council fires are extinguished, our warriors are laid in the dust, our women and children have gone to the great spirit, and our land is possessed by our destroyers."

The whole number of Indians now in the lower country does not amount to more than 3,000 souls; and these are the broken fragments of tribes speaking distinct languages, which cannot be understood by each other; but since white men came among them, a jargon has been introduced which is generally understood.

For numberless ages the ancestors of this down-trodden people, dwelt securely in their numerous valleys, roamed unmolested over their towering mountains, chased the wild buffalo, elk and deer over their wide spread plains, "and there were none to molest them, or make them afraid." But where in the wide world has not the white man been led by his avarice and cupidity? There is no land so remote that he will not visit it; no ocean storm so violent that he will not brave its fury; no climate so burning nor so frigid

that he will not expose himself to its influence, and no savage tribes so hostile that he will not seek them, in order to satisfy his curiosity, his thirst for fame, on his love of gold. All these motives have operated for thirty years past, to induce men from almost every civilized nation under the sun to seek the inhospitable shores of Oregon.

To a proper understanding of the character of the present population of this country, it will be necessary to consider the source whence it has sprung. Perhaps a more heterogeneous mass of human kind cannot be found in any land than have sought an asylum in the wilds of Oregon. Here are found the Indian, who is the legitimate proprietor of the soil, Americans, Englishmen, Frenchmen, Scotchmen, Irishmen, Danes, Germans, Prussians, Canadians, Italians, Spaniards, Hawaiians, and Africans. From continued inter-marriages with one another, and particularly with the natives of the country, an amalgamated population has been produced, presenting every variety of color, disposition and character, of which the human species are capable. The English, Scotch, French, and some others, have principally been introduced into the country through the Hudson's Bay Company. Many of these still belong to the Company, and occupy various stations, from those of servants, and clerks, up through the various grades of office, to chief factors and superintendents. Others, who were formerly the servants of the Company, becoming in some cases superannuated, in others unprofitable, have been dismissed, and the Company chose rather to settle them in the country, and continue to exercise a controlling influence over them, than to return them to the lands whence they came.

The numbers which have been supplied the country from this source will amount to nearly 2,000 souls. Many persons have found their way here from vessels which have touched at various points along this extended coast. Scarcely a ship has visited the Columbia river for years from which two or more have not made their escape, and secreting themselves until the vessel has left, they have come forth to mingle with the inhabitants, as citizens of Oregon. Some have left their ships on the coast of California, and have fought their way to this land, through the hostile tribes that roam among the Clameth, and Umpqua mountains. Some of these adventurous seamen are among the most industrious, temperate, and wholesome of the settlers of Oregon.

Another somewhat fruitful source for the supply of settlers to the Wallamette valley has been found, singular as it may appear, in the vast range of the Rocky Mountains. I do not refer to emigrants directly from the United States, but to those whitemen, who in connection with Companies formed for purposes of traffic among the Blackfeet, Sioux, and other Indians, have been collecting for the last forty years among the snow-clad mountains, which send their waters both to the Atlantic and Pacific Oceans. After having spent many years in ranging the mountains, experiencing the most surprising adventures among the Indians, enduring every variety of hardships, they have at last found a peaceful and quiet retreat, where most of them will doubtless close their earthly career. It has been with the most thrilling

interest that I have heard some of them relate their mountain adventures, and "hair breadth escapes." The history of them will doubtless form the subject of many a future legend replete with interest. Though, while they doomed themselves to a precarious subsistence among the hostile clans of the mountains they contracted the most roving, barbarous, and depraved habits, yet on settling down amidst the increasingly interesting society of Oregon, most of them become steady, peaceful, and industrious citizens.

It was in the years 1805 and 1806 that Lewis and Clark penetrated through the present Territory of Oregon to the Pacific Ocean, and as there are persons now in Oregon who accompanied them, they may be regarded as the first to introduce settlers into the country. There are also a number of persons who were the companions and fellow travelers of Wilson Price Hunt, one of the partners of John Jacob Astor, who established a trading port at the mouth of the Columbia in 1810, who shared with that intrepid traveler in all the perils, and disasters, of one of the most remarkable expeditions of the kind, that was ever carried to successful issue, and which has been inimitably described in Irving's popular "Astoria." From these Companies, and also from those of Boneville, Wyath, Smith, and others, the country has been supplied with many of its inhabitants.

The most fruitful source at present of the supply of settlers in this country, are the United States of America. Emigrations have arrived direct from Missouri every fall since 1839. In 1840 and 1841, the parties were comparatively small, but in 1842, the emigration numbered 111 persons in all. In 1843, it increased to 800 persons who came principally in ox waggons, and drove before them 1,500 head of cattle. In 1844, the number was about the same as the preceding year. In 1845, that is, the present year, the number is doubtless much larger. Papers from the United States inform us that more than 5,000, early in the month of May, had already passed Independence in Missouri, and Council Bluffs, on their way to Oregon. These immigrations are composed mostly of persons from the western states, but in them might be found persons from almost every state in the Union, even the most eastern. Maine herself has sent more than one emigrant to these distant shores. Many belonging to these emigrations are persons who have been pushing on in search of "a better country not an heavenly," until they have passed the utmost borders of civilization, and penetrating entirely through the deep recesses of savage life, they had finally emerged from the defiles of the Cascade mountains into the lovely valley of the Wallamette, and here most of them come to the conclusion to put up their tabernacles for life. The whole number now in the country, embracing those connected with the Hudson Bay Company, allowing that the last emigration mentioned has arrived, amount to about 10,000 souls. These are settled principally in the Wallamette and Cowwiltz valleys, on the Clatsop Plains, and at the various posts of the Hudson's Bay Company.

With this view of the population of Oregon, I will now briefly consider the political condition of the country. I do not mean by this the political relation of Oregon to any other country, but simply the internal politics of the country.

For strange as it may appear, we have politics in Oregon, altogether apart from our relation with other countries; and these have sprung up among us from the necessity of the case. Up to 1840 the number of persons in the country was so small, the business transaction so limited, and the difficulties so few, that necessity of organizing the community into a body politic did not appear very great, though persons had been chosen to officiate as judges and magistrates. In the summer of 1841 a gentleman died in the settlement, leaving a large estate, without having made any provision for its administration. On the very day of the burial of this man, who had not a single relative to follow him to the tomb, measures were taken to call a public meeting to appoint officers for the government of the country, and, particularly, to provide for the proper disposition of the estate of Ewing Young. The meeting took place, and resulted in the appointment of a judge with probate powers, a few justices and inferior officers. The exigencies of the case being met, nothing more was done in reference to organizing a government, until the subject was called up in consequence of some Indian disturbances. At some of the mission stations in the interior, as also at the Wallamette falls, the Indians committed some outrages upon the whites, and some few individuals of a party of emigrants were robbed of their effects on their way down the Columbia. The Indians also of the upper country, had threatened much of making war upon the Wallamette settlement. In consequence of these things, the people became again aroused to the subject of instituting a government for their mutual protection. Accordingly, at a meeting duly called for the purpose, a committee of nine was appointed to draft a code of laws, and to report to a public meeting, to be held on the fifth day of July 1843; at which the people of Oregon were organized into a body politic, and laws adopted, which, with a few alterations, have remained in force up to the present time. These organic laws provided for the election of a governor, supreme judge, a legislative committee, a treasurer, collector, and all the inferior officers, necessary to execute the laws. Provision is also made for raising a military force; and indeed every thing necessary to constitute a regular republican government, is provided for in the articles of compact, even an outline of which, it will not be proper to subjoin.

To show the disposition of the people of Oregon to preserve good order in the country, I will present one single item from the laws which were enacted by the last Legislative Committee. Previously however, I would observe, that there is no country in the world where the unrestrained use of intoxicating liquors, would be attended with more unhappy consequences, than Oregon. This has been kept in view in all the civil and political transactions of the country. A few reckless persons had attempted to establish distilleries, and considerable evil had already resulted from what ought to be considered an indelible disgrace to English and American enterprise, namely, the introduction of alcohol into this country, for purposes of traffic. To prevent the country from being overrun with the evils of drunkenness, in addition to the usual temperance measures, a law was passed prohibiting the manufacture, the introduction, the selling or giving away, either in large quantities or small,

any kind of intoxicating drinks, with a penalty of 200 dollars fine for every offence.

The people of Oregon, though differing as much in their education, their degrees of civilisation and refinement, and their constitutional habits, as they do in the color of their skin, have, in their intercourse with one another, formed a peaceable and quiet community. It will not be understood by this that we have had no irregularities in Oregon, but simply, that in our civil regulations, and daily intercourse in matters of business, as also in our efforts to promote the general welfare of the country, our community has been one of order gentleness and unanimity. As a proof of this, the laws which have been adapted, have been universally acknowledged, and when the collector made his first tour in the community to gather funds to support the government, nearly every man came immediately forward and paid down his taxes.

Another thing which speaks well for the civil order of the country, is, that crimes are exceedingly few, there seldom having been a quarrel in the country, that has amounted to blows. There was but one case of assault brought before the supreme judge during his last circuit through the different countries, and the circumstances of this were so extenuating, that the defendant was fined only \$25. The highest charge that has ever come before the justices of judges for the last five years, was against a man who had challenged another to fight a duel, and was fined the moderate sum of \$500 and disfranchised for life.

But a short time ago the peace of the community was greatly disturbed, by a circumstance which took place in the upper part of the settlement. A man of a reckless and sanguinary character, in resisting the law, when an attempt was made to take him into custody for trespassing upon the rights of another, was unfortunately shot through the head, and immediately expired. The case was of such nature as in the estimation of the supreme judge, to demand an investigation by the grand jury. Accordingly the officer who committed the deed was brought before the jury, and after the case was thoroughly examined, it was pronounced to be a clear case of justifiable homicide.

These are the most serious cases of violation of order with which the country has been afflicted for a number of years, except in some instances when Indians have been the aggressors. Perhaps we owe much of our peace and quietness to the fact, that many of the more restless spirits that come to Oregon, not finding sufficient scope for the exercise of their ambition in so limited a sphere, either turn to the left to seek a more congenial theatre in California, or pass over seas. How long this state of things will continue it is impossible to tell; but it is hoped that the community will gather moral strength in proportion to its increase of numbers. If so, the prediction that Oregon is destined to be another Texas in point of morals, will certainly prove false. Be this as it may, the present internal condition of Oregon is such as to demand the serious attention of every person who is interested in the welfare of this new and rising country.

Though much might be said concerning the religious aspect of the country,

yet the subject will here occupy but a very few words. So far as the native population of Oregon is concerned, for any thing that has resulted from the missionary labor which has been employed for their benefit, it still remains a problem whether a tribe of North American Indians, can either be Christianized, or raised to a state of prosperous civilization. Individuals have doubtless been benefitted and saved, through the labors of missionaries, but it is to be feared that no tribe of Oregon will ever become an established Christian people.

But while this afflictive state of things exists among the Indians of the country, the Christian religion appears prominent among the thousands who are settling its wide spread plains. Christian churches are established in various parts of the country, where the church going bell is heard from Sabbath, and the ordinances and institutions of Christianity are duly regarded. The more prominent Christian churches are the Methodist Episcopal, the Presbyterian and the Baptist. The Romanists are quite numerous in the country, and are greatly facilitated in their operations by Dr. John McLaughlin, superintendent of the affairs of the Hudson Bay Company west of the Rocky mountains, who himself is a member of the Roman church.

For the promotion of science, schools have been established; and one which is called "The Oregon Institute," may be considered the morning star of the country. The institution stands upon an elevated portion of a beautiful plain in the Willamette valley, and commands a most delightful prospect. And if prosperity attends it, it will doubtless grow into a college that will be a luminary in the moral heavens of Oregon, to shed abroad the lights of science and knowledge, to dispel the surrounding darkness, long after its founders shall have ceased to live. Besides this, a library has been established, and a printing press has been ordered, which is probably now in operation. In fine, Oregon is daily rising in importance. The original inhabitants are vanishing like the dew of the morning, and far and near may be seen the marks of civilization. Villages are rushing into being, and "Onward," is the motto of all; and unless the matter of claim is settled before many years, it will be difficult to overturn the government which itself has established.

ART. V. *Navigation of the Chinese seas: mouth of the Yangtsz' kiang; Wisung river and port of Shanghai; light-house to the memory of Horsburgh proposed to be erected on Romania Outer Island.*

CONSIDERING the great amount of life and property annually afloat on the Chinese seas, we hold it to be our duty to lay before our rea-

ders—to place on the pages of the Repository—every item of intelligence which may contribute to the security of that life and that property. We copy from the Hongkong papers the rear-admiral's letter and memorandum, and doubt not his proposal will be carried into effect.

GOVERNMENT NOTIFICATION.

His Excellency Her Britannic Majesty's Plenipotentiary, &c., &c., has much satisfaction in giving publicity to the annexed letter and memorandum from his excellency the naval commander-in-chief, having reference to proposed aids to the navigation of the river at Shánghái, a port which now affords every prospect of becoming the principal seat of European trade.

By order ADAM W. ELSLIE.

"Victoria, Hongkong, 19th January, 1846."

"Vixen, at Chusan, 2d January, 1846.

"Sir,—Having on my recent visit to Shánghái learned with much interest the rapid increase of British trade at that port, and being aware from experience of the difficulties and inconveniences attending the approach of ships to it, I feel desirous of removing them as far as circumstances will admit. And, although from the port and country belonging to another state, and accessible to all nations independent of our control, it will be impossible at present to render the approach to Shánghái so perfectly safe as it is susceptible of being made; yet a great deal may now be done at a very moderate expense, worthy of the consideration of the British trade already resorting there; and I take the liberty of inclosing to your excellency, for the information of the mercantile community at Hongkong, a memorandum framed after consultation with captain Collinson, touching upon the material points most deserving early attention, which I request your excellency will do me the favor to cause to be communicated to that body, accompanied by my assurance that upon the present, as upon every other occasion, I shall have great pleasure in availing myself of any opportunity of rendering my services useful in promoting the success and prosperity of their commercial enterprises.

"I have, the honor to be, your excellency's most obedient servant,

"THOS. COCHRANE, *Rear admiral.*

"To his excellency sir J. F. Davis, bart., &c., &c."

MEMORANDUM.

"The difficulties attending the navigation of the Yangtsz' kiáng from its entrance to the Wúsung river, commence after passing Gutzlaff's Island and losing sight of it, which frequently is the case in foggy weather, when not above eight or ten miles from it, although of a clear day the island is visible at the distance of 27 miles.

"On losing sight of the beforementioned island, there is nothing to guide the eye until you have advanced far up the river even in clear weather, and as the land on the southern bank is very low, you must go considerably further in hazy weather to obtain an object to do so; in the meantime the lead is the only guide, but which, from the velocity and irregularity of the tides or

current, will not indicate how far a vessel has ascended the river, nor can one be very sure always as to the side of it on which he may be; and the northern bank is dangerous to approach in consequence of deep water running close up to the sand.

"Under these circumstances it is most desirable that vessels entering this river should have marks leading from one to another until so far advanced in it as to be able to carry four fathoms water within two or three miles of the southern shore. For which purpose, as well as to conduct a ship in safety into the Wúsung river, and from thence to the port of Shánghái, it is recommended that the following arrangements should be made:—

"1st. On the starboard hand going in, a rude stone beacon to be erected on the Amherst Rocks, elevating them twenty feet higher than they are at present.

"2d. A Chinese boat with a beacon pole raised upon her fifty feet high, surmounted by a suitable top, to be anchored within the Horse-shoe of the sand called "Tungshá," as suggested by capt. Collinson. N. B. Hereafter a light boat may be substituted for her.

"3d. One beacon fifty feet high on the right bank of the river, placed, if possible, so as to be taken up on losing sight of Gutzlaff's Island in hazy weather. N. B. Capt. Collinson has been directed to find out such a position.

"4th. One beacon forty feet high on a point already chosen by capt. Collinson, and which will bear from the beacon boat S. S. W. $\frac{1}{2}$ W. by compass, seven miles.

"5th. One pole with a suitable top placed near the angle of the fort of Fáushán, which, coming on with a whitewashed mark already placed, to be a leading mark to the entrance of the Wúsung river.

"6th. Three high poles, painted in different colors, to replace three trees now existing, as marks for advancing in the river; and one painted board, six feet square elevated forty feet, to be placed under these poles where a temporary board now exists.

"7th. One transporting buoy properly moored on the Port-hand entrance to the river.

"8th. Three other similar buoys, to be placed as marked by capt. Collinson, to indicate the narrowest pass of the river to Shánghái; and to answer at the same time as warping buoys through the said narrows.

"9th. Capt. Balfour having suggested the propriety of having moorings laid down opposite the consulate ground at Shánghái, for the purpose of securing ships arriving there, and preventing the accidents that will probably arise as the trade increases from vessels fouling each other, as well as to obviate the confusion that must ensue where vessels are anchored without any plan or arrangement; and capt. Balfour having met the difficulty that occurred to me which might arise from the impossibility of securing obedience to any arrangement, however salutary, from vessels of other than our own nation, by informing me that the Chinese government had assigned a certain extent of frontage, in face of the ground now secured to the British merchants, with permission to advance a certain distance into the river; I recommend:—

“That one small stone pillar may be placed on shore at each extremity of this grant, and two large buoys, to correspond with the same, in the river, the said buoys to be sufficiently large for warping buoys; and that old broken anchors be obtained with chain moorings to be placed in two parallel lines within the said boundaries, and that proper but simple regulations be established for the use of them; and of which foreign vessels could be permitted to avail themselves, on promising to conform to regulations, and to pay the usual fees for that accommodation.

“The following is a rough estimate of the probable expense of the arrangements more immediately required for the advantage of the trade resorting to Shanghai:—

No. 2.—Junk, complete for the service required,	-	\$1500
hire per annum of a suitable crew,	-	\$360
<hr/>		
No. 3.—One beacon 50 feet high,	-	300
No. 4.—Do. 40 do.	-	200
No. 5.—One pole at Páushan,	}	150
No. 6.—Three do., and putting up,	}	
One square mark under the before mentioned poles,		40

“The transporting or warping buoys, with their moorings can easily be estimated for at Hongkong, and should be prepared there.

“The Chinese authorities will, I understand, guarantee the protection from injury of the different marks, when once they are erected.

“THOS. COCHRANE, Rear admiral.

“Vixen, at Chusan, 2d January, 1846.

An obituary of the late capt. James Horsburgh appeared in our fifth volume, December 1836. A committee—consisting of Messrs. W. Jardine, L. Dent, J. Hine, W. S. Wetmore, J. H. Astel, M. J. S. Van Basel, T. Fox, Framjee Pestonjee, and W. Haylett, had then been appointed and more than \$4000 collected in Canton to aid in erecting light-houses in the Straits of Singapore. In January 1838, a letter was addressed to a committee in London, which our readers will find in the Chinese Repository volume VI. page 545. That letter was signed by William Jardine, John Hine, William Blenkin, Lancelot Dent, E. C. Bridgman, Dadabhoy Rustomjee, and Joseph Archer. We have before us a note addressed to one of the members of that committee, dated “Consulate of the United States, Singapore, 8th December, 1845.” That note, and a circular which accompanied it we subjoin.

“Sir,—Having noticed your name among others who were appointed on a committee, some years since, in Canton to raise funds for the purpose of erecting a monument to Horsburgh the hydrographer, and the Chamber of Commerce of Singapore having requested me to enter in communication with the parties in the United States

who have obtained funds for that purpose, and request them "to make the funds subscribed available for the erection of a light-house as a memorial to the late hydrographer," I beg leave to address myself to you for any information you may possess of the names and place of residence of the persons in the United States, who were charged with that commission by the Canton committee, or any other information relating thereto, which may facilitate the duty imposed on me by the Chamber of Commerce.

"I beg to subjoin a printed copy of the proceedings of the Chamber of Commerce on the 1st inst. and remain,

With great respect, sir, your obedient servant,

J. BALESTIER, U. S. C.

At a meeting of the Chamber of Commerce of Singapore held on Monday the 1st of December, 1845, it was—

Resolved.—That the East India and China Association in London, the Calcutta and Bombay Chambers of Commerce, captain Baden of Madras, the subscribers in America (though J. Balestier, esq., U. S. consul) and the subscribers in France (though the French consul), be addressed with a copy of the Report read this day,—and be requested to make the funds subscribed available for the erection of a Light-house as a memorial to the late hydrographer, James Horsburgh.

T. O. CRANE, *Secretary.*

REPORT.

"On 20th November, a deputation from the committee of the Chamber of Commerce, waited on his honor the governor, to seek information as to what is being done, or likely to be done, in erecting a light-house on, or adjacent to Pedra Branca to serve as a monument to the late eminent hydrographer, James Horsburgh, and to facilitate navigation.

"The governor expressed satisfaction with the course adopted, and readily afforded the information sought. It appears that a proposition by a former governor involving a large establishment and the stationing a detachments of troops on a small island, had caused the scheme to be temporarily laid aside. The present governor, shortly after his arrival at the Straits, had given his attention to the matter, and exactly twelve months ago communicated with the Indian government on the subject. This communication with inclosures, with the favorable recommendation of the supreme government, was forwarded eight months ago, to the court of directors, in whose hands the matter at present rests. It appears that funds subscribed in China to the Horsburgh testimonial, amounting to \$5,513 are forthcoming, and will be paid into the hands of government, whenever a pledge is given to construct a light-house in the vicinity of Pedra Branca. The governor most judiciously availed himself of the presence of H. M. S. Samarang, to obtain a report from the distinguished scientific officer Capt. Sir Edward Belcher. c. s., who cheerfully gave his services to promote the erection of a testimonial to the hydrographer, Horsburgh.

"Sir Edward is firmly of opinion that it would tend more to the general interests of navigation, if such testimonial stood upon a position where its benefit

would be generally useful to the navigation of the *China Seas*, as well as to the Straits. For the latter object, he considers the Romania Outer Island the most eligible site, as affording the means of distinctly avoiding night dangers, and enabling vessels to sail to and from Singapore with confidence and security. A line drawn from the centre of Outer Romania Island to the tail of Johore Bank, would nearly eclipse the proposed light by the intervention of the nearer land. Vessels should not be near this line, but, (as frequently practised in modern British light-houses) it would be easy to screen the light to the safe line, so as to warn vessels in time to shape a safe course,—the rule being, in entering or quitting the Straits to “keep the light in sight.” The navigation immediately past the light on the cardinal points, within a short distance is secure:—but the vicinity of danger is easily made known by the lower panes of the lanterns being formed of red glass at the angle of depression; which would warn in time to haul off; or the rail of the lantern might be adopted to the same end by slightly obscuring the light by a wire gauze. It is to be placed to meet the danger of the “Rock a wash,” and “Stork Reef” which was discovered subsequent to Sir Edward Belcher’s report, the reëpearance of the light after passing this danger, would reëssure the navigator. Sir Edward reports that the island affords good superficial extent for the construction of a light-house, which he is of opinion should be based as a Martello tower, and any chance of surprise from pirates be obviated by clean scarping to low water work; this lower tower to be furnished with a small gun either for signals or defence; the tower of the light-house springing from its centre.—This would prevent the necessity of any force beyond the lightkeepers; and it is probable that the knowledge of a gun being there mounted would hinder pirates using the channels in the vicinity. The light-house might be further rendered useful as a signal station from the China sea.

“The Malayan authorities of Johore, in whose territory the Romania island is situated, not only offer the island for a light-house, but express satisfaction at the prospect of its erection. The governor mentioned to the deputation of the Chamber that he had visited the proposed site in the H. C. steamer *Diana*, having with him the superintending engineer of public works in the Straits, whom he had instructed to make an estimate of the cost of the proposed erection.—This officer considered that about one, to one and a half, lacs of rupees would be necessary to complete the work of masonry. This being beyond the sum likely to be available, the governor instructed Mr. Thomson, the government surveyor, to submit an estimate; which had been done by that gentleman with great care and detail, and which was accompanied by an offer from a Chinese contractor to erect a granite base of 16 feet for \$2667, and further, if required, a brick tower (exclusive of lantern and lamps) for \$4,333 additional, or in all \$7,000. The governor seemed to think that an iron tower on the granite base, would be preferable to brick, and had suggested the sending of one from England, similar to one erected at Bermuda, at a cost of £ 1,500. Mr. Thomson describes the proposed site as being three quarters of a mile east of large Romania island, 1½ mile from Point Romania, and 32 miles east by north from Singapore town. The rock is barren, in height about 30 feet above high water spring tides, with a length of 160 feet measured due east and west, and a breadth of 130 feet measured north and south; but extending 240 feet if

measured northeast and southwest. The rock is hard grey granite, very suitable for building; not liable to be washed by the waves in bad weather. Mr. Thomson proposes the entrance to the light-house to be by a moveable ladder or basket and crane from the top of the granite basement, thereby obviating the necessity of scarping the rock to guard against surprise by pirates.

"His honor, the governor, did not seem to be aware that money had been subscribed in London towards the erection of a Horsburgh testimonial, which money it is believed is still unappropriated. It is supposed also that money was subscribed at Calcutta, Madras, Bombay, in America, and on the Continent of Europe with the same object. Possibly this money, in whole or in part, might be given towards erecting a light-house as a testimonial to Horsburgh, and it rests with this Chamber to decide as to taking any and what steps in the matter. Only about \$ 1500 is yet required to complete the light-house according to Mr. Thomson's plan, which the governor contemplated being given by the Hon'ble the East India Company. The lantern might perhaps, be seemed to think, be furnished by H. M. government, and the cost of maintaining the light would be a local charge on the revenues of Singapore. On this point it need only be remarked that any plan is better than encroaching on the freedom of the port by levying even a small tax on vessels. Supposing more money to be received, it will become a question whether to erect another light-house as a memorial of Horsburgh, or to render the one proposed on Romania island more substantial and elegant,—paucity of means alone having suggested the less durable structure.

"The governor very judiciously remarks that a light-house if not properly attended to, would prove infinitely more perplexing and dangerous to the mariner than its total absence, and proposes as the lowest establishment to attend the light and work the gun in case of necessity, 2 Europeans and 8 natives. The Europeans suggested by the governor are pensioners from the artillery, at a charge (in addition to pension,) of 50 Rs. each per month; 8 Malays each 11 Rs. per month, or (if sanctioned,) 8 first-class convicts would be cheaper than Malays. Allowing 50 rupees monthly for cotton, oil, &c., the annual charge against the revenue of Singapore would be 3,356 rupees."

N. B. It is hardly necessary to add, that any information, which may serve to aid in the proposed design will be duly appreciated if communicated to the U. S. consul at Singapore; and the Editor of the Repository begs to request that gentlemen, having such information will be pleased to convey the same directly to Mr. Balestier, U. S. consul at Singapore.

ART. VI. *Epitaphs on the graves of the Rev. Robert Morrison, D. D., the hon. John Robert Morrison, and the Rev. Samuel Dyer, in the English cemetery, Macao.*

嘗聞天地間有萬世不朽之人端賴其人有萬世不朽之言行如我英國之

羅伯馬禮遜者乃萬世不朽之人也當其於壯年來中國時勤

學力行以致中華之言語文字無不精通迨學成之日又

以所得於己者作為英華字典等書使後之習華文漢語者

皆得藉為津梁力半功倍故英人仰慕其學不厭教不倦

之心悉願為英國賢士由此不忘其惠立碑以誌之曰

羅伯馬禮遜英人也生於

乾隆四十六年正月初五日距終於

道光十四年六月二十六日共享壽五十二歲溯自

嘉慶十一年九月間始來中國至

嘉慶十三年間初為經理公司事務及

道光二十四年三月內公司既散後經理國家政事迨未數

月而病遂不能起幸其子儒翰馬禮遜者雖未足繼其徽

亦累能濟其美故今日學

廣所傳功垂永久實爲近代之所罕覩者焉

道光二十三年八月十五日

聖人一千八百四十三年十月初八日

各國衆友

等仝勒碑

嘗聞令德之後必有達人如我英國之儒翰
 馬禮遜君所謂達人者非耶其生於中國之澳門也守先業
 行已志藝益精而學益勤品愈練而情愈達以致作爲文
 詞居然與漢人無異若夫能通中華正音土語等技不過
 是其餘事耳更有令人不忘者當中國與英國一體往來
 時皆是

馬禮遜力為經理既開五港互市之區復結萬年和好之局
詎料所事未終遽為棄世中外各國不忘獲享安樂貿易
永息干戈之德聞其長逝無不傷心墮淚共作百身莫贖
之哀茲無可奈何立碑以誌之曰

儒翰馬禮遜君英人

維伯馬禮遜之子也生於嘉慶十八年四月十七日距終於

道光二十三年閏七月初五日共享壽二十九歲當

道光二十二年兩國和好職司繙譯為之設立章程事事盡

善雖功未就而身先去豈非一時之偉人哉

道光二十三年八月十五日

聖人一千八百四十三年十月初八日

各國眾友
等仝勒碑

*Sacred to the memory of the Reverend Samuel Dyer,
Protestant Missionary to the Chinese:*

Who for sixteen years devoted all his energies to the advancement of the gospel among the emigrants from China settled in Penang, Malacca and Singapore. As a man, he was amiable and affectionate; as a Christian, upright, sincere, and humble minded; as a missionary, devoted, zealous and indefatigable. He spared neither time, nor labor, nor property, in his efforts to do good to his fellow men. He died in the confident belief of the truth, by which for so many years, he affectionately and faithfully preached to the heathen. He was born 20th Feb. 1801, was sent to the east by the London Missionary Society 1827; and died in Macao, 21st October, 1843.

"For if we believe that Jesus died and rose again, even so them, also, which sleep in Jesus, will God bring with him."

ART. VII. Chinese versions of the Holy Scriptures : need revision ; list of words claiming particular attention ; proposed meeting of delegates.

FAR be it from us to depreciate the existing versions of our Holy Scriptures in Chinese, though we continue strongly to urge their revision. Ere they can be made so correct as to be universally received, they must necessarily undergo many changes involving much time and much talent. The sense and mode of expression, in every phrase and word, must be carefully studied; every shade of meaning, in the original Hebrew and Greek tongues, must be exactly and fully comprehended, and be cast into Chinese clearly and without distortion. The style of the translation, in all cases, must be made to correspond perfectly to that of the originals. The historical, the poetical, the epistolary, or whatever may be the style of the sacred text, the same precisely must be preserved in the translation. The translator must take all that belongs to the original, and give *this, the whole of this, and nothing but this*, in the translation. What the Hebrew text was to the Hebrews, and the Greek to the Greeks, such also the Chinese version must be to the Chinese. There are now extant two versions of the whole Bible, one by Marshman, and one by Drs. Morrison and Milne. Besides these two, we have a third, of the entire New Testament by Dr. Medhurst and others; also a version of considerable parts of the New Testament by the Roman Catholics. Many books of the Old Testament likewise have been revised, or retranslated since the version of Morrison and Milne was first published.

Of the Roman Catholic version we are not prepared now to speak. It may be, taking it all in all, no way inferior to the others. But of this, we have not yet been able to assure ourselves. Allowing, as we do, that there are imperfections in the other versions, still there

is enough that is plain, clear, and unequivocal in them all, to make them the means of salvation to any and to all sincere inquirers. And we are ready to give them, each of them, circulation to the utmost of our ability. In our last volume we introduced a few remarks on the words, God, angel, and spirit.

Regarding these and many others we shall be glad to learn and state the opinions of Chinese scholars. We will give here some of the words to which we wish to draw attention: *angel; apostle; baptism; church; conscience; conversion; covenant; devil; divine; election; evangelist; God; hell; holiness; heart; mercy; messenger; Messiah; mind; mystery; offerings; prayer; priest; prophet; preacher; repentance; Sabbath; sacrifice; saint; soul; &c.* We might easily swell this list; and though some of the words may not seem to involve much difficulty, yet it will be seen, on reference to the several versions now extant, that there is a great want of uniformity in the translations of them.

Since writing the preceding paragraphs we have received two notes from Shánghái, in one of which was inclosed the following, in print having reference to the "Revision of the Chinese translation of the Scriptures."

"To the Protestant missionaries engaged in the revision of the Chinese version of the Scriptures.

"Dear Brethren, this work, having been divided into parts, allotted to the missionaries at the various stations on the coast of China, is now in an advanced stage, and will soon be ready for the inspection of delegates from the different bodies of the missionaries engaged in the work. It is contemplated to hold a meeting of such delegates, in September of the present year, at Shánghái, when the whole of the revisions will be submitted for inspection, and after the views of the brethren respecting them have been ascertained, the complete work will be recommended to the Bible Societies in England and America for adoption. As several important questions have to be decided at such meeting, respecting the adoption of certain Chinese characters for the rendering of certain terms occurring in Holy Writ, about which there have been and still are differences of opinion among Protestant Missionaries, it is hoped that a full attendance will be afforded, in order as far as possible to settle the questions at issue, and to obviate the necessity of further reference or delay. Those Missionaries who have undertaken certain portions, will have the kindness to get the division of the work allotted to them in readiness, and forwarded to the different stations, and especially to Shánghái, before the time specified; while the Missionaries at Shánghái will do their best to accommodate the brethren from the various stations during their stay at the said city."

"I remain, your obedient servant, W. H. MEDHURST, Chairman to the Original Meeting."

As many thousands of our fellow Christians in Europe and America feel a deep interest in this work, we have thought it right to reprint Dr. Medhurst's note. But we fear the call for a meeting of "delegates," is premature. At a meeting of a very large number of missionaries in Hongkong, August 1843, when this work of revision was undertaken and the plan for accomplishing it arranged, it was resolved, among other things, "That, when each of the local committees has completed its task, a transcript thereof shall be sent to

each station for further revision, and then these transcripts, with the corrections upon them, shall be submitted to the original revisers. *When the whole of the New Testament shall have been thus revised, each of the stations shall select one or more of its most experienced men to act as delegates in a meeting of the general committee," &c.* (See Chinese Repository vol. XII. page 552.) This plan, so far as we know, has been approved, and it ought, we think, to be adhered to in the execution of the proposed revision. We fear however, the time, as limited to September 1846, will not allow of this, for we know that more than one of the five local committees have as yet received from some of the others no part of the proposed revision.

ART. VIII. *Journal of Occurrences; foreign consuls; protestant missionaries in China; discussion regarding foreigners entering the city suspended; renewed; Macao to be made partially a free port.*

By an oversight there were some omissions in our list of consuls given in the Repository for January. The following should have been added: Frederick T. Bush, esq. U. S. A. consul, Victoria, Hongkong; and M. Ch. LeFebree de Bécourt, consul of the 1st class, acting as French consul in China; and M. J. M. Callery, Chinese secretary.

At Shānghái there are of the London Miss. Society the Rev. W. H. Medhurst, D. D., and Wm. Lockhart, physician, and their families; of the Eng. Ch. M. Soc. the Rev. Thomas M'Clatchie; and of the American Episcopal Board of F. M., the Rt. Rev. bishop Boone, D. D., Rev. R. Graham, Rev. E. W. Syle and their families, and Misses E. G. Jones and M. J. Morse.

At Ningpo there are, of the American Presbyterian Board of foreign missions, Rev. W. M. Lowrie, Rev. R. Q. Way and Mrs. Way, Rev. M. S. Culbertson and Mrs. Culbertson, D. B. M'Cartee, M. D., and Mr. Cole and Mrs. Cole; of the American Baptist Board D. J. Macgowan and Mrs. Mcgowan; Rev. T. H. Hudson and son from the Baptist Churches in England; and unconnected with any missionary society, Miss M. A. Aldersey.

At Chusan are the Rev. A. W. Loomis and Mrs. Loomis from the American Presbyterian Board.

At Amoy there are of the Ame. Presbyterian Board Rev. H. A. Brown, and Rev. J. Lloyd and Mrs. Lloyd; of the Lon. M. Soc. Rev. J. Stronach and the Rev. Wm. Young and Mrs. Young; of the A. B. C. F. M. Rev. W. J. Pohlman; and unconnected with any society Wm. H. Cumming.

At Hongkong there are of the London M. Soc. Rev. William Gillespie and Mrs. Marshall, from the Baptist Churches in England Rev. William Jarrom and Mrs. Jarrom.

At Macao there is the Rev. A. P. Happer of the American Presb. Board.

At Canton there are of the American Board of Commissioners Rev. E. C. Bridgman and Mrs. Bridgman, Rev. P. Parker, M. D. and Mrs. Parker, and the Rev. Dr. Ball and Mrs. Ball; of the American Baptist Board T. T. Devan and Mrs. Devan and the Rev. I. J. Roberts; and Mr. James G. Bridgman unconnected with any missionary society.

Discussions regarding foreigners entering the city, it will be seen by the following note, have been suspended.

Kiying of the imperial house, governor-general of the Two Kwáng provinces, &c., &c., and Hwáng Ngantung governor of Canton, &c., &c., issue

this luminous proclamation. Whereas the merchants and citizens of every foreign nation have received the imperial will granting them all the right to reside, and trade at Canton it is in itself right, that you and they should dwell together in mutual peace and cordial friendship. On a former occasion, in consequence of the English desiring to enter the city of Canton causing the inhabitants thereof to raise their opposition, we the minister and governor issued our proclamation, and we trust you all know that now the deliberations concerning the English going into the city have stopped short in the midst thereof. All ye people and soldiery must understand our emperor's abounding virtue of lenient regard to the people from afar even to the excellent idea (of granting) to every nation free trade, peace, mutual friendship and good will. It is absolutely necessary that you constantly and quietly attend to your trade and delight in its profit. You cannot still persevere in putting out placards stirring up anger; still more are you not to repair to the front of the Thirteen Factories, creating difficulties to the disquietude of the merchants and citizens of all foreign nations in the prosecution of their callings.

As it behooves us we issue our proclamation to notify the people and soldiery within and without the city, that they one and all may understand that hereafter absolutely each one must mind his own business. Any one having matter (that requires it) can petition the officers of government and wait for them faithfully to manage it. Let there not again be a making of words (i. e. placards) under the false pretext of justice and righteousness, causing disturbance. If therefore any turns his back upon (this proclamation) and there be a man in whom this idea arises, positively, he shall be searched out, seized, and rigorously treated according to law. Each as is proper implicitly obey. No opposition. Special edict. February 5th, 1846.

These discussions, which have been suspended for a few days, *are again to be renewed*; it is rumored that dispatches have been received from the emperor and that a proclamation, commanding the people to conform to the provisions of the treaty, will soon appear.

Macao is to be made but partially a free port, as will be seen by the following official documents, kindly sent to us by a gentleman in Masao.

O governador da provincia de Macao, Timor e Solor em conselho determina o seguinte.

Devendo executar-se nesta cidade, em virtude da portaria No. 362 do Ministerio competente, datada em 20 de Novembro ultimo, o decreto da mesma data; elle se publica para geral conhecimento; ficando entendido, que esta regia determinação commecará a ter o seu inteiro vigor, e executar desde o primeiro do mez de Abril proximo futuro, em conformidade com o artigo 2o. do mesmo decreto; e que as tabellas, regulamentos, e instrucções nelle consignados, para o mais facil e regular cumprimento das suas disposições, seram publicados com a conveniente anticipação. As autoridades a quem o conhecimento desta pertencer assim o tenham entendido, e executem. Palacio do governo da provincia em Macao, 28 de fevereiro de 1846.

JOZE GREGORIO PEGADO:

TENDO pela abertura de alguns portos do imperio da China ao commercio e navegação de todas as nações, cessado as circumstancias excepcionaes que favorecião o commercio da cidade do Santo Nome de Deos de Macao, não obstante as restricções que n'elle erão impostas, e tornando-se de rigorosa necessidade em vista da mudança de situação que para a dita cidade produzio aquelle acontecimento, adoptar providencias pelas quaes, modificado o systema reatrectivo até agora seguido, e aproveitando-se a vantajosa posição geographica de quella cidade se possa fomentar, e desenvolver o seu commercio; hei por bem, usando da outhorisação conferido pelo artigo primeiro da Carta da Lei de 2 de Maio de 1843, e tendo ouvido o conselho de ministros, e o de estado, decretar o seguinte.

Artigo 1. Os portos da cidade de Macao, tanto o interno, denominado do—

Rio—como os externos da—Taipa,—e da—Rada, são declarados portos francos para o commercio de todas as naçoens, e nelles serão admittidas a consumo, deposito, e reexportação todas as mercadorias e generos de commercio, seja qual for a sua natureza.

Artigo 2. Todos os generos e mercadorias importados nos ditos portos, sob qual quer bandeira, ficam absolutamente isemptos de direitos de entrada, passados trinta dias depois da publicação deste decreto na cidade de Macao.

Artigo 3. He porem absolutamente vedada a importação de peças d'artilheira, projecteis, mixtos incendiarios, polvora, tabaco de todas as qualidades, rape, sabão, a urzella.

Artigo 4. Será somente admittida em navios Portuguezes, procedentes de portos Portuguezes, para o effeito de gozar de isempção de direitos,—a importação dos generos seguintes da produção e industria Portugueza a saber:—armas de fogo e brancas, areca, atalhados, canequins, chapéos de todas as qualidades, azeite de oliveira, coco e palma, carne de porco fumada e ensacada, fato a calçado feito, panno de linho, sal, medicamentos, pau sandalo, aguas-arquentes de vinho, e de sura de coqueiro, vishos, licores, e vinagres de vinho, e de sura de coqueiro.

Artigo 5. Os mesmos generos mencionados no artigo antecedente, quer sejam de produção ou industria Portugueza quer do produção ou industria estrangeira, poderão ser importados por navios Portuguezes ou estrangeiros, de portos estrangeiros, pagando vinte por cento *ad valorem*.

Artigo 6. Os ditos generos exceptuados da franquia geral para consumo, poderão todavia ser recebidos em deposito na cidade de Macao, com destino de serem reexportados dentro de prazo de hum anno, com as cautellas e garantias uzadas em taes cazos pagando tão somente hum por cento *ad valorem* de deposito, e baldeação, alem de armazenagem e trabalho braçal.

§ unico. Todos estes generos recebidos em deposito, quando dentro no sobredito prazo de hum anno não tiverem sido reexportados, serão obrigados a pagar o direito de consumo marcado no artigo quinto.

Artigo 7. Todos os demais generos cuja entrada he inteiramente livre para consumo, ou para reexportação, serão unicamente sujeitos ao pagamento dos trabalhos braçoes da companhia da alfandega, denominados dos—culis—mediante huma tabella de salarios que será fixada pelo governador em conselho, ouvido o director da alfandega, e que não poderá exceder os preços até aqui estabelecidos para a dita companhia.

Artigo 8. Os generos de que fazem menção os artigos 4, 5, e 6, serão arrecadados nos armazens do governo para ficarem sujeitos á fiscalisação da alfandega, até serem despachados. Quanto aos demais generos comprehendidos na generalidade da franquia, será livre a seus donos recolhe-los nos armazens da alfandega, ou em armazens particulares, como melhor lhe convier.

Artigo 9. Para o pagamento das armazenagens será tambem fixada huma tabella pelo governador em conselho, ouvido o director da alfandega; regulando-se quanto for possivel o preço de taes armazenagens pelas que he costume pagarem-se em armazenagens particulares.

Artigo 10. Para facilidade do desembarque das mercadorias mais volumosas o governo fará collocar nos locais mais convenientes, ou nos caes mais frequentados os guindastes que forem necessarios, arbitrando tambem o governador em conselho a despesa de guindastes que terá de pagar quem delles quizer aproveitar-se.

Artigo 11. He igualmente authorisado a governador em conselho, ouvidas as informações convenientes, para estabelecer huma tabella de ancoragens, de tal modo calculada que as despesas do porto que os navios houverem de pagar em Macao, convidem pela sua modicidade o commercio national e estrangeiro.

Artigo 12. Fica revogada toda a legislação em contrario.

O conselheiro d'estado extraordinario ministro e secretario d'estado dos negocios da marinha a do ultramar, assim o tenha entendido e faça executar.

Pago de Belem, em 20 de Novembro de 1845.—RAINHA.

JOAQUIM JOZE FALCAM.

Está conforme,

MARQUEZ J. D'OLIVEIRA LIMA.

THE
CHINESE REPOSITORY.

VOL. XV.—MARCH, 1846.—No. 3.

ART. I. *Notices of CochinChina; made during a visit in the spring of eighteen hundred and forty-four; by M. ISIDORE HEDDE, a member of the French mission to China.*

AFTER a passage of fifteen days from Singapore we arrived in Turon bay on the 1st of May. We had a strong sea in crossing the gulf of Siam and afterwards fell in with the calms which commonly reign on the CochinChinese coast. But the French corvette *Alcmène* was designed for all those different changes. She had already been under dreadful typhoons and experienced long calms, but had kept herself very well. We anchored in three and a half fathoms of water and at a distance of about 300 feet from a small island called the Observatory island (in CochinChinese *Mo Koïe*,) in lat. $16^{\circ} 07' N.$ and long. $108^{\circ} 12' E.$ Greenwich. The ordinary anchorage is rather farther on in the same line, in front of the high woody mountains towards the east called Thann Shann, where a watering place is found. It was said there were there five fathoms of water; other places have more, but they are not generally good for anchorage; there are many banks in the bay. We could scarcely ever go on shore in a boat without touching the bottom. There were at anchor five square rigged CochinChinese vessels, and the number rose to ten during our stay. These vessels were constructed after the manner of occidental nations, but they did not appear to be good sailors. Two of them, and one was the admiral's, had left Singapore three days before us. We met with them between Pulo Condor and Pulo Sapata and we arrived three days before them.

The entrance of the bay is defended by two small forts called

Panghaïe, at a distance each from the other of three miles. Entering the bay by a channel in the form of a spiral, we are then in a dock of an elliptical form, whose greatest axis may be of eight miles and the smallest six miles. This natural dock is surrounded at the east, north and west by the high mountains on the way to Fouhué, the capital of the kingdom, and whose angular tops of primitive formation rise up in several places to the height of 6000 feet or more from the level of the sea. On the southeast side the bay is separated from the sea only by a large sandy ground, in which is a large village, surrounded by some trees, and which borders on the Turon river.

The French name *Touranne* affords us the explanation of that name better than the English name *Turon*. As this place is called *Hann* in Cochinchinese, and there is a fort or tower at the entrance, Frenchmen have called it *Tour Hann*, which signifies tower of Hann. The small town of Turon, rather a large village, is at the most remote side of the bay towards the south; at about six miles from the common anchorage on the left side of a broad channel, which is said to communicate with the sea, and into which the river from Sayfo empties itself. The place was formerly very mercantile and several European nations had establishments there. Now they have all deserted it, and the place is only to be distinguished by the forts built with ditches and walls, after the European manner, one on each side of the water, and at a distance of a mile and a half. We landed, but not without difficulty, because mandarins do not like to see foreigners, especially when they have no presents to give, or when they are influenced only by motives of curiosity. We saw the bazar, and some poor joss-houses, but we could not find the renowned white elephants' stables. There were no interpreters, but one poor fellow who could utter a few words in bad French, Spanish and English. We were more happy another day, in going up the channel to the marble mountain called *None Nuoc*, i. e. fresh water, probably on account of the water of the channel, which being near the junction of the river Sayfo, is fresh and good for drinking, especially at low water.

Cochinchinese would have hindered us from visiting those famous rocks. They had called to their assistance all the power of their military and priestly strength. Boats and junks were put across the river; soldiers with their guns were seen along on both sides of the channel; gongs were heard in all directions. But we landed in spite of all difficulties.

It would be useless here to try to describe all the beauties of those

remarkable rocks, and mysterious caves, where the water by stalactites and stalagmites, has produced so many fantastical works; where nature has been the architect and the sculptor as well as the painter and the beautifier. Perhaps at another time we shall try to give an idea of those magnificent and religious natural mysteries, especially of the subterranean pagoda, called *Ouhien Ouhiet Dang*. We have here only room to mention it.

The same day of our excursion we went down and landed at Turon, and visited the chief mandarin who is a man of great ability. He is said lately to have made some animadversions on the present king on account of his administration, a very rare thing in such a country of despotism; and he has since left his position. Turon consists of several groups of villages on each side of the channel, the principal of which has about 500 mean habitations of bamboo and 2500 inhabitants.

On another day we visited the west side of the bay. The shore is flat and sandy and we reached a village, inclosed in a group of trees. In the front is a large temple built in the Chinese manner, and behind bamboo huts, separated by gardens, where vegetables are cultivated. The principal articles are rice and maize. They have also some mulberry trees (*morus alba*) whose leaves they sell to Sayfo people who rear silk worms. Cotton is also cultivated, but it is employed in a very costly manner. Country people, especially women, have looms in which they weave cotton; their looms are disposed in the Chinese manner, i. e. they have two treddles, or a pair of treddles, and their reed is inclined and pushed by itself from the back side of the loom. Their cotton goods are very common, of one foot broad; some are dyed red, with sapan wood, blue with native indigo, black with different kinds of leaves and iron water.

We found also in a wild state two varieties of mulberry trees, *Morus Indica*, remarkable for their leaves cut in the shape of a vine; the leaf of the first was broader than that of the other. We found also different species of what the people call *ma* 麻,* and which they employ to make ropes and hammocks. We discovered one of them to be the *Urtica nivea*, from its leaves being on the backside very woody, and another, a species of *sida*, its leaves being very sharp, pointed and indented like a saw. Those plants grow in the plains

* *Mâ, canabum*, is a kind of hemp, according to Taberd's Anamitic and Latin dictionary; but according to Loureiro's Flora, Cocinsinensis *canabis sativa*, which is the true botanical name; the hemp from the *Urtica nivea* is called *yeon kais*, but the generic name is *ma*.

as well as upon the mountains. We found a plenty of indigo shrubs, several in the marble caves. The woods all around are full of a peculiar kind of monkeys. They are of the size of a boy from four to five feet high. They have a white haired face, surrounded by a red beard. Their body is of a fine shining grey. Their feet and fore paws and their legs red. They are therefore called red breasted monkeys. They are very inoffensive and never attack men. But they are said to be very fond of fruits and vegetables, and destroy sometimes everything about the villages. People were well satisfied when they saw fifty or sixty of these poor things brought on the shoulders of our sailors and sent to our ship. In the muddy grounds and fields of rice are found a great number of leeches and tortoises. There are also small dangerous watersnakes. All around the bay are found different kinds of fish and fine shells.

We did not find the climate of Turon so unwholesome as some have described it. During all our stay, twelve days, we lost no one of the crew and had only twenty men sick. No rain fell and the thermometer continued at 90° Farenheit on board and in the shade. However every evening from seven and every morning from six o'clock, the surrounding mountains were covered with clouds. Lightnings were seen and a great noise of thunder heard all around. We used to take a bath in the bay every afternoon, and I attributed my good health to this circumstance. There are no sharks nor other dangerous fish in that bay.

The Cochinchinese were very kind to us; though very poor, they were very civil and hospitable. We laughed at their mandarins, we spoke to their women, we entered their houses, we pushed down their soldiers, we drank their tea, and we found them of the same humor, never angry, never lamenting. They are not fair-faced, but there is something in their appearance which gives confidence. We would rather trust to Cochinchinese than to Canton Chinese. Generally they are very miserable. They are oppressed by their mandarins, who for the slightest offense require them to be put in fetters or to be bamboosed. We were happy enough in several instances to save some of these poor fellows from the unsparing severity of their chief.

The patience which the Cochinchinese had towards us and their kind reception of us was perhaps owing to the name of France, which has been respected by them since the days of the venerated bishop of Adran. I believe also that the energetic conduct of the commander of the American frigate the *Constitution*, was for something

in the balance. He had come lately to Turon Bay to take in wood and water; he had heard of the imprisonment of a French bishop, and he resolved to attempt his deliverance. Thanks and congratulation may be offered to the generous officer, who for the sake of humanity, not consulting the difference of religion, did all in his power to deliver the poor bishop.

The object of our voyage to Cochinchina was the delivery of this bishop who had been in fetters for seven months. The commandant of the *Alcmène*, a French corvette of 36 guns, captain Duplan, brought a letter for the king from rear-admiral Cecile. Immediately after our arrival in town the letter was dispatched, and the answer was, that without difficulty the French bishop would be released and sent from Fouhue to the French ship. Officers of the first and second rank came to bring this verbal answer; and consequently, some days after, M. Lefevre bishop of Isauropolis, was brought on board, accompanied by a gracious letter from Thieu-fri who earnestly sought to engage Frenchmen to come and trade with Cochinchina. The venerable and courageous missionary gave us some account of himself and the country. He told us that he had been living in the country of Turon these ten years, and had been in the most civilized places as well as among the savage tribes of the Tsiampa and Laos mountains. Christians are now tolerated by some mandarins. But they must not trust to the ill disposed who are the declared enemies of Christianity. No exterior worship was allowed anywhere, and there were no remains of the beautiful churches or monumental chapels erected by and since the bishop of Adran. All have been put down by the unsparing Ming Ming. Cochinchina is actually tributary to China. Gyalong the conqueror of his own kingdom, had got rid of that domination. But his son Ming Ming, father of the actual king, more experienced in belles-lettres and in science than in war, had voluntarily renewed the ancient use of investiture, which has been continued by his son Thieu-fri, a prince excessively rigorous towards his subjects.

The kingdom of Cochinchina or Anám is now composed of: 1st. Tonquin, which contains according to M. Chaiquean, the ancient French mandarin, 18 millions of inhabitants. That is the richest part of the Anamitic country. There are in the interior two principal towns, Ketchou and Vi-houang. The population of each is reckoned at 100 or 150 thousand inhabitants, and 220,000 Roman Catholics are supposed to be spread over all the country. 2d. Upper Cochinchina, wherein is Fouhué, or rather Kigh, residence of the king and

capital of the kingdom. This place is upon an island, formed by two channels of the river. It is remarkable for its fortifications made on the European system, which were erected by the French and Irish engineers, who in 1799 accompanied the bishop of Adran. It is a town whose streets are said to be paved, gravelled and bordered with trees. Houses are made of stone and bricks after the European manner. There are ramparts defended by numerous artillery, and stone houses and arsenals well furnished with guns, and everything necessary in case of a war for 100,000 soldiers. The surface of the town is about five or six miles in circumference, and its population consists of about 60,000 inhabitants. 3d. Lower Cochinchina, whose principal town is Shaigoene, another town fortified after the European system, and seaport at the mouth of a river of the same name, which must be an arm of the great Camboja river. There was according to Horsburgh a manufactory for the casting of cannon, and houses and stocks for the building of ships. According to different travelers this town was very mercantile, for the convenience of the harbor and the depth of water. But since the great insurrection of 1833, a great part of its fortifications have been put down, its commerce driven away and almost all the population perished. Those two ports of Cochinchina are said to contain according to the same aforesaid mandarin, 1,000,000 inhabitants, amongst whom are 80,000 Roman Catholics. 4th. Camboja, whose principal town is Penaben or Kalompe, with a population of 30,000 inhabitants. The frontiers of that part which separates the Anamitic empire from the Siamese, or from the uncivilized tribes which are supposed to belong to the Siamese kingdom, are determined exactly; but they are frequently crossed, by parties of warriors, and occupied sometimes by the one and afterwards by the other, according to the chances of war, which has long been carried on by the one government against the other. The population of that fourth part of the Anamitic empire is about one million inhabitants, amongst whom are very few Christians.

We cannot give an idea of the surface of that kingdom. It is a long band which embraces more than 12 degrees, from the borders of the three Chinese provinces, Yunnán, Kwángsí and Kwángtung to the southern extremity of Cochinchina at the mouth of the Camboja river, at the 10th degree of N. latitude. Its breadth is greatest in Tonquin, being of from one to two degrees. But in Lower Cochinchina it is often very narrow, no more than 12 or 15 miles in width. Mountains succeed immediately, inhabited by an unsubdued people, who come at times to plunder the poor and defenseless inhabitants.

Cochinchina is a very miserable country, on account of its late intestine wars, and of its form of government, which is very despotic. Nevertheless the country is very fertile, especially in Lower Cochinchina. There are mines, especially one of gold at Phuyenn, and another at Shuongreek in the department of Kouannam. But government, which is afraid of foreign cupidity, forbids to touch them or even to speak of them under a penalty of death.

There are but few roads in the country, and some paths on sands and across mountains, which barely permit men to pass on foot. The country was in a state of great prosperity in the time of Gyalong and Ming Ming. But since their time Cochinchina has declined much. Foreign wars, intestine dissension and sightless absolutism have ruined the country. There is virtually no property amongst the people. All belongs to the king, and after him to the officers. Thus if any man wants to buy or sell any land or building, he is obliged to give presents to the officer according to the proportional value. The value of property generally depends upon its revenue. Thus a certain estate will be sold at four, three and even two times its revenue. So in Tonquin and in Upper Cochinchina, where the population is more dense and money is more abundant, a piece of ground will be sold at four or five times its revenue. But in Lower Cochinchina which is reputed the garden and granary of the empire, in the magnificent alluvial lands formed by the delta of the great river of Camboja, but where population is scarce and the price of silver high, a piece of ground may be obtained for twice its revenue in one year.

Religions are almost the same as in China. There are joss-houses where Budhistic gods are represented and the goddess Thin Toie. The literary graduates go to the temple of Confucius to make prostration and receive information. Commerce is almost nothing. The king has taken to himself all the monopoly of trade. He buys goods from his subjects at the price he appoints, and sends his ships to sell them at foreign ports. He employs in trade five square rigged ships and steamers which have been constructed in the country. He sends them to Canton, to Singapore, to Batavia, and sometimes to Calcutta. He sends to Singapore indigenous and Chinese silks, also green teas, nankteens, cinnamon, rhinoceros' horns, cardamums, rice, sugar, salt, ivory, buffaloes' skins, precious wood and treasure. He receives camlets, common long ells, red, blue and yellow, for the use of his soldiers, tin, opium, fire-arms and some Indian goods. He receives from Batavia, cloves, nutmegs, pepper, black and blue silks,

and green velvets, and glass ware of every kind. To give an idea of the manner in which the trade is carried on, we may mention, that the last year the king sent to Canton two ships and twelve officers to sell his goods and to buy others in exchange. On their return, not being satisfied with their success, he degraded them, putting them in prison and in fetters and confiscating all their property. And they are still bewailing their miserable condition the reward of their ill success as merchants. The junks which trade from Cochinchina are under private authorisation or managed by fraud. A statement is here presented of the commerce between Singapore and Cochinchina.

Imported to Singapore,		Exported from Singapore.	
1839,	\$176,261.	1839,	\$173,447.
1840,	166,479.	1840,	200,304.
1841,	245,521.	1841,	292,686.
1842,	206,484.	1842,	248,324.
1843,	254,785.	1843,	227,848.
1844,	177,606.	1844,	229,413.

The scale of duties for anchorage is as follows:—

At Fouhué	54 kouan for a thuoc (15,94½ inches).
At Shaigoene	102 " " "
At Turon	72 " " "

But the last place only is open to foreign trade. Very few ships come to trade. They have deserted on account of the arbitrary practices of the king, who has the entire monopoly of the trade, and because there are no fixed regulations for its management.

Cochinchinese coins have been explained in Morrison's Commercial Guide, according to the statements given by the late J. L. Taberd, bishop of Isauropolis in his valuable Anamitic dictionary. They are well made both in gold and silver, and are as follows:

1 golden ingot or loaf, weight 10 taels Sp. Drs.	238.
½ " " " " 5 " " "	119.
1 golden nail or <i>dinh vang</i> 1 " " "	24.
½ " " " " ½ " " "	12.
¼ " " " " ¼ " " "	6.
10 golden nails make one golden loaf so called.	

1 silver ingot or loaf *nen bac* weight 10 taels=Drs. 14.

Its specific weight is 95 parts pure silver and 5 alloy, or 100 parts. The value of 17 silver loafs is equal to that of 1 golden loaf.

1 silver nail or *dinh bac* weighs 1 tael, Drs. 1.40

½ " " " " ½ " " 70.

¼ " " " " ¼ " " 35.

10 silver nails are equivalent to one silver loaf.

Besides the native coin the late king Ming Ming issued a coinage of gold and silver dollars, and the reigning king Thieu-fri adopted the same. The weight and value are here presented.

1 gold dollar	weight	1.039	ounce	Troy	Drs.	12.
$\frac{1}{2}$	"	"	0.519	"	"	6.50
$\frac{1}{4}$	"	"	0.259	"	"	3.25.
1 silver dollar	"	"	0.862	"	"	0.70.
$\frac{1}{2}$	"	"	0.431	"	"	0.35.
$\frac{1}{4}$	"	"	0.215	"	"	0.17.

The specific weight is 190 parts of pure metal, and 80 of copper or alloy. One side bears the face of the Cochinchinese dragon, and the other side the king's name in Chinese characters, some Ming Ming's and others that of Thieu-fri. Some are like common dollars and have a hole in the middle, while others are broader and not so thick.

The only popular coin is the cash made of pure zinc. Its form is circular, and is 0,87 inch in diameter. It has, like the Chinese cash, a square hole in the middle, of 0,16 inch each side, for the convenience of stringing a number together. It is not coined but cast. The Chinese characters are intended to represent the name of the king. Six hundred of them strung together in this manner form what is called a kouan (*kwan*) or a string. Each kouan makes 10 heaps or tiens, each of 60 cash. The value of the cash varies in different sections, or according to the value attributed to gold and silver. In Turon and in Upper Cochinchina, one Spanish dollar is worth only three or four kouan. In Shaigoene or in Lower Cochinchina one Spanish dollar is worth five or six kouan. So in taking the dollar at an average value of four kouan we shall have—

1 (<i>sápek</i>) cash	worth	Spanish dollar	0.0004166.
10	"	"	0.00416.
60	"	"	0.025.
600	"	"	0.25.
2600	"	"	1.

WEIGHTS.

				<i>avoird. p.</i>
1 kan, or catty	of 16 <i>luongs</i> or taels,	$1\frac{1}{2}$ ounce	each	1.378
10	" one yen	"	"	13.78
50	" one binh	"	"	68.90
100	" one ta	"	"	137.8
500	" one kouan	"	"	689.

There is no exactly determined legal measure of length. *Thuoc* the generic name. Its divisions will be here presented.

- 10 phans = 1 tak or inch.
- 10 tak = 1 thuoc or foot or ell.
- 5 thuoc = 1 ngou, or fathom.
- 3 ngou = 1 sao or rod.
- 10 sao = 1 mao or rood.

The generic measure *thuoc* (the Chinese *chih*, cubit, or foot) is very different according to circumstances. Those more commonly employed are here presented.

Thuoc used for measuring ships for the service of ports	0.405 metre
Thuoc used for wood at Turon	0.425
Thuoc mentioned by Taberd	0.43726
Thuoc used by the king for measuring silks and other cloths in his transactions with a Frenchman.	0.594
Thuoc used by natives in the Turon market	0.61
Thuoc used according to Morrison	0.64968

MEASURES OF DISTANCE.

- 1 ly = 444 metres.
- 2 ly = 1 dam = 888 metres.
- 10 ly = 5 dam = 4444 metres.

MEASURES OF LAND.

1 mao = 10 sao = 165 thuoc = 80.3979 metres

The *mao* is what a man may cultivate in one day.

MEASURES OF CAPACITY.

- 1 hao = 28 litres.
- 2 hao = 1 shita = 1 tao in weight = 56 litres.

The *hao* is a measure of rice required for a month's subsistence. is given by the king to his soldiers.

MARKET PRICES AT TURON.

Hens and ducks' eggs	(10)	1 kouan.
Fowl or duck	(1)	2 tien.
Pork	(1 catty)	4 tien.
Rice	(a kan) 1 to 2	kouan.
Beef	(a catty)	3 tien.
Plantains	(a set)	1 tien.
Pine apples	(10)	1½ kouan.
Oranges	(10)	5 tien.

Maize	- - - - -	(a han)	5 to 10 tien.
Small lemons	- - - - -	(10)	1 tien.
Flour of millet	- - - - -	(a catty)	2 kouan.
Salt	- - - - -	"	3 tien.
Veal	- - - - -	"	4 tien.
Buffalo	- - - - -	"	3 tien.
Small onions	- - - - -	"	1 tien.
Sweet potatoes	- - - - -	"	1 tien.
Beans	- - - - -	"	2 tien.
Yams	- - - - -	"	90 sapeks.
Small pigeons	- - - - -	(1)	90 "
Geese	- - - - -	(1)	4 tien.
Oysters	- - - - -	(100)	1½ kouan.
Turnips	- - - - -	(a catty)	1 tien.
Cakes made of eggs and flour	- - - - -	(1)	½ kouan.
Cocoa nut	- - - - -	(10)	3 tien.
Oil	- - - - -	(a catty)	2 kouan.
Fish (all kinds)	- - - - -	"	2 tien.
Tobacco	- - - - -	"	1½ tien.
Paper, white leaves, made of bamboo	(100)		8 kouan.
Sugar	- - - - -	(a-catty)	1½ tien.
Candy	- - - - -	"	3 tien.
Cucumbers	- - - - -	(10)	3 tien.
Ginger (sweet meat of)	- - - - -	(a jar)	7 tien.
Mango	- - - - -	(10)	5 tien.
Tack	- - - - -	(1)	2 tien.
Cassia	- - - - -	(a catty)	2 kouan.
Black pepper	- - - - -	"	1½ kouan.
Green tea from Hue	- - - - -	"	3 tien.
Wood for fire	- - - - -	(a ta)	3 kouan.
Ebony from Kouannam	- - - - -	"	10 tien.
Eagle wood	- - - - -	"	10 tien.
Red copper	- - - - -	"	50 kouan.
Morfit	- - - - -	(a catty)	4 kouan.
Horns of rhinoceros	- - - - -	"	10 kouan.
Mats (best kind)	- - - - -	(a pair)	8 kouan.
Green indigo	- - - - -	(a catty)	1½ kouan.
Bees-wax	- - - - -	"	1½ kouan.
Cotton	- - - - -	"	1 to 2 kouan.
Raw Silk	- - - - -	"	3 to 4 kouan.
Cotton cloth—a piece of 24 thuoc	- - - - -	"	7 kouan.

Coat for a man (1)	6 kouan.
Trowsers (1)	5 kouan.
Turban of silk or cotton crape	8 kouan.
Day's work in Upper Cochinchina (besides rice)	30 to 40 sapeeks.
„ Lower Cochinchina	2 tien.
Mason, carpenter and other mechanical trades in Upper Cochinchina	1 tien.
Mason, carpenter and other mechanical trades in Lower Cochinchina	2 to 3 tien.

These several prices indicate the variety and cheapness of local productions. But it is not to be inferred that these prices are by any means constant, inasmuch as the king has monopolised commerce. For instance, silk may be generally obtained from 2 to 4 *kouan* which is very cheap. But if it be for exportation, the price may be increased to 6 or 8 or 10 *kouan*, according to the king's fancy. Under such circumstances trade cannot be easily carried on, and it is not probable that for a long time it will present any secure advantages to foreigners.

Note. In tendering our best thanks to Mr. Hedde for his "Notices," we must apologize for their poor English dress; we were not aware of the many bad idioms in the article until it was too late to correct them. The present king of Cochinchina, called *Thieu-fri*, succeeded his father early in 1841. See *Chi Rep.* vol. XI. pp. 344, 400, 675. His father's name was 命明 *Ming-ming*, and his grandfather's 嘉隆 *Kia-lung*, written often, as above, "Gyalong." Politically and morally considered, "Cochinchina is a very miserable country," still it has a very fertile soil, and under a better rule and good equitable laws it can become a prosperous and happy country. We wish Europeans knew more of it, and that better relations could exist between Annam "the Tranquil South," and the nations of the west.

ART. II. *Review of diseases incidental to Europeans in China, particularly in Hongkong and for the year 1845, exhibited in public papers, prepared by Drs. TUCKER and DILL.*

THE first part of the following article we borrow from "an introductory address delivered by Alfred Tucker, esquire, surgeon of the Minden's hospital at the first meeting of the China Medical and Chirurgical Society, on the advantages to be gained by a medical association, and a cursory review of diseases incidental to Europeans

in China. The first part of that address was given in our last volume 445, the remainder we now subjoin, giving first the

SYNOPTICAL TABLE

Of the first one thousand patients sent on board the Minden's hospital (in the harbor of Hongkong) for treatment.

Names of diseases.	Patients recd.	Patients discharged.	No. of deaths.	Inva- lid.	Names of diseases.	Patients received.	Patients discharged.	No. of deaths.	Inva- lid.
Febres Inter.	113	83	15	15	Hydrops,	2		2	
do. Remit.	165	10	54	1	Vulnus,	6	6		
Synochus	3	3			Fractura,	4	2		2
Phlogosis,	2	1	1		Cystitis,	1		1	
Ophthalmia,	3	3			Hæmorrhoids,	1	1		
Pneumonia,	8	2	3	3	Deli. Trem.	5	2	3	
Hepatitis,	4	2	2		Stricture,	4	4		
Morbus coxarius	2		2		Caries,	3	2		1
Bronchitis,		9	2	3	Cynanche,	1	1		
Sciatica,		1			Gastritis,	1		1	
Phrenitis,	1		1		Paralysis.	2	1		1
Phthisis cof.	15	3	11	1	Chol. malign.	1		1	
do. incip.	2		1	1	Icterus,	1		1	
Dysenteria,	356	128	195	36	Bubo,	6	6		
Dyspepsia,	12	11	1		Fis. in Ano,	4	2	1	1
Diarrhœa,	44	36	6	2	do. Axil.	1	1		
Convulsio,	1	1			do. Perineo,	1	1		
Ascites,	4	1	2	1	Orchitis,	1	1		
Scrofula,	2	1		1	Podagra,	1	1		
Syphilis,	28	21	2	4	Acne rosa.	1	1		
Amaurosis,	1	1			Nodus,	1	1		
Contractura,	1	1			Morb. cor.	1	1		
Ulcus,	108	98	2	8	Variola,	6	6		
Necrosis,	7	5		2	Morb. var.	1	1		
Herpes,	1	1			Hæmoptysis,	2	1	1	
Tonsillitis,	1	1			Comp. cere.	1		1	
Rheumatismus,	16	10		6	Amentia,	1			1
Enteritis,	1	1			Monomania,	1			1
Periostitis,	1	1			Hydrart.	2			2
Pleuritis,	1	1			Abcessus,	5	2	1	3
Erysipelas,	2	2			Anasarca,	1	1		
Colica,	1	1			Luxatio,	1	1		
Neuralgia,	1	1			Ascites,	4	1	2	1
Atrophia,	1		1						
					Total,	1000	579	345	106

This abstract of diseases shows the result of practice in an establishment where patients are nursed by most experienced nurses, every dose of medicine administered night and day in the presence of a medical officer, the most rigid dietetic regime is enforced, every change in the symptoms and progress of diseases anticipated by immediate change of treatment if deemed necessary by the medical officer on duty, and the medicines and medical comforts supplied by the government without restriction. This table also shows the almost universal character of the fatal species of diseases. The necrological total exhibits the large proportion of 315 deaths of 1000 treated or 31.5 per cent; of these 264 were from periodic fever and dysentery and only 51 from

all other diseases inclusive, therefore, I shall assume that these are the only diseases of an aggravated and fatal character which afflict the European in China.

Nosologists differ much in the proximate causes of fevers, and as I believe I differ with some as to the genus of the fatal fever of China, many contending that it is a continued idiopathic fever; but my opinion of the genus and ætiology of this fever is, that it is a periodic fever directly caused by the marsh miasma, derived from the oozy soil covered by rank vegetation in the numerous ravines on this island frequently extended up their acclivities, the remains of the system of terraced vegetation adopted in the growth of rice by the Chinese, previous to British possession. Whether every febrile or constitutional disturbance is a consequence of local derangement, or there are any fevers dependent solely on a general cause, and which as being unconnected with any local affection, merit the appellation of essential, will form the subject of future discussion; the hypothesis that this fever is caused by mineral decomposition has many followers, from the fact that the hardest rocks are liable to disintegration from long exposure to the weather, and the gradual absorption of oxygen from the air, also the hypothesis of electricity, derived from certain mineral and vegetable substances, perpetually going on during the process of vegetation, is the favorite opinion of some; but in this colony where the largest proportion of decaying granite has been exposed, the least quantity of disease has appeared. But the Barracks occupied successively by the Bengal Volunteers, 37th and 55th regiments, situated to the westward, and nearly surrounded by swampy ground, were abandoned on account of the fatal ravages of periodic fever and dysentery. The artillery barracks built on the summit of a height bounded on the eastern aspect by a ravine, the government residence of the late governor sir Henry Pottinger, the eminences on which the Seaman's Hospital and Missionary Institution are situated, having much of this neglected swampy soil in their immediate vicinity, have been the sites where fatal fevers have been contracted. The pestilential character of the valleys to the eastward, till lately nearly entire swamps, needs no comment. But in that part where the larger number of people reside, situated between the Harbour Master's residence, and Mr. Shuck's chapel, only one death from endemic fever has ensued: here is a continuous rock, presenting a new surface, where in the progress of buildings, considerable quantities of the detritus of the underlying rock is turned up.

To determine the genus of this fever is very important; one thing is certain that during convalescence it frequently assumes the form of an irregular intermittent, but the etiology and type will be discussed on some future occasion. The intensity with which the disease invades the system is very uncertain. As is usual with Pyrexia, there is loss of mental energy, more or less confusion of the ideas, diminished motive power succeeded by more or less sensation of cold, frequently amounting to a general rigor; occasionally this period or stage of collapse is very intense, and great alarm is caused by the patient dying at the invasion of the disease; this aggravated form simulates very

much the aspect of spasmodic cholera, there is a livid cold surface, covered by a wet sweat, a sunken anxious expression of the countenance, and sometimes incessant vomiting and purging of a thin serous fluid, (this exhalation of fluid from the mucus surface is frequently mixed with the usual secretions) distressing jactitation, short hurried respiration, apparent somnolency, but when aroused there is perfect intellectuality, and the almost universal reply, is, that they feel much better; but there is an absence of clonic spasm, Ischuria renalis, and the ejected fluid does not resemble the peculiar cholera or rice water excretion.

These varieties of the first stage are succeeded by the hot skin, flushed countenance, frictional derangement, generally of the encephalon, quick full pulse; and intense thirst, frequently attended by vomiting, impatience on pressure over the epigastric and hypochondriac regions and increased frequency at stool. This stage is also uncertain, the exacerbation being occasionally extended to the second and third day, when a free diaphoresis takes place and a well marked remission ensues, which is succeeded by an exacerbation which frequently proves fatal. The severity or duration of these exacerbations are very uncertain. This fever, particularly the most fatal form, assumes a most insidious and deceptive character, the accessions are marked by little febrile disturbance; in fact, the skin is below the natural temperature; the pulse is rather more frequent, but there is deficient tone imparted to the finger; the tongue is rather dry, and brownish, there is considerable somnolency; but when asked if he has any complaint, replies that he feels quite well, but is evidently fractious at being aroused, there is usually a short remission in the morning indicated by wakefulness, and apparent little complaint. This form of disease frequently terminates fatally on the fifth or seventh day, to the surprise of the inexperienced practitioner, who has prognosticated to the friends a favorable issue.

During the accessions there is generally diarrhoea, which frequently becomes dysenteric, the functions of the various cavities are uncertainly affected, and often the metastasis of venous congestion from one cavity to another is rather embarrassing. The prognosis becomes more favorable as the remissions are more protracted, or when it becomes of an intermittent character; the reverse is expected when the exacerbations are prolonged, with progressive prostration of the vital powers.

As relates to therapeutics, I feel, I have no curative remedy to offer for your opinion. The usual treatment is generally adopted, diaphoretics and effervescent draughts during the accession, relieving local conjections by leeches, cupping, or blisters, and when there is much pervigilium a full dose of calomel and opium; but directly a remission is apparent the exhibition of quinine in combination with small doses of calomel and opium, when not incompatible with cerebral disturbance or intestinal flux. When the latter is complicated with periodic fever, I have found the arsenical solution in a menstruum of infusion of Cascorrilla or Buchu very useful: or when there was much gastric irritability, four drops of Hydrocyanic acid in one ounce of

Camphor Julep, every four hours. It is not expected in a cursory review to detail the whole catalogue of remedies usually prescribed; therefore I shall only say; that in the stage of collapse, I usually prescribe the diffusible stimuli, frictions of the surface with ammoniated liniment, and the application of artificial warmth, but in the aggravated species of this stage, I should like to gain your opinion as to the propriety of small bleeding from the arm; with the intention of acting as a stimulant, by unloading the large vessels leading to the centre of the circulation—it is certain without that organ is stimulated by arterial blood it never acts.

I must make one remark on the treatment of general bloodletting in the stage of excitement. I can assure you I have seen sudden sinking frequently take place after the abstraction of a few ounces of blood. After the European has resided a short time in China, if blood is taken, the large proportion of serosity is remarkable. Probably the atmosphere always more or less surcharged with noxious exhalations from the paddy swamps acts as a powerfully debilitating cause, and it will be an interesting topic at some future meeting to discuss, whether the blood, or the nervous system is primarily affected.

The intermittent type of fever appears either as a primary disease or a sequent of the remittent. It most frequently assumes the tertian species, but once the system becomes saturated with marsh poison, it is always liable to erratic returns, developed by atmospheric density, or dietetic irregularity. Post mortem examinations present considerable congestion of the venous system, but no structural change or organic lesion—I shall conclude my remarks on the first order of the pyrexial class, and proceed to offer a few observations on Dysentery.

This genus of disease presents two species, the acute and chronic; the latter either succeeds the acute form or appears as a primary disease. The first species is generally preceded by constipation, sometimes by diarrhoea, is accompanied with more or less pyrexia, nausea, a distressing sinking sensation, eructation, excessive pain along the track of the colon, but more acute over the site of the cæcum; painful tenesmus, and frequent purging of muco-sanguineous stools. The character of the dejections varies much even in the same individual, some are entirely sanguineous, others are muco-sanguineous, muco-feculent streaked with blood fluid resembling the washing of beef, occasionally with an admixture of depraved secretion, rags of detached mucous membrane, or viscid mucus. This disease sometimes assumes an adynamic or typhoid character, with a cold surface, dry brown encrusted tongue, sordes around the teeth, petechiae, spontaneous ptyalism, ulceration and sphacelas of the gums and lining membrane of the cheeks, and progressive sinking of the vital powers. This is a most hopeless form to treat; mercury acts as a poison, the abstraction of blood even by leeches is often attended by sudden sinking, we know that the disease is proceeding rapidly in the process of disorganization of the large intestines, we feel that we must do something, and it is doubtful whether we do too little or too much. I have ordered the Hydrocyanic acid in combination with one of the preparations of opium, thin

farinaceous fluid with wine, and the animal broths in small quantities frequently repeated. The first form is a much more satisfactory disease to treat. Autopsies have shown that it is an active inflammation of the mucous surface of the large intestines, and by decided and prompt measures is generally subdued. Warm baths, blood letting both general and topical, and the introduction of mercury in combination with opium to impregnate the system. The indication of decreasing or suspending the use of the mineral, is cessation of pain, apyrexia, and healthy feculent discharges from the bowels—for some period the discharges will be more or less mixed with mucus, and some frequency to stool is kept up by slight irritation immediately with the rectum from hyperæmia of the hemorrhoidal veins. I have generally found an enema of sulphate of zinc or nitrate of silver, or the application of a few leeches to the anus sufficient to relieve this affection of the rectum.

The chronic species will form the next subject for consideration; a form of disease which too frequently baffles all our best endeavors. As a sequel of the acute species, it frequently depends on an atony of the capillaries, and an undue secreting activity of the submucous glands. This form is generally cured, but leaves the patient susceptible to a recurrence from slight predisposing causes. The treatment I have pursued is about $\frac{1}{2}$ grain of calomel in combination with opium and ipecacuan at bed time—small doses of rhubarb, magnesia and 3 or 4 of the tincture of opium in the morning; rubefacients and flannel bandaging over the abdomen; but medicine has no avail without the strictest dietetic regime. There is another form of this species, the lenteric; this is generally the result of old and neglected diarrhoea—when patients think it necessary to apply to a medical man it is too late for any curative treatment to be adopted. They tell you, that they have very little the matter with them, that they have usually three or four stools during the day and night, two of which are usually passed about daylight, that they have lost flesh and strength, and only require some medicine to stop the looseness—they present an attenuated appearance; in fact there is general atrophy, exsanguification, the countenance of a yellow tinge, the eyes sunken in their sockets the skin arid and of a dirty straw color, moderate desire for food, tongue sharp, morbidly red with a smooth flayed appearance, the abdomen concave and tense, the dejections composed of a thin brownish fluid much resembling beef tea, with a large proportion of unassimilated food in comparison to the proportion received into the stomach; there is no particular pain, but occasional eructation, hiccup and an uneasy sensation of flatulent distension of the abdomen. This disease is always progressive, and when not directly precipitated by gastric enteritis seems to prove fatal by simple innutrition. The novice is frequently startled by the information, that the patient he had just pronounced something better, is dead. They appear perfectly unconscious of their own perilous condition and speak continually of the anticipation of soon meeting their friends in the land of their fathers. These form the large proportion of deaths among invalided seamen and soldiers on their passage to England. I believe this disease is incurable.

The chronic species proceeds insidiously to ulceration of the large intestines by a process of passive inflammation; the amount of diseased structure found on examination, much surprises the medical attendant, particularly from the very slight pain experienced during the process of the disease.

The uniformity of the following post mortem presentations, namely hypertrophy, lividity, and ulceration of the cæcum, colon and rectum which have frequently a fibro-cartilaginous feel, leaves no doubt of the immediate cause of death in dysentery; very rarely any other lesion is seen, the healthy appearance of the liver is proverbial, and the stomach and small intestines are perfectly normal.

As regards the treatment of the last form described, I have tried the whole list of mineral and vegetable astringents: sulphate of zinc and copper, nitrate of silver, diacetate of lead, ioduret of iron, mercury with chalk, cascarrilla, buchu, &c., vesicating the abdominal surface without any improvement in the symptoms. I now satisfy myself with palliating symptoms, as one becomes more irksome than another. An opiate at bed time, absorbents, opiate suppositories, small astringent enemata very gently thrown up, and an unirritating bland diet, seem by mitigating urgent symptoms to prolong life.

I have described periodic fever and dysentery separately, but with the exception of the acute species, they are generally found in complication, and I have frequently noticed dysentery assume a periodic character particularly of the tertian type. These cases are most tedious in their convalescence, and the permanent cure is almost impossible, without change from this malarious atmosphere. I wish to call your attention particularly to a mode of procuring that benefit.

The summit of the height, on the declivity of which Victoria is built, is 1800 feet above the level of the sea; and the variation of temperature at the base, when measured by Lieutenant Bate of the surveying department, was 11° of Fahrenheits' scale, the result was 72° 5' at the foot, and 61° 5' at the top in February 1841. But there is a much greater apparent decrease of temperature, and the circulating medium is perfectly free from the noxious exhalations of the low land. I therefore would suggest the establishment of a convalescent hospital on an eligible site at this elevated locality. I think it would be the means of saving very many lives during the summer months. Patients might be very easily removed on a litter, or chair. I trust you will give it mature consideration, and if you approve of the scheme, will meet and make a representation on the subject to the proper quarter.

I have read a cursory review of the diseases incidental to Europeans in China. I think in conclusion it is right to consider those diseases from which Europeans have almost an immunity in China. The abstract table of diseases only presents 3 fatal cases of pneumonia, 12 from phthisis and two from bronchitis; of 313 fatal cases about 5 per cent or only 1½ per cent of the number treated. I believe statistical records show about ¼ of the deaths in England from pulmonic disease. There are only 16 cases of rheumatism sent for treatment of 1000 admitted, a disease so universal in England; therefore

I think we may assume that diseases of the thoracic cavity and membranous tissue seldom affect Europeans in this country. The consideration of this subject is important from the position which this colony bears to India, and whether people affected with these diseases might not be induced and receive much benefit by a temporary residence in this country, particularly during the northeast monsoon.

The following report of sickness and death among the officers of the civil government in Hongkong, we borrow from the China Mail for January 29th, 1846.

Table I.—An abstract of sickness and death among the civil government officers, &c., in the island of Hongkong, from 1st January to 31st Dec. 1845.

	<i>Government officers.</i>		<i>Police, &c.</i>		<i>Prisoners.</i>	
	No. on sick list.	No. of deaths.	No. on sick list.	No. of deaths.	No. on sick list.	No. of deaths.
January, -	12	0	35	0	5	1 <i>a</i>
February, -	11	0	26	0	6	0
March, -	14	0	11	1	7	0 <i>b</i>
April, -	13	0	31	1	7	2 <i>c</i>
May, -	21	0	32	2	7	0 <i>d</i>
June, -	15	0	32	1	12	2 <i>e</i>
July, -	14	0	49	2	7	3 <i>f</i>
August, -	11	0	44	2	9	0 <i>g</i>
September, -	5	1	25	2	3	0 <i>h</i>
October, -	5	0	59	5	13	0 <i>i</i>
November, -	8	0	66	1	13	0 <i>j</i>
December, -	5	0	43	1	8	0 <i>k</i>
	134	1	453	18	107	8

a A Chinese female prisoner died from Puerperal mania.

b The wife of a policeman died of dysentery.

c An overseer of roads died of gastric fever. One Chinese prisoner died of ulcers. One Chinese prisoner died from smoking opium.

d One policeman died of chronic diarrhoea in the military hospital. An overseer of roads died of fever.

e Two British prisoners died, the one from apoplexy, the other from dysentery. One overseer of roads died of fever.

f Two Chinese prisoners died from ulcers. One Chinese prisoner died from smoking opium. One policeman died of dysentery, one sailor found on the street in a state of intoxication and died in jail.

g One Chinaman found on the street in a state of destitution and died in custody. One policeman died of remittent fever in 18th R. I. regt. hospital.

h Government officer of the supreme court died of low remittent fever. One policeman died of abscess in the liver, another of dysentery.

i One policeman died of remittent fever. A woman (formerly a soldier's wife,) and her child died of dysentery; a constable died of dysentery; a policeman died at Stanley, not treated by the colonial surg., and disease unknown.

j One policeman died of jaundice.

k The wife of a policeman died of dysentery.

Table II.—The actual number of cases and different diseases among the government officers, &c., in each month throughout the year 1845.

	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	Total.
Ague - - - - -	7	"	2	10	9	4	6	2	"	14	11	8	73
Remittent Fever - - - - -	7	4	2	3	8	5	3	7	4	9	8	"	60
Diarrhœa - - - - -	7	2	2	3	1	12	7	6	1	4	20	6	71
Dysentery - - - - -	1	2	2	1	"	"	2	3	2	12	12	14	51
Venereal Disease - - - - -	7	4	3	1	5	2	1	2	1	3	4	3	36
Otitis - - - - -	"	"	1	"	"	"	2	"	"	"	"	"	3
Ophthalmia - - - - -	"	1	"	1	1	2	2	"	"	1	"	"	8
Infl. of Knee - - - - -	1	"	"	"	"	"	"	"	"	"	"	"	1
Infl. of Breast - - - - -	2	"	"	"	"	"	"	"	"	"	"	"	2
Paronychia - - - - -	"	"	"	"	"	"	"	1	1	"	"	"	2
Abscess - - - - -	"	"	"	"	"	1	"	1	"	"	"	"	2
Dropsy - - - - -	1	"	"	"	"	"	"	"	"	"	"	"	1
Neuralgia - - - - -	"	1	"	"	"	"	"	"	"	"	"	"	1
Insanity - - - - -	"	1	"	1	"	"	"	"	"	"	"	"	2
Paralysis - - - - -	"	1	"	"	"	"	"	"	"	"	"	"	1
Delirium Tremens - - - - -	"	"	"	"	"	"	2	"	"	"	"	"	2
Apoplexy - - - - -	"	"	"	"	"	1	"	"	"	"	"	"	1
Coup de Soleil - - - - -	"	"	"	1	"	"	"	"	"	"	"	"	1
Cynanche Tonsillar - - - - -	1	"	"	1	"	"	"	"	"	"	"	"	2
Catarrh - - - - -	"	"	1	1	3	"	2	4	"	"	4	1	16
Parulis - - - - -	"	"	"	1	"	"	"	"	"	"	"	"	1
Dyspnœa - - - - -	"	"	"	1	"	"	"	"	"	"	"	"	1
Enteritis - - - - -	"	"	"	1	"	"	"	"	"	"	"	"	1
Dyspepsia - - - - -	"	1	1	"	4	"	"	2	"	"	"	"	8
Worms - - - - -	1	"	"	"	"	"	1	"	"	"	"	"	2
Constipation - - - - -	"	1	"	"	"	1	"	1	"	"	1	1	5
Hæmorrhoids - - - - -	1	1	1	"	"	1	"	"	1	2	"	"	7
Liver Diseases - - - - -	4	3	2	8	6	2	5	2	"	2	2	"	36
Splenitis - - - - -	"	"	"	"	"	"	"	"	1	"	"	"	1
Nephritis - - - - -	"	"	"	"	"	"	"	"	"	"	"	"	1
Uterine Disease - - - - -	3	1	1	"	"	1	"	"	"	"	"	"	6
Parturition - - - - -	1	"	"	"	"	"	"	1	"	1	"	1	4
Rheumatism - - - - -	2	"	"	1	2	"	2	2	"	"	4	3	16
Periostitis - - - - -	1	"	"	"	"	"	"	"	"	"	"	"	1
Cutaneous diseases - - - - -	1	"	1	2	1	1	1	2	"	2	2	"	13
Ulcers - - - - -	2	3	"	1	2	5	1	2	"	7	4	2	29
Wounds & Accidents - - - - -	1	3	3	1	"	4	6	1	"	3	1	2	25
Effects of Smoking } Opium - - - - - }	"	"	"	1	"	1	"	"	"	"	"	"	2
Diaphragmitis - - - - -	"	"	"	"	"	1	"	"	"	"	"	"	1
Violation - - - - -	"	"	"	"	"	1	"	"	"	"	"	"	1
Intoxication - - - - -	"	"	"	"	"	"	1	1	"	"	"	"	2
Destitution - - - - -	"	"	"	"	"	"	2	"	"	"	"	"	2
Total - - - - -	51	29	22	41	43	44	47	39	11	60	73	41	501

Table III.—The number of prisoners and the proportion of deaths in the jail during the year 1845.

Europeans,	Indians,	Portuguese,	Chinese,	Total number	No. of deaths.
52	45	10	354	451	7, or 1 in 64.46

Table IV.—The number, proportion of deaths, &c., of all those under the medical superintendence of the colonial surgeon during the year 1845.

	The whole No. of persons.	The whole No. of cases.	The whole No. of deaths.	Proportion of deaths to whole number.	Proportion of deaths to recoveries from sickness.
Government officers,	65	91	1	1 in 66	1 in 91.
Police, wives & children of police and overseer of roads.	253	352	18	1 in 14	1 in 19.5
Prisoners.	352*	58	8	1 in 56.5	1 in 7.25

Table V.—The population of Hongkong and the proportion of deaths during the year 1845.

Population.	Number of population.	Number of deaths.	Proportion of deaths.
Europeans and Macao and Goa Portuguese.	731	40	1 in 18.3

REMARKS.

In Table No. I.—We discover that the list of sick is smaller in March than in any other month throughout the year, while on the other hand it is greater in November, although it must be recollected that it is not actually the most unhealthy month. The reason then assigned for the increased sickness in November, is, the circumstance of the number of Indians who usually suffer most from the setting in of the low range of temperature at that time. It will be observed that there have been no deaths during January and February, with the exception of one woman who died in childbirth. The months of July and October shew the greatest mortality; still we are not to consider the month in which the greatest mortality appears, to be the most unhealthy, as the cases that prove fatal, have generally been taken ill in the previous months and this statement is besides corroborated by what is observed in Britain, where nearly 100 more die of Phthisis in spring and summer than in autumn and winter, and yet these are certainly not the most unhealthy periods. The most unhealthy months in this island, or rather the months in which the most fatal diseases have their origin, are July, August, and September, the three hottest months.

In Table No. II.—The most prevalent diseases are clearly shown to be ague, diarrhœa, remittent fever, and dysentery. But though ague stands at the head of the list in respect to the number of cases, yet by looking over the causes of death as laid down under the head of "Remarks" in the table No. I. it will be seen that while out of 27 deaths that occurred last year, there were six of fever and nine fatal cases of dysentery, thus proving the latter to have been most fatal. Now by referring to the colonial surgeon's report for the six months ending December 1844, it will be found that fever was then the most fatal malady. The reason for this change cannot at present be satisfactorily accounted for.

* The difference between this table and the one above is owing to one prisoner who died in the seamen's hospital not being included in the table above,

In Table No. III.—We see the number and proportion of deaths among the prisoners, which shows the mortality in the prison to be very small, being about $1\frac{1}{2}$ per cent. The chief causes of the mortality are ulcers. These occur among the lowest class of the Chinese, and are owing to their inexcitable or non-inflammatory temperament, their spare diet, consisting of rice and salt fish, their filthy habits, and a wish on the part of the patients to prevent the ulcers healing so as to avoid work. These are often induced by the chains on their limbs, which may be said to act as the immediate exciting cause. Epidemics have been unknown in the jail.

In Table No. IV.—We find the deaths among the government officers to be small, only amounting to 1 in 66 of the whole, that is $1\frac{1}{2}$ per cent. or a little more than 1 per cent. among all the cases that have been under treatment in 1845. But in the police department, including overseers of roads, we find a much greater mortality, being 1 in 14 of the whole number of persons, that is 7 per cent. or among those who have been under treatment, 1 in 19.5, that is, about $5\frac{1}{2}$ per cent. This mortality is owing to the constant exposure to the vicissitudes of the climate, the intemperate habits of the individuals, the deleterious nature of the spirits they imbibe, and further, to the road overseers living in temporary dwellings erected on the damp soil.

Table No. V.—Shews the European and Portuguese population in Hongkong for 1845 and the number and proportion of deaths to the population, which we discover to be 1 in 18.3 or nearly 5 per cent.

The past year appears to have been much more healthy among the civil community than the years previous, which is to be accounted for by the improved state of the colony, improvements in draining, in roads, and in dwellings more adapted to the country, also from the deleterious nature of the climate being better known, and therefore more care taken to avoid the causes which promote disease; and it is hoped that disease will now continue to diminish as the improvement of the place increases.

F. DILL, M. D., *Colonial hospital surgeon.*

Victoria, Hongkong, January 17th, 1846.

The plan for a *sanitarium*, suggested by Dr. Tucker, we have often heard commended; we think, with him, "it would be the means of saving many lives." Something more than a mere "convalescent hospital" might be had; there might be a *villa*, where not only individuals but whole families could reside. Whether the site he has designated be the best, we are not able to say; one of the more easterly summits has been named as more eligible, being of more easy access and presenting a broader space for buildings.

ART. III. *List of houses and public buildings on the island of Hongkong, with statements of the revenue and expenditure of the colony during the year ending 31st December, 1845.*

THE following documents are copied from the China Mail. The accounts of the revenue and expenditure are published in the government paper, by direction of "his excellency her majesty's plenipotentiary and chief superintendent of British trade," &c.; the list of houses, &c., seems not to have been published by authority; the Editor of the China Mail, says: "To Mr. A. L. Inglis, the assistant magistrate of police, the public is indebted for this valuable piece of statistics." The account of the various Chinese craft, including fishing boats, &c., is for the month of December 1845. In the second number of the "Hongkong Gazette," May 15th, 1841, were published the names of the villages and hamlets on the island with the number of their estimated population. See Chinese Repository vol. X. p. 289. There were then:

In the bazar, - - - - -	800
In the boats, - - - - -	2,000
In twenty villages - - - - -	4,350
And laborers from Kowlung - - - - -	300—7,450
At the present time, allowing five to each house (5×1874) there are	9,370
There are also some thousands living in the boats, say in all - - - - -	4,000
Total pop. in Dec. 1845, say	13,380

Mr. Inglis, being we believe a student of the Chinese language, will excuse us for drawing his attention to the *names* of the villages, &c. "*Babel*" must be written on them as they now stand. As far as practicable, we should certainly say, give the Chinese names and in the court dialect, (as exhibited in Williams' English and Chinese Vocabulary,) taking care to add, where necessary, the local Chinese or English names, or both. By adopting some such method for indicating the names of places, the present confusion would be avoided.

By the by, while on this subject we will improve the opportunity to acknowledge the receipt of a very obliging note from a friend in Hongkong, drawing our "attention to the subject of the names and surnames by which foreigners should make themselves known to the Chinese." This subject is worthy of consideration, not only as regards the names of persons now living, but as it regards those

of other times, and especially such as occur in sacred history. In writing foreign names, we, in common with many others, have sometimes adopted the Manchu usage: thus, for Morrison, instead of writing *Mü-li-sun*, the first syllable only has been given; this in common parlance is well enough, and was the practice of both the Morrises. Our correspondent, however, is decidedly opposed to this usage. We may recur to this subject on another occasion, in the mean time we shall be glad to learn the opinions of others.

LIST OF HOUSES AND PUBLIC BUILDINGS ON THE
ISLAND OF HONGKONG.

VICTORIA—European.		Fishmonger	1
Public offices, barracks, police stations, and hospitals—detached buildings	43	Poulterers,	8
Churches,	5	Fruiterers,	14
Catholic chapel,	1	Green grocers,	6
Mosque,	1	Manufacturer of plaster of paris,	1
Merchants' hong, shops, and private dwelling-houses,	133	Inhabited by Macao portuguese, &c.,	23
In different stages of erection,	18	Do. by English,	5
Untenanted,	50	Chinese families inhabited,	23
	251	Brothels,	26
		Lodging houses,	8
		Shops for the sale of hewn stone,	2
		Untenanted,	30
		In course of erection,	38
STANLEY—European.		Wooden houses inhabited by families,	43
Police stations,	2	Do. do. Stone cutters,	11
Catholic chapel,	1	Do. do. House Carpenters,	14
Buildings within the military canton- ment,	12		741
	15		
		SHEK-TONG-TSUL—Chinese.	
CHAI-WAN—European		Chandlers,	3
Barracks,	4	Victualler,	1
		Stone masons,	12
VICTORIA—Chinese.		Lime burners,	2
Town hall,	1	Fishmongers,	5
Municipal police stations,	2	Fisherman,	1
Hospitals,	2	Barber,	1
Shops with foreign merchandize,	34	Rice seller,	1
Druggists,	17	Basket-maker,	1
Opium retailers,	13	Painter,	1
Spirit merchants,	18	Carpenter,	1
Wood do.,	8	Gardener and fisherman,	1
Chandlers,	54		30
House painters,	6		
Landscape,	3	TIN-POONG—Chinese.	
Silversmiths,	15	Fisherman,	1
Coppersmiths,	29	Husbandman,	1
Blacksmiths,	3		2
Pawnbrokers,	5		
Watchmakers,	2	POK-FU-LUM—Chinese.	
Bookbinders and stationers,	2	Husbandmen,	6
Cabinet-makers and upholsterers,	46		
Outfitting shops,	14	HEONG-KONG—Chinese.	
Tailors,	42	Pleasure-house,	1
Shoemakers,	32	Husbandmen,	63
Builders of bamboo houses,	6	In the neighboring bays,	3
Undertakers,	1		67
Washermen,	13	ABERDEEN—Chinese.	
Barbers,	26	Police station occupying,	2
Victuallers,	10	Chandlers,	13
China and earthenware shops,	6	Rope makers,	3
Bakers,	8	Druggists,	3
Milkmen,	3	Barbers,	5
Butchers,	8	Carpenters,	4

Blacksmiths,	3	Compradores,	2
Silversmith,	1	Grass cutters,	3
Rice Store,	1	Tailor,	1
Nam-mo Shops,	4	Householders,	2
Boat builders,	4	Husbandmen,	17
Fruiters,	2		32
Green grocers,	2		
Biscuit Bakers,	2	TAI-TAM-TOOK— <i>Chinese</i> .	
Salt-fish stores,	2	Husbandmen and fishermen,	14
Stationer and bookseller,	1	SHOW-KE-WAN AND A-KOONG-	
Grass cutters,	7	NAM.	
Lime burner,	1	Stone masons,	79
Husbandmen,	6	Chandlers,	7
Fishermen,	3	Boat builder,	1
Victuallers,	2	Druggist,	1
Laborers,	2	Blacksmith,	1
Grave Digger,	1	Tailor,	1
	74	Victuallers,	2
STANLEY— <i>Chinese</i> .		Barbers,	2
Municipal police station,	1	Fruiterer,	1
Rope Makers,	5	Husbandmen,	5
Spirit merchants and chandlers,	6		100
Chandlers,	6	SHUI-TSEANG-WAN, NGAW-	
General stores,	9	SHUN-WAN, TSUT-SZE-MUI-	
Druggists,	8	HOONG-HEONG-LOO, AND	
Biscuit bakers,	3	SOO-KOAN-POO.	
Salt-fish stores,	6	Shops and houses on Messrs. Jardine	
Opium retailers,	13	Matheson & Co.'s property,	20
Silversmith,	2	Market house,	1
Stationer and bookseller,	1	Stone masons,	63
Blacksmiths,	1	Grass cutters,	3
Boat builder,	2	Tea shops,	4
Cabinet-makers,	1	Salt weighman,	1
Shoe-maker,	1	Barbers,	4
Washerwoman,	1	Rope-maker,	1
Earthenware shop,	1	Grinder of bean curd,	1
Tailors,	4	Chandlers,	3
Barbers,	9	Carpenter,	1
Nam-mo shops,	2	Husbandmen,	17
Dyer of nets,	1		133
Butchers,	2	WONG-NEI-TSOONG.	
Baker,	1	Grass cutters,	66
Fruiters,	4	Laborers,	16
Grinder of bean curd,	1	Tea shops,	4
Husbandmen, grass cutters, laborers,	126	Tailors,	2
fishermen, &c.	14	Cowherd,	1
Unoccupied,	227	Schoolmaster,	1
		Carpenter,	1
SEI-WAN-TSEI— <i>Chinese</i> .		Lime burner,	1
Boat builders,	2	Fishermen,	4
Water sellers and fishermen,	3	Chandlers,	3
	5	School house,	1
WONG-MA-KOK, CHOONG-HUM,			100
TAI-TAM-HOW, TOO-TI-WAN,		SEI-YING-POON.	
AND WONG-KOK-TSIU.		Butchers,	2
Husbandmen and fishermen,	19	Tanners,	1
		Wood merchant,	1
SHEK-O— <i>Chinese</i> .		Chandlers,	7
Fishermen,	7	Sellers of bean curd,	2
Chandler,	1	Carpenter,	1
Husbandmen,	21		
Unoccupied,	6		
	35		
CHAI-WAN— <i>Chinese</i> .			
Lime burners,	4		
Chandlers,	3		

Laborers,	4	brick and tile boats,	12
Flower gardener,	1	Hoi-foong boats with poultry, pigs,	145
	19	and eggs,	145
Total amount of stone, brick, and wooden houses in the colony, 1874	408	Total	408

The following list of Chinese junks and boats engaged in the trade, or otherwise connected with or deriving employment in the colony during the past month of December may be taken as a standard for the preceding months of the year 1845, with the exception of the fishing craft at the villages, which vary monthly.

VICTORIA.

At anchor in the Upper, Middle, and Lower Bays, exclusive of passage and trading boats to the coast.

Lime boats,	7
Stone do.,	23
Large do. for transmission of cargo in the harbour,	24
Kow-loong and Cheem-sha-tsui ferry boats,	7
Large fishing craft refitting,	8
Watermen's hak-kows,	73
Bumboats,	35
Chü-ka-teang inhabited by families, the smaller description of which ply with passengers during the day,	304
Total,	578

Trading junks and passage boats to the different ports on the coast which have anchored during the past month in Victoria harbor.

Large trading junks from Tien-tsin	3
do. do. Fuh-kien,	15
Canton river salt junks,	86
Tai-chow do.,	20
Hoi-foong do.,	27
Macao trading lorchas,	15
Do. fast boats,	15
Canton do.,	14
Do. daily post-boats,	6
City of Toonkoon passage-boats,	5
Shék-long, (do.) do.	3
Tai-ping, (do.) do.	12
Sze-kiu, (Poon-yü) do.	2
Chün-chün, (Sun-tuk) do.	3
City of (Sun-wui) do.	2
Kong-moon, (do.) do.	2
Sei-heong, (Sun-on) do.	2
Nam-tow, (do.) do.	8
Tai-o, (do.) do.	2
Cheong-chow (do.) do.	5
Chekchüt, do.	4
Toon-koon, Pun-yü, and Sun-tuk	

EAST-POINT AND SOO-KOAN-POO.

At anchor, exclusive of trading and passage boats.

Stone boats,	62
Fishing craft refitting, &c.,	112
Boats for transmission of cargo in the harbor,	26
Watermen's hak-kows,	38
Bumboats,	24
Chü-ka-teang inhabited by families	162
Total	424

Trading junks, &c., which have anchored during the past month at East Point.

Tiu-chow and Hoi-foong opium dealers,	5
Fuh-kien do.	4
Cantor boats with timber for building,	10
Do. with bricks and tiles,	12
Kwei-shin firewood and charcoal boats,	33
Macao fast boats hired by private individuals,	16
Kow-loong (Sun-on) lime-boats,	19
Kwei-chin, Hoi-foong, and Tai-chow salt boats,	89
Sun-tuk, Poon-yü, Toongkoon, &c.,	70
Foo-mun (Toong-koon) traders,	11
Kow-loong mandarin boats,	3
Total,	272

STANLEY.

Anchored in the bay during the past month.

Fishing craft,	1211
Fishermen, small sampans,	106
Hoi-foong traders in salt-fish,	435
Do. and Kwei-shin salt-boats,	16
Watermen's hak-kows,	47
Kwei-shin firewood, and charcoal boats,	18
General traders from different ports,	105
Fruit and vegetable boats,	8
Canton, Macao, and Toong-koon passage boats,	17
Victoria do.	4
Chü-ka-teang inhabited by families,	147
Total,	2114

ABERDEEN.			
Anchored in the Bay during the past month.		Kwei-shin firewood boats,	10
Fishing craft,	259	Fruit & vegetable boats & bumboats,	15
Passage boats being hogged, &c.,	16	Watermen's hak-kows,	9
Rice boats,	39	Chü-ka-teang inhabited by families,	230
Salt do.	2	Total	580

Revenue and expenditure of the colony of Hongkong during the year ending 31st December, 1845.

Revenue of the colony of Hongkong received during the year 1845.

		£	s.	d.	£	s.	d.
Taxes.	Police assessment,				529	6	3
Duties.	Two and a half per cent. on goods sold by public auction,				304	6	10
Rents.	On land for buildings, arrears of 1843,	630	11	5			
"	do. do. do. 1844,	6,122	15	1			
"	do. on account of the year 1845,	5,313	14	2	12,067	0	8
"	Deposits by purchasers of crown land,				76	14	5
"	From villages,				245	2	10
"	From stone quarries,				437	14	2
"	For fishery,				17	4	
"	Of markets, arrears of - 1844,	90	13	4			
"	do. for the year - 1845,	1,463	14	7	1,563	7	11
"	Of buildings				260	8	4
Licenses.	For opium farm,	2,384	15	2			
"	Selling wines and spirits,	1,154	7	9			
"	Auctioneer,	99	7	1			
"	Salt broker,	226	0	10			
"	Serangs,	111	15	11			
"	Billiard room,	13	13	10			
"	Pawnbrokers,	464	19	3	4,454	19	10
Fees.	On leases and deed registry,	445	19	1			
"	For sundries, as signatures, &c., &c.	115	0	2			
"	For registering boats,	108	4	1			
"	From supreme and police courts,	628	3	7	1,297	7	0
Fines.	From supreme and police courts				744	14	4
	Forfeitures,				20	2	3
	Waif to the Queen,				15	9	1
	Surcharges recovered,				92	10	0
	Refunds,				76	2	0
	Charts and port-regulations, sailing letters, and passes,				41	9	7
	Nett proceeds of sundries sold by public auction,				14	13	3
Total Revenue, pounds sterling					22,242	8	1

Expenditure of the colony of Hongkong, for the year ended 31st, Dec. 1845.

Civil government.		£	s.	d.	£	s.	d.
	Salaries,	12,673	7	7			
	Ordinary contingencies,	1,016	19	1			
	Special disbursements,	796	19	2	14,487	5	10
Ecclesiastical department,							
	Salaries,	710	18	10			
	Ordinary contingencies,	41	15	6	752	14	4
Revenue departments,							
	Salaries,	5,043	16	2			
	Ordinary contingencies,	657	17	6			
	Special disbursements,	177	3	11	5,878	17	7

Judicial department,			
Salaries,	-	-	6,590 9 0
Ordinary contingencies,	-	-	742 13 9
Special disbursements,	-	-	234 16 0
			7,567 18 9
Police departments.			
Salaries,	-	-	4,351 4 8
Ordinary contingencies,	-	-	5,311. 11 10
Special disbursements,	-	-	322 12 1
			9,985 8 7
Medical department.			
Salaries,	-	-	600 00 0
Ordinary contingencies,	-	-	67 17 3
Special disbursements,	-	-	154 10 5
			822 7 8
			39,494 12 9
Public works and buildings,	-	-	26,800 19 3
Compensations for removing houses and clearing ground,	-	-	136 4 7
Miscellaneous,	-	-	295 2 10
			66,726 19 5
Total expenditure for 1845, pounds sterling			

FREDERICK W. A. BAUCE, *Colonial secretary*
Victoria, Hongkong, January 9th, 1846.

ART. IV. *Chinese proverbs, selected from a collection in the English version of P. Prémare's Notitia Linguae Sinicae.*

THE desirableness of having the *Notitia Linguae Sinicae* of P. Prémare translated into English having often been suggested, we are happy in being able at length to announce its completion, and also to state, in reply to inquiries for the book, that it is now half through the press in the office of the Chinese Repository. Prémare's work, we believe, is generally admitted to be the best extant for aiding the student in the acquisition of the Chinese language. We have before us the sheets that have been printed; and as a specimen of the work, and of the thoughts of the Chinese and their mode of expressing them, we select a few of the apothems and proverbs from the closing section of Part First, which treats of "the spoken language and familiar style."

CHINESE PROVERBS.

"The apothems and proverbs in the Chinese language add not a little to its dignity and strength of expression. There are doubtless, in all, many more than are comprised in this collection. In the examples presented it will be desirable to attend as well to the mode of expression as to the sense." So says P. Prémare.

1. *Yih máng yin chung máng, siáng tsiáng juh ho k'áng, 一盲引衆盲相將入火坑, if the blind lead the blind they will both go into the pit,*

2. *Ho ts'ung k'au ch'uh, ping ts'ung k'au juh*, 禍從口出病從口入, misfortunes proceed from the mouth, and by the mouth diseases enter.

3. *Hau tieh puh tá ting, hau jin puh táng ping*, 好鐵不打釘好人不當兵, good iron is not used for nails, nor are soldiers made of good men.

4. *Shun fung puh k'i láng*, 順風不起浪, a fair wind raises no storm.

5. *Sui fung tau to, shun shuei tau ch'uen*, 隨風到舵順水推船, to sail with wind and tide.

6. *Shi shun fung ch'ui ho, hiá shuei hang ch'uen*, 是順風吹火下水行船, to fan the flame in a fair wind, and to impel the boat with the current.

7. *Yih nien wán nien*, 一念萬年, one mind, ten thousand years; always of one mind.

8. *Yih kü liáng teh*, 一舉兩得, or *yih kü liáng pien*, 一舉兩便, to kill two birds with one stone.

9. *Yih nien chí ch'á, chung shin chí hwei*, 一念之差終身之悔, the error of a thought, the regret of a whole life.

10. *Siáu puh jin lán tá mau*, 小不忍亂大謀, a little impatience subverts great undertakings.

11. *K'i hoh í t'ien, jin sin nán mán*, 谿壑易填人心難滿, vast chasms can be filled, the heart of man is never satisfied.

12. *I teh ping, í puh teh ming*, 醫得病醫不得命, diseases may be healed, but fate cannot be remedied.

13. *I teh shin, í puh teh sin*, 醫得身醫不得心, the body may be healed, but the mind is incurable.

14. *Jin sin wei hū kí ling, shán kuh wei hū kí ying*, 人心惟虛故靈山谷惟虛故應, the open mind reflects, the hollow dell resounds.

15. *Shú tau hú sun sán*, 樹倒猴孫散, when the tree falls the monkeys flee.

16. *Shú tau wú yin*, 樹倒無陰, when the tree falls the shade disappears.

17. *Hú lah puh t'ung yú*, 虎鹿不同遊, the tiger does not walk with the hind.

18. *Sui lah ché puh kú t'ú*, 逐鹿者不顧兔, he who pursues the stag disdains to notice the hare.

19. *Tá ch'ung puh k'ih fuh juh*, 大蟲不吃伏肉, the tiger does not molest a lying carcass.

20. *Táng t'sū puh t'sū kwo hau moh hwei*, 當取不取過
後莫悔, he who neglects a good opportunity must not afterwards
complain.

21. *Táng tuán puh tuán fán sháu k'í luán*, 當斷不斷反
受其亂, trouble neglected becomes still more troublesome.

22. *Lin chang puh mǐ sin, hú shàng puh yuh yū*, 林中不賣
薪湖上不鬻魚, wood is not sold in the forest nor fish at the
pool.

23. *Kwán shán tih sháu ch'ái, kwán ho tih k'ih shwui*, 管山的
燒柴管河的吃水, the keeper of the forest burns up the
wood, the keeper of the stream drinks up the water.

24. *Sht jih ché hūen, t'ing lui ché lung*, 視日者眩聽雷
者聾, he who looks at the sun is dazzled, he who hears the thunder
is made deaf.

25. *Yuh mieh tsih, 'rh tsau siueh chung*, 欲滅迹而走雪
中, he desires to hide his tracks and walks upon the snow.

26. *Huái ch'áu 'rh k'íu fáng*, 壞臭而求芳, his desire to
become agreeable renders him disgusting.

27. *K'í lú miá lú*, 騎驢覓驢, he seeks the ass, and lo he
sits upon him.

28. *Sháng puh kin tsch hiá mán*, 上不緊則下慢, when
the master is not rigid the servant is remiss.

29. *Yen tsing t'íau k'wai k'í táu*, 眼睛跳梅氣道, when
the eyes quiver it is a bad sign.

30. *Yih jin tsau fán k'íu tsuh tsau chú*, 一人造反九族
遭誅, for the crime of one the whole family suffers.

31. *Moh shwoh t'á jin, sien shú liáu tsz' k'í*, 莫說他人先
輪了自己, speak not of others, but first convict yourself.

32. *Tsán puh k'ú kan, chung táng fuh sang*, 草不去根終
當復生, if the root remains the grass will grow.

33. *Yuh k'íu sang kw'ái huoh, sū hiá sz' kung fú*, 欲求生快
活須下死工夫, great pleasures are purchased only with
great pains.

34. *Tsien ts'áu chú kan, mang yá puh fah*, 剪草除根萌
茅不發, if the root is killed the shoots will not revive.

35. *K'íh fán fáng yeh, hing lú fáng t'ieh*, 吃飯防噎行路
防跌, do not choke yourself in eating nor let your foot slip in
walking.

36. *Lú tsái k'áu lí yih wan tsíu chí*, 路在口裡一問就知, a man who has a tongue may go to Rome.

37. *Hó sháng t'ien yú*, 火上添油, to add fuel to the flame.

38. *Lí kiá yih lí, puh jū uh lí*, 離家一里不如屋裡, better be at home than three furlongs off.

39. *Chá háu lí, miú ts'ien lí*, 差毫釐謬千里, a slight deviation leads to a great error.

40. *Fán jin puh k'o máu siáng, hái shwui puh k'o tau liáng*, 凡人不可貌相海水不可斗量, a man is not always known by his looks, nor is the sea measured with a bushel.

41. *Yuh puh choh puh ch'ing k'i, jin puh mo puh ch'ing tau*, 玉不琢不成器人不磨不成道, a gem is not polished without rubbing, nor is man perfected without trials.

42. *Ping lin káu kih pih sú sz' tih*, 兵臨告急必須死敵, extreme peril requires extreme effort.

43. *Fú 'rh chí yen wan yū ts'ien lí*, 附耳之言聞於千里, a word spoken in the ear is heard a thousand miles off.

44. *Puh tá k'i tung, puh nang jin chung*, 不大其棟不能任重, a small beam will not bear a great weight.

45. *Siáng yá puh ch'uh shú k'áu*, 象牙不出鼠口, ivory does not come from a rat's mouth.

46. *Wo puh yin jin ts'i, jin puh yin wo ts'i*, 我不淫人妻人不淫我妻, if I keep with my own wife she will not be debauched by others.

47. *Kiun tsz' puh nien kiú ngoh*, 君子不念舊惡, the wise forgets past injuries.

48. *Jin sang yih shí, ts'áu sang yih ch'un*, 人生一世草生一春, man lives one age, the flowers one spring.

49. *Ning k'o wú liáu yú puh k'o yú liáu wú*, 寧可無了有不可有了無, better not be than be nothing.

50. *Kí tsz' yū shih tsz' tau*, 鷄子與石子鬪, the egg fights with the rock.

51. *Chí loh wei má*, 指鹿爲馬, to point at the stag and mean the horse.

52. *I yáng yih niú*, 以羊易牛, to exchange a sheep for an ox.

53. *Táng jin puh táng wuh*, 當人不當物, a man is better than a pledge.

54. *Hau jin siing fung, ngoi jin siang li*, 好人相逢惡人相離, the good seek each other, the bad mutually repel.

55. *Tán sz' puh ch'ing sien*, 單絲不成線, one thread does not make a rope; a swallow does not make a summer.

56. *Wáng mei chí koh, huá ping k'eh ki*, 望梅止渴畫餅充饑, to feed upon the pictures of one's own fancy.

57. *Kiá ch'au puh k'o wái yáng*, 家醜不可外揚, domestic foibles must not be exposed.

58. *Chung chin shí sz' wú nán seh, lieh fú lin wei yú siáu yung*, 中臣視死無難色烈婦臨危有笑容, a faithful subject dies without fear, and a virtuous woman meets danger with delight.

59. *Fú ts'í mien ts'ien moh shwoh chin, p'ang yú mien ts'ien moh shwoh kiá*, 夫妻面前莫說真朋友面前莫說假, between husband and wife there must be all affection, between friends all fidelity.

60. *Yih kiá nü 'rh k'ih puh teh liáng kiá fán*, 一家女兒吃不得兩家飯, a woman in one house cannot eat the rice in two; a wise woman does not marry the second time.

61. *Nien k'í ts'ien pien chí k'í háu*, 驗其前便知其後, consider the past, and you will know the future.

62. *Káng t'au sui kw'ái puh chán wú tsui*, 鋼刀雖快不斬無罪, though the sword be sharp it will not wound the innocent.

63. *Shih ko fú jin kiú ko tú*, 十個婦人九個妒, nine women in ten are jealous.

64. *Wán ngoi yin wei shau, peh hing hiáu wei sien*, 萬惡淫爲首百行孝爲先, sensual indulgence is the greatest evil, filial obedience is the highest good.

65. *Shen jin teh fuh wei chí sháng, ngoi jin teh fuh wei chí yáng*, 善人得福爲之賞惡人得福爲之殃, prosperity is a blessing to the good, but to the evil it is a curse.

65. *Shen jin t'ing shwoh sin chung ts'z', ngoi jin t'ing shwoh 'rh pien fung*, 善人聽說心中刺惡人聽說耳邊風, instruction pervades the heart of the wise, but cannot penetrate the ears of a fool.

67. *Hái teh sing ming, tien puh teh tsing ming*, 害得性命玷不得清名, a man may be deprived of life but a good name cannot be taken from him.

ART. V. *Ying Hwá Yun-fú Lih-kiái*, 英華韻府歷階,
or an English and Chinese Vocabulary, in the court dialect.
 By S. WELLS WILLIAMS. Printed at the office of the Chi-
 nese Repository.

THIS work, having been published more than two years ago, ought long since to have been noticed and commended in the pages of the Chinese Repository. Though only a Vocabulary, it comprises in a neat and commodious form of 520 octavo pages, no less than 14,146 articles with an index of 5109 different Chinese characters, and such as are in most common use. It is a *vademecum* which every resident in China, whether living in Canton or at the northern ports, will do well to have always at hand. The plan of the work, and the system of orthography employed in it, Mr. Williams thus describes.

“The only feature of this work which renders it different from a mere Vocabulary, is the attempt, by means of the index of characters at the end of the book, to make it useful in holding intercourse with those who speak the two provincial dialects most known to foreigners, namely, the Canton and Fukien. The body of the work is in the general language of the country, (usually, but improperly called the mandarin dialect,) as it is exhibited in the syllabic part of Dr. Morrison's Dictionary. In the index, the characters in the volume are all arranged under the 214 radicals, and the pronunciation of three dialects given to each character. The same sound contained in the body of the work is repeated in the index, followed by the sound given to the character in the Canton and Amoy dialects. Whether this plan is one that will succeed well must be decided by actual practice, for the attempt has not heretofore been made. It is probable, however, that the beginner, in almost all cases, will make comparatively but little use of the index, for finding that the words he reads off are not understood by one speaking another dialect, he will show the characters to him, in order to hear and learn his pronunciation of them. This is indeed, in all cases, the only way to learn their sounds accurately; and it is then, after having heard them, that the index, by helping him to remember them, will be found useful. It is hoped too that it will facilitate intercourse in the Canton and Fukien dialects to one more advanced than the freshman; enabling one who has learned a number of characters, and made some advances in the idioms of the language, and become acquainted with the usual

changes which the sound of characters undergo in passing from one dialect into another, to communicate in one or the other of these dialects. The index will then come into use in assisting him to recall the right sound.

“It might be added that notwithstanding the labor which has been expended in compiling the whole Vocabulary, it is somewhat doubtful whether it will prove to be more than an imperfect aid to the *beginner* in talking with the people. It is believed that an educated Chinese will understand every phrase and character in the book when shown to him, except the names of a few foreign articles; but the proportion of educated men to be met with on the coast, and in shops, at landing-places, in families as servants, or wherever foreigners usually meet them, is small; and in addition to the ignorance of the hearer, the pronunciation of the foreigner is at first so strange, his idioms are so unlike those employed by the native, his intonation so incorrect, and his attempts at talking altogether so rude, that the interlocutor will oftentimes end the conversation, by observing to a third person, “I do n't understand what this man says; what is he talking about?” Besides these obstacles to a ready intercourse in the Chinese spoken language, the number of colloquial phrases that are unwritten is great, and their use so general, as often to drive the more learned book phrase quite out of the common language of the people; and it will then require the aid of an educated person to translate these latter expressions into the better understood phrases in use on the spot. This is so much the case in those parts of Fukien province best known to foreigners through the emigrants from them, and the number of unwritten sounds in that dialect is so great, that it has been a matter of some doubt whether it was worth while to illustrate it at all in this Vocabulary; it will be a pleasure therefore to learn that the present attempt has not quite failed of its object.

“It may here be observed that, in order to make the book as small as possible, the pages have been closely printed, and synonymous Chinese phrases have been omitted, and others scattered under English words of similar meanings; so that if the first phrase turned up is not readily understood, let another one be sought under a word of similar import. A little care must be taken at first, not to use a Chinese word or phrase as a verb, when the English word is a noun, and vice versa; for instance, *hó lú* 火爐 is a *grate*, not to *grate*; *jín páu* 認保 is to *bail*, not a *bail*. Every endeavor has been made, however to avoid the liability to such mistakes; but sometimes two or three phrases with meanings very unlike, are found under one English word,

corresponding to the different meanings of that word as a verb, or a noun. In such cases, some knowledge of their application is indispensable to their right use.

“The orthography of few languages has been so difficult to fix as that of the Chinese. This difficulty is owing chiefly to the endless diversity of pronunciation among the people themselves, resulting in a great measure from one peculiar feature of their written language, that no word affords in itself the means of ascertaining its own pronunciation, either by any resolution of its parts into elementary sounds, or by attending to any system of rules agreed upon for pronouncing words. In Kánghí's Dictionary, the sound of every character is given by a kind of dissection of the sound with two other characters; as from *tsu* 子 and *yú* 酉 to make *tsiú* 酉, which is done by taking the initial of the first word and the final of the second, and combining them. Another character of exactly the same sound, if there be one, is then quoted, which the reader is supposed to know beforehand: so that the pronunciation of the entire language is traditional. In fact, in two well known provincial vocabularies, the *Fan. Wán* 分韻 in the Canton dialect, and the *Sip-ngoi Im* 十五音 in the Fukien dialect, the characters are all arranged by their sounds, according to a system founded upon the initial and final portions of the words; so that a person must already have heard the sound and learned the character whose meaning he wishes to know, before he can use the work. There are also shades of difference between sounds that must be written with the same letters, much too delicate to be described by any alphabet, consisting of certain inflections of the voice not noticed at all in western languages; and which no modern alphabet was ever contrived to represent, but which in Chinese, when wrongly used, often totally alter the meaning of the word, and perhaps affect the sentence in which it is used. The English words, *a present* and *to present*, *a record* and *to record*, afford a slight illustration of this difference of tones in Chinese words—though it must not hence be inferred that tone is identical with accent.

“Another difficulty in settling upon any uniform mode of orthography for writing Chinese sounds, has gradually grown out of the many western languages in which they have been written, and consequently the various ways which they have been spelled. For instance, the character 快 has been written *kuai*, *c'oi*, *kouai*, *kwæ*, and *kw' ai*; 庄 has been written *zam*, *seng*, *saäng*, and *sang*; 狀 is *choam*, *tchouang*, *choang*, *chouang*, and *chwáng*; and so of others: and each of these four modes is intended to express precisely the same sound,

and several works have been published, in which one or other of them has been followed. If to these various forms of writing the sound of a character, when one dialect only is intended, the different sounds it has in various parts of the empire, and the corresponding modes of writing them be added, the confusion becomes greater; so that among them all, a foreigner is altogether at a loss to know what is the meaning of a phrase when merely the sounds of the characters are written. The various syllables *cull, olr, ul, ulk, lh, urh, 'rh, í, e, lur, nge, ngt, je, j'í*, are some of the ways in which the sounds of the character 𠄎 in different dialects has been spelled by different writers; and there are probably more ways still of sounding this character (which is however a puzzling one) in other dialects in which no books have yet been published. It seems therefore highly desirable that at least those scholars who write upon Chinese literature in the English language, should agree upon a uniform system of orthography for expressing the sounds of the characters in whatever dialect they write; so that a student acquainted with only one, shall be able to use the works explanatory of another dialect as soon as he sees the sounds of the characters in that dialect. At present, there are two or three modes of writing the sounds of the character among English sinologues, and among French students of Chinese, there seem to be at least three; Portuguese scholars have another mode, and Germans still another. In many words, the differences of spelling in all these languages would be none at all or trifling, as in *king, lin, sung, &c.*, but in the majority it would be such as to veil the meaning of the character, except to those acquainted with the particular system adopted.

“The system of pronunciation followed in this vocabulary has been employed in a few works which have lately issued from the press, and has been adopted by many students in Chinese as the one best adapted to express the sounds of all the dialects in the empire. It is much like the system proposed in India by those gentlemen who have Romanized some of the languages of that country, where it has been proved to be well fitted to express all the sounds occurring in those tongues. Owing to the monosyllabic nature of the Chinese language, it is of the highest importance to have a system of orthography which will as accurately express the sounds of the characters as it is possible for the 26 Roman letters to do it; and that system is undoubtedly the best which approaches nearest to this mark. Whether this system possesses these qualifications we must decide; those who have made trial of it long enough to become familiar with the application of the diacritical marks, and the power of the letters, give it the

decided preference to all others for expressing the sounds of the Chinese language. It has deficiencies, for there are a few sounds in some of the dialects which elude every attempt to express them by any letters; and objections can be raised against two or three of its features; but on the whole, it will probably be found more consistent with itself, and more flexible in its application to some of the nicer distinctions of sounds with as little expense of time in writing it, and as simple an apparatus of marks to express the sounds, as any one heretofore proposed. It may be observed, however, that the attempt to introduce any new system of orthography, containing diacritical or accentual marks of any kind among those who use the English language, is likely to be opposed on the one hand by those who are familiar with the old systems where there are none; and on the other to be disregarded by those who have not yet learned any, simply because it is against the genius of the English language to employ marks of any sort which influence the powers of the vowels. In writing our mother tongue we prefer to give a dozen sounds to one vowel, and employ one vowel to express a dozen sounds, than trouble ourselves with any marks; and the sounds of the diphthongs are as varied as those of the vowels.

“This system is now employed in writing the sounds of the court dialect for the first time; and in other dialects, it has been used only in the Chinese Chrestomathy and Easy Lessons in Chinese, in the Canton dialect, and Esop’s Fables done into Fukien colloquial. The general rule adopted in the system is to mark the long vowels with an acute [´] accent, and leave the short vowel sounds unmarked; some other sounds occur which are marked with the grave [˘] accent. As far as it has been possible, the same sound has always been expressed by the same letters, and this fundamental rule, upon which the excellence of any system must depend, has in no case here been infringed. But at this point the difficulty which has been already noticed, that of the discrepancies among different natives in speaking the same character, comes up in full force; and the difficulty of writing a word so that it shall express the most usual sound in the dialect has been great. Not only will one character be sometimes sounded in one, two, and perhaps three ways, by different persons living at no great distance from each other, but the same person will sound it unlike at intervals; while still the general resemblance of the language is so close that the dialect has its characteristic features, which are tolerably well defined, and immediately distinguish it from all others.

“For instance, the two small books above referred to, the Canton Tonic Dictionary, the *Fan Wan*; and the Fukien, the *Sip-ngoï Im*; represent the pronunciation of these two dialects as well as any works which have been published; yet it is nevertheless probably true that while the general features of these dialects are well preserved, not an individual can be found in China who pronounces *every* word according to those standards, and the variations from them are almost endless within the range of a few miles. It is from this circumstance easy to be seen that nothing more than an approximation to the pronunciation of a district can be expected in any work;—when the student begins to use this Vocabulary, he will not therefore, if he bear this in mind, throw the book aside, if he hears a man call a character by a sound unlike that here given to it. The people of Macao speak so much like those in Canton that both parties easily understand each other, and the language of both places is properly called the Canton dialect; but a native of Macao says *ngün* 言 for *in*, *sui* 水 for *shui*, *chi* 字 for *tsz*’, *ngi* 二 for *i*, *t’ang* 聽 for *t’ing*, &c., &c., so that his birthplace is known to a citizen by his patois. The student will learn these variations by mixing with the people; and as he will never learn to talk in Chinese at all without associating with them, they need give him no anxiety. It may perhaps be safely said, that two Chinese cannot be found in the empire who pronounce every character alike; while the fact is evident that the largest associated body of people that ever existed in the world under one government, use one language, and find it fully adequate for all their wants.”

A tabular list of vowels, diphthongs, and consonants; remarks on the tones and asperates; an alphabetical and comparative list of syllables in the court, Ningpo, Canton, Fukien and Tiéchiú dialects; a collections of homophonous characters in the court dialect, &c., make up the remaining part of the Introduction, occupying 88 pages. With this simple account of the Vocabulary, we recommend it as a most convenient and useful manual, well designed to facilitate intercourse with the Chinese.

ART. VI. *Statement of tonnage dues, import and export duties, paid by British vessels in the port of Canton from 1st Jan. to 31st Dec., 1845. (From the China Mail Feb. 12th, 1846.)*

Vessel's names.	Tonnage dues.				Imp. & exp. duties.				Total.				
	Tonnage.	t.	m.	c.	t.	m.	c.	t.	m.	c.	t.	m.	c.
John Wickliffe,					10,893				10,893				
Hindustan,					15,288	8	8	8	15,288	8	8	8	
Surge,					10,030	8	5		10,030	8	5		
Malacca,					11,143	6	5		11,143	6	5		
Scaley Castle,					3,826	0	5	7	3,826	0	5	7	
Coromandel,					18,986	9	9	9	18,986	9	9	9	
Aden,					6,991	9	5		6,991	9	5		
Euphrates,					14,396	5			14,396	5			
Charles Forbes					2,368	5	5	8	2,368	5	5	8	
Robert Pulsford,					13,630	1	4		13,630	1	4		
Elvira,					7,505	3	0	5	7,505	3	0	5	
Cacique,					431	2	5		431	2	5		
Shepherdess,					8,920	0	1	5	8,920	0	1	5	
Monarch,					12,937	6	1		12,937	6	1		
Charlotte,					11,626	1	2	5	11,626	1	2	5	
Kestrel,					5,904	1	2	7	5,904	1	2	7	
Larne					2,376	1	7	6	2,376	1	7	6	
Lord Elphinstone,					2,295	0	8	8	2,295	0	8	8	
Maid of Athens,					3,591	0	2	5	3,591	0	2	5	
Jeremiah Garnett,					10,422	1	3	5	10,422	1	3	5	
Elephanta,					7,634	7	2	5	7,634	7	2	5	
Teazer,					221	1	2	2	221	1	2	2	
John Christian,					7,959	2	2	5	7,959	2	2	5	
Foam,					6,991	9	1		6,991	9	1		
					196,372	4	3		196,372	4	3		
Challenger,	208½	104	3	7	5	3,796	6	0	5	3,900	9	8	
Advocate,	206½	148	1	2	5	3,233	4	2	1	3,381	5	4	
Cordelia,	378	139				9,033	7	0	8	9,222	7	0	8
Prince Albert,	635½	317	7	5		3,492	8	8	8	3,810	6	3	8
Eagle,	388½	194	1	2	5	10,793	7	9	2	10,897	9	1	7
Victoria,	388½	194	2	5		2,789	7	6	8	2,984	0	1	8
Helen,	686	342	5			5,824	6	7	6	6,167	1	7	6
Guisachan,	474	237				975	6	2	8	1,212	6	2	8
Marmion,	388	194				14,912	0	8	9	15,106	0	8	9
Mohawk,	475	237	5			13,044	0	9	2	13,281	5	9	2
Royal Alice,	534	267				20,567	1	3	1	20,834	1	3	1
Humayoon,	530	265				17,905	9	8	1	18,170	9	8	1
Beulah,	578	289				14,610	4	5	1	14,899	4	5	1
Chusan,	482	241				11,442	4	3		11,683	4	3	
Strathisla,	378	193	5			2,638	0	4		2,831	5	4	
Cheerful,	123½												
Sidney,	184	92								92			
Dowthorpe,	373	186	5			7,231	0	7	6	7,417	5	7	6
St. Vincent,	629	157	2	5		13,547	5	5	4	13,704	8	0	4
Swithamley,	727½	363	6	2	5	23,440	6	3		23,804	2	5	5
Oriental,	506	253				15,505	9	5	4	15,758	9	5	4
George Buckham,	385	192	5			5,882	7	0	5	6,075	2	0	5
New Margaret	411	205	5			10,257	1	2		10,462	6	2	
Earl Powis,	299½	149	6	2	5	7,449	3	6		7,598	9	8	5
Flying Squirrel,	86	8	6			1,336	4	7	6	1,345	0	7	6
City of Sydney,	106	10	6			1,831	3	9	4	1,841	9	9	4
Olympus,	315½	157	8	7	5	9,231	4	7	6	9,349	3	5	1
Isabella,	355½	177	8	7	5	12,533	7	3	5	12,711	6	1	
Cacique,	150	75				163	6	4	2	238	6	4	2
Pantaloony,	202	101				562	3	9	1	663	3	9	1
Oriental,	396½	198	2	5		12,319	6	3	5	12,517	8	8	5
Earl Grey,	571	285	5			21,100	0	3	5	21,385	5	3	5
Emu,	381	190	5			11,704	1	7	8	11,894	6	7	8

Vessel's names.	tonnage.	Tonnage dues.				Imp. & exp. duties.				Total.			
		t.	m.	c.	c.	t.	m.	c.	c.	t.	m.	c.	c.
Louisa,	272½	136	1	2	5	1,974	4	3		2,110	5	5	5
Eliza,	622	341				19,945	2	0	8	20,286	2	0	8
Constant,	535	267	5			3,850	0	3	1	4,117	5	3	1
Gwalior,	404	202				7,564	4	2	6	7,766	4	2	6
Potentate,	344	172				12,596	1	2	7	12,768	1	2	7
Tory,	608	304				13,259	0	4	5	13,563	9	4	5
Wigeon,	230	70				5,858	3	0	5	5,928	3	0	5
Anna Eliza	254½	127	2	5		1,984	8	4	2	2,112	0	9	2
Sarah Louisa,	215	107	5			12	9	3	7	120	4	3	7
Wm. the Fourth,	199	99	5			2,101	7			2,201	2		
Sultana,	1,181	590	5			8,626	4	2	5	9,276	9	2	5
Arun,	309	154	5			918	9	2		1,073	4	2	
Anne Jane,	351	175	5			9,086	2	6	8	9,261	7	6	8
Queen Mab,	394	197				12,822	3	6	1	13,019	3	6	1
Sir Ht. Compton,	346	173				2,189	4	2	3	2,362	4	2	3
Regina,	800½	400	1	2	5	7,123	1	4	8	7,523	2	7	3
Hesperus,	330	165				9,932	7	5	1	10,097	7	5	1
India,	573½	236	7	5		15,604	3	6		15,791	1	1	
Framjee Cowasjee,	950	475				4,169	0	7	6	4,644	0	7	6
Lowjee Family,	1,070½	535	1	2	5	10,628	5	5	4	11,163	6	7	9
Bangalore,	383	191	5			9,292	4			9,483	9		
Osprey,	148½	14	8	2	5	2,029	6	4	8	2,044	4	7	3
Palmyra,	465½	232	8	7	5	11,503	6	1	1	11,736	4	8	6
Hope,	377½	188	6	2	5	11,238	8	0	8	11,427	4	3	3
Buckinghamshire,	1,731	865	5			9,673	0	7	5	10,538	5	7	5
Good Success,	528	264				4,165	1	3	4	4,429	1	3	4
Bintang,	254½	127	1	2	5	403	9	0	5	531	0	3	
Competitor,	355½	177	6	2	5	10,036	1	6	9	10,213	7	9	4
D. of Clarence,	274½	137	1	2	5	1,189				1,326	1	2	5
Dorisana,	486½	243	2	5		13,906	8	3	6	14,150	0	8	6
Thomas Crisp,	175½	87	6	2	5	1,500				1,587	6	2	5
City of Shiraz,	105½	10	5	2	5	650	3	3	8	660	8	6	3
Buenos Ayrean,	349½	174	7	5		2,506	7	9	7	2,681	5	4	7
Lady Sale,	325	162	5			1,484	4	8	8	1,646	9	8	8
Amiga,	350	175				12,121	5	1		12,296	5	1	
Emerald Isle,	591	250	5			11,318	2	6	1	11,563	7	6	1
R. Cowasjee,	764½	382	2	5		3,688	5	8	7	4,070	8	3	7
William Parker,	411	205	5			11,211	0	5	4	11,416	5	5	4
Josephine,	310½	155	3	7	5	8,988	3	6	6	9,143	7	4	1
Drongan,	421	210	5			1,902	8	4	6	2,113	3	4	6
James Turcan,	332	166				9,915	1	9	2	10,081	1	9	2
Rookery,	311	155	5			9,410	5	6	6	9,566	0	6	6
Duilius,	328	164				7,564	3	5		7,728	3	5	
Jean,	281	140	5			1,396	5	9	6	1,537	0	9	6
Dchs. of North.	541½	270	7	5		3,148	6	3		3,419	3	8	
Francis Spaight,	366½	183	2	5		2,336	6	8	4	2,519	9	3	4
Alice Brooks,	212	106				1,944	5	2		2,050	5	2	
Caledonia,	848	424				8,767	5	7	3	9,191	5	7	3
Helen Stewart,	419	209	5			14,126	5	9	7	14,336	0	9	7
Harlequin,	145½	14	5	2	5	154	9	4		169	4	6	5
Ardascer,	422	211				1,988	0	6	9	2,199	0	6	9
Black Dog,	142	14	2			336	7	0	5	350	9	0	5
Challenger,	208½	104	3	7	5	4,364	3	1	5	4,468	6	9	
Sulimany,	794½	397	2	5		3,469	8	2	5	3,967	0	7	5
Mauritius,	401	200	5			10,506	6	7	7	10,707	1	7	7
William Mitchell,	400½	200	1	2	5	12,384	6	3	6	12,584	7	6	1
Charlotte,	738½	369	2	5		4,079	0	0	7	4,448	2	5	7
Fort William,	1,214½	607	1	2	5	11,898	9	3	8	12,506	0	6	3
Prince Albert,	635½	317	7	5		3,196	7	2	3	3,514	4	7	3

Vessel's names.	tonnage.	Tonnage dues.				Imp. & exp. duties.				Total.			
		t.	m.	c.	c.	t.	m.	c.	c.	t.	m.	e. c.	
William Shand, 500	250					14,337	3	9	8	14,587	3	9	8
Earl of Chester, 517½	258	6	2	5		23,192	1	4	2	23,450	7	6	7
Livingstone, 467	233	5				13,497	7	8	3	13,731	2	8	3
Earl of Clare, 910½	455	1	2	5		8,596	6	8		9,051	8	0	5
Prince of Wales, 820	413					3,874	6	0	4	4,287	6	0	4
Mary Bannatyne, 535½	267	6	2	5		17,510	4	8	9	17,778	1	1	4
Charles Forbes, 1,120	560					10,036	6	7		10,596	6	7	
Anonyma, 257	128	5				3,821	8	7	8	3,950	3	7	8
Earl Balcarras, 1,488½	744	1	2	5		8,161	6	8	7	8,905	8	1	2
Scotia, 778½	389	1	2	5		20,659	2	7	8	21,048	4	0	3
Castle Huntley, 1,505	752	5				13,849	0	7	7	14,601	5	7	7
Charles Grant, 1,699	849	5				10,646	3	3	1	11,495	8	3	1
Faize Rabaney, 563	281	5				5,301	3	6	6	5,582	8	6	6
Pandora, 297	148	5				2,092	3	8	9	2,240	8	8	9
Bahamian, 318½	159	1	2	5		10,764	4	0	5	10,923	5	3	
Mayarum Dyarum, 734½	367	1	2	5		2,959	6	6	2	3,326	7	8	7
D. of Northumb. 541½	270	7	5			15,555	5	2	5	15,826	2	7	5
Amelia, 102	10	2				444	0	7	5	454	2	7	5
City of Derry, 474	237					13,883	2	3	5	14,120	2	3	5
Bombay Castle, 609½	304	6	2	5		3,164	9	9	1	3,469	6	1	6
General Wood, 754	377					3,583	6	7	2	3,960	6	7	2
Tyrer, 334	167					11,562	6	3	7	11,729	6	3	7
Scaley Castle, 1,507	753	5				10,966	8	8	8	11,720	3	8	8
Sandersons, 308½	154	1	2	5		10,495	1	4	7	10,649	2	7	2
Macedon, 528	264					10,614	5	0	6	10,878	5	0	6
Victory, 426½	213	3	7	5		11,297	4			11,510	7	7	5
Anita, 219	109	5				2,398	6	5		2,508	1	5	
Patna, 362	181					14,146	4	1	4	14,327	4	1	4
Druid, 342	171					15,516	6	1	3	15,687	6	1	3
Saghalien, 377½	188	6	2	5		9,695	8	2	4	9,884	4	4	9
Amazon, 423½	211	8	7	5		1,019	6	2	7	1,231	5	0	2
Mary, 705	352	5				19,350	1	4	5	19,702	6	4	5
Inglewood, 518	259					12,827	9	8	9	13,086	9	8	9
Culdee, 387	193	5				12,083	0	2	5	12,276	5	2	5
Duke of Bronte, 423½	211	6	2	5		13,146	5	8	3	13,358	2	0	8
Glencg, 867½	433	7	5			9,909	0	2	8	10,342	7	7	8
Hindustan, 500½	250	2	5			16,790	9	4	6	16,981	1	9	6
Ellen, 440½	221	1	2	5		10,706	8	2	9	10,926	9	5	4
Shah Allum, 939	469	5				8,502	8	3	3	8,972	3	3	3
Syria, 542½	271	3	7	5		16,229	2	7	4	16,500	6	4	9
Brahmin, 616	308					16,383	8	6	9	16,691	8	6	9
Sarah Louisa, 215	107	5				3,236	3	1	6	3,343	8	1	6
Arun, 309	154	5				7,444	3	0	9	7,598	8	0	9
Caroline, 329	164	5				1,701	6	2		1,866	1	2	
D. of Lancaster, 563½	281	8	7	5		14,742	3	9	4	15,024	2	6	9
Harbinger, 297	148	5				7,231	9	6	0	7,330	4	6	9
Helen, 685	342	5				4,026	7	5	2	4,369	2	5	2
Prince Regent, 287	143	5				1,209	6	4	4	1,353	1	4	4
Dumfries, 468½	234	1	2	5		11,389	3	4	6	11,623	4	7	1
Madura, 603	301	5				2,449	9	0	8	2,750	8	0	8
Julia, 755	377	5				9,032	9	4	7	9,410	4	4	7
Albert Edward, 327	163	5				8,338	0	9	2	8,601	5	9	2
F. Mombarack, 1,090½	545	1	2	5		8,605	2	5		9,150	3	7	5
Anna Robertson, 447½	223	7	5			14,231	3	4		14,455	0	9	
S. Edward Byan, 320	160					2,818	2	0	8	2,978	2	0	8
Antilles, 195½	97	6	2	5		3,556	8	0	4	3,654	4	2	9
Royal Exchange, 131	13	1				238	3	7	8	241	4	7	8
Devon, 509½	254	6	2	5		13,690	1	8	5	13,944	8	1	

Vessel's names.	tonnage.	Tonnage dues.			Imp. & exp. duties.			Total.				
		t.	m.	c. c.	t.	m.	c. c.	t.	m.	c. c.		
Marquis of Bute, 542	271				13,465	1	2	2	13,736	1	2	2
Grecian, 518	259				14,561	8	7	5	14,820	8	7	5
Peruvian, 304	152				6,344	8	1	1	6,496	8	1	1
Sappho, 446	223				12,417	6	1	3	12,640	6	1	3
Jane Prowse, 208	104				8,760	4	0	1	8,864	4	0	1
Sir Robert Sale, 741	370	5			2,725	9	0	4	3,096	4	0	4
Duke of Portland, 533	266	5			14,309	7	7	1	14,576	2	7	1
Torrington, 144	14	4			557	6	8	9	572	0	8	9
Woodbridge, 516	258				2,758	3	4		3,016	3	4	
Ann, 666	332	5			2,165	3	6	1	2,497	8	6	1
Hector, 147	14	7			3,004	1	2	1	3,018	8	2	1
John O'Gaunt, 449	224	5			8,830	7	6	3	9,055	2	6	3
Sophia Frazer, 201	145	5			1,550	9	3	5	1,696	4	3	5
Lanrick, 283	141	5			1,324	8	7	4	1,466	3	7	4
Dido, 257	128	7	5		849	7	3	2	978	4	8	2
Sophia, 150	75				3,496	8	3	4	3,571	8	3	4
Sea Park, 895	417	5			4,217	7	3		4,635	2	3	
Marmion, 373	186	6	2	5	2,826	8	7	5	3,013	5		
Sir Ht. Compton, 346	173				2,904	6	1	6	2,977	6	1	6
Foam, 310	155				10,487	3	5	6	10,642	3	5	6
Fenella, 320	100				1,501	6	4	3	1,661	6	4	3
Prima Donna, 222	111				3,366	4	4	1	3,477	4	4	1
Lancaster, 756	378	2	5		16,781	0	6		17,159	3	1	
John Cooper, 659	329	5			15,939	3	5	9	16,268	8	5	9
Spec, 105	10	5							10	5		
Anna Eliza, 254	127	2	5		2,059	6	8		2,186	9	3	
Adelaide, 639	319	7	5		17,513	1	2		17,832	8	7	
Red Rover, 253	126	5			1,777	6	2	5	1,904	1	2	5
Queen of England, 538	269				13,698	5	8	8	13,967	5	8	8
Antares, 131	13	1			1,123	7	8	4	1,136	8	8	4
Alfred, 123	12	3			642	5	5	5	654	8	5	5
Torrington, 144	14	4							14	4		
Total,	86,087	42,050	6		1,622,766	1	0	8	1,664,316	7	0	8
at 7½ per cent,		\$58,404			\$9,253,841				\$2,312,245			
at 4s. 4d. per \$,		£12,654			£488,332				£500,086			

Canton 28th Jan. 1846.

FRANCIS C. MACGREGOR, H. B. Consul.

ART. VII. An imperial decree providing for the further toleration of Christianity, by granting the restoration of real estate to Chinese Christians throughout the empire.

THE following proclamation, from Kiying and Hwáng, making public the pleasure of their imperial master, is evidently designed to give full effect to the decree of December 28th, 1844, published in our number for April 1845. See our last volume, p. 195, also pp. 538 and 588. The government of China, so far as we are able to ascertain, is disposed to give, not only the *Tsien Chai kián*, but *Christianity*, full toleration, to place the worshipers of the Lord Jesus Christ on the same footing where they stood under the reign of the illustrious Káuhi. And the honor of bringing about this change, in

his majesty's council, is due to the French commissioner Lagrené, and to their excellencies Kiyng and Hwáng. Kánghi came to the throne in 1662, dismissed the regents and assumed the reigns of government in 1669, and died in 1723. During most of his reign Christianity was tolerated, and its propagators stood high at court. The year after his death, a decree was issued by Yungching forbidding the propagation of Christianity. Hundreds of churches were destroyed, or converted to other purposes. And so, for aught that appears, they have remained till this day. What and where those houses are, which "have been preserved," as alluded to in the decree, we do not know. We give below a translation of the decree, &c., and on the following page a copy of the original of the same.

Kiyng of the imperial house, vice guardian of the heir apparent, a vice high chancellor, a director of the Board of War, a member of the Censorate, governor-general of Kwángtung and Kwángsí, &c., &c., and Hwáng member of the Board of War, governor of Kwángtung, &c., &c., having respectfully copied out, promulge the following imperial decree, received the 20th of February 1846, in reply to a memorial laid before the throne for the purpose of securing immunity to those who profess the religion of the Lord of heaven.

"On a former occasion Kiyng and others laid before us a memorial, requesting immunity from punishment for those who doing well profess the religion of heaven's Lord; and that those who erect churches, assemble together for worship, venerate the cross and pictures and images, read and explain sacred books, be not prohibited from so doing. This was granted. The religion of the Lord of heaven, instructing and guiding men in well-doing, differs widely from the heterodox and illicit sects; and the toleration thereof has already been allowed. That which has been requested on a subsequent occasion, it is right in like manner to grant.

"Let all the ancient houses throughout the provinces, which were built in the reign of Kánghi, and have been preserved to the present time, and which, on personal examination by the proper authorities, are clearly found to be their *bona fide* possessions, be restored to the professors of this religion in their respective places, excepting only those churches which have been converted into temples and dwelling houses for the people.

"If, after the promulgation of this decree throughout the provinces, the local officers irregularly prosecute and seize any of the professors of the religion of the Lord of heaven, who are not bandits, upon all such the just penalties of the law shall be meted out.

"If any under a profession of this religion do evil, or congregate people from distant towns seducing and binding them together; or if any other sect or bandits, borrowing the name of the religion of the Lord of heaven, create disturbances, transgress the laws or excite rebellion, they shall be punished according to their respective crimes, each being dealt with as the existing statutes of the empire direct.

"Also, in order to make apparent the proper distinctions, foreigners of every nation are, in accordance with existing regulations, prohibited from going into the country to propagate religion.

"For these purposes this decree is given. Cause it to be made known. From the emperor."

As it behooveth us, we, having copied out, promulgate the decree. Let all the officers, the military and the people understand and yield the obedience that is due. Oppose not. A special proclamation.

March 18th, 1846.

太子少保協辦大學士兵部尚書兼都察院右都御史總督廣東廣西等處地方
兵部侍郎兼都察院右副都御史巡撫廣東等處地方提督
軍務兼理糧餉示室者
軍務兼理糧餉黃

恭錄曉諭事照得

本部堂院部

具奏習天主教爲善免罪一摺於道光二十六年正

月二十五日奉

上諭前據等奏習學天主教爲善之人請免治罪其設立供奉處所會同禮拜供十

字架圖像誦經講說毋庸查禁均已依議行矣天主教既係勸入爲善與別項邪
教迥不相同業已准免查禁此次所請亦應一體准行所有康熙年間各省舊建
之天主堂除改爲廟宇民居者毋庸查辦外其原舊房屋尙存者如勘明確實准
其給還該處奉教之人至各省地方官接奉諭旨後如將實在習學天主教而並
不爲匪者濫行查拿卽予以應得處分其有藉教爲惡及招集遠鄉之人勾結煽
誘或別教匪徒假托天主教之名藉端滋事作奸犯科應得罪名俱照舊例辦理
仍照現定章程外國人概不准赴內地傳教以示區別爲此諭令知之欽此合行
恭錄曉諭爲此示仰官吏及軍民人等咸宜欽遵知照毋違特示
道光二十六年二月二十一日示

ART. VIII. *Journal of Occurrences: memorial regarding the late prefect of Canton; proclamation by the present prefect; popular feeling towards foreigners; the French Legation; Mr. Everett; the China medal; Scamen's Hospital in Hongkong; Morrison Education Society; Sabbath day salutes; the Plover; Amoy; Liúchiú; a visit to Fuchau; Ningpo; Chusan; Shàng-hái; Peking.*

REGARDING the riot in Canton on the 15th of January last, we have now before us the memorial of their excellencies Kíyng and Hwáng. It is perhaps worth translating, and we may give it in our next number. Their excellencies dispose of the affair very easily, as being one of no great importance, having been occasioned by some hand-its, whom they quickly dispersed, without damage to the records or treasury of the prefect's office. "Prostrate they beg his august majesty's holy glance and directions."

Among the proclamations that have been published by the present incumbent in the prefecture, is one comprising the principal provisions of the late treaties. This proclamation is, however, only a repetition of one published some months back by his predecessor. We have not carefully compared the two, but from a cursory reading of them on the walls of the city, the several paragraphs of the two, which refer to the relations of the Chinese with foreigners; seem to be identical—their object being to make the people acquainted with the provisions of the treaty. Proclamations from the authorities are usually posted on the several gates of the city, and in a few other places of general resort, such as are most frequented by the people. But these documents, even when they have been printed on imperial paper and in Manchu character, seldom remain entire for a week. If they refer to an unpopular subject—like that which appeared on the morning of the 13th of January last, allowing foreigners to enter the city,—they are torn down immediately. The first copies of the late prefect's edict, giving the items of the treaties, was not well received but were torn down or defaced within two or three days after they appeared. Those which have been put out by the present prefect are commanding more respect and have been less rudely handled. Some of them are still (March 24th) upon the walls, untorn, undefaced, "where all eyes can behold them."

Popular feeling towards foreigners, if we may judge from this index, is improving. But it is far from being what it ought to be. The hosts of idle vagrants are troublesome subjects, being here, as everywhere else, at the beck of unprincipled demagogues. These vagrants are troublesome not only to the government, but to all the sober and industrious people. They are the offscouring of society, are everything that is base and wicked, and as wretched as they are base. Hundreds of them in Canton annually die of starvation and want, and hundreds more expire under the sword of the public executioner. But wicked as these vagrants are, they often give tone

to the popular feeling. It was so at the late riot, in January last. The Chinese authorities understand the character of these baser sort better than foreigners do; and when they can separate them from what they call the "good people," they know how to make short work with the bandits, the rabble. That Kiyng and Hwáng both, like their august master, are favorably inclined towards foreigners there can be little doubt; and that they are using means, the best that they can devise, to carry into full effect the provisions of the treaties, we readily admit. Still they need prompting. And so strong is the influence of old custom and old usages, operating against them, that foreigners must needs be watchful and persevering, or their interests will be neglected, and the advantages, provided for in the treaties, lost. Much remains yet to be done. Foreigners, not excepting high officers—cannot appear abroad in Canton without being assailed with abusive language if not with uncomfortable missiles, such as brickbats, &c.

Since writing the preceding paragraph, a proclamation, dated the 23d instant, has appeared on the city gates, emanating from the governor-general and governor, Kiyng and Hwáng, and confirmatory of what we have said above of vagrants, and of their excellencies' watchful care to prevent such from having any opportunity to create disturbances. They repeat, what had been stated by them on a former occasion, that the discussion regarding the entrance of foreigners into the city had been *chung chí* 中止, "stopped midway," or when half finished. And they add, that, "Recently a French deputy [M. Gallery] having arrived at the city, and business requiring a personal interview, they went out to see him." They then state that the business had no reference to the entrance of the English into the city; but hearing that false rumors were abroad, and that lawless bandits would make them an occasion for raising suspicions and exciting popular feeling, they could not but issue a stringent proclamation to repress such conduct. They instruct the people one and all to keep in their places, and not give heed to idle reports. There are other subjects, besides that of entering the city, requiring personal consultation with foreigners, and the people need not harbor any suspicions. And finally they threaten with capital punishment any and all who strive to stir up sedition and discord.

The French legation, or diplomatic mission, which arrived in China on the 14th of August, 1844, (see page 447, vol. XIII.) took its departure on the 11th January last, his excellency, M. Th. de Lagrené having embarked two days previously, on the 9th. It was through inadvertence, and not design that this item of intelligence was not given in our Journal of Occurrences for January.

Mr. Everett, minister from the government of the U. S. A. to China, is thus spoken of in the late annual message to Congress: the president says: "Since the return of the commissioner to the United States, his health has been much improved, and he entertains the confident belief that he will soon be able to proceed on his mission." We sincerely hope Mr. Everett will soon be in China: he ought *certainly to be here before commodore Biddle, the present acting*

commissioner, leaves the Chinese waters. But we do not at all like the idea of his having to reside at Macao, or even in the provincial city of Canton. He should go to Peking and reside *there*. It seems malapropos for a minister plenipotentiary, to a great sovereign like Táukwang, to be sequestered in a remote corner of the empire, where he can never see the face of the monarch, and where all official correspondence and all intercourse with the government must be carried on to great disadvantage.

"*The China Medal*" we see in a late English paper, instead of exhibiting "The British Lion trampling on the Dragon," as was at first proposed, is to have a faithful likeness of Her Majesty; and on its reverse side there is to be this motto: "*Peace in Asia, restored by Victoria, 1842.*"

The Seamen's Hospital in Hongkong, now under the trusteeship of Messrs. Alexander Matheson, Alexander Anderson, Donald Matheson, Peter Young, Gilbert Smith, and Frederic T. Bush, has we hear been placed under the immediate care of Dr. Balfour.

The friends and patrons of the *Morrison Education Society* will rejoice to know that the Rev. Mr. Brown has at length the assistance of his long expected associate Mr. William A. Macy, from New Haven, U. S. A. It was in 1841, if we remember correctly, in a letter written by the late hon. J. R. Morrison, at the direction of the trustees and in obedience to a resolution of the Society, that formal application was made for a second teacher. We congratulate the friends of education on this new accession of strength to cultivate and improve the wide field open before them in China. Mr. Macy arrived on the 12th inst., in the *Lucas*, from New York.

Sabbath day salutes. The U. S. A. sloop *Vincennes* arrived in the harbor late on the 14th inst.; the next day, at noon, the Christian assemblies, in both the Union chapel and the Colonial church, had their services interrupted for some time by a salute and a return salute of 21 guns each; which, with particulars we gladly pass over in silence, drew forth from the clergymen officiating in the latter, the remark, in the course of his sermon, that such interruptions were "*very humiliating to a Christian community.*" The influence of example, too, is not to be overlooked. The Chinese are beginning to read the word of God and to inquire about the religion of foreigners; and it is exceedingly desirable that the conduct of Christians should coincide with the sacred canons of their faith. Public attention has of late been repeatedly called to the desecration of the Lord's day; but we hope for better things in future.

The Plover, H. B. M. surveying ship, has recently come down from the east coast, where captain Collinson, her commander, has been so usefully employed in searching out, and laying down on a series of charts, the dangers of the Chinese coast. Captain Collinson arrived in China in 1840, and his surveys extend from Nanking to Canton. He is now about to proceed to England, but we hope he may again return to carry on those operations designed to give security to the navigation of the Chinese seas.

At Amoy Christian missions are coming under the favorable notice of the local officers, who not only visit the missionaries but invite them to their own dwellings. Public Christian worship is maintained; audiences, numbering a hundred and more, listen to the preaching of the word; and many more receive portions of scriptures and tracts. "The city," say the missionaries, "to whose inhabitants we seek to communicate the saving knowledge of the gospel, is said to contain a population of between 200,000 and 300,000 souls. It was formerly, as is pretty generally known, the seat of a tolerably extensive trade with western nations, and our countrymen seem to have resorted thither in considerable numbers, many tombstones, with English inscriptions, erected in 1698, 1700, &c., being still visible in the neighborhood."

Some of those inscriptions might not perhaps be deemed out of place if transferred to the pages of the Chinese Repository, with notices of the commerce there in by-gone days.

Note. We beg pardon for erroneously inserting the name "Mrs. Lloyd," in the list of missionaries at Amoy published in our last number.

From the Rev. George Smith, of the church of England Missionary Society, we have received some valuable notices of *Fuchau*, which will appear in our next. They were made on a recent visit there. He estimates the population at half a million. The British consul with his family and others reside within the walls of the city.

At *Ningpo*, by our latest dates, every thing remained in *statu quo*. At *Chusan*; and we hear nothing of the withdrawal of the British vessels from the island. It is supposed that sir John Francis Davis has made a reference of the question to the queen, and is now awaiting her instructions. We doubt if all this delay is wise, but there may be reasons for it which we do not understand.

Letters and visitors from *Shánghái* give us favorable accounts of the residences at *Shánghái*, both with regard to intercourse with the people and facilities for business.

We sincerely hope that commodore Biddle, ere he leaves the Chinese waters, will display his broad pennant in each of the northern ports, especially at *Shánghái*.

It is not perhaps generally known that a mission has been undertaken to the people of *Liúchiú*. A missionary, Rev. B. J. Bettelheim, D.D., with his family, destined to those islands is now at Hongkong, expecting soon to proceed northward. P. S. While writing this, Dr. Bettelheim has arrived in Canton, and we learn from him that he will sail immediately and directly to *Liúchiú*.

From *Peking* we have late dates, but no news. - The emperor continues to enjoy tranquillity, and seems anxious to have all his people happy and prosperous; and with a view to this, and in consideration of the *shing mú huáng tai hau*, 聖母皇太后, lit. "holy mother august great queen," i. e. the queen-dowager completing her seventh decade of years, his majesty has been pleased to decree that the arrears of taxes due to the government prior to 1840 shall be graciously remitted. Proclamations, announcing this to all his subjects, have recently been published throughout the provinces.

THE
CHINESE REPOSITORY.

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VOL. XV.—APRIL, 1846.—No. 1.  
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ART. I. *Revision of the Chinese version of the Bible; remarks on the words for God, Father, Son, Spirit, Soul, Prophet, Baptism and Sabbath.*

KNOWING somewhat of the great interest now felt by the wise and good throughout almost all Christendom in the welfare of the Chinese, knowing also some of the difficulties there are to be encountered in the revision of the Holy Scriptures in this language, we may hope to be excused for volunteering to take part in the arduous labor of working out some of the materials requisite to accomplish the proposed end. Before this nation will receive the gospel and become a Christian people a great preliminary work must be done. Of this sort, none is more important than the revision of the Scriptures. Success in modern warfare, so far as it depends on second causes, is now made to depend very much on the machinery and weapons employed. By the use of steam vessels and the improvements in gunnery, &c., conflicts between contending nations are brought to a speedy close. Something analogous to this is doubtless to be witnessed in the Christian conflict. The modern champion has, in his armory, a great advantage over those who lived when months and years of toil were required to produce a single copy of the Bible. The truth, including the whole revealed word of God, is the grand ordnance by which "the prince of this world," and "the powers of darkness" are to be overcome.

The enemies of all righteousness and of all good dread the progress of Scriptural knowledge. They see it to be—as it is characterized by the pen of inspiration—"the sword of the Spirit." To

make this—what it ought to be in every language—perfect, as it came from the pen of those who wrote as they were moved by the spirit of God, is of infinite importance; and to accomplish this is the high aim of those who are now engaged in revising the Chinese versions of the Holy Scriptures.

To the first protestant translators of the Bible into Chinese, Morrison, Milne, and Marshman, much is due. They performed most important service. And doubtless multitudes will be blessed and saved through their instrumentality. But from the nature of the case the first versions could not but be imperfect. No one that has been made into any language can claim perfection. Our own English version, after all the talent that has been employed upon it, for centuries, is far from being perfect. The critical scholar and the controvertist must have recourse to the original Greek and Hebrew texts. But the humble inquirer after truth and duty, with the common English version in his hands, need not err. So with the Chinese. In the several versions they now possess, they have instruction enough and sufficiently plain to guide them into the way of eternal life, and sufficient moreover to leave them without excuse if they fail to walk therein. The soldier of the cross, though his weapons be not carnal, yet must needs have them in good condition. Faith comes by hearing, and hearing by the word of God; and this word must be in a language that is intelligible, otherwise it cannot be expected to have its full and legitimate effect. In the Chinese version, as in every other, great pains ought to be taken to express correctly the cardinal doctrines of the gospel, and to convey the essential terms which involve the eternal welfare of immortal souls.

Under present circumstances, it is hardly to be expected that a version in this language can be equal to the English, which was long coming to its present state. Still such has been the advance since the first Chinese versions were published, that longer to neglect their revision would be clearly a dereliction of duty. The following short paragraphs are submitted to the readers of the Repository, in the hope of facilitating the revision by drawing attention to some of the most difficult terms, and by eliciting such discussion as the importance of the subject demands.

The Bible, it is to be remembered, contains a multitude of facts and ideas, describes many thoughts and feelings, which are new to those who have not enjoyed the light of divine revelation. These new facts, ideas, &c., must be expressed, however, in words that are already familiar to the minds of the people. And here is the great

difficulty. A Christian and a pagan may speak of God, of heaven, of hell, of eternity, and a thousand other things, and may each use the most appropriate terms in their respective languages, while their ideas may differ exceedingly. How dissimilar their ideas of truth, of faith, of hope, of the soul, &c., &c. And what now is to be done? The path is plain. Common words, such as are in good and universal use, must be employed, and these be left to acquire their proper signification by use, &c. We commence with the word for the supreme being, as used in the New Testament.

God and *θεος*. Lexicographers are not agreed in opinion regarding the origin of these words. The Greeks had gods innumerable. So the Chinese, and the word most commonly used to designate them is 神 *shin*. This is a compound one formed of 申 *shin*, to extend, to explain, and 示 *shí*, signs from heaven. The Chinese speak of god or gods of heaven, of earth, of the sea, &c. Among their gods there are 天主, *t'ien chú*, lord of heaven; 地主, *tí chú*, lord of the earth. For a long list of phrases in which the word *shin* occurs, the Chinese scholar is referred to the *Pei Wan Yun Fú* of Káng-hí. We have already expressed our opinion in favor of this term; and continue to prefer it to 神天, *shin t'ien*, divine heaven; or 上帝 *sháng tí*, most high ruler; or 天主 *t'ien chú*, divine lord or Lord of heaven.

For the words FATHER and SON, *πατήρ* and *υἱος*, (see John's Gospel, 5:20, and elsewhere in the latest Chinese versions of the New Testament) we find 神父 *shin fú*, divine father, and 神子 *shin tsz'*, divine son; or god father and god son; or, rendering the phrases like 天子 *t'ien tsz'*, son of heaven, we then have father of God, and son of God. We should prefer the simple terms 父 *fú*, Father, and 子 *tsz'*, Son, and would leave the reader to gather the true sense of the words from the context, or from any other means at his command.

For the word *πνεῦμα*, which occurs more than 370 times in the New Testament, there is a great diversity of phraseology—probably, however, not greater in the Chinese versions than in the English. In some cases an original word may be rendered uniformly by one and the same, either in the English or in the Chinese; but it is sometimes far otherwise, as with the word now under consideration. Turn to any Greek lexicon of the New Testament, and it will be there seen how large is the variety of meanings given to this word. To some extent this is seen also in our common English version. We cite a few passages; from Mat. 1:18, the Holy Ghost; 3:16

the *Spirit* of God; 5:3, the poor in *spirit*; 10:1, the unclean *spirits*; 10:20, the *spirit* of your Father; 28:19, yielded up the *ghost*; Mark, 9:17, a dumb *spirit*; Luke, 1:17, in the *spirit* and power of Elias; 4:14, in the power of the *spirit*; 4:18, in the *spirit* of the Lord; 4:33, a *spirit* of an unclean devil; 7:24, evil *spirits*; 24:37, supposed they had seen a *spirit*; in John, 3:8, it occurs twice, thus, the *wind* bloweth. . . . born of the *spirit*, "wind" and "spirit" being one and the same word in the original. Let these few texts suffice.

But how shall the word be disposed of in the Chinese version? In Mat. 1:18, one version has for Holy Ghost, 聖神風, *shing shin fung*; and another has only the first and second words *shing shin*: *shin* is the same as above and denotes God, or what is divine; *fung* corresponds very nearly to *πνεῦμα*, and is the common word to denote the wind.

The Chinese say 天地之使曰風, *t'ien ti chi shi yue fung*, the messenger of heaven and earth is called wind or spirit. Like the Greek word *πνεῦμα*, the Chinese *fung* is used in a great variety of phrases, such as the following; 星有好風, *sing yu hau fung*, stars have good influence; 道風秀世, *t'au fung shiu shi*, a rational wind (or spirit) renovating the world; they speak also of 正風, *ching fung*, a straight or correct wind or spirit, 善風, *shen fung*, and 仁風, *ngan fung*, good, benevolent wind or spirit; they have also 天風, *t'ieu fung*, and 聖風, *shing fung*, celestial and holy wind or spirit.

In Mat. 5:3, for "the poor in spirit," one version has 心貧者, *sin pin che*, *sin* denoting the heart or mind, and *pin*, poverty; another version has 虛心者, *ku sin che*, *ku* denoting *vacuity*, or what is not filled or sullied.

At present we must confess that the word 風 *fung* seems to us better fitted than 神 *shin* to stand in the place of *πνεῦμα*.

Others prefer 靈 *ling*, for spirit. Thus they say 神乃靈, *shin nai ling*, God is a spirit. (See John's gospel, 4:24.) For the single word *spirit*, in the original of all the 370 places referred to above, neither 風 *fung* nor 靈 *ling* could be used invariably.

This latter, *ling*, may perhaps be the best word to denote the *soul*, ψυχη, man's immortal spirit.

For προφητης, PROPHET, 聖人 *shing jin*, holy man, has been used. In certain cases the sense of the original may be preserved, but we should think generally not.

In most, if not in all the versions, we find 洗禮 *st li*, or some equivalent for βαπτίζω, and its different forms. So in conversation, and in books, the phrase 禮拜日 *li-pai-yih*, is used for the word Sabbath. In the latter the use of 禮 *li* is perhaps admissible, but we doubt if it be so in the first.

We will not now longer encroach on the patience of our readers. Enough has been said to show some of the difficulties that surround this subject of revision—enough, we would fain hope also, to draw forth, from those who are competent to the task, more full and complete discussions of these and the many other words and phrases employed in Holy Writ.

ART. II. *Statements of the number, tonnage, &c., of the merchant vessels of different nations in the port of Canton, for the year 1845. (From the China Mail, Feb. 5th, 1846.)*

In our last number page 151, was given a statement of the tonnage dues, import and export duties, paid by British vessels in the port of Canton for 1845; we now subjoin further statements; and in future numbers we will add such statements as we can command regarding the commerce of Amoy, Fuchau, Ningpo, and Shánghái. These, which we borrow from the China Mail, have been published by direction of H. B. M. chief superintendent of British trade.

No. 1.—A return of the number and tonnage of merchant vessels which arrived at, and departed from, the port of Canton during the year ending the 31st December, 1845, distinguishing the countries to which they belonged, viz.

ARRIVED.			DEPARTED.		
Under what colors.	No. of vessels.	Tonnage.	Under what colors.	No. of vessels.	Tonnage.
British,	182	86,087	British,	204	98,277
American,	83	38,658	American,	85	37,959
French,	3	799	French,	4	1,176
Dutch,	11	2,972	Dutch,	11	3,342
Belgian,			Belgian,	1	305
Danish,	3	948	Danish,	4	1,320
Swedish,	6	2,066	Swedish,	5	1,674
Austrian,	2	567	Austrian,	2	567
Hamburg,	5	1,484	Hamburg,	5	1,484
Bremen,	2	520	Bremen,	2	520
Spanish,	9	1,406	Spanish,	2	1,406
Columbian, & Peruvian	2	243	Columbian, & Peruvian,	2	243
Siam,	1	1,100	Siam,		
	302	136,850	Total	327	148,273

Canton, 29th Jan. 1846.

FRANCIS C. MACGREGOR, H. M. Consul.

No. II.—A return of the number of merchant vessels of all nations, distinguishing their respective flags, which cleared at the custom-house at Canton during the year ending the 31st December, 1845, proceeding from, or bound for, the ports and places undermentioned, viz.:—

ARRIVED.										DEPARTED.									
British.	American.	French.	Dutch.	Belgian.	Danish.	Swedish.	German.	Miscellaneous.	Total.	British.	American.	French.	Dutch.	Belgian.	Danish.	Swedish.	German.	Miscellaneous.	Total.
15									16	79									79
30	5				1		1		47	20									20
1									1	2									2
									1	7									7
			1						1			3							3
									1			5							5
									1					1					1
								4	4							1			6
							1		1					1		5			2
									1	1						2			2
63	2					4			69	29									98
4	4								8	10	4								14
5									5	2									2
9									9										
								1	1	1									1
									1	1									1
15	6	1			1				23	5	7			1	1	1			15
	2		9			1			12	2		4							6
	1	2	1						4			1	1						2
	1	19	1					2	23	10	14					1	2		28
									1	1									1
	13								13	39						1			40
	6								6	3									3
	2								2										
	2								5										
	2						1	1	2		2						1		4
	2						1	1	4		1				1				2
	1				1				1					1					1
	2	3							5		1								1
	4								4	14									14
	25								25	15									15
	3								4	2									2
	4	5	1			1	1		12	5	12				2				19
192	83	3	11		3	6	9	5	302	204	85	4	11	1	4	5	9	4	327

Total of tonnage inwards 136,850. Total of tonnage outward 148,273

NAMES OF PORTS OR PLACES.

a London, b Liverpool and Newport, c Glasgow, Greenock, Leith, and the Clyde, d Dublin and Cork, e Havre and Bordeaux, f Amsterdam and Rotterdam, g Copenhagen, h Gottenburg, i Hamburg, j Bremen, k Cape of Good Hope, l Bombay, m Calcutta, n Madras, o Tutocorin and Chippicollum, p Colombo, q Siam, r Penang, Singapore and the Straits, s Batavia, Sourabaya, Samarang, and Menado, t Bali and Lombok, u Manila and the Philippine Islands, v Halifax in N. S., w New York, x Boston, y Philadelphia, z Baltimore and Salem, a New Orleans and Mobile, b Mazatlan and Mexico, c Callao and Lima, d Valparaiso, e Sandwich Islands and Polynesia, f Sydney, Port Phi-

lip, and Hobart Town, g Hongkong, h Macao, i Amoy, Chusan, Ningpo, and Shanghai.

Canton, Jan. 28th, 1846.

FRANCIS C. MACGREGOR, H. M. Consul.

Remark. The column headed "Miscellaneous" includes 2 Spanish, 1 Columbian, and one ship under Siam colors.

No. III.—A statement exhibiting the movement of British shipping in the trade with the port of Canton during the year 1845, distinguishing the British and Country ship, and showing the number and tonnage of vessels at Whampoa on the 31st December.

	ARRIVALS.				DEPARTURES.							
	British.		Country.		Total.		British.		Country.		Total.	
	No.	Tonnage.	No.	Tonnage.	No.	Tonnage.	No.	Tonnage.	No.	Tonnage.	No.	Tonnage.
London,	15	6,761			15	6,761	79	37,662			79	37,662
Liverpool,	30	12,933			30	12,933	20	8,243			20	8,243
Glasgow,	}	574	1	574	2	734	7	2,995	7	2,995	2	734
Leith and the Clyde,												
Dublin & Cork,												
Bombay,	26	11,180	37	30,039	63	41,219	2	509	27	22,639	29	23,148
Calcutta,	2	1,012	2	893	4	1,905			10	5,932	10	5,932
Madras,	5	2,572			5	2,572			2	854	2	854
Tutocorin,	8	3,752			8	3,752						
Chippicollum,	1	316			1	316						
Colombo,							1	424			1	424
Penang,			1	147	1	147						
Singapore,	7	2,277	7	1,361	14	3,638			5	1,054	5	1,054
Manila,			1	123	1	123	5	2,053	5	3,376	10	5,429
Lombok,	1	629			1	629						
Polynesia,			2	586	2	586						
Sydney,	2	513	1	123	3	636	7	1,846	2	606	9	2,452
Hobart Town,			1	86	1	86	1	222	3	433	4	655
Port Phillip,							1	304			1	304
Siam,									1	826	1	826
C. G. Hope,									1	106	1	106
Victoria,	16	5,928	9	2,022	25	7,950	9	3,078	6	1,811	15	4,889
Macao,	1	388	2	306	3	694			2	465	2	465
Amoy,	1	541			1	541	1	542	2	904	3	1,446
Chusan,	1	608			1	608						
Shanghai,	1	215	1	202	2	417	2	512			2	512
Halifax, N. S.									1	147	1	147
Total	118	50,199	64	35,888	182	86,087	137	59,194	67	39,153	204	98,347

SUMMARY.

Entered.		And cleared in ballast.			
British -	118 vessels,	50,199 tons	British -	13 vessels,	4,342 tons
Country	64 "	35,888 "	Country	10 "	3,656 "
Total	182 vessels,	86,087 tons	Total	23 vessels,	7,998 tons
Cleared.		At Whampoa on 31st December.			
British -	137 vessels,	59,194 tons	British -	3 vessels,	1,325 tons
Country	67 "	39,153 "	Country	1 "	123 "
Total	204 vessels,	98,347 tons	Total	4 vessels,	1,446 tons
Of which number entered in ballast:					
British -	12 vessels,	4,886 tons			
Country	12 "	2,378 "			
Total	24 vessels,	7,264 tons			

Canton, Jan. 28th, 1846.

FRANCIS C. MACGREGOR, H. M. Consul.

No. IV.—A return of the quantities and value of merchandise imported into the port of Canton, in 158 British vessels of 78,823 tons, and in 60 Hongkong vessels of 3,508 tons burden, from the countries and places undermentioned, during the year ending the 31st December, 1845, viz:—

<i>So. in the tariff.</i>	<i>Denomination of articles.</i>	<i>Quantities.</i>	<i>Estimated value in Spanish Dollars.</i>
I. British manufactures and staple articles.			
7	1.—Manufactures of wool.		
	Broad cloth, Spanish Stripes, Habit and Medium cloth, }	Changs 145,472	\$800,257
	Narrow woollens, not described, }	" 377,240	503,289
	Long Ells, }	" 212,997	283,852
	Camlets, }	" 119,754	232,526
	Bombazets, }	" 15,258	22,985
	Buntings, }	" 987	1,228
	Blankets, }	Pairs 3,916	23,369
	Woollens not enumerated, }	Value \$7,536	7,536
3	2.—Manufactures of Cotton.		
	Long cloths, }	Pieces 679,412	1,867,952
	Do. White, }	" 166,735	458,864
	Do. twilled, }	" 3,020	9,134
	Cambrics and Muslins, }	" 2,427	7,274
	Chintzes and Prints, }	" 23,426	58,972
	Handkerchiefs, }	Dozens 14,126	29,236
	Ginghams, Fulicats, dyed Cottons, Velvets, Velveteen, Silk and Cotton Mixtures, Wool and Cotton mixtures, and all kinds of Fancy goods, }	Value \$19,050	19,050
1	Cotton Yarn and Thread, }	Peculs 20,446	313,835
	4.—Miscellaneous Articles, raw and manufactured.		
3	Clocks and Watches, including Telescopes, Writing desks, and Dressing cases; Hardware, Ironmongery, Cutlery, Perfumery, &c., }	Value \$23,546	23,546
	Earthenware of all kinds, }	Value \$1,840	1,840
	Flints, }	Peculs 15,411	7,860
	Glass and Glass ware, }	Value \$3,927	3,927
	Iron in Bolts, Bars, Rods, Hoops, &c. }	Peculs 24,083	60,405
	Steel, raw, }	" 7	30
	Tin plates, }	Boxes 1,006	7,082
	Lead, }	Peculs 716	3,587
	Smalts, }	" 280	12,674
	Wine, Beer }	Value \$5,650	5,650
			\$1,770,960

N. B. The abovementioned, "British manufactures and staple articles," are from the following "countries and places," viz:

London, Liverpool, Glasgow, the Clyde, and Hongkong.

II. Productions of India and other countries.

1	Betel-nut,	Peculs. 15,935	60,154
1	Bicho de Mar,	" 420	10,428
1	Birds' nests, edible,	Catties 125	3,267

12	Cotton, viz.:				
	Bombay,	450,440	} Peculs	527,301	4,727,834
	Bengal,	12,599			
	Madras,	57,933			
	American,	6,531			
15	Caw Bezoar,		Catties	10	176
17	Elephants' teeth,		"	15,271	14,963
18	Fishmaws,		Peculs	1,696	75,235
22	Ginseng,		"	246	14,256
24	Gum Olibanum,		"	4,089	23,645
	" Myrrh,		"	6	52
	" not enumerated or described,		Value	\$4,355	4,355
25	Horns, Buffalo and Bullock,		Peculs	45	1,195
	Horns, Unicorn and Rhmoceros,		"	54	2,760
29	Mother o' Pearl-shells,		"	419	3,927
30	Metals, Copper in Rods, Sheets, &c.,		"	2	40
	Do. Tin in Blocks,		"	225	4,056
32	Pepper,		"	4,465	24,635
33	Putchuck,		"	902	9,082
34	Rattans,		"	9,381	9,252
35	Rice,		"	26,867	53,120
36	Rose Maloes,		Catties	5,646	2,675
37	Saltpetre,		Peculs,	152	1,136
38	Shark fins,		"	6,084	120,864
39	Skins and Furs, viz:		"		
	Ox Hides, Land-otter,	} No.		9,946	19,654
	Hare, Rabbit, Beaver, and				
	Racoon Skins,				
41	Soap, common,		Catties	63,933	6,125
43	Sea Horse Teeth,		"	103	35
46	Wood, Sandal,		Peculs	22,593	202,640
	Do. Sapan,		"	395	763

III. Miscellaneous Imports, and Articles not enumerated in the Tariff.

Including Agar-agar, Agates, Alum, Amber, Asafœtida, Black-lead, Blue Stone, Books, Carpets, Cloves, Coals, Coral rough, and Coral Beads, Corks, Cornelians, and Cornelian Beads, Cudbear, Furniture, Glass (broken), Goat skins, Gold and Silver Thread, Guano, Paper and Stationery, Pearls and Precious Stones, Provisions, Raisins, Snuff, Timber, Tobacco, Wearing Apparel, and a number of small articles belonging to the trade of India,

Value \$ 215,650 215,650

N. B. The above-mentioned articles, under divisions II and

III, are from British India, Singapore, Penang, Bali,

Lombok, Manila, Sydney, and Sandwich Island.

IV. Treasure, from

London, Liverpool, and Penang,

\$10,392,934

322,568

\$10,715,502

Total of Imports in British ships,

£2,321,692

Canton, 28th January, 1846:

FRANCIS C. MACGREGOR, *H. M. consul.*

Remarks. The preceding returns have been compiled from the entries in the books kept at this consulate, and the quantities specified are those that have paid duty. The weights and measures stated are those in use at Canton. One catty is equal to 1½ pound avoirdupois, and 100 catties correspond with 133½lbs. in England. One chang is 4 English yards, nearly. The value given has been computed upon the average prices of the year in the Canton market. The Spanish dollars have been reduced to sterling at the rate of 4s. 4d. per dollar.

No. V.—A return of the quantities and value of merchandise exported from the port of Canton in 181 British vessels of the burden of 90,279 tons, and in 24 Lorchas of the burden of 1440 tons, to the countries and places under-mentioned during the year ending the 31st December, 1845.

I. Raw-produce.			
1	Alum,		Peculs 30,782 53,966 a
2	Aniseed Stars,		" 106 1,064 b
9	Camphor,		" 1,202 24,123 c
10	Canes,		Mille 117 1,437 d
12	Cassia lignea,		Peculs 15,897 171,230 e
	Cassia Buds,		" 502 8,246 f
12	China root,		" 3,016 9,125 g
23	Hartall or Orpiment,		" 207 2,528 h
37	Musk,		Catties 106 8,174 i
	Quicksilver,		Peculs 130 15,324 j
45	Rhubarb,		" 1,505 60,834 k
46	Silk raw, Nankin,	3467 }	" 5,192 2,004,260 l
	do. Canton,	1725 }	"
	Silk, coarse and refuse,		" 4,191 420,637 m
52	Sugar, raw,		" 136,283 683,854 n
55	Tea, viz.—		
	Congou,	289,160	} " 429,867 15,825,954 o
	Souchong,	10,856	
	Pekoe,	5,248	
	Orange Pekoe,	16,734	
	Caper,	10,481	
	Miscellaneous sorts,	7,752	
	Twankay,	24,137	
	Hyson,	11,786	
	Hyson Skin,	1,463	
	Young Hyson,	25,996	
	Imperial,	8,154	
	Gunpowder,	18,062	
56	Tobacco,		Piculs 278 2,496 p
			19,291,262

Names of Ports or Places.

a Calcutta and Bombay, b Singapore, c London, Madras, Bombay, d London, Liverpool, Leith, Bombay, e Lonaon, Singapore, Bombay, f London, Manila, India, g London, Liverpool, Bombay, k Calcutta, Madras, Bombay, i Bombay, j Calcutta and Bombay, k London, Manila, Singapore, India, l London, Liverpool, Calcutta, Bombay, m Bombay, n London, Singapore, Calcutta, Bombay, Hobart Town, o Great Britain and Ireland, British India, Singapore, Australia, British America, Cape of Good Hope, p London, Calcutta, Bombay.

4	Bangles or Glass Armlets,	Boxes 127 7,967 a
5	Bamboo ware,	Piculs 138 2,520 b
6	Brass leaf,	Boxes 117 2,665 c

8	Bone and Horn ware,	Catties	329	582 <i>d</i>
14	China ware,	Piculs	4,718 } Value \$1,055 }	94,628 <i>e</i>
	Crockery,			1,055 <i>f</i>
16	Copper, Tin, and Pewter ware,	Piculs	173	7,552 <i>g</i>
18	Crackers, and Fireworks,	"	791	3,843 <i>h</i>
20	Fans of all sorts,	Catties	5,496	6,240 <i>i</i>
21	Furniture and Wood ware,	Piculs	268	5,625 <i>j</i>
24	Glass and Glass ware,	"	275	4,963 <i>k</i>
25	Glass Beads,	Boxes	1,639	31,985 <i>l</i>
27	Grass Cloth,	Catties	2,256	5,860 <i>m</i>
29	Ivory, Mother of Pearl, Sandal } Wood, and Tortoiseshell ware, }	"	878	4,392 <i>n</i>
30	Kittysols,	Boxes	935	11,767 <i>o</i>
31	Lackered ware,	Piculs	263	12,533 <i>p</i>
35	Mats and Matting,	"	1,765	10,556 <i>q</i>
38	Nankeen and Cotton cloth,	"	253	12,756 <i>r</i>
2	Oil of Aniseed,	"	24 }	3,254 <i>s</i>
12	Do. Cassia,	"	35 }	8,646 <i>t</i>
41	Paper of all sorts,	"	2,149	32,186 <i>u</i>
43	Preserves and Sweetmeats,	Boxes	5,003	22,512 <i>v</i>
44	Rattan work,	Piculs	148	2,975 <i>w</i>
46	Silk thread and Ribbons,	Catties	2,831	19,726 <i>x</i>
	Silk manufactures,	"	69,549 }	483,848 <i>y</i>
47	Silk and Cotton mixture,	"	24,487 }	72,520 <i>z</i>
50	Soy,	Piculs	430	4,256 <i>a</i>
53	Sugar Candy,	"	42,614	319,127 <i>b</i>
59	Trunks of Leather,	Nests	262	5,670 <i>c</i>
61	Vermilion,	Boxes	560	28,946 <i>d</i>
				20,526,494

NAMES OF PORTS OR PLACES.

a Bombay, Calcutta, the Cape, *b* London, British India, Australia, *c* Bombay and Madras, *d* London, Calcutta, Madras, Bombay, *e f* London, Liverpool, British India, Australia, Manila, *g* London, Liverpool, British India, *h* British India, Australia, *i* Great Britain, British India, Australia, *j* Great Britain, British India, Australia, *k* Calcutta, Madras, Bombay, *l* Calcutta, Madras, Bombay, *m* London, Liverpool, British India, *n* Great Britain, British India, Australia, *o* Madras, Bombay, Colombo, *p* Great Britain, British India, Australia, *q* British India, Australia, the Cape, *r* London and Bombay, *s t* London, Singapore, British India, Manila, *u* London, British India, Australia, *v* Great Britain, British India, Australia, *w* Bombay, Sydney, the Cape, *x* London, Madras, Bombay, *y z* Great Britain, British India, Australia, the Cape, *a* London, British India, Manila, *b* Bombay, Calcutta, Madras, *c* London, Bombay, Calcutta, *d* Bombay, Calcutta, the Cape.

III. Miscellaneous Exports, and articles not enumerated in the Tariff.

Including Bees' Wax, Cochineal.
 Capoor Cutchery, Curiosities and
 Fancy Articles, Ready-made Clothes,
 Drums, Dragon's Blood, Artificial
 Flowers, Glass Pictures, Hats and
 Caps, Glue, Incense Sticks, China
 Ink, Lanterns, Lead white and red,
 Mace, Marble slabs, Mirrors, Paintings
 in Oil, Pictures on Rice Paper,
 Pearls factitious, Shoes women's,
 Silversmith's work, Smalts, China
 Tinfoil, Turmeric, Umbrellas, Silk,
 &c.

Value estimated at \$ 209,524 209,524 *a*

\$20,734,013

Total of Exports in British Ships,

£1,492,370

Canton, 29th January, 1846.

FRANCIS C. MACGREGOR, H. M. Consul

Remarks. The preceding returns have been compiled from the entries in the books kept at this office, and the quantities specified are those that have paid duty. The weights and measures stated are those in use at Canton. One catty is equal to $1\frac{1}{2}$ pound avoirdupois, and 100 catties correspond with 33 $\frac{1}{2}$ lbs. in England. One chang is 4 English yards nearly. The value given is in most instances been computed upon the average prices of the year in the Canton market, and where this has been impracticable, an approximate estimate has been substituted. The reduction of the Spanish dollars into sterling has been made at the exchange of 4s. 4d. per dollar.

ART. III. *Some account of Captain Mercator Cooper's visit to Japan in the whale Ship Manhattan of Sag Harbor.* By C. F. WINSLOW. M. D.

THE following account we borrow from a public paper, "The Friend," published at Honolulu, Oahu, February 2d 1846. In a note to the editor of that paper, Dr. Winslow, the writer of the article, says he received all that he has communicated, and much more from Captain Cooper's own mouth, and has endeavored to be strictly correct. Those who are interested in Japan will wish these notices had been more extended and enriched with the additional information in Dr. Winslow's possession. Such as they are we give them, without further comment.

"It was about the first of April, as Captain Cooper was proceeding towards the whaling regions of the northern ocean, that he passed in the neighborhood of St. Peters, a small island lying a few degrees to the S. E. of Nippon. It is comparatively barren and was supposed to be uninhabited; but being near it, thought he would explore the shore for turtle to afford his ship's company some refreshment. While tracing the shore along he discovered a pinnacle of curious construction, which resembled somewhat those he had seen in the China seas. Turning his walks inland, he entered a valley, where he unexpectedly saw at some distance from him several persons in uncouth dresses, who appeared alarmed at his intrusion and immediately fled to a more secluded part of the valley. He continued his walk and soon came to a hut, where were collected eleven men, whom he afterwards found to be Japanese. As he approached them they came forward and prostrated themselves to the earth before him, and remained on their faces for some time. They were much alarmed and expected to be destroyed; but Capt. C. with great kindness, reconciled them to his presence, and learned by signs that they had been shipwrecked on St. Peters many months before. He took them to the shore, pointed to his vessel and informed them that he would take them to Jeddo, if they would entrust themselves to his

care. They consented with great joy,; and abandoning every thing they had on the island, embarked with him immediately for his ship.

“ Captain Cooper determined to proceed at once to Jeddo, the capital of the Japanese empire, notwithstanding its well known regulations prohibiting American and other foreign vessels to enter its waters. The Capt. had two great and laudable objects in view. The first was to restore the shipwrecked strangers to their homes. The other was to make a strong and favorable impression on the government, in respect to the civilization of the United States, and its friendly disposition to the Emperor and people of Japan. How he succeeded in the latter object the sequel will show ; and I will make but few remarks either on the benevolence or boldness of Capt. C.'s resolution, or its ultimate consequences touching the intercourse of the Japanese with other nations. The step decided on, however, has led to some curious and interesting information, relative to this country, whose institutions, and the habits of whose people are but little known to the civilized world.

“ Capt. C. left St. Peters, and after sailing a day or two in the direction of Nippon, he descried a huge and shapeless object on the ocean, which proved to be a Japanese ship wrecked and in a sinking condition. She was from a port on the extreme north of Nippon, with a cargo of pickled salmon, bound for Jeddo. She had been shattered and dismantled some weeks previous, and was drifting about the ocean at the mercy of the winds, and as a gale arose the following day, the Captain thinks she must have sunk. From this ship he took eleven men more—all Japanese—and made sail again for the shores of Nippon. Among the articles taken from the wreck by its officers were some books and a chart of the principal islands composing the empire of Japan. This chart I shall speak of in detail hereafter, and it is, perhaps, one of the most interesting specimens of geographical art and literature which has ever wandered from the shores of eastern Asia.

“ In making the land, our navigator found himself considerably to the north of Jeddo ; but approaching near the coast, he landed in his boat, accompanied by one or two of his passengers. Here, he noticed many of the inhabitants employed in fishing at various distances from land. The natives he met on shore were mostly fishermen, and all appeared to belong to the common or lower classes of society. They seemed intelligent and happy, were pleased with his visit, and made no objection to his landing. From this place he dispatched one of his passengers to the emperor, who was at Jeddo, with the intelligence of his intention or wish to enter the harbor of the capital with his ship, for the purpose of landing the men whom he had found under such distressed circumstances, and to obtain water and other necessaries to enable him to proceed on his voyage. Then returning to his ship, he sailed along the coast for many leagues, compared his own charts with the one taken from the wreck. The winds becoming unfavorable, however, he was driven away from the land so far, that after they changed, it took him a week to recover a position near the place where he first landed. He went on shore again, dispatched two other messengers to the Capital, with the same information that he had previously sent, and the reason of his detention. He sailed again for Jeddo, and the winds proving auspicious, in due time he entered the mouth of the bay, deep within which the city is situated. As he sailed along the passage, a barge met him coming from

the city, in command of a person who, from his rich dress, appeared to be an officer of rank and consequence. This personage informed him that his messengers had arrived at court, and that the emperor had granted him permission to come up to Jeddo with his ship. He was, however, directed to anchor under a certain headland for the night, and the next morning was towed up to his anchorage within a furlong of the city.

"The ship was immediately visited by a great number of people of all ranks, from the governor of Jeddo and the high officers attached to the person of the emperor, arrayed in golden and gorgeous tunics, to the lowest menials of the government, clothed in rags. All were filled with an insatiable curiosity to see the strangers and inspect the thousand novelties presented to their view.

"Captain Cooper was very soon informed by a native interpreter, who had been taught Dutch and who could speak a few words of English, but who could talk still more intelligibly by signs, that neither he nor his crew would be allowed to go out of the ship, and that if they should attempt it they would be put to death. This fact was communicated by the very significant symbol of drawing a naked sword across the throat. The captain dealt kindly with all, obtained their confidence, and assured them he had no inclination to transgress their laws, but only desired to make known to the emperor and the great officers of Japan, the kind feelings of himself and of the people of America towards them and their countrymen. The Japanese seamen who had been taken from the desolate island and from the wreck, when parting from their preserver, manifested the warmest affection and gratitude for his kindness. They clung to him and shed many tears. This scene—the reports of the shipwrecked men of the many kindnesses they had received—and the uniformly prudent and amicable deportment of the American captain made a very favorable impression on the governor of Jeddo. During his stay, this great dignitary treated him with the most distinguished civility and kindness.

"But neither captain nor crew of the *Manhattan* were allowed to go over her sides. Officers were kept on board continually to prevent any infraction of this regulation, and the more securely to ensure its maintenance and prevent all communication with the shore, the ship was surrounded and guarded by three circular barriers of boats. Each circle was about a hundred feet asunder, and the inner one about one hundred from the ship. In the first circle the boats were tied to a hawser so compactly that their sides touched each other, and that nothing could pass between or break through them. The sterns of the boats were next the ship, and in these were erected long lances and other steel weapons, of various and curious forms, such as are never seen, or heard of in modern times among European nations. Sometimes they were covered with lacquered sheaths, at others, they were left to glisten in the sun, apparently for the purpose of informing the foreigners that their application would follow any attempt to pass them. Among these, were mingled flags and banners of various colors and devices. In the middle of this circle, between the *Manhattan* and the city, was stationed a large junk, in which the officers resided, who commanded the guard surrounding the ship. The boats composing the second circle, were not so numerous, and those in the third, were more scattering still; but the number thus employed, was almost bewildering to look

upon. They amounted to nearly a thousand, and were all armed and ornamented in a similar manner. It was a scene of the most intense interest and amusement to the Americans, the most of whom had never heard of the strange customs of this secluded and almost unknown people. As magnificent and wonderful a spectacle, however, as this vast array of boats presented during the *day*, decorated with gaudy banners, and with glittering spears of an infinite variety of forms,—in the night it was exceeded by a display of lanterns in such countless numbers, and of such shapes and transparencies, as almost to entrance the beholders, and to remind them of the magic in the Arabian Tales.

“The character and rigor of the guard stationed about the ship, was at one time accidentally put to the test. The captain, wishing to repair one of his boats, attempted to lower it from the cranes into the water, in order to take it in over the vessel's side. All the Japanese on board immediately drew their swords. The officer in charge of the deck guard, appeared greatly alarmed at the procedure, remonstrated kindly, but with great earnestness, against it, and declared to Capt. C. that they should be slain if they permitted it, and that his own head would be in danger, if he persisted in the act. The captain assured the officer that he had no intention to go on shore, and explained to him clearly what his object was. When it was fully understood, great pleasure was manifested by the Japanese officer. He commanded the crew who were managing the boat to leave it, and set a host of his menials to work, who took it into the ship without allowing it to touch the water.

“The *Manhattan* was at anchor in the harbor of *Jeddo* four days, during which time the captain was supplied by command of the emperor with wood water, rice, rye in the grain, vegetables of various kinds and some crockery composed of the lacquered ware of the country. He was recruited with every thing of which he stood in need, and all remuneration was refused. But he was told explicitly never to come again to Japan, for if he did he would greatly displease the emperor. During these four days, he had many conversations with the governor of *Jeddo*, and other persons of rank, through their interpreter. In one of these, he was informed by the governor that the only reason why he was allowed to remain in the waters of Japan, was because the emperor felt assured that he could not be a bad hearted foreigner by his having come so far out of his way to bring poor persons to their native country, who were wholly strangers to him. He was told that the emperor thought well of his “heart” and had consequently commanded all his officers to treat him with marked attention and to supply all his wants. The day before he left, the emperor sent him his autograph, as the most notable token of his own respect and consideration. It is often said that the greatest men are most careless in their chirography, and in this case the imperial hand would support the truth of the remark, for the autograph, by the size and boldness of its characters, appeared as if a half-grown chicken had stepped into muddy water and then walked two or three times deliberately over a sheet of coarse paper than like any other print to which I can imagine a resemblance.

“Among the books taken from the wreck was a small one, in form like a note book, filled with figures of various and eccentric forms and pictures of spears and battle-axes of strange and anomalous patterns. Under each were characters, probably explanatory of the objects, attached to them. Both figure and charac-

ter were neatly and beautifully executed, and they presented the appearance of having been issued from a press of copperplate type like the plates of astronomical and other scientific works. This little book attracted Capt. Cooper's attention and excited his curiosity to such a degree that, after noticing similar figures embroidered in gold on the tunics of the high officers, he ventured to inquire their explanation. He then learned that it was a kind of illustration of the heraldry of the empire—a record of the armorial ensigns of the different ranks of officers and the nobility existing in the country. Capt. C. allowed me to examine this book and it appeared to me to be a great curiosity both as a specimen of typographical art, and as giving us information of the numerous grades of Japanese aristocracy, and the insignia by which they may be distinguished.

“These figures were wrought always on the back of the officer's tunic, and the weapon which appertained to his rank corresponded with the one drawn under the ensign in the book alluded to. Each grade of officers commanded a body of men whose weapons were of a particular and given shape, and those weapons were used by no others under an officer of different grade, or wearing a different badge on his tunic.

“In a conversation with the governor, when the latter told our navigator he must never come to Japan again, Capt. C. asked him “how he would wish him to act under the same circumstances.” The governor was somewhat disconcerted—shrugged his shoulders—and evaded by replying that “he must not come again.”—Capt. Cooper then asked him, “if he should leave his countrymen to starve or drown, when it was in his power to take them from another wreck.” He intimated that it would please the emperor more for them to be left, than for strangers to visit his dominions. Capt. C. told him that he never would see them drown or starve, but should rescue them and feed them; and then inquired what he should do with them. The governor replied, “carry them to some Dutch port, but never come to Japan again.” This was all spoken by the governor with mildness but with firmness also, as if he uttered the imperial will.

“The governor of Jeddo is represented to be a grave and elderly looking man, somewhat grey, with a remarkably intelligent and benignant countenance, and of very mild and prepossessing manners. He appeared interested with Capt. C.'s account of the people and civilization of America, and the latter spared no pains to leave a good impression of the American name and character, especially as a commercial people, on the minds of those high officers whose position might carry them into audience with their sovereign.

“The day he left the country the interpreter gave him an open letter, without a signature, written in the Dutch language, with a bold and skilful hand. Mr. Lingren, the clerk in the Consulate, a gentleman learned in many languages of Northern Europe, has translated it and stated to me the leading ideas contained therein. This document informs the world that the bearer of it has furnished assistance to Japanese sailors in distress, and had brought them to their native land,—and then commands all Dutchmen who may encounter him shipwrecked and in want, to afford him similar services. It further declares for the information of Holland and China,—the only nations in the world with which they have any commercial treaty, or who are allowed within the waters

of the empire,—that the persons in the foreign ship had been allowed no communication with the shore, and had been strictly debarred from all knowledge of the commodities or commerce of the country.—Furthermore that the foreign ship had been a long time at sea, and had become destitute of wood, water and provisions, and that the government had furnished the recruits of which she stood in need.

“It was early in April, that Capt. Cooper visited Japan; and he represents the climate and appearance of the country to be pleasant and lovely in the extreme. Wherever he inspected the coast, the whole earth teemed with the most luxuriant verdure. Every acre of hill and dale appeared in the highest state of cultivation. Where the eminences were too steep for the agricultural genius of the inhabitants, they were formed into terraces, so that for miles together, they presented the appearance of hanging gardens. Numerous white neat looking dwellings studded the whole country. Some of them were so charmingly situated on sloping hill sides and sequestered amidst foliage of a fresh and living green that the delighted mariners almost sighed to transplant their homes there,—the spots were so sunny, so inviting and so peaceful.

“The whole appearance of the landscape indicated a dense and industrious population. Around the capital, the same signs of culture were exhibited as in the country, further north. The city itself was so filled with trees and foliage, that not houses enough could be distinguished from the ship to indicate with certainty that a city existed, or to allow the circuit of it to be defined. The buildings were white and rather low and no towers or temples were seen peering above the other edifices.

“The harbor of Jeddo presented a maritime population as numerous and industrious as that which appeared to exist on the land. Vessels of all sorts and sizes, from mere shallops to immense junks, were under sail or at anchor, wherever the eye turned on the bay. Jeddo seemed to be the mart of a prodigious coast-wise commerce, and the whole sea was alive with the bustle and activity appertaining to it.

“The Japanese, from Capt. C.'s observations, are rather a short race of men, square built and solid, and do not possess Mongolian features to the extent exhibited in the Chinese. They are of a light olive complexion, are intelligent, polite and educated.

“The dresses of the common people were wide trowsers and a loose garment of blue cotton. Dignitaries and persons of consequence were clothed in rich silks, profusely embroidered with gold and silken thread of various colors, according to their rank. Some of these personages were so splendidly attired, as to excite great admiration in the foreign visitors. No woollen fabric composed any part of their dress, but of this material, they seemed particularly curious, and examined it with great attention. It seemed a great novelty, and all the small pieces they could obtain, were solicited and taken on shore as objects of curiosity.

“But the map, of which I spoke, in the early part of this communication, is perhaps one of the most interesting illustrations of Japanese civilization which has come into our possession: It embraces the island of Nippon, all the islands south of it, and a small part of Jeddo on the north. It is four feet long and

nearly as broad, and when folded up, resembles a common church music book, handsomely bound in boards. As will be perceived the islands are projected on an uncommonly large scale. The minutest indentations in the coast, with all the trading ports, large and small are laid down, apparently after accurate surveys. Captain Cooper found the coast which he followed to be correctly delineated, by his astronomical observations, and his own charts of Nippon were altogether erroneous. The tracks of the coastwise trade are traced throughout the whole group, from Jesso to Nangasaki. But the most interesting part of this production is the topography of the interior of the islands. They are laid out in districts, and all variously colored, like the states of our republic, in Mitchell's map. The smallest villages are denoted and named. The residence of the governor in each district, and other public establishments occupying less ground, are also delineated. They are all embraced in enclosures of different shape and coloring, and from the uniformity of these, in appearance and number in every district, we may suppose the administration of the government of Japan is conducted with great system. This is in accordance with our previous knowledge of the country. The rivers, even their smallest tributaries, are all traced to their source. The number and extent of these streams, are surprising. No country of its size, can be more abundantly watered, than Nippon. The streams are so numerous, that the whole interior has the appearance of being irrigated by countless canals. But they are evidently river channels, and can all be followed from their sources in the valleys, to their junction with each other and their termination in the sea. The public roads are exceedingly numerous, intersecting the whole country from shore to shore, and indicating a vast amount of travel throughout the empire. In several parts, high mountains are laid down in dark coloring. These occur occasionally, in small groups, and occupy but little space. The general appearance of the country is that of bold and lofty hills alternating with great numbers of broad valleys. All pour forth rills and streams which fertilize the earth as they flow along, and afford a thousand advantages and encouragements to an industrious population engaged, like the Japanese, in agricultural and commercial arts. The whole Empire swarms with towns and hamlets. It is almost impossible to conceive of its populousness without an inspection of this map.

"On one side of the sheet is a large amount of unintelligible writing, which appears to be explanatory of the figures, characters, roads &c., delineated in the different districts on the map. If interpreted they might furnish us with such novel information:

"This map, with several other articles in Capt. C.'s possession, was accidentally left in his ship by the Japanese. They desired to give him many things which they perceived were interesting to him; but they assured him they would be in danger of losing their heads should the emperor learn that they had furnished strangers with any means of information relative to their country or its institutions. They showed great and real alarm on this subject, and concealed or destroyed many things as they approached Jeddo, which had been about the ship. Capt. C. took no advantage of their dependant situation, but allowed them to follow their own inclinations in all respects.

"Having laid at anchor four days, and replenished his stores of wood, water

&c., he signified his readiness to depart, but the winds were adverse, and it was impossible for him to get to sea. There seemed to be no disposition manifested by the government to force him away, but there was none for him to remain a moment beyond the time when his wants had been satisfied. A head wind and tide presented no impediments to going away from Japan, in the mind of the governor of Jeddo. At his command, the anchor was weighed, and a line of boats was attached to the bows of the ship, so long that they could not be numbered. They were arranged four abreast, proceed in the greatest order, and were supposed to amount to nearly a thousand. It was an immense train, and presented a spectacle to the eyes of the seamen, approaching the marvellous. The boats, instead of being propelled by rowing or paddles, were all sculled by a single oar, employed however, by several men. In this manner, the *Manhattan* was towed twenty miles out to sea, and the officer in charge of the fleet, would have taken her a greater distance, had not further aid been declined. The Japanese then took a courteous leave of our hero, and while his long train of barges wheeled with a slow and graceful motion towards the shore,—the latter spread his sails for the less hospitable regions of Kamschatka and the north-west coast, highly gratified with the result of his adventure among this recluse, but highly civilized people."

We cannot dismiss Dr. Winslow's account of captain Cooper's visit to the harbor of Yédo (or Jeddo) without a remark or two regarding the policy of the Japanese government. From the commencement of the Repository, we have improved every opportunity, that has offered itself, to draw public attention to one of most interesting countries in the world, rich in all its varied productions natural and artificial, with a dense and industrious population. For what has been said in our pages regarding the country and its inhabitants, reference may be made to former volumes.*

These are the principal references; and any one who will take the trouble to turn to them will be ready to concur in the opinion that

- * Volume I, pages 109,365;
- Volume II, pages 318,327;
- Volume III, pages 145,193;
- Volume VI, pages 105,209,353,401,406,460;
- Volume VII, pages 217,496,588;
- Volume VIII, pages 226,273,559;
- Volume IX, pages 86,291,369,459,620,625;
- Volume X, pages 11,72,120,160,205,279,309;
- Volume XI, pages 244,255,586;
- Volume XII, pages 56,109;
- Volume XIII, pages 168,353.

Japan is one of the most interesting states in all Asia. Did its inhabitants possess the knowledge and the sciences which they might enjoy, were free and friendly intercourse allowed with the people of Christendom, the islands of Japan would be in the East what the British isles are in the West. And who will deny that such free and friendly intercourse ought to be allowed? Could any man, but a misanthropist, situated as captain Cooper was, pass by those exiles, those shipwrecked mariners? He who could leave his fellow-creatures to drown or to starve would be unworthy of the name of Christian or of man. He would be but a brute, a fiend. And yet every one would act thus, if he should revere and conform to the policy of the Japanese. Doubtless the emperor would rather his subjects, who had been driven by storm far into the ocean, should perish there than that strangers should visit his dominions. Captain C. was right in saying, as he did, "that he never would see them drown or starve, but should rescue them and feed them." He acted rightly, and he did his duty only, when he took up and carried those poor men to their homes. So in the case of the *Morrison*. But being unarmed she was fired on. And had the *Manhattan* been unarmed she might have been treated with like severity. The conduct of the government in both cases was hostile and incompatible with reason and those just principles which ought to regulate international intercourse. The time is not probably very remote when such conduct will be rebuked, and its directors be held answerable for their inhuman cruelty. What if a French or an English admiral should anchor in the bay of Yédo, with a dozen sail, would a triple cordon be thrown around the squadron? Would all intercourse with the shore be denied? For ourselves, we see no reason why the Japanese waters should not be visited by the government vessels of western nations and treaties of amity and commerce formed at once with the emperor.

Had the nations of Christendom, ten or twenty years ago, entered on negotiations with the Chinese, and in a proper manner, the expenses and the horrors of the late war might, probably would, have been saved. So with regard to Japan. It will be well if early and honorable negotiations are entered on and so conducted as to prevent "a Japanese war."

ART. IV. *Report of the Dispensary at Amoy, from the 1st of February 1844, to 1st of July 1845.* By J. C. HEPBURN, M. D.

MEDICAL labors amongst the people of this place were first commenced by Dr. W. H. Cumming, about the middle of June 1842, not quite a year after the taking of Amoy. He opened a Dispensary on Kúlongsú in the house of Rev. D. Abeel, where it was continued about a year and a half, until the last of January, 1844. It was not long after its establishment before it became pretty well known, and people from most of the neighbouring cities and villages came to it for relief from their maladies. A large number of patients was accordingly prescribed for. The gospel was also preached to them by Mr. Abeel, and religious books distributed.* On several accounts Kúlongsú was not considered to be a suitable place for the Dispensary, as well as the other missionary operations, principally because it was too much out of the way, and occasionally difficult of access. Amoy was a much more desirable place. A location there was accordingly sought for, but from the timorous spirit of the Chinese, and their unwillingness to rent, a suitable house was not obtained until the beginning of this year. Having made the necessary alterations and repairs, we removed our medicines, &c., over the latter part of January. Since that time the number of persons who have applied for relief has been much greater than before, and the Dispensary in every way more useful. The religious services have also been better attended. Besides daily conversation with the people, we have had regular service on Sabbath morning, which has been kept up with but few interruptions. At this meeting there is generally an attendance of from 60 to 100 persons, most of them patients. We have always aimed to make the Dispensing of medicines to the sick go hand in hand with religious instructions, which we consider to be the great object of our labours.

Our patients are generally persons of the lower classes of society, consisting of petty tradesmen, farmers, mechanics, coolies, and boatmen. Few of the middle or upper classes of society have applied to us for medical aid; this appears to be more especially the case with the citizens of Amoy. Well dressed strangers from a distance, attracted perhaps by curiosity, not unfrequently visit us.

In relation to the following list of cases it may be well to state, that it comprises only those which were actually prescribed for. Those which we considered incurable, or which could not be relieved without better attendance than the circumstances admitted of, we invariably rejected, as well also as many of those who lived at a distance, and who could not promise a regular attendance. But notwithstanding the care to admit those only who promised to attend regularly, we were often deceived, so that a large proportion of the cases recorded came but once, many left when they were better, or we]]

enough to return to their avocations, and but few had the patience to attend until they were well. Out of the whole number of cases recorded, we are doubtless within bounds when we say, that there were not 150 cured, though a large majority of them were more or less relieved.

The cases recorded below were also with but few exceptions chronic, their duration being reckoned by months and years, and consequently required a long protracted treatment, which few had the patience to go through with.

Our Hospital patients have been but few. They were those principally who had undergone a surgical operation, and who required our more particular care and attention. For their accomodation we have rented a separate building near the Dispensary. The rule which we have adopted is, that the room and the cost be supplied by us, while the patients find their own attendance and food. This they willingly comply with, and in only a few instances have we been under the necessity of making any exception to it, which was in cases of deep poverty, or where they had no friends to assist them.

Conjunctivitis,	147	Aphonia,	5
Palpebral Conjunctivitis,	86	Cough, (generally Bronchial,)	175
Corneitis,	101	Asthma,	60
Blepharotis,	68	Hæmoptisis,	1
Opacity of Cornea,	38	Bronchitis,	3
Opacity of Cornea with Granulation of Lids,	9	Total,	<u>244</u>
Iritis,	19		
Trichiasis,	15		
Cataract,	5	Gastralgia Simple,	100
Synechia Anterior,	3	Gastralgia with Pyrosis,	147
Pterygium,	26	Pyrosis Simple,	38
Entropium,	5	Indigestion,	68
Amaurosis,	4	Diarhœa,	17
Ulcer of Cornea,	7	Dysentery,	2
Vascular Cornea,	3	Ascites,	12
Fistula Lachrymalis,	1	Jaundice,	9
Granular Conjunctivitis,	7		
Granulations over Cornea,	1	Total,	<u>393</u>
Gonorrhœal Ophthalmia,	1		
Internal Ophthalmia with Softening,	1		
Melanosis,	1	Phymosis Congenital,	1
Paralysis of Upper Lid,	2	Syphilis Primary,	12
Miscellaneous affections of Eye,	21	Syphilis Secondary and Tertiary,	77
		Blenorrhœgia,	14
Total,	<u>571</u>	Orchitis,	5
		Varicocele,	1
		Hydrocele,	5
Otorrhœa,	4	Leuchorrhœa,	2
Otitis,	1	Miscellaneous affections of Genital Organs,	3
Angina Pectoris,	6	Total,	<u>120</u>

Lichen,	3	Polypus of Nose,	2
Erysipelas,	3	Meliceris,	3
Prurigo,	3	Lipoma of Back,	1
Scabies,	112	Phlegmon,	6
Eczema,	11	Burn,	3
Herpes Zoster,	1	Fistula in Ano,	1
Hepes Phlyctenodes,	1	Bubo,	3
Herpes,	7	Dislocation of Lower Jaw,	1
Ecthyma,	3	Sciatica,	1
Psoriasis,	4	Hip-joint Disease,	1
Impetigo Granulata,	2	Onychia,	1
Leprosy,	5		
Miscellaneous affections of Skin,	16	Miscellaneous Medical Cases,	67
		Miscellaneous Surgical Cases,	39
Total,	175		
		Affections of the Eye,	571
Enlarged Mamma in a Boy of 18 years old,	1	Affections of Organs of Respiration,	244
Paronychia,	6	Affections of Organs of Digestion,	393
Gangrene of Finger from Contusion,	1	Affections of Organs of Generation,	120
Ganglion,	6	Affections of Skin,	175
		Miscellaneous,	359
Total,	11	Total,	1,862
Rheumatism,	76		
Bruises,	40	<i>Surgical Operations.</i>	
Intermittent Fever,	16	Pterygium,	18
Gun shot Wound,	1	Entropium,	3
Abscess Phlegmonous,	26	Trichiasis,	11
Abscess Scrofulous,	4	Hydrocele radically,	4
Ulcers,	48	Cataract,	8
Anasarca,	1	Polypus of Nose,	1
Anthrax,	1	Meliceris,	1
Hæmorrhoids,	4	Lipoma of Back,	1
		Circumcision,	1
		Amputation of Finger,	1

It cannot be expected that in such an institution as this, where there is so much ignorance amongst the patients, and so much irregularity in their attendance, that any valuable therapeutical or pathological observations should be made. Nor is our record of cases to be relied on as furnishing accurate information on the statistics of disease in this city. None but the most general conclusions can be drawn from it, and these only in reference to that class of the people, amongst whom our labours were principally confined.

The affections of the eye, according to our observations, are much the most numerous, comprising nearly one-third of the whole number of cases treated by us. Their frequency is, however, satisfactorily accounted for, by

the fact that it is principally as an ophthalmic institution that our Dispensary has acquired a reputation; that our patients are mostly from that class of persons who are most liable, from their manner of life, to attacks of ophthalmia; that when once the disease is contracted, it never has the benefit of judicious medical treatment, and is seldom entirely cured; it consequently continues in a chronic state, or if it gets better is continually liable to recur from slight causes. This indeed is the history of a large majority of our patients. The remedial agents upon which we most rely in the treatment of Chronic Conjunctivitis, Blepharitis, Opacity and Vascularity of Cornea, are Nitrate of Silver and Sulphate of Copper. With the latter particularly we have been much gratified. We use it in the form of ointment, 16 grs. of Sulph. Cop. to an ounce of lard, diluted more or less to suit the case.

About one in seven of our cases have been affections of the organs of respiration, most of them coughs, resulting from slight bronchial irritation; these have generally been cured or much benefited by the use of Tartar emetic or Ipecacuanha. Asthma is a common complaint. Several of our cases have been young Boys, of 12 or 15 years old. To what extent consumption exists amongst the people here, we do not know. We have seen a number of cases. We conclude however that it is by no means so frequent as in England and America.

Derangements of the digestive organs are the most frequent, next to those of the Eye. That form of it, generally known by the name of dyspepsia, is much the most common. We have analysed and arranged it under the head of its most prominent symptoms. Why it should be so common amongst the Chinese is perhaps owing, principally, to their living so much on salted provisions, especially pickled vegetables and fish, as well as irregularity in eating, opium smoking, and immoderate use of tea. Our method of treating these affections is simple, and in the large majority of cases effectual; indeed we seldom find our treatment entirely to fail. It consists in the use of Black Pepper 10 parts, Rhubarb 11 parts, 3 ounces to be made into 400 pills, two pills to be taken about an hour before each meal, the dose to be gradually increased. * *

Affections of the Skin are common, more so than an examination of our table would lead one to suppose, as it is only those cases which we have some prospect of relieving that we have admitted; many cases we have, on this account, been compelled to reject.

The case of dislocation of lower jaw is one of interest, from the length of time in which the bone had been displaced. The patient was about 30 years of age, and stated positively that it had been dislocated 24 days, which we were at first disposed to doubt, but had no reason to disbelieve. It was reduced in about 15 minutes, with a lever of wood and a cork fulcrum; both sides were dislocated. The patient never came back after the reduction, much to our regret.

ART. V. *Notices of Fuhchau fú, being an extract from the Journal of the Rev. George Smith, M. A. Ozon:, during an exploratory visit and residence at the five consular ports of China, on behalf of the Church (of England) Missionary Society.*

ON December 9th, 1845, I embarked at Chusan in a small schooner in ballast for Fuhchau fú, and on the 13th came to anchor under a small island, named "Má-tsú shán," a few miles from the entrance of the river Min. The next day, Sunday December 14th, two fishermen came on board to volunteer their services as pilots, for which they claimed rather an exorbitant reward, but soon becoming more reasonable in their demands, the bargain was struck for the sum of five dollars, and they were duly installed at the helm. On their first coming on board, they crossed themselves repeatedly on the forehead, cheeks and breast, after most approved Roman Catholic fashion, which seemed to please not a little our Malabar steward and appeared to be generally understood by our Indo-Spanish crew of Manilamen. Here the inconvenience of the different dialects soon began to show itself. The Canton linguist, who could also speak the mandarin dialect, tried in vain to get a reply to his question "how far it was to Fuhchau." But though for nearly ten minutes the phrase, alas! was named in every possible way, the parties were as far from understanding each other as at the commencement, the pilots, with a significant waving of the hand, begged him to desist from the useless effort. Subsequently, however, they appeared to be more successful, as, within half an hour afterwards, the linguist came with a request from them to the captain for a glass of spirits, which they drank off in a manner that indicated a not unfrequent use of the beverage. Our captain, not being quite confident of their skill as pilots, gave orders to keep casting the lead and sounding the depth of water, which they appeared to take ill, waving their hands as if to deprecate our distrust. They succeeded in bringing us safely around the bank, which forms the principal danger in the navigation of the entrance to the river, till, passing over the bar, we at last entered the fine circular harbor formed by the projecting points of the main-land and two or three little islands, stretching before us, seven or eight miles, to the point where the river suddenly narrows itself into a little channel about half a mile across. Three

opium ships were stationed here, outside the consular boundaries of the port, with about fifty native junks close by. Immense flocks of wild fowl were to be seen in all directions. A few villages on the beach, with a few watch-towers on the sides of the hills and the bold mountain cliffs rising sternly in all their wild magnificence, and closing in the distant prospect, formed a fine specimen of the rugged and picturesque scenery which is the general characteristic of this iron-bound coast. We had not anchored long, outside the Kin-pái Pass, before the usual assemblage of Chinese boats came alongside, as avarice or curiosity prompted their owners.

The next morning, leaving the schooner, I proceeded in a European boat up the river about twenty miles to the city of Fuhchau. After entering the Kin-pái Pass, we passed a large village named Kwántáu, on the right, where there is a military station with a custom-house establishment.

The river at this point is about a mile across, being hemmed in by huge towering rocks on all sides, variegated and gilded with the sun's rays, so as to present almost every imaginable form, and glittering with the torrents and cascades rushing down the precipices after the recent rains. The combined influence of refraction and reflection raised every distant object above the horizon and gave it a double appearance, the lower part having an inverted form. A succession of villages and watch-towers appeared on the right, till the river suddenly converging its channel forms a narrow pass, called the Min-an, with columns of rocks on either side, piled up to the height of a thousand feet. Soon after it again widens, and at the Pagoda Island, the usual anchorage for vessels of large burden, it divides itself into two streams, the principal branch leading to the city, and the other taking a southern course, and again joining the main branch of the river Min about seven miles above Fuhchau, forming a large island of well cultivated land. Sailing up the channel, with the lofty range of the Kúshán rising 3000 feet on the right, with a few villages below and some little rows of pines on the opposite shore, we arrived at last at the bar near the bend of the river, where the increasing number of junks and signs of busy activity indicate the approach to the provincial city. After half a mile's intricate winding course, between the native craft, many of which were from Ningpo, as their peculiar terms of salutation to a foreigner plainly indicated, we arrived in the densest part of the river-suburbs and went ashore close to the bridge which at this point crosses the river Min.

The friendly kindness of a newly-formed acquaintance placed at my disposal, during my stay, the upper story in a small boarded house overhanging the river and situated on a small island of about a furlong in extent. In this my mattress was duly unfolded and spread after true oriental fashion, and I was soon inducted into my new dormitory. After a night of refreshing rest, the noises and vociferating cries of my neighbors, the boatmen plying their busy vocation, effectually roused me at an early hour; and sallying forth in a little kind of gallery, I had a good opportunity of being a quiet spectator of the motley groups below. A large number of boats, serving as family residences to their humble owners, line each bank of the river for about a mile on either side, the principal clusters being stationed off and around the little island, which blocks up the main channel and divides it into two lesser streams, of which the larger flows on the north side. Each boat is decked out with a number of flower-pots and evergreens, according to the taste or the means of the proprietor, and presents a pleasing object from above. All the boat women wore head-dresses of natural flowers, and exhibited a neatness unusual in that class. The tops of the boats and roofs of the houses were covered with a white hoarfrost, which lasted more or less for several days, ice having gathered one or two mornings.

The celebrated bridge of Fuhchau connects the little island with each shore of the river, and probably from the substantial and durable material, of which it is composed, is called the *Wán shau kiúu*, or "Bridge of ten thousand ages." The larger bridge, on the northern side, consists of about forty arches, of immense slabs of granite thrown across at right angles with the piers, rightly merit that name. The lesser bridge, on the south, consists of nine similar arches. At high water, vessels of small burden can pass up the stream by lowering their masts. At low water a cascade pours forth through into the lower level of the river on the other side. This bridge is occupied by shops, something like London Bridge in olden times, and its narrow thoroughfare is generally crowded by all kinds of busy wayfarers. Over this bridge I proceeded in a chair on my way to the British Consulate, between which and the little abode on the island, I subsequently divided my time during my stay at Fuhchau. A long suburb of nearly three miles, stretches thence to the southern gate of the city, consisting of a high street, and abounding with every variety of trades and handicrafts. Every part of it was thronged by the same noisy bawling crowds of people, in which were to be observed more

pugnacious looks and more frequent signs of intemperance, depicted in their countenances, than is commonly seen more to the north of China. The frequent jostling and blows from the chairbearers, inseparable from the crowded state of Chinese streets, were generally borne with their usual calm philosophic indifference. On a few occasions, however, I experienced no slight interruption from this cause, and my bearers got into trouble, being unceremoniously laid hold of to compensate the damage to various articles of domestic use, which they broke or upset, in their eagerness to press forward. One literary gentleman also, so far forgot the precepts of his philosophy, as to follow us for about a hundred yards, seizing every opportunity of beating, most unmercifully, the head of one of the bearers, who had brought the chair in contact with his person. The looks of the people wear a cold and forbidding aspect, accompanied however by all the semblance of external respect.

In this part, there was no rudely crowding about a stranger, no noisy ejaculations or remarks at the presence of a foreigner, and generally no troublesome out-breaks of curiosity. It could not be otherwise than evident, that the cogent restraints of law had latterly been put into requisition, to render a foreigner at ease among them, as the generally cowed looks and the total absence of northern smiles helped to prove.

Onward however we proceeded, through the long single street, a fair specimen of Chinese streets in general, and varying as much in the respectability of the shops, as in the degrees of cleanliness. Here were to be seen the artizans of the various branches of native industry, plying their busy work, and vending the products of their labor in one and the same room, serving the triple object of workshop, warehouse and counter. Here in one part were crowded together, in their narrow dwellings, amid the din of forges and hammers, little groups of wire-drawers, braziers, button-makers, and smiths with four men alternating their rapid blows on the sounding anvil. Here again were to be seen, image-makers, lamp-makers, cabinet-makers, carpenters, trunk-makers, wood-turners, curriers, shoe-makers, tailors, gold and silver leaf beaters, umbrella-makers, cotton-beaters, grocers, druggists, jade-stone cutters, seal-engravers, and decorators, with the numerous arts which supply the necessities or luxuries of Chinese life. Farther on were to be seen picture shops hung with the tawdry performances of native artists and caricatures of English admirals, colonels, ladies and steamboats. At every corner were to be seen

portable kitchens, steaming away, and supplying to sundry hungry expectants the savoury materials of a hasty meal; while for the more aristocratic a succession of cook-shops, wine-shops, tea-rooms pastry cooks and fruiterers lined the way.

A little farther on, a crowd of gamblers disputed a few square feet of ground with the important holders of orange stands and venders of sugar-cane; while some precocious youths, ripe for speculation were trying chances at throwing lots for cakes and sugar-plums. Naturally associated with these came every now and then the well stored shops of pawn-brokers or the decent exterior of shroff bankers, with bunches of copper cash in elegant imitation-work depending from on high as the emblem of their calling.

Frequent symptoms of foreign tastes and habits were to be seen in a number of butcher's shops, fish-stalls, large haunches of dried mutton brought down from Shángtung province in junks, and the various luxuries, such as betel-nut and beche-de-mer (or the sea slug) for which emigration to the Straits has given them a taste. Soon again we passed the usual crowds of China shops, pipe-makers, tea-dealers, rice shops with the prices visibly affixed to the various samples and heaps; paper and tinfoil maunfacturers, weaving looms, a few curiosity shops, silk-dealers, trinket-makers, artificial flower decorations, and lastly a few book shops, to indicate that amid the general eager activity to supply the wants of the outward man, science has had numerous votaries, and the mind could here receive its appropriate and intellectual food. Occasionally three or four Bonzes would saunter past, with listless looks, as having little to do with the busy cares or pleasures of the world around them, and whose sanctimonious garb afforded no protection from the unceremonious jostling of the secular crowd.

Now and then, a few corpulent gentlemen or anxious expectants of office, would hurry past, borne on the shoulders of their less affluent countrymen; while far lower down in the scale of humanity might be seen, every half mile, some two or three wretcted culprits bearing the heavy wooden collar as a penalty to the broken laws, and blowing at the scanty charcoal with which they sought to repel the pinching cold from their extremities or dozing and trying in vain to get the desired slumber. Farther onward again the more fortunate possessors of liberty and freedom were assembled in some tea-rooms and sitting over their cups, to listen to some itinerant scholar, spouting for hire from a bench or declaiming from his humble rostrum on some exciting subject of popular romance.

Passing onward and at length emerging on the other side of the city-gate, through a large and massive breadth of the wall, we proceeded, after a sudden turn to the left, along the inner side of the city wall rather less than a mile, till the thinly scattered houses, a sombre avenue of trees and a flag-staff with the British Union flying aloft on the over-hanging rocks, intimated our approach to the Wú-shih shán or "the Black-stone hill," which first by a gentle declivity and afterwards by a steep ascent over alternate paths and terraces brought me into full view of the romantic collection of detached temples and fanes, which form the site of the British Consulate. It would be difficult accurately to depict one's first impressions of this delightful residence, when after the disagreeably close and dirty streets alike of the suburbs and the city, the rural aspect of these isolated city pleasure grounds, with the large and beautiful masses of banyans, pines, and lichís interspersed with ancestral tablet-halls and shrines, bursts upon the view and refreshes the weary eye with its novel and unexpected scenery. Here the largest temple is in course of fitting up as an English residence and is already inhabited by the consul and his lady. The firmness of the late consul, Mr. Lay, succeeded in effecting a removal of his official residence from the incommodious and unsuitable little hong which jutted on the river, to its present salubrious and agreeable site. The exertions of the Chinese authorities and the annual payment of a few hundred dollars, as rent to the principal Bonze or abbot, were arguments which the priests could not bring themselves to resist; and now with a strange instance of that looseness of attachment to their religion, which more or less characterizes the whole nation, they behold with complacency their benefice and grounds ranged into a foreign residence; and the abbot himself, in the character of a kind of head gardener, may be seen every day busily and attentively helping to superintend the requisite changes in house and grounds. Even though taking the life of animals is a violation of a prominent article in the Buddhistic creed, my old friend the abbot (or during my stay I had the honor of forming his acquaintance) will at all times readily afford his proffered services in procuring pheasants, geese, ducks and any kind of game. The liberality of the mandarins is also perceptible in one of the conditions they voluntarily, of their own accord, introduced into their agreement with the building contractor, viz. that none of the masons or carpenters should ever perform any work on the Sabbath day, or in any wise interfere

with the religious observances of the English. In the same spirit, the mandarins, before paying the consul a visit, frequently sent to enquire whether it was the Sabbath day or not.

The abbot also of a neighboring Taouist temple, with the same indifference to his tenets and absence of bigotry, for the consideration of a small monthly sum, has willingly admitted one of the officers of the Consulate as a tenant of a portion of the building.

From the top of Wú-shih shán, about 300 feet above the surrounding level, a fine view is gained of the city and adjacent country. Seated on a corner of one of the projecting rocks, with the huge boulder stones lying around and aloft, the perennial monuments of one of nature's most violent convulsions, in the wreck and ruins of antecedent ages, with only a few patches of herbage or fragments of bushes, the quiet solitude of the spot where I lingered contrasted strangely with the busy scenes below and the animated appearance of the country around. At my feet lay the populous city of Fuhchau, with its teeming masses of living idolatry, while, at a little distance beyond, the undulating plains, which begirt the city, retreated on either side till they met the range of lofty hills, rising from two to three thousand feet in height and closing it around in a circular basin of natural formation. On the east, north and west at the distance of from four to seven miles, a slightly broken country terminates in the hills, forming a bold amphitheatre round the northern half of the city. On the south, the level ground, stretching far across the river to the average distance of about twelve miles, is bounded by the mountainous range, which closes in the prospect.

The river, with its meandering turbid waters, pursues its rapid course from west to east, where the depression in the range shows the passage through the hills formed for its channel. With the exception of this low ground, through which the Min flows on either side, the whole country around forms a hollow circular basin, with a diameter of about twenty miles. The beauty and novelty of the prospect are not to be equalled in any city of China open to foreigners, except perhaps from the summit of the celebrated tower of Ningpo. On either side below were to be seen the square battlements of the city wall, in their devious and irregular circuit, carrying the eye over a dingy expanse of houses and streets, an abrupt hill on the extreme north side of the city surmounted with a large watch-tower, terminates the view. On the S. E. a hill, rising from the level of the streets, with its sides built up with interspersed dwellings

and temples, rivalled in height the hill on which I was stationed. Two pagodas interposed between the two hills, forming prominent objects to the eye. Only a few buildings rose above the general level to diversify the mountainous sea of tile and roofs. One with the remarkable addition of a large European town-clock, displayed on high this product of foreign skill, a sign of the inroads on national exclusiveness. Others again with joss-poles of honor, or the bright red colour of their exterior, bespoke the various temples scattered over the place, or the residences of the great mandarins of the city. The fantastic form of the city watch-towers, and the more regular square form of the public granaries, imparted some little relief to the fatiguing similarity of objects. Adjacent to the city were to be seen only a few suburbs, and those chiefly with an agricultural population, except the long straggling street which leads to Nántái, and connects with the river. The serpentine canals with their partially stagnant waters helping to drain the superabundant waters of the city, divide the country around into numberless varieties of form, while the fields which they separate are partly inundated, partly fallow, and partly covered with winter crops of vegetables. The city is dotted up and down with numerous trees, peeping forth with their verdant branches, having scarcely any vacant spots, and being well built up in all directions.

Such is Fuhchau with its immense population, as the exciting impressions of that moment fixed its outline indelibly on my mind. The noise and din ascending from below, the trade-cries and bells from its crowded streets, the beating of gongs, drums and cymbals from the precincts of its temples, the noise of fireworks and crackers from the offerings of the devout mingling inharmoniously with the guns indicating the exit of mandarins from the city gate, the confused scream of the buzzard hawk careering in its circling flight above; the flocks of minas, crows and magpies fluttering on all sides; the noise of domestic animals, the barking of dogs, and the gambols of children, with the full tide of population, borne along in the busy hum of toil and trade, stole on my ear and convinced me of the reality of the animated masses which were mingling in the cares of life below. Only a few idle priests from the adjoining temples, some wandering beggars, some boys collecting fuel, or a few strangers from without came hither to catch a bird's eye view of the provincial capital, disturbed the solitudes and helped to awaken from the silent reveries of that mount of vision.

The next day I engaged a Chinese teacher, a native of the place and able to speak the mandarin dialect, in order to accompany me in my visits as an interpreter and to explain any objects that might arrest my attention so far as my limited knowledge of the mandarin dialect enabled me to receive his explanations.

The time of my visit was an interesting period, as regarded the present state of the relations between the British consul and the local authorities. The late Mr. Lay, on his arrival, in the latter part of 1844, to open the port, experienced considerable obstacles from the unwillingness of the mandarins to grant a suitable residence and the general symptoms of a disposition to slight his office. As it has been already intimated, persevering firmness and determined remonstrances had surmounted and overcome these temporary difficulties, and a growing spirit of liberality and respect towards foreigners had arisen. The removal of the consulate within the city, and a frequent interchange of visits, had gradually produced a friendly understanding with the Chinese authorities which has been happily promoted by the present able and enlightened consul.

Repeated proclamations were issued inculcating due respect towards foreign strangers, and denouncing punishment against offenders. Things proceeded rather favorably, till almost three months previous to the present time, when a gentleman, attached to the consulate as interpreter, as he was walking round the city wall in that part adjoining the quarter inhabited by the dominant race of Mánchú Tartars, was assaulted by a number of men, who pelted him with stones and chased him from their quarter of the city, which in former times even the Chinese inhabitants themselves could not visit with impunity. This assault was made the subject of grave remonstrance with the authorities, and the threat was held out by the consul of the visit of a ship-of-war unless speedy reparation was made by the summary punishment of the offenders. Copies of the remonstrance were sent alike to the governor and Tartar general, the latter having exclusive jurisdiction over the Mánchú part of the population, who form the garrison of the city. Though at first they affected to treat it as a light matter, and issued a proclamation in which, with a strange mildness of terms, they spoke angrily of the breach of good manners committed on the occasion of the assault on a stranger, the earnest determination of the consul, and his protest against the mild language of the proclamation soon brought matters to a crisis, and the Tartar general, in the paroxysm of his alarm at the possible con-

sequences of a collision, arrested six Tartars for the offence, three of whom were bamboed and the other three underwent severer punishment of the káng, or wooden collar, for a month. The novel and unprecedented event of a Mánchú Tartar wearing the káng, from which mode of punishment they had hitherto enjoyed a prescriptive immunity; and the humiliating announcement attached as usual to the machine of the crime for which they were punished, and that of an assault committed on a new-comer and a stranger from barbarous regions, were doubly mortifying to the pride of this arrogant class of inhabitants, as it was also a subject of universal chuckling and invidious exultation among the purely Chinese portion of the population. During the last few weeks there had arisen an evidently favourable posture of affairs for the better. During my stay I took frequent opportunities of testing the truth of this fact, and found almost invariably a total absence of insult, and in the southern parts of the city, most frequented by foreigners, of nearly all the annoyances of curiosity.

December 18th, I rode in a chair on the city wall round the whole circuit, it being altogether a distance of between eight and nine miles. Ascending at a breach, in the wall, close to the foot of the 'G-shih shán, we proceeded in a westerly direction, skirting the bottom of its beautiful little assemblage of shrubbery and avenues rising up the hill. A pleasing little parterre or avenue is here formed by the battlements on one side, and a little row of trees close to the wall on the other. The wall itself varies in height, but generally averages thirty feet on the north side. The causeway on the top is broad enough for a single carriage to drive in most places, and of tolerably regular and even construction though overgrown with grass along the edges.

As Fuhchan is a garrison city, with the whole provincial possession of civil and military mandarins, there is a succession of watch-towers every two or three hundred yards, with two or three cannon resting on carriages without wheels, and pointing outwards into the adjacent country. From the clumsiness of this contrivance they are capable only of being moved a little way on either side, and can only be brought to bear point blank on any object or mark. This unwieldy nature of their guns was one of their causes of failure in the late war. Several of the attendants or sentries came round me, as I examined these parts, and betrayed some distrust at seeing my notebook. Some of them were rather loquacious, but their eloquence was

lost on me, as I could only comprehend one of their questions, whether the cannon of my honourable country were made of iron or brass.

Here some beautiful trees, of large and giant growth in the fields below, fringed the outer portion of wall, with a few ponds covered with the lotus flower, which in the summer must present a beautiful object with its floating bosom of variegated colors, supplying also an article of food to the people. On the inner side, some pieces of stagnant water, flanking at a little distance the long range of public granaries stored with provisions against seasons of dearth, filled up the space, till we arrived at what at first had the appearance of a city gate, but which proved to be the *Sí-shui kwán*, or "Western water-barrier." A long cannon here guards a windlass drawing up or letting down (as occasion might require) the huge fender of a large water-course below, which lets out the drains and sewers of the city, but is closed in time of inundations, the water in the suburbs at such times rising far above the level of the city inside. The western gate of the city came next, with large pillars forming a spacious colonnade above and supporting a watch-tower which looks down on a busy suburban street of limited extent. From this point outside the walls, there extends, in a parallel course for several furlongs, a large sheet of water called the *Sí hú*, or "Western lake," with a series of unpretending but unique buildings, lining its margin. A slight rising of ground closes it in on the further side, with a larger kind of temple, and a small bridge or two, with fishing nets dispersed along its surface at intervals.

On our arrival at the north gate, about a mile and a half farther on, the keeper walked round with me eyeing my note-book, making himself rather officious, but evidently distrustful. Soon after the wall begins to ascend the lofty hill on the north included within the walls, and surmounted by the large watch-tower which forms one of the first and most prominent objects to the visitor approaching the city. It is double storied throughout and is called by the name of *Yá lau*. It overlooks the city and surrounding country, and has seven large stone furnaces or fire-places outside, serving as beacons in case of fire or the approach of an enemy. Immediately outside the wall is a precipice of 200 feet, almost verging to a perpendicular height, and wooded lower down with irregular patches of trees. Beyond this rugged hill there are no suburbs, the country being bare and bold, but beginning to be cultivated at a little distance. On the

side some fine villas interspersed among gardens and orchards of fruit trees and also banians with some fine towering cedars rising above odoriferous coppices of dwarf shrubs, with doves flying about, point out the quiet retreat which wealth here affords to its proprietors from the crowded part of the city. Lower down the hill, as the walls extend towards the east, the isolated sites of the houses and dwellings, which are here of a better kind, point out the aristocratic part of the town. The densely inhabited part of the city soon begins with the *wán-tí miáu* which is a sorry kind of building. The gate called *háng-lau mun*, with its three lofty stories, a dark passage through heaps of rubbish and a rope manufactory within, conducted us to the vicinity of the Mánchú Tartar population. Here the keeper followed some distance, and some Mánchús passed by, evidently subdued by the recollection of recent events and not at all disposed to interrupt my progress. Others soon followed, till passing another large water barrier gate, with its two Mánchú keepers, I now found myself on the long forbidden soil which none but Tartar steps were free to tread. *Procul este profani.*" The keepers looked very stern, but gradually relaxed their knit brows and scowling looks as I distributed a few coppers among them, which they received with affected smiles but soon resumed their anxious disconcerted air. I determined so far to ignore their mingled disappointment and consternation as to put out of sight my memorandum book, which they eyed with evident suspicion and dislike.

Several Tartars now flocked past, scowling in spite of themselves and hardly daring to look me in the face. Some with a fierce air would hurry by my chair without lifting their eyes towards me, with something of the same kind of manner, as we might suppose a dog, which has narrowly escaped hanging for worrying, would pass by the next flock of sheep he met in his path. As I had declined the offer of an attendant from the consulate, many questions passed between the keeper and my teacher, the latter seeming no ways afraid and fully sensible of foreign protection. A keeper ran on before to the west gate to prevent every possibility of popular ebullition, and report with anxious looks my approach. I could not therefore be surprised at the general turn out at the *Táng mun*, or "Bath house," where a few tracts soon produced polite bowings and a polite reception from the officer in charge. The whole of the adjacent streets to this gate and the *Tung mun*, or East gate, which is situated near, is occupied by Tartars, a number of whom were seen practis-

ing at shooting with the bow at a target, in a military exercise ground below, and who stopped to have a view of the unexpected visitor as I passed. A Mánchú of higher rank sent three attendants to see me safe to the next gate. They could all speak the mandarin dialect, but when speaking amongst themselves employed the Mánchú tongue, which abounded with most extraordinary screams and intonations, and sounded the reverse of musical. They were mostly dressed as soldiers with red caps and high boots though it is said that some of them unite with their military calling some trade or other occupation. There was to be seen no cringing amongst them, all appearing to be a haughty and arrogant class, whom a slight provocation would excite. Nor were my bearers of the laughing talkative kind, to be met with in the more northern ports, but in a silent and serious mood they trudged onward, willing to meet every wish, but not enjoying a salient flow of spirits. After passing some marshy ground in which were to be perceived a few tombs or rather coffins thatched over, and skirted by a wretched class of habitations, we arrived at another of the water-barrier gates, where the increasing civility of the few remaining Tartars I passed, seemed to indicate a desire to efface the remembrance of their late ruffianry amid a profusion of nods and bowing, though probably the remembrance of the káng had no slight influence in prompting these civilities.

The *Kiú-sin shán*, or "Hill of the nine genii," here commences, causing an ascent in the course of the city wall and having houses projecting forth from little rocks along its side to the summit, which here rises opposite to the *Wú-shih shán* and shares with it the southern side of the city. It has numerous inscriptions carved on its rocky columns, and commands a fine view of the river in its course towards the sea between the towering barrier of hills, which wall in the cultivated valley on either side. The *Koán-yin miáu*, or "temple of the goddess of mercy", the *Peh tah*, or "White pagoda," of seven stories with bushy shrubs issuing forth from crevices on the top and around its sides, and the *Shih tah*, or "Stone pagoda," another dingy half dilapidated building of seven stories with its carved branching roofs, rising one above another, and at present closed against visitors, on account of a recent accident, fill up the space between the foot of the hills and the *Nán mun*, or "South gate, adjoining to which are the busy parts of the city and the mercantile portion of the population on account of its connection with the populous river suburb of Nántáj. Half a mile farther brought us to the spot, by which we had ascended

the wall on our outset, whence we soon reached the *Wú-shih shán* after an absence of nearly three hours.

One impression left by this circuitous visit, was the remarkable paucity of temples and sacred buildings, as well as the general absence of those houses with handsome and grand exterior which are so frequently seen at Ningpo. Another observation which struck me, was the total absence of tombs and coffins, scarcely twenty of any kind being to be seen in the whole circuit. The pleasing effect also of the trees interspersed with the roofs of houses, would lead a visitor to form too favorable an idea of the city, till an actual visit to its by-streets and dirty lanes should dissipate every evanescent impression of the kind. The trees also are not of that dwarfish stunted kind met elsewhere along the coast of China, but resemble more the general character of the species found in Europe in the size of their growth at least if not in the precise identity of the kind.

The next few days were occupied in an excursion in a boat, a few miles up the river to another large bridge, which crosses the Min, in visiting a few of the temples adjacent the consulate hill, and in perambulating the different streets of the city.

On one of the latter excursions I proceeded from the south gate northward into the heart of the city, through the principal street called the *Nán mun kiái*, or "South gate street." In this part the people were remarkably well-behaved in imposing restraints on their curiosity. Though they would throng around every shop into which I entered, they would always retreat on either side, so as to form a passage for me, on my exit, without being obtrusive or excessive in their eagerness to watch my proceedings. These little crowds seldom exceeded a hundred persons, and were very quiet and civil in their deportment. As I walked along, there was no assemblage, nor any decided symptoms of curiosity, except an attentive survey of my dress and person as they passed. The shops are here of a superior kind, especially those which vend European and other foreign articles, watch-makers occupying a few of them and having a fair display of clocks, time-pieces and watches of native and foreign manufacture. In this main street, and especially in one of the principal cross streets, turning to the left through the viceroy's palace yard, there are numerous curiosity shops, well supplied with old bronze vases, images, jade-stone ornaments and carved wood, for which they ask generally most exorbitant prices.

As I approached the center of the city, the crowds in these parts,

less familiarized with foreign features, grew more troublesome, and once or twice the sound of "*fán kau*," "foreign dog," struck my ear. Once hearing this sound proceed from a youth close to my side, I fixed my eye on him, to intimate that I understood the phrase, on which he skulked away into the crowd, sometimes summoning up a laugh and repeating aloud the offensive expression, which he saw I fully appreciated. I made a remark to the teacher concerning their liability to punishment by the mandarins for this rude conduct. Unfortunately he mistook my meaning, a mistake more justly chargeable on my limited vocabulary of Chinese words, than on his dulness of comprehension, and I soon had the mortification of finding myself at the entrance of a "police-court," to which he was conducting me to lodge a complaint before the magistrate. I happily found out the mistake, as he was knocking at the door and trying to open the barred entrance, in time to request him to desist from the attempt. On our exit, the crowd, who were rapidly increasing, raised a volley of cheers, whether of exultation at supposing us baffled or of approbation at our not persisting in our complaint, it was not certain. I heard however no more of the expression; the only offensive terms which saluted us during the rest of the walk, being the local expression *fán jin*, "foreigner."

Passing under the lofty building, which crosses the way, and is surmounted by the public clock, with its European dial, we were followed by an increasing crowd, chiefly of boys, to the large suite of courts, forming the *ching-wáng miáu*, where the sounds becoming louder and the people a little more boisterous, a police runner attached himself to me, from one of the public offices. This new-comer was apparently very anxious to prevent my being annoyed, not allowing the crowds of boys and idlers who followed to approach within twenty yards, till being tired the latter gradually fell away, or left their places to be supplied by the idlers of the next street, through which we passed. He also from time to time offered me oranges, betel-nut and paid other similar attentions.

Bending our course through a narrow defile of lanes, abounding with filth and various odours, towards the eastern quarter of the city, I determined on paying a visit to the *Mánchú* Tartars. On my way the people became increasingly curious, and when I entered a shop to rest, the policeman stationed himself at the door to prevent any pressure, returning inside at intervals to offer me a pipe of tobacco, or to volunteer some similar civilities. At last I entered the

sacred ground of the Mánchús, where none but the conquering race are permitted to reside, and into which till recently no Chinese were bold enough to venture. Men, women and children of every age and condition, turned out to see me as I passed down their streets, with looks which betokened mingled surprise and dissatisfaction. They generally appeared to be of a more solid build of frame and stallworth growth, and to be of a higher stature than the pure Chinese. They all appeared exceedingly anxious not to give any umbrage or ground of offence. The elder portion of them kept waving their hands or using their lungs to deter any of the younger people from following our steps; and at one of the police stations they made them all turn back and desist from following. As we approached the Tartar general's palace, my teacher and police-guide wanted to turn off by a direct bend down a narrow street, till I persisted in proceeding through the range of spacious courts in Mánchú streets on the opposite side, where a Mánchú officer attached himself to me, as an additional escort, till we arrived at the east gate, where we turned to the northward and pursued our way over the military exercise ground inside the wall. Here about fifty Mánchús followed, all very civil, shewing me the lions of the neighbourhood.

They first took me to a hot spring, strongly impregnated with sulphur, of which I tasted a little, but which they prevented my drinking, saying that their horses were brought thither to water. They led the way in a small body to the *Tung mún*, or "*Hot Bath gate*," through which they conducted me into a little suburb, where the Mánchús and Chinese inhabitants are mingled together. We soon arrived at the public hot baths, where for a fee of two copper cash, the inhabitants possess the privilege of an ablution in these medical springs, to which some persons ascribe a more general absence of those cutaneous diseases, which they fancy to be more common elsewhere than at Fuhchau. Here the first object which I beheld was about twenty men in a round circular bath of not more than six feet in diameter, all immersed up to their chins in the steaming fluid and packed as closely as faggots. A shout of laughter unusual among the serious gloomy people of Fuhchau proceeded from these twenty heads, trunkless as far as my eye was concerned, moving on the surface of the water. Three or four naked men were anxiously sitting as expectants on the edge, till one of the twenty emerging out of the bath, made room for another to pack himself down among the bathers. One or two others might be seen anoin-

ting their bare bodies with liniment or plaster, having apparently been using the bath to cure their sores.

A little further on, was another bath, with its twenty Chinese packed in a shallow well, and a few others drinking at another well, under the same roof or enclosure. At a few yards distance was another well partitioned off to some distance and guarded from bathers, where the water was carried off in buckets, and persons were only permitted to drink. The water was exceedingly hot even in the cup, but had no taste of medicinal impregnation.

In the meantime my new conductors grew very friendly and by degrees became very cheerful. They asked me my honourable surname, and requested me to write it on the sand. After which they wished to know what office I filled, and the time of my arrival; what my teacher told them, I could not understand, but had reason to think, from what passed on a similar occasion, that in spite of my statements to him, he greatly magnified my office, at the expense of truth, and sought thereby to augment his own importance.

The Mánchús are said to number about 3000; but according to their own accounts, on this occasion, they had no accurate means of knowing their precise numbers but computed them to amount, with women and children, to about 8000. They have the character of being a turbulent and haughty race and sometimes very troublesome to the Chinese officers, from whose jurisdiction they are generally exempt, being subject to officers of their own race. They still retain the pride of conquest, after the lapse of two centuries; and as they never amalgamate with the Chinese and are not very numerous throughout the empire, a revolution is more than probable when any general grievance shall rouse the spirit of the nation and a leader be found able and willing to head a general revolt against their dynasty. Their yoke is said to be at times very galling and humiliating; but as the dominant race have very wisely consented from the beginning to share the government with the vanquished race, and as the system of literary degrees theoretically opens preferment to all without distinction of caste, the probable nearness or remoteness of the period of their emancipation from Tartar rule is an enigma of very difficult solution, and at best can form only a subject of very doubtful conjecture to foreigners, the best informed of whom are but little acquainted with the real social and political condition of this peculiar people beyond a few general impressions founded on a very imperfect induction of facts.

The emperor appears to share a large portion of their loyalty, as a good man and just ruler; and only a few of the Chinese, connected with foreigners, even dare to whisper the treasonable language of dislike towards the existing government. Popular opinion is powerful in China, and though there are no regular channels of manifesting its power, in the absence of a representative government, it cannot safely be outraged. A grand national disaster alone appears likely seriously to endanger the stability of the present dynasty, and had not the treaty of Nanking arrested the career of invading conquest, the capture of Peking might ere now have driven the reigning dynasty back to their native dominions of Mánchúria, and China Proper be just emerging from the widely spread disasters of a general anarchy. The viceroy and Tartar general in Fuhchau hold equal rank, but are seldom on cordial or friendly terms, the boundaries of their equal and divided authority frequently operating as the cause of misunderstandings.

Returning into the heart of the city, by a different route, I passed the Tartar general's palace again, till diverging farther towards the west, I reached the viceroy's palace. Here I called a sedan chair from a neighbouring stand in the street, and after another half hour found myself at the foot of the Wúshih shán, where the Chinese servants, attached to the consulate, with their office as retainers of the great English nation embroidered in large characters on the bosom of their dress, as they strutted about in the apparent consciousness of British protection, were living proofs of the mighty inroads which have here been made on the exclusive policy of the present reign. On various other occasions I revisited the central and western parts of the city, occasionally sitting down in the shop of a tradesman, all of whom, as well as the people generally, who could form the slightest claim to an acquaintance, were very civil and seemed to possess the same friendly disposition prevalent among the Chinese in other parts accessible to foreigners. The most unfriendly part of their conduct was the absurdly exorbitant terms which they asked for the most trifling articles of native curiosity or use. One man came down to my price with great humour, as I remonstrated with him on his asking Chinese and foreigners different prices, and repeated the trite proverb that "All the people comprised within the four seas are brethren."

During my daily strolls on the Wú-shih shán, I had continual opportunities of an insight into the various character and pursuits of the people, who saunter to these parts as the Hyde Park of Fuhchau.

On one occasion I enjoyed the hospitality of the abbot of a Táuistic temple, called the *Táu shau Kwán*, a venerable old man of seventy-five years of age, with long flowing white beard, who with his brother priests was very friendly and polite. One of them afterwards rejoined me alone, and after reading a few moments a Christian book, as if to shew the universal skepticism of his mind or the unimportant character of such subjects, he gave utterance to the latitudinarian remark that all religions were in principle the same. A few Bonzes also followed me some distance in order to procure some books which they received with their usual protestations of gratitude.

Daily instances occurred of the real indifference of both sects, alike to their respective superstitions and the total absence of any alarm at the possible diminution of their influence by the dissemination of Christian tenets in these publications.

In the same locality, and within a few minutes of time, a Chinese, a Roman Catholic by hereditary profession, after receiving a tract drew forth a medal suspended from his bosom and inscribed with the images of Joseph, the Virgin, and John the Baptist, the sight of which (he said) recalled to his mind the good things he read in his holy books. From other sources, I gained the information that there had been a recent persecution of the Roman Catholics in the neighbourhood, originating in their refusal to subscribe to the building or repair of some heathen temple. A Spanish padre, named Justa d'Aguilar, has been residing for a year at Fuhchau, under the terms of the recent edict of universal toleration. He wears a Chinese costume, but is said to be a person of but little energy of body or mind and to be greatly discouraged at the prospects of Roman Catholicism in the city, saying that the people are so apathetic, that he despairs of any converts from among them. In the north of the province of Fuhkien, at about a hundred miles distance, there is a Popish bishop, a Spaniard of ninety years of age, who has been sixty years in the country. There is also a Popish college, and the Romish converts are said to be more numerous than the pagan inhabitants in those parts, so as to be too powerful to become the victims of any persecution. It is understood that in the course of conversation, the British consul took occasion to remonstrate with the acting governor of the province, on the subject of the invidious distinctions and exclusive spirit which were supposed to pervade the second edict of Kíying, apparently limiting the *first* edict of toleration to the professors of the Roman Catholic religion. In his reply, he deprecated the idea

of such differences being known at Peking, and stated that the emperor in the full spirit of equal privileges to the French and English nations would grant free and perfect toleration to the religion generally of western nations. He also intimated that, though at Peking they knew no difference between Roman Catholics and Protestants, he himself knew the difference and preferred the Protestants as less disposed to political intrigues.

The native authorities appear to be well acquainted with the movements of the Spanish padre, but have thus far acted with liberality, promptly checking the maltreatment of his converts, when the real facts of the case had been duly stated to them in explanation.

Mohammedanism also is not without its representatives in the city, six priests being resident at Fuhchau, who soon gain intelligence of the arrival of any Mussulmen, in the crews of foreign vessels, and visit any new comer, in order to sell some of their sacred writings. There are also between twenty and thirty Mohammedan fakirs, or religious beggars, who subsist on the superstitions or rather the fears of the people, as popular report states them to be the special favorites of a Mongol Tartar, a member of the highest board of the state, and who from Peking would denounce punishment on any person slighting the beggars. Whether this be true or not, there is no doubt of its being serviceable to one class of those wretched objects, who are so numerous in this and other Chinese cities.

December 29th. This being the period of the new moon, the twelfth of the current Chinese year, there were the usual exciting scenes of the season, which gave an additional appearance of bustle to the streets. Parties of mendicant Bonzes were to be seen strolling through the streets in slow movement, chanting some religious ditty, while one or two of their number visited the neighboring shops to make a collection, waiting sometimes for five minutes till the tradesman, busily occupied with his customers, deigned to take any notice of the priest, who was generally dismissed with a few copper cash. Close by, two men of more than ordinary irascibility of temperament were most fiercely dealing blows at each other's person, but were held back by the surrounding crowd, so that little harm was done by the excited pugilists. Being with difficulty separated, they rushed towards each other again, and levelled their aim with redoubled fury, but again drawn back they had the satisfaction of beating the air. It was pleasing to observe the contrast in their anxiety to prevent any further collision between the belligerents with the

disgraceful scenes prevalent in more civilized countries on such occasions. The shop-keepers rushed out of their shops, and for the time it appeared to be every man's business to divide the combatants and lead them in different directions.

The system of dividing the city into wards, and making the respective householders of each responsible to government for a breach of the peace, is here productive of the best effects, not only in the prevention of disturbances generally, but also in securing good treatment to any stranger who visits the city from European vessels.

At night the music in all directions indicated the unusual number of weddings at this auspicious season, followed by numerous bridal processions on the few succeeding days. Now and then also a newly promoted *siútsái* might be seen, making a formal visit in a chair with pipers and retinue to his friends and relatives, and rejoicing in his new-born dignity. On the evening of the new moon might also be observed whole streets of inhabitants, soon after sunset, bringing forth from their houses little heaps of paper, inscribed with Chinese writing, which they devoutly burnt before the door, thus preventing any possible desecration of the Chinese character. The smoking embers might be traced in succession for some distance as a mark of the universality of the custom. The poor delinquents, who wore the wooden collar as a punishment for their offences, and who seemed to outnumber all that I had ever seen in every other part of China put together, seemed also at this time to enjoy some little alleviation of their sufferings in the kind attentions of their friends. Some aged man might be observed, whose appearance might indicate him as the parent of the criminal, feeding with the tenderness of paternal solicitude some full grown offender, who enjoyed either by connivance or permission of the police his share in the convivial festivities of the season. Occasionally a son of tender years might be seen performing the office of filial piety in removing the accumulated filth and vermin from the person of his father, while the criminal himself seemed to have taxed his powers of invention in discovering modes of compensating the inconvenience of the projecting plank, separating between his upper and nether extremities, by tooth-picks and ear-picks two feet in length, which, with extended and carefully poised arm, he would endeavor to insert over the wooden incumbrance into its appropriate place of reception. Soon after sunset a policeman arrives to unlock the chain which fastens the *káng* to the wall, and the culprit is marched, for the

light, to the common prison, till on the following day he is again conducted forth to public gaze and exposure.

The offences for which they suffered this slow and attenuating torture were generally theft. It was difficult to decide whether this wretched class of men were more to be pitied for their sufferings, or the squalid class of beggars, who may be seen in all the degrees of want and misery from the state of partial nakedness and tattered rags to that of extreme destitution, shrivelled limbs and consumptive pale-stricken countenance, loitering in the streets for the casual alms of the benevolent, or lying by the way-side in the helplessness of pining sickness and disease. One poor wretch was pushing himself along in a kind of box, with his lower extremities eaten away by disease, one of his feet withered and dried being stuck on a peg in front, a hideous spectacle, to obtain the earnestly sought relief of the busy wayfarers. A Mánchú military mandarin passing by in his hair, and attended by his lictors, in all the stateliness and pride of wealth, was a strong contrast with the widely prevalent destitution of the beggar population.

During the latter part of my stay at Fuhchau, I remained generally in the suburb of Nántái on the island between the two bridges, which here connect it with the shore. The principal part of this river suburb is situated on the opposite or southern side of the river, and contains, a population of about 20,000, a great portion of whom consist of boatmen, sailors and natives of Ningpo, and other distant places, who come to the city in trading junks. This part abounds with fruit, fish and vegetables, the last of which are brought for sale by a fine healthy looking race of country-women, whose hardy frames and active steps contrast strangely with the limping gait and stunted growth of the female population of the city, among whom the practice of cramping the feet by bandages from early infancy, though not universal as in the north, is very general, few being exempt except the Tartar ladies, the boat-women, and the very lowest order of females, who here may be seen bearing burdens and working with the activity of men. Many of these women perform the work of coolies, and may be seen hurrying along the streets with bare feet or light shoes made of straw. They wear a kind of hair-pin, of large size generally, except in the case of the poorest, made of silver, and are on the whole the best and most robust race of women to be seen in China, compensating in some degree for the general absence of good looks from the other sex.

Some of the inhabitants of Nántái have an ingenious way of earning their livelihood by training cormorants to dive into the river and bring up fish from the bottom. Generally about the time of low water a boatman may be seen near the arches of the bridge, with four or five cormorants perched on the boat. At a given signal from the owner, one of these birds bounds from the boat into the stream, and after looking about for a few moments, dives to the bottom, becoming invisible sometimes for two minutes, when it rises generally at forty or fifty yards distance, to breathe the air. After another minute the bird descends again into the stream below and repeats the process, till it brings a fish to the surface, struggling in its beak, which is a signal to the boatman to paddle his little vessel to the spot, when he casts a net into the river and hauls bird and fish on board. The bird, conscious of its desert, flaps its wings and by various odd motions seeks the usual reward of a piece of fish or other food for its success. Sometimes two cormorants are fishing at the same time, being often for some minutes apparently lost. The fisherman however easily follows them, his little boat consisting of nearly half a dozen bamboo poles, which form a very light kind of raft, sufficient for himself and the birds, and is easily paddled with a single oar. During the time I watched their operations, they caught three or four fish, one of which was almost more than the captor could manage, and weighed down its bill below the stream, as it floated towards the raft. It is said that a ring, placed round the lower portion of the throat of these fishing cormorants, disables them from swallowing their prey before the boatman arrives to the rescue.

On Dec. 31st, I made a visit to the country bordering on Nántái to the south by a hill, which rises abruptly to about 200 feet and affords a good view of the city at three miles distance. After passing through some broken ground, covered at intervals with clumps of trees, I found myself among thousands of tombs of every size, from the small mound which covered the earthly remains of the beggar, to the spacious well paved monument which denoted the wealth and consequence of its occupant. Some of the smaller ones were covered with a hard kind of plaster, and resembled a mere mound of earth as in western countries. The larger kind of mausoleum, from its trefoil shape, resembled the last letter of the Greek alphabet, the omega and the end of all things. A long sandy hill of undulating surface, dotted with a few plantations of cypress and pines formed the general burial ground of the city, with a plain of considerable

extent, reaching over a cultivated line of country to the distant hills. In one of the temples, on the hill of Nántái, I witnessed a curious specimen of the power of priestcraft, which still retains its hold on a portion of the people. In a building consisting of two or three courts, dedicated to the god of literature, but entrusted to a few Táuistic priests, a Chinese had come to obtain deliverance from domestic grief. The cause of his application was the sickness and expected death of his wife. The husband, dressed out in his finest clothes and loaded with a profusion of offerings, stood before a platform in anxious expectation, while a priest went through a variety of evolutions, tossings and tumbings on the floor to procure a good omen. With his head bound in a red handkerchief or turban, and a quantity of burning paper in his hands, he vigorously danced with impassioned gestures around the table, laden with fruits and cakes, while two attendants, beating a gong and drum, kept time with his performance. At one time he prayed in softly-altered tones. Soon again he employed scolding accents to the deity he invoked. One moment he would endeavor to coax away the angry spirit. At another he would flog and terrify it away, by whipping the air most lustily. After half an hour's practice, noise and persevering somersets on the ground, he rose and placed a hair-pin in the hair of the anxious husband, after binding it in the peculiar tuft of his sect. Some more paper was burnt, outside the temple, the priest ceased from his flagellations, the husband bowed down a number of times before an idol, and after paying the usual fees to the priest returned, apparently satisfied, to the scene of his domestic affliction.

A more general and detailed description of the character of the city and its population, the disposition of the present local authorities and the degree of its eligibility as a missionary station, will close, the more diffusive account of Fuhchau, contained in the preceding pages.

Fuhchau, 福州, the second largest of the five ports open to foreign trade, is situated in 26° 7' north lat., and in 119° 15' east long. The amount of its population, in the absence of all authentic statistics, can at best be only a subject of uncertain conjecture. Its apparent extent of space, covered with houses, is about twice the size of Ningpo, three times that of Shánghái, and nearly five times that of Amoy. The lowest estimate I have heard, reckoned it to contain a population of more than half a million. I should myself be inclined to place it at about 600,000, a number which will not

be considered excessive, when we remember its eight and a half miles circuit of walls, and the small proportion of space unoccupied with buildings. Though it is the capital of Fuhkien province, it is a city, on the testimony of the high officers of the local government, of little trade with the interior, and of decreasing commercial importance. Nor is the extent of its commerce with the other ports, along the coast of China, of any considerable importance, its trade with maritime parts being checked by the hordes of pirates, who, more or less for centuries, have been the scourge of an unwarlike people and the terror of a weak government.

The increasing diminution of inland trade, according to the statements of some of the most respectable native traders, is mainly attributable to the restraints on legitimate commerce and native industry imposed by the annual drain of sycee bullion from the country, through the payments in specie for opium smuggled along the coast. Two millions of dollars worth of the drug are said to be annually imported into the city, principally from Chinchew 140 miles to the south, in former times, but latterly also from the newly established depot for the smuggling vessels, at the mouth of the river Min, just beyond the consular limits of the port. At the present time a considerable portion of the opium finds its way from Fuhchau to other places in the interior, while from four to eight chests are daily retailed in the city. One half of the population are supposed to be addicted to the indulgence, and even the lowest coolies and beggars will deny themselves a portion of the substantial necessaries of life, at times, in order to enjoy the prized luxury. Upwards of one hundred smoking houses, with the exterior of private dwellings, and duly fitted up with all the conveniences and apparatus for smoking, are spread over the city; and the fact of their being frequently situated near the residences of the mandarins, and being generally resorted to by the police and military, can leave no doubt of the perfect notoriety of their existence. A fear of the personal consequences to themselves of any collision with foreigners, lurking suspicion of the English government as being covertly connected with the system, a sense of weakness as a government, and inability to put down by force the well-manned and well-armed vessels stationed at the smuggling depots, together with the not improbable harvest of bribes, and secret duties which they are able to reap from their connivance; operate conjointly in fostering and upholding an evil which by the general stagnation of native trade and scarcity of

the valuable metals constantly oozing out from the country, is fast approaching a crisis involving alike the fate of whole cities along the coast, the general financial prosperity of the empire, and, what may be a more powerful argument to those who have it in their power to arrest the evil, the closing up from sheer decay of national resources of one of the most promising outlets for the manufactures of the west.

With all these restrictions, there is a large amount of dealings with other places, in the various minor necessities of life. From the neighboring province of *Kiángsí* there is an import of Chinaware; from the more distant province of *Shánsí*, skins and furs are supplied; from *Shántung*, *Tientsin*, and other places along the coast, vegetables and drugs are brought in junks; from *Ningpo* cotton cloth is also imported. The tribute-bearing junks from the *Liúchiú* islands, import also dried fish, fins, false birds' nests, wine, *beche-de-mer*, and ingots of gold to an annual value of 10,000 dollars. From the country in the north-eastern parts of the province are brought the staple commodities of tea, tea-oil, rice, bamboo roots, fragrant wood, and ox-hides. From the southern parts of the province, and more especially from the vicinity of *Amoy* and *Chinchew*, there is an overland transit of rattans, pepper, long-cloth, woolens, *beche-de-mer*, sharks' fins, birds' nests, sandal and other scented wood, ginseng, sugar, quicksilver, and the general articles of *Straits'* produce, imported from foreign countries into these southern ports by their more adventurous inhabitants, and furnishing a lucrative transport trade across the more isolated and retired capital of the province. In return for these imports, there is an export trade from *Fuhchau* of bamboos, teas, spars, oranges, paper and tinfoil for idolatrous offerings. The number of large junks is inconsiderable, scarcely amounting to a hundred, and these mostly from *Ningpo*. The lesser junks come down the river, which is navigable for nearly 200 miles to the north-western extremity of the province. They are provided with long oars at the stern, and sometimes also at the bow, to supply the place of rudders, and are generally managed by a man placed on a little galley across the vessel, to provide against the power of the stream which abounds with rapids, and is on this account of rather dangerous navigation.

The monetary system prevalent at *Fuhchau* indicates an advanced state of commerce and civilization. There are regular issues of promissory bills, or notes, varying in amount from 400 copper

cash to the sum of 1000 dollars, which supply all the advantages, with as little as possible of the dangers of a bank-note circulation.

Some of these promissory bills are now before me, and by the blue, red, and black colors, which are blended together, present a rather gay appearance of signatures and indorsings. The name of the issuing mercantile firm, and a quantity of characters traced around the page, with blanks for the insertion of dates, amount and signatures, form the original impression from an ink of a bright blue color. The year of the reigning emperor, the month and day of issue, with ingeniously wrought ciphers for the reception of signatures, and the prevention of forgeries are of a deep red. The entry of the sum, together with the names of the issuing parties, and receivers, stand forth in large black characters. On the opposite side of the bill are the names of the various indorsers, through whose hands the bill has passed, in order to facilitate the detection of forgeries, but not in any wise to render the indorsers further liable. The credit of the firm is generally good, and bankruptcies seldom occur. A small fee or percentage of a few cash is charged on the issue, and also at the discounting of the bills by the firm. The people value these as much as silver, and when I have paid chair-bearers their hire, they have preferred a bill of this kind for 500 cash to the payment of copper, on account of its lightness and the certainty of being paid by the firm in true coin of the realm.

Of the prospects of a foreign trade with Europe I am but little qualified to form an opinion. As however the place is not rich in products, tea brought from the upper parts of the province is the only article of trade likely ever to become an important item of export. The province of Fuhkien is the great black tea district of the empire, and the famous hills of Bohea (*Wúf*) are situated only 150 miles to the northwest of Fuhchau. It does not therefore seem to be an unreasonable ground of hope that with the arrival of British capital at the port, the tea-merchants should prefer bringing their teas by a more direct and less expensive route to Fuhchau to the difficult, tedious and expensive overland route of more than six hundred miles to Canton. A cargo of tea may be brought in boats in four days down the stream to Fuhchau, while the expensive route over the mountainous country to Canton would occupy almost as many weeks. The growers also are said to be desirous of bringing their teas to Fuhchau and exchanging them in barter for European goods. Some of them, during the last season, brought down a large

cargo, of which the only resident foreign merchants purchased 600 chests, in return for which they willingly took half the purchase in British manufactures.

The principal obstacles appear to be the general unwillingness of the Chinese to abandon their old habits of trade, (an obstacle in the present instance in progress of removal) and the reluctance of the foreign merchants, to increase the number and expense of their agencies at the different ports, by dividing their establishments between any other places than the two principal marts of Canton and Shánghái. Up to the present time only seven foreign vessels have entered the port since the opening of the trade, of which three were American.

The people bear the character of being unusually apathetic, and without the generous spirit of enterprise which preëminently distinguishes the Fuhkien race above the rest of China. Inhabiting a provincial capital shut up alike by its isolated situation, the difficult navigation of its river, and the inroads of marine freebooters, from extensive intercourse with the exterior, and by the favoring bounty of Providence, possessing in itself most of the resources necessary to supply the ordinary demands of nature, the people have ever been indisposed to emigrate and have had little experience of foreign nations. They are generally serious, grave and almost sullen in their deportment towards Europeans. This may be only a temporary feeling, as the stringent regulations, relative to the treatment of foreigners, have in all probability cowed and estranged them. The few who are brought into connection with foreigners, show as much respect as is to be commonly seen in any city of China. If from want of a better acquaintance, they are at present less cordial and more cold in their feelings, they are at the same time less addicted to impertinent familiarity and forwardness of manner, than in other parts where foreigners are better known. There is an evident existence of growing improvement in the popular mind, which, unless exposed of the unfavorable influences of that reckless ill-treatment and profligacy of conduct which too frequently mark the advancing tide of our extended commerce, will doubtless ere long be imbued with feelings of general friendliness and respect.

The numerous sedan-chairs, with two and sometimes with four bearers, which impede the way at every hundred yards, are a fair proof of the existence of considerable wealth in the city, though by far the greater part of the population, as in other Chinese cities, are

immersed in the lowest poverty, earning, in compliance with the sternest conditions of human nature, a scanty subsistence by the sweat of their brow.

The neighboring villages are entirely agricultural, scattered over the plain to the encircling hills, those situated on either bank of the river towards the sea being addicted to frequent acts of piracy and lawlessness. The people living in the city pursue the various trades and handicrafts, which with lower work of coolies and laborers give employment to the whole population. Some of the artizans are in advance of other places, being indebted to foreign skill for the acquisition of those arts from which they derive a livelihood. I have met with nearly a dozen watch-makers' shops with watches and clocks of various degrees of excellence, of which they freely confessed that those of most delicate construction were imported into Canton from foreign countries, and that the more common specimens sold to their countrymen were made by themselves in imitation of foreign musters. On the sale of a time-piece a slip of paper is given to the purchaser, containing in Chinese a printed explanation of the European figures on the dial. I have seen one of these watch-makers take to pieces a lever watch with the greatest despatch and pronounce promptly on the cause of stoppage. In the willing testimony that they pay to the superior skill of foreigners in products of this kind, they are not at all behind any portion of their countrymen. Judging from the frequent exhibition of foreign scenes in their picture shops, they know something of the warlike disposition of the English. A total exemption of the people from the disasters of the late war, and not improbable efforts of the viceroy to conceal from them, as in the case of the famous bulletins of Napoleon after the battle of Trafalgar, the humiliating defeats and capture of two important cities within his jurisdiction, may reasonably be supposed to render the inhabitants generally less acquainted with the real power and superiority of the English than at the other ports. The mandarins themselves however know the real position of affairs, and in the strong contrast which their proclamations respecting civility to foreigners form with the irresolute tone adopted at Canton, we hail a favorable omen of their sincerity and continued friendly relations with foreigners.

Though the question how far Fuhchau is a literary place, is one difficult for a casual visiter to investigate, the following facts, supplied to me by an intelligent Chinese with whom I became ac-

acquainted during my stay, will show that it enjoys no mean reputation in this respect. Previous to my arrival the public examinations of the *siútsái*, or students of the first degree, and processions of successful scholars, had excited a temporary interest. It appears that of the *siútsái* degree conferred twice in every three years, there are about 8000 in the whole province of Fuhkien, of which 2000 belong to Fuhchau. Of the *kíjin* degree, conferred once in the same period of time, there are about 1000 throughout the province, of whom 360 belong to the capital. Again of the *tsintsz'*, of whom only about 360 are made at each quinquennial examination at Peking, from the eighteen provinces of the empire, and beyond which step of literary distinction promotion is so rare that only thirty persons are raised to the highest degree of Hánlin at each triennial examination from the whole of China, there are estimated to be 200 in the province of Fuhkien, 60 of whom belong to the city. In Fuhchau there are also 5000 literary students, who have not yet gained a degree, and who earn their livelihood by tuition and similar pursuits, a few also being employed in the public government offices in subordinate stations. The *siútsái* are said to obtain promotion to political offices, if supported by the influence of private wealth. The *kíjin*, without such influence, have generally to wait ten or twelve years. The *tsintsz'* immediately gain appointments as the sure reward of their rare distinction. A system of social equality which thus holds out to the offspring of the meanest Chinese peasant the hope of becoming the instrument of family aggrandizement and which naturally summons the predilections of all in its favor, may be deemed without doubt as divulging the real secret of their national cohesiveness and duration through so vast and unprecedented a period of time, amid the frequent change of their dynasties and ruin of surrounding empires. Though their classic literature, except as a means of distinction and as a road to political preferment exercises so very powerful influence on religion strictly so called, nor imposes any form of religious belief, but rather inculcates the wisdom of abandoning such subjects of uncertain speculation, yet it is easy to perceive that such a system of philosophical atheism as here has entwined itself around all their national associations and has become deeply imbedded in the very soul of the thinking inhabitants, will to the propagation of the gospel oppose a gigantic obstacle, against which it will be needful to bring all the advantages which a patient study of their own classics combined with the literature of the west

can confer on those humble and persevering men, to whom belongs the high privilege of extending the kingdom of Christ among this morally and spiritually unenlightened nation.

It has been before intimated that there is a remarkable scarcity of large and handsome temples in the city. There is however one of some little attractions to visitors about half way between the south and west gates, close outside the city wall, and nearly opposite to the consulate hill. There is also a famous Budhistic monastery, called the *Yung-tsiuen shi* about half way up the Kúshán range, about eight miles in a south western direction from Fuhchau. There are about 100 priests on the endowment, of whom about 60 are generally resident in the temple. There are several intelligent men among their number.

The disposition of the present local authorities is said to be on the whole liberal and increasingly favorable to foreigners. The *tsung tuh*, governor-general or viceroy, of the united provinces of Fuhkien and Chehkiáng, at the present time is named *Liú Yunko*, who though he had the reputation of being, during the war, very fierce in his hostility to the British and the unflinching advocate of the harshest measures towards the barbarians, has now mitigated his hatred, and cultivates a friendly intercourse with the British consul, proving himself in all matters of business a man of high integrity. The Tartar general, or *tsiáng-kiun*, is not so happy a specimen of humanity, being a little bigotted man, in bad health, of a proud and selfish spirit. The *tántái*, who is also at present the acting governor of the province, is Sü Kiyii, formerly chief judge of Canton, a man of liberal views, and remarkably well-versed in the geography and politics of the west. The *hái-kwán*, or superintendent of customs, is *Ho Lungwú*, colonel in the Tartar army, a jovial, frank and well disposed man, but of no great ability, who lately held a similar office at Amoy.

Of the subordinate officers of government the most prominent is the *Min hien*, one of the district magistrates, who held office formerly at Canton, and has brought thence a taint of the old anti-European feeling, which sometimes manifests itself in the flippancy of his conduct and demeanor even when mingling in free and unconstrained intercourse with foreigners.

They all occupy official residences in the city, ill-looking uncomfortable places, approached by a series of open spaces, court within court, supplied with furniture of a poor kind, sheltered only by wind-

ows of paper from the inclemency of the blasts. Their families generally reside at a distance, to avoid the inconvenience and expense of the continual removals consequent upon translation or promotion to other official appointments. In the festive mirth and freedom of manner which distinguish their private social intercourse, they evince great natural confidence and appear to be on the best of terms with each other.

The city gates are closed soon after sunset, and so rigid are the regulations of a garrison city, that not even the Tartar general can be admitted into the city after they are once closed. Of all these officers of the local government the acting governor of the province far exceeds the rest in the varied extent of his information and liberality of his views. In the reference that has already been made to him in the case of the full toleration of foreign religions, it has been seen that he is far in advance of the generality of his countrymen. In his intercourse with the British consul, he has alluded to the more prominent events of modern European history, and shown his general acquaintance with the whole cycle of European politics; as for instance, the difficulty of governing Ireland on account of popery, the revolt of Belgium from Holland, the separation from Britain and Spain of their colonies in North and South America, the ambitious career of Napoleon, and the closing victory of Waterloo. He also seems to have heard of the excitement in England consequent on the discussion of the Maynooth grant. For hours together he will converse on geography, and has pasted the Chinese names over an expensive American Atlas presented to him by one of his subordinate officers from Canton; in addition to which he will soon also possess a globe promised him by the consul. The consul's lady, at his request, drew for him a map of the world, colored respectively according to the divisions into British, French and Russian territory. Shortly after the receipt of it, he sent a note inquiring the reason why Afghanistan had been omitted, and whether it had become amalgamated with Persia or was no longer an independent kingdom.

The mandarins generally appear in conversation to recognise the superior skill of foreigners, one of them, the admiral, declining to receive a visit of ceremony on board his junk, saying it was nothing after a British ship of war. On the whole when we remember the impediments encountered on the first opening of the port, and the studied indifference and neglect exhibited by the Chinese authorities at first, the state of mutual feeling which has been brought about by

the combined influence of courtesy and firmness, on the part of the late as well as the present consul, is a satisfactory indication not only of the growing liberality of the mandarins, but also of that which must be desired by every Christian philanthropist, the permanency of our friendly and pacific relations with China.

As regards the residence of individual foreigners, there is no reason to believe that any great difficulty will be experienced in renting commodious houses. The partial difficulty, which exists at present, arises more from a desire of extortion, a want of friendliness and a general distrust of foreigners than from fear of the authorities, or deep-rooted aversion in the minds of the people. Large and expensive houses may be obtained without much difficulty even at the present time. A missionary, unmarried in the first instance, or if married unaccompanied for the first few months by his family, might easily find a lodging in some of the temples within the city, either on the Wúshih shín or on the no less agreeable and salubrious site of the Kíúsín shán, till his increasing acquaintance with the local dialect and the increasing confidence of the people should prepare the way also for the residence of missionary families.

This leads me to the last and most important point of view in which Fuhchau is to be regarded, viz: the nature and degree of its eligibility as a missionary station. To most minds the obvious disadvantage of its present inaccessibility will readily present itself. To this must be added the fact that the people have never yet been impressed with the superior power or civilization of foreigners. There is also a spirit of suspicious distrust naturally prevalent among the inhabitants towards a race of strangers hitherto unknown. And lastly the local dialect, partaking of all the difficulties of the Fuhkien dialect in other parts, is here considered to be doubly barbarous and difficult of acquirement. All these difficulties, however, are either temporary or surmountable by those general habits of energy and perseverance indispensably necessary for usefulness in every part of a country so peculiar as China.

On the other hand we behold in Fuhchau claims of no ordinary kind. With a population of more than half a million of idolaters, and as the capital of a province opening important channels of intercourse with surrounding places, it occupies a prominence, inferior only to Canton, among the newly opened ports of China. It is free from the deteriorating effects of an extensive foreign commerce, and the irritating effects of the late war, never having witnessed the advance of invading armies before their peaceful homes.

The disposition of the authorities and the apathetic indifference of the people alike encourage the belief, that there exists no such jealousy of proselytism as is likely to throw interruptions or annoyances in the way of Protestant missionaries: What gives to Fuhchau its highest and paramount claim, is the fact that while every system of superstition has here its living representatives, Protestant Christianity is alone unrepresented in this vast city, and while every point along the coast accessible to foreigners has been occupied by missionary laborers, the populous capital of Fuhkien is destitute of a single evangelist of the pure and unadulterated faith of the gospel. And lastly, as regards security of residence, the writer of these pages feels assured that if past experience permitted him to indulge the hope of ever attaining such a measure of physical strength, in this climate, as to become an efficient missionary laborer in this part of the Lord's vineyard, there is no city in China in which he would cherish greater confidence in the absence of persecution and immunity from interruption than in the city of Fuhchau.

Here then a new sphere of usefulness lies open; where no institution of caste operates to divide man from man; where no priesthood wields a general influence over the fears or respect of the people; where no form of religion strictly so called threatens to oppose our progress; where the principal obstacles with which we shall have to contend, are those national traits of apathy, indifference and sensuality, which everywhere, alas! are deeply rooted in the nature of fallen man and form the chief barrier to the reception of pure and vital Christianity.

As to the probability of missionary laborers speedily entering this port, nothing appears at present to promise such a result. The writer states however his hope (and at present he is authorized in cherishing nothing more than a hope) that the Church Missionary Society will make an effort to commence a mission at Fuhchau, and decide on this as one of their contemplated stations on the coast of China. The present difficulty is the want of men with those mental, moral and physical qualifications essential to eminent usefulness in a missionary field abounding with such peculiar difficulties as China. May the great Lord of the harvest speedily send forth such laborers into his vineyard.

On January 7th, 1846, I embarked on board H. M. brig-of-war the Wolverine, and weighing anchor the following day, arrived at Amoy on Sunday the 10th.

ART. VI. *Destruction of the prefect's office, reported to the emperor in a memorial from the governor-general and governor of Canton.*

KIYING, governor-general, &c. &c., and Hwáng governor of Canton, &c., hereby present a respectful memorial on the subject of certain vagabonds having availed themselves of other originating causes to assemble the populace, enter directly into the office of the prefect and create troubles, and of their having been driven out and dispersed; praying farther, that the prefect may be temporarily removed from his post,—on which memorial they, with up-cast looks, implore the sacred glance.

We would respectfully represent that on the 15th January, 1846, at the time of setting the watch, we suddenly learned that a number of persons had collected together in the office of the prefect of Kwáng-chau, clamoring in the great hall and filling up the place. Just as we were giving orders to investigate into the matter, we received a report, corroborative of the above, from the local authorities, within whose jurisdiction the place lies; whereupon we, in conjunction with and superintending the other high provincial officers, gave orders to the civil and military authorities to despatch a large number of soldiers and police to proceed to the spot and suppress the tumult and also search out and apprehend the rioters. Immediately thereon, fire being observed to break out in the interior of the office, the officers and soldiers hurried thither to extinguish it, and the vagabonds availed themselves of the opportunity to run off. Several of the dwelling apartments were burnt down, when the fire was put out without having extended further. On an inspection being made no deficiency was found of the silver stored in the treasury, neither were any of the records in the writer's rooms missing.

On making a sincere investigation into this case, we find that the radical cause of the commencement of the affair was as follows. The prefect, having in the afternoon of the same day gone out of his office on public business, was met where the road passes the place called Shwáng-mun Te (Bottom of the double-gate) by Wáng Aping, one of the common people, carrying a load of pickled edibles. On one of the attendant police runners trying to impede him, he would not obey, and thus a mutual wrangling ensued. The prefect then personally reprimanded him, but he, as before, disputed with him also,

whereupon he was laid down upon the ground and on the decision of the prefect the punishment of beating with the bamboo was inflicted upon him, after which he was led by them back to the office. At that time, however the inhabitants of the street, fearing that Wáng Aping being a tradesman would when taken to the magistrates be involved in trouble, upwards of ten of them followed him into the office, earnestly beseeching that he might be liberated. As the place in question was but a very short distance from the office of the prefect and as it was, moreover, a bustling place of traffic and general thoroughfare, many of the people who were passing followed to look on, until it had in some measure the appearance of a crowd. The prefect, in conjunction with the district magistrate of Pwányü, then addressed his commands to them from the great-hall and set Wáng Aping at liberty, whereupon the inhabitants of the street immediately retired out of the office. Suddenly, however, a great number of vagabonds, whose names were unknown, cried out loudly that, "the prefect had secretly conveyed barbarians into his office," they therefore desired to make a search for them and it had a very tumultuous appearance. The prefect and the district magistrate explained the matter clearly; but the vagabonds relying on their number would not yield obedience, but rushed straight into the office, the police runners of the prefect not having power to stop them; the furniture was broken and destroyed and some apartments burnt down. Subsequently we received report from the local military authorities and the district magistrate, stating that they had apprehended Kúi Afah and some others of the vagabonds, and praying us to depute an officer to try them.

After making an investigation it is our opinion, that the prefect, having the duty incumbent on him of keeping the country in due order, his inflicting the punishment of beating with the bamboo on disobedient people when he meets them must be a constantly occurring affair, and there is therefore no reason why the public indignation should be excited by it. As to the inhabitants of the street following Wáng Aping to the magistrate's and praying that he might be liberated because they feared he would be involved in trouble when taken there, this conduct also pertains to the common feelings of human nature, and as they retired out of the office we can perceive that they by no means assembled the multitude and created the disturbance.

But the conduct of the great number of vagabonds, who suddenly entered the office and in a disorderly manner caused trouble, was

exceedingly unlawful. Kúi Afah and some others of them have already been apprehended and brought up to be examined, but as yet we have got no true depositions. It is highly proper that measures be taken to search out and apprehend the ringleaders and the more important of the criminals, a searching examination be clearly and truly conducted, and the utmost exertions made to bring them to punishment; we have therefore given orders to the local, civil, and military officers to institute a secret search, and that they must seek to apprehend the criminals and hand them over for prosecution; besides which it is our duty to pray that Liú Tsin, the prefect of Kwangchau be temporarily removed from his post. We have at the same time deputed, by letter, Liú Káiyih, as acting prefect, to take charge of the official business of the said prefecture and be expressly responsible for it.

As in duty bound we now send up a reverential memorial, prostrate entreating Your Majesty's sacred glance thereon and the manifestation of your instructions in the matter.

P. S. Although we have a copy of the original memorial, we have preferred borrowing a translation from the Hongkong Register rather than to write out a new one. The above appears, as a translation, over the initials of J. A. T. M. The requests of their excellencies have been granted by the Emperor.

ART. VII. *Extracts from the Peking Gazettes, Nos. 1 to 4 for the twenty-sixth year of the reign of his imperial majesty Tánkwáng A. D. 1846.*

FORMERLY the Peking Gazette was called *King chau*, 'Transcript from the Capital,' it having been composed of extracts copied from documents in the courts of Peking and circulated in manuscripts official through the provinces. The numbers now before us are called *King Páu*, 京報, or 'Metropolitan Reporter,' and were printed with moveable wooden type.

No. 1 extends from January 17th to 22d, and contains twenty-one articles, most of them being imperial edicts, giving minor appointments both civil and military. There are reports also of lawsuits and of the degradation and dismissal of sundry officers.

No. 2 extends from January 23d to 26th, and, in addition to the ordinary details, it gives the following: No snow having fallen in the capital during the winter, the emperor sent down his will,

directing that altars should be erected and prayers made. Snow soon fell. Moved by this favor, and the snow being but light, on the 23d of January other altars were to be erected—one to the gods of heaven, one to the gods of earth, and one to the gods of the closing year;—threes of the emperor's own sons were to repair, one to each altar, there to offer prayers and sacrifices; while his august majesty was to proceed to offer incense in one of the principal temples. Kindred kings were to go and do the same in other temples.

Mismanagement of the imperial household and delays in the collection of the revenue give occasion for the emperor to animadvert on the conduct of sundry officers in the capital.

No. 3, extending from January 27th to the 31st, and containing 24 pages, opens with requests from the officers in charge of the great canals, asking for money to sustain those works. These requests, having been referred to the Board of Works, were subsequently granted.

His majesty has been pleased to intimate that on the 3d of April he will set out on a tour from the Yuen-ming Yuen; on the 7th, will visit the Western Mausoleum; and, on the 10th, having finished the rites due to his departed ancestors, will proceed to the Southern Park; and on the 15th return to his "Round-bright Gardens," the Yuen-ming Yuen.

In this number there is a sort of program for the various festivities and civil and religious services of new-year. On the last evening of the old year, January 26th, the emperor's sons and others sat down to an imperial banquet. Many of the great ministers were also entertained at the palace. Among the persons appointed to perform religious services were kings and princes, one of whom was of Budhistic faith. Among the divinities, to whom honors were to be paid, are the gods of thunder, the gods of wind, the gods of fire, the gods of the clouds, etc. And among the places where these were to be paid is *kih-loh-shi-kái-wán-fuh-lau*, 極樂世界萬佛樓, or the Hall of ten-thousand Budhas of the world's most happy age.

No. 4, February 1st to 5th, contains, among other edicts, the following: 朕弟惇恪親王綿愷尙無承嗣之人着將皇五子奕諒過繼與惇恪親王爲嗣卽襲封惇郡王, i. e. "our younger brother Tun tsin-wáng Mien-kái being without an heir; let our august fifth son, Yih-tsung

be given to him for an heir, and let him be invested with the title of *Tun kwan-wáng.*"

This number contains, also the names of persons to whom the emperor had granted presents, notices of feasts, &c., and makes mention also of tribute from Corea.

P. S. Our extracts from the Gazettes come down to March 3d. These notices will be continued in future numbers.

ART. VIII. *Journal of occurrences: scarcity of grain; rain and thunder storms; hail; deaths by lightning; Kiyng's interview with governor Davis; imperial presents; review of troops; public executions; commodore Biddle and the U. S. A. Legation; new consul at Shánghái; the five ports.; Marcao; death of Mrs. Hobson.*

Sixty years ago, in the reign of Kienlung, there was a famine, occasioned by drought, in the southern provinces of China. As the Chinese compute time by cycles of sixty, and as the year 1846 would correspond to the one in which the famine previously occurred, certain gainseekers undertook to predict that there would be a similar calamity during the current season. The consequence was, a rise in the price of grain, which for weeks continued to advance, though the markets were well stored. At length, on the 26th day of the 12th month of the 25th year of T'áukwáng, (January 23d 1846,) a proclamation came out from the governor-general and governor exposing, and animadverting on, the conduct of those gainseekers, in their endeavors to impede the free trade in grain and thereby enhancing its price and consequently distressing the people. Their excellencies showed that the circumstances of the case now differ widely from those of the same year in the preceding cycle. Then there had been drought, but now there have been rains. The proclamation had the desired effect; and the rains having been seasonable, the price of grain has been and is likely to continue moderate.

2. *Rain and thunder storms*, during the first part of the month, were frequent, and some of them severe. These continued rains have afforded to the husbandman, especially to the growers of rice, additional assurances of a fruitful season.

3. *Hail* fell on the 1st, and on one or two subsequent days: some of the hail-stones were half the size of an ounce ball.

4. In one of those storms, *two Chinese were killed by lightning.*

and others severely shocked. This occurred in the western suburbs, in a house perhaps a mile from the foreign factories.

5. On the 3d an interview took place, near the Bogue, between their excellencies Kíying and governor Davis, having reference, we suppose, to the evacuation of Chusan and the opening of the city gates. Hienling, one of the heroes of the late war, has been appointed to receive back the keys of Tinghái on the evacuation of the island.

6. The emperor has recently sent down numerous tokens of favor, and a score or more of these have fallen upon Kíying.

7. His excellency is now absent from the city, on a tour for the inspection of the military. He is expected back early next month.

8. Public executions are occasionally reported in the "court circular," so called. Twelve criminals "were finished," on the 19th, at the potters-field near the imperial landing place.

9. Commodore James Biddle, late acting commissioner at Canton on behalf of the government of the U. S. A., left the provincial city on the 15th instant, transferring to the Rev. P. Parker M. D. Secretary and Chinese Interpreter to the mission, the charge of the affairs of the Legation, as *Chargé d'affairs* of the U. S. *ad interim*.

10. Henry Griswold Wolcott, esq., has been appointed acting consul of the United States of America at Shánghái.

11. At all the five ports, public affairs in general continue in as favorable a state as could well be expected. At Shánghái some temporary embarrassment has been caused by the failure of Alum and King-wo. There are rumors of some disturbances at Fuhchau, but of their nature and extent we are not informed. The Hongkong Register says there is no reason to doubt that the houses of several of the English residents have been attacked. From Ningpo and Amoy we have no very recent dates. The long expected Areatus has arrived at Hongkong with a cargo of ice from Boston and some "Yankee apples." Of the cargo of ice for Canton we have no certain intelligence.

12 By the last steamer, which reached Hongkong on the 18th, a new governor, H. E. senhor Amaral, arrived on his way to Macao. We are glad to know that, at last, Macao is to be a free port for all kinds of goods, "arms, gunpowder, and orchilla" only excepted.

13. *Died*, on the 22d of December 1845, off Dover, in the English Channel, JANE ABBEY, wife of Dr. Benjamin Hobson of the London Missionary Society and of the Medical Missionary Society's Hospital, Hongkong.

THE

CHINESE REPOSITORY.

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ART. I. *Notices of the city of Fuhchau fú, from the News of the World, with remarks on the navigation of the river Min, by captain Richard Collinson, R. N. (From the China Mail.)*

THIS city lies thirty miles from the mouth of the river, in a valley on its right bank. The scenery of the Min from its embouchure to Fuhchau has been compared to that of the Rhine, with which, indeed, it has some features of resemblance. The banks are generally steep and abrupt, and though upon the whole rather bare, in many places villages are seen half embosomed in trees, and the land above and around is terraced even to the summits of the hills, and under careful cultivation. A good deal of active bustle and improvement was perceptible as we approached the bridge. Numerous junks were lying in the river, their shapes and devices bespeaking the different ports to which they belonged, from the high poop and clumsy bulk of the Shánghái barks, to the low, long craft, dispatched from Ningpo, and waiting for a cargo of black tea, &c. Shore boats, filled with idle gazers, plied round us in great numbers, generally worked only by women—ruddy, healthy, and merry-looking—by the aid of an oar at the stern and one at the bow, from 25 to 30 feet in length, serving as rudders. The city is not visible from the anchorage. A low suburb on both sides of the water, consisting of wooden and very dilapidated looking-houses, does not give a very favorable idea of the provincial capital. To the left some low hills advance nearly to the water's edge, fringed with pines and fir-trees, and interspersed with temples and gravestones. To the right, in front and behind, a girdle

of high hills defines the boundaries of an ample valley, through which, during the rains, the river rolls a rapid and turbid volume of water, often flooding, even for days, the whole of the surrounding country.

All Chinese cities bear a striking resemblance to each other, and have been often described. The same narrow and dirty streets, encumbered with projecting stalls, stoves, and cooking apparatus. The shops with their open fronts, perpendicular sign-boards painted, gilded, and inscribed with the picturesque written character—their gaudy lanterns swinging above, and their fantastic wares set out in due order, enliven and improve the picture. These are at Fuhchau the same as elsewhere in China. The suburb extends in one long street for nearly three miles before the nearest city gate is gained; and, as our chair-beaters had received no explicit directions to make haste, they left us abundant leisure for observation. Much had been said at Hongkong of the hostility of the people, and their disposition to insult and annoy foreigners; therefore I watched them narrowly. I could detect but three expressions in their countenances or gestures, idle curiosity, stupid and stolid wonder, utter indifference and apathy; here and there among the children I marked derision or fear. I saw no bad feeling exhibited, but certainly no evidence of anything cordial or friendly, and idle curiosity, though unmixed with intentional impertinence, when carried to extremities, is but a bearish habit which they take every occasion to gratify, careless of the annoyance or inconvenience to the object. As every shop contains from ten to twenty occupants, a crowd is collected in a Chinese city with greater ease perhaps than in any other part of the world. The whole of the suburb was crowded with peasants and porters of both sexes, bringing fish, flesh, and fowl to market. Fish and vegetables largely predominated. When a misfortune, grave or trifling, occurs to a Chinese in the streets, the invariable effect is to excite a laugh at his expense. This is carried to a singular extent. A friend of mine the other day saw his Chinese servant enter his room with a broad grin on his countenance, as if he had some delightful news to relate, and informed his master that a fellow-servant had hanged himself. "What could have induced him?" "Spouse wanche catch bury." That is, he supposed the man wanted to get decently buried at his master's expense! Their indifference to life, their want of all sympathy with human suffering, is so great as to strike the most careless observer.

I rate the Chinese intellectually very low; and a thousand years of stagnation, in complete ignorance of even the elements of modern civilization, and the higher kinds of knowledge, I think warrant the

judgment. Yet the women, especially I remarked, had many of them well-formed heads and foreheads, such as the European often cannot boast. Though possessed of little beauty, they have a mild intelligent cast of countenance, far superior in character to that of their lords and masters. They look eminently modest too, both in dress and manner; for though in those accustomed to hard work the legs are bared to the upper part of the knee, the neck is closely veiled to the throat, and the bust enveloped in a loose vest drawn in tightly at the natural waist, while a white or blue apron and wide trousers reaching to the knee, complete a dress both modest and appropriate.

The men of the lower classes in Fuhchau neither step so freely, nor carry themselves so well as the women. In soldier's phrase, they want "setting-up" terribly; neither do they possess any of the mild intelligence of what may truly be said to be their better halves. There is something *louche* in their gestures (I have not an English equivalent), and they stand or move along round-shouldered or half-bent. In expression, they are frequently either stupid or impudent, with no pretensions to manly beauty, nor, generally, to vigor of form. A grade higher, as they move, or are carried along in chairs, muffled up in long gowns and hanging sleeves, their vests fitting round the lower part of the throat, a shaven face and head above, with one patch of hair and long pendent tail, they look as if dressed for the guillotine.

The Chinese coolies do a great deal of hard work, yet they do not seem to be well-grown, muscular, athletic men. I doubt whether the day's work of an English porter would not kill any three of them. Their muscles seem flaccid and soft; their chests are neither deep nor broad, and the whole body is but indifferently set upon the legs. They appeared generally out of condition; either too spare for strength or too fat for exertion, the latter condition being almost exclusively confined to the shop-keepers. The Tartars are generally a taller and more athletic race.

The fish was in considerable variety, but even in this natural product they do not seem to possess many kinds of good or delicate flavor. They have several kinds of inferior shell-fish, and a huge-looking crab that presents anything but an inviting aspect. The turtle is tolerably plentiful. I believe the Chinese, *par goût*, do not attach importance to the freshness of fish; indeed, if I may judge by the odours of their fish-market, much the contrary. Even in the fish they preserve, the salt is applied when we consider the fish spoiled.

Of meat, some kids and goats, some beef of indifferent appearance, and large quantities of pork, seemed to be in request; the last, as I afterwards tested, was excellent and of very delicate flavor. I did not observe dogs or cats, alive or dead, for sale; but fat sows and their progeny, with mangy dogs, dispute the pathway in prodigious numbers. The poorer classes feed chiefly in the streets, clustering round gateways, where sheds or stalls are kept by itinerant cooks. Rice is, of course, the principal food, stewed with a little fish, and dashed with garlic. It is amusing to see these chair-bearers and coolies squatted on their hams and curiously poised upon their feet, instead of resting on that part of the person we are apt to think destined for sitting accommodation (for this is their favorite position, especially if they can perch in this attitude on the top of a table or high stool), their knees to their chests their basins and chopsticks to their mouths, shovelling in the rice porridge in the most dexterous manner, and with such gusto that one is much inclined to think it can be no such bad thing after all. The Chinese are, indeed, to a man, good cooks, and well know how to extract the nutritive and glutinous elements out of all that comes under their hands.

We passed a succession of coppers-smiths, hammering some excellent-looking metal into all kinds, and some very odd kinds, of pots, pans, incense urns, and dishes. Then came a succession of ironmongers, hammering the red-hot bars with hearty good will, and fashioning the very roughest tools and implements. Another minute and we were in a rag fair, the Monmouth-street of Fuhchau. Second-hand robes, jackets, and caps hung up in all varieties of condition—nearly new, shabby, and threadbare. Then followed a long succession of lantern shops, the lanterns being often of fantastic and yet elegant forms and very delicate materials, oiled paper, transparent silk, or silvery tale covering the slight bamboo frame, bedizened with paint, varnish, and gilding in wonderful profusion, and adorned with figures, painted as only the Chinese can paint themselves, absurd, grotesque, out of drawing, most expressively inexpressive in countenance, and marvellously like the great originals. Of furniture shops there was abundance, with beds, tables, chairs, incense-stands, and wonderful book-cases that would puzzle the most ingenious to set up any two authors on the same level. Then came sedan-shops, providing both the flimsy bamboo chair of the lower classes, and the portly well-made cloth-covered vehicle of the magistrate, basket-shop, bamboo workshops, druggists, cook-shops, curiosity-shops, china-shops, with which the eye sent a rapid glance back through hong within hong, piled

with this handsome ware. Silkmercers and drapers passed in review; there are generally five or six of the same kind together, and these recur often throughout the streets, preserving such a family likeness, that to distinguish them again by their exteriors would be as difficult a task as the puzzled robber found it to point out the house of Ali Baba among eight or ten marked precisely alike.

Withdrawing one's eye from the interior to examine the exterior of these shops and habitations, a curious subject of inquiry presents itself,—how the whole is put together so that walls and roof do not fall asunder entirely—they often do in part,—and why one wall does not go backward and another come forward, seeing that they have long ceased, if indeed they ever pretended, to stand straight, and are perfectly independent of all support? Paint and gilding in China do the office of charity in covering a multitude of sins. It is well known that in a Chinese house paint and oyster shells supply the place of glass windows; be it also understood that it is not considered always essential that a door be made to shut or a window to open, and, indeed, a medium between an approach to a fit between window and frame seems rather to be preferred. Their paint they lay on with the hand with a little piece of twisted cotton; this may have the effect of working it into the grain, but otherwise does not look very efficient.

We, in building, have some narrow prejudice about the sightliness, not to say the importance of perpendicular, horizontal, and parallel lines. These are rather beneath the notice of a Chinese workman, or beyond his reach of art. In building a house at Fuhchau, I perceive the fashion is as follows: the foundation is made by a shallow trench, wherein are ranged a few rough-hewn stones, something in the Cyclopiac fashion, not laid as wedges, but filling in angles, and so mutually supporting each other; four or more pillars of wood are then set upon, not into the mud, of which the floor is to be made, standing each on a small slab of stone, thicker or thinner, if any dissimilarity in the length of the several pillar must be made up; four crossbeams make the framework on which the roof is to be laid, being of rafters and loose tiles; lastly, rise the walls of mud, sometimes sparingly assisted with bricks, but with little or no mortar. The walls having little or no connection with the roof or the pillars, do not feel themselves at all constrained to follow the same line, but incline inward or outward, as is most convenient. The roof, if a little top-heavy, as it generally is, gives a jaunty air to the pillars, and, to lend the additional support which seems so much needed,

large sloping beams or buttresses are driven into the earth at each side of the house, which thus appears to stand like a drunken man, not on its own feet, but by the aid of considerate friends. Nothing is more common than to see a perfectly new house propped by these supports. Having proceeded thus far, the work in which they really delight begins. The pillars, ceiling, and roof are daubed with red paint, the walls very respectably plastered, and, if the purse and taste of the proprietor permit, gilded tablets inscribed with the old Chinese character, gay flowers, and grotesque monsters in paint or alto-relievo, cover the walls of cornices; little temples, niches for josses, and grottoes, being added if space will allow, and thus, in Chinese estimation, is completed an admirable and substantial house. The mandarins in Fuhchau are not better lodged than the shop-keepers; though much has been written of abodes of luxury and habits of indulgence, the foundation for such tales is only to be found in two or three of the weakly Canton merchants' villas, who have imbibed some ideas of luxury and refinement from their intercourse with Europeans. A mandarin's residence is a perfect Chinese puzzle of gateways, courtyards, lanes, temples, and shops, often covering several acres of ground, yet without a single comfortable room. *News of the World, July 4th, 1845.*

Navigation of the Min.

The White Dog group will afford shelter to vessels in the northeast monsoon; but by far the best place for making the entrance to the river is from Chángchi shán and Matsú shán. On the west side of the latter, vessels will find shelter in either monsoon; and as they will have only seven miles to go to reach the bar, they will be better enabled to choose their time. These islands, viz: the White Dog group, Matsú shán, Chánchi shán, together with the Sea Dog, form admirable leading marks for making the coast, and are thus described by capt. Kellett:—

The White Dogs.—"The White Dogs, called by the Chinese Pik-kiuen, consist of two large and one smaller islet. To the northeast one and a half mile is a rock upon which the sea breaks; anchorage for ships of any draught may be had under the western island in the northeast monsoon; as the water decreases gradually towards the island, large vessels may approach as convenient, bearing in mind that there is 18 feet rise and fall."

H. M. S. Cornwallis anchored here for five days with strong northeasterly winds, and rode easy. The bearings from her anchorage were as follows:

West point of northwest island	N. $\frac{1}{2}$ W.)	} in 8 fathoms.
Village - - - - -	N N E.)	
Smallest island - - - - -	E. $\frac{1}{4}$ S.)	

One cable off the western point of village bay, on the south side of west island, is a rock which shows at half tide. The channel between the islands

is safe. The southwest end of west island is in lat. $25^{\circ} 58' 1''$ N., and lon. $119^{\circ} 57'$ E. The summit of the island, which is nearly level, is 598 feet above the sea. Fresh water may be obtained in small quantities. Vessels bound for the Min should start from here with the ebb tide. Pilots may be obtained; but it must be borne in mind that the Bintang was run on shore by one of them either through ignorance or willfulness.

Mátsú shán 馬祖山—*Mátsú shán* lies due north of the western White Dog, and between the two (N. 14° E. from the latter) is the Sea Dog, a precipitous black rock about 60 feet high, with reefs about it: S. 32° W. from it 1.45 mile is a reef with only eight feet over it at low water; when upon it, the summit of *Mátsú shán* bears N. 14° W. Between the Sea Dog and *Mátsú shán* are two other rocks which are never covered; and upon the eastern side of *Mátsú shán* is an islet with reefs extending two cables easterly. Anchorage (as has been observed) will be found in both monsoons on the western side of *Mátsú shán*; but in the southwest monsoon vessels must choose such a berth as will enable them to run round the northwest point of the island and find shelter in the bay upon the north side, in the event of the breeze from that quarter freshening into a gale. Fresh water can be obtained in both bays.

Chángchí shán 長岐山. *Chángchí shán* lies northeast three miles from *Mátsú shán*; on it are two remarkable peaks, the highest is elevated 1030 feet above the sea, and is in lat. $26^{\circ} 14'$ N., and long. $120^{\circ} 1' 7''$ E. The bay on the south side of this island affords good shelter in the northeast monsoon. Vessels entering from the northward may round the southeastern horn of its close, and anchor within the point in six fathoms. Junks or fishing boats may be had here to communicate with the Min.

Entrance to the river Min. To the eastward of the north horn of the channel at the entrance of the river is a reef which shows only at low water; the bearings from it are: *Mátsú shán* peak N. 54° E., Sea Dog N. 88° E., White Dog peak S. $45\frac{1}{2}^{\circ}$ E., Sand peak S. 59° W., Sharp Peak N. 71° W., and Rees Rock is in line with the Southern Peak on Square Peak Island.

Rees Rock is low and difficult for a stranger to get hold of, unless from the masthead. There are, however, other leading marks, which, unless the hills are obscured, will form good marks to enable a seaman to ascertain his position. On the north side of the river is a remarkable sharp peak; and a square (or double peak) on the south; nearer than the latter Round Island will be seen, and to the southward of it a sharp sandy peak, bearing about S. 68° W. This latter is the only peak that can be mistaken for the sharp peak on the north side, and the bearing of the White Dogs will at once obviate the mistake, if referred to. The channel between the breakers is two miles across at the entrance; nearly in mid channel is a knoll which at some seasons has only nine feet over it, and at other periods thirteen feet. The leading mark in, to pass upon the north side of it, is to bring Rees Rock in line with Square Peak, bearing N. 81° W. At present, however, (1846,) the channel south of it has more water, and is to be preferred, the

leading mark for which is to bring Rees Rock in one with the first point under and to the right of Square Peak, bearing WNW. Having entered, steer so as to pass one mile north of Rees Rock; the breakers will show on each side of the channel if it be near low water and there is any swell; by skirting the northern side the deepest water will be found, and it is necessary to take great care that the vessel is not set across the channel, as the tide rushes across with great force between the sand banks, the ebb setting to the northward and the flood southerly.

The course from Rees Rock is N. 68° W., and in going up keep the islets (called the Brothers) on the face of Húkiangá in one, which will carry you in mid channel until you are abreast Sharp Peak point, when a NW. by W. course may be shaped for Temple Point which is upon the north bank of the river, and will be known by the trees and Joss-house upon it. In the channel, without Rees Rock, the depth of water is 2½ and 3 fathoms; between Rees Rock and Sharp Peak point there is a hole with five and six fathoms where vessels may stop a tide and find tolerable shelter; Sharp Peak point should not be passed nearer than a cable; the bay west of it is shoal, and under the peak the two fathoms line extends nearly one mile from the shore. The mud also extends southeasterly from Húkiangá nearly 1½ mile. Vessels beating in this passage must therefore keep the lead going. From the West Brother the mud extend westerly one mile, and upon its north edge is a patch of rocks which are covered at quarter flood. The West Brother bears from them S. 74° E., and the Temple N. 12° E.

South 17° W. from the Temple 3¼ cables is a knoll with 2½ fathoms on it. Sharp Peak seen over the lower part of Woga Point will place you on it. From the Temple to Kin-pái mun is not quite two miles W. by S. At the entrance of the passage are two islets; pass between them and keep over towards the south shore to avoid a rock which lies W. by S. ½ S. from the northern islet. The channel is not quite two cables wide, and should only be attempted at slack tide, as the *cháu-cháu* water renders a vessel unmanageable.

To the westward of Kin-pái point is a rock having 13 feet over it at low water; the bearings upon it are Kin-pái point N. 66° E., fort on the north shore N. 32° E., ferry house S. 48° W., highest hill over Kin-pái point S. 30° E. Kin-pái point in one with the north end of Passage Island (the northern islet at the entrance) bearing N. 56° E. will place you south of it, which is the best side to pass, as the channel this side is 1½ cable wide, while between the rock and the tail of the spit to the westward, the distance is only half a cable. Having passed the point keep the southern shore close on board to avoid the middle ground, the channel hereabouts being sometimes under two cables; when abreast of the ferry house which is 1½ mile above Kin-pái, and on the right or southern bank, edge over to the northern shore, passing Wedge Islet at the cable's length; there are two rocky points above it which are covered at high water, and extend a cable from the embankment. The rock and sudden turn in the Kin-pái pass, render the

navigation exceedingly awkward; but if vessels wait for the last quarter flood they will be enabled to run up on the northern shore.

Above the ferry house and the same side of the river is Tree Point, the shore on that side between them being shoal too; a half tide rock bears from the Tree Point N. 9° W. $4\frac{1}{2}$ cables, when on it the ferry house is in the line with Kin-pái point. This reach runs southwest by south and northeast by north, at the distance of six miles from Kin-pái, the river narrows again to $3\frac{1}{2}$ cables, the hills raising abruptly on either side.

The town of Min-gan 閩安 is on the left bank of the river one mile within the strait; the river continues narrow for three miles and the depth of water being generally above twenty fathoms, vessels, unless with a leading wind, should keep a boat ahead as the tide is apt to set you on either shore. Rather more than half a mile above Min-gan and on the same side of the river, is an islet crowned with a fort: at the upper end of the narrows, are two islets upon the right bank; in going up leave them upon your port hand, passing close to the northern point of the outside one, which is steep too, but there is a sunken rock on which the *Spiteful* struck three quarter S. of a cable from its northwestern shore; WNW. from the island two cables is a shoal patch of nine feet at low water.

Having passed the island, keep along the right bank, gradually hauling up for the Pagoda of Losingtah; S. 12° E. from it rather more than two cables is a sunken rock which shows at low water spring tides; to avoid which, round the Pagoda Point close, and come to opposite the sandy bay above the Pagoda. The river is only navigable for vessels three quarter S. of a mile above the Pagoda. There is a sand bank half a mile to the northeast of the Pagoda and three quarter S. of a cable from the shore.

The navigation of the river might be greatly facilitated and at a small expense. The following are what appear to me necessary:

1st.—An iron basket high enough to be seen at all times of tide on the reef to the eastward of the north Horn at the entrance. 2d. A buoy on the knoll at the entrance. 3d. Rees Rock to be raised higher, and a mark on the land under Square Peak (which may easily be made by the paint or white wash) which brought in line with the rock will lead vessels through the channel to the southward of the knoll and obviate the necessity of compass bearings.

RICHARD COLLINSON, *Captain*.

ART. II. *An address on the subject of Christian Missions: being two sermons preached in the Colonial Church, at Hongkong, on Sunday, March 29th, 1846. By the Rev. GEORGE SMITH, M. A. Oxon: missionary of the Church (of England) Missionary Society, and formerly minister of Goole, Yorkshire.**

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE. Mark 16: 15.

THE subject of Christian missions which I am about to bring before your attention, my brethren, is one of great dignity and importance. It cannot have failed to strike most of us, that an unreasonable amount of ignorance and prejudice exists in respect to this subject; and that few really comprehend or form a proper estimate of their own obligations in reference thereto. As most of the errors prevalent on the matter arise frequently from misconception, but still more generally, alas! it is to be feared, from that utter indifference to religion which is the prominent feature of the carnal mind; I trust that it will not be deemed inconsistent with that office and character, which more especially I represent before you, to devote this, probably the last, Sabbath of my temporary ministrations among this community, to the claims of that great work, in which I feel it to be an honor to have been permitted to bear a very humble part.

Without further prefatory remarks, I shall introduce you at once, to the five propositions, which I hope to be able to establish; and which, if fairly demonstrated, should produce in you a proportionate sense of responsibility. It is proposed to demonstrate:

I. The missionary work, viewed on the common principles of reason, partakes of the highest order of benevolence.

II. It has the special sanction of Scripture and the positive command of our Lord himself.

III. The ordinary means employed are primitive and apostolic.

IV. The effects of Christian missions in later times have been identical with those in apostolic times, in proportion to the faithfulness of Christians and the amount of instrumentality used.

V. The ordinary objections to the missionary work no more affect its claim to our approval and support than they do the claims of Christianity itself to our belief.

* The first sermon concluded with the 3d division. A few intervening sentences, necessary to the connection of the two discourses, have been omitted, in printing, as unessential to the continuity of the general subject.

I. My first proposition, then, asserts that *the missionary work, viewed on the common principles of reason, partakes of the highest order of benevolence.*

If it be true that Christianity bears with it, in its train, all the important advantages of civilization and its attendant blessings of liberty, freedom, and peace: if the tendencies of our holy religion are to increase and promote the temporal well-being of man, to bring forth the captive from the dungeon, to loosen the fetters of slavery, to abolish the horrors of warfare, to bind the whole human family in one golden cord of philanthropy and love: if the indirect influence of the gospel on the external frame-work of society, in every land to which its blessed reign extends, is to elevate the character and ameliorate the condition of its people, to curb the licentiousness of power, to soften and relax the selfishness of wealth, to raise woman from those depths of inferiority and social wrongs to which brutal lust would degrade her,—to spread the blessings of civil and religious freedom through the world: if, more than this, and as immeasurably higher in the estimate and comparison as heaven exceeds earth, eternity outlasts time, and the soul surpasses the body, the reception of these good tidings of the gospel into the soul of the sinner, infuses peace and joy under a sense of the pardoning love of God on high; if it can cause the heart of the afflicted believer in Jesus to bound with emotions of gladness at the prospect of eternal glory; if it can reconcile the poor to the happiness of their lot as being rich in heavenly things; if it can fill the soul of the persecuted and unfortunate of this world with contentment and peaceful resignation to God's will; if it can melt the soul of the blasphemer, turn the heart of the persecutor, purify the conscience of the lust-stricken debauchee, soften the malice of the murderer, and bring the most discordant social elements to harmony and peace, so that the blessed state allegorized by the prophet Isaiah (11:6.) is brought to pass, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and young lion and the fatling together, and a little child shall lead them." If, more than this, it can enable the Christian, racked with pain and in the dread agony of death, to utter, in the full confidence of hope and trust in the Redeemer's love, the words of triumph over the last enemy himself, "Oh death where is thy sting! Oh grave where is thy victory," then, brethren, I ask whether the diffusion of such a blessed principle of happiness through the world is not rational and good? I ask whether those, who in God's providence have been called to leave the land of their nativity, in order to propa-

gate this divine system and to hasten forward the consummation of this glorious plan of salvation, are not engaged in a work indispensably good and essentially benevolent? If it be true that Christianity, in proportion to the degree of its reception and influence, carries with it all these blessings for time and eternity which have been enumerated (and the Bible infallibly declares, and the history of the church proves, and the experience of every real Christian firmly attests the truth of our assumption,) then, I ask, whether it does not follow that the missionary work may in the sublimity of its objects fairly compete with the highest schemes of philanthropy, and whether the truth of my proposition is not unquestionably established in your conviction, that, "*the missionary work, viewed on the common principles of reason, partakes of the highest order of benevolence?*"

II. But not only is the excellency of the missionary work demonstrable on the common principles of reason; not only are we led to see how rational it is that those, who profess to have discovered such a blessed principle of temporal and eternal happiness, should make efforts to extend a participation in its benefits both at home and abroad (for this is the true missionary principle); but we have the plain, positive and explicit command of Scripture on the subject. We are not left to mere conjecture or deductions of reason on so important a question. No doubt is left of its being agreeable to God's will.

The second proposition may be easily proved, that, "*the missionary work has the special sanction of Scripture and the positive command of our Lord himself.*"

The passage of Scripture chosen as my text commands this duty, of making an aggressive effort to diffuse the gospel in all lands, as plainly as words can convey meaning: "Go ye into all the world and preach the gospel to every creature." Equally extensive and explicit are the words of the parallel passage contained in Matthew's gospel (28:19), "Go ye therefore and teach all nations." It was the first command of the risen Saviour to his assembled apostles, after he had triumphed over the power of death and burst the fetters of corruption, that those who profess to love him, should show their gratitude to him, by laboring to extend his kingdom and reign through the world. If we mark the extent of the command *teach* all nations, or as the word in the original Greek strictly denotes "*make disciples*" of all nations, we shall see that the duty is coextensive with the wants of the whole unchristianized world, and (inasmuch as no duty is commanded in Scripture which is impossible in the performance,) that in this passage, as in numerous other pas-

sages of Scripture, there is an earnest and a pledge of the future and final triumph of the gospel over error and superstition.

Now this command, to "preach the gospel to every creature," "to go and make disciples of all nations," must have been intended by our Lord to apply either to the apostles in their own persons exclusively, or to the whole Christian church in all ages, represented in the persons of the apostles then assembled in our Lord's presence after his resurrection. That the command was not intended merely to apply to the apostles alone is evident from two considerations.

1st. *From the terms of the command*, "preach the gospel to every creature," "go and teach" (or make disciples of) "all nations." The impossibility of the eleven surviving apostles strictly fulfilling, in their own persons, so extensive and universal a command, as that of evangelising the whole human race, will at once present itself to every mind. Added to which many extensive regions of the world were unknown in the age of the apostles and have only been explored and brought to knowledge by the discoveries of a comparatively recent period. That the command was not meant to apply to the apostles in their own persons alone, will be evident also.

2dly. *From the promise annexed to it*, in Matthew's gospel, "Lo I am with you alway even unto the end of the world." Here a promise, of our Lord's presence to the end of time, is made conditional on the fulfillment of this command. But the apostles, after laboring in different parts of the pagan world in preaching the gospel, fell, one after another, chiefly the victims of persecution; and within sixty or seventy years after the resurrection of our Lord, they had all died and entered into their rest. In what way then is the promise to be fulfilled, "Lo I am with you alway even unto the end of the world." It is to be fulfilled in the gracious presence of our Lord with the Christian church, as aggregate of all the true followers of the Lord Jesus Christ, in every age to the end of time, of whom the apostles, who then stood in the presence of our Lord, were the representatives. It conveys a gracious intimation to God's people in all ages, that in proportion as they obey this injunction of their risen Lord, in extending the influence of his gospel among the benighted millions of the heathen world abroad and the masses of baptized heathenism at home, in bearing the good tidings of a Saviour's love to every creature in every land where the destructive ravages of sin have extended, their exalted Redeemer will be with them, comforting them with assurances of his love, supporting them by the communications of his grace, and finally conducting them to heaven. It conveys a command that every

particular Christian church, as a branch of the universal company of God's spiritual children, should have its representatives in pagan lands to carry through the world the glorious testimony of a sacrifice and ransom provided for sin.

And to this is annexed the promise that, in proportion as this command is obeyed, and the gospel is proclaimed in its purity and power without intermixture of the superstitious corruptions of man's devising or the pride of ecclesiastical ambition, the blessing and presence of our Lord should remain with that church, preserving it from error and making it, in the copious effusion of the gracious influences of his spirit, "like a watered garden and like a spring of water whose waters fail not."

III. And this leads me to the *third* proposition, which asserts *that, in the missionary work, the ordinary means employed are primitive and apostolic.*

In order to ascertain how far in the prosecution of this glorious end, we are treading in the steps of the apostles, and following (as far as may be) the order of means so blessed in the diffusion of Christianity in primitive times, it is necessary that we should gather from Scripture the conduct and proceedings of the early Christians, in this matter. It is necessary to inquire how they understood the command of Christ, and how they set themselves to obey it. It will then be easy to perceive whether the means now ordinarily employed in the practical machinery of Christian missions bear such a resemblance to the early church, as to encourage the hope that we may see similar results flow from the missionary enterprise. We read in the beginning of Acts, 8: that when the persecution, attending the martyrdom of Stephen, was the occasion of dispersing, from Jerusalem through the surrounding region, the first Christian disciples, this apparently discouraging event was overruled by God to the furtherance and extension of the gospel. In the words of the sacred historian, "they that were scattered abroad went everywhere preaching the word." The various parts of the Holy Land thus heard the message of the gospel. The first preachers of Christianity gradually extended their labors to other lands; but even here their own countrymen, after the flesh, were in every case for a time the first objects of their solicitude, in accordance with the spirit of the command of our Lord, contained in Luke, (24:47,) "that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem.*" But every nation and people, as well as every individual, have their day of grace and their season of repentance.

When the message of reconciliation is rejected, and they wilfully close their eyes to the light of God's truth, their religious privileges, as a nation, are withdrawn, and conferred on other nations less favored than themselves. The continued unbelief and impenitence of the Jews led to the call of the surrounding gentiles to the privileges of the gospel. In Acts, 13: 45, 46, 47, we read, "But when the Jews saw the multitudes, they were filled with envy and spake against those things which were spoken by Paul contradicting and blaspheming: then Paul and Barnabas waxed bold and said, it was necessary that the word of God should first have been spoken to you, but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo we turn to the gentiles, for so hath the Lord commanded us."—On another occasion also (Acts 18: 6,) it is related, "And when they (the Jews) opposed themselves and blasphemed, he shook his raiment and said unto them, your blood be upon your own heads: I am clean, from henceforth I will go unto the Gentiles." From this time, the evangelists, sent forth from the infant churches of Palestine, proceeded on their labors of love to the surrounding heathen. Men of every variety of condition in life, and mental acquirements, from the illiterate fisherman on the Lake of Galilee, Matthew the publican called from his lucrative post at the receipt of custom, Aquila the tent-maker, Luke the beloved physician, to Paul the learned, versed in all the depths of Rabbinical lore, and "brought up at the feet of Gamaliel," were led to consecrate their bodies and minds to the preaching of Christ crucified, the spirit of God in their own hearts and the choice of the churches sealing externally their call to the work, alike attesting their divine commission.

It might have been objected *then*, as it is sometimes objected *now*, that a wide field of usefulness lay before them among their countrymen in their native land; that they should first labor till the fruits of Christianity were more apparent among the Jews; and then, when all Judea had become Christian, they should go forth to other lands. But not so thought the early disciples, acting under the direction of the spirit of God. Asia, Macedonia, Greece, Rome and surrounding countries, attested the zeal of their missionary labors. The atheistic philosophy of Athens, the debauched luxury of Corinth, and the pride of imperial Rome, shared with the "Barbarian and the Scythian" the holy sympathy of the apostles. Supported at one time by the contributions of Christian churches, at another time by their own manual labor, they gave themselves to this one thing of diffusing the knowledge of their Redeemer. A continual intercourse was

maintained between the itinerant evangelists and their constituency in Judea. (Acts, 15: 4.) "And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them."

In this rapid and imperfect sketch, all who are acquainted with the details of missionary institutions will perceive an exact model of the present plans and operations ordinarily employed for the extension of the gospel. Doubtless many anomalies exist from the altered character of the times and the changed relation of the church, especially in the case of our own church, as established by law in connection with the state. In all the grand outlines, however, there is a perfect resemblance. Many Christians at home feel strongly the duty of the church obeying the Lord's command, "go and teach all nations." From the necessity of the case, and the complicated relations of life, few only can personally engage in the work. Associations are formed for the collection of the necessary funds, and the acquisition of the necessary information respecting heathen countries. The openings of providence are prayerfully watched and observed. Laborers are required to enter on the missionary field. Men, in whose piety, zeal, judgment and ability, they have reason to confide as suitable qualifications for the work, are sent forth as their representatives in conformity with the ecclesiastical rules of the church to which they belong. The word of God is translated into heathen tongues, suitable tracts are prepared, instruction is imparted, and the preaching of the gospel is as soon as possible commenced. Correspondence is maintained between the church at home and their missionary representatives in heathen lands. They aid them with their prayers; they follow them with their good wishes; they sympathise in their discouragement; they rejoice in their success. And amid all the painful instances of liability to error, the weakness of man, and the inconsistencies of some who are nevertheless sincere in their work, and who, (if the truth were known and we could behold them in their closet in their secret approaches unto God), confess their short comings and deplore their unprofitableness with acuter sorrow than the most vindictive calumny could inflict, who, I ask, will venture to affirm that such a work, such an enterprise, such a system of missionary agency, is not substantially in accordance with the will of a merciful God, and will refuse to concede that in the present endeavors for the extension of the Redeemer's Kingdom, *the ordinary means employed are primitive and apostolic?*

IV. *The effects of Christian missions in later times have been*

identical with those in apostolic times, in proportion to the faithfulness of Christians, and the amount of instrumentality used.

In estimating the effects of Christian missions in later times, and comparing them with those in apostolic times, we must remember that in some important particulars we are placed in a different position. The age of the apostles was an age of miracles. Receiving at the feast of Pentecost the miraculous knowledge of the languages of all the nations to which they were sent, and enjoying the miraculous power of healing diseases, the extraordinary powers with which the first apostles were vested were adapted to the obstacles with which they had to cope. They bore with them infallible credentials, by which the divine character of the religion they proclaimed might be tested and established in the mind of the most sceptical inquirer. But the age of miracles has now ceased, with those peculiar circumstances which rendered such extraordinary powers, in the infinite wisdom of God, essential to the diffusion, reception, progress and triumph of the new religion.

A moment's consideration will show how widely different are the circumstances of the Christian church in its present efforts to extend Christianity through the world, and how right it is to modify and correct our estimate and expectation of the comparative results of apostolic and modern missionary labors by a reference to the relative advantages of each period. So rapid were the early triumphs of the gospel that before three centuries had elapsed, from the resurrection of our Lord, the banner of the cross waved triumphantly from the battlements of the imperial city, and the conversion of the emperor Constantine was the means of establishing the persecuted religion.

But here the onward career of Christianity, going forth "conquering and to conquer," was slackened and retarded only because the missionary pulse of the Christian church had begun to beat less vigorously. The secularizing influence of pomp and power soon deprived the church of its aggressive force; and the primitive zeal, which in the hardihood of its native mountains had stood unmoved by the storms and frosts of persecution, now dwindled away into a tender exotic, on the mild soil of imperial favor. Under the influence of the moral blight, which during the darkness of the middle ages checked the progress of the truth, and banished true religion from the most glorious scenes of its early triumphs; when the growth of sacerdotal ambition, the intermixture of pagan rites, and the progress of internal corruption, had combined with the desolating advances of Mohammedanism in arresting the career of Christianity; when

spiritual Christianity was well-nigh absorbed in the all-consuming floods of formalism and priestcraft; when missionary zeal had, in the degeneracy of the age, been lowered into the mere desire of extending the boundaries of a sovereign pontiff, enthroned on the seven hills of Rome, and selling, by an assumed right of heaven, the grant of kingdoms, of pardons, and indulgences; when the few churches, which remained faithful to the truth, held forth the lamp of the gospel, amid the flames of papal persecution and the darkness of surrounding error; during this long and dreary interval, all the efforts of the faithful followers of Jesus Christ, were consumed in defending their position from the influence of surrounding contamination. The missionary principle, as glorious and as important as ever, was directed into other channels, and the faintest efforts for the extension of spiritual Christianity were crushed in their incipient birth.

After that memorable event in the history of the human mind and of the Christian church, when the energies of men rose against that spiritual despotism which fettered the soul in the trammels of priestcraft and demanded the surrender of private judgment into the hand of an ambitious and self-styled infallible church;—the attention of the newly emancipated band of martyrs to the truth was necessarily occupied in defending their new-born liberty from the assaults of the Papacy. Like the newly returned Jewish exiles from Babylon, they raised the bulwarks of Protestantism, with the implements of labor in one hand, and with the sword in the other, to guard against the insidious advances of an everwatchful foe. The mind, the talent, the learning of Christendom were employed in controversy with the Popedom. Three centuries of opposition and internal disorder delayed the genuine development of Protestant strength.

The last century, though it witnessed during the early part of its course, much of returning torpor and deadness, was nevertheless towards its close a period of rallying. Then the long-dormant powers of missionary zeal, burst forth into new and unwonted activity. Then followed those missionary institutions, and that spirit of missionary enterprise, which have been the glory of the present century. Then the different churches of Christ, like so many different regiments of one common army,—differ though they might in the color of their facings, in the devices on their banners,—marched forth on one common crusade, against one common enemy, accoutred in the same armor of God, obeying the same Captain-Savior, inspired by kindred joys, and rejoicing in one common hope of victory.

The beginning of the present century was then the grand epoch

of Protestant missions. Bearing in mind the absence of miraculous powers from the church, and remembering the very partial extent to which professing Christians have been roused to the duty of Christian missions, we shall soon perceive that the wonder is not that so little of successful results has followed ; but that with so small and contracted a measure of effort, so large and extensive a measure of effects has been realized. I would ask you to bear in mind the obstacles which in our Anglo-Indian empire so long hindered the endeavors of missionaries, and by an ill-founded apprehension of the danger of missions to the stability of British dominion, checked, discouraged, and prevented the developement of missionary exertions. I would remind you of the jealousy of the slave-proprietor, fearing the influence of gospel civilization on his living goods and chattels. I would remind you of the retarding influence—produced by the frequent immoralities of the subjects of Christian nations. I would remind you of the cold and suspicious distrust which persons in influence and power, so long breathed on the missionary work. And then, I would ask you to examine the partial results that have been already achieved in spite of all these combined obstacles ; and then inquire whether in proportion to the faithfulness of Christians and their obedience to the parting command of our Lord, the effects of recent missionary efforts do not exhibit a measure of success, exceeding the most sanguine hopes that could reasonably be entertained ; and as far as a similar measure of means authorizes us in looking for a similar measure of results, whether, *the effects of Christian missions in later times have not been identical with those in apostolic times in proportion to the faithfulness of Christians, and the amount of instrumentality used?*

Within this brief period of exertion, the apparatus and the machinery of missionary work have been raised. The mighty engine of Christian philanthropy has been set in motion. Large portions of the heathen world have been explored and occupied. The languages, the customs and the history of many heathen lands have been investigated. The word of God, in whole or in part, has within the present half-century, been translated into above a hundred languages. Civilization has been spread over numerous spots of pagan darkness. The cannibal of the past generation has become the peaceful member of a Christian community. The ordinances of religion are valued ; the law of God is obeyed ; moral improvement has rapidly advanced, in lands previously unvisited by the gospel ; commerce has followed in the steps of Christianity ; new codes of law have been enacted on the model of Christian states. And while the reacting benefits of

Christian missions at home have been felt in the abolition of slavery from British dominions; the novel spectacle has been witnessed abroad of individuals, not only reclaimed from the errors of Brahminism, Mohammedanism, Buddhism, and African Feticism, but also set apart by the hands of bishops of our church to the honored work of ministers of Christ and instructors of their fellow countrymen. I need but mention one fact in connection with this part of my subject, that in that one society of the two great missionary institutions of the church of England, with which I am myself connected, the number of clerical laborers, who have been themselves either heathen or are the sons of heathen, amounts to nearly one twelfth part of the whole number of clerical laborers sent out from Europe. This is exclusive of about a thousand laymen, who once heathen themselves, or the children of heathen, are now engaged as teachers of various kinds in the different parts of the missionary field. Besides there are nearly ten thousand communicants, who after diligent observation and vigorous Christian discipline, are admitted to the Lord's supper, there to commemorate the dying love of that Lord and Redeemer, who has "made of one blood all the nations of the earth."

V. *The ordinary objections to the missionary work, no more affect its claim to our approval and support, than they do the claims of Christianity itself to our belief.*

The ingenuity of worldly men is often misspent in discovering excuses for neglecting so obvious a duty, and depreciating so benevolent an enterprise. Various objections are current in the mouths of those who yet frequent the house of prayer, and offer up the petition of our Liturgy "that God's way may be known on earth, His saving health among all nations." And yet it is seldom remembered that these very objections, if valid against the work of missions, strike also at the very foundations of Christianity, and that those who use these objections, ought, instead of being nominally believers in Christianity, boldly to proclaim the scepticism of their mind and their disbelief in the divine origin of Christianity itself.

1. It is objected against Christian missions, that so small a portion of the world has been Christianized, compared with the large extent to which heathenism prevails. The argument of such objectors seems to be something as follows;—a specimen of the fallacious reasoning, which sensible men sometimes employ in religion, but which they would be ashamed of employing in their secular concerns.—"A great moral disease infects the whole human race, Christianity is the divinely-appointed remedy for this universal malady. This moral

remedy has been extended only through a small part of the world. The portions of the globe, yet unvisited by this blessed remedy, are vast and extensive, compared with the few parts that have received its healing effects. The magnitude and extent of the evil are more than we can combat. Therefore let us sit still; let us no longer use efforts to diffuse this panacea for the evils of sin, let us patiently remain inactive and indifferent. We have hitherto effected little, we can effect but little, in diffusing this remedy: we are discouraged at the ravages of sin, and the partial knowledge of its remedy. Let us leave to God to effect by the intervention of a special miracle, the interests of His own truth. Henceforth let us do nothing: let things take their course, we are not responsible!"

Now it is not perceived by such objectors that this practical conclusion, this principle of action, or rather this principle of inaction, this indifference, is quite appropriate in the infidel, who rejects the Bible, and believes Christianity an imposture. But that such language should ever proceed from the lips of a rational man, professedly convinced of the divine origin of Christianity, is strange, is humiliating, is a melancholy specimen of the real infidelity of heart of many, who find it convenient to their position in society to maintain the external semblance of conformity to the usages and forms of the Christian religion. How such language can be held by those who profess to receive Christianity themselves, and yet deprecate the efforts for its extension; and that too on the strange plea, which should operate rather as an urgent demand for its propagation, I have difficulty in reconciling with my views of what is rational. I can understand how the wide expanse of unreclaimed heathenism should furnish an additional stimulus and incentive to missionary exertion. I cannot conceive how the very facts respecting the world's condition, which speak so strongly the need for increased missionary activity, should be pleaded in extenuation of a spirit of indifference, yea of hostility to Christian missions.

The only reply necessary to be made to such, is that the objection lies not against the missionary cause, but against Christianity itself. It militates not against a particular duty of the Christian code, but against the whole system of the Christian religion. The objection is not that of the diffident Christian, but of the secret infidel.

An explanation is found in the Bible, an ignorance of which is generally the source of the errors even on the fundamental truths of Christianity, which are too prevalent amongst us. The apostolic age witnessed a special outpouring of the Holy Ghost on the heathen

nations, at the rejection of the Jewish nation. A still more glorious effusion of the spirit on the heathen world is destined to mark the period of the restoration of the Jews to the Christian church in later times. The comparative effects of the rejection and restoration of the Jews form an important and affecting portion in the apostle Paul's train of argument on Romans 11: 12, 15. verses: "Now 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 fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

In the meantime, the duty of Christians is plain. We labor to obey the command, "preach the gospel to every creature," content and encouraged with the present measure of missionary success, but waiting in humble expectancy, and with continual prayer, for a more glorious period of revival from on high, when the full shower of the divine blessing shall descend on our work, and when in the common joy of God's kingdom, "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Daniel 12: 3.

We have a divine remedy for the evils of sin made known to us in the gospel. Having ourselves, through grace enjoyed its efficacy, we have a command from Christ to make known its precious knowledge. This duty we must perform and leave the issue in God's hands. Duty is ours, events are God's. In the hands of Omnipotence we are content to leave them, knowing that there is a time when every cloud of mystery shall be cleared away, and God shall have the full glory. To the finite powers of man, many of God's dispensations are above comprehension. The words of our Lord to his disciples are appropriate. "What ye know not now, ye shall know hereafter."

2. It is also objected against Protestant missions that the missionaries of the various forms of superstition and corrupt religion, evince greater zeal and attain greater success in making converts, and hence a spurious liberality reacts against the efforts to diffuse spiritual Christianity. Deeply convinced of the groundlessness of this assertion, and having had opportunities, in various parts of the coast of China, to see something of the real character of such conversions to nominal Christianity, I would merely content myself with denying both the premises and the conclusion, with protesting against both the fact and the inference. It is not, however, necessary to my argument that I should do so. It is only for me to show, that true or untrue, such objections no more affect the enterprise in which we

are engaged, than they do our belief in Christianity itself. In the time of our Lord, the corrupters of religion showed a praise-worthy zeal, worthy a better cause. Our Lord declared of the formalists of that day; "Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves."

Fully inclined to pay a tribute to the self-denying zeal of every body of men professedly engaged in the effort to diffuse Christianity; fully disposed to exhibit towards them all the kindly interchanges of friendly intercourse; fully believing in those energetic men, who with chivalrous ardor are engaged in the endeavor to extend the borders of their church's domination; yet I cannot disabuse my own mind of the insufficiency of a religious system so debased by the intermixture of human devices. I cannot forget that a hatred of the error is compatible with love for the erring. I cannot forget that men are often happily inconsistent with, and superior to, the evil principles of their system. I cannot forget that our Lord made a declaration, leading us fully to expect that the propagators of pure Christianity will sometimes appear to be surpassed by the zealous propagators of a less pure faith, when he said, "The children of this world are wiser in their generation than the children of light."

3. But it is also objected, that "sincerity is every thing: let a man sincerely follow out his own system; all will be well at last; and therefore we have no right to disturb men in their religious belief: Christianity is good for the Christian; Mohammedanism for the Mohammedan; Buddhism for the Buddhist; and Brahmanism for the Hindoo."

Again I repeat, such objections are not valid against the missionary work alone; but equally, nay primarily, affect our belief in Christianity itself. It is an humiliating fact, that language so indicative of latitudinarian indifference to all creeds, sentiments affording such palpable evidence of universal scepticism of mind, should ever find a place in the thoughts of those who presume to bear on their lips the name of the adorable Redeemer of mankind! Such language is *convenient* language for the compromising and the wavering. It is *consistent* language for the immoral and profane. It is direct *blasphemy* in the mouth of the professing Christian. What! The blessed Lord of heaven and earth, himself incarnate, taking man's nature in conjunction with the divine, in order to pay the ransom for the sins of the whole world, and open a way of reconciliation with the Father; that so, the previously conflicting attributes mercy and justice

might be reconciled together; that God might be at the same time just and the justifier of the ungodly; and to be virtually told, and that too by a professed believer in the Bible, that this divinely-accomplished sacrifice was unnecessary, is unessential to the present and eternal happiness of man; that Mohammedanism, Buddhism, Hinduism are equally good. Oh! Much-to-be-pitied man, who can utter such language! Oh! Much-to-be-pitied darkness of spiritual vision, that can thus trifle with the soul's salvation, and the atonement of the son of God! Not so thought the apostles of old, when, making no truce with error, when, sparing not even the ritual observances of the Jews themselves, they declared in the face of the civilization of the Roman world and the pantheon of Grecian philosophy, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts, 4: 12.

In conclusion, my dear brethren, apart from everything of a controversial character, I would earnestly endeavor to impress upon each one of you the amount of individual responsibility incumbent on you in the furtherance of the missionary work. By your influence and your example, though personally unengaged in the work, you possess the power, you lie under the positive obligation, of lending your help in extending the power of Christianity around you. The gospel recognises no middle course, no state of neutrality. Either you are friends, or you are opponents. "He that is not with me (says our Lord) is against me; and he that gathereth not with me scattereth abroad." Matt. 12: 30.

Be very careful, then, lest you hinder this work, by your mistaken prejudices, by your personal hostility, or by your unchristian lives before the heathen. Give not currency, by your outrages on Christian decorum, to the opinion that foreigners have no religion. He who now addresses you, has spoken boldly his sentiments to you, as to men of candid minds and honest convictions. Six years ago, in the quiet retirement of a village pastoral charge, he brought these things before the minds of his humble flock. In his subsequent position in a more populous and important sphere of ministerial usefulness, the claims of the missionary work became a topic of increasing interest. The way of providence presented itself for a more direct and personal engagement in the work, in the proposal made to him to come out as one of the first missionary laborers of the Church of England to the newly opened ports of China. In this work he has been permitted to act only as an explorer and a pioneer; and he has

to devolve on other stronger and better men, the honorable privilege of laboring permanently in this field. In this, probably his last, address to this assembly, he would state his firm, unchanged, and unalterable attachment to this cause; his belief in its divine excellence; and his confidence in its future triumph. The occasional want of judgment, the indiscreet enthusiasm, or even the unworthiness of missionary laborers, would no more weaken his conviction of the excellence of the work, and his attachment to the cause, than it can shake his belief in Christianity itself. He remembers that in the ancient church, the cowardice of Mark led him to avoid the hardships of the service in which he was engaged. He calls to mind the contention between Paul and Barnabas, which led to their separation in their missionary tour. He remembers that there was a Peter who dissembled; that there was a Diotrephes, "who loved to have the preëminence;" that there was a Demas, who loved the "present world." He recollects the various untoward events in the Acts of the Apostles, which seemingly delayed the progress of the gospel. But this did not prevent the gracious developement of this divine system of religion, and the triumph of Christian truth, independent alike of the weakness of its advocates and the virulence of its opponents. "Let us judge nothing before the time." To his own master each servant is accountable. Let rather our undivided attention be given to the salvation of our own souls; and having found mercy ourselves, let us not grudge the extension of this boon to others.

The time is short. Eternity is at hand. Let us not, like unprofitable and unfaithful servants, hide our respective talents in the ground. Soon we shall have entered that state of being where wealth can purchase no advantage to its proprietor; where rank can procure no privilege for its possessor; where only *one* mark of division shall exist, that which separates the godly from the ungodly; where, the principle of difference which here distinguishes the Christian from the impenitent and unbelieving, shall be infinitely widened and extended forever.

ART. III. *Letter of bishop Besi, apostolic vicar of Shántung to the Directors of the Work (in Italy). Dated Nanking, May 15th, 1843. Translated from the French in Ann. de la Foi of Sep. 1844. By A. P.*

MESSIEURS,—About the close of 1840, I was connected with the mission in the southern part of Húkwáng, a country then agitated with a violent persecution, when I received from Rome the order to accept the apostolic vicarage of Shántung, and the administration of the diocese of Nanking. A sense of my own insufficiency would have led me to decline so responsible a situation, if the brief of his Holiness had permitted the liberty of a refusal; but he directed me to bow the head without resistance and to obey without delay. I then set off, in the midst of a rigorous winter, to traverse Honán and Shánsí provinces, to go and receive from the hands of the bishop of Shensi episcopal ordination. I arrived at the residence of this venerable prelate after a long and perilous journey of fifty days. The ceremony of consecration being terminated, I resumed my journey; and visited in passing the provinces of Honán and Chihlí; and had the consolation of reaching my flock in time to celebrate with them the passover.

It is sweet to me to speak to you in praise of these good neophytes who received me with a holy effusion of the heart. They had never seen a bishop and they were far off from thinking that the Holy See, in its paternal and attentive solicitude for them, had deigned to send to them, for their guide, a pastor who had been elevated to the dignity of a pontiff.

The province of Shántung is celebrated, in the annals of China, for giving birth to many grand philosophers of the empire, reputed here to be the first sages of the world: such are Confucius, Mencius, Tsang-tsz' and others of distinction. They show the tomb of Confucius in the village of Kiuh-fau, a little distance from the city of Wan-hien. It is a majestic monument, surrounded by a forest of oaks, which affords to the numerous visitors a profound retirement, well calculated to nourish in the minds of the Chinese that religious enthusiasm which they always have had towards Confucius.

A mountain, which is said to be the most elevated in China, and which for this reason is called the Tái shán (or large mountain) is the rendezvous for all the devout idolaters of this province. There

is not one of the indigenous sects but have their idols and pagodas, so that the mountain is covered from the base to the summit; the bonzes in great numbers chant day and night their hymns to their gods, and practice a thousand superstitions which attract from all parts of this vast empire crowds of pilgrims. During the first three months of the year, especially, the ways which conduct to this mountain are encumbered with long caravans, who come to accomplish their vows or to solicit health and riches from their favorite god or else to seek the favor of being re-born in a fortunate condition. I encountered, one day, in one of my apostolic journeys, a chariot filled with old women, who followed after me, with a certain holiday apparel, in the road leading to this celebrated mountain. They descended to a hotel whither I had just preceded them. I had the curiosity to ask who were these women; what motive impelled them to travel at so advanced an age and in such a style. They answered me that they were of the sect, *chang-chai*; that this title was given to them, because they had never tasted meat or fish all the days of their lives; that, perceiving their end to approach (the youngest was 78 years and the oldest 90) they had come from the south of Honán, i. e. more than three hundred miles, to remind their god that they had religiously observed this abstinence, and to solicit as a recompense to their privation a happy transmigration for their souls. Poor women! In these complaints from the bottom of their hearts, I thought that one day their austerities would accuse the indulgence of a great number of Christians.

In Shántung, the soil, although white and dusty, is very fertile, and is adapted to many kinds of culture; the millet, which is the ordinary food of the people, beans, fruits of all kinds, and cotton grow better than anywhere else in China. But the misfortune is that the rains are but rare, and this often causes crops to fail, and obliges the inhabitants to pass into the other provinces or to purchase their provisions at a very dear price to enable them to sustain a most miserable life. There are but few springs, and the wells which they dig are soon emptied, or the water becomes such as cannot be drunk on account of its bitterness. These are only a few of the many things in relation to the physical aspect of Shántung. It has a superficies, according to Wyle, of 56,800 square miles, and its total population according to the same English authority is 28,958,760.

To consider it as a mission, this province is, without contradiction, the poorest and most abandoned of the empire. It hardly counts

four thousand Christians, scattered hither and thither, and at so great distances as not to be able to afford a mutual support, or to receive frequent visits from the missionary; they are all very indigent, and, for the most part, are constantly persecuted by the gentiles of Shántung, whose natural haughtiness and ferocity does not resemble in anything the general character of the Chinese.

In many districts the priest can only show himself in the night. There is not, it is said, more than six or seven public oratories; if they can be called by that name, which are not able to be distinguished by the heathen, but that they have been built by the neophytes at their common expense; and such oratories! in Europe you would not use them for pig-sties! Nevertheless in the bosom of these shades, in the silence which is incited by the proscriptions, we celebrate the divine mysteries.

Far be the thought from me to accuse the zeal of my Christians. The deprivation of their chapels arises from their poverty, not the smallness of their faith: they fear moreover that an ornamented sanctuary would only serve to awaken the enmity of their enemies, always ready to make the smallest pretext the excuse for oppression. These chapels are all built of earth and straw: they have shapeless holes for doors and windows; and if it happens to rain, the church is entirely inundated. Judge of the interior: in the middle, a table which formerly might have been good for something, but at present used and worm-eaten it scarcely stands on its feet; upon this table, the altar is surmounted by two sticks in the shape of a cross, on each side, a porringer out of service sustains, in default of chandeliers, two wax tapers blackened by the dirt and time; this is all the furniture of the church. Instead of a floor there is the earth, unequal and dusty, upon which our Christians spread a little straw on which to put their knees. Such, Messrs. are the cathedrals of Shántung! Such the views each time I have met my flock in their humble inclosure.

For an example of more profound poverty I must refer to my ancient mission in Húkwáng, where I exercised the holy ministry five years. Then I traversed the high chains [of mountains in] Patonghien. Good God! what indigence has been exposed to my view! How deplorable the lot of those mountaineers who live upon the bare and naked rocks, that would better serve as the haunts of the deer than the habitations of men! Separated the one from the other by three or four days journey, the neophytes, not numbering more than five hundred, are able only at long intervals to receive the visits

of the priest. To arrive there it is necessary to leap abysses, to escalate, by the aid of the hands and feet, heights of such declivity, that if a false step is made, or a root which you thought would afford a secure footing yields to your pressure, or a stone accidentally detached by the guide who precedes you, (if indeed you can get a guide to go on so perilous a journey,) would precipitate you down the precipices. Then, when dripping with perspiration and panting with fatigue, we arrive about evening at the cabin which is to afford us shelter, our host has nothing to give you but water and a little salt to season the rice which we have brought with us; and it is even necessary to wait till the master of the house goes to the neighboring forest to bring fuel to cook our frugal repast. Our bed was the bare earth, happy when we could get a handful of straw, not to soften our couch, but to preserve from the dampness. For the remainder, while we sleep with thoughts of God, we enjoyed a calm and profound repose.

The houses of these Christians who live upon these rocks are simple cabins: the roof of straw, and indeed the interior partitions also a heap of stones for the table, and the bare earth suffices for repose. But notwithstanding the privations they suffer for the faith, their choice is to be preferred. For instead of the riches of this world, they have treasures of virtue; and they are to the missionary, whom they regard as an angel of God, a rich source of affection and consolation. And in these their thatched cottages, consecrated by an humble resignation, I have enjoyed an inexpressible enjoyment, unknown, I believe in the palaces of the rich.

My people of Shántung are not reduced to this excess of distress, but still they are not in peace. I have already said that the dispositions of the heathen are hostile to them; this has recently been made manifest.

I had conceived the project of building, in a borough situated twelve furlongs from the city of Wú-ching hien a more becoming building in which to celebrate the holy mysteries. The knowledge I had of the locality, the eagerness of the Christians to second my wishes, all led me to think that the chapel might be erected without exciting a storm. They erected in a few days an oratory, small indeed, and so poor that hatred itself, it was thought, would not remark it. This was of no account. One of the most fanatical of the idolaters judged it a good occasion to calumniate us; and he could not let it pass. In his denunciation to the officer he represented us as dangerous conspirators; we have, said he, more than

five thousand men preparing arms and casting cannon to besiege Peking; that eight Europeans directed the enterprise; that more than eighty magazines were filled with all kinds of provisions; that in subterranean workshops they were manufacturing everything that was necessary for the equipments of a formidable army, &c.

The author of the accusation, fearing that if he presented it himself he would be taken in the snare he was spreading for us, threw it during the night into the court of the palace; where it cast all into anxiety. Forthwith the officers sent emissaries secretly to inquire of the plot. At this time, the Christians, not dreaming of the suspicions that hovered over them, and delighted with having at length a new church, had assembled all day for prayer and religious observances, under the guidance of my excellent friend, Father Louis de Castellazzo. They were engaged in security in this pious exercise when the spies arrived. They, applying their ear to the door and hearing within a confused noise, without further examination, ran and announced to the mandarin that the denunciation was too well founded, that they had seen the general rendezvous of the conspirators and that their number was not less than five thousand (5000). It was well known that the neophytes did not exceed in the village three hundred.

At this news the fright of the mandarin rose to its height. He imagined that he already saw the city besieged; he had the gates shut for three days, and without so much as publishing the reason of this extraordinary measure; and all this time he was employed in secret preparations to go and block up the rebels in their supposed fortress. At the moment of his marching into the country, he wished to provide, in case of an attack upon the city, for the security of that which was most precious, by conveying his family and treasures out of the province; but as it is proverbially said, that he who casts himself into the water cannot but be wet, thus this same night his wife and children fell into the hands of brigands and were completely despoiled.

This was the day of Corpus Christi: the soldiers disguised were come, without noise, to cut off the access to the village. The governor followed them with four military officers and a whole army of satellites. My friend had scarcely time to escape at the moment the troops, animated by the voice of their chiefs, made the assault, overthrew and pillaged the houses upon their passage, searching for the arsenal of the rebels in the midst of this paltry village without defenders. A pious female, who endeavored to save from profanation

some objects of worship, had her arm pierced by a stroke of a lance. They were soon forced to end the combat for want of enemies. Then commenced the diligent search. They summoned a countryman to deliver up the canons, the firelocks, the arrows, the sabres, the powder, &c., which the rebels had stored up, it was said, in subterranean magazines; it was more easy to ask for them than to discover them. Their efforts, joined to those of the soldiers, were able to discover nothing else, than some books of prayers, some sacred ornaments, my vestments, my pastoral wooden staff, with a certain number of crosses and other religious objects. These were to the conqueror the unequalled trophies for which a city was thrown into a state of siege, an army sent into the country, and misery brought to an inoffensive population.

The governor perceived that he had been duped: he was filled with fury against those who had so cruelly played the fool with him! And his anger was not able to prevent the ridicule and odium that would attach to the expedition. Moreover the affair was noised abroad; it was necessary for the mandarin to give the sequel under the penalty of appearing to compromise his responsibility. It became necessary to collect the different objects of religion, to enchain twenty-four Christians and four females, &c., placing them in the centre to return to the city, which he entered in the night in order to conceal his shame.

On the morrow he sat on the tribunal and had the prisoners before him: "I went to your village, he said to them, to search for rebels and not for Christians; but as you have fallen into my hands I must judge you according to our laws." He then took one of the seized books, and read in a loud voice several passages from it, and commented on them with a surprising medley of admiration, "In truth," said he to them, "your religion teaches nothing reprehensible, in my province (that is of Fuhkien), there are Christians, and, I avow that they injure no person, nevertheless, as it is a sect prohibited by the emperor, I command you to abjure it." "We are not able to do it," answered the neophytes. "Disown God and Mary his holy mother," (I am ignorant whether he was serious, or whether he spoke thus to mock) "her, who is called in this book the mother of mercy, and you shall surely obtain your pardon." The Christians refused with the same firmness. Then they sent the females back to their houses, without requiring them to undergo the torture.

All the rigors of the matter fell upon the men: cuffed and beaten, some apostatised, the others showed a courage superior to torments

the most atrocious, repeated five days in succession, during which time they refused them all kinds of nourishment, in order to abate their constancy by weakening their bodily strength. One of these intrepid confessors went so far as to stimulate the rage of the tormentors; "strike harder," when he had been horribly scourged, attached by the neck, dragged through the inclosure of the palace, bruised against the heavy chains; and, louder than the sound of the strokes upon his bleeding loins, he sounded out the name of Jesus and Mary which they wished to stifle upon his lips, and repeated with love, "blessed be Jesus Christ."

At length the judge was weary of these unsuccessful tortures; he was desirous to refer the cause to the superior mandarin of the district; but this magistrate answered him that he did not wish to meddle with the affairs of the Christians, and he engaged to refer the matter to the governor-general. The same functionary that refused to enter upon the process, asked if any of the Christians had renounced the gospel, and as it was answered to him that many had; "Oh," says he, "these truly are not good Christians: a true Christian would choose rather to die than to be unfaithful to his God." The inferior officer was thus forced to address his report directly to the court and it suited him to render a very unfaithful account of what had passed.

The response of the governor-general was not to have been expected. He gave an order to the subaltern officer to proceed in the way of tortures, to demand of the Christians not only a denial of their faith, but also the denunciation of their Christian accomplices and especially of the *missionaries*: and in case of refusal to pronounce sentence upon them with all the rigor of the edicts. This would have been the state of this church, if God, who had permitted this enmity to form, had not opportunely turned aside that which menaced it, to cause it to fall upon the head of the principal author. To effect it, at the moment when the governor-general had dispatched the instructions of which we have spoken, a decree arrived from the emperor which directed that he should be inclosed in a cage as a wild beast, and be carried to Peking to render an account of his misdeeds.

His successor treated the Christians with more humanity. It is very true that men resist the most terrible afflictions, when they are temporary, better than of an incessant kind, aggravated by the reflections of a solitary sadness. This was the case with many of the unfortunate prisoners; the ennui, the suffocating heat of the dun-

geon, the disgusting insects with which they were covered, effected that which the torments could not; they retired from the lists before the conflict was ended. A few more days of constancy, and they would have gone forth conquerors with their more courageous brethren; for the mandarin, wearied with the long process, sent one and another back to their families, having first directed the demolition of the oratory. Thus ended the persecution.

But, if the Christians of Shántung are few in number, miserable and persecuted, the mission of Nanking presents a consoling picture; it is tranquil and flourishing and repays by its abundant fruits the zeal of those who direct it.

Of all the provinces of China, this of Kiángnán or Nanking is perhaps the most beautiful and best cultivated. The Kiáng, which majestic river the natives call *the child of the ocean*, divides it into two parts: in the part south of the river the capital is situated, which has given to the whole province the name of Nanking or the southern court, in distinction from Peking situated more to the north. To the south of the Kiáng, the chief city is Suchau, the most elegant, and polished of cities. Everything favors the culture of this beautiful country, the fertility of the soil as well as the intelligent activity of the inhabitants, the frequent rains that refresh it, together with the many rivers that furrow it in every direction. Notwithstanding the truly prodigious industry of the inhabitants, the inexhaustible fertility of the soil, it is not able to afford sufficient nourishment for the population, which is more dense than in any other province. To supply the annual consumption they import a great quantity of rice from Húkwáng, whence also Kiángnán gets the greatest part of the wood for building.

According to Wyle, the superficies of Kiángnán* is 81,500 square miles, and its population reaches to 72,020,050 of inhabitants. Formerly religion was so flourishing, that every city had temples consecrated to the true God, a great number of mandarins had been subdued to the yoke of the gospel, and more than 200,000 Christians, it is said, practised with fervor the admirable virtues. But the violence of the persecutions that occurred under the emperors Yungching, Kienlung, and Kiáking covered the whole extent of this beautiful mission with blood and ruins, the churches which

* The writer here describes the province of Kiángnán in its extent and population, &c., as it was before it was divided into the two present provinces of Kiángnán and Ngánhwui; so that this must now be taken of the present two provinces. [Trans.]

yet exist have been converted either into offices for the officers, or pagodas or public granaries; the ruin of the faith was almost universal, less hitherto from the desertion of apostates, than from the coldness that comes over the soul in the absence of the missionaries, from having fled or been cast into prison. These afflicted sheep would always have remained faithful to the instructions of their pastors, I believe, if they could have heard them; but in the time of confusion and terror, deprived of their guides by the fury of the wolves, who made a horrible butchery of the flock, they became so dispersed as no longer to have communication among themselves when the sword struck their bishop, M. Godefroi.

This successor, though he was hindered many years from acting by the persecution of the emperor Kienlung, succeeded by his illustrious piety and indefatigable zeal in restoring a great many souls to the church, and at his death in 1782, he had already heard the confessions of more than three thousand.

A second general persecution was kindled in 1805, under the emperor Kiáking; but was less fatal in Kiángnán than the preceding, its ravages prevailed more to the north, where the churches were destroyed and many of the Christians incarcerated. It appears that the pagans by an invention not less foolish than wicked, fitted a cross to the soles of the feet of the confessors, so that in default of a voluntary abjuration, they were under the necessity of trampling under foot the sacred sign of salvation and thereby convicted of apostacy.

To these times of trial days of quietness have succeeded. The return of peace, joined to the zeal of the newly arrived missionaries, and more than all by the blessing of the Lord, who blessed their efforts, has so greatly increased the number of the neophytes, that they number seventy-two or seventy-three thousand, without including the province of Honán which is also a part of my vicarate.

On the side of the sea my jurisdiction extends to the isle of Kung-min and the peninsula Hai-min, where we number more than ten thousand four hundred Christians; the greater portion of the Christians on the mainland reside in Sungkiáng, the capital city of a district of the first order which embraces seven districts of the third order; to the capital of one of these I am pleased to refer, because the names of two eminent Christians are associated with it, as Shánghái was the theatre of the apostolic success of Father Matthew Ricci, and then the descendants of that most illustrious disciple, the great mandarin Paul Hin, now profess with fervor the faith of *this first minister of the empire.*

Súchau sù and Nanking form two extensive Christian communities. Their number, though it is to me a subject of congratulation, causes me profound grief when I think of the impossibility of my succoring all, and that at the moment I stand beside the dying, some other unfortunate persons, who equally need my ministry, express their wishes, but for want of priests they die without the sacraments.

It was under the impression of these distracting thoughts then, that, during the last year, I had the joy of seeing the Jesuit fathers re-entering China, where they had done so much, and where the remembrance of their knowledge and piety lies still in the hearts of the Chinese neophytes, who have transmitted from generation to generation the hope and the vow of their return at some day: it is for me the last of the bishop [*le dernier des évêques*] that providence has reserved the signal favor of welcoming their return to these distant shores.

Notwithstanding, the arrival of this generous company, I can only number fourteen co-workers in my immense diocese, viz: four Europeans, M. Lavaissiere, French Lazarist, Fathers Gotteland, Bruyère and Estève, Jesuits, and ten native priests, for the most part old and infirm.

These are not sufficient for the ministry of the sick. M. Lavaissiere has in his district alone about nine thousand four hundred Christians, and he is able only to visit them once in three years, notwithstanding his indefatigable zeal and prodigious activity, on account of the infirmities which press upon a missionary for a great part of the time, and that the converts are so separated that it is necessary to make many journeys in going from one to the other.

In order to give to my flock the pastors they require, the best plan, without doubt, would be to establish a native seminary; but in my absolute destitution, how can I hope? Nevertheless, passed by the necessity, I have arranged some rooms in a public oratory for the reception of twenty-two pupils, who are studying Latin under the direction of Father Bruyère. Many other excellent persons have entreated me to receive them; but my feeble resources require a painful refusal. And I will even be forced to abandon this little establishment, if I do not soon receive the resources I am hoping to get from Europe. That which encourages me in this enterprise, and sustains me in the midst of my distresses, is the sweet confidence that the Great association, raised up in these last times for the aid of missions, will remove my solicitude in giving, by their alms, the means for the establishment and enlargement of that which was formed with so much difficulty.

If my diocese could only have a day of the apostles in porportion to its extent, Oh! with what rapidity would it propagare our holy religion! It appears moreover that the mandarins are wanting in any intention to molest us; they know very well that the neophytes are very numerous in this province, that there are more than two hundred chapels, that they meet every Sabbath for prayer; and so far are they from taking umbrage, that they not only impose silence upon our detractors, but they wish to publish that the empire has not more faithful subjects than the Christians. This is for us a liberty unknown to the other provinces. We take advantage of this to give to the feasts a great solemnity at the Christmas and Easter, more than 2000 Christians, assisted at the celebration of the holy misteries; a large number of pagans mingled with the pious throng, and carried away when they retired a germ of the faith which time and grace will cause to spring forth; I baptized twenty-four during the last month.

That which gives to my flock the most perfect security is that they are tolerated by the highest authorities. The viceroy of this province named Saung, is the Tartar prince who bravely combated the English last year, in the defense of Ningpo. Without doubt he had occasion, during the siege, to appreciate the courage of the Christians; for after they had surrendered the city he publicly declared their praises, and turned his resentment against the bonzes, their enemies, destroyed their pagodas, carried away their idols, and sold their gods for a small price upon the march.

We were exposed to a false accusation, that we had secret relations with the English; but by a signal interposition of providence the calumny, promptly refuted, returned upon the authors.

Very recently, a troublesome Christian, who had written out an accusation against us, was carrying it to the palace; on the way, before he had arrived,—as of old it happened to Arius, when this heri-search, denying the divinity of Jesus Christ, had returned in triumph to the great temple of Constantinople to be readmitted to the communion of the faithful,—seized with a rending of the bowels at the very door of the officer, this false brother was taken up half dead, by the neophytes who found upon him the rough sketch of the accusation with a long list of names of the missionaries and Christians.

We have firm confidence that, thanks to the divine mercy, this vast mission more favored than any other mission by circumstances, will also be the most flourishing in the empire. It is to be feared, it might appear, lest the Anglican proselyters, who scatter

Bibles with a plentiful hand, may counteract our efforts; but in my opinion,* it will result in more good than evil; these books though altered in many places, will contribute to the diffusion of Christian ideas, they will inspire in many a strong desire to know more of our great truths, and as is most probable they will come to us to seek an explanation of this dead letter, of those obscure passages which they cannot understand of themselves, the doubts of the pagans will always be resolved in favor of our faith. A Chinese, who renounces idols, cannot be else than a Catholic.

Some of the English themselves do us justice and offer to protect us. Mr. Robertson,† second interpreter to the British plenipotentiary in China wrote to me a letter to this effect, from which I transcribe literally the following lines: "For myself, monsieur, I have no expressions to express how much I have been delighted to make your acquaintance. It is true that I am a Protestant, nevertheless that does not prevent me from admiring the heroism, the devotion, and the superiority of the Catholic missionaries in China, yes, this is a proof that your holy religion does not consist in vain words, but that it proceeds from the bottom of the heart."

This year we have enjoyed the consolation of a general meeting at our spiritual retreat, preaching by Father Gotteland. This reunion of all my priests, who had not as yet seen Nanking, produced an extraordinary effect upon the edified Christians, and may serve as a small synod, when we can regulate in common a multitude of things proper to secure the triumph of the gospel. We have adopted this, among other resolutions, to erect schools in all the villages, and to choose in each locality a certain number of pious widows, who having some knowledge of medicine, may be able, under the pretext of administering remedies to sick infants of pagans, to confer baptism. The expenses of this good work, I have taken as my own charge, and I have engaged to cover all the expenses, like those poor who not having a cent wherewith to pay these debts, and yet generously offer to their friends land and silver. Under God, my hope is in you, my associates; let it not be disappointed! Remember my caution, and your alms will people heaven with new legions of angels.

* This is the feeling which all Protestants would wish to find pervading the minds of the Roman Catholic priesthood, when we meet them in heathen lands: where both come to convert those who are regarded as pagans to what each regards as the true gospel. And we are happy to give publicity to this moderate sentiment from bishop Besi. [*Trans.*]

† There would appear here to be an error in the name. It should be Mr. Robert Thom. [*Trans.*]

At least one third of our Nanking Christians are composed of fishermen, living by their nets in their little boats, which conduct them hither and thither, wherever they hope to encounter the minister of the true God. The simplicity and candor of their souls are painted upon their ingenuous countenances. Often they meet about evening to the number of twenty barques in the middle of the river, and chant in chorus their holy prayers which always finish with a sweet invocation to Mary conceived without sin; these ascend as an agreeable incense to the throne of the Lamb, for they proceed from hearts which the breath of passion has never tarnished.

It is not the fishermen only that edify us by their innocence of life! the other faithful do not less astonish us by their virtues, surrounded as they are by wickedness of every kind, and deprived of all those abundant succors that are so lavished upon the Christians in Europe. Often, in the midst of the consolations they afford me, I blush for myself in seeing the great simplicity of their faith, their profound horror of sin, and the great purity of motive that animates all their actions.

I hope you will pardon, Messrs., the length of my letter; it is the first time I have written to you, and I have so many miseries to paint to you, so many hopes to confide, and such excellent virtues to present to your eyes! Will you excuse these out-gushings of my heart, and I shall be doubly happy if I have communicated to you some of the sentiments which animate me in favor of those whom God has given to me as children. I have the honor to be, &c.

LOUIS DE BESI,

Bishop and apostolic administrator of Nanking.

ART. IV. *The tariff of duties to be levied on merchandise imported and exported (by citizens of the United States) at the five ports of Canton, Amoy, Fuhchau, Ningpo, and Shánghái.*

議定五口進出貨物完稅則例

THE duties which it is agreed shall be paid upon goods imported and exported by the United States at the custom-houses of Canton, Amoy, Fuhchau, Ningpo, and Shánghái, are as follow: the articles being arranged in classes, viz:

今將廣州福州廈門寧波上海各關合眾國
出進口貨物議定應完稅則分類開列於後
計開.

EXPORTS, 出口貨物.

CLASS 1. Alum, oil, &c., 油蠟礬磺類.

	PER	T.	M.	C.
Alum, 礬石, i. e. white alum, 白礬, formerly white alum and blue stone.....	pecul	0	1	0
Aniseed oil, 八角油, not formerly contained in the tariff.....	"	5	0	0
Cassia oil, 桂皮油, not formerly in the tariff..	"	5	0	0

CLASS 2. Tea, spices, &c., 香料椒茶類.

Tea, 茶葉, formerly divided into fine and native black, and fine and native green teas.....	"	2	5	0
Aniseed star, 八角.....	"	0	5	0
Musk, 麝香.....	each catty	0	5	0

CLASS 3. Drugs, 藥材類.

Capoor catchery, 三籟.....	pecul	0	3	0
Camphor, 樟腦.....	"	1	5	0
Arsenic, 信石, under different Chinese names, 即砒石一名人言又名砒礪.....	"	0	7	5
Cassia, 桂皮.....	"	0	7	5
Cassia buds, 桂子, not formerly contained in the tariff.....	"	1	0	0
China root, 冷飯頭即土茯苓.....	"	0	2	0
Cubebs, 澄茄即鞞澄茄, not formerly contained, in the tariff.....	"	1	5	0
Galangal, 良薑.....	"	0	1	0
Hartall, 石黃.....	"	0	5	0
Rhubarb, 大黃.....	"	1	0	0
Turmeric, 黃薑.....	"	0	2	0

CLASS 4. Sundries, 雜貨類.

Bangles, 手鉅即燒料鉅, not formerly contained in the tariff.....	"	0	5	0
Bamboo Screens, and bamboo ware, 竹簾各 樣竹器同例.....	"	0	2	0

Corals, 土珊瑚卽假珊瑚, native or false corals not formerly contained in the tariff	pecul	0 5 0
Crackers and fire works, 花竹響爆等類 formerly classed as rockets.....	"	0 7 5
Fans, 毛扇卽鵝毛等扇, (feather fans, &c.) not formerly contained in the tariff.....	"	1 0 0
Glass, 玻璃片玻璃鏡燒料等物, glassware of all kinds, formerly classed as native crystal ware.....	"	0 5 0
Glass beads, 土珠卽草珠, or false pearls..	"	0 5 0
Kittisols, 雨遮卽紙雨遮, or paper umbrellas.....	"	0 5 0
Marble, 雲石卽花石片, marble slabs, not formerly in the tariff.....	pecul	0 2 0
Rice paper pictures, 蓮紙花,.....	"	0 1 0
Paper fans, 紙扇,.....	"	0 5 0
Pearls, 假珠, (false) not formerly in the tariff..	"	0 5 0

CLASS 5. *Painters' stores, &c.*, 顏料膠漆紙割類

Brass leaf, 銅薄,.....	"	1 5 0
Gamboge, 藤黃,.....	"	2 0 0
Red lead, 紅丹,.....	"	0 5 0
Glue, as fish glue, cowhide glue, &c., 土膠卽魚膠牛皮膠各等同例.	"	0 5 0
Paper, stationary, 紙類各色同例.....	"	0 5 0
Tin foil, 錫薄,.....	"	0 5 0
Vermilion, 硃砂,.....	"	3 0 0
Paintings, 畫工大汕漆畫, (large paintings) formerly divided into large and small paintings.	each	0 1 0
White lead, 鉛粉,.....	pecul	0 2 5

CLASS 6. *Wares of various kinds*, 器皿箱盒類.

Bone & hornware, 骨器角器各樣同例.	"	1 0 0
China ware, 磁器, fine and coarse, formerly classed as fine native, coarse, and middling,.....	"	0 5 0
Copper ware and pewter ware, 銅器錫器.	"	0 5 0
Manufacture of wood, furniture, &c., 雜木器.	"	0 2 0
Ivory ware, 牙器, all carved ivory work included, formerly divided into ivory and ivory carvings.	"	5 0 0

Lacquered ware, 漆器.....	„	1 0 0
Mother of Pearl ware, 海珠壳器.....	„	1 0 0
Rattan ware, Rattan and bamboo work, 藤簾籐 席及籐竹諸貨.....	„	0 2 0
Sandal wood ware, 檀香木器.....	„	1 0 0
Gold and silver ware, 金銀器各樣. form- erly divided into gold ware and silver ware.....	„	10 0 0
Tortoise shell ware, 玳瑁器.....	„	10 0 0
Leather trunk and boxes, 皮箱皮櫃等物	„	0 2 0

CLASS 7. Canes, &c. 竹木籐椰類.

Canes or walking sticks of all kinds, 竹竿籐竿	ps. 1000	0 5 0
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CLASS 8. Articles of clothing, 衣帽靴鞋類.

Wearing apparel, 衣服, whether of cotton, woolen, or silk, formerly divided into cotton clothing, woolen clothing, silk do. satin do. and velvet,	pecul	0 5 0
Boots and shoes, 靴鞋, whether of leather, satin or otherwise.....	„	0 2 0

CLASS 9. Fabrics of hemp, &c., 布疋花幔類.

Grass cloth, 夏布, and all cloths of hemp or linen,	pecul	1 0 0
Nankeen, 紫花布, and all cloths of cotton for- merly not in the tariff,	„	1 0 0

CLASS 10. Silk, fabrics of silk &c., 綢緞絲絨類.

Raw silk, of any province, 湖絲土絲各 等同例,	„	10 0 0
Coarse or refuse silk, 天蠶絲卽至粗絲, Organzine, of all kinds, 湖絲經及各等 絲經,	„	2 5 0
Silk ribbon and thread, 絲帶及絲線 各樣,	„	10 0 0
Silk and satin fabrics of all kinds, as Crape, Lustring, 絹縐紗綾剪絨及各等絨緞 &c., &c., formerly classed as silk and satins.....	pecul	12 0 0
Silk and cotton mixed fabrics, 絲棉雜貨, .. Heretofore a further charge per piece has been	„	3 0 0

levied; the whole duty is now to be paid in one sum and the further charge is abolished.

向來各種綢緞論疋另行
加稅今統歸一例徵收不
再另加。

CLASS 11. *Carpeting, matting, &c.*, 氈絨毯席類.

Mats, 席, of all kinds, as of straw, rattan, bamboo,
&c., &c., " 0 2 0.

CLASS 12. *Preserves, &c.*, 糖菓食物類.

Preserved ginger, and fruits of all kinds, 糖薑
及各樣糖菓, " 0 5 0
Soy, 豉油, " 0 4 0
Sugar, white and brown, 白糖黃糖各樣, " 0 2 5
Sugar Candy, all kinds, 冰糖, " 0 3 5
Tobacco, prepared and unprepared, &c. of all kinds,
生熟烟水烟黃烟孖古烟
各等同例, " 0 2 0

CLASS 13. *Unenumerated articles.*

All articles which it has not been practicable to enumerate herein specifically are to be charged a duty of five per cent. *ad valorem*.

凡出口貨有不能該載者
卽論價值若干每百兩抽
銀五兩。

CLASS 14. *Gold and silver coin and gold and silver*—duty free. 金銀洋錢及各樣
金銀類免稅。

CLASS 15. *Bricks, tiles, and building materials*, duty free. 瓦磚瓦片等造
屋之料免稅。

IMPORTS, 進口貨物.

CLASS 1. *Wax, saltpetre, &c.* 進口油蠟礬磺類.

Wax, 洋蠟, foreign, as bees wax, also called tile
wax, 密蠟又名磚蠟, pecul 1 0 0

Oil of rose maloes, 蘇合油,.....	..	1 0 0
Saltpetre, foreign, 洋硝,.....	..	0 3 0
This article is only allowed to be sold to the government merchants, formerly this regulation did not exist.....		

此物不准亂賣只准賣與官商.

Soaps, foreign, as perfumed soaps, 洋觀卽番觀,.....	..	0 5 0
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CLASS 2. *Spices and perfumes*, 進口香椒類

Gum benzoin and oil of benzoin, 安息香安息油,.....	pecul	1 0 0
Sandal wood, 檀香,.....	..	0 5 0
Pepper, black, 胡椒,.....	..	0 4 0

All other articles of this class not specifically mentioned herein, to pay a duty of ten per cent. *ad valorem*. Perfumery, five per cent. *ad valorem*.

凡屬進口香料等貨例未
 賅載者卽按價值若干每
 百兩抽銀十兩進口香油
 水按價值若干每百兩抽
 銀五兩.

CLASS 3. *Drugs*, 藥材類

Asafoetida, 阿魏,.....	..	1 0 0
Camphor, 上等冰片清的 superior quality, i. e. pure, formerly classed as good & inferior,.....	..	1 0 0
Camphor, 下等冰片坭的, inferior quality or refuse formerly uncleaned camphor,.....	..	0 5 0
Cloves, 上等丁香卽子丁香, superior quality, picked,.....	..	1 5 0
Cloves, 下等丁香卽母丁香, inferior quality, (mother cloves),.....	..	0 5 0
Cow bezoar, 牛黃,.....	per catty	1 0 0
Cutch, 兒茶,.....	pecul	0 3 0
Gambier, 檳榔膏,.....	..	0 1 5
Areca nut, 檳榔,.....	..	0 1 5

Ginseng, foreign, superior quality, &c, 上等洋參除淨參鬚的.....	..	38 0 0
Ginseng, 下等洋參, inferior quality, &c. . .	..	3 5 0
Of every hundred catties of foreign Ginseng of whatever sort, one fifth part is to be considered as of superior quality and four fifths of inferior quality.		
洋參每百斤應以上參二成下參八成折算		
Gum olibanum, 乳香.....	..	0 5 0
Myrrh, 沒藥.....	..	0 5 0
Mace or flower of nutmeg, 豆蔻花即玉果花	..	1 0 0
Quicksilver, 水銀.....	..	3 0 0
Nutmegs, 上等豆蔻即玉果. first quality	..	2 0 0
Nutmegs, 下等豆蔻即草蔻連壳的 second quality or coarse.....	..	1 0 0
Putchuck, 木香.....	pecul	0 7 5
Rhinoceros' horns, 犀角.....	..	3 0 0
CLASS 4. Sundries, 雜貨類		
Flints, 火石.....	..	0 0 5
Mother of pearl shells, 海珠壳即雲母壳	..	0 2 0
CLASS 5. Dried meats, 醃臘海味類		
Birds nest's, 上等燕窩官燕. first quality, mandarin.....	..	5 0 0
Birds nest's, 中等燕窩常燕. second quality, ordinary.....	..	2 5 0
Birds nest's, 下等燕窩毛燕. third quality, with feathers.....	..	0 5 0
Bicho-de-mar, first quality, black, 上等海參黑的.....	..	0 8 0
Bicho-de-mar, second quality, white, 下等海參白的.....	..	0 2 0
Sharks fins, first quality, white, 上等魚翅白的.....	..	1 0 0
Shark's fins, second quality, black, 下等魚翅黑的.....	..	0 5 0
Stockfish, called dried fish, 柴魚即乾魚.	..	0 4 0
Fish maws, 魚肚, not formerly in the tariff,.....	..	1 5 0

CLASS 6. *Painters stores, 顏料膠漆紙割類.*

Cochineal, 呀嘸米.....	”	5 0 0
Smalts, 洋青即大青,.....	”	4 0 0
Sapan wood, 蘇木,.....	”	0 1 0

CLASS 7. *Woods, canes, &c., 竹木藤椰類.*

Rattans, 沙藤,.....	”	0 2 0
Ebony, 烏木,.....	”	0 1 5

All other imported wood, as red-wood, satin-wood, yellow-wood, not specifically enumerated to pay a duty of ten per cent. *ad valorem*.

凡進口木料如紅木紫檀
木黃楊木等例不賤載者
俱按價值若干每百兩抽
銀十兩。

CLASS 8. *Clocks, watches, &c., 鏡鐘標玩類.*

Clocks, 自鳴鐘; watches, 時辰標;
telescopes, 千里鏡; glass panes and crys-
tal ware of all kinds, 玻璃片及各樣
玻璃水晶器; writing desks, 寫字
盒; dressing cases, 梳粧盒; jewelry of
gold and silver, 各樣金銀首飾;
cutlery, swords, &c., 各鋼鐵器刀劍
等物。

All the foregoing, and any other miscellaneous articles of the same description, five per cent. *ad valorem*:

以上各貨及同類雜貨即
論價值若干每百兩抽銀
五兩

CLASS 9. *Gold and silver bullion, duty free.*

凡進口金銀 各樣金銀
洋錢錠鏤免稅。

CLASS 10. *Cotton, 布疋花幔類.*

Fabrics of cotton canvass, 帆布, from 75 to 100
chih long, and 1 chih 7 tsun to 2 chih 2 tsun wide piece 0 5 0

Cotton, 棉花, allowing five per cent for tare,	pecul	0 4 0
Long white cloths, 白洋布, 75 to 100 <i>chih</i> long and 2 <i>chih</i> , 2 <i>tsun</i> , to 2 <i>chih</i> , 6 <i>tsun</i> wide, formerly divided into superior and inferior fine cotton cloth.	piece	0 1 5
Cambrics and muslins, 白製縐布, from 50 to 60 <i>chih</i> long and 2 <i>chih</i> 9 <i>tsun</i> to 3 <i>chih</i> 3 <i>tsun</i> wide.....	"	0 1 5
Cottons, grey or unbleached domestic, 原色洋布, and from 75 to 100 <i>chih</i> long and 2 <i>chih</i> to 2 <i>chih</i> 9 <i>tsun</i> wide, formerly classed as coarse long cloths	"	0 1 0
Twilled cottons, 原色斜紋布, grey, same dimensions.....	"	0 1 0
Chintz and prints, 印花布, of all kinds from 60 to 70 <i>chih</i> long and from 2 <i>chih</i> 9 <i>tsun</i> to 3 <i>chih</i> 3 <i>tsun</i> wide, formerly called ornamented or flower cloths.....	"	0 2 0
Cotton yarn, or cotton thread, 棉紗.....	pecul	1 0 0
Linen, 蘇布白色幼細洋竹布, fine not formerly in the tariff, from 50 to 75 <i>chih</i> long and 1 <i>chih</i> 9 <i>tsun</i> to 2 <i>chih</i> 2 <i>tsun</i> wide.....	"	0 5 0
Bunting, 羽布.....	per chang	0 0 1½

All other imported articles of this class, are gingham, pulicates, dyed cottons, velveteens, silk and cotton mixtures of linen and cotton, &c., &c., five per cent. *ad valorem*.

此外凡屬進口棉類如
柳條巾旂方巾顏色布剪
絨布縐棉布毛棉布又粗
蘇布半棉半蘇布縐蘇布
毛蘇布等即論價值若干
每百兩抽銀五兩

CLASS 11. *Fabrics of silk, woollens, &c.* 紬緞絲絨類.

Handkerchiefs, 大手帕, large, above 2 <i>chih</i> 6 <i>tsun</i>	each	0 0 1½
Handkerchiefs, 小手帕, small, under 2 <i>chih</i> 6 <i>tsun</i>	"	0 0 1
Gold and silver thread, superior or real, 上等金銀線.....	per catty	0 1 3
Gold and silver thread, inferior or imitation, 下等金銀綿.....	"	0 0 3

Broad cloth, 大呢 , Spanish stripes, &c., from 3 <i>chih 6 tsun</i> to 4 <i>chih 6 tsun</i> wide,.....	per chang	0 1 5
Narrow cloths, 小呢 , as Long ells, cassimires, &c., formerly classed as narrow woolens,.....	"	0 0 7
Camlets, 羽緞 , Dutch.....	"	0 1 5
Camlets, 羽紗	"	0 0 7
Imitation Camlets or Bombazetts, 羽紬	"	0 0 3½
Woolen yarn, 絨綿	pecul	3 0 0
Blankets, 洋白氈	each	0 1 0

All other fabrics of wool or of mixed wool and cotton, wool and silk, &c., five per cent. *ad valorem*.

凡進口絨貨例未賅載者如
素毛絲毛綿毛等即以價值
若干每百兩抽銀五兩

CLASS 12. *Wines, &c.* 酒果食物類

Wine and beer, in quart bottles, 洋酒裝玻 璃瓶大的	per 100	1 0 0
Wine in pint bottles, 洋酒裝玻璃瓶小 的	"	0 5 0
Wine in cask, 洋酒裝桶的	pecul	0 5 0

CLASS 13. *Metals.* 銅鐵鉛錫類

Copper, 洋生銅 , foreign, in pigs, &c.....	"	1 0 0
Copper, 洋熟銅 , wrought, as sheets, rods, &c.....	"	1 5 0
Iron, foreign, unmanufactured as in pigs, 洋生鐵	"	0 1 0
Iron, manufactured as in bars, rods, &c. 洋熟鐵	"	0 1 5
Lead, foreign, in pigs or manufactured, 洋鉛	"	0 2 8
Steel, foreign, of every kind, 洋生鋼各樣	"	0 4 0
Tin, foreign, 洋錫	"	1 0 0
Tin plates, 馬口鐵 , formerly not in the tariff, Spelter is only permitted to be sold to government merchants.	"	0 4 0

All unenumerated metals as zinc, yellow-copper, &c., ten per cent. *ad valorem*.

凡屬進口銅鐵鉛錫等類
如白銅黃銅等例未賅載

者即按價值若干每百兩
抽銀拾兩

CLASS 15. *Jewelry.* 珍珠寶石類

Cornelians, 瑪瑙石片.....	100 stones	0 5 0
Cornelian beads, 瑪瑙珠.....	pecul	10 0 0

CLASS 15. *Skins, teeth, horns, &c.* 麁皮牙角羽毛類

Bullocks and buffalo horns, &c., 水黃牛角...	"	2 0 0
Cow and ox hides, tanned and untanned, 生熟 牛皮.....	"	0 5 0
Sea otter skins, 海龍皮.....	each	1 5 0
Fox skins, large, 大狐狸皮.....	"	0 1 5
Fox skins, small, 小狐狸皮.....	"	0 0 7½
Tiger, leopard, and martin skins, 虎皮豹皮 貂皮等.....	"	0 1 5
Land otter, raccoon and sharks skins, 獺皮貉 獾皮沙魚皮等.....	hundred	2 0 0
Beaver skins, 海驪皮等.....	hundred	5 0 0
Hare, rabbit, and ermine skins, 兔皮灰鼠皮 銀鼠皮等.....	"	0 5 0
Sea horse teeth, 海馬牙.....	pecul	2 0 0
Elephant's teeth, first quality whole 上等象牙	"	4 0 0
Elephant's teeth, second quality broken, 下等象 牙.....	"	2 0 0

CLASS 16. *Unenumerated.*

All new goods, which it has not been practicable to
enumerate herein, a duty of five per cent. *ad valorem.*

凡屬進口新貨例內不能賅
誌者即按價值若干每百兩
抽銀五兩

CLASS 17. *Rice and other grains.* 又進口洋

米洋麥五穀等皆免稅, *duty free.*

Contraband, 違禁貨物; Opium, 鴉片.

SHIPPING DUES.

These have been hitherto charged on the measurement of the ship's length and breadth, at so much per *chang*; but it is now agreed to alter the system and charge according to the registered statement of the numbered tons of the ship's burden. On each ton (reckoned equal to the cubic contents of 122 tons) a shipping charge of five mace is to be levied, and all the old charges of measurement, entrance and port clearance fees, daily and monthly fees, &c., are abolished.

船鈔向來係丈量船身按丈輪鈔今議改查
照船牌所開此船可以載貨若干每噸積方
計算以壹百二十二斗為一噸輪鈔銀伍錢
其丈量舊例及出口進口日月等規全行刪
免。

C. CUSHING.

L. S.

TSIYENG.

L. S.

ART. V. *Extracts from the Peking Gazettes, Nos. 5 to 8 for the twenty-sixth year of the reign of his imperial majesty T'aukwáng, A. D. 1846.*

No. 5.

This is occupied with notices of merely the ordinary routine of business, such as filling vacancies in the various offices throughout the empire. His excellency *Tái Hí*, the literary chancellor of Canton, has been directed to retain the seals of his office here, though the regular term of three years of service has expired.

No. 1.

京報京字第壹號道光二十六年正月十六至二十日, *King Páu; King tsz', ti yih háu; T'aukwáng, 'rh shih luk nien, ching yueh, shih luk chí 'rh shih yih*, i. e. "Metropolitan Reporter; the Gazette, No. 1. T'aukwáng, the 26th year, 1st month, the 16th to the 20th days."—February 11th to the 15th, 1846.

Annually on the 20th of the 12th month of the year, the seals of all the offices throughout the empire are closed up and remain so nominally till the 20th of the succeeding month, which period of 30 days is allowed for the festivities of the new year. In the mean time, however, it is found necessary to carry on a certain amount of public business; and the Gazettes, instead of being full and coming out once in two days, are very brief, appearing every four, five, or

six days. These Gazettes, issued during the holidays, form a supplementary series, comprising the five preceding numbers.

The number before us is the first of the regular series for the current year. The principal document in it is a Report from the Board of Punishments, giving particulars respecting a religious sect, called *Tsing Lien Káu*, 清蓮教, "The Religion of the Green Water-lily," which made its appearance in Kwángsí about the middle of last year. The report occupies twenty-four pages in the Gazette. These sects are very troublesome to the Chinese government and people, being composed of vagabonds who regard neither the laws nor the welfare of their fellow creatures. We should be glad to lay a translation of the report before our readers, but this is impracticable, at least for the present.

No. 2.

This number of the Gazette is for the 21st and 22d days of the 1st month of the 26th year of the reign of his imperial majesty—Feb. 17th and 18th, 1846. The names of Lin T-ehsü and Tang Ting-ching, the first, governor of the province of Kánsuh, the other, governor of the province of Shensi, both appear repeatedly in this number. Our readers will remember that these men were principal agents in bringing on the late war between Great Britain and China. Having raised the storm, they subsequently fell into disgrace, were expelled from office, carried prisoners to Peking, and there sentenced to heavy punishment. They both were sent into banishment, and their names for a long period ceased to appear in the Gazettes. Lin was more than once reported dead. The first proof of his being alive, which seemed authentic, was the announcement of a book at Suhchau regarding foreigners, generally understood to be his work. This was in the early part of 1845, before the end of that year the emperor was pleased to recall and to reinstate in office, and reinvest with honors, both Lin and Tang. Placed in such circumstances Chinese officers are put on probation. Being now themselves under discipline, these veteran officers seem disposed to bring their subalterns to a more strict performance of their duties, by asking rewards for the faithful and degradation and punishment for delinquents.

No. 3.

This number is for the 19th and 20th of February, and we make from it a single extract, giving first the Chinese and then a translation. It will be seen that their excellencies Kíying and Hwáng are among the very few who are to receive special marks of distinction. This looks well, so far as it regards the new relations with foreigners. If we may judge from this document, Hwáng stands preëminent in favor among those of the same rank in his majesty's service. And he is doubtless as well qualified, as any man in the empire, to act the part of minister for foreign affairs. One of the last messengers from court is said to have brought many little tokens of favor from the emperor for these officers.

奉

殊論三載考績大典攸關內外滿漢諸臣有能克勤克慎實
 心任事者自當甄叙才具凡庸年力衰邁者亦難姑息其
 間年齒雖老而精力不減者亦當留任茲屆京察者時史
 部將內外諸臣開列具題朕依次酌核大學士穆彰阿潘
 錫恩戶部尙書賽尙阿祁雋藻兵部尙書何汝霖精勤襄
 贊一德一心史部尙書恩桂管理諸務頗見認真直隸總
 督訥爾經額畿疆重任諸臻妥善大學士四川總督寶興
 人品端方宣力有年協辦大學士兩廣總督耆英殫心竭
 慮坐鎮海疆廣東巡撫黃恩彤協力籌維共成枚定均着
 交部議叙餘着照常供職特諭

"A vermilion edict (i. e. an edict written in vermilion by the emperor's own hand) has been received, showing the results of the great triennial examination for merit held at court. All the Chinese and Manchu ministers, within and without the capital, who are able to show diligence and truthfulness, and discharge the duties of their offices with sincere hearts, ought to be distinguished. Those who possess talents for common service, but whose strength is wasted and whose years are far advanced, it is hard to indulge. But if among the aged there are those whose energies and strength continue undiminished, these it is right to retain in office. Now on the return of this great examination, the Board of Office having made out a schedule of all the ministers within and without the capital, We have deliberated and acted on the same.

"*Muhchangáh* and *Pwán Shingan*, high chancellors; *Sáishangáh* and *Ki Tsuntsau*, presidents of the Board of Revenue; and *Ho Jülin*, president of the Board of War; expert and dilligent in the discharge of business, of singular virtue and singular mind: *Ngankwei*, a president of the Board of Office, exhibiting somewhat of patience and truthfulness in the management of all public affairs: *Ná'rhkingáh*, the governor-general of the province of Chihlí, managing well all the affairs of the important post on the frontier: *Páuhing*, high chancellor and governor-general of the province of Sz'chuen, of sterling character and rectitude, retaining strength beyond his years: *Kíying*, vice high chancellor and governor-general of Kwángtung and Kwángsi, with all his mind and thoughts controlling the maritime frontiers: and *Hwáng Ngantung*, governor of Kwángtung, joining strength to councils and aiding in maintaining quiet and stability: let all these be delivered over to the Board of Office to deliberate on the marks of distinction that ought to be given them. As to the others, let them as usual discharge the functions of their respective offices. This is from the emperor."

No. 4.

February 21st and 22d. This has interest to those immediately concerned, containing, as it does, a long list of appointments.

No. 5.

February 23d and 24th. The emperor's fourth son is commissioned to go and pay religious honors to the demigod *Kwántí*, the great progenitor of the late poor admiral *Kwán*, hero of the Bogue, who fell "so majestically" in the war with the barbarians. We notice also, that *Páuhing*, governor-general of Sz'chuen, has been delivered over to the appropriate Board, for trial, one of the young cadets, recommended by him to office, having been found on trial to be incompetent for his duties.

No. 6.

February 25th and 26th. The attention of his majesty has been drawn to the slow progress towards the capital of the vessels, carrying grain; and he gives orders to have the necessary means used to accelerate their movement.

The Board of Rites have laid before the emperor a letter from *Lisiang* 李象, king of Corea, sent by an ambassador, requesting that more than one linguist may be allowed to the embassies from Corea to Peking, the number having lately been reduced from five to one. In future the number is to be two.

His majesty expresses concern for the non arrival of the tribute bearers from the king for Cochinchina, and directs inquiries to be made regarding them.

No. 7.

February 27th and 28th. Tardiness in the transportation of copper, as in the case of grain, is complained of; and similar orders are the consequence. Complaints are made, by Muchangah and others, regarding the inequality in the current value of silver and the copper cash, and orders are given to governors of the provinces to look into this matter.

No. 8.

March 1st and 2d. Local robberies, discipline of the army, and the storing of grain are the leading topics of this number. The documents, however, if translated, would be of little interest to our readers. Robberies abound, it would seem, all over the empire.

ART. VI. *Journal of Occurrences: the island of Chusan to be immediately made over to the Chinese; commercial steamers allowed to carry merchandise; correspondence regarding Hongkong; a meteor; the foreign residences at Canton, their limited extent and dilapidated condition; Macao.*

REGARDING the evacuation of Chusan and the opening of the gates of Canton we give the following official notice from the "China Mail."

P R O C L A M A T I O N .

The autograph assent of the emperor of China having been obtained to a public instrument executed between Her Majesty's plenipotentiary and the Chinese ministers, subject to the final approbation of the Queen, in which, among other stipulations, the previously questioned right of entry to Canton city is conceded and established under the Emperor's own hand, and the exercise of that right is agreed to be postponed only until the population of Canton shall be more under the control of the local government, this is to make known, that the island of Chusan will be immediately made over to the Chinese officers appointed to receive it, and Her Majesty's forces will be withdrawn from that post with all practicable speed.

God save the Queen.

J. F. DAVIS.

Given at Victoria, Hongkong, the 18th day of May, 1846.

By his excellency, A. R. JOHNSTON.

On this proclamation we shall content ourselves, for the present, with giving only the remarks of the Hongkong Register. The Editor of that paper says :

"The protracted discussion regarding the right of foreigners to enter the city of Canton, and the consequent delivery of Chusan to the Chinese has at last been brought to an end by the emperor having attached his signature to a document conceding the right of entry to the city. Chusan is therefore to be *immediately* made over to the Chinese, although the right of entry is *postponed until the population of Canton shall be more under the control of the local government*. To this "lame and impotent conclusion" has the matter arrived. The population of Canton will no doubt be kept informed of the terms, and we have no doubt will take care to make the local government aware from time to time that they are not yet sufficiently under control, while orders can easily be transmitted to the latter to use no harsh measures against them, but to show all due forbearance to their reasonable and patriotic prejudices."

Some difficulty having arisen touching the rights of steamers to carry goods, the following has appeared.

GOVERNMENT NOTIFICATION.

His excellency her majesty's plenipotentiary, &c., &c., make known for the general information of the British community, that his correspondence with the Chinese minister in relation to commercial steamers has terminated in his excellency Kiying acquiescing in the right of such vessels to carry merchandise, as well as passengers and letters. As the reluctance of the Chinese government to the increase of this species of traffic has arisen principally from a not unreasonable apprehension of danger to its own subjects in the crowded vicinity of trading cities, his excellency the plenipotentiary sees the absolute necessity of holding steam vessels of all descriptions under the most effective control, with a view to preserving unimpaired the existing rights under the Treaty, as well as promoting the establishment of good feeling between the subjects of the two nations. He trusts and believes that there will be no occasion whatever for the interference of authority ; but, in case of need, the existing law is sufficient for enforcing either compensation for civil injury, or penalties on account of criminal negligence or aggression.

By command of his excellency,
Victoria, Hongkong, 18th May, 1846.

A. R. JOHNSTON.

About taxation in Hongkong, &c., the following extract from a dispatch, lately received by governor Davis, from the right honorable W. E. Gladstone is worthy of notice. We give along with it, the comments of the Editor of the Hongkong Register.

No. 1.

"With respect to the terms on which lands have been disposed of, there appears to be nothing new in the present representation, and as the subject has been already exhausted both in sir Henry Pottinger's dispatches of March and May, 1844, and lord Stanley's answer of 19th November, 1844, and in your own correspondence with the mercantile body, it would be superfluous in me to renew the discussion. I content myself, therefore with expressing my concurrence in the general reasoning on this subject adopted by lord Stanley, as well as by sir Henry Pottinger and yourself. In regard to the imposition of rates, the mercantile body may mean that as such rates are in this country levied by municipal bodies, and not by the imperial legislature, it is unconstitutional and illegal that they should be levied in Hongkong by the Colonial Legislature. But whether this be or be not the just construction of

their language, in the proposition itself which they have advanced I can by no means concur. The circumstances of the town of Victoria and of the colony of Hongkong generally, are so different from any state of society existing in this country, or in any British colony, and they are likewise as yet so imperfectly developed, that it would be impossible, perhaps at any time, certainly at present, to apply to them principles, or to introduce into them institutions, which elsewhere are recognized and established. The merchants in their letter to lord Stanley, I observe, not only protest against the proposed taxation for draining the town of Victoria, but also against the 'opium farm, auction duties, and other harassing taxation recently imposed,' as deterring the Chinese from settling, and being destructive of the incipient trade; and they denounce as unjust the requiring the civil part of the community to pay any large proportion of the expenses of a colony held rather as a military or naval station than as a place of trade. It appears to me that in this representation the mercantile body have altogether mistaken the object of Great Britain in the occupation of Hongkong. The occupation was decided on solely and exclusively with a view to commercial interests, and for the benefit of those engaged in the trade with China. As a naval or military station, except for the security of commerce, Hongkong is unnecessary. It would, therefore, be impossible for me to hold out to the merchants settled in the colony the expectation that Her Majesty's government will propose to Parliament that it should permanently impose upon Great Britain the whole or the principal portion of the expense of an establishment from which those engaged in the trade with China are to derive the principal benefit; nor, consequently, can I accede to their request that the opium farm, auction duties, or other taxes, which have received the sanction of Her Majesty's government, should now be taken off."

True extract,

FREDERICK W. A. BRUCE, *Colonial secretary.*

No. 2.

"The inhabitants of Hongkong have for some time looked with a considerable degree of anxiety to the answer expected to their representation sent home some time ago. Not that they entertained any high hopes that their case would meet that consideration and justice from the home government, which we are not aware that any case from China has ever received, but still it is desirable to know even the worst, and the character given to Mr. Gladstone by the home journals, led to an anticipation that some relaxation might be expected. In this it appears we have been mistaken. The honorable secretary can find "nothing new in the present representation," and old grievances seem altogether below his notice, so there is no use in renewing the discussion. The *circumstances* of Victoria and Hongkong are different from other colonies and therefore they cannot enjoy institutions elsewhere recognised and established. It might have been satisfactory to learn what those circumstances are, which are not only different (as they must necessarily be) but incompatible with the enjoyment of privileges and institutions generally believed to be the birthright of our countrymen. But Mr. Gladstone tells us these circumstances are not only so different, but as yet so imperfectly developed as to render it impossible to grant our wishes. Here again explanation would be desirable. If the circumstances themselves are such as to exclude us from institutions elsewhere established, would the farther development of these adverse circumstances remove the difficulty? or if not, what is the meaning of his expression. Had the memorial been read with proper attention it would have been found that the merchants did not refuse to pay any large proportion of the necessary expenses of the colony, incurred solely and exclusively on the colony's account; but they protested and continue to protest against being burdened with a government altogether incommensurate to the extent and resources of the colony, over whose actions they have no control, yet whose salaries they are expected to pay, though the duties of the officers are fulfilled as

they believe in a way to lead to the ruin of the colony. No one ever imagined that Hongkong was occupied for any other purpose than to protect the British trade with China, is it considered unreasonable that this trade should contribute to the expense thus incurred. But the trade with China is not quite synonymous with the trade of Hongkong as the secretary may discover if he can afford a second perusal to the memorial. The whole of her majesty's squadron in the China seas is also employed in the protection of the trade with China, and according to Mr. Gladstone's reasoning their expenses also should be held chargeable against the colony of Hongkong, as it is presumed "those engaged in the trade with China derive the principal benefit" from their presence. If there is any force in his reasoning at all it must lead to this conclusion. The secretary's arguments however may be turned another way. If it is just and reasonable that the inhabitants of Hongkong should pay for the benefit they receive; it is equally unjust and unreasonable they should pay for those from whom they receive no benefit whatever. They have ever maintained and still do, that one half the establishment maintained here, if composed of efficient individuals, is amply sufficient for their wants, and why should they be called on to pay for the remainder. If Her Majesty's government choose to send out a set of officials altogether superfluous, it may be for the purpose of getting situations for their own dependents, or extending their patronage, they may "propose to Parliament" to meet the expense, or do so in any other way they think fit, but have no right to charge their salaries, (not upon the trade of China, which they cannot reach,) but upon the inhabitants of Hongkong, verifying the compassion of our contemporary of the "*Englishman*" of our island to the position of Sinbad perishing under the *squeeze* of the old man of the woods, but with this difference that the old man did not pretend it was for the benefit and protection of Sinbad that he kept his seat. The answer of Mr. Gladstone is universally regarded by every one with whom we have conversed since it was published, as sealing the fate of Hongkong. We do not believe it will be met with any violent reclamation, or outcry, but the thorough disgust it has excited is such as will not be speedily eradicated. What little trade we ever possessed here has been all but extinguished. It is well known many of the firms here had expressed their intentions of removing, which this letter will not only hurry but add others to the list. However humiliating to us as British subjects it is upon the whole satisfactory to observe the opposite and liberal course pursued by the government of Macao, and we are much mistaken if another year does not witness the return of branches of many of our firms to that port."

On the afternoon of the 14th a *meteor* was observed in this vicinity, at Hongkong and at Macao. "It seemed to commence in Orion, and burst and disappeared a few degrees above the horizon."

The condition of the foreign *residences* in Canton will soon, very likely, become a subject of discussion. Notwithstanding the great increase in the number of residents, the houses remain almost as limited as they were fifty or a hundred years ago; and some of those recently built are in such condition as to render them exceedingly unhealthy and unsafe. We have not space now for details, further than to notice the fall of one on the morning of the 30th ult., which buried in its ruins several workmen, of whom five at least were killed and several others wounded.

Macao has not only become a free port, but it is said foreigners are to be allowed to purchase and hold houses there. So much for the march of improvement.

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ART. I. *Report of the Medical Missionary Society's hospital at Shánghái. From 1st of May, 1844, to 30th of June, 1845.*
By Rev. W. LOCKHART, M. R. C. S.

IN the last Report some remarks were made respecting the position of Shánghái, and an opinion was expressed as to the healthiness of its situation and climate; further experience has strengthened this opinion, and there do not appear to be any epidemic forms of disease prevalent among the people, who however suffer much from the effects of the sudden changes of climate, which take place during the spring and autumn months, as is shown in some degree, from the large number of cases of disease of the lungs, and rheumatism.

It is surprising that more disease does not exist in such a city as this, during the great heat of the summer months, densely populated as it is, the people being crowded together in narrow streets, and several families frequently living together in one house; and from there being no police regulations respecting cleansing the city, nor any public scavengers; the sewerage is also of the most imperfect kind, the drains being merely a species of continuous cess-pool, where filth of all kinds is allowed to accumulate and pollute the air; on the other hand manure is much wanted for the fields, and as it bears a high market value, is much sought after and carried away into the country; great numbers of men and boats are constantly employed in this exportation, and thus large quantities of filth are removed, that would otherwise no doubt produce detriment to the health of the inhabitants; in truth the price of every kind of ordure is the means of safety to the whole

community. The nasal organs of the Chinese are not so sensitive as those of Europeans, and they care little for the most offensive odours in their streets and houses, while the foreigner feels almost prostrated, by the stenches of various descriptions which assail him on all sides in any of these cities, the natives appear rather to enjoy "the spicy odours" than otherwise.

In spite however of all the circumstances which usually prove injurious to health, the inhabitants of this city and district appear to enjoy a good share of health; and though sallow in complexion, they are strong and attain in many instances a good old age. It is only by a much longer residence, that it will be ascertained whether there are any periodic visits of cholera or other severe diseases, affecting the whole community. An accurate register of the thermometer has been kept for the last twelve months and it may be generally interesting to show the results:—

	FOR THE DAY.			FOR THE NIGHT.		
	Greatest heat.	Lowest heat.	General average.	Greatest heat.	Lowest heat.	General average.
June,	88	72	77	71	65	66
July,	100	78	93	82	71	75
August,	97	85	89	81	75	77
September,	91	68	79	77	63	67
October,	85	59	74	67	41	60
November,	73	55	65	60	40	53
December,	64	35	49	49	26	36
January,	60	34	45	45	24	36
February,	62	36	45	47	30	37
March,	80	41	53	64	32	43
April,	75	47	64	65	41	51
May,	87	59	71	68	51	60
June,	90	61	76	77	58	68

The register of cases shows the number of patients to be 10,978 during fourteen months; the diseases that passed under observation, are of much the same character as in the last report, and it is somewhat remarkable that intermittent fever should appear in so small a proportion to other affections in this district of the country; and several of the cases mentioned came from a single village, about four miles from Shánghái, called Lung-hwa, where the pagoda is situated. Many cases of fever, dysentery, and elephantiasis, have come from that place, most probably on account of its low site; the banks of the river are at this place very marshy, and there is much water around the village.

In July last a juggler was exhibiting his tricks before a crowd, and in the course of his operations had to perform a needle trick as follows, he first pretended to swallow twenty needles singly, then to swallow a piece of string, to which the needles were to become attached (or

threaded;) and drawn out by a hooked piece of wire. However on passing down his hook, the needles had slipped too low, and both hook and needles became fixed in the throat; after repeated efforts he extracted 8 or 10 of the needles, and was then brought to me; on passing the finger into the throat, the needles were distinctly felt, the hook was firmly fixed at the back of the pharynx, but was finally disengaged and drawn out, and with some difficulty four more needles were removed with a portion of string; the rest of the needles could not by any possibility be reached, either by the finger or by forceps, and the worst circumstance in the case was, the needles were all attached to the piece of string, and they themselves penetrated the esophagus in different directions. The patient suffered much from dyspnœa, with great agony from a sense of suffocation in the throat; an emetic was given with a slight hope that some of the needles might be loosened by the vomiting, but only one came away; a probang was passed during the evening without difficulty or pain, but also without any benefit;—leeches were plentifully applied with considerable relief for a time; active purging also was used, and hot fomentations applied to the neck; but great tumefaction, internally of the fauces and externally of the whole neck, took place, and advanced rapidly till suffocation ensued five days after the accident. The man's friends expressed their thanks for what had been done for him, and immediately removed the body—the patient was a poor feeble fellow, apparently a victim of long continued dissipation and vicious habits; the state of his health, joined with the great uncertainty of any beneficial result, was the reason that no operation was attempted or even proposed.

The case of enormous scrotal tumor mentioned in the list occurred in a man 45 years of age, by trade a weaver; he was also affected with elephantiasis of the right leg, but was otherwise in good health. The tumor, or morbid growth of the scrotum commenced ten years ago, but has during the last four years increased very rapidly; it is now of enormous size, measuring from the perinæum to the pubes 45 inches—largest transverse diameter 39 inches—smallest diameter, that is round the neck, 18 inches; the integuments of the abdomen are much dragged down, as is also the whole of the perinæum to the anus; the penis is not to be seen, the urine being discharged through a chasm in the front of the tumor, the left testicle or its *epididymis* is felt almost of natural size, at the back of the mass, which appears to consist in great degree of indurated cellular tissue, similar to elephantiasis; the skin is much corrugated over the whole anterior part

but posteriorly it is healthy; and the neck of the tumor consists wholly of healthy skin, the cord of the right side is somewhat enlarged, that of the left side is of natural size. An operation has been talked of, but not yet decided on, though the man is quite willing to submit to anything that would relieve him from his oppressive burden; for the present he has returned to his family at Chang-chau fú about 130 miles distant. In the case of enormous hydrocele 12 pounds of serum were removed from the tunica vaginalis of the left side, there was a small scrotal hernia on the right side. In another case of the same disease, but complicated with very large irreducible hernia, which led to much difficulty in the diagnosis, especially as the scrotum was much thickened in structure, 8 pounds of serous fluid was removed in the beginning of August, and in the beginning of September the same quantity was again drawn off.

In September last a man applied at the hospital with a tumor on the scalp, to which an escharotic application had been made ten days previously; this had the effect of destroying a large portion of the tumor, and much of the surrounding skin, which were now in process of separation; in a few days a large portion of the tumor was cut away, and shortly afterwards the remainder of it was removed, but with it came off the pericranium of the parietal bone, of about the size of a dollar, leaving the bone quite bare; the man was in good health, and though he had experienced much pain in the tumor during the process of separation, there had been no pain or uneasiness in the head; in the middle of September this patient was obliged to return home, the bone was at this time quite dry, but the granulations all round the exposed part were healthy, and the man was in good health. At the beginning of November the patient returned, he was a sailor on board a bean junk from Kwángtung, (Moukden); his stock of ointment had lasted him almost all the time. The wound had been kept clean, the granulations were healthy, and exfoliation of the parietal bone had taken place; a scale of bone was now removed, the granulated surface underneath which, was red and well nourished; cicatrization soon commenced and the wound was speedily healed.

The case of severe wound of the knee, was that of a man who fell on board his junk, the left knee came in contact with a rice bowl, which was of course broken, and the broken portions inflicted an extensive wound on the anterior part of the knee. He was brought to the hospital five days after the accident, when a wound was found to extend completely across the lower part of the knee joint, the

ligamentum patellæ was divided and the cavity of the joint, was laid open, especially on the outer side; there was also a wound of the leg, by which the fascia covering the peronæi muscles was divided, and the muscles themselves much lacerated; the man complained of severe pain in the knee; he was immediately put to bed, the wound closed, simple dressing applied, and the whole covered by water dressing; a dose of calomel and opium was given, which much relieved the severe pain, he had previously suffered from it. In a day or two the wound lost the red, inflamed, dry appearance it had at first; became moist and covered with pus; the case went on favorably, the suppuration became very profuse, and a large quantity of glairy fluid came from the joint; occasionally severe pain with slight fever came on, and the patient required constant care; in a few weeks cicatrization advanced rapidly, and in two months the external wound was almost healed, but the joint was stiff and at this period the limb was perfectly useless. The man was obliged to return home in his junk which was going to Shántung. He will most probably be able to use the limb in a few months; but he will have a stiff joint, though that is a small matter, when the very serious nature of the injury is taken into consideration.

The captain of a junk presented himself at the hospital, having dislocation of both humeri into the axillæ; this had occurred from a violent fall on his back, on the deck of the junk, during a severe gale of wind, which made the vessel pitch and roll very much, the junk was coming down the Yángtsz' kiáng from Nanking;—the accident happened 70 days before he applied for relief, attempts were made to reduce the dislocations; but the heads of the ossa humeri, were so firmly fixed in their new positions, and the attempts at reduction gave the man so much pain, that they were not persevered in.

Since the establishment of the hospital at Shánghái, endeavors have been made to introduce vaccination among the people, and repeated trials have been made, with lymph sent from the hospital at Hongkong; and also with further supplies sent through the kindness of Dr. ANDERSON of Macao, and Dr. MAXWELL in charge of the Madras troops at Chusan; this latter had been sent to China from Madras; all however proved unsuccessful, till a fresh supply was received from Macao last April, the use of which has happily been successful. At this time the colonel of the Chinese garrison of this city, Haw-ta-jin requested that one of his daughters might be vaccinated, which was done, and finally another of his children and thirty of the soldiers and neighbors' children were vaccinated at his residence, in

addition to which twenty children were vaccinated at the hospital. It is hoped that in a few months, as the plan of vaccination becomes more known, its practice will be extensively sought after. Inoculation is much practised by the native physicians, indeed the greatest number of the children are inoculated; the mode followed is to push a piece of cotton impregnated with variolous lymph up the nostrils, or to dress the child with clothes that have been worn by a person affected with small pox, and in a few days the small pox develops itself. But the advantages of vaccination are so great over inoculation, that the former will eventually it is hoped find as much favor here as it has done in Canton, where it was introduced by the late Mr. PEARSON, and an establishment has for many years been kept up at the expense of the Hong-merchants, for vaccinating all who apply. To make known more fully the benefit of vaccination, the pamphlet originally drawn up by Mr. PEARSON, and translated into Chinese by sir G. STAUNTON, was republished with some corrections and slight additions; and a large number of copies distributed in various parts of the surrounding country. It has been said that at Nanking there is an establishment for the performance of vaccination, but hitherto no definite intelligence has been obtained regarding it.

There is a short work published by a Chinese practitioner on the subject of inoculation, called "The preservation of infants by inoculation." By the writer it is supposed that small pox arises from poison introduced into the system from the mother's womb, and this is said to be proved by the occurrence of this disease but once during life; this poison is in the Chinese system associated with the principle of heat, and remains concealed in the system till it is developed through the agency of some external exciting cause; hence there being a constant liability to this disease breaking out, it is very desirable that some means of modifying its virulence should be adopted, and this means is found in inoculation at such times and seasons, as appear to be most advantageous, and when the system of the patient is in a healthy condition. The ancients possessed the knowledge of inoculating for (or planting) the small pox, which was handed down from the time of Chin-tsung of the Sung dynasty (1014 A. D.) and was invented by a philosopher of Go-mei-shan in the province of Sz'chuen. The disease, when it breaks out spontaneously, is very severe and often fatal; whereas when it is introduced by inoculation, it is generally mild, and casualties do not occur oftener than once in ten thousand cases;—the author concludes his introductory remarks by saying, "to discard this excellent plan and sit waiting for the calamity, is

much to be deprecated ; it ought to be pressed on the attention of all, as a most beneficial thing for their adoption, and all persons that have children ought to confide in it, so that the lives of their children may be preserved." Then follow ten rules, which are to be attended to;—1st, regarding variolous lymph; this is the fluid that comes from the small pox pustules, and must be taken from a child which has the mild form of the disease; whether arising spontaneously or from inoculation, the pustules ought to be round or pointed, and of a clear red color, the fluid abundant and the crust which comes away clear and consistent like wax. The lymph itself or the crust rubbed down with a little water can be introduced into the sore, as above mentioned. Another mode of inoculation, is drying the crusts, reducing them to powder and then blowing this powder up the nose; this is called dry inoculation. After seven days fever appears, three days afterwards the spots show themselves; three days after this the spots become pustular, in three days more the crusts form, when the whole is completed. If the inoculation does not take effect, it may be repeated in fourteen days.

2nd; Seasons.—The spring and autumn are the most favorable seasons for inoculation, or any time when the weather is moderate; during the very hot or cold months, it ought not to be done.

3rd; Choice of lucky days.—A lucky day ought always to be chosen; the 11th and 15th days of the moon must always be avoided.

4th; Management of the patients.—During the process of inoculation, it is of great importance that strict rules of management be adopted in respect to heat and cold; with attention to diet and the avoidance of any cause of alarm or fright.

5th; At the time for inoculation. The child must be examined, and the state of its health ascertained; strict attention must also be paid to the state of the family, and if the child be sick the operation must not be performed. All children ought to be inoculated when they are one year old; if the health be good this ought by no means to be neglected.

6th; Restricting.—The room of the inoculated child ought to be clean and airy and well lighted; all excitement must be avoided, and the child kept quiet and placid.

7th; Promise of the eruption.—After the inoculation and before the fever appears, there suddenly arise on the child's face several pustules like small pox; these are called the "*sin mián*" promise, or belief eruption; it is the forerunner of the disease, and the evidence of the poison having taken effect.

8th; Repetition of the inoculation.—If after waiting fourteen days, the fever does not appear, should the season still be favorable the inoculation may be repeated.

9th; Mode of action.—The inoculation must affect the viscera and then fever commences. The nose is the external orifice of the lungs; when the variolous lymph is placed in the nose, its influence is first communicated to the lungs; the lungs govern the hair and skin; the lungs transfer the poison to the heart; the heart governs the pulse and transfers the poison to the spleen; the spleen governs the flesh and transfers the poison to the liver; the liver governs the tendons and transfers the poison to the kidneys; the kidneys govern the bones, the poison of the small pox lies hid originally in the marrow of the bones; but when it receives the impression from the inoculation, it manifests itself and breaks out externally.

10th; General rules.—Inoculation is to be performed when there is no disease present in the system; good lymph must be selected, a proper time chosen, and good management adopted and then all will go on well.

The retired scholar Low-lan, respectfully assenting to the imperial decree, compiled the above very important regulations regarding inoculation, and placed them in the "Golden mirror of the medical practice;" in later times celebrated physicians have discoursed upon them, and revised them with much care and attention.

Thus far an imperfect account has been given of the operations of the Medical Missionary Society at Shánghái, it ought also to be added that while attention is paid to the bodily wants of the people, endeavors are made to combine teaching with healing, and for this purpose the Rev. W. H. MEDHURST, has kindly attended three times a week, and addressed the patients on the leading doctrines of Christianity, and it is very pleasing to see the marked attention with which they listen to the exhortations made to them.

In addition to the pecuniary contributions so liberally made to the hospital at this place, the following have also been received:—

A case of cataract needles value £2.2 from the Ladies Association in behalf of Medical Missions in China—Western Branch,—through Mrs. CHARLES, London.

Ten Blankets,—Captain BOMFIELD, Chusan.

Ten Blankets,—Lieutenant ELLIOTT, Chusan.

Ten Blankets,—Dr. MAXWELL, M. N. I., Chusan.

The Tung-jin-tang 同仁堂, Hall of United Benevolence, was mentioned in the report of last year; in addition to the objects of

the institution there mentioned, a dispensary was opened in the 5th month of last year, and continued till the 8th month, called 施醫 公局 She-e-kung-keuh, or establishment for gratuitous medical relief; this was attended by 8 or 9 native practitioners, who saw the patient once every five days; this attendance was gratuitous on the part of some of them, and was paid for in the case of others; the medicines were supplied by the different apothecaries' shops in the city, one shop dispensing all that is wanted during one day, which is paid for by the subscribers to this part of the above institution; the attendance of patients varies from 300 to 500, who are of all classes; they are prescribed for in the large halls of the establishment, which are well adapted for this purpose. It is said that every fú district city has a dispensary of this kind, but it is not known to what extent these operations are carried on, most probably not to the same extent as at this place; the reason given for the recent establishment of a means for affording this relief to the sick at Shinghai, which is only a hien or departmental city, is that it has been done by a foreigner who came to reside at the place, and therefore some of the wealthy people wished to show their benevolent feeling in the same way; this dispensary can only be kept open for three months, as the medical attendants are not willing to bestow a larger time upon it; it was again opened in the 5th March of this year, and is now in full operation. It is pleasing to observe that the influence of the Medical Missionary Society's hospital is thus felt; and it would be very desirable if the object of the above named establishment could be carried out more extensively, and continued for the whole year, as it is a most praiseworthy undertaking, and while in operation, was conducted with much spirit and energy, and were the medical men better informed in the principles of the healing art, a very large amount of benefit would be conferred on the patients. The attendance at the hospital is not at all diminished, since the establishment of the Chinese dispensary, neither will it be, for the class of cases is different in great degree, and the patients at the hospital come chiefly from a distance.

List of patients from May 1st 1844 to June 30th 1845.

Intermittent fever, - - -	71	Ulceration of throat, - - -	20
Tussis, - - - - -	725	Dyspepsia, - - - - -	1434
Asthma, - - - - -	91	Dysentery, - - - - -	100
Hæmoptysis, - - - -	100	Anasarca, - - - - -	18
Phthisis, - - - - -	28	Ascites, - - - - -	17
Chronic Laryngitis, - -	30	Jaundice, - - - - -	18
Cynanche, - - - - -	40	Enlargement of spleen, -	6

Rheumatism, - - - - -	1275	Ganglion of wrist, - - -	1
Rheumatic enlargement of joints,	6	Inflamed mamma, - - -	6
Partial paralysis, - - - -	12	Harelip, - - - - -	1
Hemiplegia, - - - - -	6	Abscess, - - - - -	80
Paraplegia, - - - - -	1	Enormous abscess of thigh,	1
Epilepsy, - - - - -	6	Abscess under pectoral muscle,	1
Surditas, - - - - -	76	Ulcers, - - - - -	350
Deaf mute, - - - - -	2	Carbuncle, - - - - -	6
Warts in Meatus Auditorius,	4	Slough in leg of an old man,	1
Psora, - - - - -	490	Fistula in ano, - - - -	12
Porrigo Decalvens, - - - -	20	Do. very extensive - - -	4
Lepra, - - - - -	40	Do. in perinæo, - - - -	1
Extensive eczema, - - - -	1	Do. Steno's duct, - - - -	1
Leprosy, - - - - -	40	Excrescences round anus, -	8
Elephantiasis, - - - - -	24	Prolapsus ani, - - - - -	5
Elephantiasis enormous, - -	1	Hæmorrhoids, - - - - -	4
Elephantiasis with vast enlarge- ment of scrotum, - - - -	1	Hernia scrotal, - - - - -	88
Malignant ulceration of scrotum,	1	Do. Do. double, - - - -	2
Malignant ulceration of nose,	1	Do. Do. congenital, - - -	4
Lupus Faciei, - - - - -	2	Do. inguinal, - - - - -	4
Scalds and burns, - - - -	6	Hydrocele, - - - - -	35
Contusions, - - - - -	20	Do. enormous, - - - - -	1
Frightful contraction of face from burn, - - - - -	1	Do. double with double hernia,	1
Severe inflammation of absor- bents of arm, - - - - -	1	Fracture of clavicle, - - -	1
Suicide by opium eating,	1	Do. Radius, - - - - -	1
Attempted do. by opium eating,	4	Do. Fibula, - - - - -	1
Opium smoking, - - - - -	28	Do. Tibia and fibula, - - -	1
Accidental amputation of finger,	1	Do. Neck of femur, - - - -	1
Gun shot wounds of face and body, - - - - -	4	Dislocation of both humeri from a fall, - - - - -	1
Laceration of hand and removal of thumb by bursting of a gun, - - - - -	1	Posterior curvature of spine,	1
Severe wounds of face, - - -	1	Distortion of knee, - - - -	1
Wounds of body by fighting with pirates, - - - - -	1	Disease of hip joint, - - - -	2
Severe wound of thigh with laceration of flexor muscles from falling on a hoe, - -	1	Do. Knee joint, - - - - -	4
Wound laying open the whole anterior part of knee joint from falling on a rice bowl,	1	Do. Shoulder joint, - - - -	1
Swallowing needles by a juggler,	1	Do. Elbow joint, - - - - -	1
Gangrene of hand, and gangre- nous spots on body from eating a poisonous vegeta- ble, - - - - -	1	Anchylosis of elbow joint,	1
		Hydrops Articuli knee, - -	1
		Strumous enlargement of Radius, - - - - -	1
		Periosteal enlargement of Humerus, - - - - -	1
		Extensive necrosis of humerus with removal of bone and solution of continuity, - -	1
		Caries of head of fibula, - -	1
		Caries of head of humerus,	1
		Do. inferior maxilla, - - -	3
		Soft nodes on ulna, tibia and frontal bone, - - - - -	4

Osteo-sarcoma of inferior maxilla, - - - -	1	Closure of pupil, - - -	80
Do. superior maxilla, - - -	2	Amaurosis, - - - -	110
Do. humerus, - - - -	1	Do. from onanism, - - -	12
Do. head of fibula, - - -	1	Cataract both eyes, - - -	66
Destruction of palatal bones, - - -	1	Do. one eye, - - - -	40
Secondary syphilis and soft nodes, - - - -	4	Do. incipient, - - - -	79
Glandular swellings of neck, - - -	14	Lippitude, - - - -	176
Tumor of face, - - - -	4	Pterygium, - - - -	388
Do. neck, - - - -	5	Trichiasis, - - - -	143
Do. lip, - - - -	1	Entropium, - - - -	163
Do. head, - - - -	1	Ectropium, - - - -	81
Large tumor of the Socia, parotidis, - - - -	1	Contraction of tarsi, - - -	206
Enormous scrotal tumor, - - - -	1	Epiphora, - - - -	6
Sarcoma testis, - - - -	1	Excessive granulations on the conjunctiva, - - - -	1
Polypus nasi, - - - -	8	Enlargement of caruncula lachrymalis, - - - -	3
Do. enormous size, - - - -	1	Warts on do., - - - -	1
Large excrescences on dorsum linguae, - - - -	1	Destruction of eye lids, - - -	1
Schirrus mammae, - - - -	1	Malignant ulceration of do., - - -	4
Aneurismal nœvus of lip, - - -	1	Abscess of eye lid, - - - -	6
Extensive varicosity of veins of thorax and abdomen after ascitis, - - - -	1	Chemosis, - - - -	4
Painful induration of surface of thorax, - - - -	1	Abscess of lachrymal sac, - - -	1
Catarrhal ophthalmia, - - - -	360	Fistula of do., - - - -	2
Pustular ophthalmia, - - - -	60	Stab in the orbit of the eye, - - -	1
Chronic conjunctivitis, - - - -	464	Destruction of globe of the eye from carcinoma, - - - -	1
Granular lids, - - - -	586	Loss of both eyes, - - - -	113
Do. Do. with opacity	623	Do. of one eye, - - - -	102
Do. Do. pannus, - - - -	250	Total number of patients, - - -	10,978
Leucoma, - - - -	360	Operations.	
Ulceration of cornea, - - - -	892	Cataract, - - - -	18
Conical cornea, - - - -	15	Entropium, - - - -	30
Staphyloma, - - - -	44	Pterygium, - - - -	2
Iritis, - - - -	10	Artificial pupil, - - - -	11
Hernia iridis, - - - -	6	Staphyloma, - - - -	2
Hypopium, - - - -	4	Tumor of face, - - - -	4
Synechia, - - - -	11	Do. of neck, - - - -	1
Irregularity of pupil, - - - -	24	Polypus nasi, - - - -	1
		Hydrocele, - - - -	26
		Aneurismal nœvus of lip tied, - - -	1

Shanghai, July 1st, 1845.

ART. II. *Synoptical tables of the foreign trade at Canton for the year ending 31st December, 1845, with returns, &c., of the trade at Shánghái, Ningpo, Fuhchau, and Amoy.*

A synoptical table of the export trade to foreign countries at the port of Canton during the year ending the 31st December, 1845. Specifying the description and quantities of commodities as well as their estimated value, and distinguishing the national character of the ships in which they were exported, viz:

Description of Commodities	Quantities, and in what Ships Exported.										Aggregate Quantities Exported	Estimated Value in Sp. Drs. at 4/4 Sterling
	British	American	French	Dutch	Danish	Swedish	German	Miscell. Flags	Lorches			
Alum, Piculs	30,782	.. 12	.. 110	.. 220	.. 50	.. ..	250	.. ..	.. ..	Piculs 31,032	54,436
Aniseed, Star..... "	106	43	.. ..	.. ..	.. ..	.. ..	133	.. ..	.. ..	" 611	6,300
" Oil..... "	24	2	.. 1	.. 2	.. ..	.. ..	.. ..	.. ..	.. ..	" 146	9,494
Bangles..... Boxes	127	74	2	6	41	.. ..	2	.. ..	12	Boxes 471	8,848
Bamboo ware..... Piculs	138	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	10	Piculs 120	7,921
Brass leaf..... Boxes	117	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	2	Boxes 2,223	2,815
Camphor..... Piculs	1,202	1,025	.. 16	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	Piculs 2,232	44,675
Canes of all sorts..... Mille	117	53	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	Mille 2,823	2,823
Cassia lignea..... Piculs	15,897	12,930	155	1,433	1,357	306	2,082	.. 760	4,840	Piculs 40,150	496,650	
" Buds..... "	502	10	.. ..	.. ..	.. ..	.. ..	37	.. ..	.. ..	" 549	8,969
" Oil..... "	35	54	.. ..	.. ..	.. ..	.. ..	4	.. ..	.. ..	" 98	24,322
China-root..... "	3,016	39	60	10	265	.. ..	97	.. 19	.. ..	" 3,611	10,320
China-ware..... "	4,718	909	31	48	10	120	.. ..	.. ..	.. ..	" 5,850	121,078
Copper, Tin, & Pewter wares "	173	6	2	4	.. ..	.. ..	1	.. ..	.. ..	" 192	8,637
Crackers & Fireworks.. "	791	4,040	1	210	.. 12	25	.. ..	.. 170	.. ..	" 5,267	27,113
Fans of all Sorts..... Catties	5,496	28,480	66	32	56	.. ..	21,775	.. ..	250	Catties 56,164	58,681
Furniture & Wood-ware Piculs	268	230	.. ..	3	1	.. ..	2	.. ..	60	Piculs 623	14,247
Glass Beads, & Glassware Boxes	1,939	11,888	.. ..	.. ..	20	.. ..	6,721	.. ..	90	Boxes 2,049	39,138
Glass Cloth..... Catties	2,256	.. ..	.. ..	465	.. ..	.. ..	.. ..	.. ..	8,052	Catties 31,718	41,924
Hairtail or Orpiment..... Piculs	207	5,075	.. 2	50	.. ..	.. ..	.. ..	.. ..	.. ..	Piculs 232	3,408
Ivory & mot. o' pearl ware Catties	1,207	.. ..	.. ..	80	3	.. ..	.. ..	.. ..	170	Catties 7,427	18,504
Kittysoils..... Boxes	935	146	.. 4	.. ..	.. ..	.. ..	.. ..	.. ..	2	Boxes 940	11,924
Lacquer wares..... Piculs	263	.. ..	.. ..	18	.. ..	.. ..	.. ..	.. ..	24	Piculs 501	23,069
Mats & Matting..... "	1,765	15,496	.. ..	4	15	142	.. ..	.. ..	212	" 17,673	110,575

Musk	106	38	12	18	54	52	25	141	12,142	
Nankeens & dyed cottons	253	22	12	156	8	32	54	436	21,084	
Paper of all kinds	2,149	48	35	1	13	12	12	2,495	36,770	
Quicksilver	130	..	..	2,102	670	342	10	143	16,949
Preserves	5,003	7,465	..	1	26	..	2	17,194	71,376	
Rattan work	148	855	..	23	9	..	1	1,035	21,026	
Rhubarb	1,505	823	52	75	..	180	..	2,672	111,608	
Silk raw	5,192	32	31	75	..	56	..	5,349	2,077,710	
" Coarse and Refuse.	4,191	..	..	..	..	..	..	4,191	420,637
" Thread and Ribands	2,831	2,567	..	240	3,056	..	2,900	15,589	95,456	
" Piece goods	69,549	112,623	536	659	13,217	8,266	2,001	232,702	1,857,721	
Silk & cotton mixed stuffs	24,487	..	..	..	78	..	100	22,587	73,020
Soy	430	9	..	..	48	3	..	564	5,308
Sugar, Raw	136,283	492	..	..	3,082	..	..	139,857	701,844
" Candy	42,614	58	..	..	..	..	..	42,672	319,587
Tea	429,867	139,202	1,931	16,109	1,307	7,588	3,084	6,000,081	23,203,082	
Trunks, leather	262	427	..	18	22	3	..	740	16,154	
Vermilion	560	155	20	5	15	..	4	764	39,276	
Miscellaneous articles	213,075	154,454	1,033	2,046	1,296	1,586	2,416	378,583	378,583	
Total	\$ 20,734,018	979,864	93,010	635,533	141,129	179,615	419,973	163,688	219,506	\$30,566,436

Or £6,622,796

Remarks.—The preceding tables have been compiled from the consular returns of the British and foreign export trade at Canton for the year 1845, and the quantities therein specified are those which actually paid duty. The weights and measures stated are those in use at Canton. One catty is equal to 1½ pound avoirdupois; hence one picul of 100 catties corresponds with 133½ pounds in England. One chang is 4 English yards nearly. The value given has been computed upon a moderate estimate according to the average prices of the year in the Canton market, including the duty and other charges.

FRANCIS C. MACENSOON
Her Majesty's Consul.

Canton, 31st January, 1846.

A synoptical table of the import trade from foreign countries at the port of Canton during the year ending the 31st December, 1845, specifying the description and quantities of commodities, as well as their estimated value, and distinguishing the national character of the ships in which they were imported, viz:—

Description of Commodities	Quantities, and in what Ships Imported.										Aggregate.	Estimated Value.
	British	Americans.	Fren.	Dutch	Danish	Swedish	German	Miscell. Flags.	Portug. Lorcha.			
3 Arca or Betel Nuts,.... Piculs	15,935	12,058	..	45	..	..	5,005	..	2,088	Piculs	35,221	130,795
4 Biche de Mer,	420	..	..	..	..	..	..	..	4,896	"	4,896	132,828
5 Birds' Nests, Edible,.... Catties	125	6,564	..	775	..	..	..	..	25,651	Catties	25,651	232,676
8 Clocks, Watches, &c.,.. Value	\$28,546	1,650	..	..	..	..	..	..	..	"	35,440	35,110
10 Cochneal, .....	..	1,450	..	..	..	..	1,100	..	..	Catties	2,780	6,312
12 Cotton,	527,201	32,943	..	1,283	..	13,631	..	1,50	5,316	Piculs	580,514	5,192,439
13 Cottons, Plain,	846,147	338,286	..	..	..	..	..	..	54,955	Pieces	1,255,505	3,463,169
" Twilled,	3,020	132,937	..	..	..	..	..	..	4,740	"	157,577	420,911
" Caubries & Muslins, "	2,427	..	..	..	..	..	..	..	..	"	2,427	7,274
" Printed and Dyed, "	23,426	2,081	..	..	..	..	625	..	350	"	27,283	69,672
" Handkerchiefs,	14,126	1,239	..	..	210	..	105	..	..	Dozens	15,640	33,168
Not enumerated,	19,050	50,784	..	..	246	..	2,818	..	11,326	"	84,324	84,224
14 Cotton Yarn and Thread, Value	20,446	1,785	..	..	44	..	25	..	1,031	Piculs	23,331	400,961
Earthenware,	1,840	125	..	..	..	..	..	..	..	"	1,965	1,965
17 Elephants' Teeth,	15,271	..	..	..	..	..	..	..	1,147	Catties	16,418	16,723
18 Fishmaws,	1,696	..	..	..	..	..	..	..	136	Piculs	1,832	82,035
19 Flints,	15,411	..	..	3,468	471	..	..	..	52	"	19,927	9,304
20 Glass and Glassware, .. Value	\$ 3,927	3,842	..	..	..	..	525	..	3,280	"	11,625	11,625
22 Ginseng,	246	2,286	..	..	..	..	576	..	..	Piculs	2,532	155,549
24 Gum Olibanum,	4,089	..	..	..	..	..	..	..	..	"	4,089	23,645
" Myrrh & other gums, Value	4,407	..	..	..	..	..	..	..	..	"	4,407	4,407
25 Horns, Buffalo & Bullock, Piculs	45	..	..	..	..	..	..	..	..	Piculs	45	1,195
26 " Rhinoceros,	54	..	..	10	..	..	..	..	..	"	64	3,360
29 Mother of Pearl Shells, ..	419	1,545	..	..	..	..	..	..	..	"	1,966	12,879
30 Metals, Copper Wrought, "	2	674	..	120	..	..	..	..	810	"	1,606	36,957

Table of the Import at Canton.

JUNE,

Iron,	Piculs	24,083	4,375	3	290	630	840 Piculs	20,931	74,952
Steel,	"	7	...	...	...	20	"	317	1,270
Tin, Block,	"	225	...	...	...	...	"	255	4,056
Lead, Pig,	"	710	18,971	...	...	77	1,312	21,076	106,407
Spelter, .....	"	...	...	...	...	...	1,836	1,836	11,475
Tin Plates,	Boxes	1,076	190	7	...	36	Boxes	1,239	8,692
Pepper,	Piculs	4,865	1,028	374	1,121	94	Piculs	7,828	39,534
32 Putchuck,	"	932	290	...	...	...	26	1,457	14,618
34 Battans,	"	9,881	11,870	5789	94	...	"	39,313	112,937
35 Rice and Paddy,	"	26,867	112,404	4,881	4,432	6,871	"	166,739	286,725
37 Saltpetre,	"	152	632	...	...	...	"	844	6,376
38 Shark's fins,	"	6,054	...	...	...	...	"	33,102	128,679
39 Skins and Furs,	No.	9,946	10,948	...	...	...	"	30,889	74,795
40 Smalls,	Piculs	280	...	...	...	33	Piculs	313	14,489
41 Soap, common,	Catties	63,933	13,685	...	...	76	Catties	77,618	8,693
45 Wine, Beer, Spirits,	Value	5,650	10,652	656	...	...	"	18,903	18,903
46 Wool, Sandal,	Piculs	22,593	...	...	...	...	"	28,763	214,080
" Supply,	"	395	716	...	...	...	"	6,570	12,955
Wolkeus, dried,	Changes	145,472	8,345	...	...	...	"	161,236	890,996
" Narow,	"	736,236	22,603	...	1,76	...	Chang	784,637	1,118,013
" Blankets,	Pairs	3,916	1,118	6,415	...	629	"	7,028	40,137
" Not enumerated, Value \$	Value	7,536	...	...	...	...	"	7,536	7,536
Miscellaneous In port,	"	218,536	30,486	922	1,040	12,934	"	...	288,610
Total,	\$	10,392,934	2,478,048	8,318	77,751	114,817	825,960	14,962,81	Or £3,046,942

Remarks.—The preceding table have been compiled from the consular returns of the British and foreign import trade at Canton for the year 1845, and the quantities therein specified are those which actually paid duty.
 The weights and measures stated, are those in use at Canton. One catty is equal to 1½ pound avoirdupois; hence one picul of 100 catties corresponds with 133½ pounds in England. One chang is 4 English yards nearly.
 The value given has been computed upon a moderate estimate according to the average prices of the year in the Canton market, including the duty and other charges.
 FRANCIS C. MACDONNELL,
 Her Majesty's Consul.

A return of the quantities and value of merchandises Imported into the port of Shághái in 62 British vessels of 15,971 tons, from the countries and places undermentioned, during the year 31st December, 1845.

Description of articles.	Quantities.	From what countries and places imported.	Estimated value in <i>cts.</i> at 4s. 2d. per <i>¢</i>
<i>Manufacture of cotton :—</i>			
White Longcloths.....	pieces 341,581	{ Liverpool & } Hongkong, }	£247,659
Grey ".....	" 911,911	"	585,932
Dyed ".....	value	"	18,474
Drills white.....	pieces 1,542	"	962
" grey.....	" 1,785	"	1,199
Chintz.....	" 26,816	"	18,902
Cambrics.....	" 240	"	250
Handkerchiefs.....	dozens 8,369	"	1,991
Velveteens.....	value	"	6,169
Cotton Yarn.....	piculs 770	"	4,812
<i>Manufactures of wool :—</i>			
Habit cloths, Spa. Stripes, &c. yards	297,976	"	127,215
Long Ells.....	pieces 7,981	"	13,858
Camlets, English.....	" 4,057	"	18,872
" Dutch.....	" 100	"	792
Blankets.....	pairs 747	"	500
Woollens unenumerated.....	value	"	2,368
Woollen and cotton mixture..	value	"	3,802
<i>Metals, viz :—</i>			
Iron pigs.....	piculs 1,309	"	731
" rods and bars....	" 12,144	"	5,957
Lead pigs.....	" 1,771	"	1,338
Tin plates.....	" 291	"	1,091
<i>Miscellaneous :—</i>			
Flints.....	piculs 7,364	"	1,868
Class and glassware.....	value	"	1,338
Gambier.....	piculs 272	{ Hongkong } and Straits, }	147
Pepper.....	" 1,015	"	1,163
Rattans.....	" 5,022	"	4,316
Saltpetre.....	" 267	"	445
Indigo.....	" 1,632	"	1,508
Smalts.....	" 27	"	512
Hardware.....	value	"	2,836
Woods, Sandal.....	piculs 76	"	190
" Ebony.....	" 700	"	204
" Sapan.....	" 478	"	343
Wines.....	dozens 889	"	1,481
Sundries.....	value	"	2,899
Total			£1,082,207

Notes. A very considerable quantity of treasure has been imported from Wúsung but the amount unknown.

G. BALFOUR,
H. B. M. consul at Shanghai.

Shanghai, 31st December, 1845.

A return of the quantities and value of merchandise *Exported* from the port of Shánghái in the British vessels of 16,760 tons, to the countries and places undermentioned, during the year ending the 31st December, 1845.

Description of articles.	Quantities.	To what countries and places exported.		Reported or estimated value in stg. as to. sh. p. ¢
Alum.....	piculs 2,701	Hongkong		470
Musk.....	catties 67	"		537
Rhubarb.....	piculs 73	"		354
Silk, Raw, viz.				
Tsatlee. piculs 5,818	} piculs 9,505	Hongkong, London,		792,489
Taysam " 2,694		Liverpool, Cork		
Yuenfa " 698				
Sorts... " 295				
Tea, viz:—				
Congou. piculs 56,371	} piculs 69,889	Hongkong, London, 462,746		Liverpool, Scilly and Cork.
Souchong " 2,703				
Pouchong " 107				
Pekóe.. " 262				
H. Muey " 173				
Tbankay " 3,160				
Hyson.. " 712				
H. Skin. " 1,132				
Y. Hyson " 2,226				
Imperial " 359				
G. powder " 621				
Sorts... " 2,063				
Silk Piece Goods.....	piculs	18 ¹ / ₂	London & Liverpool	
Gypsum.....	"	5,480	Hongkong	570
Nankeen Cloth.....	"	56	"	625
Sundries.....	value	"	"	1,000
Total				£1,259,091

Shánghái, 31st December, 1845.

G. BALFOUR,

H. B. M. consul at Shánghái.

H. B. M. Consul at Shánghái has prepared, in addition to the returns given above, general views of both the *Import* and *Export* trade, from and to foreign countries, at the port of Shánghái; the total of the estimated value of imports is £1,223,980; total of exports is £1,347,052.

At *Ningpo*, H. B. M. Consul, Mr. Thom gives, along with the requisite details, the following summary, for 1845:

Total imports in British vessels £10,398 5s. 0d.; exports, £17,495 3s. 0d.
 Total imports in Bremen vessels 2,882 0 0 exports, 462 0 0
 Total imports under the Ame. flag 1,128 0 0 exports, 1,116 0 0

At *Fuhchau*, H. B. M. Consul, Mr. Alcock, gives the following for 1845.

Total imports in 5 English vessels, £72,147 17s. 0d.; exports, £68,459 18s. 4d.
 Total imports in 3 American vessels, 11,513 19 10 exports, 776 5 0

At *Amoy*, H. B. M. Vice-consul, Mr. Sullivan, gives the following returns of British vessels, for 1845.

Total imports in 33 vessels £147,494 10s. 0d.; exports, £15,478 1 17s. 5d.

We regret that we cannot give any statements regarding the traffic in opium. From data published some months back in the *Friend of India* it appears that the total exports from India for the season, 1844-45, was more than 40,000 chests. We suppose it is still on the increase and that little less than forty thousand chests must have come to China last year, and have sold for say \$20,000,000!

ART. III. *Roman Catholic missions in China, with particulars respecting the number of missionaries and converts, and the ecclesiastical divisions of the empire.* From a Correspondent.

The Roman Catholic missionaries to China come from various European nations; particularly, Portugal, Spain, France, and the Italian states, and are connected with and are under the direction of various societies, yet subordinate to the great head of the papistical organization. The missionaries from these different countries occupy different districts of country. The Chinese empire is ecclesiastically divided into three bishoprics, and ten apostolic vicariates as follow, viz.; the bishoprics of Peking, Nanking, and Macao. The vicariates of Sz'chuen, Yunnán, Chehkiáng, Mongolia, Liáu-tung, Corea, Húkwáng, Shántung, Shánsí, and Fuhkien.

We will notice these different dioceses in the order they stand.

1. The bishopric of Peking was once one of the largest dioceses; it now embraces only the province of Pichí lí. The administration of this diocese belongs to the Portuguese. There is at present no regular bishop in charge: and the administration is committed to bishop Castro. The missionaries in this province are of the order of the Lazarists. Their principal residence is at the college of Siuwan, on the borders of Tartary. The converts are reckoned to be 50,000.

2. The bishopric of Nanking embraces the three provinces of Kiáng-sú, Ngánhwui, and Honán, and is the most populous diocese in the world, embracing in its limits more than eighty-five millions of souls. The administration of this bishopric also belongs to the Portuguese. There is at present no incumbent and the administration is committed to bishop de Besi, an Italian and apostolic vicar of Shántung. The missionaries in this diocese are of the Society of Jesus and Lazarists. There are four Jesuits and two Lazarists. The bishop reports the number of neophytes at 76,000 having 500 converts during the last year.*

3. The bishopric of Macao embraces the provinces of Kwángtung and Kwángsí, and the island of Hainán. Bishop Matta is the present incumbent of this see. There are nine missionaries, thirty native priests, two colleges, three agencies (procures) for French and Spanish missions and 52,000 Roman Catholics. The annual num-

* Note. We learn that the bishop, *Le comp de Besi*, has recently been at Hongkong, having come down from Nanking to welcome a large reinforcement of European priests, some fifteen or twenty, several of them Jesuits, and all for the provinces of which he has charge. This will increase the whole number of European priests to about eighty, exclusive of the twelve bishops and eight coadjutors.

ber of adult baptisms is about 300. The number of Chinese students in St. Joseph's college, where there are two European professors, is about fifteen.

4. The apostolic vicariate of Sz'chuen. It embraces the extensive province of Sz'chuen and Kweichau, and is one of the most flourishing missions in the empire. The missionaries are connected with the French Society of Foreign Missions. It is under the care of bishop Perocheau, apostolic vicar. He is aided by a coadjutor, and there are nine missionaries and thirty native priests, and 54,000 professors of Christianity. The number of adult baptisms last reported is 389. Two colleges serve as nurseries for the priesthood and 54 schools for boys and 114 for girls impart instruction at all points and to all classes, and 500 monastics by their prayers seek to call down blessings from on high.

5. Apostolic vicariate of Yunnán. This is a small and recently established vicariate, and is administered by bishop Ponsot of the French Missions, having three missionaries, one native priest and 4000 Christians.

6. The apostolic vicariate of Chehkiáng embraces the two provinces of Chehkiáng and Kiángsí, and receives its missionaries from the French Society. The administration is in the hands of M. Larribe who was coadjutor to bishop Rameau who was drowned at Macao in July last. The missionaries are from the Congregation of St. Lazarus, and there are about 9000 converts.

7. The apostolic vicariate of Mongolia. This vicariate is recently erected and is connected with the French Missions. Bishop Mouly is the apostolic vicar aided by a coadjutor. The bishop reports that the circumstances of the mission are favorable, that schools are established for the young of both sexes, and that 400 had renounced their idols and been baptised.

8. The apostolic vicariate of Liántung embraces the three provinces of Manchuria. Bishop Verroles, who is connected with the French Society has charge of it. This mission is recently established and no full account of its state and prospects has been yet received.

8. The apostolic vicariate of Corea. This embraces Corea and some of the adjacent islands, and also the Lúchú isles. This is recently established. Two priests M. M. Farcade and Seturdu have been appointed from Corea for the Lúchú isles. Their arrival is not yet heard of.

10. The apostolic vicariate of Húkwáng. This embraces the two provinces of Hupih and Húnán. Its administration is at present in the hands of bishop Rozziolati with two coadjutors, ten Italian and fifteen native priests. The number of Catholics is estimated to be more than 80,000.

11. The apostolic vicariate of Shántung. Bishop Besi has charge of this vicariate in connection with the bishopric of Nanking, there are 4000 Christians, who are much exposed to persecutions.

12. The apostolic vicariate of Shánsí. It embraces the provinces of Shánsí and Shensí. Bishop Salvetti is the present apostolic vicar. It is connected with the Italian Societies, of its state and prospects we have no details.

13. The apostolic vicariate of Fuhkien. This province is assigned to the Spanish Dominicans. Bishop Carpena is vicar apostolic, and there are in connection with the mission one coadjutor, five European priests and nine native, and more than 40,000 members.

This summary gives twelve bishops, seven or eight coadjutors. The number of European priests connected with these missions we are not able to give accurately. But we think the number not including the bishops or coadjutors does not exceed sixty, and the number of native priests ninety, all 170. The sum of the number of members reported by the different missions is 345,000, whilst there are five vicariates from which the number is not reported.

The amount of funds remitted to these missions from Europe for the year ending May 1844, was franks 295.733.40. Besides the schools for communicating the benefits of communications of the common rudiments of education to children of both sexes, there are one more school connected with almost every mission, especially for training native priests, and when not already established measures are being taken to establish them.

Besides these there are five colleges out of China proper for the education of native priests, viz. at Naples (Europe),* Pinang, Macao, Siwan in Mongolia, and on the west border of Sz'chuen in Thibet.

ART. IV. *Secret Societies among the Chinese in Singapore, with particulars of some of their late proceedings.* Copied from the Singapore Free Press.

No. 1.

To the editor of the Free Press :

SIR: About two years ago the columns of your paper were occupied in giving to the public much valuable information regarding the Secret Societies amongst the

* Chi. Rep. Vol. 1. p. 458

Chinese in this settlement—and after the extraordinary spectacle which took place yesterday this seems to be a proper time to renew the subject. Many years ago a Chinaman, nominally a Baker, settled in Singapore and soon became the head of the Huey. Several murders were committed and he was suspected of being the “directing power,” but no proof could ever be brought home to implicate him sufficiently for the purpose of bringing him to justice. At length he retired from business, and took up his abode at one of the temples belonging to the Secret Society where he remained until his death, which took place 15 days ago. This man was never possessed of much property, in fact, he had all the outward appearance of being poor, but his influence over his clan was immense, which the Police knew and a former magistrate occasionally availed himself of it in discovering robberies. The moment his death was known the clan determined that his body should be laid in state for 13 days and be honored with a public funeral. No secret was made of these arrangements;—indeed some of the leading men asked permission of the authorities to allow them to take place which was granted with this condition—that the number of followers should be limited. In the meantime the police were not idle. They discovered that a very large body of men would be present at the funeral and that other clans would join for the express purpose of creating a quarrel. All this I believe was made known to the local authorities. The superintendent of police, the deputy, the European constables and all the peons that could be spared were in attendance to preserve order. At the appointed hour the procession was formed, consisting of about 6,000 Chinese, the police authorities then suggested to the principal men that it should proceed from the temple over Faber’s Bridge in a direct line to the burial place adjoining the military cantonments. This was acceded to by some whilst the majority objected and some man immediately cried out “Pan” the well-known watch word for a row. A rush was made to seize the deputy superintendent but the Chinese interpreter, employed sometimes by the authorities, stepped before him and saved him. The interpreter was however half killed when rescued and now lies in a dangerous state. An express was sent to the governor who, with his usual promptitude, called out the military. Colonel Watson, the officers and privates were soon on the spot—*but for what?* The civil power had been set at defiance, and, notwithstanding the peons were well armed, laughed at. The rebellion (if that term may be used) commenced the moment the Chinese attempted to seize the deputy superintendent, and the object of seeking the aid of the Military one would naturally suppose was to disperse the mob and secure the ringleaders. Nothing of the kind. The sepoy were placed on each side of the road to preserve order, and the Huey had the gratification to see that their body was all-powerful and could act with impunity. I think, Mr. Editor, there is a radical defect in our system of treating the Chinese and if you make inquiries you will find all other governments adopt vigorous measures in keeping them in order. Here we have this startling fact. An infirm old man dies, *apparently* poor and of no note, no sooner is his clan made acquainted with it then they determine to congregate from all parts of the island to the number of about 4,000. Other clans immediately seize the opportunity of “casting shame” upon the head of the deceased, as it is termed, and number some 2,000, many on both sides being armed and ready for a murderous attack. Now all this is made known to the local authorities and what steps do they take to prevent the procession—*Nons!!* Surely the very circumstance of so many thousand men collecting together ought to have induced them to take prompt measures to prevent more than a reasonable number following the procession.

AN EYE WITNESS.

Singapore 10th March 1846

No. 2.

It seems there was a fracas yesterday between the police and the notorious Huey Association, which might have led to the most serious consequences. That all but proscribed body, bearding the local authorities in broad day, arranging their lawless members for a public demonstration, which it requires

the presence of the military (who were called out on the occasion) to protect the community from!! The common report is, that 7,000 Hueys proposed to parade the principal streets of Singapore in procession, under the pretence of doing honor to the funeral rites of a deceased chief, whose body was to form the external rallying point for this rabble, from which to intimidate the community at large, and their uninitiated countrymen in particular, by that convincing proof of how careless they are of the frowns of our government. Report further says that the deputy superintendent of police—a magistrate in the discharge of his duty—had a narrow escape from being torn in pieces by the mob, and was probably only saved from being murdered for his hardihood in venturing unarmed into the midst of the horde—by their supposing he was amply supported by an armed force close at hand while his thorough knowledge of the common Lingua Franca—Malay—enabled him to reason with some of the chiefs,—who once personally recognized would naturally deprecate any outbreak which might compromise themselves. As it was, it is said that one of them even who broke the rush made on the deputy was seriously wounded, and though his interference had the desired effect of arresting this onward rush, the only triumph of the official was his being ultimately enabled to retreat protecting or being protected by his equivocal preserver. It is well known that the troops were called out and succeeded in protecting the town itself from the insult of being menaced by such a lawless assemblage, where there was so much valuable property to tempt the cupidty of the dangerous brotherhood who had they succeeded to that extent in their contempt for the civil power, and such recent proof in their attack upon Mr. Dunman of how little power to check them was vested in their own office bearers, might not have hesitated to complete their audacity by an attempt to sack the town, while their numbers promised impunity if not success. The only point to be regretted is that a compromise should have been made with them after having broken faith. The troops should have been marched to the spot after this, and the funeral, if funeral only it was, prevented from being accompanied by more followers than they chose—even at the risk of having to read the Riot Act. After such an alarming display by those who have hitherto been happy to find themselves as a body rather winked at than tolerated, it is imperative on the local authorities to secure the power if they have it not, as the military stationed here I doubt not provides the force, for the protection of the peaceable from this Triad Society.

Yours obediently,

B.

Singapore, 11th March, 1846.

No. 3.

Some particulars of the *fracas* which occurred on Tuesday last between the police and Chinese at the funeral of Ho-Yem-Ko, the head of the Tan Tae Hoé, will be found in the letters of two correspondents. Indisposition must be our excuse for not giving a detailed account of what took place, but next week we hope only to be able do this, but to give some particulars on the subject of the Hoés in Singapore and of late chief of the Tan Tae Hoé.

The following brief account of what occurred yesterday is all which at present we can offer. Permission was asked some days ago to perform the customary religious ceremonies at the interment of the deceased, which was granted on the condition that there should be no disturbance, and that a greater number of people than usually attend a funeral should not be present. This was accordingly promised. Information was conveyed to the police a few days ago that a large crowd would attend the funeral, and that a number of persons intended to enter the town and sack the houses of several persons belonging to a rival Hoé. In consequence of this a constable was desired to keep an eye upon the proceedings of those attending the funeral, and early on Tuesday morning, he and two peons, in undress, and a person named Hon Chco Tek, one of the persons who was to be plundered and the head of a rival Hoé proceeded to Rochor, where the corpse lay, and where several thousand

persons were found to be assembled. The constable mixed in the crowd and spoke to several of those who seemed to have the principal direction, exhorting them to try and preserve order which they professed themselves anxious to do. A bad feeling however seemed to prevail among the mob, as the constable was informed from time to time that threats were being uttered against him. He cautioned the chief persons from attempting to enter the town, and at last it was arranged that he should walk at the head of the procession along with a man named Chew Swee, and the procession began to move, one of the most conspicuous objects in it being a heavy car having the figure of a man made of paper upon it. On arriving at the place where the road divides, one branch leading into town by Campong Glam, and the other goes across Faber's bridge leading by a straight road to the burying ground, the procession wished to move on by the former, on which the constable appealed to the leaders, and told them they could not be allowed to go that way and pointing out the other as their most direct course. Considerable confusion then occurred, and the constable apprehensive of a disturbance, sent off one of the peons to apprise the superintendent of police of what was taking place. After a great deal of wrangling the Chinese attempted to push past the constable who had now only one man with him, and they attempted to knock him down by pushing the car against him, which he avoided by jumping back. Captain Cuppage, Mr. Dunman, and a few peons then arrived, and on Mr. Dunman's trying to prevent the procession moving along the road towards Campong Glam a rush was made at him by a number of persons, apparently coolies from the jungle, armed with pieces of iron and wood, and had Ho Cheo Tek not at that moment thrown himself before Mr. Dunman, the latter would in all probability have been murdered on the spot. Ho Cheo Tek received a heavy blow on the breast which knocked him down, and while on the ground was severely beat about the head. Capt Cuppage seized one of the ringleaders by the tail and gave him in charge of a peon, but he was soon rescued and the peon severely maltreated. After some further altercation the procession moved over Faber's bridge, an armed party of the police being stationed on the other road, and the Military having in the meantime been called out, the funeral procession on arriving at Colman's bridge was joined by them, and moved on escorted by the Military and attended by the civil authorities who, we believe, accompanied them nearly to the grave. Small detachments of sepoy were drawn up across the different streets leading into town to prevent the procession going in. Ho Yem Ko's remains were thus more honored than what he himself, we dare say, anticipated, being attended to the tomb not only by his own countrymen, but by the civil and Military Authorities of the Settlement. The above account may be imperfect in some respects but it is the most consistent we have been able, on short notice, to obtain, but next week we trust to supply deficiencies.

We observe that *An Eye Witness* has made a slight mistake in talking of the deceased as the head of a clan. The Tan Tan Hoé of which he was the founder and president, is by far the most powerful of the Hoé in Singapore, and comprehends persons of all clans and provinces.

Ho-Yem-Ko we understand retired from business with 5 or 6 thousand Dollars, which he spent in advancing the interests and power of his Hoé. For sometime past he was unable to take any management in its concerns from indisposition, but he still continued the nominal head, and as such he was treated with all honor after his death. Had not the procession been interrupted by the Police it was the intention to have marched through the town to Teluk Ayer Street, and there performed a variety of funeral ceremonies in front of the house of an influential member of the Hoé.

The succession to the vacant sceptre was we understand a matter of debate, various candidates having been proposed regarding whose claims there was

much division. The contest was we learn terminated on Tuesday evening by the election of a Tailor living in Teluk Ayer Street, whose installation will take place in a few days when a splendid procession is to be formed.

No. 4.

The account which we gave last week of the disturbances that occurred at the funeral of *Ho-Yem-Ko*, the late Chief of the Tan Tae Hoé we find to have been pretty correct in its detail, and we need not therefore again narrate what then took place. Several disturbances have since taken place, and considerable alarm seems to be manifested of the Chinese committing greater outrages and even molesting the Europeans. We do not consider that there is much ground for this last, and in regard to the faction fights, as they may be called, amongst the Chinese, we think that by proper measures they might easily be put a stop to.

Considerable confusion of idea and misapprehension as to the secret combinations amongst the Chinese here seeming to prevail, many apparently supposing them to be one large body, we shall take leave before adverting to the occurrences of the past week connected with the funeral of *Ho-Yem-Ko*, to offer a short explanation on the subject we refer to. The term Hoé signifies Society, and is generally adhibited to the particular descriptive name of different associations. There are a great number of Hoés at each of the three different Settlements having various objects; some being exclusively charitable, while others combine different purposes. The Hoés in Singapore are numerous,—the principal being the Tan Tae Hoé (Heaven and Earth Society) otherwise called the Ghee Hin Hoé (justice exalted Society and the Kwan Tec Hoé. The former is said to number from 10 to 20,000 members, the latter about 1,000. A great rivalry and illwill exists between the two Hoés. The members of these Hoés we understand are not confined to any particular province or clan, but they comprehend persons from all parts of China. The other Societies in Singapore are insignificant in point of numbers and influence, compared with the two we have above named. We may add the names of a few—EE Kwan Hoé, Cho Soo Kong Hoé, Leong Choo Hoé, &c &c. The name of the Society of which the principal Chinese Merchants are members is Sa Chap Lak Tean Kong Hoe,—its objects are to assist each other by loans from the common funds, to support widows and children of deceased members, educate the children &c. &c. each member on entry pays 100 Dollars, and an annual subscription. In Pinang there are a great number of these Societies—the names of some of which and their significations we insert, Hoé being understood to be affixed to each—Ghee Hin (justice exalted,) Hai Sai (seas and hills,) Hwuy Chew (graceful district,) Cheong Hwa (the following flower,) Heong San (fragrant or incense mountain,) Leng Yip (peaceful city or town,) Ho Seng (harmonious conquering,) Jin Ho (benevolent harmony,) Jin Seng (benevolence prevailing,) Chun Sim (preserving the heart). The objects of the Tan Tae and the Kwan Tec Hoés also profess to be charitable, but many of their purposes, as well as those of most of the other Societies, are highly objectionable. While the obligation to mutual assistance, which they have in common with all such societies over the world, Mason lodges, &c, if not carried too far, is the opposite of objectionable, the way in which this obligation operates and the extent to which it is carried in Chinese Secret Societies, renders it not only illegal but highly dangerous to society at large. The objects for which these Societies are established may be pure and good, but it obviously depends on the character of the members whether they are to continue so, or are to degenerate to lower and unlawful ends. We do not believe that the *Tan-Tae* and the *Kwan-Tec-Hoés* were constituted for any originally bad purposes, but if they have since acquired a bad reputation it has arisen from members of them who may have committed crimes taking advantage of the obligations

to mutual secrets and assistance, by which the other members are drawn in to assist in the escape of offenders from justice, and thus become *particeps criminis*, and obnoxious to justice. So far indeed from being constituted for the perpetration of crime, we doubt not, if the rules of these institutions, could be procured, they would be found severe in their denunciations of offences and to what is against either the property or the person, and strict in the enforcement of moral and religious obligations and duties.

There seems to have been a great want of precaution on the part of the Police on the occasion of *Ho-Yem-Ko's* funeral. Security was not taken that the terms on which the permission to form a procession was granted, would be observed. The act of taking the head of the rival hoé, as Interpreter, cannot be looked upon otherwise than as a most extraordinary and rash proceeding. It is well known that a most deadly feud exists between the two Societies, and the employment of the head of one of them at the Police as an Interpreter &c has already, we have little doubt, been productive of much mischief, as it is to be supposed that he would avail himself of the opportunity this employment afforded him of injuring and annoying the rival faction. The knowledge of their having been thus trusted and employed could scarcely be expected to foster the best feelings in the breasts of the members of the *Tan-Tae-Hoe* towards the Authorities. The appearance of the man therefore at the funeral in company of the police would naturally be looked upon with feelings of alarm and indignation by the other Chinese, his very presence there being an insult to the deceased. Can we be certain that when interpreting what was said by the Superintendent of Police he did not add something of his own of an offensive nature?—when mingling with the mourners what boasts may he not have made use of regarding the intention of the Police to interfere with the ceremonial? There is no doubt he must have said or done something to produce the irritation which was shewn by the assault upon him.

The severe beating which *Ho Cheo Tek* received of course excited an immediate desire of revenge in the breasts of his followers, and it is said that on receiving intelligence of what had taken place they prepared to arm and take vengeance, and had not the Sepoys been called out and parties stationed at the different roads leading into town, there can be little doubt that a serious collision would have taken place in which many lives would certainly have been lost. The exacerbation thus excited on both sides led to the acts of violence which have since taken place almost every day and with which members of both Hoés are chargeable.

A number of Chinese have been carried off,—some reports making them as many as 20; who are believed to have been murdered. The Cash-keeper of a respectable Chinese Merchant went on Monday afternoon to purchase some Gum for his Master about two miles from town, when he was seized by two Chinese who were forcing him towards the jungle when he succeeded in making his escape and reaching the neighbouring Tannah. He afterwards made a complaint to a Constable and offered to point out the two men but the Constable advised him to remain quiet as it would only lead to trouble. He then went to the Police and made a complaint, and we believe the same reply was made to him there!

The unfortunate collision which took place between the Police and a number of Chinese on Monday afternoon is also ascribed to the irritated feeling existing between the factions. A Chinese having gone on board a junk for the purpose of trading, and having a small sum on his person, the cupidity of the boatmen was excited and they kidnapped him. The brother of the man gave information to the Police and a warrant was granted for the apprehension of three men residing at Beach road, Campong Glam, whom he stated to be the criminals. The Police accompanied by this man proceeded

to the house where they took the man into custody and were conveying them to the Tannah when a mob collected and two of the men were rescued,—a scuffle took place, in which the Police finding themselves too weak retreated for reinforcements and during the retreat a shot was fired from a house which hit the informer and he fell, and was taken to the Hospital where he afterwards died. Some of the Police were hit and a number of the mob were wounded by the fire of the Police, some of them dangerously. A coroner's inquest on the man who died brought in a verdict of wilful murder against some person or persons unknown. The Tan Tae people say that the persons apprehended belonged to their society, and that the informer was a member of the Kwan Tæc Hoé; that on the party of Police setting out for Campong Glam, a number of Kwan Tæc people started in a boat, armed, for the spot, with the intention of taking advantage of the circumstance to get up a row, and thus be enabled to attack the opposite party.

A great number of Chinese have come over from Rhio lately, some reports say to the amount of 2 or 3000, and are living in this Island without any ostensible means of subsistence. They are scattered through the jungle, and are no doubt prepared to take their part in any mischief.

We also learn with some surprise that the Dutch Government are converting Singapore into a kind of penal Settlement for their Chinese Criminals, the Steamer *Bromo* having brought several Chinese, on her last trip, who had been banished from Minto, and who were landed here!

In our last number, in mentioning the funeral of the old chief of the Tan Tae Haé, it is said that "had not the procession been interrupted by the Police it was the intention to have marched through the town to Toluk Ayer Street, and there performed a variety of funeral ceremonies in front of the house of an influential member of the Hoé." It having been conjectured by a number of persons that the party here alluded to was WHAMPOA, whose place of business is in Teluk Ayer Steet, we have been authorised by him to state that if he was meant the report must have originated in a mistake, as far as he is aware not belonging to any Hoé, nor is he in any way interested or mixed in their concerns.

ART. V. Sü Amán: annual provision for the support of his widow and mother, voluntarily made by the person who caused his death during the riots in June 1844.

AMPLE details regarding the death of this man will be found in our last volume, pages 487 and 525, and the sequel. Care was taken to state there every fact having any bearing on the case, it being a novel and a very difficult one. On careful investigation, it was found and declared, "that the killing was a justifiable act of self-defense." See page 526. But the life of the person who caused the death was pertinaciously demanded; by reference to the pages above named, it will be seen how this demand was met. Should a similar catastrophe occur again, we fear a similar demand would be made, the treaties notwithstanding. The way to meet all such demands is plain. In

that case and in every similar one, the disturbers of the peace ought to be held responsible for the consequences of their conduct. We know it is better to suffer the wrong, than to do the wrong. If the foreigner commences an assault—and such cases are not wanting—let justice and ample punishment be meted out to him. And where the Chinese do the wrong, let the same be done to them. The rioters in 1844 we believe were never punished. We are sorry to know that there is a fearful boldness, among the baser sort—a readiness, a desire to assail the *fánkwei*. We have known *many* cases of assault, made without cause by vagabonds. Escape—we say—from all such, as you best can. But while we advocate nonresistance on the part of the assaulted, we cannot exculpate the local authorities from the charge of gross dereliction of duty. Foreigners—and even foreign officers—nay even ladies and little children—are continually, almost as often as they go abroad into the streets, exposed not merely to foul and abusive language, but to pelting with brickbats, sticks, etc. We could give a long list of particulars, which together would make a very grave cause of complaint.

It will be seen, in the papers which we subjoin, and which have been kindly placed at our disposal for publication, that the magistrates admitted, that Amán was killed in the act of robbing the foreigners—a view of the case, quite different from that maintained in their correspondence with the foreigners. In two particulars special care should be taken in this case: *first* that the provision be not considered as compensation, compounding for guilt, of which there was no conviction, the act having been found and declared justifiable; and, *secondly*, that this case be not allowed to take such a character that it may by any possibility be made a precedent for getting money, should unfortunately the like ever occur in future.

With these few remarks, we beg to call the attention of our readers to the following statements.

No. 1.

*Statement relative to Sü Aman made by his relations,
Feb. 18th, 1846.*

Táukwáng, 24th year, 5th month, 1st day, 4 o'clock P. M. (June 16th, 1844), Sü Aman in Tung-wan kái (New China Street) near the Thirteen Factories was killed with a fowling-piece by a foreigner. In the fourth watch (2 o'clock) the next morning he was placed in a coffin. Now Aman's coffin having been sealed up by a government officer was placed in the Buddhist temple, Sz'kiöh (in the eastern part of the city) and is not yet interred.

Sü Aman was a native of the village of Pingtáng, in the town of Sánhung, in the district of Tsinghien. At the time of his decease he was 46 years old. Now the mother of Aman is surnamed Cháng and is 81 years old. His wife's name is Hwáng shí and is 44 years of age. He had neither son nor daughter.

Subsequently to the demise of Aman, his kindred borrowed from the fund for sacrificial offerings to their original ancestors, for the expense of carrying the case before the officers of government, two hundred and more taels, and different friends to assist them contributed twenty and more taels additional. Aman's mother is poor, distressed and without support; fortunately however she has the wife of Aman who goes daily to the mountains and gathers fuel to provide (by the sale of it) for her daily sustenance. If fortunately the benevolent and the good, pitying one who has suffered death without cause, whose mother is advanced in life, whose wife is a widow, poor and without posterity, should manifest to them their great commiseration, then life after life, age after age, they will be grateful for their boundless virtue.

No. 2.

The widow of Sü Aman in company with Fang Agán, who married her sister, came to the residence of —— when the following particulars were elicited by questioning her.

My husband Sü Aman formerly resided at Kaukung, in the district of Fáhshán, where he labored for several years, but being out of employment he came to Canton seeking a livelihood. Some ten days had elapsed after his arrival when he met with his misfortune. He was living at the time with one Tihshing, in Lwánhing street, a friend of his from the same native district. I am not aware of his being of a quarrelsome disposition, though absent from me he might have had quarrels of which I am ignorant. I think his disposition was good and that he was innocent. It was after the labors of the day he came out to take the air. He had on two garments, rather worn, which came down to the mid-thighs. He was fanning himself, and thought, as he was a mere spectator of what was passing, he had nothing to fear from the foreigners. On laying the matter before the officers of government, they stated that her husband was killed by the foreigners in the act of endeavoring to plunder them. Did the officers of government pay you or his mother anything? His mother was too old to come to the city. I came with my uncle. The officers were angry and would not allow us to enter their court. We afterwards waylaid the Kwángchau fú, and thrust

our petition into his sedan as he was returning home, but he would not receive it. We previously had been to the Nánhái who said he was killed in the act of stealing. Neither his mother nor myself have received anything from friends.

Fang Agán was next questioned. I married a sister of Hwáng shí, I am an embroiderer of mandarin dresses, was not much acquainted with Sü Aman. I saw him when he was married, and a few times at Kaukung. Aman has no (own) brother or sister. His widow has many relations.

Canton, 20th February, 1846.

No. 3.

Hwáng shí and Fang Agán returned and to further questions replied. Sü Aman's wages were from \$2.50 to 2.75 per month. He sometimes remitted to me and his mother one dollar and sometimes two dollars per month. We now live upon half a dollar a month, our food consists of salt vegetables and congee, we are unable to buy pork or fish. The clothes she had on were borrowed for the occasion.

She was at this time informed of the object of the examination: that the person who caused the death of Sü Aman was about to return to his country, and without deciding whether the deceased was innocent or guilty he wished to know what relations were affected by his death, and to provide for them as much as he had done, for a period equal to his natural life, and she was consulted as to the mode of receiving it. She preferred to receive it in annual instalments. The importance of her silence as to the fact of receiving money from a foreigner was impressed upon her, as she might be robbed or otherwise annoyed by relations of her husband, whom she had represented as being near akin to pirates. She put her finger upon her pulse and said nothing, intimating she would be silent as the pulse.

February 21st, 1846.

No. 4.

Acknowledgment of Hwáng shí the widow of Sü Aman.

Cháng shí the mother of Sü Aman and Hwáng shí his widow of the village of Pingtáng, in the town of Sánhung of the district of Tsinghien, in the department of Kwángchau in the province of Canton, are widows without support, whose family possesses nothing but bare walls of their house. Before me there is an aged mother, after me there is neither son nor daughter, melancholy and solitary, who is there that will care for us? I can only go daily to the mountains and

cut wood in order to obtain sustenance for my aged mother; my difficulties and distress are hard to express. Now I am profoundly grateful to * * * — a good and benevolent American, who fortunately looks down upon me with a compassionate eye, and from whom I have obtained an abundant shower of favors. *In behalf of another* who exercises compassion and charity, he annually pays us \$25 for our support. From Kiáshin (the 41st year of the cycle,) Táukwáng 24th year, 5th month, (June 1844,) to Wúshin (the 5th year of the next cycle 1869,) a period of twenty-five years, annually exercising this compassion and charity, it is a favor comparatively high as heaven and broad as the earth, and although we become your horses (in the next life) we cannot reward you for one of a thousand of your favors.

Now in the Pingwú (43d year of the cycle, Táukwáng 26th year, 1st month, 28th day,) Feb. 23d, 1846, I, Sü Hwáng shí in person with my own hand, knocking head, received from * * * — the liberal favor of \$50, equal to 30 taels, in the presence of my brother-in-law Fang Agán. Hereafter * * * — will kindly give for our expense \$25 per annum, which I, Sü Hwáng shí am to come and receive. But I, Sü Hwáng shí being a widow, and the passage by water being truly inconvenient, she will trouble her brother-in-law Fang Agán four times a year to come and receive it, and send it to her for our necessary uses, and there will be no mistake.

But my aged widowed mother is ashamed that she has no power to repay your trouble, but * * * — sincerely delights in doing righteousness and in administering to the wants of the distressed, and we poor widows can only engrave upon our hearts our sense of boundless obligation. I specially write this note as a slight manifestation of my sincerity. Many thanks, many thanks, many thanks!

Hwáng shí widow of Sü Aman; X, her mark
(the print of her finger dipped in ink).

Táukwáng, 26th year, Pingwú, (43 year of the cycle,) 1st month, 21st day. Feb. 23d 1846. (Counter Signed) Fang Agán.

ART. VI. *Terms for Deity to be used in the Chinese version of the Bible: the words Shángtí, Tien, and Shin examined and illustrated, in a letter to the Editor of the Chinese Repository.*

MY DEAR SIR: As different usages prevail among missionaries relative to the translation of the word 'God' into Chinese, I have been led to give some attention to the subject; and for my own benefit I have written a brief account of my observations, which I herewith send you for insertion in the Repository, if you think your readers will be at all profited by it. I have copied out many expressions in Chinese, because though they might easily be referred to by readers, yet it is useful to have such passages collected together, so that they may all be contemplated at a single view. The reader would do well however to examine the passages in their connection, as he will thus get a more accurate view of thier meaning and importance than he can from an isolated sentence. If passages from Chinese writing, which would *materially affect* the subject under consideration, have been overlooked, or if the passages quoted have been misinterpreted, or wrong inferences deduced from them, it is sincerely hoped that those better acquainted with Chinese than myself will take the trouble to point them out, that if possible the subject may be set in so clear a light as to produce uniformity of opinion among all concerned.

Shángtí and *T'ien*, 上帝 and 天, "High Ruler and "Heaven." *Shángtí* is used in ancient Chinese writings as the designation of their highest Deity. Thus the *Sháng Shú* 商書, 2d paragraph: Tsáng, speaking of the great wickedness of K'ieh, adds, 子畏上帝, 不敢不正; "I fear *Shángtí* (high Ruler) and therefore do not dare not to correct him (K'ieh)."

Examples of this kind are of so frequent occurrence that it is not necessary to quote them. We shall therefore only notice those passages which exhibit some peculiarities in the use of the term.

In the *Tá Hioh*, 大學, the 10 th Section, is a quotation from the Odes, 殷之未喪師克配上帝, "Before Yin (the emperor of the Yin dynasty) had lost the (hearts of the) people he could match with *Shángtí*." This is explained by the commentary, thus, 其為天下君而對乎上帝也 "he is Ruler under Heaven and corresponds to *Shángtí*," one ruling in heaven above the other on earth beneath.

The *Hoh Kiáng*, 合講, on this passage, says, 君之命在天而天之心在民得民心則上帝眷之而得國失民心則上帝怒之而失國; "The emperor's decree (by which he holds the empire) is from Tien, heaven; and Tien's heart is in the people. If he obtain the hearts of the people, Sháng-tí will regard him favorably and he will obtain the kingdom. If he lose the hearts of the people Sháng-tí will be angry with him and he will lose the kingdom." In this passage Tien (heaven) and Sháng-tí (high Ruler) seem to be used for each other.

The *Chung Yung*, 中庸, Section 19th, says, 郊社之禮所以事上帝也, "The *Kiáu Shié* is the ceremony by which they worship Sháng-tí." The commentary says, 郊祭天社祭地; "The *Kiáu* is a sacrifice to Tien, the *Shié* a sacrifice to Tí," from which it appears that Sháng Tí is the same as Tien Tí (heaven and earth).

The *Hoh Kiáng*, 合講, carries out the idea more fully and says, "In winter they sacrifice to Heaven, and in summer to the Earth, and thus worship Sháng-tí, and make the sincere reverence by which they honor Heaven and Earth an offering in return for their begetting and perfecting virtue."

Sháng Mang 上孟, Chap, 2d. Parag. 3d, quotes from the Classics, 天降下民作之君作之師惟曰其助上帝. The 合講 explains thus 天降下民不能自理於是立之君使之主治不能自教於是立之師使之教訓其意要為君師者替天行道以輔助上帝之所不及; "Heaven produced mankind, but could not himself govern them, therefore he ordained rules to govern; he could not himself instruct them, and therefore ordained teachers to instruct. His intention was that rules and teachers should, in the name or (place) of Heaven, carry forward the principles of reason in order to assist what Sháng-tí was not able to accomplish." In the first part of the paragraph, it is Heaven that is not able to rule and teach, and therefore appointed rulers and teachers to assist or complete what (not Heaven, as we might have supposed, but) Sháng-tí (in the latter part of the paragraph) was not able to accomplish, thus implying that they are both one. This passage also shows how low are their views of the power of their highest deities, being but a grade above man and depending on him for the completion of their works. How unlike the God of the Bible!

The relation of Shángtí to Tien may be somewhat explained by a passage in the *Sháng Shú*, 商書; speaking of the wickedness of Kieh, 矯誣上天, 以布命于下, 帝用不滅式商受命, "With a pretended reliance on high heaven he endeavored to subjugate the people, but Tí in consequence of his wickedness transferred the empire to Sháng;" here we have 上天 and 帝 instead of the common formula. The Commentary says, 天以形體言, 帝以主宰言, "Tí is used in reference to bodily form, and Tí in reference to ruling and governing." Though perhaps it might be inferred from this that Tien is the visible heaven, and Shángtí the ruler who inhabits it, yet this does not seem to be the idea so naturally resulting from the language, in connection with the worship of heaven, so often spoken of by the Chinese, as that the two names belong to one and the same thing only referring to different qualities and operations of that thing.

The *Tá Yá* 大雅 parag. 4th says, 上帝既命侯于周服. The Commentary says, 是以天命集焉; and a little below adds again, 上帝之命集於文王. Thus 天命 and 上帝之命 are used synonymously.

The *Shun Tien* 舜典 parag. 6th says, when the kingdom was delivered down from Yu to Shun, 類于上帝. 禋于六宗. 望於山川. 禘于羣神 "they offered the *Sui*" (a sacrifice) to Shángtí, in which according to the Commentary heaven and earth are included; the *In* (another sacrifice) to the 六宗 (such as the sun, moon, stars, clouds &c.); the *Mó* to the mountains and rivers; and the *Pien* to the spirits of sages." This passage illustrates what was said at the commencement, that Shángtí or Tien is the highest of the Chinese deities.

Before leaving this part of the subject, I will add a passage to illustrate the usage of Tien, Tí, heaven and earth.

The *Chung Yung* 中庸, section 22d, speaking of a man of perfect sincerity says: 則可以贊天地之化育, 可以贊天地之化育, 則可以與天地參矣. The *合講*, on this passage says, 夫人物皆天地之所生, 而不能使之各盡其性, 是天地之化育猶有不到處, 至誠盡人性, 以盡物性, 則裁成

輔相補助天地之所不及 天位乎上，而覆物，地位乎下，而載物，至誠位乎中，而成物，與天地並立，爲三而可以與天地參矣。

"Men and things are all what heaven and earth begat (or produced), but the inability to cause each to perfect (or fill out) his (or its) nature is a defective part in the renovating and nourishing power of heaven and earth. The perfectly sincere perfects the nature of man, and thus assists to perfect the nature of things, and thus mutually assists and patches up (or fills up) what heaven and earth could not accomplish (or come up to)." The Commentary here states that heaven and earth, in carrying on their operations cannot do without men of perfect sincerity, and then adds, "Heaven is above and overshadows things, earth is beneath and contains things. The perfectly sincere (or sage) is between, and perfects things."

In this passage we are taught that the sages, 補助天地之所不及. Above it was said that they 補助上帝之所不及, expressions entirely parallel. We are also taught that it is the *visible* heaven above and earth beneath the Chinese regard as their highest deities, and which when spoken of in their ruling capacity constitute their Supreme Ruler 上帝. We are also taught that the perfect man differs from them, not so much in the extent of his power as in the nature of the functions which he performs, it being the work of the one to beget and of the other to perfect—while the former is no more able to do the work of the latter, than the latter to do the work of the former, so that man stands on a level with heaven and earth forming with them a triad!

Shin, 神, God. The first passage which I shall quote is from the *Lun Yu*, 論語, Section 11th, paragraph 11; Ki Lú asked how the gods (鬼神 *Kwei Shin*) ought to be worshiped. The Hoh Kiáng, 合講, on this passage, after explaining these two words as referring only to different operations of the same principle (a usage which we shall refer to in due season) explains them separately thus, 天地山川, 風雷, 凡氣之可接者, 皆曰神, 祖考, 祠享於廟, 皆曰鬼. "heaven, earth, mountains, rivers, winds, thunder, every thing with which Kí (the creating or operating power) is (or can be) connected, all these are called Shin. Ancestors

who are worshiped in the ancestral temples are called Kwei." Shiu is here defined as a generic term, including all the higher deities of the Chinese.

To the same effect is a passage in the Chung Yung 中庸 Sec. 16th. The Hoh Kiáng 合講 says, 承祭祀, 不專是人鬼, 凡天地, 山川, 五祀, 隨所當祭者, 皆是. "That to which sacrifice is offered is not *merely* the departed spirits of men: all, heaven, earth, mountains, rivers, the five sacrifices — even whatever ought to be sacrificed to — all are included."

The whole section from which this paragraph is taken refers *merely* to 鬼神 Kwei Shin, hence these two words must include all the individuals enumerated, i. e. 鬼 Kwei includes the departed spirits of men and Shin the rest.

The Lun Yu, 論語, chapter 6th, parag. 4th, speaking of the yellow colored calf of a mixed colored cow, says, 雖欲勿用, 山川其舍諸. Though men may not wish to use it (in sacrifice) will the mountains and rivers reject it? The Commentary says, 山川, 山川之神. "Mountains and rivers, means the gods of the mountains and rivers." The same is probably true of wind, thunder, forests, &c. The Commentary adds, 人雖不用, 神必不舍之. Again 正可用以祭山 川之神矣. He (the calf) is proper to use in sacrifice to the gods of the mountains and rivers.

The Lun Yu, 論語, Chap. 3. Par. 12. says, 祭如在, 祭神如神在. "Sacrifice as though present, — sacrifice to the gods as though the gods were present." The Commentary adds, 祭, 祭先祖也, 祭神, 祭外神也. "Sacrifice means sacrifice to ancestors—sacrifice to the gods, means sacrifice to external gods," i. e. others beside their ancestors. The Hoh Kiáng, 合講, says, 外神謂山林溪谷之神. "External gods means the gods of the mountains, forests, streams and vales."

All the passages above cited use Shin as a generic term, applicable to whatever those who used it considered worthy of worship. It is in this same signification that the term is applied to the deified spirits of departed heroes and sages.

Thus, in the passage above quoted from the Shun Tien, 舜典, the 羣神 is so used, as the Commentary clearly shows.

So in the Tá Yá 大雅 Sect. 1st, 文王在上, the Comment adds, 文王既沒而其神在上 "Wan wáng hai

and his Shin being on high," 文王之神在天, 無時不在上帝之左右, "Wan wáng's Shin (or divinity) is in heaven and constantly in the presence of Shángtí" (as an assistant). Wan wáng was regarded as a deity, and was sacrificed to after his death by those who were *not his descendants*, which is not the case with those who are not regarded as deified, hence his spirit is called Shin. Where merely the common worship, which all the Chinese pay to their ancestors is spoken of, kwei 鬼 is commonly employed; and when this kind of worship is spoken of, in connection with the worship of other deities, 鬼神 and sometimes simply 神 is employed.

We have already remarked that the words 鬼神 are used to denote merely the different operations of one single principle or deity. This usage grows out of the pantheistic theology of the Chinese, as developed in the commentaries of the 16th chap. of the Chung Yung 中庸. We are there taught that when two separate principles are spoken of, 鬼者陰之靈也. 神者陽之靈也.

But it is maintained by the commentators that it is really only a single principle or power; and when engaged in creating, preserving or perfecting it is called Shin, but when in destroying, wasting away or consuming it is called Kwei; that this divinity pervades all things and that nothing can be without it; that it precedes the existence of all things—that all creating, perfecting and preserving and all destroying are the result of its operations—that this one principle or divinity pervades the whole human race, so that every human being possesses a share of it.

Thus we read 吾身之鬼神即祭祀之鬼神. 祭祀之鬼神即氣機之鬼神, "The divinity in my body is the same as the divinity to whom sacrifice is offered. The divinity to whom sacrifice is offered is the same as the all operating divinity." I think it is the share of this principle, which *each* individual of the human race is said to possess, and which, as referred to the word Shin, is applied to the animal spirits of men.

Much more might be said in reference to these words but what has been said is sufficient to illustrate their usage in *all important particulars*. Now in reference to the question, which term is the proper one to be used as a translation of 'God,' in the Bible, it should be borne in mind that, Jehovah does *not merely* claim to be the *highest* deity acknowledged by a people, nor will he be satisfied with the name of their *highest gods*, but he claims to be God alone, to *concentrate* in himself *all that ought to be worshiped*; and he claims an

appellation which involves in itself all that those who use it deem worthy of worship; this name, which the people had been accustomed to bestow equally on several imaginary beings he claims *exclusively* to himself, and he claims it without any qualifying epithet; and thus maintains his own exclusive divinity. Such is the nature of the words used in the original Hebrew and Greck scriptures for 'God;' they are not the names or title of any one god, but were applied to whatever those who used them considered as worthy of worship. These words are used in scripture *without any qualifying* epithet to designate the supreme being. Now in this view of the case, I think there can be no doubt as to what word should be employed in translations. Shin is used in the *same* generic way as the original term; and I believe no other word is so used; this therefore can be used *uniformly* in every instance where the word God occurs in the Scriptures, while every other expression which has been proposed must in various instances (as when the word is used in the plural or when it is applied to some particular idol, &c.) be changed. Other words are merely names or titles of particular idols, and however high their rank, they can neither answer to the generic comprehensiveness of the original word nor can they come up to the high rank of the God of the Bible. "The gods that have NOT MADE THE *heavens and the earth* even they shall perish from the earth and from under these heavens." Such must be the fate of all the gods of the Chinese; let not then their names be deemed an adequate designation of him who "is from everlasting to everlasting."

ART. VII. *A walk around the city of Canton: houses of the confined dead; the I'ling temple; Mohammedan buildings; scenery on the north; forts; an old citadel; a remarkable burial place; &c.* From a private Journal.

MONDAY at 3 o'clock P. M. May 4th. 1846, the weather being remarkably cool for the season and the heavens overcast so as to shut out the rays of the sun, I started in company with Mr. C. on an excursion, intending to go round the walls of the city and as far into the country on the north and east as the time would allow. Once foreigners could walk freely and unmolested on the north and east of the city; for a long time past it has not been so. Ever

the war and the treaties, an excursion around the city has been considered as unsafe. British officers—the colonial chaplain and the colonial treasurer of Hongkong, and H. B. Ms. vice-consul of Canton, not long ago were rudely assaulted, and the treasurer, Mr. Martin, was severely beaten. It is remarkable, that all, or nearly all these attacks have been made by people on the walls, or by vagabonds close by them, who ought to have been instantly seized by the soldiers and guards; and the inference is, that the authorities, or those under them, have been the first to give annoyance or have allowed others to give molestation to those whom they were and are bound to protect. Thrice before and once since the war, at the request of friends, I have accompanied them round the walls, and though always beset, yet in each case a few words, suited to the persons making the attack, turned them from their evil purposes and allowed us to pass on unharmed. In one instance, however, a gentleman had his watch taken from his pocket. It would be well, perhaps, as things now are, for foreigners, on all excursions far from their factories, to leave their watches behind them, and to have about them nothing that can attract the cupidity of outlaws and vagrants who abound in the city and suburbs of Canton.

From the foreign factories, near the south-west corner of the city, we proceeded directly north in the long straight street that runs parallel with the western wall of the city and is separated from it by a fosse or canal. Having gone nearly two miles on foot and reached a part of the suburbs, off the north-west corner of the city, where the children and vagrants are particularly annoying to the foreigner, we took our sedans (which we had engaged to accompany us before starting) and were soon at the military station, on the borders of the suburbs in this direction. There we halted a moment to pay our respects and to tell the soldiers where we were intending to go. These stations are numerous, within and without the city, usually consisting of a corporal or some low officers and eight or ten men, habited ordinarily just like the common people.

Turning to the right, as we left corporal *Ching* a gray bearded old man, we walked on over the rising ground, having the fosse and a part of the city wall on one side, and on the other, the north side of our path, a line of low sombre buildings filled with coffins, all tenanted. The number of these buildings on the north and east of Canton amounts to several scores. On the decease of persons, especially if they are from other parts of China and have no burial-place in or near the city, their remains are placed in coffins, closed hermetically or nearly so, and are then carried out and deposited in these

houses, and from thence, after months or years, the mouldering body is borne away to seek affinity with its ancestral dust.

On the highest point of the rising ground, which we had now reached, stands the *I'ling miáu*, a noted temple.* Behind and beyond it, and the other buildings, just described, are some lofty trees and shrubbery, giving to the scene a pleasing rural air. In the distance, far on beyond some rice grounds, are seen other little hills and other similar clumps of trees and shrubbery, quite inviting and half tempting us to steer our course off in that direction, which would have brought us to the place where the British troop, under sir Hugh Gough, landed in May 1841.

From the *I'ling* temple we descended the hill, going in a north-easterly course, passing a few poor houses here and there on either side of the way, till we came to the center of a little village, where three ways meet, about half a mile due north from the *Ching peh mün*, or principal northern gate of the city. This is but a poor place, the houses and shops few and the people not very civil.

From this center we turned north, ascending a little on reaching the open country. As we came out of the village, we passed, on our right, a low building, apparently of Mohammedan origin. Half a mile farther on, we came to other larger buildings of the same kind, on the left or western side of the road. These buildings I had previously visited, and as our time was now limited we did not enter them, but passed on farther going over the rice fields and among graves of the Chinese. The people we here met were very civil, and received thankfully small portions of the Scriptures in the shape of sheet tracts. A hundred of these were distributed, most of them to people from the adjacent villages. We were now on the ground over which the British troops passed to take possession of the "Heights of Canton," and had before us on the one side the forts and the ramparts where the imperial troops made such poor defence, and on the other hand the hills and meadows where the "village braves" assembled by thousands to exterminate the "barbarians." But we saw not a trace of all the havoc and devastation made by either the one party or the other.

* The *I'ling miáu* is dedicated to the *I'ling tá it*, 醫靈大帝. "the great god of good physicians." The Chinese say that *tá it* is the same as *Sháng tí*, the high ruler; and that *ling* denotes those skilful physicians, who have been always successful, their prescriptions never failing to produce the desired effect. These temples are numerous in China, and they are all dedicated to the "great ruler or rulers," patron or patrons of physicians. By the by, the patrons are numerous, some great and some small:

Returning, we passed from the Mohammedan buildings to the center of the village, and from thence eastward till we were directly before the city gate and distant from it eighty or one hundred rods. At this point, the prospect was charmingly picturesque: the valley, the hills, the forts, the city walls, the aged trees, the pools, the streamlets of water, &c., all combined to fill up the scene. But it was becoming late, and our bearers, who were now to serve as guides, wished us to hasten on our way. They were directed to choose the course that would show us most of the country. Going eastward and northward they carried us through a deep valley almost directly below the large square fort, and the high and prominent object; on the east of the city, off as far as Whampoa, soon opened to view. As we passed along, through this deep valley, the hills on both sides of us were covered with the graves and tombs of the Chinese.

On the heights northward, opposite to the square fort, our guides pointed out the ruins of an old citadel, where they said the Manchu conquerers took up their head-quarters when they laid siege against Canton, more than two centuries ago.

On emerging from this valley, where we had seen nothing but the habitations of the dead, with naked hills and rocks and a few small patches of rice-grounds, some poor cottages were seen before us, and some small manufacturing establishments, farmers' houses, &c. Instead of now turning to the right, which would have been the shortest and easiest course for our bearers, they kept off under the brow of the hill on the left; and having gone some rods along the bank of a little water-brook, they crossed it on some stone slabs and then steered a course, over very rough ground, towards the south-east, and by a circuitous route brought us to the spot where were piled up the remains of those more than two thousand, men, women, and children, who were burnt to death in the theatre which was consumed by fire in Canton on the 25th of May 1845.

No hecatomb could compare with this pile of human bones and ashes. The number destroyed with the theatre was supposed to be not less than 2300, of whom, our guides told us, the remains of 1670 were in the pile now before us! The mound, rising perhaps twelve feet in the center, is surrounded by a wall six or eight feet high, enclosing it may be half an English acre. At one end of this, there are some tablets, and close by a little temple. The shades of the evening had begun to fall, and we could not linger on this melancholy spot. It is situated about half a mile directly off eastward from the north-east corner of the city.

From this place of the dead, we passed across the northeastern and the eastern parade grounds, homeward bound. As we came down a long street and were crossing the latter, a crowd of vagrants followed us; and when in the open field or parade ground, they shouted thrice and at the same time hurled showers of brickbats. These fell harmless. On our turning around, we saw several respectable men beckoning and warning them off from their evil doing. By this interference, with a few words to those who were near us, the whole crowd became pacific, and we passed quietly on, and reached the point of our departure—the foreign factories—a little before 7 o'clock, well pleased with the excursion.

ART. VIII. *King Páu or Peking Gazettes: with extracts and notices from Number Ninth March 3d to Number Sixteenth March 17th 1846.*

WE now resume our notices of these State Papers, giving only such items as seem likely to interest the general reader.

No. 9.

March 3d and 4th 1846. From the Board of Office there is a long report, recommending a great number of changes, which however can be of no interest to our readers. The imperial canals are also noticed; and long details of repairs, expenditures, &c., are laid before the emperor, by the officers in charge of the public works.

No. 10.

March 5th and 6th. There is in this Number a report from Liú Yenku, governor-general of Fuhkien and Chehkiáng, announcing the completion of the repair, or rather rebuilding, of the walls of the city of *Chau-ngán hien*, 詔安縣, in the department of Cháng chau, 漳州 in Fuhkien. The circuit of the walls is 1360 *cháng*, and the height and breadth each one and a half *cháng*, or about twenty feet. These walls were first erected in the time of the Ming dynasty, more than three hundred years ago; but the action of the elements having laid them in ruins, they have now been rebuilt, chiefly by subscriptions and public contributions.

No. 11.

March 7th and 8th. Piracy and registration are the principal topics of this Number. His excellency Liú Yunko has laid before his master a long memorial detailing the ways and means that have been employed for the suppression of piracy on the high seas, off the coasts of Fuhkien and Chehkiáng, and especially near Formosa. We do not get a very favorable idea of the naval forces in those seas from this document. The vessels, and the officers com-

manding them, seem equally bad and inefficient. In a word, these "water-thieves," as the pirates are called, like the multitudes of bandits and highwaymen on shore, are little disposed to obey the imperial laws. In one part of the memorial, it is stated that the pirates, the more easily to effect their purposes, join themselves with the "barbarians." We suspect there is some error here, about the barbarians.

The other document is from the governor of Shántung, complaining of irregularities in the registration of certain students, and he begs his august sovereign to have the cases duly investigated.

No. 12.

March 9th and 10th. In this Number, as in several others, are notices of officers who, in accordance with decisions given at the great triennial examination, are to be introduced to his majesty, the emperor. The audiences are to take place at the "Round-bright Gardens," called *Yuen-ming Yuen*.

We have also, in this Number, two long papers regarding the army and the mint. Efforts are made to improve the discipline of the one; and to facilitate and augment the issues of the other.

There is, in another paper in this Number, allusion to the 青蓮教, *Tsing Lien Kiáu*, "The Religion of the Green Water-lily," in a memorial to the emperor from the governor-general of the two provinces, viz: Húpeh and Húnán. His excellency gives a dark picture of the morals of the people under his jurisdiction. The numerous ramifications of the "Green Water-lily," and the mystery in which the affairs of the whole fraternity are involved, occasion him no small anxiety.

No. 13.

The fifth son of the emperor, 奕詝, *Yih-tsung*, who has in due form been adopted by one of his majesty's brothers, continues to be an object of attention at court. His titles, his livings, his seals, &c., have all to be determined and fixed by the emperor and his advisers. In this number there is a memorial from the Board of Rites, submitting various propositions regarding his seals, their dimensions, material, etc.

The commissariat and the revenue, in various parts of the empire, are the topics of other papers in this number. March, 11th and 12th.

No. 14.

March 13th and 14th. After a variety of details, announcing appointments, &c., there is a document regarding the Mohammedans and wild barbarians, from which we take the following:

"Ho Chángling, governor-general of Yunnan and Kweichau, kneeling, lays before his majesty, by memorial, the following statement, regarding the seizure of wicked and cunning Mohammedans, who in connection with wild barbarians proceed in acts of revenge against the city of Yung-Cháng [in the west part of the province of

Yunnán, lat. 25° 04' 40" and east long. 99° 25' 55" near the Burman frontiers], and concerning the summary measures adopted in the prosecution of the same; all of which, are respectfully submitted, with the prayer that the holy (emperor) will look thereon.

"Lé Hanghien, the submagistrate of T'angyueh, some time ago, reported that he had received, from the wild chiefs of Wántung, the following facts: a Mohammedan chieftain, Min Yingkwei, having incited the wild men (the savages) of Peh-yeh-shú, and other places, to proceed in acts of revenge against Yingcháng, he (the said submagistrate) immediately assembled his troops to interpose and cut them off; and when, more than two hundred strong, they made an attack on Shán-mu-lung, he lead on his troops and vigorously pursued them, while the wild men fled taking away with them flocks and herds, but there was no injury done to human life."

His excellency having received this information, took measures accordingly, as if the whole empire had been in jeopardy. He went in person to Yungcháng and carefully examined and inspected every thing and every body having any connection with the insurrection. The result of all these proceedings was the decapitation of Min-yingkwei, as chief instigator.

We have, in this number, another report to the throne, from his majesty's slave, (or 奴才, *nú-tsái*.) Pú-yen-tái, regarding the lands recently brought under cultivation, through the agency of Lin Tsehsü, during the period of his banishment to the western frontiers of the empire, at Aksú, Ushí, Káuché, Hotien, Kash-gar, and Yárkand. These newly improved grounds do not seem likely to prove very productive; indeed, his majesty's "Have" at present is unable to say with confidence that they will yield the government any revenue. More time, he says, is required to ascertain their capabilities.

No. 15.

March 15th and 16th. One long document, regarding *metallic currency*, fills nearly the whole of this number. A translation of it we hope to give in our next issue.

No. 16.

March 16th and 17th. Papers relating to new appointments to office, arrangements for the emperor to visit the sepulchres of his ancestors, the superintendency of imperial manufactures at Nanking and Súchau and Hangchau, &c., &c., fill up the first part of this number. What these manufactures are, it does not appear from the papers before us; their superintendency, however, like that of customs at Canton, seems to open some lucrative offices for the poorer members of the imperial house.

A eunuch of the palace, having been intolerably burdened and beaten, ran away; and, having been seized by the magistrate of Tsing-yuen, was delivered over to the governor-general of the province at Peking, who sent the poor man back to his masters and along with him a memorial to the throne, detailing the known particulars

cut wood in order to obtain sustenance for my aged mother; my difficulties and distress are hard to express. Now I am profoundly grateful to * * * ——— a good and benevolent American, who fortunately looks down upon me with a compassionate eye, and from whom I have obtained an abundant shower of favors. *In behalf of another* who exercises compassion and charity, he annually pays us \$25 for our support. From Kiáshin (the 41st year of the cycle,) Táukwáng 24th year, 5th month, (June 1844,) to Wúshin (the 5th year of the next cycle 1869,) a period of twenty-five years, annually exercising this compassion and charity, it is a favor comparatively high as heaven and broad as the earth, and although we become your horses (in the next life) we cannot reward you for one of a thousand of your favors.

Now in the Pingwú (43d year of the cycle, Táukwáng 26th year, 1st month, 28th day,) Feb. 23d, 1846, I, Sü Hwáng shí in person with my own hand, knocking head, received from * * * ——— the liberal favor of \$50, equal to 30 taels, in the presence of my brother-in-law Fang Agán. Hereafter * * * ——— will kindly give for our expense \$25 per annum, which I, Sü Hwáng shí am to come and receive. But I, Sü Hwáng shí being a widow, and the passage by water being truly inconvenient, she will trouble her brother-in-law Fang Agán four times a year to come and receive it, and send it to her for our necessary uses, and there will be no mistake.

But my aged widowed mother is ashamed that she has no power to repay your trouble, but * * * ——— sincerely delights in doing righteousness and in administering to the wants of the distressed, and we poor widows can only engrave upon our hearts our sense of boundless obligation. I specially write this note as a slight manifestation of my sincerity. Many thanks, many thanks, many thanks!

Hwáng shí widow of Sü Aman; X, her mark
(the print of her finger dipped in ink).

Táukwáng, 26th year, Pingwú, (43 year of the cycle,) 1st month, 21st day. Feb. 23d 1846. (Counter Signed) Fang Agán.

ART. VI. *Terms for Deity to be used in the Chinese version of the Bible: the words Shángtí, Tien, and Shin examined and illustrated, in a letter to the Editor of the Chinese Repository.*

MY DEAR SIR: As different usages prevail among missionaries relative to the translation of the word 'God' into Chinese, I have been led to give some attention to the subject; and for my own benefit I have written a brief account of my observations, which I herewith send you for insertion in the Repository, if you think your readers will be at all profited by it. I have copied out many expressions in Chinese, because though they might easily be referred to by readers, yet it is useful to have such passages collected together, so that they may all be contemplated at a single view. The reader would do well however to examine the passages in their connection, as he will thus get a more accurate view of their meaning and importance than he can from an isolated sentence. If passages from Chinese writing, which would *materially affect* the subject under consideration, have been overlooked, or if the passages quoted have been misinterpreted, or wrong inferences deduced from them, it is sincerely hoped that those better acquainted with Chinese than myself will take the trouble to point them out, that if possible the subject may be set in so clear a light as to produce uniformity of opinion among all concerned.

Shángtí and *Tien*, 上帝 and 天, "High Ruler and "Heaven." *Shángtí* is used in ancient Chinese writings as the designation of their highest Deity. Thus the *Sháng Shú* 商書, 2d paragraph: Tsáng, speaking of the great wickedness of K'ieh, adds, 子畏上帝, 不敢不正; "I fear *Shángtí* (high Ruler) and therefore do not dare not to correct him (K'ieh)."

Examples of this kind are of so frequent occurrence that it is not necessary to quote them. We shall therefore only notice those passages which exhibit some peculiarities in the use of the term.

In the *Tá Hioh*, 大學, the 10 th Section, is a quotation from the Odes, 殷之未喪師克配上帝, "Before Yin (the emperor of the Yin dynasty) had lost the (hearts of the) people he could match with *Shángtí*." This is explained by the commentary, thus, 其為天下君而對乎上帝也 "he is Ruler under Heaven and corresponds to *Shángtí*," one ruling in heaven above the other on earth beneath.

to be given them by the Custom-house, declaring if he has gunpowder in deposit; and if these papers are regular the Harbour-master shall give the last clearance.

Contravention of these articles shall be subject to the award of the law.

The authorities to whom the cognizance of these things belongs have thus understood and decreed.

Macao, 1st May, 1846. (Signed) JOÃO MARIA FERREIRA DO AMARAL.

Piracies have of late been unusually frequent. We quote, from the local papers, the particulars of two cases.

No. 1.

ANOTHER CASE OF PIRACY.—The fast-boat which left Canton on Friday (May 29th) for Hongkong, when off Tongkoo about 9 o'clock on Saturday evening, was attacked by pirates, who forced their way on board wounding some of the crew that opposed them. One of the pirates who spoke good English told a young gentleman who was on board as a passenger, that if he lay still and made no resistance, no injury would be done him. Of course, they carried off his clothes and whatever goods he had on board as well as what belonged to the crew. They also cut the rigging of the boat, disabling her for some time. Before lasing, the same Chinese told him that a Portuguese, assistant in a commercial house in Canton, had become terrified at the fire-balls they threw on board and jumped into the water. As he has not since been heard of there can be little doubt he has been drowned. As none of the native fishermen on the river speak English, this occurrence confirms what has been often before surmised, that these piracies are generally planned and executed by parties in our own harbor. We heard a good deal some time ago of gun-boats to be fitted out by our Government here for the suppression of piracy. As usual the labouring mountain has produced a very small mouse. A paltry-boat of the size of the common Chinese row-boats that ply in the harbour has been constructed, and has lain in the harbour about a fortnight, it being considered unsafe, we presume, for her to go out with the crew and armament which was intended for her. That Mr. Lena, who superintended the construction of her, only obeyed his directions we are well aware and mean no reflections upon that active and zealous public officer. At the same time, this miserable abortion can only become the jest and laughing-stock of the parties it was meant to intimidate. *Hongkong Register, June 2d.*

No. 2.

“On Thursday last, the Schooner *Privateer* was despatched for Cumsingmoon with upwards of 200 chests of opium. About 3 o'clock p. m. the Cutter *Grace Darling* brought intelligence to that anchorage that she had seen the Schooner in possession of Pirates, off Lintin. The *Grace Darling*, being merely a pleasure boat, was unable to cope with the Pirates, but made all speed to Cumsingmoon where she and the *Theresa* were manned, chiefly by the captains of the receiving vessels, and took the southern passage. Another Cutter, the *Echo*, in which were one captain, six mates, and ten Manilamen, took the opposite and less accustomed route. From the heavy squalls to the southward it was concluded that the piratical vessels and their prize would probably be driven up the river, and the *Echo* therefore steered northward, and had the good fortune to sight the *Privateer* about 5 o'clock the same evening, having two China vessels near her. The pirates probably took flight on finding they were discovered, for when the *Echo* made up to the place and boarded the Schooner, they had disappeared. It was found, however, that the guns had all been removed and the rigging cut adrift, and a portion of the opium (since ascertained to be 72 chests) taken away. At this time it was too dark to give chase, and the captors therefore bore up for Cumsingmoon, where they arrived next morning about 10 o'clock.

“The crew of the *Privateer* had originally consisted of thirteen, chiefly Manilamen, besides the captain and a European passenger, an officer of a

merchant vessel. The *Echo* found only four persons on board, one of whom was the passenger. He states that the *Privateer*, while proceeding from Hongkong to Cumsingmoon came up to what appeared to be two large fishing boats, and that Captain Martell, being unwilling to injure their nets, passed to the leeward, when one of the boats seizing the opportunity, put up her helm, and dropping alongside, boarded the Schooner with an overpowering number of armed men. Captain Martell, who had been writing on deck, fired his rifle at them, and ran below to procure more firearms. While attempting to force his way on deck again, and after a severe struggle on his part, he was stabbed in the side and thrown overboard."

"We have since received some farther particulars by the Schooner *Theresa* which arrived here last night, bringing with her the gunner and a seaman, who had been miraculously saved. It seems that when the vessel was boarded, the chief mate, the gunner, and three Manila men leaped into the boat astern, which was immediately pursued and seized by the Pirates, who brought their prisoners on board, and threw them into the hold of one of their junks. In the course of the night they were one by one brought on deck, where their arms were pinioned, and having been chin-chin'd with lighted Joss paper they were told to drink as much salt water as they pleased, and then tossed overboard. Of these victims two were so fortunate as to extricate their hands in the water, and being expert swimmers, contrived to make their way to the neighbourhood of Macao. The other four were confined below in the *Privateer*, and strictly guarded. Altogether six of the crew have been saved,—two Europeans and four Manilamen."

"We understand that some difference of opinion has arisen about the *Echo's*, exclusive claim to salvage, and that the matter is to be referred to the arbitration of two Englishmen and two Americans. The value of the property recovered amounts to a large sum." *The China Mail, June 25th.*

Kidnapping is common in China: there is now, so it is said, a case before one of the magistrates of Canton, in which the defendants are charged with the kidnapping of young children for the purpose of selling them to foreigners! Trained as the Chinese are to this traffic, it is not strange that they should attempt it in such a place as Hongkong. We give the following from the *Friend of China* for May 27th.

On the morning of the 25th a respectable Compradore belonging to a European firm, was kidnapped by eight robbers and carried to the opposite shore. The man had gone to the Joss house on the Saiwan road to pay his devotions according the custom of the sect to which he belongs, and the robbers were doubtless aware that he was a person of respectability, and expected a heavy ransom from his friends. After being gagged and blindfolded, the prisoner was carried off in a large boat, such as are used for carrying cargo. They anchored at a village called Chunewan, somewhere about Pilot's bay, near the Cumsingmoon passage. The boatwoman who carried the Compradore to the Joss House, gave information to his friends, who procured the assistance of a native police boat, together with some men from the salt Junks, numbering in all eighteen. They were well armed, and taking the boatwoman with them to identify the pirate craft, they proceeded to Pilot's bay. The pirate vessel was anchored there; and on closing with her the crew jumped overboard and escaped. The Compradore was discovered below and released. He had previously been stripped of his clothes and watch; and in the struggle was stabbed in the thigh, and scratched about the face. The pirates told him that he would not be ransomed for less than \$4000, and that he would be removed to the interior that night. The police boat arrived just in time, as there is no doubt that the poor fellow would have been carried to some piratical haunt, and only delivered on paying a handsome ransom. It is thought that some bad characters, who live near West point, were aware of the Compradore's intended visit to the Joss House, and gave information to the party who capt-

ured him. The matter was investigated by the Magistrates to-day (Tuesday) but nothing further was elicited.

Abductions of this kind are common on the Canton river, and in the neighbourhood of Macao, though seldom accompanied with personal violence.

The malversations of the Chinese cannot be, or, perhaps we should say, are not, equaled by those of any people ancient or modern. Every day we live in the country, our hearts are pained with the new mysteries of iniquity that come to the light. Piracies and kidnappings are but small items in the sum total of these evil-doings.

A vice-admiralty court has been established at Hongkong; and letters patent "appointing sir John Francis Davis, baronet, to be vice-admiral of the Island of Hongkong," and "appointing John Walter Hulme, esquire, to be judge of the vice-admiralty court of Canton," are published in the China Mail for the 4th instant, where also may be found an "Insolvent Debtor's Act," for the said island.

The English troops, at Chusan, we hear, have been withdrawn from Tinghái and are soon to leave the island.

Two young Chinese, educated as priests in the Chinese school at Naples founded by Father Ripa, came on to Hongkong from Malta, in the "Lady Mary Wood" last month; their names are Giovanni Evangelista and Giovanni Baptista.

Early in the month the Rev. Alexander Stronach arrived at Hongkong from Singapore, bringing with him the Chinese type and foundry formerly in the care of the late Mr. Dyer of Penang.

Some Chinese converts to the Christian faith have been recently baptized at Shánghái and at Amoy. As these are among the first fruits of protestant missions in China, we shall be glad, and feel obliged to our friends and correspondents, if they will give us the particulars of these cases. Any and all correct information regarding the progress of Christianity in China is earnestly requested.

MARRIED, May 28th, at the Colonial Chapel, Hongkong, by the Rev. V. J. Stanton. CHARLES B. HILLIER, Esq., Assistant Magistrate of Police, to ELIZA MARY daughter of the Rev. W. H. Medhurst D. D. of the London Missionary Society at Shánghái.

By a note from Shánghái, we learn that the Rev. THOMAS McCLATCHIE of the Church (of England) Missionary Society was married to Miss ISABELLA PARKES, May 29th.

ORDINATION OF REV. JAMES G. BRIDGMAN, MISSIONARY OF THE A. B. C. F. M. In Canton, Sabbath evening the 31st May, 1846, JAMES GRANGER BRIDGMAN, A. B., of Amherst, Massachusetts, U. S. A., was ordained by an ecclesiastical council, consisting of the Rev. Walter H. Medhurst D. D. of Shánghái, the Rev. E. C. Bridgman, D. D., and the Evangelist Liáng A-fáh.

Reading of the Scriptures, and the Introductory Prayer by the Rev. Peter Parker, M. D.; Sermon* by the Rev. Dr. Bridgman, from Ephesians, vi: 11, and 12; Questions to the candidate, the Consecrating Prayer, and the Charge by Rev. Dr. Medhurst; Right Hand of Fellowship by Rev. Dr. Bridgman; Concluding Prayer by the Rev. W. J. Pohlman of Amoy.

Besides the above, there were present the following missionaries. Rev. Dyer Ball, M. D., Rev. T. T. Devan, M. D., Rev. I. J. Roberts, and Mr. S. W. Bonney of Canton, and the Rev. William Gillespie of Hongkong.

This is believed to be the first Ordination of a Protestant minister of Christ in China. The services were peculiarly solemn and impressive, and will not soon be forgotten by those who were privileged to witness and enjoy them.

* The sermon was not delivered, on account of the preacher's indisposition.

THE

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ART. I. *On the signification of the character jin 仁 : jin chí nán yen, 仁至難言. Communicated for the Chinese Repository.*

IN all cultivated languages there are words of such extensive and varied significations that it is difficult to include all their meanings under any one definition. Lexicographers and metaphysicians have puzzled themselves in attempts to define the word TRUTH, and in despair of finding any suitable and sufficiently full definition, some have made it equivalent to *being in general*.* The Chinese language also boasts a word in general use, which may vie with almost any from other languages in the extent of its significations. The present essay proposes to offer some remarks on its primary signification, omitting all reference to the minor and accidental meanings, such as *nuts, the fruit of a tree, &c.*, which are given in the dictionaries.

There is much unanimity in the definitions of jin 仁, by sinologists. Prémare and the earlier Roman Catholic missionaries called it "caritas." Morrison defines it "benevolence: love to all creatures; charity; virtue in general." Medhurst says, "benevolence; virtue; affection." Callery gives, "misericordia, lenitas, pietas;" and the common opinion is, that it is best expressed by, *benevolence*.

* It is not strange that the word *truth* should excite much speculation in a world where falsehood and deceit have so often obscured it. It has been a subject of inquiry for many centuries, for one of the questions put by Pilate to our Savior, was, "What is truth?" Fanciful as it may seem, there is truth in the quaint remark. "If Pilate asked in Latin *quid est veritas?* the answer is found in the anagram of his question, *est vir qui adest.*"

It may be presumptuous in the writer to differ from these high authorities, who were scholars in the Chinese language before he knew aught of its first rudiments: yet the child may pick up a gem as he passes through the galleries of the mine that were opened by stronger and abler hands. And having been induced to prefer a different definition, it may not be uninteresting to consider some of the grounds on which it is based.

One of the first steps in the appreciation or communication of knowledge consists in good definitions. What then is the meaning of *benevolence*, and how far does it agree with the ideas expressed by *jin* 仁, in the places where that character occurs? By *benevolence* we understand that virtue which wishes well to others. Its object is external, for we can hardly say, with propriety, that a man is benevolent to himself. Lexicographers define it by such terms as, "The disposition to do good; good will; the love of mankind accompanied with a desire to promote their happiness;"* "A will or wish for the happiness of others."† "When our love or desire of good goes forth to others, it is termed good will or *benevolence*. Benevolence embraces all beings capable of enjoying any portion of good, and thus it becomes universal benevolence, which manifests itself by being pleased with the share of good which every creature enjoys; in a disposition to increase it; in a feeling of uneasiness at their sufferings; and in the abhorrence of cruelty under every disguise or pretext. When these dispositions are acting powerfully towards every being, capable of enjoyment, they are called the benevolent affections, and as they become in those who indulge them operative rules of conduct, or principles of action, we speak of the benevolent principle."‡ These remarks may be taken as a fair definition of *benevolence*. It will be seen in the sequel that but a part of it is applicable to *jin* 仁, that it by no means exhausts the meaning of that character, and that the word has many ideas connected with it quite distinct from that of *benevolence*. Some other word then must be substituted when we speak of *jin*, 仁, and it is submitted to the consideration of those best able to judge, whether the word *humanity* is not the precise word required.

As now commonly used the word *humanity* differs little from *benevolence*, and is often given as the synonyme of the latter, its

* Webster.

† Richardson.

‡ Cogan on the passions, quoted in Richardson's dictionary, vol. I.

common colloquial meaning is not the one now intended, but its original signification in the Latin language, from which it is derived, and its primary signification as given by correct English lexicographers. The word *humanitas* (like the Greek *Ἀνθρωπότης*), signifies *human nature, human feelings*, all that is necessary to distinguish *man* from the brutes. It is generally understood in a good sense, as when Cicero says to a friend, "*Natura tibi dedit ut non parum haberes humanitatis*:" and hence the "*vis humanitatis*," and the "*studium humanitatis*," of the same writer. With this agree our modern philologists. Webster's definition is: "1. The peculiar nature of man, by which he is distinguished from other beings. 2. Mankind collectively, the human race. 3. The kind feelings, distinguished from the lower orders of animals: kindness, benevolence." In this definition benevolence appears a part of humanity. The same definition, in substance, is given by Richardson; "*humane* is manly, having the nature or qualities of man; feeling for man; compassionate; benevolent. *Humanity* is mankind; the nature of man; the feelings proper to or becoming man." To the same purpose speaks sir T. Elyot, as quoted by Richardson. "The nature or condition of man, wherein he is lesse than God Almighty, and excellye notwithstanding al other cretures in erth, is called *humanitatie*, which is a generall name to those vertues in whom semeth to be a mutuall concorde and love in the nature of man." It will be seen below how remarkably the Chinese definitions of *jin* 仁; agree with these definitions of humanity, and with the famous verse of Terence,

Humani nihil a me alienum puto.

In the synonymes of Crabb are some useful remarks on benevolence and humanity; "*benevolence* lies in the will, *humanity* in the heart;" but as he uses the word in its restricted and colloquial sense, his distinctions, which are not always accurate, are the less appropriate to our present inquiry.

The classical passages which must define the meaning of the character in question, are the words of Confucius and Mencius in the Four Books. In the twentieth chapter of the Chung Yung, Confucius says, *jin ché jin ye*, 仁者人也; and Mencius, in his seventh section, says *jin yé ché jin yé*, 仁也者人也.*

* The reference in this essay are to the octavo edition of the Four Books, with the notes of Chü fütz', printed in Canton in the year 1818, with the title Sz' Shü Li Kú Trih Chü 四書離句集話. The section and Chi-

These words are as express as can well be imagined, and teach that *jin* 仁, is neither more nor less than *man* or *humanity*, in the widest and best sense. The same doctrine is taught by the most respectable commentators, in language equally pointed and express. Ch'ü fútsz' on the passage in Mencius remarks, *jin ché jin chí so t wei jin chí lí yé*, 仁者人之所以爲人之理也,* "Jin is the principle by which man becomes a *man*," i. e. by which he is distinguished from the lower orders of creation, becoming a *man* and not a *beast*. That *jin* 仁 must mean *humanity* in the sense above defined, and not simply benevolence is proved both positively and negatively, (as the old logicians would say,) by the two following quotations. Ch'ü fútsz' says, *sz' tien, 'rh nang siú shin í hau sz', jin chí chí yé*, 事天而能脩身以候死 之至也,† "To serve heaven, and in waiting for death to regulate one's self, is the very highest part of *jin*." This is certainly "the highest duty of humanity," but what it has to do with benevolence is somewhat difficult of discovery. Ching fútsz' says, *fuk jin chí sing, tseh puh jin chí shin ché yé*, 佛人之性則不 仁之甚者也‡ "To act in opposition to, and to thwart the nature and disposition of men, (by loving what men hate, and hating what men love,) is the extreme of inhumanity," i. e. it is utterly contrary to *jin*, the nature of man.

Here it is necessary to bear in mind the fundamental principle in Chinese ethics, that human nature is pure. The doctrine of original sin is totally denied by their moralists, and by none more earnestly than by Mencius. Once on a time the heir apparent of the state of Tang called on the philosopher. The only remaining record of their conversation is in the oracular words, *Mangtsz' táu sing shen, yen pih ching Yáu Shun*, 孟子道性善言必稱堯舜, "Mencius maintained that man's nature is good, and in proof quoted Yáu and Shun."|| But though this conversation is so briefly narrated, there are others in which he maintains his doctrine at

nese page will be given in each instance. It is much to be regretted that there is no correct and portable edition of the Four Books for reference and quotations. Would it not be worth while to have a small edition printed on good paper, to contain simply the text, paged, and the lines numbered for convenient reference? Such a work on sized paper would make only a moderate volume, and might be printed for a small cost either by blocks or by metal type.

* Mencius, 7:37, note.

† Ibid, 7:2, note.

‡ Ts' Hieh, p. 21, note.

|| Mencius, 3:1.

length, and with some ingenuity; and it is yet the doctrine of the Chinese moralists. The first sentence of the first book that children learn, proclaims *jin chi tsu sing pan shen*, 人之初性本善, "At man's birth his nature is good."* This doctrine, and the doctrine of human ability, or that man is able in his own strength to return to the paths of virtue from which he wanders, run through the whole system of morals of Confucius and Mencius. Our object is not now to combat this doctrine, so repugnant to experience and to the Sacred Scriptures, but to note its influence on the meaning of the word before us.

Since human nature is thus naturally good, the word that expresses it can have only a good meaning. We hear no such phrases among the Chinese as, "our frail humanity," "poor human nature," "*humanum est errare*," and others which with us are not confined to the pulpit and the lecture room. They go much further. Western moralists seek for the foundation of virtue in the nature of God, but the sages of the "celestial empire" place it in the nature of man. Whatever accords with humanity is right; and hence, as one of the commentators informs us, Confucius, *yü jin i puh yü shin*, 語人而不語神, "Spoke of man and not of the gods."† Mencius was not satisfied, not to speak of the gods. He taught that the people were more important than the gods, and if the latter did not hear the prayers and accept the sacrifices of the people, *fseh pien chi shieh tsih*, 則變置社稷, "Then remove these (useless) gods of the land and the grain, and substitute others in their place."‡ Human nature is the good ground from which grow the five kindly plants called the, *wú cháng* 五常, or five constant virtues, of which *jin*, or humanity is always reckoned the first. So great however is its importance that it is sometimes called the heart itself. Thus, *jin jin sin yé, i jin lü yé*, 仁人心也義人路也, "Humanity is man's heart, and righteousness the road in which he walks."|| The expression, "humanity is man's heart," is explained by the constantly recurring phrase, *jin ché sin chi teh, ngüi chi h*, 仁者心之德愛之理, "Humanity is the virtue of the heart, and the principle of benevolence,"§ or the other and fuller expression, *jin ché pan sin chi tsiuen teh*, 仁者本心之全德, "Humanity is the

* San tsz' king.

† Lun Yu 4: 14, note.

‡ Mencius, 7: 36.

|| Mencius, 6: 19.

§ Chü fütz' in Mencius. 1: 2, note.

perfect virtue of the undefiled heart."* The same idea is thus expressed by Ching fútsz', *sin jü kuh chung, jin tsek ki sang chi sing,* 心如穀種, | 則其生之性, "If the heart be likened to the planted seed, humanity is its living nature,"† and the necessity of possessing this virtue is strongly expressed by *jin 'rh puh jin tseh fei jin, kwok 'rh puh chi tak puh kwok i,* 人而不 | 則非人, 國而不治則不國矣, "A man without the principles of humanity is no man, as a state ungoverned is not a state."‡

We shall form but an imperfect notion of what the Chinese sages mean by humanity, if we confine our views solely to the little world in each man's own breast. There is a principle in their philosophy, which though not often distinctly announced, is yet built into the foundation of their system, and enters materially into the meaning of the word *jin*. The principle referred to, is something like pantheism, or the modern transcendentalism, which resolves all things into one's own consciousness, and makes man a part of deity, and of universal nature. This principle, which is but obscurely intimated in the writings of the older sages, became fully developed after Buddhism was introduced into China, and is thus distinctly avowed by Chü fútsz', *jin ché i tien tí wán wuk wei yih tí; mah fei kí yé; jin teh wei kí ho so puh chí* 仁者以天地萬物爲一體, 莫非已也. 認得爲已何所不至. "The man of enlarged humanity considers heaven earth and all things to be but one body to wit himself; knowing that these things are part of himself, where will not this principle lead him?"|| The commentator did well to ask "where?" This principle enters largely into the Chinese religion in the doctrine that associates man with heaven and earth; *sán tsái ché tien, tí, jin,* 三才者天地人 "The three powers are heaven, earth, and men."§ In this middle station man becomes *wán wuk chí ling,* 萬物之靈, *The soul of all things,* and this is the perfection of his *humanity*. In this connection we may introduce some reflections of a certain Fán Ling, famous for his pithy sayings. "How vast and confounding is the immensity of heaven and earth! If we look above or beneath us, there are no

* The same in Lun Yu, 6:18.

† In Mencius, 6:19, note.

‡ Lun Yu, 3:32.

|| Lun Yu, 3:34, note. The same idea is also expressed in the notes to the Chung Yung, p. 4.

§ Sansz' king.

limits to bound our vision. In the midst of all this immensity is man. Regarding merely the minuteness of his body you would say he is but a single grain of wheat in the overflowing granaries of a king; but if you regard his heart, (and from ancient days till now, who boasts not the possession of a heart?) he ranks on an equality with heaven and earth, and is numbered with the Three Great Powers."* Such is the high destiny and station of man, according to these eastern sages, and the principles, that fit him for it are called *humanity*, (人而不 | 非人.) If then he acts out his high destiny, how can he suffer selfishness to usurp the place of that all comprehending humanity which places him in this commanding station to watch over and care for,—not merely his own little self—but the interests and happiness of all with whom he associates or over whom he can exert an influence? Regarding man in this light, it is easy to understand the numerous passages of the Four Books, and their commentaries, which describe *jin*, perfect humanity, as being utterly incompatible with *sz' yuh*, 私欲. selfishness. Such passages are of frequent occurrence, especially where it is the object of the moralist to inculcate the preservation or the renewal of virtue. Thus *Chú fútsz'*, *jin tseh sz' yuh tsin k'ü*, 'rh *sin tek chí tsiuen yé*, | 則私欲盡去而心德之全也, "Perfect humanity consists in the entire removal of selfishness, and the filling up of the virtue of the heart."† On the words of Confucius, *jin ché puh yú*, | 者不憂, "The man whose human feelings are properly exercised has no sorrow," the same commentator remarks, *li tsuh t shing sz' kú puh yú*, 理足以勝私故不憂, "His principles are so powerful as to have overcome selfishness, and hence he has no sorrows."‡ To the same purpose speaks Confucius elsewhere, *kih kí fuh lí wei jin*, 克己復禮爲 |, "To overcome one's self, and restore intercourse with others to its proper footing, is humanity"—or rather,—is to act out the duties of humanity.|| These statements of the utter incompatibility between humanity and selfishness, enable us to understand the meaning of the note *jin ché tien hiá chí ching lí yé*, | 者天下之正理也, "Perfect humanity is the correct principle of all mankind,"§ because it is only when

* Mencius, 6: 24. notes.

† Lun Yu, 4: 3, note.

‡ Lun Yu, 5: 14, and note.

|| Lun Yu, 7: 18.

§ Lun Yu. 2: 2, and see the same idea further carried out in Chung Yung, pp. 8, 11.

men are divested of selfishness, and regardful, not merely of their own welfare, but of the welfare of all others, that the principles of humanity attain their due expansion, and mankind are blessed with peace and prosperity.

Having thus shown, as we think, that by *jin* is meant *humanity*, and having pointed out the extent of meaning that it involves, it remains to inquire into some of its exercises and objects. A little examination of the classical writers shows that its object is man, commencing with one's own internal nature, and extending by degrees first to parents, then to superiors, and dependents, and then to mankind at large, while its affiliated virtue *ngái* 愛, benevolence or love, embraces without exception all that it can benefit or render happy.

Its seat is in man, and its rule is from himself, *jin jin chí ngán tsz' nui kih wái*, 仁人之恩自內及外, "The kindly feelings which treat men as men, proceed from the heart outwardly;" thus Mencius,* and to the same purpose speaks Chü fútsz', *í ki kih jin jin ché chí sin yé*, 以己及人仁者之心也, "The humane man's heart, by its own feelings and wants, discerns those of others, and acts accordingly.†

As already noticed, perfect humanity requires the removal of all selfishness; it equally demands the cultivation of all virtue in ourselves, itself being the door, and the way of virtue, *shing teh í jin wei sin*, 成德以 一 爲先, "Perfect virtue gives humanity the first place."‡ Thus Mencius says, *jin ché jü shié*; *shié ché ching kí 'rh hau fah*, 一 者如射射者正己而後發, "The man who would exercise his manly feelings must be like the archer; the archer first places his own body in an erect position, and then launches his arrow."|| So Confucius, *shing kí jin yé*, 成己 一 也, "To perfect one's self is humanity;" and the same idea is expressed by *Kiun tsz' so í wei kiun tsz' í kí jin yé*, 君子所以爲君子以其 一 也, "The truly good man becomes so by the right direction of his human principles and feelings."§ To encourage efforts to attain this perfection, Confucius maintains that, since the virtues of humanity exist in ourselves, they cannot be hard to exercise, *jin yuen hú tsái*; *wo yuh jin, tsz' jin chí í*, 一 遠乎

* Mencius, 7:31.

† Lun Yu, 3:34, note. The writer hopes to be excused for not giving a closely literal translation in all cases; it is sometimes impossible.

‡ Lun Yu, 7:30, note.

|| Mencius, 2:27.

§ Lun Yu, 2:19, note.

哉我欲 | 斯 | 至矣, "Why say that humanity is far off and hard to be exercised? If I but wish to be humane, behold humanity is already mine!"* Notwithstanding this strong declaration, one can hardly avoid suspecting that "the teacher of ten thousand ages" was mistaken, for he himself says, *wo wi kien háu jin ché wú puh jin ché*, 我未見好 | 者惡不 | 者, "I have not yet seen a man who truly and fully loved the perfect virtues of humanity, and hated the opposite vices."†

A man's own heart being thus rectified by the principles of humanity, he must next expand them, till they reach those without. The first step is to exercise them towards his own kindred, and above all to his parents. Confucius says, *jin ché jin yé, tsin tsin wei tá*, | 者人也親親爲大, "Humanity is man; its most important duty is to give to parents all that the relation of parents demands."‡ In regard to what are commonly styled "the five relations," (affection of parents and children, fidelity between prince and subject, due separation between man and woman, due regard to rank between elder and younger, and confidence between friends,) we are told, *chí so í chí tsz' yé, jin so í tí tsz' yé*, 知所以知此也 | 所以禮此也, "Knowledge appreciates these relations aright, and humanity embodies them in practice."|| As the relation between parent and child is the most intimate and endearing, it is especially in it that the principles of humanity must be developed, and Mencius speaks of *jin chí yü fú tsz' yé*, | 之於父子也, "Humanity between father and son."§ So also *jin tsin í wei páu*, | 親以爲寶, "Humanity to parents is considered as a precious jewel;"¶ and hence Confucius says, *háu tí yé ché k'í wei jin chí pan yü*, 孝弟也者其爲 | 之本與, "As to the filial and fraternal duties they are the most important parts of human actions."*

It may be asked here, why we have not adopted the translation, "Filial and fraternal duties are the foundation of humanity?" Without going into a philological disquisition on the subject, two reasons may be mentioned. 1. Such a translation would not agree with the doctrine taught in other parts of the Four Books, which uniformly represent the filial and fraternal duties as one of the exercises of,

* Lun Yu, 4: 15. † Lun Yu, 2: 19. ‡ Chung Yung 25.
 § Chung Yung 25: note. ¶ Mencius, 7: 41. ¶ Ta Hieh, 19:
 Lun Yu, 1: 3.

and not the foundation for humanity. 2. The commentator 程子, in an able note decides in favor of the interpretation given above. We copy his note as a specimen of Chinese reasoning worthy of notice. "The filial and fraternal duties are the same as the virtue of obedience. Now as to him who does not love to rebel against his superiors, how is it possible for him to resist reason, and practise unlawful deeds? Virtue has a foundation; this foundation being laid, then its principles become fully developed and enlarged. When filial and fraternal duties are practised in the family, then the principles of humanity and love can extend to all mankind, which is what is elsewhere called "Treating one's parents as parents should be treated, and men as men." Therefore he who, *wei jin*, 爲仁 |, would practice the principles and duties of humanity, must regard the filial and fraternal duties as fundamental. If you speak according to man's nature, then humanity is the foundation of these duties. Perhaps some may ask, "Does not the text mean that we are to consider the practise of the filial and fraternal duties, to be the foundation of humanity in general?" I answer, no. It says that he who practises the duties (or possesses the principles) of humanity, must commence with the filial and fraternal duties. These duties are but a part of the actings of humanity. You may say, "He who practises the duties of humanity, considers the filial and fraternal duties to be of fundamental importance," but you cannot say "they are the foundation of humanity," because humanity is nature itself, but the filial and fraternal duties are only the exercise of nature. In our nature we have only these four things, "humanity, righteousness, propriety, and knowledge;" how then can the filial and fraternal duties find a place in it? True indeed, the chief exercise of humanity is love; but there is no nobler love than to love one's parents, hence the saying of the text, "He who practises the duties of humanity must regard the filial and fraternal duties as of fundamental importance."

Humanity is a special virtue of a ruler, and is most necessary in the government of a state, for if a ruler does not treat men with all the consideration due to men, he cannot expect his government to be either profitable or popular. Hence Confucius says, *Wei jin kiun chí yü jin*, 爲人君止於仁 |, "The ruler rests in humanity,"* i. e. he must duly regard the nature of man and so direct

* Ts Hieh, 6:

his government as not to thwart it. The highest praise and dispraise of monarchs is awarded by this rule. *Yáu Shun shwui tien hiá t jin, kieh chau shwui tien hiá t mú, 堯舜帥天下以 | 桀紂帥天下以暴*, "Yáu and Shun governed the empire by adherence to the principles of humanity, but Kieh and Chau by those of oppression."* The necessity and benefit of adherence to the principles of humanity is thus expressed by Confucius, *Min ché yü jin yé shin yü shui ho, shui ho wú kien tâu 'rh sz' ché t; wei kien tâu jin 'rh sz' ché t, 民之於 | 也甚於水火, 水火 | 見蹈而死者矣. 未見蹈 | 而死者矣*, "It is more necessary to treat the people according to the principles of humanity, than to supply them with water and fire. I have seen people die in consequence of walking in the fire or the water, but I have not seen them die in consequence of walking in the ways of humanity."† Mencius said, *puh sin jin kien, tseh kwoh-kung hü, 不信 | 賢則國空虛*. "If men distinguished for humanity and wisdom are not entrusted with office, the state will become an empty wilderness;"‡ and hence the reproof of Mencius to Hwui the king of Liáng for being intent solely on gain, and disregarding the more necessary principles of humanity and righteousness."|| It may be added that the character given by Mencius to *Wú wáng*, as being *chí jin ché, 至仁者*,§ is well expressed by Cicero's "*Scipio vir humanissimus*." The same character is elsewhere given to *Wan wáng* and to Yáu and Shun.

The principles of humanity as held by the Chinese sages are such, that, though their chief developement must be sought for in the domestic circle, and relations of social life (as where a widow is called *puh jin, 不 |*, wanting in due regard to the duties of human nature, for not following her husband to the grave,) and in the wider sphere of the ruler, yet their influence does not stop there, but extends to all mankind, or even to all the members of that great body of which man is the head and soul. It is only the man who rightly appreciates his position as the soul of all things, and a chief part of the great universe, who is capable of judging between right and wrong, and of saying what is best for the whole. It is one of the highest exercises of true humanity thus to appreciate one's position, and to fill it well; and hence Confucius says, *wei jin ché nang háu*

* Tá Hieh, 15: see also Chung Yung, 24: † Lung Yu, 8: 14.

‡ Mencius, 7: 35 || Mencius, 1: 1. § Mencius, 7: 32.

jin, nang wú jin, 惟 | 者能好人, 能惡人, "Only he in whom humanity is truly developed can love men, or hate men." This sentence is thus explained "the true man, jin ché, | 者; is unselfish, therefore he can discriminate between good and bad and award to each their portions." Elsewhere we are told, tseñ yin chí sin jin chí tuán yé, 惻隱之心 | 之端也, "To have a compassionate heart, is an indispensable part of humanity," which is explained by a sentence which occurs in the same connection, wú tseh jin chí sin fei jin yé, 無惻隱之心非人也; "He who has not this compassionate heart, is not a man."† This doctrine is illustrated by the case of a child about to fall into a well: as there is no one who would not instantly attempt its rescue, so it is evident that compassion is an indispensable part of correct human nature, for he who would see the child perish without an attempt to save it, is a brute, not a man.*

The most interesting passage we have seen, is one that comes under this head, and approaches nearly to our Savior's rule, "Do to others as you would have others do to you." It is in the Lun Yu, *Chung-kung wan jin, Tsz' yueh, chuh mun jü kien tá pan, shí min jü ching tí tst, ki so puh yuh wuh shí yü jin, 仲弓問 |, 子曰出門如見大賓使民如丞大祭己所不欲勿施於人, "Chung kung asked respecting humanity. The sage replied, when you go out of the house act as if in the presence of an honored guest; when you serve the people act as though waiting at the great sacrifices,— and what you would not have done to yourself, do not do to others."‡ The same idea is thus expressed by Tsz' kung wo puh yuh jin chí kiá chú wo yé, wú yih yuh wú kiá chu jin, 子貢, 我不欲人之加諸我也, 吾亦欲無加諸人, "What I do not wish done to myself, by other men, I also by no means would do to others." This the commentator declares is *jin*, | true humanity, but Confucius told Tsz' kung, that it was a point of excellence which he had not yet attained.|| So far it is well, but it does not reach the excellence of our Savior's rule. His command is to do to others, what we wish others to do to us, but the Chinese moralist is contented with *not doing* to others what he would not have done to himself.*

In answer to the question how the character *jin* 仁 came to have

* Lun Yu, 2: 18, and note. † Mencius, 2: 24. ‡ Lun Yu, 6: 20.

|| Lun Yu, 3: 8, and note.

so extensive a signification, it may perhaps be permitted to offer the following theory. The character *jin* 𠤎 was originally the same as *jin* 人; (see the quotations from the Chung Yung and Mencius in the first part of this essay,) and like most other Chinese words was either a verb or a noun, as occasion required. Every tyro in Chinese knows that a word is frequently repeated in Chinese composition, in which case, the first is commonly a verb, and the second a noun. Thus *cháng cháng* 長長 and *tsin tsin* 親親, signify, "to treat one's relatives and superiors, as superiors and relatives should be treated." *Láu láu* 老老 and *yú yú* 幼幼, "to treat the aged and the young, as the aged and the young should be treated." *Tien tien* 天天 and *ti ti* 地地 (quoted on the authority of Premare), "*calificare cælum*," to make heaven to be heaven, and earth to be earth. Many such phrases occur. In strict analogy with the above 人 人 might be used to signify *treating men as men should be treated*, and would thus include all the rights and duties of humanity. By a little exercise of the power of abstraction and generalization *jin* 人, would signify, not only *man in the concrete*, but *man in the abstract*, i. e. *humanity*, in which sense it would be synonymous with *jin* 仁. In this sense it occurs at least once in the Four Books, where we meet the phrase *kiun tsz' t' jin chi jin* 君子以人治人, "The good man, by man governs men," where the definition of the first *jin* 人, as given by Chü fú tsz' is *jin chi tsz'*, 人之道, "the principles of mankind,"* which agrees precisely with the definition of *jin* 仁, as given in another part of this essay. In process of time however, it was found that to use a character of such frequent occurrence as *jin* 人, in this abstract sense would induce confusion, and to prevent this, a character was formed from the original word, *jin* 人, by the addition of two unmeaning strokes, which possessing the same sound, and being sufficiently allied to it in derivation, was yet different enough in appearance to prevent confusion.

If the preceding remarks and speculations are correct, there are two questions worthy of attention: 1, Whether it is proper to distinguish any of the attributes of the true God by the word *jin* 仁? It has hitherto been common to do so, both among the Roman Catholic and the Protestant missionaries. As we have seen, its original signification is confined to *human excellence*, and unless it

* Chung Yung p. 14: end note.

has by time and custom lost this primary signification and acquired new ones, it can scarcely be deemed proper to apply it to the character of *Him* who communicates to us "in measure" parts of his own image, but receives from us none. This is however a difficult question. The Chinese language contains few terms that can be used in Christian books without some modification of their meaning, and the *christianizing* of the language (if the term may be allowed,) is neither the least important, nor the easiest part of a missionary's work.

2. If the foregoing representation that the Chinese phrase "man is the soul of all things," is founded on the pantheistic notion, that he is a part of the "great universal whole," be correct, it becomes a grave question whether that phrase can be used by the Protestant missionary. The doctrine partakes of pantheism and transcendentalism, (for the two are intimately united,) and as they are rejected by us, why should a phrase deriving its origin from this impure source be admitted without question into a purer theology? On these points the writer would be understood, only as asking for instruction from those further advanced and better able to decide than himself.

As this essay was opened with a "quotation from Ching tsz'" it cannot be better closed, than by the words of Confucius, — both in apology for its defects and for the errors it may contain.

Sz' má Niú wan jin, Tsz' yueh, jin ché ki yén yé jin, 司馬牛問仁, 子曰仁者其言也訕. "Sz' má Niú asked respecting humanity, the sage replied. It is very difficult to discourse of humanity."

P. S. Since finishing this article the writer has been informed that P. Gonçalves has given to *jin*, 仁, the same definition, *humanidade*, and he is happy to fortify his position with the authority of so able a sinologue.

ART. II. *Report of the Ningpo missionary hospital, to the Medical Missionary Society of China.* By D. J. MACGOWAN, M. D., Ningpo, Sept. 1st, 1845.

THE Ningpo Missionary Hospital was opened in November, 1843; but continued in operation for three months only. It was not re-opened until April last. During these eight months, but a small portion

of the alternate days of the week were devoted to the treatment of the sick, in consequence of the more urgent claims which the study of the language has had on the physician's time; hence, the comparatively small number received. Until recently the benevolence of the Medical Missionary Society in this city, was carried on in a dispensary, occupying at one time a private dwelling, and subsequently the principal temple of the Táu sect, which rendered it difficult to perform surgical operations, and unadvisable to undertake the treatment of dangerous forms of disease. At present, however, there is a suitable hospital, capable of accommodating eighteen or twenty patients. The applicants for aid are so numerous, that were *all* the medical officers of the Society at this one port, a great multitude of sufferers, many of whom come from remote cities, would be left to their fate, for want of time to prescribe for them. The recipients of the Society's bounty in Ningpo, have been mainly the poor, who generally speaking are the only proper subjects of its charity. It is hoped that at no distant day, those among the Chinese who have the ability will contribute towards the support of the Institution; as a return for the benefits which western Medical science confers on them. As the patrons of the Medical Missionary Society, and the readers of its Reports, do not generally feel interested in the details of medical science, the names of the various diseases treated (though regularly recorded according to the Society's rules,) may be omitted without apology.

The city of Ningpo is at the confluence of two rivers, nearly in the centre of a large alluvial plain, varying from about 10 to 15 miles in breadth, and 20 to 25 in length; enclosed on all sides by lofty hills. The plain is intersected in every direction by canals, which serve for draining, irrigation, and transportation. The population of the city may be estimated at 250,000, and that of the plain at as many more. The filthy habits of the people, together with the imperfect interment of their dead; both in town and country, do not seem to be productive of much disease. The climate, both as it affects natives and foreigners, is salubrious, and generally agreeable. The extremes of temperature, remarked on the eastern continent of North America, prevail on this coast, but to a far greater degree; as much more as the Pacific exceeds the Atlantic in breadth. At Ningpo the winters may be compared to those of Paris, and the summers for a short season to those of Calcutta.

The diseases which chiefly prevail here are a mild form of intermittent Fever, Diarrhœa, Rheumatism, Ophthalmia, and various cutaneous affections. Foreigners are subject to the three first named affections.

at certain seasons; yet the port can be recommended to invalids at the south with confidence, as affording perhaps the best sanatorium on this side of the Cape. Ningpo enjoys the exemption from pulmonary affections which is common to marshy districts generally; not a single case of consumption has yet come under my notice. The number afflicted with blindness is very great: this is occasioned in a great measure from the violence of the diseases which often follows inoculation. The blessing which the genius of JENNER conferred on mankind, has not yet extended to the north of China. Efforts will be made this season to introduce vaccination. Another cause of blindness is the disease called *entropium*, or an inversion of the lids, keeping up a constant friction of the eyelashes against the visual organ. A very simple operation removes this disease. Chinese surgeons have a method of operating, which often leaves the patient worse than before. Prudential considerations have induced me to decline performing for the present any (what in a surgical point of view can be called) important operations. Ten applications were made in behalf of persons who had attempted suicide; in only two of the cases were the remedies successful in averting death. Four of these cases were females, and six males; one resorted to drowning, the rest to opium. The motive in almost every case appeared to be anger, or revenge. Perhaps in the large cities of no country, except Japan, are suicides more frequent than in China. Opium smoking has many victims; the poor subjects of this destructive vice often apply either in person, or through relatives, for some remedy to enable them to overcome the fatal habit. Happily the tradesmen who form the great body of the people have neither the means, nor the time for this indulgence. The use of the drug is chiefly confined to the retainers of magistrates, to boat-men, shop-men, and others who have some leisure; the literary-men, and officers are addicted to it perhaps more than other classes. Infanticide is extremely rare in this city; not so an analogous crime. At Fung-hwa, one of the cities of this fú, occupied chiefly by poor people engaged in the manufacture of mats, female children are put to death in great numbers, if the concurrent testimony of the natives can be relied on.

The primary object of this hospital has been to disseminate among the people a purer faith, which if received, will prove as certain, as it is the only remedy for their moral, and to no small extent for their physical maladies: to this end each patient is exhorted to renounce all idolatry and wickedness, and to embrace the religion of the world's Savior. They are admitted by tens into the prescribing room, and

before being dismissed are addressed to the physician, and the native Christian assistant, on the subject of religion. Tracts are given to all who are able to read. It may be here remarked that the proportion of those able to read in China, to the whole population, is very small, probably not more than 5 per cent. of the adult males. The ability to read among females is extremely rare. The foreign residents in this city being so few in number, nearly all the benefits which the medical science and humanity of the west can confer on the people must come from the philanthropic of other places. By such it is hoped the claims of the Society supporting the Ningpo Hospital will not be unheeded. The benevolence of the foreign community of Bengal has supplied the means of furnishing the hospital with instruments, anatomical models, plates and books, which have been ordered in Paris though not yet arrived at their destination. Though the pages of a medical journal are the most appropriate place for a detailed account of the diseases treated at this hospital, yet the subjoined statement may not be uninteresting. Two thousand one hundred and thirty-seven patients have been prescribed for — of these 1,737 were men, 240 were women, 160 were children. Total 2,137. Of their occupations, there were:

Agriculturists, - - -	714	Fishermen, - - -	50
Mechanics, - - -	375	Literary men, - - -	78
Laborers, - - -	164	Beggars, - - -	56
Boatmen, - - -	95	Priests, players and jugglers	42
Pedlers, - - -	92	Barbers, doctors, &c. -	30
Shopkeepers, - - -	61		<u>1,737</u>

ART. III. *Hunt's Merchant's Magazine: commerce a liberal pursuit; commerce of China; China and the China peace; Chinese Museum in Boston, &c.*

THE monthly numbers of this work, from its commencement in July 1839 to April last, have reached China, replete with interesting and often very valuable information. Some of the notices of men and things relating to China will not be deemed out of place, we trust, if transferred to the pages of the Chinese Repository. Article first, for January 1840, "Commerce as a liberal pursuit," was delivered

as a lecture at a meeting of the "Mercantile Library Association" in New York, by one who for many years was a resident in Canton. The lecturer considered commerce, first, as "the nurse and companion of freedom;" then as "the civilizer and refiner of nations;" as "the promotor of public improvements and of the mechanic arts;" as "the disseminator of science and literature;" and finally, as the "herald of religion." The article is a good one, worthy of the head and the heart of its author. But this is not the place and the time to speak of his worth. His name deserves a place among the admirers and promoters of every liberal pursuit. We knew him in the varied walks of life, in sickness and in health, as a man of business and as a disciple of that teacher who was sent from God. He was ambitious — ambitious to do good, and probably shortened his days by too intense mental efforts made prior to entering on his commercial pursuits. His acts of benevolence and charity were many, but for the most part were concealed from public notice. He came to China first in 1826, and left this country for the last time in the summer of 1845, in an extremely feeble state of health, and died on board the steamer "Bentinck," 27th of September near Aden, in the Indian Ocean. The memory of Charles W. King is dear to many and will not soon be forgotten.

In vol. III. pp. 465, 481, the "commerce of China," is exhibited; and "the China trade" in vol. XII. pp. 44, 52. These are both good articles, and we may refer to them on some future occasion for their useful statistics.

"China and the Chinese Peace" form the subject for a singular article in vol. VIII. pp. 205, 226, which is chiefly valuable as it indicates, in a very clear manner, the incompetence of able men, on the other side of the globe, to describe or conceive of the true character and policy of their antipodes. Take one short sentence as a specimen.

"The collection of men into clubs and cliques, into odd Fellows' halls and humane preventive societies, or even into the larger classes of religious sects or political combinations, which are so numerous in Europe and America, is nowhere to be found in the Chinese empire." p. 219:

Clubs and cliques nowhere to be found in the Chinese empire? Ask the emperor, and he will tell you, what is most notorious, that they exist everywhere. The great mass of the male population is clubbed and cliqued in manner and degree probably unequalled in any other nation. Before he writes another article for the Magazine about China, Mr. Wharton should better inform himself of what the

Chinese are, in character, policy, etc. The paper which he has given us shows a benevolent heart, influenced by a good spirit, but laboring sadly in the dark. Persons who have not visited China and carefully and for a long time investigated the workings of the Chinese mind, are very liable to err in their conclusions regarding the intellectual, the moral, the political and the religious character of this nation. It is not so easy to delineate the mind's acts and qualities as it is to exhibit the forms and uses of things here. To show the mind of the celestials of the middle kingdom, so that barbarians can comprehend all its products would be a very difficult task and require volumes. Even the best informed residents here, have a very imperfect knowledge of what the Chinese are; and so will be, till more extended and free intercourse is enjoyed. The recent efforts of such men as Mr. Fortune, Mr. Dunn, and others, to exhibit the products of the soil and the manufactures of the people are most commendable.

From the Magazine for April 1846, we copy a brief account of "the Chinese Museum in Boston, by James H. Lanman, esquire."

"THE collection of the Chinese Museum, which is now open for public exhibition in the city of Boston, although not the first, is yet the largest that has ever been imported into the United States. The cabinet of the late Mr. Dunn, of a similar character, which was deposited in the city of Philadelphia, for the inspection of the public in 1838, was removed to the city of London, and these two are the only collections of this sort now known to be in existence; the present being the most considerable in the world. It embraces groups, presenting views of different forms in life, from the imperial court, through successive stages of society; the administration of justice, the different modes of travel, the practical exercise of the useful arts, commerce and agriculture, down to the peculiar kind of warfare which exists among that singular people; together with the various species of their manufactures, and indeed everything calculated to throw light upon Chinese character and institutions. We here have specimens of their shops, vessels, houses, lanterns, temples, tombs, bridges and paintings, and the innumerable products of industry, both useful and ornamental, which have peculiarly distinguished this ancient people. It is our design to show briefly the prominent features of this exhibition, by specifying the principal articles which it contains.

"The entrance to the hall of the Museum, which is in the Marlboro' Chapel, is decorated with Chinese designs, being painted and gilded, and illustrated with such motifs as are calculated to distinguish the peculiar national character of the collection.

“ In the first place, we arrive at an apartment containing a group, the size of life, exhibiting the emperor and the principal personages of the imperial court, all the figures being covered with gold and silk embroidery ; and in the next case, is the empress, accompanied by several ladies, the wives of mandarins of the several ranks, also richly clothed, with their attendants ; adjoining this group, is a court of justice, where all the appliances of the law are administered, and a culprit is seen suffering the penalty of his crimes. In the fourth case, is a group representing a school, priests of the various religious sects, and paintings of numerous Chinese deities, as well as a tomb, mourning-dress, and mourning-lanterns. Another apartment portrays a domestic scene, namely, a Chinaman smoking opium, and his wife ; and a female attendant with tea, all in a room such as is frequently occupied by individuals in that condition of life, with tables, chairs, book-case, made of bamboo ; the walls adorned with paintings, lanterns hanging from the ceiling, and door-screen embroidered with gold.

“ We now arrive at the store of a merchant, which is alleged to be an exact representation of a mercantile establishment in Canton, where we find the same circumstances represented, as most commonly exist in the shops of that city at the present time. There are also presented views of Chinese modes of warfare, which clearly indicate the obtuseness or the obstinacy of the nation, in adhering to those instruments which it is obvious cannot successfully compete with the approved instruments of war in our own age. The next case gives us an accurate representation of an agricultural scene, in which is a man ploughing with a buffalo, as well as the various implements which are used for winnowing, irrigation, and other matters connected with husbandry. We also have a group in the collection, representing a carpenter, a blacksmith, and a shoemaker, each employed in his appropriate occupation. A tanka boat, pagoda, lacquered baskets, and other articles of a similar character, are in the next case.

“ But one of the most interesting parts of the exhibition, is that of the porcelain manufacture. It is well known that the Chinese empire has been long distinguished for the variety and elegance of its manufactures of porcelain, the article itself being most frequently named after the nation in which it was first made. There is here exhibited almost every variety of this product of Chinese industry, some of it of the most elegant and costly kind. Following this, there are also represented the various musical instruments which are used in China, including the gong, which it is well known has been introduced into our own country. The different species of cards, and

ornamented as well as other paper, constitute a curious part of the exhibition ; for it will be remembered that the Chinese are peculiarly scrupulous in all those matters which appertain to etiquette and ceremony. A model of a summer-house, a silk-store, a China-ware and curiosity-shop, comprise a portion of the collection, that will be of great interest to the mercantile portion of the visitors : and various enameled articles of a light kind, indicate the excellence to which the Chinese have carried this branch of their manufactures.

“ A model of a canal-boat, similar to that in which the tea is transported from the interior to the places of shipment at Canton and other ports on the seaboard, exhibits the species of vessels which are employed to a great extent upon the inland waters and canals of the empire, where they are either pushed along by men with bamboo poles, or are tracked with ropes. In addition to this, is a model of the junks which are employed in the commerce of China, especially in the coasting trade. The sails of these, like those of other Chinese vessels, are composed of mats, the ropes and cables of split rattans, and the husk of the cocoa-nut, and the anchors of a hard wood named by the Chinese “ iron-wood.” The Chinese trading junks are very curiously managed ; besides the captain or pilot, is the principal owner, or agent of the owner ; the captain or pilot sits almost continually on the weather side of the vessel, observing the coast, and seldom sleeping. Although he possesses the nominal command of the vessel, yet the sailors obey him or not as they please, and there is but little discipline or subordination in the conduct of the crew. Next to the pilot is the helmsman, and there is also employed a purchaser of provisions, as well as clerks for the cargo ; and another individual is engaged, whose business it is to attend to the offerings at the religious shrines. Each individual is a shareholder, with the privilege of placing a certain amount of goods on board ; and it is obvious that in such a state of things, there can be but little of prosperous navigation, or of successful seamanship.

“ There is also presented in the Museum, a model of a hong-boat, and a mandarin-boat or revenue-cutter, whose ostensible object is to prevent the smuggling of opium, but which is more frequently employed in assisting its operations, or, at all events, in collecting a certain amount of taxes from the smugglers, by the mandarins who have such boats in charge. In addition to those several prominent articles that we have enumerated, are many smaller, the product of manufactures, and which are variously used in domestic life and the arts, together with models of theatres, a Buddhist temple, colored lanterns

and numerous other things which are employed in domestic use, or that constitute staples of domestic export. We would especially designate the numerous paintings, exhibiting in their execution the peculiar character of that class of Chinese productions.

"In the various specimens of Chinese labor which are here collected, we perceive the products of a nation, which notwithstanding its crowded population, possesses within itself all the resources of independence, without the absolute necessity of foreign commerce. The principal staples of import to our own country, which formerly consisted of silks, China-ware, and tea, have constituted a principal portion of the trade which we have prosecuted with that country up to this present time. The import of tea, it is well known, must continue, from the very great and increasing use of that staple with us; but from the manufacture of China-ware and silk elsewhere, their import to this country have been of late somewhat diminishing.

"The recent difficulties which have sprung up between that nation and the British government, whatever might have been the merits of the question between them, there is no doubt, have induced such a negotiation, as to place the commerce of China, with foreign nations upon a more permanent and solid basis. In consequence of the arbitrary and capricious exactions which have been exercised towards the persons and property of foreigners who have been employed in the Chinese ports, the commercial interests of Great Britain, as well as those of this country, have there suffered to a considerable extent; and the execution of a definitive treaty between our own country and that of China, has tended to define the position in which our commerce shall hereafter stand in the Chinese marts. From the contact of the Chinese empire with European civilization, we may, moreover, presume that the habits and wants of the people of that country will be materially changed; that to the cotton goods, ginseng and lead, which we now export, will be added a long list of products, thus opening an increasing trade. We trust that whatever may be the change wrought in the condition of the Chinese, by its more extended commercial relations, the state of that empire may be advanced, and that the morals of the nation, which appear to be extremely debased, will receive an improved tone, not from an idolatrous philosophy, but from the spirit of a genuine and enlightened Christianity." p. 349,

ART. IV. *Translation of a Buddhist print, (descriptive of the one thousand hands, one thousand eyes, the all-prevalent and most merciful To-lo-ni (goddess of mercy).*

OMITO FUH (Amidha Budha) receives and leads those who worship Budha and are virtuous to go far away and be born in the western region.

In comparison with the repairing of great and small roads—with the rendering to others of various kinds of assistance—with whatever is most straight forward, rapid, comprehensive, and easy (in order to secure our future happiness) everything is inferior to the worship of Budha. The whole object of the worship of Budha, is to seek for life in the western region and is to obtain a pure country. This means that the western region is an extremely happy world, and is the pure country of Budha. There are 12 Classical or sacred books of the Three Tsáng (a name of Budha) and each of these leads to the great happiness. There are 84,000 doctrines (or law gates) each of which exhorts us to go to the western region. But the doctrine which enjoins the worship of Budha is by far the best and most important; and than it, there is no doctrine more conducive to a benevolent life.

(The Budha) Kúteh says, he who attends to the other doctrines is like an ant ascending a lofty mountain, which in an hour only gets a single step in advance. But the doctrine which enjoins us to go to the western region, is like a vessel with full sails and favorable wind and tide, which in an instant advances 1000 miles. When we have once reached the western region, we are no more obliged to go out, or exposed to fall. The highest grade (of votaries) is able to ascend the Budha's ladder. The lowest grade is far superior in happiness to those who live in an emperor's palace. The worshiper of Budha's merits are very lofty, his duties are very easy. All, whether honorable or mean, talented or stupid, old or young, male or female, the eater of ordinary food, or he who restricts himself to vegetables, the man who has left his family (the bonze) or he who still remains in it,—all may discharge these duties.

I therefore exhort the virtuous males and believing females of the ten regions (all the empire), into whose hands this may come, immediately to put forth a believing heart, and with the whole heart to worship Budha and seek for a life in the western region. If per-

chance you are involved in family affairs and endless worldly transactions, and cannot devote your whole mind to this, then you ought every day to recite Budha's name 3000 or 5000 times, and make a regular constant practice of this. If even this you cannot do, your recitation of this sheet will be reckoned as one degree of merit. Having recited this one hundred times, then dot one of the circles on the margin, and when the dots are all made they will amount to 150,000. Whether it is for yourself or for your father and mother that you are asking for life in the western region; or whether you are asking for your father and mother, protection from disease, peace, increased happiness, or protracted old age—in all such case, you must in the presence of Budha burn one of these sheets. If you pray for the happiness of your deceased parents or for your six orders of relations and their relations, you must, before the ancestral tablet, or over the graves, burn one of these sheets. Whether you worship the gods, or sacrifice to your ancestors, either at the festival of the tombs, the winter solstice, the middle of the seventh month, or the end of the year, you must recite this sheet, and then burn it on the tombs of orphans, or of those who are buried by charity, and thus provide for the happiness of destitute souls who have no relations to sacrifice to them. In doing all this you may rely on the strength of Budha to secure their translation to the pure country. You may do this once or many times, according to your ability; and the merit you will obtain is inconceivable.

I fervently desire that you may together put forth a believing heart, be together virtuous friends, together see Budha, and together arrive at the extreme of happiness.

Hwui Chau, the head priest of the Drum Mountain (Kú Shán,) monastery in Fuhkien, has respectfully printed this, bows and exhorts.

Here follows a picture of a vessel in full sail. It is called, "The Compassionate vessel, Poh-joh" (a name of Budha).

The flags have inscribed on them, "For the exceedingly happy world." And, "Receive and lead to the western region."

On the sides of the cabin doors are the two following antithetical sentences:

"Man, if he wants to go on the road to heaven, ought first to think of securing happiness (by worshiping Budha)."

"Among the passages (or defiles) that lead to life or death the worship of Budha is the chief."

On the sail the following is written.

The single phrase *Mi-to* (or *Bi-to* or *Amidha*) is a precious sword that can behead the herd of evil spirits, and can destroy the bravest general of hell; it is a clear light that can illumine the blackest darkness; it is a compassionate boat that can carry us across the bitterest seas; it is the road by which we obtain a new birth into the world; it is the excellent prescription by which we escape the evils whether of life or death; it is the infallible specific for enabling us to become genii; it is the divine medicine for changing our bones. The 84,000 doctrines are all comprehended in these six characters (*O mi to Fuh tsieh yin*). The 1700 tendrils of flax or rattan, (emblematic of life's miseries) by one stroke it can sever asunder. By uttering this phrase, *Mi-to*, without any other mental effort, or troubling you even to move a finger, you will arrive at the western region.

The blocks for printing this sheet are deposited in the monastery, Bubbling Fountain, on the Drum Mountain.

Chinese of the foregoing.

千	阿	西	修	無	西	樂	二	千	門	門	上	風	方	品
手	彌	方	行	如	方	世	部	法	乃	也	高	帆	永	猶
千	陀		徑	念	又	界	經	門	最	古	山	行	無	勝
眼	佛		路	佛	謂	是	經	門	勝	德	半	順	退	天
無	接		方	念	之	清	經	門	弟	云	時	水	墮	宮
礙	引		便	佛	修	淨	導	勸	一	餘	一	須	上	其
大	念		多	一	淨	佛	歸	往	無	門	步	與	品	功
悲	佛		門	法	土	土	極	西	上	學	淨	千	卽	最
陀	善		直	謂	言	故	樂	方	方	道	土	里	登	高
羅	人		捷	之	西	三	八	念	便	如	修	一	佛	其
尼	往		簡	求	方	藏	萬	佛	之	蟻	行	入	階	行
生			易	生	極	十	四	法	法	子	似	西	下	甚

易	奉	方	五	園	方	父	祭	焚	一	心	刊	念	之	慈	方	四	別
不	勸	如	千	點	或	母	祀	化	願	同	拜	佛	猛	航	一	千	一
論	十	或	作	滿	爲	六	宗	孤	或	爲	勸	弟	將	一	句	一	門
貴	方	家	爲	共	父	親	祖	墳	多	善	極	一	一	句	一	六	彈
賤	善	務	常	計	母	眷	或	義	願	友	樂	一	一	句	一	六	彈
賢	男	牽	課	一	保	屬	每	豕	隨	同	世	句	彌	陀	是	字	指
愚	信	纏	如	十	病	靈	年	濟	力	見	界	彌	陀	是	成	全	到
老	女	世	再	五	祈	前	清	度	所	彌	般	陀	是	出	仙	收	西
幼	有	綠	不	萬	安	及	明	無	成	陀	若	是	照	輪	之	一	方
男	緣	未	能	或	增	墓	冬	祀	所	同	慈	斬	黑	迴	秘	千	
女	遇	了	念	自	福	上	至	孤	獲	往	航	羣	暗	之	訣	七	
喫	此	不	此	身	延	焚	七	魂	功	極	人	邪	之	徑	一	百	
葷	卽	能	圖	求	壽	化	月	俱	德	樂	天	之	明	路	句	葛	
喫	發	一	生	皆	佛	十	可	不	路	寶	燈	一	一	藤			
素	信	心	張	西	佛	前	五	丈	可	福	上	劔	一	一	刀		
出	心	者	爲	方	前	無	臘	乘	思	建	作	一	一	陀	換	斬	板
在	心	每	願	爲	化	或	年	力	矣	山	爲	彌	陀	是	骨	斷	藏
家	念	日	念	父	或	酬	夜	超	普	住	先	陀	是	脫	之	一	鼓
皆	佛	持	一	母	追	謝	念	生	願	特	生	是	渡	生	神	句	山
可	求	念	百	求	荐	神	此	淨	同	慧	死	破	苦	死	丹	一	湧
行	生	三	點	生	過	明	佛	土	發	周	閑	地	海	之	八	一	泉
之	西	千	一	西	去	或	圖	或	信	敬	頭	獄	之	良	萬	無	寺

ART. V. *Amoy: memoranda of the Protestant missions from their commencement, with notices of the city and island.* Prepared by resident missionaries.

For the following papers we are indebted to two of the members of the mission at Amoy. The second, giving topographical information, &c., has already been published in one of the Singapore newspapers. While we thank our correspondents for these communications, we may express our hope and wish that they will continue to furnish such information as they can for the pages of the Chinese Repository. The security of residence, and the opportunities for observation, now enjoyed at the several ports, will gradually increase our knowledge of the country, its varied resources, its inhabitants and their occupations, manners, customs, &c. The people of Amoy are noted for their friendliness, their freedom from enmity against missionaries and their social character. Foreigners residing at that city have freedom of access to the inhabitants in all the villages on the island and can go wherever they please without molestation.

No. 1.

There are three Missionary Societies represented at Amoy. The American Board of Commissioners for Foreign Missions, the Presbyterian Board of Foreign Missions of the United States, and the London Missionary Society. At the first founding of the mission, the American Protestant Episcopal Church had also a representative there, in the person of Rev. Doctor (now Bishop) Boone of Shánghái. The following statistics of the station, which I send you for publication, may be useful for reference hereafter, and I would request that the same and all other interesting facts regarding missions at the respective ports in China, be collected and preserved in the pages of the Chinese Repository.

I shall first speak of the *laborers*. The mission began by the arrival of the Rev. Messrs. Abeel and Boone at Kúláng sú, the 24th of February, 1842. These missionaries came to prepare the way, and selecting a position within the precincts of military protection, they fitted up a house, and at once began the public and stated preaching of the gospel. When it was safe and healthy for families to reside at Kúláng sú, Dr. Boone returned to Macao for Mrs. Boone. Medical labors commenced June 1842.

Messrs. Boone and McBryde with their families and Dr. Cumming arrived June 7th, 1843, which was the first reinforcement Mrs. Boone died August 30th, 1842. Mr. and Mrs. McBryde left the station January 13th, 1843. Dr. Boone departed for the United States February 10th, 1843.

Dr. and Mrs. Hepburn arrived Nov. 25th, 1843. Messrs. Doty

and Pohlman with their families arrived from the Borneo mission, June 22d, 1844. Messrs. John Stronach and Wm. Young with their families arrived from the Singapore mission July 8th, 1844. Mr. Lloyd arrived December 6th, 1844. Mr. Abeel left for the United States on account of complete prostration of health, December 19th, 1844. Mr. Brown arrived May 6th, 1845. Dr. and Mrs. Hepburn departed June 28th, 1845. Mrs. Pohlman died Sep. 30th, 1845. Mrs. Doty died Oct. 5th, 1845. Mr. Doty and Mrs. Stronach left Nov. 12th, 1845. Mrs. Stronach died at sea, on her passage to England. Total of men who have belonged to the mission *eleven*. Total of women who have belonged to the mission *seven*. Greatest number at one time present *eight men* and *five women*. Least number present since the station was first occupied *two*.

Of the foregoing, *three* are missionaries of the A. B. C. F. M. viz. Messrs. Abeel, Doty and Pohlman; *four* are missionaries of the A. P. B. F. M. viz. Messrs. McBryde, Hepburn, Lloyd, and Brown; *two* represent the L. M. S. viz. Messrs. Stronach and Young. Dr. Cumming is not connected with any missionary society.

Another class of facts relates to the *labors* of the missionaries. The first great work has been the study of the language, so as to speak intelligibly and fluently with the people. In doing this paramount attention has been given to the *tones*, and no word or phrase has been considered as learned, and consequently usable, till its original tone, and the modulation of that tone in combination, have become familiar, and the missionary could *speak it out with confidence*. It is thus that the language is spoken with the precision and accuracy of mathematical demonstration; and if the missionary work at Amoy has gone on steadily, and promises fairer than at the other ports, the writer is of opinion that it is owing, under God, *to learning the language by rule*, and not relying on the uncertainty of imitation, and *to stated intelligible and formal, exhibitions of divine truth on the Lord's day, and during the week*. This statement addresses itself loudly to all who are preparing to preach the gospel in China, and its language is, *be sure you are understood*, and when you have attained this great end, then, *preach, preach, preach*. Every missionary should, as soon as possible, have a stated time and place for preaching the word of life. My own rule would be—a chapel for each missionary. No man should be a day without a chapel he can call his own, just as soon as he can speak intelligibly. But again let the caution be heeded, *be sure you are understood*. "Alas! for a mission, where the absorbing object of attention with any of its

members is anything else, than how Christ crucified shall be preached to the heathen so as most effectually to persuade them to be reconciled to God."

The following statistics will show the progress of operations at Amoy. First preaching at Kúláng sí, March 6th, 1842. First preaching at Amoy, January 1844. Bible class commenced March 21st, 1844, with twelve attendants. Second chapel opened Dec. 1st, 1844. Commenced daily revision of Chinese Scriptures Dec. 12th, 1844. Third chapel opened August 24th, 1845. First meeting for females December 16th, 1845. First opening of the chapel of the American Board for daily services, December 22d 1845. First Chinese monthly concert, January 5th, 1846. First baptism of native converts, April 5th, 1846. Opening of Chinese girl's school, May 11th, 1846.

The monthly concert is a season of deep interest. Papers previously prepared are read by two of the teachers. The subjects are history of other missions, such as that at the Sandwich Islands, Society Islands, Ceylon, memoirs of distinguished converts, accounts of Mohammedanism, &c., &c. The missionary who presides makes a short address founded on Scripture, and prayers are offered by three of the brethren. Sometimes the meeting continues for more than an hour and a half, and the interest is kept up throughout.

There are twelve interesting girls in the school, now under the superintendence of Mrs. Young. The number could be greatly increased, provided means and health were at command. A boy's school is in contemplation as soon as more help arrives. Operations of all kinds, stated, itinerary, in the city, in the country, by preaching, by teaching, and by distribution of books, can be carried on freely and entirely without molestation to any extent, and the grand desideratum of the mission at this time is MEN, who like Barnabas shall be "good and full of the Holy Ghost and of faith," that through their instrumentality "much people may be added unto the Lord."

The first Sabbath in April, which happened also to be the anniversary of the Chinese feast of the tombs, was a day of solemn and joyful interest to the missionaries at Amoy. It was a time of ingathering and the exercises of that occasion will long be remembered by those who participated in, or were eye-witnesses of them. It is in the hope of leading others to rejoice in the progress of the truth, and to awaken the sympathy and prayers of Christians for these first converts, that the following particulars are communicated.

The candidates for baptism were two aged Chinese, Wáng Fuh-

kwei 王福貴, and Liú Wanshié 劉温舍, (in the Fuhkien dialect Ong-hok-kui and Lau-un-sia,) the former 70, and the latter 69 years old. They are known in Amoy by the names of Hok-kui-peyh, and Un-sia-peyh. *Peh* 伯 (peyh) is a term signifying uncle, and is conferred by way of respect on elderly men. Hoh-kui-peyh is a native of Nán-ngán 南安, about twenty miles from Amoy, and came to the city at the age of seventeen. His first employment was that of a mill-grinder, for which he received the compensation of 300 cash, or 25 cents a month, and his food. At the age of 22 he enlisted a soldier, and carries scars received in battles fought with pirates. When nearly 50 years of age, he opened a shop for the manufacture and sale of idol paper, a business which then afforded a good profit, and from which the old man soon realized a competent subsistence for himself and family. After the first missionaries had been at Kúláng sú about six months, he was brought to hear preaching by a friend, and became at once impressed with the reasonableness of the truth, and the utter folly of idolatry. For three years and a half, he has been a steady attendant on all the means of grace, and a diligent seeker of salvation. His conversion has been gradual, though marked. He has since had many domestic troubles, and in the midst of all has shown a spirit of Christian fortitude and resignation. His employment, being indirectly connected with idolatry, caused him great uneasiness, and he abandoned it.

Un-sia-peyh, is a native of Tung-ngán 同安, ten miles from Amoy, and came to the city about seven years ago, to take the store of his brother who died. He was brought to the chapel by Hoh-kui-peyh, more than two years ago, and has since continued a diligent and devout hearer of the gospel. At their public examination these old men referred to Mr. Abeel, as the missionary from whom they first heard the glad tidings of great joy. The idols in the house of Hoh-kui-peyh, all belonged to different members of his family, and he has insisted on their removal from the public hall, where they have been worshiped for many years: this after a long struggle, has been done. The only idol in the possession of Un-sia-peyh has been formally handed over to the person from whom he asked baptism, and is now in his possession. It is an old dirty broken headed T'á Peh kung 大伯公, and has been sacredly adored for generations.

For many months these old men desired to profess the name of Christ, but they were put off. Though they prayed acceptably at the prayer meeting, and were regular in their attendance at the Bible

class, the Sabbath day services and the other means of grace; though correct in all their deportment, and uniform in their attachment to God's servants, and to the truth as it is in Jesus; yet, being old in sin, and young in grace, we feared they were not sufficiently instructed, and that possibly they might be actuated by sinister motives, and expect some worldly profit by their connection with missionaries. For three months previously to their reception, the solemn act was before their minds, and they made it a special subject of prayer. As an aid to self-examination they were furnished with questions on practical religion, and the nature of the ordinances to which they were to be admitted.

The *exercises* on the occasion were as follows: a sermon on baptism was preached at the chapel of the American Board, by the Rev. Mr. S. who showed clearly and fully its nature and design. He stated that it strikingly represented the sinfulness of our nature, and the necessity of purification by the blood and spirit of Christ:—that in order to its reception, we must believe in Christ as our prophet, priest, and king; that, as the initiatory ordinance of Christianity, it signifies that the receiver takes on himself the character of a disciple of Jesus; that he is saved not by his baptism, but by that which it represents, and must not only be zealous at the commencement of his course, but endure unto the end.

After this, the audience convened at the dispensary chapel, where the Rev. Mr. P. addressed them on the nature of the Christian church, its head, its members, its initiatory rites, and its discipline. Then the aged candidates arose, in the presence of the assembly, and with deep solemnity made a profession of their faith in Christ by clear and emphatic replies to the following questions:

1. Do you believe in the only true God, distinct in three persons, Father, Son, and Holy Ghost, who made heaven and earth, and all that in them is, of nothing, and still maintains and governs them; insomuch that nothing comes to pass either in heaven or earth, without his divine will?

2. Do you believe that you were conceived and born in sin, and therefore a child of wrath by nature, wholly incapable of doing any good, and prone to all evil, and that you have frequently both in thought, word and deed, transgressed the commandments of the Lord; and are you heartily sorry for these sins?

3. Do you believe that Christ, who is the true and eternal God and very man, who took his human nature on him, out of the flesh and blood of the virgin Mary, is given by God to you, to be your Savior, and that you receive by this faith, remission of sins in his blood, and that you are made, by the power of the Holy Ghost, a member of Jesus Christ and of his church?

4. Do you assent to all the articles of the Christian religion, as they are

taught in the Christian church, according to the word of God, and purpose steadfastly to continue in the same doctrine to the end of your lives; and also do you reject all heresies and superstitions, repugnant to this doctrine, such as the idolatrous rites and mummeries rife among the Chinese (here a long catalogue of heathen rites and errors were enumerated); and do you promise to persevere in the communion of this Christian church, not only in the hearing of the word, but also in the use of the Lord's supper?

5. Have you taken a firm resolution always to lead a Christian life; to forsake the world, and its evil lusts, as is becoming the members of Christ, and his church, and to submit yourself to all Christian admonitions?

After the rite of baptism was administered to the candidates in a kneeling posture, they stood up, and gave solemn heed to a warning on *steadfastness in the faith*, by Mr. P. 1. He warned them to *guard their hearts*, and be instant in prayer, and the study of God's word, assuring them that defection begins in the closet, and that their only security was in fervent prayer, and a devout reliance on the Lord Jesus Christ. 2. He urged each of them to become *an example* of love to God and man, so that all might see that they were different from what they once were, and different from all around them. In case of having to encounter the scorn and derision of their idolatrous countrymen, they were warned not to render evil for evil, or railing for railing; but contrariwise, blessing. 3. They were told of the *goodness of God* to them in calling them in their old age to hear the gospel, and embrace it to the saving of their souls; and called upon to render devout thanksgiving to *Him* for this unspeakable mercy. (Here they could not contain themselves, but gave a loud and hearty response.) 4. They were urged to *activity and zeal* in the cause of Christ, by speaking a word in season to their friends and neighbors, by imitating the example of Christ to "go about doing good," and as long as life lasted to make it their business to spread abroad the savor of his blessed name. Finally, they were warned to *remain firm unto the end*, and amidst all the temptations of the world, the flesh and the devil, to consider him that endured such contradiction of sinners against himself, lest they should become weary and faint in their minds.

I need not say that the occasion was a solemn and affecting one to us, and that the most serious attention was given by the heathen who were present. But the services of the day did not end here. In the afternoon the missionaries met for the celebration of the Lord's supper, and for the first time sat down with these good old men, rejoicing in hope of the glory of God. There were 15 or 20 spectators and the services were conducted mostly in Chinese. Mr. Y.

gave a lucid account of the origin of the ordinance, its nature, and its great design. Mr. S. administered the elements, and gave the closing admonition, speaking of the love of Christ to us, as exhibited in his death, and of the great object of that love being to excite our love to him, and thus draw us to his service. Thus passed this season of thrilling interest, and who will not, on perusing this, lift up a prayer to God, that these first fruits may be speedily succeeded by an abundant harvest? The attention on the preaching of the word by several constant hearers still continues undiminished, and we are not without hope that God is drawing others to himself.

It may be asked how, these two disciples appear since their baptism? I reply they have thus far adorned their profession, and seem to be sensible of their weakness, and in constant fear lest they sin against God. Hoh-kui-peyh has been called to drink the cup of sorrow in the death of a beloved son. His feelings and exercises of mind then were closely akin to those of David on a like occasion. He besought God for the child saying, "Who can tell, whether God will be gracious to me, that the child may live." But when the child was dead, he acquiesced with sweet and joyful submission, and was comforted in the reflection, "I shall go to him, but he shall not return to me." Un-sia-peyh has opened a small store, which is conducted on Christian principles, and *closed every Sabbath*, though in so doing he has to withstand much obloquy, and is often entreated to sell a little. Thus these first disciples are letting their light shine, and though from their age, too much should not be expected, yet from their extreme caution and circumspection, their private devotion and their habitual attention on every means of God's appointment, we doubt not their path will be like that of the shining light which shineth more and more unto the perfect day. And well is it remarked, by one long conversant with the minutiae of foreign missions, "If we would make anything of converts in pagan lands, we must bring them to the ordinances of the gospel, and into the church, as soon as they give satisfactory evidence of regeneration; for they are too child-like, too weak, too ignorant to be left exposed to the dangers that exist out of the fold, even until they shall have learned all fundamental truths. The school of Christ for young converts from heathenism, *stands within the fold*, and *there*; certainly the compassionate Savior would have them all gathered and carried in the arms, and cherished even as a nurse cherisheth her children."

M. N. N.

No. 2

"Since the war with England, this city has secured some little importance in the estimation of merchants as a place of trade, and of Christians as an opening for the ingress of the gospel into the interior of this part of the Celestial Empire. The public will doubtless, for these reasons, feel some interest in any items of information proceeding from this city. It is the object of the present communication to furnish, if possible, some additional facts to those already known respecting Amoy and the island upon which it is built.

"The position of this city gives it many advantages in a commercial point of view. It is conveniently situated for trading with many of the important cities and villages of the Fuhkien province in which it lies. Your readers, no doubt know that the city is not built on the main land but on an island of the same name, which is separated from the continent by a channel of one or two miles in breadth. The island is about 35 miles in circuit or 10 miles across. It is somewhat circular in form. The southern and western portions are very much broken by a range of granite hills, which extends along the coast, receding at intervals from the sea and leaving small but beautiful plains which are laid out in fields and dotted with villages. The hills themselves are generally too barren and ragged to admit of cultivation—where water, however, can be procured at a sufficient elevation, the sides of these hills are terraced and made to yield some vegetables to the hand of industry. In one or two instances, there are small table-lands lying on the summit of this range which so have their well ordered farms and contiguous villages. The principal use to which the sides of these rocky hills are appropriated, is to supply burial places for the numerous dead. The city of Amoy is situated on the western side of the island and its population, living and dead, completely covers the hills and vallies in and around the place. So numerous are the graves that one can scarcely avoid them in his rambles beyond the suburbs of the city. They protrude their unseemly forms on every side of the path and impart a gloomy aspect to the surrounding scenery.

"Leaving the hills and passing to the north and east portions of the island, one finds himself in a beautiful region of country, thickly studded with compact built villages and teeming with human beings. This section of the island is comparatively level and is under complete cultivation. It is a great relief to the mind to ramble beyond the limits of the city and its adjacent burial grounds and enter this region where the prospect is scarcely marred by a single monument of mortality. The roads or paths are generally narrow but afford pleasant walking, or riding on horseback.

"The soil of the island is naturally thin and unproductive, except in the small vallies where water is found and where the mould of the higher regions has been collected by mountain torrents. The industry of the Chinese has, however, in some measure overcome the original barrenness of the ground and now secures tolerably good crops. The productions consist chiefly of sweet potatoes, paddy, wheat, sugar-cane, ground-nuts and garden vegetables. The prevailing feature of the island, except where the hand of cultivation is

constantly employed, is naked barrenness. The eye searches in vain, except in a few favored spots, for the larger species of the vegetable kingdom. In the villages and around the temples, the comfort and convenience of men have prompted them to plant and nourish a few shade trees and on the tops of some of the hills a few scattered firs are growing. The island produces no fruits except such as may be found in very limited quantities in private gardens. The markets of the city are abundantly supplied with oranges, plantains, pomelos, pears, peaches, and other fruits in their season, but these are all brought from other parts of the province. Even the regions around Fubchau fú supply in part the fruit markets of Amoy.

"The island produces very little animal food. But few domestic animals are raised upon it. The poultry, pork and beef found in the markets, are brought from the main land. Cultivating the ground and fishing seem to be the principal employments of the village population—some labor as boatmen and sailors.

"The inhabitants of the city are principally engaged in commerce and manufactures for home consumption. So far as the writer's information extends but few articles for export are manufactured in this place. Perhaps the chief exceptions are shoes and umbrellas. Considerable quantities of these are manufactured here and exported; most other exports come from the neighboring cities and from the interior and are here shipped for other ports. There are, probably, three hundred junks of all sizes trading at this port—many of them are the property of Amoy merchants. They trade with the northern and southern ports of China, with the island of Formosa, in the Straits of Singapore and ports in that region. Besides, a daily communication by means of small vessels is kept up with the principal cities which can be reached from Amoy by water, boats go and come loaded with passengers and merchandize. In fact most of the important places on the main-land and far in the interior are dependant upon this place for many articles of consumption which they do not manufacture themselves but which they find imported into this city. This creates a large native trade with Amoy and gives it an importance which it could not otherwise command.

"Of the population of the island not much can at present be said. The whole island contains probably 350,000 or 400,000 inhabitants. The aggregate of 66 villages with which more or less communication has been had and many of which have been visited, is according to statements received from the natives and confirmed in many cases by personal observation, 40,660. There are 136 villages on the island and some of the largest are not included in the preceding estimate. Perhaps 100,000 is as close an approximation to the true number of the village population as can be made under present circumstances. The city and suburbs, at the lowest computation, contain 250,000, some say 300,000 inhabitants. This makes the whole population of the island, as before stated, 350,000, or 400,000.

"This is a large number of human beings to be crowded into so limited a space, and one would infer from such statistics that the prosperity of trade and

manufactures must be great to allure together and support so many persons in so small a compass. How far this prosperity really extends, the writer has not facts sufficient upon which to found any statement beyond what has already been said, except that the majority of the population does not exhibit any external evidences of being in prosperous circumstances. Many complain of oppressive taxes. To one wholly ignorant of the character of this people and passing through this island, the inference from what he would see, would be that the place is on the retrograde—or at least stationary. True, he would see the fields in a high state of cultivation and many residences possessing comfort and plenty within—but he would also see a far greater number of wretched dwellings and neglected temples and a vast amount of squalledness. These things would indicate anything but general prosperity. The demand for laborers is fully supplied and much more than supplied, consequently the fields will be well cultivated and the wealthy will occupy fair dwellings, but for the laborers themselves all is pressing necessity or pinching poverty. A few are enriched by commerce and abound in plenty; the mass live as they can, consuming to day the little they have earned and compelled to permit the morrow to care for the things of itself."

ART. VI. Notices of the riot in Canton, which occurred on the evening of July 8th, 1846.

ABOUT sunset Wednesday July 8th, a scene of disorder opened just without Old China Street, near the corner and in front of what has been known as Mingkwa's hong. Within half an hour it had assumed a very serious aspect: showers of stones and brickbats were hurled against the house of a resident gentleman, occupying the front rooms of Mingkwa's hong, and scores of vagabonds were demolishing the fence and gates before the same, shouting and yelling like so many demons. The noise of the rioters spread rapidly, every moment drawing together larger numbers, and very soon an indiscriminate attack was made on all foreigners within reach of the mob, stones being furiously thrown at them and against the windows of the American factory. Of these proceedings the Chinese police on the spot, belonging to the station at the entrance of Old China street, were idle spectators, making no attempt to seize or interfere with the rioters.

Before 7 o'clock, H. B. M.'s consul, Francis C. Macgregor Esq., had dispatched messengers to the Chinese authorities, requesting the assistance requisite for protection from violence and depredation of

the rioters. A similar request to the governor, and to the local magistrates was shortly after repeated by the American Chargé d'Affaires, the Hon. Peter Parker.

Shat fân kwei, tá fân kwei, "kill the foreign devils," "beat the foreign devils," rang and reëchoed through all the streets in the vicinity of the foreign factories. Hundreds of the basest of men were already collected and many hundreds more were hastening to the scene of riot.

It was now past 8 o'clock, and the action of the mob was every moment becoming more violent and more extensive. The gates and outer wall of Mingkwa's hong had been demolished; one of the walls of the cook-house battered down; some of the iron-barred and stone-cased windows of the house dug out of the solid wall, against which a heavy battering-ram was being plied with great fury. It was impossible to mistake the intentions of the mob. Unless force were interposed immediately, it was evident the scenes of 1842—when the British factories were sacked and burnt—were to be reacted. Indeed, two attempts had been already made to set the house on fire. Moreover, an officer of the Chinese government with his attendants, having come to the scene, had been driven back.

Under these circumstances the only alternative for foreigners was, either to see their factories pillaged and burnt and themselves pelted and chased into the river, or to step forward and disperse the rioters by such means as they chanced to have at command. They had assembled in considerable numbers in front of the factories and in the American garden, most of them prepared for the exigencies of the occasion. The peril of life and property was now such, that any longer delay was deemed unjustifiable. No succor was at hand from the authorities, and it was impossible to tell when troops would arrive, or what they would effect if they came, they recently having been found unable or unwilling to defend from the mob the domicile and offices of one of their own functionaries, the prefect of Canton. The rioters were making every possible effort to get the buildings on fire. The danger was most imminent. Self-defense and self-preservation required *immediate* action.

The gates leading to the scene of riot, from the front of the factories, were at length opened, while the missiles were flying and the mob shouting and exulting more than ever. The foreigners moved in a mass against the crowd, and that part of it which was on the south retreated precipitately from before Mingkwa's, the French and the Spanish hongs and then down the southern Danish, a squad fall-

ing off into New China street, and a few stragglers skulking down towards the river in Old China street. A party, close by the police station, near the gates of Old China street, was more determined. Twice or thrice the villains rallied and were nothing daunted, but rather emboldened by the repeated warning from the foreigners. Two or three of their number fell, before the mob gave way. Nearly at the same moment, the gang that had been driven down the street of the Danish hong, returned to renew the attack, and their leader paid dearly for his temerity.

The foreigners were now masters of the entire space from the police station at the entrance of Old China street to the entrance of the Danish hong, and thus had free communication from one extreme of their factories to the other.

Soon after nine o'clock the Chinese authorities with troops came to the assistance of those who, till then, had been left to shift for themselves. By degrees the troops extended their lines over the ground already occupied, through the Old and New China streets, Hog Lane, the Thirteen-factory street or that immediately in the rear of the factories, Lwánhing street or that on the west of the Danish hong, making the Hall of the Hong-merchants, the "Consoo house," their head-quarters; and before midnight, with permission from the proper quarter, about 200 of the Chinese soldiers were marched into the American garden.

We were spectators of only a part of these proceedings, having been on the opposite side of the river, in Honám, when the riot began; but on the authority of many who were eye-witnesses, we are able to give, what we believe to be, a correct account of the principal acts which occurred during this trying scene.

In consequence of there having been frequent and serious disturbances in Canton, occasioned by the intrusion of vagabonds, the Chinese government agreed, on the ratification of the Treaty of Wánghíá, July 1844, to keep all idlers and vagrants away from the vicinity of the factories. As that agreement has an important bearing on the present case, we here introduce the document entire, borrowing it from papers sent by Mr. Cushing to his government, and transmitted by the president of the United States to the Senate, during the 2d session of the 28th congress.

The following are the articles which have been deliberated upon, and settled.

I. The citizens' shops in the vicinity of the Thirteen Factories being densely crowded together, there is great liability to the calamity of fire, and we must, in anticipation, guard against it. Hereafter, it is permitted to the merchants

and citizens of foreign nations to erect walls on the foundation of their own premises, forty cubits high, and from one cubit and a half to two cubits thick ; all the additional expense of building, labor, and materials, to be defrayed by the occupants of the factories.

2. From the head of Sintau Lán (Green Pea street) on the east, and from the entrance of Tsing-yuen Kái (Old China street) on the west, to the river, the old wooden fence shall be changed, and a strong wall erected, either of stone or brick, the expense thereof to be defrayed by the foreign merchants. This is granted to avoid the Chinese, in passing and repassing, looking through the fence, causing disturbances and quarrels.

3. In the three streets, Tung-wan Kái, (New China street,) Tsing-yuen Kái, (Old China street,) and Sintau Lan, on the north, and on the rear of the Factories, it is also permitted the foreign occupants thereof to erect high walls, and at the north and south ends of these streets to make strong doors of wood, covered with sheet iron.

4. Chinese and foreigners being mixed up together, it is easy for trouble to arise ; hereafter, therefore, at the six gates of the three streets, it is right to establish a military station and posts for sentries, who shall constantly dwell there, and keep guard. Men bearing things about upon their shoulders to traffic with, (pedlars,) are not permitted in front and on the right and left of the Factories, to expose for sale melons, fruits, cakes, etcetera ; and likewise all quacks, fortune-tellers, beggars, and showmen, and all idlers, and the like, are not permitted to pass and repass in front, and on the right and left of the Factories, obstructing the way, and collecting a crowd of idlers. Whoever violates this (regulation) shall be searched out, and pursued to the utmost. In the event of any quarrel, or of the calamity of fire, these six gates shall be immediately shut and locked, and the idlers shall not be permitted to look through ; and should any bandits insist on violently entering, and wrangle with the guards and soldiers, the bandits shall be rigorously seized and punished to the utmost. If the soldiers and guards are remiss in expelling them, they shall be severely punished.

5. At the official stations at the head of Tsing-yuen Kái, (Old China street,) a clever and able military officer shall be appointed, who shall constantly have command, with soldiers and guards attached to him, who shall reside there to keep watch. Should any wrangling or trifling disturbance occur, it shall be warded off by the said military officer in charge of the place ; but in the event of a riot, the said mandarin shall petition the high officers of Government to lead out police men and soldiers in great numbers, and proceed to make investigation, and so to manage as to preserve peace.

6. Henceforth the street in front of the factories is not to be a thoroughfare, and the gates at both ends, by order of the consul, may be closed at sunset, and also upon the Sabbath, in order that there may be no confusion.

7. If any of the shops in the neighborhood of the Thirteen Factories clandestinely sell ardent spirits to foreigners to drink, on being found out, the said shops shall be closed, and the proprietors thereof shall be seized and punished.

8. It is not permitted to throw out and accumulate filth at the head of the streets. This has long been publicly prohibited, it being required that all in front and rear of the hong, and at the head of the streets, should be kept pure

and clean. Whoever shall throw out and accumulate filth there, shall, on being found out, be sent to the officers of Government, to be tried and punished.

9. The foregoing regulations shall be stereotyped and printed, and delivered over to the military officers, to be posted up at the head of each street, that all may clearly understand.

July 12, 1844. (Signed)

HWANG NGANTUNG.

PETER PARKER.

It is obvious to remark here, that the late riot could never have occurred, if the foregoing regulations had been kept; and that they have not been is not the fault of the foreign residents. Application to enforce them has been *repeatedly and officially* made to the imperial commissioner. He has received the application and acknowledged the propriety of keeping the regulations. "*This is on record.*" Nevertheless for many months past, the streets adjacent the factories have been thronged with all manner of hucksters — an intolerable nuisance. Often they have been literally blocked up and rendered quite impassable to any and to all, who were not prepared to elbow their way amidst barbers, butchers, portable-cookshops, fruit-stalls, cat-sellers and denuded and indescribable riff-raff, such as could be congregated only in a half-civilized and pagan nation.

On the afternoon of the 8th, the crowd of this sort in front of Old China street — one of those places the Chinese authorities had pledged themselves to keep clear — was unusually dense, when an English gentleman, having occasion to pass that way and finding the street filled with idlers, pushed one of them aside. Whereupon the man turned and struck him on the back, with his fist. This the gentleman returned with his stick. Then came a shower of granite; and the man, who had struck the first blow, took up a large stone and advancing threw it at the Englishman's head, who dodged it and then sprang and caught him and with the assistance of two or three foreigners took him into Mingkwa's hong, amidst volleys of stones and brickbats. Thus the disturbance began.

The Chinese, who struck the English gentleman with his fist, and was taken into the hong, soon effected his escape, and has not, that we are aware of, been heard of since. The reason for securing him, at the moment, was that he might be delivered over to the proper authorities for trial.

It must be left to the reader, and to those whom it may concern, to ascertain, if it be possible, the reasons and the motives that led on the rioters to such lawless and violent acts as those detailed in the first part of this article. Who they were, we do not know. Their

conduct affords sufficient evidence regarding their character. During the whole of the riot—after having seen what was going on in front of Mingkwa's, when we came in from the river a little before eight o'clock—having been in constant communication with the Chinese people, residing near the factories, we know that their solicitude, though only their property was in jeopardy, was scarcely less than that of foreigners. At half-past eight o'clock their gong beat, and the inhabitants of the six streets, adjacent the foreign residences, assembled in their council-house and adopted measures to meet the exigencies of the occasion. They resolved to shut up and barricade and put themselves instantly on the defensive, in the best manner each could find means to effect, and all to keep in doors, excepting two, who were to take their stand, in the street, each close by their own doors. All the old spears and swords, and every thing of the sort in the neighborhood, were put in requisition. A few of them attempted to remove their property; but the streets were thronged with such desperadoes as to render this measure worse than useless. It was throwing out bait to the furies, and putting prey in the paw of the monster. We might say "*legion*," and the reference to sacred and to ancient history would be most apposite, for the rioters were not less numerically than the Roman legion, nor less boisterous than the tenant of the tombs in the country of the Gadarenes.

The character of the mob was of the very worst kind. That of 1839 was more numerous, but far less desperate. A small party were shut up in New China street, the shop-men having barricaded the north gate, and the foreigners taken possession of the south. They became perfectly frantic; howling and yelling they ran up and down the street, not daring to rush on the lead and the steel at one end, and unable to force an exit at the other. In the long street in the rear of the factories we had a good opportunity, while unnoticed by the mob, of seeing what it was composed of and for hours of observing its action. The street was glutted, and every now and then small recruiting parties, screaming and clapping their hands, would shoot off like a fire-brand, and forcing their way far into the suburbs, try to excite more tumult and augment their forces. But, in the good providence of God, this excess of madness produced reaction. The denseness of the mob, hemmed in as it was, rendered it less formidable. The consternation it had excited in all the neighborhood now took hold of the evil-doers themselves.

At 10 o'clock, pursuant to a call from the American consul, P. S. Forbes Esq., a meeting of the Americans in Canton was held at

the consulate, to deliberate on ways and means for the protection of their lives and property. The meeting, however, was so much disturbed by reports of the dangerous movements of the mob, that very little was accomplished besides resolving to form themselves into two divisions for keeping watch and guard during the night. This was accordingly done. Indeed, every one was on the watch, and very few remained off their guard or unprepared for defense. Soon after midnight, the mob began to disperse from the back streets in the vicinity of the factories, and by 2 o'clock on Thursday morning, the 9th, perfect order and quiet were restored, so far as the rioters were concerned. Many however, of both foreigners and Chinese, feared the storm would soon be renewed with increased numbers and fresh violence. Consequently a good deal of excitement was kept up, by the packing and removing of books, treasure, etc.

At daylight the following proclamation from Hwáng appeared on the walls in front of the hong-merchants hall, written in large characters, and bearing date of the preceding day.

Hwáng, vice president of the Board of War, member of the censorate, governor of the province of Canton, director of the military and controller of the commissariat, issues this proclamation.

I have just now unexpectedly heard that the Chinese, residing near the thirteen factories, have had a quarrel with the foreigners; and it devolves on me, the governor, to ascertain who are right and who are wrong and to act in strict accordance with the principles of justice.

If the foreigners are wrong, it will be necessary inflexibly to support the cause of the Chinese. But you must not assemble in multitudes to excite trouble which may lead to punishment. Tremblingly obey. A special proclamation.

Instructive commands to be pasted up at the thirteen factories. Given in the 26th year of Táukwáng, 5th month, 15th day (July 8th 1846).

The Chinese superior authorities must have felt no inconsiderable concern for the issue of the riot, knowing as they did the desperate character of the rabble bands, and aware also that they would be held responsible for these acts of violence and depredation. Several of them are said to have come out of the city during the night, with in all about 1000 troops.

In course of the morning boats from his Danish majesty's frigate "Galatea," with marines, and other boats from the foreign shipping at Whampoa, reached Canton. During the day meetings were held and committees appointed, all having reference to the safety of the community.

On the 11th and 12th the two following documents, from the local magistrate, were made public.

Shi the acting magistrate of the district of Nánhai &c., &c., issues these explicit and urgent commands.

On the 8th instant a wrangling quarrel broke out between the English and the Chinese, and it proceeded to such a degree that three of our people were killed and six wounded. Though the English were certainly in the wrong, yet it is my duty, as magistrate, with a view to prevent lawless men from plundering the houses and shops of our people, to lead out the troops for the suppression of disorder and for the protection and defense of the place.

The bodies of the dead and of the wounded have been examined and the several cases duly reported to the superior authorities; and a dispatch has been received from the said authorities, instructing the English consular officers to search out the murderers and punish them according to the laws.

We, the officers of the Chinese, are to our people, what parents are to children. If you are wronged and injured, the exercise of justice (in your behalf) shall not be withheld. But there is reason to fear lest some of you, seeking to vindicate your cause, may again by your wrangling assemble the multitudes and excite quarreling, so that those who were in the right will find themselves among those who are in the wrong.

Moreover, should the mob once assemble, it will be difficult to prevent vagabonds from improving such an occasion, to commit acts of depredation and violence; and the calamities may extend to your own shops and dwellings. Then it will be difficult to discern between the good and the bad; and should you be once seized you may be stricken by that just indignation which is due to the vagabonds. Crimes ought to be redressed, for, alas, they are not without cause. How much to be deplored would it be, should any of our good and quiet people, by giving momentary vent to anger and currency to rumors, involve themselves with the vagabonds and then be left to suffer as being alike guilty with them!

Right it is, therefore, to issue these commands. Understand, ye people of every class, that it behooves you to await the examination and decision of their excellencies, the high officers, regarding all that has transpired. Each one must keep quiet in his own sphere and attend to his own affairs. Do not, on any account, renew the wrangling and so create new disorders, that may lead to grave consequences.

I, the magistrate, in preserving the local peace, and with a view to the protection of your persons and property, have again and again instructed and admonished you, and you ought to look up and regard the feelings of my heart, yielding obedience without opposition. Canton, July 11th, 1846.

Shi the acting magistrate of the district of Nánhái, &c., &c., issues these commands.

Regarding the three persons who were killed and the six who were wounded on the 8th, in the quarrel with the English, it behooves you to await the action of their excellencies, the superior officers, who have instructed the English consular officers to proceed according to the provisions of the treaty.

It is rumored that there are vagabonds who love confusion and disorder, and who under the pretence of recompensing (the wrong) wish to assemble the mob and renew the quarrel. This cannot be allowed. For should the mob once assemble, there will doubtless be in it lawless men, who will improve the occasion to plunder and rob, and the damage will come even to your own houses and shops, as it did on the night of the 8th, when the bandits in the midst of the quarrel attempted to plunder Tungmau's establishment. Under these circumstances, had the civil and military officers not led out and directed the police and soldiery, and instantly suppressed the riots and dispersed the mob, the damage would have been indescribable.

Most right it is, therefore, to issue this proclamation, which it behooves you fully to understand. You who are men of business, engaged in lawful pursuits, can clearly comprehend what is reasonable. Be not deceived by vain words. From each of your establishments let one or two able bodied men be appointed to unite their strength and act on the defensive. If the vagabonds renew the quarrel, instantly band together with the police and soldiery and seize the disturbers of the peace for self-protection. Be careful not to get entangled with the evil-doers so as to suffer with them. A special and very urgent proclamation.

Canton, July 12th 1846. Let these instructive commands be pasted up in front of the hong-merchants' hall.

P. S. Up to this day (July 23d) there are no new indications of insubordination. His excellency Kíying returned from his military tour, through the eastern departments of this province, on the evening of the 17th. Some communications, relating to the riot, have passed between the Chinese authorities and the British consulate, but of what tenor we do not know. The only documents made public are, the proclamations given above, which have been well received by the Chinese. The inhabitants of the six streets, who met in council on the evening of the 8th, issued a public notice early the next morning, exculpating themselves from any share in the riot, and declaring that they did only what was necessary for self-defense. The "Tungmau establishment," named in the magistrate's proclamation of the 12th, was a small banking-house, situated in the Thirteen-factory street, in the rear of Mingkwa's hong, near the "Consoo-house." The only placard we have noticed was a silly and wicked one, pasted up, on the morning of the 13th, directly over the magistrate's proclamation issued the preceding day. It reviles the magistracy, and cries out for the slaughter of "the savage barbarians." The rabble—so it is reported—have made appeals to the gentry, and, through "the friends of the sufferers," to the authorities, and as yet without gaining any sympathy or assistance. However, we wait with some anxiety for the sequel, to see how the whole matter will be closed. Their excellencies, Kíying and Hwáng, have the means of ascertaining "who are in the right and who are in the wrong," and we expect, and all the nations here represented expect, that "the principles of justice will be maintained." The case is a grave one. Blood has been shed. Human lives have been lost. And impartial investigation ought to be made. The public executioner is not a murderer, nor is he who defends himself against the violent assault of incendiaries, however dire be the calamity that may recoil upon their own heads.

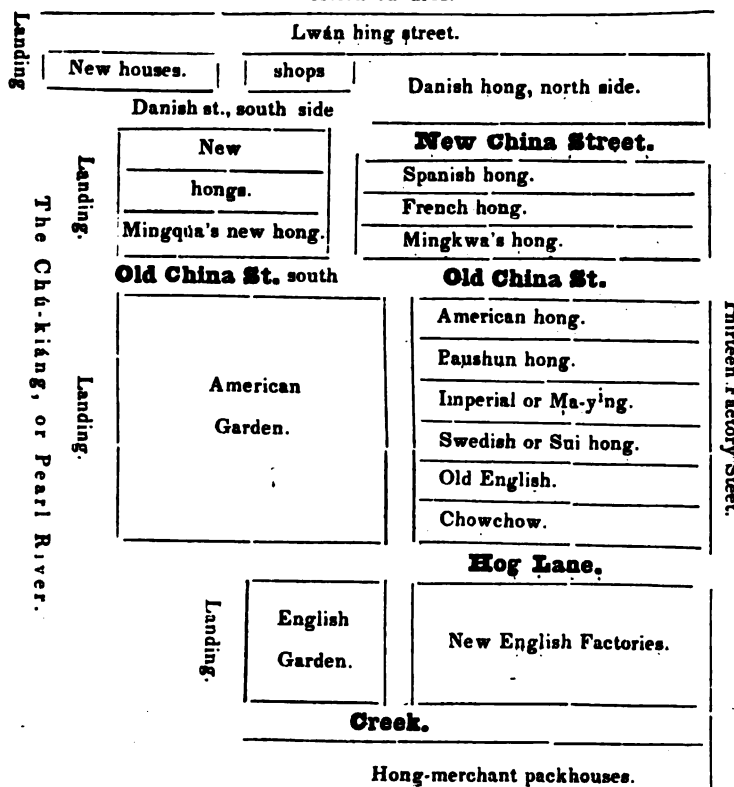
THE THIRTEEN FACTORIES,

or 十三行 *Shih sán háng.*

The diagram, on the opposite page, will afford those who have not visited Canton, some idea of the position and plan of the "Thirteen Factories," *Shih sán háng* (or *Shap sán háng*). By a reference to the XIV volume of the Repository, the manner of numbering them, so as to make out "thirteen," will be seen. The two gardens form "part and parcel" of the premises assigned to and occupied by foreigners, and, though very small, are their only safe promenades, no house having one of its own. The Creek,—on the east of

the factories—separates them from several of the large pack or ware-houses of the old hong-merchants, in one of which is the British consulate—and runs north parallel with the western wall of the city. The Thirteen-factory street, running east and west on the north of the factories, is a great thorough-fare: eastward, after passing over the Creek, it leads on to Carpenters' Square, to the British consulate, and to the city gates and the Imperial landing place in front of the city. There are two small custom-house stations within the lines of the factories, one at the mouth of the Creek, and one at the end of Hog Lane, on the corner of the American Garden: also three police stations; one in Hog Lane, near the landing place; one in Old China street, near the American factory; and one in the Danish street, or *Teh-hing kái*, south side, near the landing place. Beyond *Lwán-hing* street and the Thirteen-factory street on the west and north, for miles are densely populated suburbs. On the west side of Hog Lane and on both sides of Old and New China streets are lines of Chinese shops. The north ends of several of the factories, (indeed of all excepting the New English) are also occupied by Chinese shops. The foreigners, however, having narrow passages through them into the street. The Consoo-house is situated on the north side of the Thirteen-factory street at the head of Old China St. The principal scene of the riot was in Old China St. and in front of Mingkwa's hong.

Western suburbs.



ART. VII. *King P'iu or Peking Gazettes: with extracts and notices from Number Seventeen March 19th to Number Thirty-second April 19th, 1846.*

No. 17.

March 19th and 20th. *Teh-shun*, 德順, has been appointed in the place of *Yih-tsun*, 奕綰, to superintend the public works at *Siáu-kiú*, 小九.

This number contains two very long reports from *Nárkingáh*, 訥爾經阿, the governor-general of Chihli—one reporting a case of murder and the other relating to delinquencies in collecting the revenue.

No. 18.

March 21st and 22d. This is chiefly filled with documents having reference to the army and revenue. These documents are from *Liu Yenku* and *Ho Chángling*.

No. 19.

March 23d and 24th. This number opens with a list of promotions, and closes with documents concerning the gabel and land-tax.

No. 20.

March 25th and 26th. In addition to the usual announcement of appointments, we have here three long documents—one concerning robbers, one a case of murder, and the third regarding the storing of grain for the public service. We wish that some of our neighbors, who have ability and leisure, would furnish our pages with full and accurate accounts of the "Corn laws" of China and all that appertains to the management of the public granaries, together with the traffic in grain generally throughout the empire. More grain is consumed here than in any other kingdom or empire in the world, and it would be interesting to know how it is all produced and made ready for the consumers. Besides the quantities consumed as food, a very large amount of grain is converted into ardent spirits by distilleries, by a process quite like that which obtains in the west, and for identically the same purposes.

No. 21.

March 27th and 28th. His excellency *Nárkingáh*, reports a case similar to that which occurred in *Cauton* last winter, when the office of the prefect was demolished by the populace of the provincial city. He says the wicked people, in assembled multitudes, attacked the office of the magistrate of *Nánloh*. The emperor directs that all these disturbers of the public peace be seized and punished according to the laws, without allowing an individual to escape.

We have also a case of murder and a case of suicide, the latter occasioned by acts of oppression on the part of inferior officers.

No. 22.

March 29th and 30th. Several cases of murder are reported in this

number, and in one instance attended with robbery, carrying off cattle, poultry, &c. This occurred in one of the districts of Ngánhwui.

No. 23.

March 31st and April 1st. The emperor has recently conferred the title of *huáng kwei fái* 皇貴妃, " august honorable lady," on one of the members as his household, she having reached the 60th year of her age and being one of the concubines of his father the emperor Kiáking.

Notices of appointments, promotions, deficits and delays in the collection of the revenue, tardiness in the transportation and delivery of metal for the national currency, &c., fill up the remainder of this number. Lin Tsehsii appears among the memorialists.

No. 24.

April 2d and 3d. It would seem from incidental facts given in this, and in other numbers of the Gazettes, that all the offices in the district of Tingháí (Chusan), have been regularly filled by the Chinese government, during the time the island has been in the hands of British officers. We had supposed these appointments were merely nominal. But it now appears otherwise, as one of the naval officers has been degraded for the non-performance of his duty in the suppression of piracy on the high seas, off the coast of Chehkiáng.

No. 25.

April 4th and 5th: This gives a report regarding some musical instrument, images and sacred books belonging to the Budhists in Cháhár, which, having been lost; or left out of their proper places, have now been restored to their rightful proprietors.

No. 26.

April 6th and 7th. In this number there is a document which indirectly affords strong evidence in favor of the correctness of the Chinese census, the document showing the interest each family has in having all its members recorded in the public register. The Gazettes are often very valuable in the indirect evidence which they afford. Indeed to speak straight on; telling only the simple truth, is what the emperor says his servants, the officers of the government, never do, or will not, cannot do. This habit seems not to be confined to officers, but it is a marked feature in the conduct of the people; it is a national characteristic.

No. 27.

April 8th and 9th. The appropriate Board has received the commands of the emperor to make the necessary arrangement for giving due honor to the recently promoted, " august, honorable lady, *huáng kwei fái*.

Most of our readers will remember *Yihking*, 奕經, one of the valiant heroes of Canton, who for his subsequent inability to defend Chápú against the *Yingsi* 英夷, was degraded and sent to the cold country. A document has been submitted to the emperor, proposing his restoration to honor.

Further particulars, regarding the attack made by the wicked people of Chilhi on one of their magistrates is given in this number. Two lives were lost and several persons were wounded. Twelve of the assailants were made prisoners and have been brought to trial.

No. 28.

April 10th and 11th. The currency and the army are the chief objects of interest in this number. There must be deep and sore evils to lead to such constant and bitter complaints, as we find in the Gazettes.

No. 29.

April 12th and 13th. His majesty has been pleased to confer upon his two aged and honorable cabinet ministers Muchángáh and Pwán Shíngan, and to permit them to wear, *hwáng má kwá* 黃馬褂, a sort of riding jacket, as a badge or mark of a imperial favor.

Púyentái, one of the imperial ministers in Pí having sent a beautiful horse to his master; and the monarch having mounted and found the animal "very good;" an edict was forthwith issued in Manchu, conferring on the horse (not on the donor!) the name of *Kih yun Liú*, the "Lucky-cloud Courser."

Nos. 30, 31, 32.

April 14th to 19th. These three numbers are filled with details of petty thefts and other malversations, notices of little presents from the emperor to the keepers of his gardens, a note of thanks from Pwán Shíngan for his "yellow mákwá," &c., &c. The "Mohamedan barbarians," on the western frontiers of the empire, are as troublesome as the barbarians on the east. Indeed, the latter are seldom mentioned of late, whereas the former are noticed every month and sometimes every week, in the Gazettes.

ART. VIII. *Journal of Occurrences: triennial examinations in the eighteen provinces; restoration of Chusan; colonial church, at Hongkong, relief for destitute foreigners, opium farm; typhoon in the Chinese seas; affairs in Canton, an attack.*

THE triennial examination for the degree of *kū jia* (or A. M.) will be held the coming autumn; imperial examiners have been appointed for all the provinces, and the necessary preparations are being made.

Chusan has been restored to the emperor, and the British troops withdrawn. H. E. governor Davis sailed on the 2d instant, for the northern ports, and it is supposed he may also visit Japan.

Tenders are out for preparing a site for the "Colonial church" in Hongkong. A society has been organised there for the relief of sick and destitute foreigners. The lease of the opium farm for the coming year has been sold at auction at \$1500 per month. The newspapers there give details of a severe typhoon that occurred late in June: these shall appear in our next.

Here and in the vicinity of the provincial city affairs remain *in statu quo*. Quiet has been maintained about the factories, but a very bad spirit is abroad, of which there was a fearful exhibition on Saturday the 25th, in an attack upon a small party of foreigners in Honam.

THE
CHINESE REPOSITORY.

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VOL. XV.—AUGUST, 1846.—No. 8.  
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ART. I. *A Confucian tract, exhorting mankind always to preserve their celestial principles and their good hearts.*

THE following translation and original, which have been put into our hands for publication, seem to require a few words by way of introduction. At first sight of the Chinese, we were not quite certain to which of the three religious sects—Confucianism, Buddhism, or Táuism—the tract belongs; but on examination we have no doubt of its being, as we have designated it, “a Confucian tract.” All the three talk and write alike about “preserving heavenly principles and a good heart;” but only a disciple of the sage would say it is far better to act benevolently than to get up idol festivals. The phrase *sien jü*, rendered “an ancient scholar,” would perhaps have been better translated “an ancient Confucianist,” a disciple of Confucius of a former age,—the word *jü* being used as the common designation of the professors of the first sect; they, as the followers of the sage, claiming to be the possessors of all wisdom and all knowledge, the literati. The tract before us is published in the shape of a placard on a single sheet; we have often seen it pasted up in the streets of Canton, and it is not a bad specimen of their learning. It shows what wisdom is, and what it can effect, without an inspired revelation—throwing man wholly upon his own resources to secure happiness and prosperity, and to rescue himself, by his own merits and his own strength, from darkness and misery. Sin and guilt do not come into account—in fact, they are not known and recognized—in the system of Confucius, or in either of the other religious systems of the Chinese.

This "good heart," *liáng sin*, "the important things," has been chosen, by some of the translators of the New Testament, as a proper term for conscience, *συνείδησις*, "that faculty of the soul, which distinguishes between right and wrong, and prompts to choose the former and avoid the latter." A better term is needed, and should be used if it can be found.

We have not been able to give the representation of the heart, as it is drawn in the original tract. The student of the Chinese, however, will readily perceive where it should be drawn. The tract here follows.

An exhortation to men constantly to preserve heavenly principles and a good heart.

Men when first born have a nature given to them by heaven. An ancient author has said: This (the original good heart) is an important thing; it is the most honorable and weighty thing in a man's life; he must not lose it; because, if this is preserved, then the man is alive; if this is not preserved, then the man is dead. If, although this is not preserved, the man still continues alive, there is after all nothing more left of him than the mere bodily shell containing wickedness; there is no real life.

Seih Kinghien says, Every day you ought to call out to yourself, (Lordly old man, or) "Old master! are you at home?" In the evening, you ought, in a retired apartment, to ask your heart saying, "Do any of the matters, which you have attended to to-day, wound the heavenly principle, or do they agree with principle?" If your conduct does not correspond with heavenly principle, you ought in future carefully to guard against it.

Heaven gives benevolence, politeness, justice, wisdom. (An extract from the Yihking. The words thus translated are so explained by the Commentators. In other books they mean, original, expansive, gain, chastity.)

Principle. (Here is given a representation of the heart. Inside of it are the words.) Benevolence, justice, politeness, wisdom, nature almost divine.

(Outside, but connected with it are the words:) The affections: joy, anger, sorrow, happiness: thoughts, wishes, purposes.

The course of learning, proper for men, consists in restoring reason to its pristine lustre, in an enlightened heart, and in making the summit of virtue the only point of rest. (An incorrect quotation from the *T'á Hloh*, one of the Four Books.)

勸 人 常 存 天 理 良 心

人 初 生 時 載 有 天 命 之 理

先儒云這箇是要緊的物乃人生至貴至重必不可失因這箇存則人生這箇不存則人死或這箇不存而人仍生者不過僅留軀殼載華非實生也○

天 命

元 亨 利 貞

仁 義 禮 智

幾 神

情

喜 怒 哀 樂

念 意 志

大 學 之 道

在 明 明 德

在 心 明 在

至 於 至 善

薛敬軒曰每日自呼主人翁在家否至夕時必於靜室自問心曰今日所為各事不傷天理否合理否倘對不過天理者後日自當戒慎也

A map of the heart as it is gradually obscured and lost. (Here is given a representation of the heart in six phases, at first quite white, gradually blackening till it is altogether black.)

1. When the infant is newly born the original heart is altogether complete.

2. When it is influenced by desire, the original heart begins to be obscured.

3. When principle and lust war together, the original heart is half obscured.

4. When the passions become dissolute and more and more ardent, the original heart is more than half obscured.

5. When the evening feelings (of remorse) are no longer preserved the original heart is exceedingly obscured.

6. When the few (remnants of good) are altogether lost, the original heart is completely obscured.

A map of the heart as it is in the course of being repaired and again brightened.

(Here is a similar representation of the heart, at first altogether black, then gradually whitening, till it becomes all white.)

1. Being involved and drowned in wickedness for a long time, the original heart is destroyed and lost.

2. When we wash away what is unclean, and scrape off the dirt, the original heart begins to be restored.

3. When we reform errors, and remove to virtue, the original heart is gradually being restored.

4. When we subjugate self and put away selfishness, the original heart is half restored.

5. When we put away licentiousness and preserve sincerity, the original heart is very much restored.

6. When all virtue is reverentially brought into action, the original heart is altogether restored.

Heart.

Only to use this straight heart is better than to study the classics. Gods and spirits, will all respect you, your after generations and descendants will prosper.

Heart.

They who only use the heart as thus inverted will form into clubs and beat and rob men. Vengeance will come upon themselves; their wives and children when living will separate from them.

Heart.

Those who only use this transverse heart madly lose the good heart. When in hades they fall into hell; when in the world, they are changed into brutes.

Heart.

They who only use this slanting heart, plot and scheme secretly to hurt men. Heaven's net has no holes to let them pass through; and their sons and grandsons are destroyed.

心漸蔽喪之圖 心修復明之圖

○	○	○	○	○	○	○	○	○	○	○	○
衆善奉行全復本心	去邪存誠甚復本心	克己去私半復本心	過改遷善漸復本心	滌污刮垢初復本心	陷溺既久亡失本心	幾希盡喪全蔽本心	夜氣無存甚蔽本心	情蕩愈熾過蔽本心	理欲交戰半蔽本心	感欲而動初蔽本心	赤子始生渾具本心

心	心	心	心
天網無疎漏絕子又絕孫	但用此邪心刁謀暗害人	但用此橫心顛倒喪良心	陰司墮地獄陽間變畜生
報應還歸己妻子活離分	但用此倒心聚眾打搶人	神鬼皆欽敬後代子孫興	但用此正心勝如去看經

In order to become virtuous, read this "heart and destiny" song, and as a matter of course you will have a repentant heart and aroused reflections.

When one's heart is good and his destiny (or lot) is also good, he will be both rich and honorable and attain to old age.

When the heart is good and the destiny bad, heaven and earth will certainly protect.

When the destiny is good and the heart bad, there will be premature death when only half way.

When the heart and the destiny are both bad, there will be poverty and weariness enduring grief and sorrow.

The heart is the destiny's origin; the most important thing is to preserve the benevolent course (or benevolence and doctrine).

Destiny is the root of one's body; it is difficult to ascertain previously whether it will be adverse or prosperous.

If we believe in destiny, and do not cultivate the heart, it will be in vain to attempt to constrain heaven and earth to our purposes.

We ought to cultivate the heart and leave our destiny to heaven; he who made things will certainly requite us.

Lí Kwáng slew the soldiers who surrendered to him; though he was made a marquis he soon emptily vanished.

Sung Káu saved the lives of ants, and early reached the highest literary rank.

Virtue is the foundation of happiness, but wickedness is the omen of misery.

We ought secretly to accumulate virtue and merit; and preserve fidelity and filial piety.

Riches and honors have their origin in our past conduct. Happiness and misery come on men's own invitation. If we act benevolently and assist those who are in danger and misery, we act far better than if we were to fast and get up idol festivals.

Heaven and earth exhibit vast kindness, the sun and moon do not shine with partiality.

When ancestors attain to a long life (in doing good) their descendants receive abundant happiness.

My heart and other men's hearts all desire honor and splendor; when this man and that man have the same desire, why should they strive with others to obtain it?

In the first place do not deceive, in the second place do not cheat.

If in our hearts there sprout up the desire to hurt men, spirits and gods will secretly deride us.

If our destiny is five parts better than others, our hearts ought to be ten parts better.

To have both the heart and the destiny amended and protected is the precious concern of one's whole life.

正心修身讀此心命歌自然有回心動念之意也
 心好命又好富貴且到老心好命不好天地也須保命好
 不好中途夭折了心命俱不好貧賤受煩惱心乃命之原最
 要存仁道命乃形之本窮通難可料信命不修心陰陽空虛
 矯修心一聽命造物須相報李廣誅降卒封候事虛杳宋郊
 救螻蟻及第登科早善乃福之基惡乃禍之兆陰德於陰功
 存忠每存孝富貴有宿因禍福人自召方便扶危厄勝如做
 齋醮天地有洪恩日月無私照子孫受餘慶祖宗延壽考我
 心與彼心各欲致榮耀彼此一般心何用相計較第一莫欺
 瞞第二休奸狡萌心欲害人鬼神暗中笑命有五分強心要
 十分好心命兩修持便是終身寶

In former times Liú Yuentsiáng, who had been long afflicted with a lingering disease, wrote this heart and destiny song and distributed 1,000 copies of it. Suddenly he dreamed that a *sien* (a superior angelic being) clothed in red garments, in company with an old man arrived and said: because you have composed this song and exhorted many to repentance, God has pity on your severe disease, and has on purpose sent a heavenly physician to cure you. Your life was originally to be only 40; now it will be lengthened by two dozens of years. Having said this they disappeared? He then took medicine and got quite better. Afterwards he died at the age of 64.

If in consequence of exhorting others to repent, men are thus rewarded, how much more if they reform their own hearts. For happiness and misery come by our own invitation. The reader of this tract ought not to despise it. He ought immediately to vow that he will practice virtue, and thus protect his family, produce good fortune, harmony, peace and happiness. If by our efforts, one man is induced to rouse his heart to virtuous conduct, we shall have ten merits. If ten men do so, we shall have 100 merits; if one hundred men, we shall be marked as having 1,000 merits. We ought immediately to correct our hearts and practice virtue. This is the excellent mode of securing what is good and avoiding what is evil. Má Tsán-yuen (distributes this.)

Printed in Amoy, blacksmith's jetty at Kum Kok Ku, the Divine Heaven Shop.

[The gentleman who has furnished this tract for the Repository, will please accept our best thanks for the same. In a few places we should have given a different rendering to the Chinese. But we have preferred to submit the translation as we found it; and as our readers have both the translation and the text, they can adopt such a rendering as may to themselves seem best. These little fragments of ethical and moral writing are no unfair indices of the intellectual and moral character of the Chinese.]

昔有柳元祥患瘵疾帶病書此心命歌一千本散施忽夢
 朱衣仙宮同一老人至曰我司命也 上帝以汝寫心命
 歌勸人回心者眾憐汝有惡疾特令天醫救汝汝之壽本
 四十今再延二紀言訖而去於是服藥全愈後六十四歲
 而卒是知勸人回心者尙得如此况自能回心者乎蓋禍
 福惟心所召觀此文者其毋忽諸見此單者立願行善可
 保家門吉慶和氣致祥平安卽是福也一人動心修善者
 十功十人動心者就有百功百人能記千功目前時候必
 須正心修身趨吉避凶之良法也

馬贊元 板存厦島打鉄路頭甘谷居神糶店

1845. ART. II. Particulars of the export of Teas and Raw Silk to the United Kingdom in each vessel from 30th June, 1845 to 1st July 1846. 3-6

VESSELS.	Date.	Departure.	Destination.	Congou.	Sou-chong.	Pekoe.	Hung-muey.	Orange Pekoe.	Caper.	Pow-chong.	Sorts.
Duilius, -	1845.	Canton	London	303,450	95,100	..	....	....	..	..	—
Amiga, -	" 15	"	Liverp.	386,683	....	..	....	22,921	..	..	1,103
Hesperus, -	" 18	"	Liverp.	424,572	28,135	..	....	....	1,864	..	—
Competitor, -	" 21	"	London	352,982	30,071	..	....	....	..	..	6,707
Helen Stewart,	" 22	"	"	407,115	19,387	..	....	....	..	..	—
James Turcan,	" 26	"	"	350,400	35,300	8,200	....	....	..	..	—
Emerald Isle,	" 20	"	"	192,652	17,458	..	....	64,335	16,575	..	7,007
Dorisann, -	" 30	"	"	488,981	37,529	..	....	....	19,646	13,438	—
Challenger,	Aug. 4	"	Liverp.	204,433	....	..	....	....	..	..	—
Wm. Mitchell,	" 5	"	London	497,800	....	..	....	....	..	..	—
Josephine -	" 5	"	Liverp.	411,561	....	..	....	....	..	..	—
Rookery, -	" 7	"	London	225,100	26,000	800	....	100	27,400	..	1,900
Wm. Shand,	" 12	"	"	466,993	51,782	..	....	6,531	1,687	..	27,756
Mary Bannatyne,	" 13	"	"	265,859	48,761	31,911	....	125,254	10,380	6,594	—
Livingston,	" 16	"	"	212,631	41,029	..	....	9,550	8,068	..	10,411
Hope, -	" 16	"	"	331,000	30,360	31,760	....	....	5,190	373	—
Wm. Parker,	" 20	"	"	397,570	....	..	....	....	7,049	..	—
Mauritius, -	" 20	"	"	278,435	....	..	....	....	497	..	—
Bahamian, -	" 29	"	Liverp.	321,547	....	..	....	30,373	..	..	57,106
Earl of Chester,	Sep. 3	"	Cork	545,611	16,288	..	....	47,092	..	..	—
City of Derry,	" 9	"	London	270,300	26,200	17,600	....	73,200	35,900	..	81,100

VESSELS.	Twankay	Hyson.	Young-Hyson.	Gun-powder.	Imperial.	Hyson Skin.	Total Black.	Total Green.	Totals.	Silk.
Duilius, -	3,800	.....	.....	.....	.....	.....	398,550	3,800	402,350	.....
Amiga, -	.....	.....	20,789	13,930	842	.....	410,712	35,611	446,323	.....
Hesperus, -	1,910	563	7,154	8,240	1,228	.....	454,571	19,095	473,666	.....
Competitor,	25,243	3,646	2,620	11,565	2,796	.....	389,660	45,870	435,530	128
Helen Stewart,	.....	51	13,660	.....	.....	.....	426,502	13,711	440,213	.....
James Turcan,	.....	4,300	.....	9,100	3,100	.....	393,900	16,500	410,400	.....
Emerald Isle	112,990	813	91,969	8,447	347	.....	298,627	214,566	513,193	.....
Dorisana, -	.....	1,118	10,502	8,877	3,326	.....	559,594	23,823	583,417	135
Challenger,	.....	.....	16,991	6,707	15,254	.....	204,433	38,952	243,385	.....
Wm. Mitchell,	.....	.....	.....	.....	.....	.....	497,800	.....	497,800	.....
Josephine -	.....	.....	.....	12,809	.....	.....	411,501	12,809	424,370	.....
Rookery, -	.....	18,000	60,800	35,800	20,100	.....	316,300	134,700	451,000	.....
Wm. Shand,	10,533	.....	40,385	8,546	1,155	.....	554,749	60,619	615,369	.....
Mary Bannatyne,	60,991	.....	936	58,995	7,465	.....	488,759	128,437	617,196	.....
Livingston,	.....	.....	268,363	74,000	26,094	.....	281,688	368,457	650,145	.....
Hope, -	23,433	.....	52,187	17,389	8,604	.....	396,683	110,417	509,100	.....
Wm. Parker,	.....	.....	67,790	35,546	17,603	.....	397,570	120,939	518,509	.....
Mauritius,	.....	.....	163,536	41,541	21,652	.....	285,484	226,729	512,213	.....
Bahamian,	.....	.....	.....	.....	.....	.....	409,523	.....	409,523	.....
Earl of Chester,	.....	.....	.....	28,449	7,328	.....	611,991	35,777	647,768	.....
City of Derry,	10,200	.....	.....	.....	.....	.....	504,300	10,200	514,500	420

Scotia,	"	"	665,967	49,548	..	..	66,462	16,617	..	22,800
Canopus,	"	9 Shang.	394,062	..	..	..	5,806	..	..	—
Dss. of Northbd.	"	12 Canton	503,332	5,244	67,863	..	56,679	85,538	..	49,213
Sanderson,	"	13 "	311,321	..	..	..	9,156	..	..	5,000
John Horton,	"	1 Shang.	318,430	34,775	..	..	..	..	..	—
Patna,	"	23 Canton	371,000	..	..	..	20,600	..	..	—
Macedon,	"	23 "	144,066	78,580	..	..	88,728	103,360	..	12,555
Ann Bridson,	"	2 Shang.	353,522	51,269	..	..	..	..	..	826
Victory,	"	26 Canton	332,941	50,489	..	..	62,440	27,846	11,409	20,352
Saghalién	"	27 "	243,100	21,000	..	..	68,000	13,000	..	12,800
Druid,	"	29 "	319,400	7,200	..	..	18,000	29,700	..	—
Tyret,	Oct. 1	"	366,050	..	..	..	71,990	24,880	..	59,150
Syria,	" 8	"	490,013	16,430	14,500	..	87,839	9,415	..	—
Culdee,	" 15	"	305,700	..	..	..	..	..	..	8,900
Arun,	" 17	"	180,000	3,900	6,100	..	15,200	48,000	..	—
Ellen,	" 17	"	526,300	1,600	..	..	20,100	7,200	..	—
Mary,	" 21	"	544,881	34,030	..	..	97,954	25,917	30,930	16,334
Brahmin,	" 21	"	335,800	..	18,994	..	53,034	1,598	..	29,100
Ingfewood,	" 21	"	677,330	..	..	..	9,260	13,157	..	—
Harbinger.	" 23	"	220,329	..	..	..	26,292	14,959	..	—
Alice Brooks,	" 1 Shang.	Liverp.	219,993	26,293	..	..	..	..	..	—
Hindustan	" 31 Canton.	Liverp.	771,761	..	..	..	7,317	13,228	..	13,137
Albt. Edward,	Nov. 1	Cork	229,531	20,290	..	..	59,334	45,098	..	22,337
Marquis of Bute,	" 1	Liverp.	516,930	4,285	..	..	11,925	38,563	..	—
Dk. of Lancaster,	" 3	"	419,584	76,142	..	..	29,002	..	..	15,455
Lady Bute,	Oct. 11	Shang.	255,661	..	..	..	29,104	..	..	—

Scotia, -	51,328	.....	19,750	.....	.....	.....	821,394	70,978	892,372	363
Canopus, -	.....	.....	10,424	4,271	2,804	.....	399,863	17,499	417,367	.....
Dss. of Northbd.	.....	.....	26,249	2,852	1,373	.....	767,869	30,474	798,343	.....
Sanderson,	.....	.....	65,000	.....	.....	.....	325,477	65,000	390,477	246
John Horton,	803	660	596	314	107	.....	353,205	2,480	355,685	204
Patna, -	.....	.....	.....	14,400	8,800	.....	391,600	23,200	414,800	.....
Macedon, -	125,007	.....	53,389	10,205	3,223	.....	427,289	191,824	619,113	.....
Ann Bridson,	.....	3,106	940	636	691	.....	403,617	5,423	411,040	464
Victory, -	.....	3,856	551	2,783	2,700	.....	505,477	9,891	515,367	.....
Saghalien -	.....	.....	44,100	34,000	4,200	.....	357,900	32,300	440,200	.....
Druid, -	.....	.....	.....	5,100	3,400	.....	374,300	8,500	382,800	544
Tyret, -	.....	.....	.....	1,300	.....	.....	522,060	1,300	523,360	.....
Syria, -	.....	3,968	935	37,169	7,851	.....	618,197	49,923	668,120	374
Culdee, -	.....	.....	.....	.....	.....	.....	314,600	.....	314,600	.....
Arun, -	.....	.....	56,900	19,000	7,400	.....	243,200	83,300	331,500	103
Ellen, -	.....	.....	.....	.....	.....	.....	555,200	.....	555,200	.....
Mary, -	.....	.....	52,337	509	143	.....	750,046	103,486	853,532	83
Brahmin, -	50,497	.....	12,260	99,732	50,247	.....	433,526	217,439	655,965	282
Inglewood,	55,200	.....	9,350	16,254	3,561	.....	599,747	55,973	655,720	.....
Harbinger.	26,778	.....	12,829	30,000	3,260	.....	261,530	74,353	335,933	.....
Alice Brooks,	18,264	7,000	.....	.....	.....	.....	246,236	.....	246,236	236
Hindustan -	.....	.....	.....	13,000	.....	.....	805,443	13,000	818,443	60
Albt. Edward,	.....	.....	.....	30,112	3,512	.....	376,580	33,624	410,204	200
Marquis of Bute,	16,620	1,693	60,360	8,804	2,603	.....	571,793	89,995	661,698	.....
Dk. of Lancaster,	7,373	16,200	97,650	89,415	3,500	.....	540,183	214,139	754,321	.....
Lady Bute,	5,350	6,576	53,460	4,276	11,811	1,755	234,765	88,228	372,993	1,690

Dk. of Portland,	Nov 11	Canton	"	554,873	..	34,078	..	..	27,651	..	..	..
Sappho, -	" 17	"	"	309,306	26,238	15,404	..	36,924	22,443	..	..	1,840
Jane Prowse,	" 20	"	Cork	245,240	..	..	..	..	..	..	..	..
Mata, -	" 1	Shang.	Liverp.	300,000	38,000	..	..	..	..	..	..	..
Carib, -	" 6	"	London	115,700	..	..	..	..	..	..	..	..
Maggie, -	" 5	"	Liverp.	126,800	..	..	..	..	..	..	..	..
Pandora, -	" 8	"	London	311,500	..	..	..	..	..	..	..	..
Passenger,	" 2	"	"	210,500	..	..	..	..	..	..	..	..
Princess Royal,	" 8	"	Cork	287,500	..	..	..	..	..	..	..	..
Daniel Grant,	" 10	"	London	296,400	..	..	..	..	..	..	..	..
Dumfries, -	" 24	Canton	Liverp.	519,600	..	3,200	..	..	10,600	..	..	4,800
Duke of Brouite,	" 24	"	London	324,000	400	50,300	..	..	13,300	..	..	..
Foam, -	Dec. 2	"	"	95,753	..	27,889	..	61,797	..	..	..	..
Ed. Boustead,	Nov. 8	Shang.	Liverp.	496,780	..	..	..	..	..	..	..	2,340
John O. Gaunt,	Dec. 5	Canton	"	477,503	8,570	..	..	29,444	3,522	..	..	..
Devon, -	" 4	"	London	515,651	10,398	14,360	..	..	75,139	27,395	..	2,790
Argyle, -	Nov 17	Shang.	"	226,936	71,929	..	..	..	..	..	..	..
Grecian, -	Dec. 11	Canton	"	353,600	..	14,100	..	16,900	..	30,700	..	..
Lancaster, -	" 12	"	Liverp.	470,150	19,170	..	..	34,810	16,720	..	..	..
John Cooper,	" 17	"	London	535,400	..	..	..	107,900	63,700	..	..	..
Anna Robertson,	" 18	"	"	439,737	16,528	4,037	..	47,366	44,493	..	..	3,850
Adelaide, -	" 17	"	"	930,000	17,000	..	..	42,000	35,000	..	..	..
Larpent, -	" 6	Shang.	Cork	378,350	..	..	..	..	..	..	..	..
Emily, -	" 6	"	Liverp.	246,600	29,700	..	..	..	..	..	..	..
Circassian -	" 6	"	"	138,503	..	..	..	..	..	..	..	..
Queen of Eng.	" 31	Canton	London	147,163	53,908	28,109	..	236,217	156,180	..	..	25,336

1845. *Particulars of the Export of Teas, &c.—Continued.*

Dk. of Portland,	70,351	.....	33,356	23,562	.....	.....	616,612	33,356	649,958	74
Sappho, -	.....	.....	11,287	1,489	6,378	.....	412,155	111,578	523,733	
Jane Prowse,	.....	16,387	2,415	727	.....	.....	245,240	23,018	268,258	
Maia, -	6,400	1,100	7,400	2,200	800	1,000	338,000	18,900	356,900	76
Carib, -	.....	.....	.....	.....	.....	.....	115,710	.....	115,700	2,171
Maggie, -	.....	.....	.....	.....	.....	.....	126,800	.....	126,800	690
Pandora, -	30,100	.....	.....	.....	.....	.....	311,500	.....	341,600	120
Passenger,	9,300	.....	7,400	4,800	.....	.....	210,500	33,100	243,600	557
Princess Royal,	1,300	5,700	4,700	2,000	2,000	3,900	237,500	15,600	303,100	
Daniel Grant,	9,900	3,500	1,600	3,700	1,500	2,600	296,400	43,300	339,700	505
Dumfries, -	59,800	20,000	1,600	13,100	6,000	6,500	538,200	88,000	626,200	
Duke of Bronte,	115,000	9,100	.....	32,400	15,300	.....	388,000	179,200	567,000	
Foam, -	120,585	.....	16,500	.....	.....	.....	888,000	147,425	332,864	84
Ed. Boustead,	5,052	1,053	.....	5,848	.....	25,787	185,439	39,349	538,469	278
John O. Gaunt,	2,954	5,964	17,233	22,508	13,177	3,611	499,120	65,184	584,223	
Devon, -	.....	4,233	20,998	2,560	1,402	1,314	519,039	10,440	653,383	
Argyle, -	5,692	2,387	1,146	3,023	3,618	967	642,943	28,338	329,293	677
Grecian, -	98,300	2,996	12,102	72,200	29,400	.....	300,955	278,700	694,000	11
Lancaster, -	88,120	1,909	76,900	43,890	27,350	.....	415,300	341,120	881,970	3
John Cooper,	.....	76,100	105,060	7,700	5,800	.....	540,850	33,900	740,900	105
Anna Robertson,	57,321	15,700	4,700	2,700	.....	.....	707,000	92,899	648,910	82
Adelaide, -	.....	4,570	26,151	.....	.....	2,157	556,011	44,000	1,058,000	
Larpent, -	43,412	25,265	44,000	27,855	15,604	26,083	1,014,000	210,583	588,933	242
Emily, -	.....	800	72,864	3,600	1,500	.....	378,350	12,100	288,400	79
Circassian -	.....	.....	6,200	384	364	.....	276,300	1,607	140,110	942
Queen of Eng.	.....	10,203	25,960	23,505	16,595	.....	138,593	76,983	723,202	

Salopian, -	" 31	Shang.	Liverp.	143,326	36,822	..	....	....	..	..	..	..	..
Woodbridge,	1846	Canton	London	—	5,550	..	....	....	..	40,421	..	..	7,007
Aden, -	Jan. 20	"	Liverp.	216,355	5,533	..	....	....	..	1,800	..	..	4,120
John Laird,	" 26	"	London	53,710	42,780	..	....	....	..	22,381	..	..	33,575
Lady Amherst,	" 31	"	"	447,100	..	..	....	....	..	40,000	..	..	—
Victor, -	" 31	"	"	293,000	19,500	..	....	....	..	..	..	..	—
Roseanna,	Feb. 19	"	"	400,500	58,600	..	....	....	..	..	..	..	—
Wm. Jardine,	" 23	"	"	122,359	40,216	..	....	....	..	..	..	..	—
John Christian,	Mar. 3	"	Liverp.	276,978	22,879	12,583	....	....	..	67,288	..	..	51,388
Greybound,	" 4	"	London	148,100	..	..	....	....	..	..	..	..	54,079
Lord Althorp,	" 10	"	Liverp.	214,600	..	2,390	....	....	..	9,500	..	..	202
Mary Ann Webb,	" 10	Shang.	"	206,736	8,000	..	....	....	..	..	..	..	—
Dorothy, -	" 12	Canton	"	49,141	..	..	....	....	..	..	..	..	—
Annie, -	" 12	Shang.	"	157,625	6,754	..	....	8,728	..	..	..	..	—
Mathilda, -	" 12	"	"	329,370	1,587	..	....	....	..	..	..	..	—
Fanny Connell,	" 30	Canton	London	28,936	..	..	....	....	..	..	..	..	725
Regina, -	Apr. 1	"	"	233,270	27,734	32,641	....	18,450	..	1,742	..	..	21,874
Chatham, -	" 1	"	Liverp.	225,950	5,943	..	....	....	..	3,958	16,711	..	—
Humayoon,	" 4	"	London	300,962	..	9,00	....	4,731	..	45,515	..	..	1,901
Isabella, -	" 17	"	Liverp.	87,400	10,900	..	....	....	..	20,700	..	..	—
Lady Howden,	" 17	"	London	—	8,700	..	....	....	..	110,200	..	..	—
Euphrates,	" 13	"	"	287,562	11,973	32,304	....	....	..	56,082	..	..	1,795
Bengalee, -	" 11	"	Liverp.	124,800	..	..	....	....	..	6,300	..	..	—
Gilmore, -	" 11	"	London	297,300	33,900	..	....	9,900	..	..	..	..	600
Princess Royal,	" 16	"	"	306,700	..	23,500	....	....	..	..	..	..	—

Marton, -				305,184																
Bleng, -	"	16	Shang.	167,484																
Janet Wilson,	"	16	"	238,220																
Marmion, -	"	16	"	225,600																
Gardner, -	"	16	"	202,914																
Buckinghamshire	"	16	"	37,514					27,104											
Earl Powis,	"	27	Canton	1,104,000					46,600											18,500
Wanderer,	May	1	"	316,407						4,300										
Hebrides,	"	1	"	411,775																
Prce. of Waterloo	"	14	"	177,349																
Monarch, -	"	13	"	464,277						27,629										2,839
Sarah, -	"	18	"	357,819																3,000
Symmetry,	"	18	"	431,600																20,211
Queen, -	"	20	"	222,960																15,200
Constantinople,	June	3	"	331,750																14,500
Tomatin, -	"	18	Canton	329,841																8,700
Mirzapore,	"	18	Shang.	155,715																5,384
Old England,	"	30	Canton	58,818																
Jeremiah Garnett	"	6	Shang.	100,759																41,160
	"	16	"	223,845																24,038
Total pounds for season 1845-46,				37,182,044					1,976,764	551,644		41,808	2,683,194	1,638,417	137,550	137,550	765,843			
"	"	"	1844-45,	36,012,356					1,393,210	552,051		131,204	1,815,014	1,369,752	77,450	77,450	288,259			
"	"	"	1843-44,	37,453,759					1,531,363	441,666		277,026	1,072,485	519,880	34,000	34,000	38,134			

Marion, -	33,081	2,046	15,011	5,359	2,405	....	305,184	57,902	303,096	386
Bleng, -	21,206	618	21,706	20,574	9,607	3,432	167,484	77,143	244,627	—
Janet Wilson, -	3,738	....	9,266	2,660	1,440	....	269,160	17,104	296,264	169
Marmion, -	46,600	7,700	58,000	14,300	10,100	6,000	228,100	142,700	370,800	660
Gardiner, -	1,864	5,934	13,929	4,375	2,539	698	297,532	99,329	326,861	169
Buckinghamshire, -	294,900	185,100	82,100	84,800	42,600	3,800	1,215,900	693,300	1,909,200	—
Earl Powis, -	15,827	303	2,668	3,206	2,358	....	316,407	24,452	340,859	—
Wanderer, -	....	....	43,549	2,219	1,930	....	411,775	47,698	459,473	—
Hebrides, -	172,400	106,684	112,740	74,475	33,303	....	207,817	499,602	707,419	—
Prce. of Watterloo, -	48,000	3,500	33,500	24,500	8,600	....	467,700	118,100	585,800	—
Monarch, -	116,104	7,389	5,143	67,423	28,376	400	454,179	224,835	679,014	148
Sarah, -	....	12,500	3,000	3,700	2,600	....	470,100	21,800	491,900	—
Symmetry, -	115,751	14,437	....	....	....	....	223,700	130,188	353,888	—
Queen, -	11,660	3,750	120,170	11,700	7,480	....	369,450	154,760	524,210	20
Constantinople, -	....	....	6,798	22,697	4,513	....	352,700	34,008	386,708	29
Tomatin, -	67,899	5,799	57,566	23,990	14,070	6,979	173,288	176,303	349,591	697
Mirzapore, -	161,812	23,221	30,365	37,091	15,893	....	124,016	268,382	392,398	—
Old England, -	109,460	27,885	97,527	45,012	18,189	33,826	155,939	331,905	487,844	712
Jeremiah Garnett, -	46,976	20,620	59,916	23,165	8,922	24,898	290,429	184,497	474,926	561
	3,680,272	1,703,268	3,373,239	2,527,923	1,114,132	206,956	44,982,207	12,605,788	57,588,055	17,580
	3,271,583	2,105,898	4,990,414	2,375,335	1,234,892	335,496	41,630,397	12,320,904	53,960,301	12,935
	3,776,796	1,270,120	1,429,259	1,257,114	583,135	533,442	41,368,322	8,849,872	50,218,194	2,520

VESSELS.	SOUCHONG.	POWCHONG.	PEKOE.	OOLONG.	GREEN.	BLACK.	TOTAL.
Airone,	4,849	....	....	....	84,999	4,849	89,848
Huntress,	280	3,034	....	....	7,766	3,314	11,060
Tonquin,	53,027	360	4,793	10,686	164,368	168,806	333,174
Inca,	40,550	75,738	4,066	....	33,129	120,354	153,483
Panama,	90,561	11,237	....	....	506,917	101,798	608,715
Heber,	33,574	45,269	....	....	283,541	78,843	302,364
Howqua,	32,061	18,100	....	25,730	363,674	75,891	444,515
John Q. Adams,	80,956	37,613	16,946	7,495	503,841	143,010	646,851
Ann McKim,	84,485	....	....	....	202,997	84,485	347,462
Mary Ellen,	5,897	20,457	....	16,008	309,908	42,362	352,270
Montreal,	23,417	55,543	....	9,496	490,392	88,456	578,848
Horatio,	17,701	8,718	....	....	540,082	26,419	566,501
Clarendon,	36,359	27,244	....	3,615	727,556	69,218	796,774
Lenox,	55,604	6,868	....	....	63,171	62,472	125,643
Henry,	....	27,963	....	....	437,614	27,963	465,577
Montauk,	....	17,022	....	....	437,028	17,022	454,050
Eliza Ann,	66,962	....	....	9,163	321,379	76,145	397,524
Cohota,	82,070	20,386	....	....	689,591	102,456	792,047
Leland,	2,890	....	....	26,542	360,879	29,432	390,311
Oneida,	11,852	17,341	....	5,304	490,314	34,497	530,811
Grafton,	173,409	22,949	....	31,948	110,588	228,306	338,804
Rainbow,	71,779	12,105	....	....	481,284	83,984	565,168
Geneva,	33,306	46,800	2,897	7,580	401,823	90,583	492,406
Ann Maria,	150,019	2,910	....	8,929	343,005	161,858	505,463

Locheo,	-	-	-	-	288,900	60,729	47,397	34,881	43,358	30,164
Natches,	-	-	-	-	203,311	23,842	...	77,500	24,570	15,129
Tartar,	-	-	-	-	165,382	47,929	52,308	75,897	33,449	27,770
Paul Jones,	-	-	-	-	404,268	48,061	...	25,533	57,894	36,761
Medora,	-	-	-	-	191,184	21,556	3,427	68,456	11,088	7,171
Wisashickon,	-	-	-	-	24,203	4,353	6,953	...	7,315	3,234
Lucas,	-	-	-	-	185,658	42,449	61,703	10,238	31,224	17,920
Helena,	-	-	-	-	373,151	28,638	33,661	100,679	24,343	20,576
Douglas,	-	-	-	-	241,418	7,645	11,482	42,947	18,719	16,332
Zenobia,	-	-	-	-	247,494	4,364	74,496	59,377	17,366	18,332
Albion,	-	-	-	-	192,370	13,545	32,401	...	20,301	16,310
John G. Coster,	-	-	-	-	189,890	39,289	100,694	128,321	67,036	40,261
Jas. Boorman,	-	-	-	-	86,474	19,005	21,704	62,198	2,803	7,330
Akbar,	-	-	-	-	217,609	16,240	97,092	79,204	11,843	7,793
Candace,	-	-	-	-	59,517	...	...	78,156	5,021	5,360
T. W. Sears,	-	-	-	-	168,646	32,100	48,258	15,181	25,368	13,685
Total Pounds					8,633,731	905,566		2,588,776	1,253,709	854,043
Season 1844-45					9,171,298	358,915		2,654,859	941,065	674,978
" 1843-44					6,900,419	539,794		1,738,391	507,088	456,245

NOTE. Beside the above named 40 vessels, the "Talbot sailed July 22d with a cargo of Drugs and Sundries, making the aggregate despatches from China, to the United States 41 vessels, during the season; the "Ann McKim" was

Joochoo,	-	110,795	213,318	....	35,267	505,420	175,380	680,809
Natchez,	-	137,218	5,694	....	....	344,352	142,912	487,264
Tartar,	-	57,008	36,530	....	....	402,735	93,538	496,273
Paul Jones,	-	69,102	66,140	....	....	572,597	135,242	707,839
Medora,	-	87,079	9,928	2,304	801	310,882	100,112	410,994
Wissackickon,	-	60,003	11,635	....	....	46,078	71,638	117,716
Lucas,	-	51,857	23,652	....	....	349,192	75,509	424,701
Helena,	-	23,664	3,720	....	....	590,048	27,384	617,432
Douglas,	-	131,623	32,039	....	....	338,543	163,662	502,205
Zenobia,	-	3,874	10,991	....	....	421,559	14,865	436,424
Albion,	-	4,791	....	....	....	274,887	4,791	279,678
John G. Coster,	-	275,488	25,360	....	....	565,491	300,848	866,339
Jas. Boortman,	-	60,694	32,993	....	....	205,514	93,687	299,201
Akbar,	-	309,376	82,791	4,429	6,483	429,780	402,979	832,759
Candace,	-	181,006	45,942	....	15,307	148,054	242,255	390,309
T. W. Sears,	-	247,054	51,988	....	....	303,238	299,042	602,280
	-	3,064,160	946,378	35,435	220,204	14,235,825	4,296,267	18,502,092
	-	5,290,865	1,301,965	69,285	298,353	13,801,115	6,950,468	20,751,583
	-	3,183,133	799,622	60,178	132,504	10,131,837	4,125,527	14,257,364

laden at Shanghai, and the "Montauk" took there a portion of her cargo. The "Talbot," "Huntress," and "Lenox" touched at Manila, to fill up.

*Export of silk and sundries to the United States
on the above named 41 vessels.*

Pongees, - - -	Pecs	54,004	Cassia, - - -	Peculs	7,867
Handkerchiefs, - - -	"	50,975	Matting, - - -	Rolls	23,533
Sarsonets, - - -	"	6,167	Rhubarb, - - -	boxes	1,135
Senshaws, - - -	"	4,085	Sweetmeats, - - -	"	4,637
Satins, - - -	"	1,982	Vermillion, - - -	"	176
Damasks, - - -	"	321	Split Rattans, - - -	bundles	1,068
Satin Levantines, - - -	"	1,099	Pearl Buttons, - - -	boxes	204
Crape, - - -	"	199	Chinaware, - - -	"	644
Crape Shawls, - - -	"	132,967	Fire Crackers, - - -	"	20,510
" Scarfs, - - -	"	10,290	Aniseeed star, - - -	"	159
Sewing Silk, - - -	lbs	630	Oil of Cassia, - - -	"	154
Raw Silk, - - -	boxes	436	" Anise, - - -	"	174
Grass cloth, - - -	"	692	Camphor, - - -	Peculs	1,346
Fans and Screens, - - -	"	1,168	Lacquered ware, - - -	boxes	377

*ART. IV. Notices of the Roman Catholic missions in the province
of Sz'chuen, in letters translated by a Correspondent.*

LETTERS of M. Perocheau, bishop of Maxula, apostolic vicar of Sz'chuen, to M. Langlois, superior of the seminary des missions etrangères. An. de la Prop. de la Foi. July, 1844. Trans. by A. P. Sz'chuen, Sep. 1st, 1841.

Monsieur and dear Brother; There are only three priests who enjoy perfect health; the other six brethren are very feeble. I am about to ordain a Chinese priest. Three pupils from the college at Penang fortunately arrived at Sz'chuen in last December; they, having been promoted to holy orders, accompanied some European missionaries to review their theology, and to look after their affairs and these men.

I am not able to give you any very consoling news of the mission. The number of thieves has greatly increased. The absence of a great part of the troops at Canton increases their boldness. In many places, under the pretext of searching for the contraband opium, they open the cases of travelers in order to extort silver. The dangers are great on every side. They often pronounce many injurious words against the faithful, as the cause of the war: and sometimes they cry in the streets that the Christians are going to revolt and unite with the English. Fortunately the governors of the province can do nothing. The emperor himself has become our apologist, by writing to all the

mandarins that there was a just difference between the doctrines of the English and the Chinese. His intention is most probably that the Catholics may not be vexed and irritated under the pretext that the English adore the same God. Political motives have without doubt something to do in such a declaration. About the time that this letter from the emperor arrived, the mandarin of the city of Chángking ordered a Christian, that had been impeached for the cause of religion, to recite the decalogue and divers prayers, according to the titles of one of our books which he held in his hand. The neophyte obeyed; the magistrate being convinced thereby that he was a veritable Christian, instead of blaming, praised him: and setting him free, severely beat the accuser as a disturber of the public peace; saying, that a profession of the Christian religion was not a crime. At the capital of Sz'chuen, the great mandarin Fán is our friend; we have experienced many signal services from his benevolence, among others the enlargement of a Chinese priest and many of the faithful, arrested last year: he immediately released them instead of felicitating those who had manifested their zeal.

It was the great virtues of the bishop of Zabraca* which disposed his heart in favor of the Christians. During the captivity of the holy martyr, this mandarin often conversed with him, and he was at length persuaded of the innocence of the prisoner and of the divinity of the gospel. Since, he has often said to a Christian, my friend, who reported it to me, "that a religion which could inspire such great virtues in such a situation must be true and divine. If I could be a Christian and a mandarin at the same time, I would embrace so perfect a religion without delay." May the Lord grant him grace to renounce his dignity to save his soul.

God continues to bless our efforts to effect the baptism of the infants of unbelievers. During the year, 17,824 of such infants, in danger of death have been baptized; and about 11,800 have gone to heaven to praise God and to intercede for us. Three hundred and thirteen neophytes have been admitted as catechumens, and 406 catechumens have been received to baptism. We have 54 schools for boys and 60 schools for girls. I have the honor, &c.

J. S. Bishop of Maxula, and apos. vic. of Sz'chuen.

Extract from another letter from the same prelate, also dated in Sz'chuen, September 3d, 1843.

In the course of the present year, 20,068 infants of unbelievers in

* Gabriel Tourin Dufresse, bishop of Zabraca, apostolic vicar of Sz'chuen, was decapitated for the faith, the 14th of Sep. 1815.

danger of death have received baptism; 12,884 have gone to heaven to intercede for us; 339 adults have been baptized.

This year we have been less alarmed than during the past. At four different times there has been a small persecution; Christians have been taken before the mandarins: some of whom apostatized immediately, and some after enduring long and cruel torments; but the greater number nobly confessed the faith, answered with courage, suffered much, and have been set at liberty without having manifested the least weakness; some after a few days detention, and others after many months of imprisonment and wearing the cangue. One of the mandarins made publicly in his palace the apology of our religion, and gave commendation to the confessors of the faith; he was displeased that innocent Christians had been taken up on account of the calumnies of bad subjects who, he said, would do well to imitate their virtues. He refused permission for the arrest of those of whom it was only said that they were Christians. May the Lord inspire all his colleagues with such sentiments.

Permit me, Monsieur le superieur, &c.

J. S. bishop of Maxula, and apos. vicar of Sz'chuen.

ART. V. Regulations, &c., of Hall of United Benevolence for the relief of widows, the support of aged, providing of coffins, burial-grounds, &c. From a Correspondent at Shánghái.

PREFACE: Since the spring of the 9th year of Kiáking, when this Institution was first established, one or two important affairs have arisen, which have in due order been attended to, such as the yearly estimate of the amount of subscriptions, and the superintendance of business, consequent upon the commencement (of the Institution), with the recording and publishing of the same in the form of a report, being a record of facts. Now especially (has this been done) since, if the amount of the contributions of those who delight in goodness are not periodically written down, there are not any means of accurately ascertaining the sum of receipts. The Institution professes to compassionate the widowed, and to minister to the aged by monthly distribution; to dispense coffins, and to give burial by timely assistance; and besides all this, there must absolutely be no deficiency for

the outlay on incidental expenses, repairs, &c. Should the amount of these not be put down in order, there cannot be any way of precisely estimating the amount of expenditure. The particulars of receipts and expenditure it is the object of this Report to detail.

Regulations of the Hall of United Benevolence.

Regulation 1st. The contributions solicited by this Institution, are made by the good and faithful who are willing and have the means of doing so. They are expended for the support of the living and the burial of the dead, and ought to be used economically. Now the superintendents and officers of the committee, are none of them to receive either salaries or food; and whatever may be the expenses of the committee meetings, they must be defrayed from their own resources. A mite or a farthing may not be taken from the public fund.

Reg. 2d. The regulations of our Institution appoint six superintendents, for the investigation of the whole: eight assistants, who are to divide between them the management of the four departments of the Institution, viz: the relief of widows, support of the aged, the distribution of coffins, and the burial of the dead, — two individuals attending to one department, in order to give weight to the fulfillment of the trust. If either be absent from circumstances, it is required that he select a trustworthy friend to supply his place.

Reg. 3d. As concerns the yearly directory of the Institution, in the superintendence of accounts, and the amount of receipts and expenditure, it is determined that the officers of each department shall hold it for a year alternately. Aim at integrity! Aim at caution! Let there be no intrigue!

Reg. 4th. On the 1st of each month all the officers must assemble in the hall, and reverently approach the shrine of Kwán shing-ti. When the prostrations are ended, they should examine the tickets of relief for widows, and support of the aged, distributing the money accordingly, and changing the tickets. The business of the preceding month should then be taken; the amount of receipts and outlay minutely examined and compared; clearly entered and arranged, and also recorded in the ledger. All should be earnest and diligent. Let none fear the inconvenience or fatigue of wind and rain.

Reg. 5th. The two departments for the relief of widows and support of the aged must only be extended to such as come under notice within the city of Shánghái, or its immediate vicinity. As regards the distant villages and stations it is difficult to make minute investigations; the receiving of any thence, is entirely prohibited, to the end that all imposition and vagrancy may be checked.

Reg. 6th. At the commencement of the Institution, there were not sufficient funds to meet the expenditure. The amount of income was but that of the outlay, and still there was risk of deficiency. The limit of the department for the support of the aged was one hundred individuals; that for the relief of widows, sixty individuals. Afterwards, when by the accumulation of interest there was an abundance, consultations were renewed regarding the extension of operations.

Mem. In the 8th month of the 15th year of Kiáking ten individuals additional were admitted in the department for the relief of widows. In the 19th year there was again an increase of thirty persons. In the same year there was an increase of thirty persons in the department for the support of the aged.

Reg. 7th. At present the number received is fully enough. Hereafter, any coming under our notice, or bearing recommendations to the Institution must be entered by name upon the water-tablet, and wait until there be vacancies. These shall then be taken in succession, as it is disallowable for any to be pushed forward.

Reg. 8th. The subscriptions shall be divided into two heads, those of donations and annual contributions. The donations, comprising the sum total of occasional subscriptions; the annual contributions, the amount of such as are made yearly. Contributions are not to be solicited from the distant villages and hamlets, but only from such as voluntarily and unanimously subscribe within the city and its vicinity.

All those who love to do good and delight in imparting to others, shall come to the Institution and there write down their names and the amount of their subscriptions upon slips of paper, which shall be arranged and pasted on the tablet in the Hall, and also entered into the subscription register.

When the payments are received, the money shall be given over to, and laid up by, the yearly treasurers. In balancing the monthly accounts, if there be a surplus of 109 taels or upwards, there shall be a public consultation thereon, whether to put it out to interest in the purchase of a shop or of land. If on the receipt of a subscription, it be not immediately made known to the Institution, but privately taken away, the defrauder and his accomplices shall forthwith be sought out, and punished by a fine, double the amount of the sum taken.

Reg. 9th. Every year the amount of subscriptions, and names of subscribers, the income and outlay of funds, the names and surnames of the aged supported, and widows relieved, the coffins dispens-

ed with the burials, the respective numbers and amount, shall be recorded in the register, and at the end of the year a report shall be published and distributed in order to afford the means of investigation.

Reg. 10th. The domestic furniture and utensils of the Institution, no matter whether coarse or handsome, new or old, shall all be articles of indispensable utility, and must all be noted in the register. Breakages and damages occurring in the course of time, shall be replaced accordingly. There must not be any wilful destruction, or private loans; and should any things be missing they must be replaced by the managers of the Institution.

Reg. 11th. All members of the Society holding office in the Institution whether their duties be many or few, laborious or easy, should exercise singleness of purpose and sincerity of exertions, not allowing them to flag, with the lapse of time. They should not be diligent in the commencement, and negligent in the end. And if there be any subject requiring deliberation such must be consulted about in a general meeting. No one person may assume to himself the right of acting on his own judgment.

Reg. 12th. At the seasons when a general meeting is held for the arrangement of affairs, there must be neither jesting or idle conversation; but mutual encouragement to strenuous exertions. Let virtuous feelings be cherished and good actions performed. Thus time will not be wasted, and benefit be derived from mutual incentives.

Regulations of the department for the relief of widows.

Reg. 1st. The officers may each recommend such individuals as they are acquainted with, being widowed, without any means of support, and of deserving and old families. The surname and family name must be made known, with the age and place of abode, whether there be sons or daughters or not, and the respective ages of such children. All this must be plainly stated, and entered in the register, and monthly assistance to the amount of 700 cash be afforded. The tickets, being distributed in the preceding month, will on the 1st of every month be handed in and the money given out. If any deaths occur, such must be reported, the names erased from the list, and an extra three months allowance made for the purpose of assisting in the funeral expenses. Should any orphans be left upwards of 20 years of age, these, being able to gain a livelihood for themselves, shall not receive donations on any account.

Reg. 2d. The widows are sought out and recommended by the

officers. Should it be found out that individuals have for any length of time been re-married, or have other means of support, these must have been carelessly recommended without strict investigation. Therefore when the matter is brought to light those who recommended them shall be fined the whole amount that has been given as relief. If they shall expose the matter themselves, they must forfeit half of that sum.

Reg. 3d. If among the women there be any example of extraordinary chastity, or of extreme distress, attended with unusual circumstances, such as the supporting of relatives, or the comforting of orphans, thereby maintaining the family — and if there be no depreciatory accounts among the villagers and neighbors, then shall a particular statement of the case be made, in order to its being recorded, in preparation for the record of merit for the prefectures and districts, where it will be preserved, to the honor of chastity and filial piety.

Regulations of the department for the support of the aged.

Reg. 1st. The officers shall minutely investigate the particulars of cases, where the individuals are above 60 years of age, being most certainly poor, distressed and without means of support, maimed, or diseased and unable to seek a livelihood. The claims of such shall be admitted after a general consultation. The tickets shall then be given out, and on the 1st of every month taken in, and the money to the full amount of 600 cash dispensed. As before, the names of the persons recommending them shall be distinctly made known, so as to afford the means for examination and verification.

Reg. 2d. All the persons receiving support ought to behave with propriety, as is their duty. If there be any who transgress the regulations, the assistance rendered shall instantly cease. When an individual dies, the fact shall be made known and the name removed. The expenses of the burial shall be given to the amount of 1400 cash.

Reg. 3d. Heretofore there has only been this Institution in the city, but lately the custom-house officers have begun to dispense alms; and at present many of those recommended to our Institution have had relief at the custom-house. Of such there have been repeated examples and also of the daring assumption of the names of others, and similar abuses, used as pretexts by vagabonds for the getting of gain, whilst the poor, on the other side, are placed in a corner. Our officers must make most minute investigations and if there be

any unsatisfactory recommendations, those who have given them shall forfeit the amount that has been expended.

Regulations of the department for the dispensing of coffins.

Reg. 1st. The preparing of coffins for gratuitous distribution, was originally begun for the poor and desolate, who have not the means of supplying themselves with such. Aid shall not be given to such as have relatives able to supply every thing, but who from niggardly parsimony of their own means irregularly report them to the Institution. Cases of drowning, way-side deaths, and all such accidental mortalities, must be made known to the district magistrate for examination and evidence. It is not convenient that coffins should be immediately given to such, until all circumstances have been carefully inquired into. Avoid heedlessness!

Reg. 2d. If any of the respectable members forming this society are aware of poor families wherein death from sickness has taken place, and who most certainly have not the means of providing for the burial, let them give tickets to such, which being brought to the Institution, the coffins shall be given, and regardless of wind or rain, heat or cold, the acting officer shall in person repair to the house of mourning and make strict inquiries, in order to avoid imposition.

Reg. 3d. If there be any poor families, wherein death from sickness has occurred, and who are unknown to any members of the Institution, they are permitted to come themselves and report their place of abode, with the names and surnames of the relatives of the deceased to be filled in, on a ticket which they shall receive from the acting officer. Upon taking this ticket to the Institution the coffin shall be given to them.

Reg. 4th. As it has been customary since the 9th month of the 13th year of Kia-king to dispense, with every coffin, 70 catties of lime, 30 catties of soil, and 30 sheets of coarse paper, this expenditure shall be defrayed by the interest of the thousand taels subscribed by Pih-tsing of Ai-jih-kiu:

Regulations regarding the burial-ground.

Reg. 1st. The burial-ground of this Institution was purchased by the former magistrate of this city, Tang; who subscribed for it out of his own salary. It lies outside the north gate of our city in the Káitsz' yü, in the 4th ward of the 25th constabulary. It contains 36 máu, 5 fun, 9 lí, and 8 háu; and is surrounded by a ditch on all sides, in order to prevent encroachments, and to serve as a drain. From east to west the characters of the Tsientsz' Wán (or

Thousand character classic,) are arranged as marks or numbers, one character serving as a mark for one length. From north to south a bamboo stake is placed at every ten of these lengths. Every coffin being thus well separated, in order to facilitate inquiry, if hereafter the friends of the dead buried there, should be able to remove them elsewhere, which is allowable.

Reg. 2d. The first burial-ground being already full, and the whole number of coffins deposited there first and last exceeding 10,400 in the first year of T'aukwáng, Yí, formerly magistrate of this city and since promoted, was the leader of a subscription to which he contributed of his own salary, and subsequently 41 máu, 7 fun, 9 lí, 4 háu of land were purchased in Twántsz' yü, in the 12th ward of the 25th constabulary outside the great south gate. At the entrance was erected a pavilion, and in conformity with the north burial ground, it was surrounded with a ditch and arranged by numbers, one character for a length; also from north to south at every ten lengths by a stone, and at each grave a small stone as memorial and to prevent confusion. The wages of the keeper were also the same.

In the 10th year of T'aukwáng, Ping, formerly magistrate, and Shin acting magistrate, of this city, requested in a memorial that the southern field of 41 máu, 7 lí and 1 háu adjoining their boundary, which had been subsequently purchased by the Institution, should be entered in the Kwán-tsz' ward to pay the taxes. The ditch, and arrangement in numbers &c., are all according to the old regulation.

Reg. 3d. Every year at the two festivals of the Tsing Ming and Hiá Yuen, in pursuance of an order from the district magistrate, all the unowned coffins which have long lain in unoccupied houses, and corners, temples or monasteries, in every direction and from the four quarters, shall be collected by the neighbors, who assembling with the constable shall report to the officers of the Institution, and at the same time carry such to the burial-ground, where all necessary expenses shall be defrayed from our funds.

Reg. 4th. Two men are to be appointed as keepers of the burial-ground. Their monthly wages each shall be 1680 cash. The three-roomed, one-storied house on the east of the Yuen Sháng pavilion shall be given to them as a residence. All dead bodies brought in coffins to the burial-ground, shall be reported to the officers, and the number of the ticket put on the register. The interment shall take place immediately on the arrival in due order according to the ticket. The earth shall be piled in a heap in order, to avoid any damage from excessive wet. With every coffin, shall be given 140 cash for the

expense of interment; with a child's coffin 70, and jars for the bones 30 cash. Not a cash shall be taken from the family of the deceased.

Reg. 5th. Whenever there be accidental road-side deaths, or by drowning, whether within or without the city, there being no relatives to bury the dead body, the name and surname being also unknown, and it having been ascertained that the death originated from no other cause, it is permitted that the constable go to the institution and receive a coffin, with 4800 cash for the expenses of the shroud and the erection of a temporary shed over the body. It is forbidden that the constable or other such officers, should extort any thing from the neighbors about the place of death.

In the 11th year of Kiáking, we petitioned the magistrate to make a representation to the superior officers of this case, which was accordingly permitted and put on record, and the edict engraved on a stone tablet.

Regulations for the supply of water in cases of fire.

Reg. 1st. The officers of the Institution have appointed 11 stations, at each of which shall be kept in readiness 10 pairs of water buckets, with ten carrying poles, viz.

- | | |
|-----------------------------------|----------------------------------|
| 1st. Great tranquillity Lane. | 9th. The western parade ground |
| 2d. The large jetty. | bridge. |
| 3d. The crooked corner. | 10th. The southern parade ground |
| 4th. The Kiáu family Brook. | bridge. |
| 5th. The western Yáu family Lane. | 11th. |
| 6th. | 12th. The merchant's street. |
| 7th. The fragrant flower bridge. | 13th. The crooked street. |
| 8th. The small bridge. | |

Reg. 2d. In each station of our Institution there shall be 12 lanterns, 10 round badges, and 300 bamboo billets, 12 marked coats, and 1 billet bag. In each shall be ten hired coolies with one headman, entrusted with the control. Upon report of fire, these shall repair to the station and receive from the officer the lanterns and clothes, immediately take up ten loads of water, and with ten other men each carrying a lantern, who shall be called in to assist, and the 300 bamboo billets, all repair to the place of danger. It is immaterial to what place the water-engines belong, they shall be straightway taken and filled, and the coolies shall carry water from the nearest and most convenient places, and keep up the supply in constant succession. For every load one bamboo-billet shall be given, and these shall be paid for according to the ease or difficulty with which they are obtained, and the distance whence carried. The next day all shall assemble at the hall of the Institution, where in a

meeting shall be determined the amount which shall be defrayed from the public funds. The managers shall themselves subscribe for the candles used in the lanterns.

Reg. 3d. Of the ten men at each station who are called in to assist, two shall remain by the engines attending solely to the giving out of the billets, who shall direct the pouring in of the water, two shall remain at the places whence the water is carried, and four shall accompany the coolies backwards and forwards to hasten them on their way. When they give out the billets it must merely be the men employed at the same station as themselves, and then only upon the emptying of the bucket. No regard must be paid by them to those of other stations. If there be any good and faithful individuals who send aid from their own resources let them suit their own convenience as it does not concern our Institution.

Reg. 4th. For the first supply of water which leaves the station 100 cash shall be given to each bearer, it is immaterial whether the distance be great or small, and whether the water be made use of or not. At the close of the year the superintendents shall give to the water-carriers of each station the sum of 1632 cash for an entertainment, the expense of which shall be defrayed from the public funds.

Reg. 5th. The lanterns, badges, billets, and marked clothes, shall be prepared by the Institution and given out, being all marked with the number of the station, in order to facilitate the reclaiming of them. In order to provide against cold each station shall receive from the wadded clothes dispensary, ten padded jackets for the water-carriers.

Reg. 6th. We are aware that the lanterns and tickets thus provided by our Institution may not be made use of, still none of the officers may lend them out for any other purpose. When in the course of time losses occur, let such be reported and the deficiencies supplied.

Reg. 7th. The ten men called in to assist in the giving out of the billets, the carrying of the lanterns for the coolies, &c., may not on any account whatever carry and remove articles for any one, as it would involve their leaving the place of importance (in danger). Let each one restrain himself, and not create disturbance by giving loose to his tongue.

Reg. 8th. When there is a rumor of fire it is essential that the truth of it be inquired into that no needless alarm may be given.

Additional regulations.

Reg. 1st. The badges which are given out at each station are

to mark the number of coolies who start, and must be given out at the outset. This is in order to render it more convenient on the following day, when taking in the billets, to give to the right coolies the 100 cash for the first load. If these men merely had the small billets, it is to be feared that confusion would arise, and there be no means of ascertaining the rights of the case.

Reg. 2d. Since mistakes are made even in the day time in giving out the billets, how much more difficult it must be to distinguish rightly the station-marks on the clothes in the night-time. We have therefore determined, that if the place of the fire be in streets running from north to south, those who give out the billets shall collect the coolies of 4 or 5 stations into one body, and shall give out the billets according as their course lies from N. to S. or S. to N. It being then needless to distinguish the station-mark. Having thus combined 4 or 5 stations into one body, each set will then consist of at least 15 or 16 men. Of the men who give out the billets 4 or 5 will be a sufficient number, and the remainder may be variously employed in the care of the engines, and guarding against the overturning or throwing away of the water by the way, or at the place whence the water is taken. Each one should hold in his hand a long bamboo with a station lantern suspended from it, for convenience in recognition. If the fire be in streets running from east to west then the coolies can in like manner be distinguished by that direction of their course.

Reg. 3d. The officers who first reach the place of the fire, shall forthwith give out the billets to the coolies, and when they whose business it is to do so, arrive, they shall previously consult those who first arrived, that they may distinguish between those coolies who have and those who have not yet received the billets, lest they should give again to those who have already received them.

Reg. 4th. In the night time the station lantern serves as a mark, to all employed by the Institution, and when seen by soldiers or policemen, they will of course be allowed to pass on without obstruction. In the day the long bamboo-billet will answer this purpose, and none will retard their coming or going.

*The names and surnames of the officers of the Institution
for the 23d year of Tiukwáng (1843).*

General superintendents or managers (six names are here given).

Officers of the department for the relief of widows (two names).

Do. for support of aged (three names).

Do. for dispensing of coffins (two names).

- Do. for care of burying-ground (two names).
 Do. for care of drains (one name).
 Do. for conducting of burials (two names).
 Do. for charge of registers (one name).

Account of contributions by the good and faithful who are pleased to subscribe, for the 23d year of Táukwáng.

	<i>Cash.</i>	<i>Cash.</i>
List, &c., by the proprietors of		15,000
the cloth shops,.....	52,500	15,000
By for the purchase of cof-		1,920
fins,.....	20,000	19,250
.....	15,000	17,700
.....	15,000	17,700
	Total amt. of above sub.	<u>171,370</u>

Annual subscriptions for the 23d year of Táukwáng.

(The names of the subscribers are all individually given here.)

100,000	100,000	10,000	50,000
100,000	20,000	10,000	40,000
100,000	20,000	20,000	88,400
120,000	20,000	100,000	
		Total	<u>898,400</u>

INTRODUCTION

To a call for a liberal subscription for the voluntary ten-cash coffin tickets.

The Institution of the Tung-jin táng in our city comprises the four departments of relief for widows, &c.: of these the one for the dispensing of coffins can have no fixed yearly account. At the commencement of this Institution, fearing lest resources should not be sufficient and anxious lest distress should arise, we came to a determination to adopt the same measures as those used by the Súchau, Kí-shin táng, and the Sung-kiáng tung-shen táng, for the supply of coffins by the voluntary 10 cash tickets. We extensively exhorted the good and worthy to take from one to ten of these, according as they felt pleased to assist, but without constraint, so that for each coffin given away they might contribute towards it ten cash for every 10 cash ticket held.

Receipts are to be made out at the Institution stating the number of the coffin, with the day, month, and year in which given out. These should be carried round by an officer and the cash collected accordingly. Thus the small sums will soon amount to a large aggregate. To those who loosen their purse strings, the sum will be very small; and those whom we would assist may rely on there being no deficiency of the means of doing so. Two registers were prepared, distinguished as the 1st and 2d registers. The coffins given out when marked

as No. 1 are supplied from tickets collected within the city. Those with No. 2. from collections without the city. Hence there will be a constant succession of subscription and assistance, extending onwards as a flowing stream, arising indeed from the benevolence of those worthy individuals who delight in goodness and the merit of which truly cannot be limited.

We, the superintendents of the Tung-jin táng make this public statement and beg that those who are anxious to afford their assistance will plainly state their names and places of residence, with the number of tickets, when it shall be entered in the books, in order to facilitate the giving out of the tickets, and bringing in of their products.

We respectfully state that the coffins which have for several years been buried in the south burial-ground of the Tung-jin táng, have from age and the action of the wind and rain been destroyed and worn, and the soil gradually wasting and becoming thin. And wherever there is any accumulation of water, the white bones are soaked, and those who see it are grieved indeed. We cannot on any account delay increasing the supply of soil and the raising of the mounds. But of late years the demands upon the contributions have been numerous, and have rendered it difficult to supply this necessary aid. More especially, as the number of coffins there deposited exceed 11,000, and the labour of carrying soil, and raising the mounds is not a small affair. We have therefore taken into consideration, that the 10 cash coffin tickets both of the 1st and 2d register, though nominally 10 cash tickets in point of fact only brought in 5 cash each, and have accordingly determined to intreat all the good and faithful to pay in full 10 cash for every ticket whether of the 1st and 2d register, beginning from the sixth month of this year. Thus may the accumulation of little become much towards the effecting of this object. We are happy that lately the coffins given out have not been numerous, and it will therefore now be easy for the good and the faithful to open their purses. If hereafter the number of deaths should be greater we can then come to the determination of putting a stop to it, and resume the old custom of 5 cash per ticket. The sum spent in this charity is very small, but the merit is very great. We anticipate that all the worthy individuals we address will most gladly assent to this proposition on our statement.

In the 7th month of the 17th year of Táukwáng.

Statement by the superintendents of Tung-jin táng.

Total amount of the 10 cash coffin tickets willingly subscribed for by the good and faithful within and without the city, for the 23d year of Táukwáng.

Mem. Commencing on the 4th day of the 1st month of this year, with No. 6,016 and ending on the 10th day of the 12th month of this year with No. 4,190, the total number of registered coffins given out is 175.

List of subscribers (names originally stated).

<i>No. of tickets.</i>		<i>No. of tickets.</i>	
9 for ten tickets each,.....	90	12 for four tickets each,.....	48
1 for eight tickets,.....	8	10 for three tickets each,.....	30
1 for seven tickets,.....	7	71 for two tickets each,.....	142
1 for six tickets,.....	9	136 for one each,.....	136
12 for five tickets each,.....	60		<u>527</u>
			<i>Cash.</i>
Every 10 cash ticket bringing in 1,750 cash, the amount is.....			922,250
Irregular subscriptions,.....			19,770
Sum total of cash receipts by ten cash coffin tickets,.....			<u>942,020</u>

Origin of the regular subscription of the guild of Bean Merchants.

The worthy scholars and inhabitants of Shánghái, in consequence of the subscription purchase of the free burial-ground by Tang, the former magistrate of this city, agreed upon adopting the name of the Tung-jin-táng (or United Benevolence Hall) and with noble elevation of mind purchased several halls and rooms for a public place of the Institution. At the commencement in the 9th year of Kiáking, it was determined to do good by the effecting of four objects. The sphere of United Benevolence is very wide, and it is difficult to say where it should begin and where end. As it is, the support of the aged, relief of widows, with the procuring of coffins and burial, are four objects affecting the greatest amount of misery of the living or the dead, and which are also most striking to the eye and wounding to the heart. It is therefore imperative, that with unremitting efforts these should be made their first business. But for such an undertaking the necessary expenditure is very large. Benevolent purposes should be universally upheld. We, of this branch of trade, therefore, fearful, lest at any time our resources for subscriptions should be limited conceived that nothing could be better than to subscribe a small sum according to the supply of the commodity, which would be a plan for the perpetuating of a continual contribution. We accordingly came to a public determination, that from the middle of the 1st month of the present year, with the exception of rice, every description of bean, wheat, pulse, &c, should for every 100 peculs pay a subscription of 14 cash, and the bean-cakes 7 cash for every 100 peculs. This subscription to be paid into the hands of the

monthly treasurer, according to the monthly supply of the trade, for the public fund of the Tung-jin táng. There may not be the slightest concealment or diminution, which would at once destroy the invariable principle of right on which we wish to act, and if any discovery of fraud should hereafter take place, it is determined that a heavy fine and forfeiture shall be the penalty.

But as our trade has been gradually flourishing and the objects of the Institution demand of us to supply the deficiency from our surplus, and since also the operations of the Institution are daily extending, it is our humble opinion that the promotion of good and bestowal of blessing tends to increase the prosperity of our trade, and the amount of our monthly subscription is distinctly stated as follows.

By unanimous and public agreement in the 8th month of the 20th year of Kiáking (A. D. 1791) we lay on every 100 peculs of pulse 25 cash, and on every 200 peculs of the bean-cake 25 cash.

*Amount of subscriptions from the guild of Bean merchants
for the 23d year of Tiukwáng.*

(The names of 78 shops and their respective subscriptions are here given. The amount of the subscriptions varies very gradually from the sum of 63,541 cash to 30 cash.)

	<i>Cash.</i>
Sum total of subscriptions,.....	628,648.
Subtract loss on dollars,.....	2,160.
Total of receipts,.....	<u>626,488.</u>

At the establishment of the Institution in the 9th year of Kiáking, it comprised the four departments of relief of widows, support of aged, dispensing of coffins, and burial. They were afterwards extended by the support of a free-school, a fund for sparing animal life, the supply of water-buckets and padded clothes, for assisting in cases of fire, funeral expenses, the relief of starving strangers, way-side deaths, and casualties by drowning, all involving a great expenditure. We have been constantly favored, worthy gentlemen, by your donations, annual subscriptions and contributions, besides the voluntary 10 cash coffin tickets, voluntary vagrant tickets, and voluntary padded coat tickets; you have opened your purses and cheerfully aided the effecting of all these objects. In the first month of the present year, our magistrate opened a Refuge for the board and lodging of destitute, sick, and infirm. This necessarily involved us in a large amount of expenditure and the income was not sufficient to meet the outlay. We have been led to consider how that which is raised by many, is easily supported, and how the joining of many small pieces, will soon

make a whole skin. Therefore, as at our instance, the honorable guild of the bean merchants increased their voluntary impost, we respectfully solicit the honorable guilds of the cloth merchants here and in the south district of Tsz' kí in Chehkiáng, to follow the same plan pursued by the bean merchants and to send us in a regular subscription. Thus by consentaneous assistance to so worthy an object it will be perpetuated.

The earnest and respectful address of the superintendents of the Tung-jin t'ing.

The guild of the bean merchants subscribe
 on each 100 peculs of pulse,..... 25 Cash.
 on each 200 peculs of bean-cake,..... 25 "
 The guild of bean merchants of Tsz' kí subscribe of current value
 100 peculs of pulse 2 fun 5 lí
 200 do. bean-cake 2 fun 5 lí

The guild of cloth merchants subscribe on every bale ten cash.

The guild of cloth merchants of Tsung-ming, both the shop keepers and the travelers, pay 5 cash on each bale.

The guild of money changers pay in a monthly subscription.

The guild of seed-cotton merchants subscribe on each large bale 2 cash, on each small bale 1½ cash.

The guild of the cleansed cotton merchants pay in a monthly subscription.

*Subscriptions from the guild of cloth merchants for
 the 23d year of T'aukwáng.*

Cash,	Cash,	Cash,	Cash,	Cash,	Cash,
42,550	39,290	9,100	2,600	3,200	2,600
32,200	12,350	8,800	2,600	1,820	1,540
6,500	6,500	5,200	1,200	1,830	1,300
5,200	5,200	5,200	Total of above		222,120
4,550	5,200	5,200	Sub. loss on dollars		1,910
3,900	3,900	2,600	Sum total		220,210

*Subscriptions from the pulse, bean-cake and salt-pork merchants
 for the 23d year of T'aukwáng.*

(The names of the shops are all given in the original; the subscriptions are put down in liáng, tsien, fun, and lí, i. e. *taels, mace, candareens, cash.*)

t.	m.	c.	c.	t.	m.	c.	c.	t.	m.	c.	c.		
31	2	5	0	4	6	4	0	10	3	5	6		
16	2	6	5	4	2	5	0	8	5	0	0		
14	8	8	0	3	4	0	0	6	0	0	0		
13	3	1	3	2	3	6	0	Total		122	8	8	9

Odd 880 + 400 = 1,280 Cash.

Total amount in cash,..... 188,150
 Also in cash,..... 1,280
 Sum total of subscription 189,430

Subscriptions from the Tsung-ming cloth merchants
for the 23d year of T'aukwang.

Cash,	Cash,	Cash,	Cash,	Cash,	Cash,
27,525	3,570	2,350	3,575	2,650	500
8,405	3,250	1,500			300
5,050	3,175	1,200		Total	86,750
4,500	3,150	750		Deduct loss on dollars	205
4,030	3,100	725		Sum total of subscription	86,545
3,950	2,925	525			

Subscriptions from other Tsung-ming cloth merchants
for the 23d year of T'aukwang.

51,750 + 18,950 + 16,300 + 10,850 + 6,200 = 104,050 Total cash

Monthly subscriptions of the change shops for the
(23d year of T'aukwang.)

Names of subscribers originally given.

Amount of 13 months sub...	10,400	do. 10 months,.....	2,000
5 subrs. of 7,800 cash each,	39,000	do. 8 months,.....	1,600
9 do of 5,200 each.....	46,800	do. 6 months,.....	1,200
5 do of 2,600 each.....	13,000	do. 1 month,.....	200
Amount of months sub.....	4,400		125,400
do. 12 months,.....	2,400	Deduct loss on cash	583
do. 11 months,.....	2,200	Sum total of subscription	124,817
do. 11 months,.....	2,200		

Subscriptions of the seed-cotton merchants and monthly subscription of the
cleansed-cotton merchants of N'ampang for 23d year of T'aukwang.

LIST OF NAMES (omitted).

.....	\$9	and	Cash,	.....	3	.....	Cash.
.....	7	.....	457	.....	2	.....	1,013
.....	6	.....	830	.....	2	.....	1,456
.....	6	.....	1,206	.....	2	.....	764
.....	6	.....	1,174	.....	2	.....	522
.....	5	.....	1,824	.....	1	.....	1,860
.....	4	.....	2,214	.....	1	.....	1,161
.....	4	.....	1,424	.....	1	.....	470
.....	4	.....	956	.....	.....	.....	300
.....	3	.....	1,377	.....	60=	77,400	19,008

LIST OF MONTHLY SUBSCRIPTIONS.

.....	\$3	and	815	.....	.....	674
.....	3	.....	815	.....	.....	674
.....	.....	.....	2,020	.....	.....	1,020
.....	.....	.....	2,040	.....	.....	680
.....	.....	.....	1,360	.....	.....	674
.....	.....	.....	674	.....	6=	7,710
.....	.....	.....	.....	.....	.....	11,446

Subscription.....	Cash.
.....	19,008
Monthly do.....	\$60 = 77,400
.....	11,446
.....	\$6 = 7,710
Sum total of subscription.....	115,564

Monthly subscriptions of the guild of cotton merchants
for the 23d year of T'aukwang.

Cash,	Cash,	Cash,	Cash,
11,200	5,600	3,360	3,360

3,360	3,360	3,360	3,360
3,360	2,240	2,240	2,240
2,240	1,680	3,10	
			<u>51,260</u>
			536
			<u>50,724</u>

Expenditure in the department of relief for widows for the 23d year of Tiukwáng. (A list of the names of 70 females is here given).

Each of 69 of the above mentioned individuals received in full cash 9,100 cash, making a total,.....	cash 627,900
No. 45 received in full,.....	4,900
The successor of No. 45 received,.....	4,900
The custom-house relieved in addition 20 persons.....	
The officers of custom-house also 10 persons.....	
(A list of the names of 30 females extending from No. 71 to No. 100 is here given).	
Each of the above individuals received in full 9,100 cash, making a total of.....	<u>278,000</u>
Thus the year's expenditure including the intercalary month in this department is,.....	<u>910,000</u>

Expenditure in the department of support of the aged for the 23d year of Tiukwáng. (A list of the names of 189 individuals generally females, is here given).

One hundred and eleven of the above mentioned individuals each received 7,800 cash, making a total.....	cash 865,800
Nos. 14, 27, 40, 63, 101, 130, each received 7,200 cash,.....	43,900
No. 87 received,.....	6,600
The successors of Nos. 17 and 50 each received 6,000 cash,.....	12,000
No. 69, and successor of No. 100 each received 4,800 cash,.....	9,600
The successors of Nos. 15 and 39, with Nos. 46 and 77, each received 5,400 cash.....	21,600
Nos. 13, 52, 59, 123 each received 4,200 cash,.....	16,800
The successors of Nos. 13, 52, and 123, with Nos. 59 and 100 each received 3,600 cash.....	18,000
The successor of No. 69 received cash.....	3,000
No. 39 received cash,.....	2,400
Nos. 15 and 50, with successor of No. 17, each received 1,800, ..	5,400
The successors of Nos. 46 and 87 each received 1,200,.....	2,400
The successors of Nos. 14, 27, 77, 101, 130, with Nos. 40 and 63 each received 600 cash,.....	4,200
The officers of the custom-house relieved in addition 10 persons. (The names of 10 persons, from No. 131 to 140, are here given).	
The above-mentioned individuals each received 7,800 cash, ..	<u>78,000</u>
Thus the year's expenditure including the intercalary month in this department is.....	<u>1,080,000</u>

Notice of the Jin-li subscription.

Beyond the usual subscriptions to the Tung-jin ting there was

one anonymous subscriber, who from the 9th year of Kiáking until the end of the 24th annually contributed 1000 taels of copper cash, the sum total of the same amounting to 16,000 taels, at the rate of 760 copper cash to the tael. The principal was put out to interest; which interest was employed in the relief of a number of widows, and support of the aged. As this number exceeded the fixed limit the individuals composing it were distinguished by a red ticket. For in the two departments of relief of widows and support of aged, our Institution has appointed a fixed number, the names of all being published. If any are removed from the list, their places are supplied by others, but should more be admitted than there are vacancies left, these accumulating for any length of time would far exceed the limited number. And had we not had this subscription, how should we have managed as we have done, since for forty years the red tickets have been given out upon the strength of this Jin-li resource? During the time of its accumulation, as the capital constantly increased so did the interest, and had there been but the widowed and aged to supply, we need not have anticipated any deficiency. But besides these, the repairing of bridges, paving of streets, and other extraordinary calls upon our Institution have been made, which being all worthy objects, must accordingly be supplied by our funds. Independently of these too, there are perquisites, and other small sums attendant upon the conducting of business, of which no regular annual estimate can be made, and for which in the course of management the money must be at hand. We contracted debts against the principal which for several years successively we were obliged to repay. At first we used only the interest, but eventually made use of the principal itself, as the amount of this decreased, so did the interest, but the red ticket charity still exists. Henceforward therefore the Jin-li subscription must not be asked for. (N. B. The detailed accounts are all open to investigation.) And beginning from this, the 23d year of Táukwáng we should have taken the red tickets into the stated number, and devised other plans for meeting the expenditure, but that we hoped that you, worthy and benevolent gentlemen, would recall to mind, that the present lack of funds in our Institution will be made still more deficient by the addition of the 20 widows and 100 aged persons of the red tickets, and that you would all contribute according to individual ability and means, that all may go on as heretofore, and necessity for the alteration be removed.

The merit of so doing would be truly unbounded. This is our declaration.

*Expenditure in the relief of widows, of the red tickets,
for the 23d year of Tánkwóng.*

(A list of 17 names is here given).

The above 17 persons each received in full 9,100 cash, making a total of.....	cash 154,700
No. 107 received,.....	7,000
Nos. 101, 117 each received 5,600 cash,.....	11,200
The successors of Nos. 101, 117 each received 3,500 cash,....	7,000
The successors of No. 107 received cash,.....	2,100
Thus the year's expenditure, including the intercalary month, of the red ticket in this department is,.....	182,000

*Expenditure in the support of aged, of the red ticket
for the 23d year of Tánkwóng.*

(A list of 94 names is here given.)

The above 94 persons each received cash in full 7,800 cash, making a total of.....	cash 733,200
The successors of Nos. 62, 97, and 100 each received 6,600 cash,	19,800
No. 50 received,.....	6,000
The successor of No. 70 received,.....	4,800
No. 22 received,.....	4,200
The successor of No. 22 received,.....	3,600
No. 70 received,.....	2,400
Nos. 62, 97, each received 1,200 cash,.....	2,400
The successors of Nos. 50, 100, each received 600 cash,.....	1,200
Thus the year's expenditure, including the intercalary month, of the red ticket in this department is.....	777,600

*Account of burial expenses in the department of support of
aged for the 23d year of Tánkwóng.*

(A list of 22 names is here given).

The above 22 persons each received 1,400 cash for burial expenses, making a total of.....	30,800
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*Account of burial expenses in the department of relief of
widows, for the 23d year of Tánkwóng.*

(The names of 3 persons are given).

The above 3 persons each received 2,100 cash, making a total of	6,300
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Account of coffins dispensed during the 23d year of Tánkwóng.

	No. of tickets.
1st month beginning with No. 6,016 ending with No. 6,033,.....	18
2d No. 6034 6,044,	11
3d 6,045 6,055,	11
4th 6,056 6,069,	14
5th 6,070 6,080,	11
6th 6,081 6,098,	18
7th 6,099 6,109,	11
7th intercalary 6,110 6,125,	16
8th 6,126 6,140,	15
9th 6,141 6,153,	13

10th	6,154	6,168	15
11th	6,169	6,181	13
12th	6,182	6,190	9
Number of coffins as above,.....			<u>175</u>

The value of each coffin being 3,200 cash and 40 cash for coolie hire, the amount of expenditure for the above is,..... cash 567,000

Also given out 10 unregistered coffins. Mem: these were supplied from the last year's contribution. Given out the purchase-money of one coffin,..... 3,200

Coolie hire for carrying a contribution of 10 unregistered coffins to the Institution at 40 cash per coffin,..... 400

Wages and food for the collectors of the 10 cash coffin tickets being monthly 14,000 cash, including the intercalary,..... 18,200

Extra labor and coolie hire,..... 7,000

Given out 159 fir-plank coffins, at 1,000 cash per coffin, 159,000

Heretofore all coffins of this description have been contributed by the Shú-tí táng. From the 1st month of the present year they are accounted for in the expenses of the department for dispensing coffins. The burial clothes and coolie hire are given as formerly in the burial-ground expenses. All this is under our special inspection that good may ever be held up to notice.

The amount of the foregoing items is,..... 754,800

Chú, of the Yáng-kwei táng and Yih, of Tien-káng táng are pleased to subscribe 20 strings of paper sycee for each coffin that is given out.

Account of unregistered coffins contributed by the good and faithful for the 23d year of Tiukwóng.

(Names of contributors omitted).

No. of coffin.		No. of coffin
..... 3	Amount of contributions.....	10
..... 1	Remaining of last year's do.	10
..... 2		<u>20</u>
..... 1	Given out this year,	10
..... 1	Total of unregistered coffins	
..... 1	still remaining.....	<u>10</u>
..... 1		

Account of the lime, sand, and paste-board, with additional expenses of the new plan of pasting coffins for the 23d year of Tiukwóng.

36 peculs lime,.....	29,802	each coffin 120 cash. The
270 sheets of white paper.....	2,560	number of coffins pasted
198 sheets of paste-board.....	2,990	since we commenced so do-
80 peculs of sand and mud...	2,400	ing in the 5th month is 148,
Varnishing and pasting labor		<u>17,760</u>
The materials and labor of		Total amount as above <u>55,512</u>

Amount of expenditure and surplus of lime, sand, paper, &c.

Used of lime 43 peculs,	last year's 8 "	
Last year's surplus 9 "	Present surplus 16 sheets,	
Present surplus 2 peculs,	Do. sand and mud 12 peculs,	
Do. white paper 395 sheets,	last year's 20 "	
Last year's surplus 8 "	Present surplus 8 peculs,	
Present surplus 25 sheets.	Do. pasted coffins 128	
Do. paste-board 190 sheets,	Surplus 20 coffins.	

*Account of burials in the northwest new burial-ground
for the 23d year of T'aukwang.*

N. B. The coolie hire and burial expenses of every large coffin amount to 140 cash, of every small 70 cash.

From the 1st to the 12th month inclusive.

549 large coffins, hire, &c.....	cash 76,860
157 fir-plank coffin,.....	21,930
373 small coffins,.....	26,110
42 large coffins removed,.....	5,830
35 do. making up graves of,.....	4,907
13 small coffins do do	910
Sum total of expenditure for burying, remov- ing, and making up graves of coffins,.....	<u>136,640</u>

*Miscellaneous expenses connected with the burial-ground
for the 23d year of T'aukwang.*

Annual collecting and depositing of broken coffin wood and bone-jars,	cash 87,440
Burial dress given out with the fir-plank coffins, with coolie hire,	22,260
Tobacco, paper money and coolie hire for the three annual fes- tivals in the north and south burial-grounds,.....	87,901
Reciting prayers, tobacco, purchase of 14,000 bundles of paper money in the new burial-ground on the 15th day of the in- tercalary month,.....	25,494
108 stone tablets,.....	21,630
2200 common bricks,.....	2,094
Bone-jar covers, plaster for closing them up and cottonwool,...	14,110
85 bone chests,.....	42,500
Mending paling and trimming hedge,.....	5,074
Printing and repairing the burial-ground house,.....	15,100
Purchase of iron spades forks, corns, and poles,.....	6,638
Close of the year, 2 taels to the constable, 4 candareen and 4 fun to the book keeper,.....	1,904
Wages and food of the lodge keeper,....	9,100
Miscellaneous expenses for rice, pasting, tea and charcoal,.....	55,430
Sum total as above,.....	<u>307,025</u>

*Names of individuals and account of burials with expenses for
lime and labor, for the 23d year of T'aukwang.*

(The particulars as specified in the three first examples, are in the original given with each.)

Wang, 1 large and two small coffins, 4 peculs of mortar and 6 coolies hire with labor. Buried in the 12th Tú of the 25th T'au,.....	cash: 4,712
Wú, 1 large coffin, 2 peculs of mortar, 4 coolies and labor hire. Buried in 12th Tú of the 25th T'au,.....	2,496
Cháu, 1 coffin, 24 peculs of mortar, 24 coolies and labor hire, 1 bone chests. Buried in the 4th Tú of the 25th T'au,...	27,692

Tang,	4 coffins,	9,524
Wang,	1	2,496
Kwang,	1	2,496
Hwan,	2	4,432
Tsien,	1	2,216
Fang,	4	8,408
Tsai,	1	2,496
Chau,	1	2,496
Chang,	1	2,216
Wang,	1	2,216
Tang,	1 large 1 small,	3,225
Chang,	2	4,292
Yang,	1	2,496
Shi,	3	7,488
Chau,	5 coffins, 6 bone-jars,	10,865
Kú,	2	6,753
Li,	1	2,496
Ho,	2	5,058
Sin,	1	2,496
Fan,	5	11,472
Hwang,	3	7,068
Láu,	3	7,140
Jin,	1	2,496
Tau,	1	2,342
Wei,	3	6,508
Yang,	1	2,496
Chih,	4 large, 1 small,	10,182
E,	2	4,896
Chang,	1	2,216
Wang,	3 large 2 bone chests,	6,506
Li,	1	2,570
Ho,	2 large, 3 bone chests,	6,617
Sin,	2	4,765
Kin,	3	7,902
Luh,	1	2,846
Kú,	3	6,928
Total		<u>214,087</u>

Amount of expenditure for sheds in cases of way-side deaths or drowning, for the 23 year of T'ukwáng.

Case of death by crushing at —; erection of shed and small sedan-chair,	cash	6,200
Way-side death near the Kwanjin pavilion; erection of shed and small sedan-chair,		6,200
Boat expenses of the officer in superintending way side deaths for reporting the occurrence of such,		2,414

Boat and traveling expenses for the changing the license of the Institution,.....	12,930
Total,.....	<u>23,744</u>

Account of coolie hire for carrying water at fires for the 23d year of T'aukw'ing.

(The reckoning is made by the member of badges, billets, and head coolies. The names of streets, &c., are also specified in the original.)

At — 10 badges and 1 head coolie, each 100 cash,.....	cash 1,100
Thirty badges and 3 head coolies each 100 cash, 192 billets each 70 cash,.....	4,452
Seventy badges, 8 head coolies each 100 cash, 258 billets each 10 cash,.....	10,380
Eighty-four badges, 9 head coolies, each 100 cash, 274 billets each 6 cash,.....	10,944
Five badges and 1 head coolie,.....	600
Close of the year, given to the water carriers of the 12 stations	19,584
Purchase of 48 Nanking cotton waistcoats, with paint for marking the same,.....	17,800
Thirty pieces of water buckets with the painting of the same,..	21,535
Thirty carrying poles,.....	1,050
Sixty cocoa-nut husk ropes,.....	900
Purchase of badges and billets,.....	2,211
One hundred and eighty lanterns, large and small,.....	5,277
Total,	<u>95,833</u>

Miscellaneous expenses of the Institution for the 23d of T'aukw'ing.

Offerings on the birth-days of Wang-chang and W'ü-t'í.....	cash 7,594
Cutting blocks for the reports of the 21st and 22d years, containing 25,666 characters at 68 cash per 100 characters. Printing off and sewing 500 volumes at 56 cash per volume. Hire for distribution 400 cash,.....	57,853
Cutting blocks for the rules of the Free School, containing 726 characters, at 68 cash per 100 characters. Printing off and sewing 50 volumes at 10 cash per volume,.....	994
Printing and sewing ledgers and registers, sending out and bringing in money orders, paper, pencils and ink,.....	14,996
House taxes of the Institution, in money and kind,.....	2,594
Incense, candles, tea, and refreshments for the 1st and 15th days of the month,.....	14,593
Incense and candles on occasional festivals,.....	2,918
Purchase of a supply of various necessary utensils,.....	7,848
Labor and materials for repairs of damages caused by stormy weather,.....	97,848
Lamp-oil, candles, tea, tobacco, coal, charcoal,.....	53,950
Daily provision expenses,.....	266,950
Journeying expenses, and coolie hire for collecting subscriptions	17,522
Yearly amount of writing materials for subordinate officers of the Institution,.....	4,080

Purchase money of refreshments on three occasions,.....	22,060
Door keeper and other servants' wages and food,.....	34,560
Presents at the close of the year, to constable 4 taels, do.'s assistant 1 tael 2 candareens, watchman 200 cash, head of the too, 4 candareens, and public registrar 4 candareens, servants 1500 cash, and to Fung-tá 2 taels,.....	7,040
Watchman's wages,.....	13,000
Labor and materials for repairs of water gates and bridges,....	79,940
Labor and materials for changing the foot of the 6 li bridge at Pa-tung,.....	58,678
Making the Chang family bridge and the Wú-kiá bridge, clearing off the account over and above that defrayed by the subscription for the purpose,.....	70,000
Labor and ingredients for painting 7 bridges,.....	42,822
Lamp-oil for the the water gate,.....	7,900
Miscellaneous expenses in the management of public business, Presents to the bearers of subscriptions,.....	64,957
Loss upon copper cash and dollars,.....	4,916
Loss upon copper cash and dollars,.....	13,235
Total,.....	<u>1,669,838</u>

*Extra expenditure on account of the Tsung Kí Hall,
for the 23d year of Taiukwáng*

In the department of relief for widows.

The names of 4 persons are here given, each person having received 4,550 cash,..... 12,300

In the department of support of aged.

The names of 6 persons are here given, each person having received 3,900 cash,..... 23,400

To two sick persons,..... 1,400

Total,..... 43,000

*Table of income for the 23d year of Taiukwáng from the
1st to the 12th month inclusive.*

Contributions by the good and faithful,.....	cash 171,370
Annual subscriptions of do.....	898,400
Custom-house,.....	182,000
Officers of custom-house,.....	169,000
Receipts from 10 cash coffin tickets,.....	942,020
Guild of bean merchants,.....	626,488
Pulse, bean-cake, and salt-pork shops,.....	189,430
Guild of cloth merchants,.....	220,210
Guild of Tsung-ming do.....	86,545
do. do.	104,060
Monthly subscriptions of change shops,.....	124,817
do. of raw-cotton merchants,.....	115,564
do. of guild of cleansed cotton merchants,.....	50,724
Received from Hang Lin Union Hall,.....	2,000,000
Yearly interest of the A-jih-kin subscription,.....	70,000

Rental of houses adjoining the Institution,.....	13,600
Total of income,.....	<u>5,964,218</u>

Table of outlay for the 23d year of Táukwáng, from 1st to 12th month inclusive

In the department of relief for widows,.....	cash 910,000
In the department of support of aged,.....	1,089,000
Red ticket, relief for widows,.....	182,000
Red ticket, support of aged,.....	777,600
Relief for widows, expenses of sickness, deaths, and burials,.....	6,300
Support of aged do. do. do.	30,800
Dispensing of coffins,.....	754,800
Dispensing of coffins for hire, mortar, paper, paste and labor,.....	55,512
Coolie hire at burials,.....	136,640
Miscellaneous burial-ground expenses,.....	397,025
Lime and labor in do.	214,087
Water supplied in case of fire,.....	95,833
Sheds, &c. for way-side deaths, &c.	28,741
Miscellaneous expenses of the Institution,.....	1,069,838
On account of the Tsung Kí Hall,.....	43,000
Free school expenses,.....	97,501
Total of outlay,.....	<u>5,888,680</u>

Surplus of preceding year,.....	707,503
Present year's income,.....	5,964,218
Present year's outlay,.....	5,888,680
Surplus funds,.....	783,041

The balance sheet for the 24th year of Táukwáng gives the following result

Surplus funds for preceding 23d, 23d, year,.....	783,041
Present year's income,.....	5,677,495
Present year's outlay,.....	5,487,504
Surplus funds,.....	973,032

ART. VI. List of foreign residents in Canton, August Anno Domini eighteen hundred and forty-six.

LWAN-HING KAI.
Rev. T. T. Devan, M. D.

DANISH HONG, OF TE-HING KAI.

No. 1.

AKAU'S HOTEL.

No. 2.

S. E. Pattullo.

R. McGregor.

No. 3, and 4.

BOUSTEAD & Co.
Edward Boustead.

Martin Wilhelmy.

Edward Burton.

No. 5.

HOY'S HOTEL.

No. 6.

M. FORD & Co.

- Martin Ford.
Candido D. Ozorio.
No. 7.
HUGHESDON & Co.
Charles Hughesdon and family.
Henry Rutter.
William Rutter.
No. 8.
Edward Vaucher.
No. 9.
Arthur Agassiz.
Edmund Moller.
No. 10.
Rev. Dyer Ball, M. D. and family.
No. 11.
Saliman Taramamat.
Amarsachara.
Assam Usinar.
Abdalah Molina.
No. 12.
Thomas Hunter, surgeon.
No. 13.
Maneckjee Bomanjee.
No. 15.
REYNVAAN & Co.
H. G. T. Reynvaan.
L. Carvalho.
M. J. Senn Van Basel.
A. P. Tromp.
T. D. Buising.
T. B. Rodrigues.
L. Wysman.
No. 16.
Rev. E. C. Bridgman, D. D. and family.
Rev. James G. Bridgman.
S. W. Bonney.
Joaquim dos Anjos Xavier.
NEW HONG, of South TE-HING KAL.
No. 1.
Elias Husan.
Amed Ularucken.
No. 9.
Sureefcan Canjee.
Cursetjee Hormusjee.
Joomabhoy Jewraj.
Easack Allymamed.
Soomejee Visram.
Daya Jamal.
Dosabhoy Mawjee.
No. 3.
Saboo Tyeb.
Moloo Noormamed.
Sulaman Tarmamed.
Hasum Ismael.
Omer Suchadian.
No. 5.
MURROW & Co.
- Y. J. Murrow.
C. G. Clarke.
No. 6.
BENJAMIN SEARE & Co.
Benjamin Seare.
J. L. Man.
SPANISH HONG.
HENRY MOUL & Co.
Henry Moul.
John Silverlock.
George Moul.
FRENCH HONG.
No. 1.
George Barnet.
William Barnet.
H. Wiltshire.
No. 2.
BOVET, BROTHERS & Co.
Louis Bovet.
Fritz Bovet.
Alexis Bugnon.
No. 3.
PESTONJEE FRAMJEE CANA & Co.
Maneckjee Nanabhoy.
Rustonjee Framjee.
Bomanjee Muncherjee.
Limjeebhoy Jemsetjee.
Merwanjee Pestonjee.
Cowaajee Pestonjee.
No. 4.
NOOR MAHOMET DHATOORHOY & Co.
Thawerbhoy Allam.
Nanjeebhoy Hassam.
Mahomed Thawer.
Careem Mawjee.
No. 5.
AMNEROODEN & SHAIK DAVOOD.
Shunsoodeen Abdooliatiff.
Jafurbhoy Budroodeen.
Shaik Hussun Shaikammud.
Nuzmoodeen Shojaully.
Surrufully Chadabhoy.
Shaik Munsoor Nezamully.
No. 6.
P. & D. NESSERWANJEE CAMAJEE.
Pestonjee Nowrojee Pochawjee.
Dorabjee Nesserwanjee Camajee.
Hormusjee Nesserwanjee Pochawjee.
No. 7.
Mohummudully Mutabhoy.
Shaiktyab Furzoolla.
Shak Ebrahim Moolla.
A. R. B. Moses.
No. 8, and 9.
AUGUSTINE HEARD & Co.
George B. Dixwell.
John Heard.
Joseph L. Roberts.
Oliver E. Roberts.

C. H. Brinley.

NEW FRENCH HONG.

No. 1.

S. A. Seth.

L. M. de Souza.

M. E. de Souza.

J. de Souza.

No. 2.

HENDERSON, WATSON & Co.

J. P. Watson.

S. Mackenzie.

A. Thorne.

No. 5.

B. Kenny, surgeon, and family.

Florencio do Rozario.

No. 6.

VANDER BURG ROMSWINCKEL & Co.

P. Tiedeman jr.

F. H. Tiedeman.

D. Vander Burg.

MINGQUA'S HONG.

No. 1.

James Church.

William Stirling.

William Gilbert.

George de St. Croix.

No. 2.

CHALMERS & Co.

Patrick Chalmers.

James Dickson Park.

No. 3.

LINDSAY & Co.

T. Buxton.

H. D. Margesson.

MINGQUA'S NEW HONG.

No. 1.

John N. Alsop Griswold.

H. H. Warden.

W. Buckler.

John Sayre jr.

No. 2.

CARLOWITZ HARKORT & Co.

Richard Carlowitz.

Bernhard Harkort.

No. 3.

WILLIAM PUSTAU & Co.

William Pustau.

Edward Cramer.

AMERICAN HONG.

No. 1 and 2.

OLYPHANT & Co.

William H. Morris.

Richard P. Dana.

James A. Bancker.

Frederick A. King.

David O. King.

R. H. Douglass.

John Miller.

A. A. RITCHIE & Co.

A. A. Ritchie.

Henry M. Olmsted.

Charles F. Howe.

No. 3.

RIFLEY SMITH & Co.

Philip W. Ripley and family.

R. Ellice.

Henry H. Smith.

No. 4.

C. S. COMPTON & Co.

Charles S. Compton.

Charles Sanders.

A. E. H. Campbell.

PAUSHUN HONG.

No. 1.

Isaac M. Bull.

E. Dyer Vinton.

No. 2.

HASTING & Co.

William Hasting.

James Whittall.

John Bellamy.

No. 3.

JAMES CROOKE & MASSEY.

James Crooke.

W. R. Snodgrass.

J. T. Cuvellier.

No. 4.

HEERJEEBHoy ARDASER & Co.

Heerjeebhoy Hormusjee.

Ardaseer Rustomjee.

Cursetjee Hosenjee.

Dadabhoy Pestonjee.

Manackjee Pestonjee.

Manackjee Cowasjee.

Pestonjee Rustomjee.

No. 5.

Cowasjee Shapoorjee Lungana.

Nesserwanjee Dorabjee Mehta.

Pestonjee Byramjee Colah.

Framjee Shapoorjee Lungana.

Pestonjee Jamssetjee Motiwalla.

Rustomjee Pestonjee Motiwalla.

Dossabhoy Hormusjee.

Ruttunjee Framjee.

Dadabhoy Jemsetjee.

Ruttunjee Dossabhoy Modie.

Merawanjee Eduljee.

Framjee Hormusjee.

Hormusjee Jamssetjee Nauders.

No. 6.

DENT & Co.

Archibald Campbell.

Daniel J. Johnson.

James Bowman.

IMPERIAL HONG
No. 1 and 2.
WETMORE & Co.
Nathaniel Kinsman.
William Moore.
Stephen T. Baldwin.
George H. Lamson.
T. Gittins.
William H. Gilman.
Jacob C. Rogers.
Manoel Simoens.
Arnaldo Botelho.

J. E. Munsell.
No. 3.
George Lyall.
Francisco da Silveira.
No. 3.
Samuel Marjoribanks, surgeon.
Athanzio de Souza.
No. 4.
ORIENTAL BANK.
No. 5.
GIBB LIVINGSTON & Co.
J. Gibbons Livingston.
John Skinner.
George Gibb.
W. H. Wardley.
No. 6.
DIXON GRAY & Co.
W. W. Dale.
C. Ryder.
J. Hodgson.
A. Gray.
D. W. McKenzie.

SWEDISH HONG.
No. 1, 2, and 3.
RUSSELL & Co.
Paul S. Forbes.
W. H. King.
George Perkins.
E. A. Low.
S. J. Hallam.
F. Reiche.
M. G. Meredith.
Segismundo J. Rangel.
Pedro Jose da S. Loureiro, jr.

C. V. Gillespie
W. O. Comstock.
C. Agabeg.
No. 4.
JOHN D. SWORD & Co.
John B. Trott.
Edward Cunningham.
Rev. Peter Parker, M. D., and fam.

No. 5.
TIERS, BOURNE & Co.
H. F. Bourne.
R. P. De Silver.
James P. Rousseau.
OLD ENGLISH COMPANY.
No. 1.
NYE, PARRIN & Co.
William W. Parkin.
Clement D. Nye.
Thomas S. H. Nye.
Timothy J. Durrell.
Julius Kreyenhagen.
Joaquim P. Van Loffelt.
A. V. Barretto.
No. 2.
RATHBONES WORTHINGTON & Co.
James Worthington
F. Duval.
Domingos P. Simoens.
No. 3.
JAMIESON, HUW & Co.
J. F. Edger.
Alexander Walker.
Richard Rothwell.
No. 4.
MACVICAR & Co.
Thomas David Neave.
Thomas C. Piccope.
No. 5.
DALLAS & Co.
Stephen Ponder.
Frederick Chapman.
John Butt
No. 6.
GILMAN & Co.
R. J. Gilman.
Levin Josephs.
W. H. Vacher.
J. Williams.
A. J. Young.

CHAUCHAU HONG.
No. 1.
D. & M. RUSTOMJEE & Co.
Dhunjeebhoy Byramjee.
Jamoojee Nusserwanjee.
Jamsetjee Eduljee.
Dadabhoy Hosunjee.
Muncherjee Eduljee.
Nusserwanjee Ardaseer.
Nusserwanjee Dhunjeebhoy.
Cursetjee Dhunjeebhoy.
Balunjee Nusserwanjee.
Fortunato F. Marques.
No. 2.
Rustomjee Byramjee
Cursetjee Rustomjee Daver.
Pestonjee Dinshowjee.
Dhunjeebhoy Framjee.

No. 3.
 Cowasjee Pallanjee.
 Cooverjee Bomanjee.
 Cowasjee Framjee.
 Saporjee Bomanjee.

No. 4.
 Cursetjee Pestonjee Cama.
 Rustonjee Ruttonjee.

No. 5.
 Dadabhoy Burjorjee.
 Burjorjee Sorabjee.
 Dhunjeebhoy Dadabhoy.
 Sorabjee Byramjee Calah.
 Ardaseer Furdoonjee.

No. 6.
 Aga Meerza Boozrug.
 Aga Merrza Mahomed.

NEW ENGLISH FACTORY.
BEIL & Co.
 Alfred Wilkinson.
 J. Mackrill Smith.
 Thurston Dale.
 Richard Gibbs.
 Francis Wilkinson.

HOLLIDAY, WISE & Co.
 John Wise.
 Roger Jackson.
 John Shepard.
 — Bateson.
 R. Bremridge.

MACLEAN, DEARIE & Co.
 R. R. Culvert.
 H. C. Read.
 R. F. Thorburn.
 J. L. Maclean.
 Jehengeer Framjee.
 Marciano da Silva.

BLINKIN, RAWSON & Co.
 William Blinkin.
 A. J. Croom.
 Henry Balkwill.
 Patrick McCarte.
 William Brown.
 Francis A. Layton.

EDULJEE FRAMJEE SONS & Co.
 Bomanjee Eduljee.
 Dadabhoy Eduljee.

RUTTONJEE HORMUSJEE CAMAJEE & Co.
 Ruttonjee Hormusjee Camajee.
 Sorabjee Framjee.

Maneckjee Cooverjee.
 B. & N. HORMOJEE.
 Burjorjee Horinojee.
DADABHOY NUSSEERWANJEE MODY & Co.
 Nusseerwanjee Bomanjee Mody.
 Munchersaw Musseerwanjee Mody.
 Rustonjee Dadabhoy Camajee.
 Dhunjeebhoy Hormerjee.

TURNER & Co.
 P. Dudgeon.
 E. H. Levine.
 A. Small.

KENNEDY MACGREGOR & Co.
 George C. Bruce.
 Henry R. Hardie.

FISCHER & Co.
 Maximilian Fischer.
 W. A. Meufing.
 Edward Reimers.
 Stephen K. Brabner.

DAVID SASSOON SONS & Co.
 Eliaoo D. Sassoon.
 Abdalah David Sassoon.
 Dahood Moses.
 Agostinho de Miranda.
 Nesserwanjee Byranjee Fackeerajee.
 Nesserwanjee Framjee.
 Aspenderjee Tainojee.
 Francis B. Birley.

KWANG-LEE HONG.
JARDINE MATHESON & Co.
 David Jardine.
 R. H. Rolfe.
 A. da Silveira.
 John T. Mounsey.

BRITISH CONSULATE.
 Francis C. Macgregor.
 John Backhouse.
 Thomas T. Meadows.
 J. A. T. Meadows.
 Edward F. Giles.

WHAMPOA ANCHORAGE.
 Henry Holgate; surgeon.
 Thomas Hunt.
 Nathonial Beaed.

TUNG-SHII KOK.
 Rev. I. J. Roberts.

ART. VII. *Journal of Occurrences; the late riot; a murderous attack; the Nemesis; Chinese soldiers; vagabonds and foul condition of the streets; chaplain for Whampoa; annual meeting of the Morrison Education Society; relief of destitute sick foreigners in China; consulates; evacuation of Chusan; Ningpo; Roman Catholic missionaries; revision of the Chinese version of the New Testament.*

AFFAIRS at the provincial city remain as they were for the most part. The official correspondence regarding the late riot has been kept secret. Well-informed Chinese declare that ten or twelve of the rioters were shot dead and double that number wounded.

On the 25th ult., a *murderous attack* was made on a small party of foreigners. They were in a hong-boat, returning from a short excursion on Honim, when, as they were passing through a creek, gangs of ruffians furiously assailed them with brickbats and stones. "The foreign devils have killed our people and we will kill you to revenge their death;" these and many similar words they used; and, suiting the action to the language, they tried hard to effect the deadly purpose, heedless of remonstrances on the part of the boatmen and the foreigners. When the boat passed under the stone bridge (the Máchung kiau) they threw down a shower of heavy stones, quite enough to have sunk the boat and destroyed the whole party in it. But in their fury most of them missed their aim. The boat, however, when it had passed the bridge, was almost a wreck, and only two of the seven boat-men were at their posts, all of them having been hit, and one received a deep gash in the forehead by a sharp tile. One stone, brought off, weighed 85½ lbs.

Two things should be noted particularly in judging of this attack: the party in the boat had not been into the village and had given no offense; the assailants only knew that they were foreigners, and as such determined to kill them to revenge what had been done at another time and in another place.

The *stamer Nemesis* has for some days past been anchored near the factories, and it seems to be the almost universal wish of the foreign community that she, or some other vessel, remain here.

Most of the Chinese soldiers have been withdrawn from the vicinity of the factories; and all manner of hucksters are congregating, and filth and vermine accumulating, in the adjacent streets—just as they were before the late riot!

A *chaplain* from the Seamens Friend Society is expected soon to arrive at Whampoa, where we know he will be most welcome.

The next annual meeting of the *Morrison Education Society*, according to the Society's constitution, will be held the last Wednesday, of Sep. the 30th prox. The Society has now existed ten years, and we trust its friends will ere long place it on a basis commensurate with the demands for such education as it is designed to give. The Institution is worthy of every support, and we hope it will long continue a growing and glorious monument not only of the *Morrison's* but also of the *united-benevolence* of many of a like spirit.

With pleasure we republish the minutes of a meeting, recently held in Hongkong.

Minutes of a meeting of the inhabitants of Hongkong, held pursuant to public notice, on Monday the 13 July, 1846, at the house of Henry Robert Harker, esq. to take into consideration, the desirability of forming a fund for the relief of sick and destitute foreigners in Hongkong, (the word foreigners to include natives of every country excepting China,) and to consult on the best means of carrying such a project into effect. The Rev. V. Stanton was in the chair. After a preliminary address by the chairman—

1. It was proposed by Dr. Dill, and carried unanimously, that a fund be formed by public contribution for the purpose for which this meeting was convened, and that it be designated the "Fund for the relief of sick and destitute foreigners."

2. It was moved by Mr. Carr, and carried by acclamation, that the Rev. V. Stanton be appointed Secretary to the fund.

3. It was moved by Mr. Cairns, seconded by Mr. Goddard, and carried unanimously, that the following gentlemen be appointed a Committee of management, with power, to add to their numbers if requisite:—The Rev. Vincent Stanton, John Stewart, esq., Frederick T. Bush, esq., lieut. William Pedder, John Carr, esq., William F. Bevan, esq.

4. Moved by Mr. Harker, seconded by Dr. Dill, and carried unanimously, that the Managers of the Oriental Bank be requested to act as Treasurers.

5. Moved by Mr. D. Matheson, seconded by Mr. Bush, and carried unanimously, that the Committee of management be requested to raise, by subscriptions and donations, the sum requisite for carrying into effect the object of the meeting.

6. Moved by Dr. Dill, seconded by Mr. Goddard, and carried unanimously, that the Editors of the local papers be requested to publish the minutes of this meeting and the list of subscribers, and the annual reports of the Committee of management.

Thanks having been by acclamation voted to the chairman, the meeting was dissolved.

C. B. HILLIER, *Secretary to the meeting.*

Numerous changes are being made in the British consulates: Mr. Jackson goes to Fuhchau; Mr. Alcock to Shánghái; and Mr. Thom to England. Mr. Wolcott has been appointed U. S. A. consul at Shánghái. The following we copy from the China Mail.

PROCLAMATION.

The Island of Chusan, having been restored to the emperor of China in conformity with Treaty engagements, is no longer to be considered as one of those ports or places with which trade is permitted. British subjects are therefore warned that after the departure of Her Majesty's 96th Regiment, which is fixed for the 22d instant, any persons resorting to the Island, or to any of its dependencies, will become liable to the penalties provided by the 4th article of the Supplementary Treaty.

GOD SAVE THE QUEEN.

J. F. DAVIS,

Given on board H. M.'s St. V. *Vulture* this 16th day of July, 1846.

[True copy]

A. R. JOHNSTON.

We have recent letters from Ningpo, and intended to give some extracts. Foreigners there enjoy a good climate and much liberty.

Almost every monthly mail brings accounts of new appointments of Catholic missionaries for China, many of them Jesuits.

On the revision of the Chinese version of the New Testament, we have on hand some communications which shall soon appear.

THE

CHINESE REPOSITORY.

VOL. XV.—SEPTEMBER, 1846.—No. 9.

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

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

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

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

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

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

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

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

M. N. N.

Canton Sep. 1st 1846

(1) 酒 誥

THE WINE ANNOUNCEMENT.

(2) 王 若 曰 明 大 命 于 妹

The king thus said, "Make clear the great order in Mei

Text.

1. The wine announcement, or speech of *Wú wáng* on wine, b. c. 1120.

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

COMMENTARY.

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

2. *Mei ping* is what the book of Odes called *Mei hiang*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

10. "The king said, "Oh Fung! I have heard it said that formerly the preceding wise king of Yin (T'áng) carried out a reverence of heaven, and illustrated it among the lower people. Unchanging was

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

29th " " " 17.22' " " 114.29'

30th " " " 18.59' ob. " 114.38'

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

Extracts from the log of the brig Siewa,

J. C. Rundsen, commander.

" Sunday, 29th June, at noon. Lat. obsvd. 17° 21' N., long chr. 113. 38' east, strong breeze with sharp squalls, handed the top gallant sails and sent the yard down, single reefed the top sails. At sunset gloomy with a fiery red sky, the sea running very high and irregular, handed the jib and main sail, gale increasing. Pumped ship at

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

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

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

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

Analysis continued.

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

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

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

	NEMESIS, Bark.		SIEWA, Brig.		Steam Ship, PLUTO.	
	Lat.	Long.	Lat.	Long.	Lat.	Long.
28th Sunday	16.39 N.	113.57 E.	17.21 N.	113.38 E.	19.49 N.	113.30 E.
29th Monday	17.22 N.	114.29 E.	18.8 N.	112.32 E.	18.22 N.	112.48 E.
30th Tuesday	18.59 N.	114.33 E.	18.37 N.	112.40 E.	20.00 N.	112.37 E.

"The *Nemesis* being farthest to the south first caught the typhoon, which reached her about 2 p. m. on Sunday the 28th. In the instance of this ship, colonel Reid's theory is proved in a beautiful manner, and the regular retrogression of the wind from N.W. through the intermediate points to S.S.E. is very remarkable, shewing that she must have struck the circle on the lower limb on its S.W. side, and have left it on the upper or N.W. side, the wind then blowing from

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

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

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

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

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

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

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

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

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

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

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

h.	Barom.	Symp.	Wind.	
8.	A.M. 29.25	—	—	4 A.M. squally and cloudy with heavy rain at times. Day light proceeded up the harbour anchored at 7 under Cowloon with both anchors; heavy gales, down topmasts and lower yards, braced topsail yard to the wind.
8.30	29.10	29.87	—	
9.30	29.5	28.85	N.N.E.	9 A.M. typhoon at its height. Two junks drifted close to; one with foremast gone.
10.	29.	28.82	N.E. by N. $\frac{1}{2}$ E.	
10.30	28.89	28.82	do.	10 A.M. junk cut away remaining mast. One of the junks foundered with all hands. Observed ships drifting in all directions; some dismasted others foul of each other.
11.	28.99	28.81	N.E.	
11.30	29.1	28.66	E. by S.	12 o'clock typhoon still raging.
11.45	29.4	28.89	do.	
12.	29.8	28.92	S.E.	1 o'clock weather do.
12.30	29.13	28.95	S.E.	
1.	29.15	28.96	East.	2 o'clock weather do. with occasional lulls.
1.30	29.20	29.	S.E. by E.	
2.	29.23	29.2	E.S.E.	3 o'clock more moderate.
2.30	29.26	29.6	S.E. by E.	
3.	29.28	29.7	do.	4 o'clock do.
3.30	29.29	29.8	do.	
4.	29.30	29.10	E.S.E.	5 o'clock moderating.
4.30	29.33	29.13	do.	
5.	29.35	29.14	S.E.	6 o'clock squalls with heavy rain.
5.30	29.37	29.14	do.	
6.	29.39	29.15	S.E.	7 o'clock more moderate.
6.30	29.40	29.15	do.	
7.	29.41	29.16	do.	8 o'clock moderate and cloudy with heavy rain and squalls at times.
7.30	29.45	29.19	South	
8.	29.50	29.25	do.	

Thermometer uniformly at 50 Farn.

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

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

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

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

I-chau Liawtung May 25th, 1843.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Emmanuel J. F. Verroles, bishop of Colombie and
Apostolic vicar of Manchuria.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

中庸第十五章

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

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

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

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

SHÁ'NG-HÁ'I HIEN, 上海縣, or the district of Sháng-hái, belongs to Sungkiáng fú, 松江府, or the department of Sungkiáng. The city of Sháng-hái is in lat. 31° 24' 29" N., long, 121° 32' 02" E. and distant, in a direct line, from the mouth of the river Wúsung, about seven miles. The place was visited by Messrs. Lindsay and Gutzlaff in the Lord Amherst in 1832; in 1835 again by Messrs. Medhurst and Stevens; and in 1842 by the British military and naval forces. By the latter we gained the following facts. "The wall is 3½ miles in extent; that of Ningpo is 5½; but its suburbs are more extensive than those of Ningpo. The gardens of the *ching hwáng miáu* are spacious and well built, with many summer and grotto-houses. Gardens, yielding most excellent fruit, are generally attached to the houses. Farmsteads and hamlets diversify the landscape around the city; and the grounds, as far as the eye can see, are entirely flat. The distinct separation of the layers of deposited soil, on the banks of the river, strongly reminded those gentlemen who had been in Egypt, of the Nile."

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

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

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

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

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

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

“The vessels therefore of the outer seas which come to Shàng-hái annually are 1600, although in some favorable years they have amounted to 1800. Taking these vessels at an average of 200 tons, we shall have an importation of 320,000 tons. Although the vessels of the north are 900, and those of the south only 700, these latter have a greater total amount; among the former are many of only 60 tons.

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

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

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

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

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

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

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

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

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

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

"All the duties received at this customhouse on Chinese vessels

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

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

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

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

To the foregoing we add a few particulars from Lieutenant Ouchterlony's book, in which, by the bye, are some "astounding errors and incorrect representations." For instance, the "Illustration" opposite page 394 throws up Alpine ridges in the rear of Shing-hái, where not a hill or mound of any height is to be seen! The lieutenant tells us that the ramparts of the city, though well built, cannot be accounted strong, by reason of their insignificant height, which renders them easy of escalade in many points; the gateways, four in number, are well placed in square bastions, projecting clear of the main rampart, and having double entrances, so as to isolate the inner gates in the enceinte from the outer opening in the front face of the bastion. The military establishments were not found to be on an important scale; the arms and ammunition were poor in quality and of no large amount. The most remarkable buildings are situated near the centre of the city, and consist of spacious halls and pagodas, built in a sort of square of great extent, having in the centre a sheet of water, with bridges, weeping willows, acacias, ornamental stonework, &c., &c. The private dwelling houses have usually many squares included in their range, the whole being walled in by high brick enclosures, with only two doors for ingress and exit. The pawnbroker's establishments, except in style and extent, closely resembled those of England. The lieutenant's account of these is amusing, but we must refer our reader for it to his book. The ice-houses, "a most welcome discovery," were very simple in form and principle of construction, but perfectly efficient, the rays of the sun being reflected from thick high roofs made of thatch, and the communication of heat to the interior being prevented by thick mud walls. The ice was abundant. Much of the furniture in the houses "was exceedingly solid and good, often elaborately carved and ornamented in a very costly manner." The slabs of marble were especially beautiful. "One of these, which was let into the back of a couch, measured seven feet and a half in length, and fifteen inches in breadth; it was white, variegated with veins of different hues, and presenting a most tasteful and georgeous appearance."

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

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

No. 33.

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

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

No. 34.

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

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

No. 35.

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

No. 36.

April 26th and 27th. Hingan again appears, requesting that certain robbers may be delivered over to the Board of Punishments, and that guards may be placed over a condemned malefactor of the imperial house to prevent suicide.

No. 37.

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

No. 38.

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

No. 39.

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

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

No. 40.

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

No. 41.

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

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

No. 42.

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

No. 43.

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

No. 44.

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

No. 45.

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

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

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

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

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

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

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

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

but *one* merchant vessel here this year. The weather has been, during mid-summer, oppressively warm, the thermometer frequently standing at 93° and in some houses as high as 103° for hours together. But the nights are almost always pleasant."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ment, social order, the means of a respectable livelihood, and a well ordered community. Hence our idea of piety in converts among the heathen very generally involves the acquisition and possession, to a great extent, of these blessings; and *our* idea of the propagation of the gospel by means of missions is, to an equal extent, *the creation among heathen tribes and nations of a highly improved state of society, such as we ourselves enjoy.* And for this vast intellectual, moral and social transformation we allow but a short time. We expect the first generation of converts to Christianity, even among savages, to come into all our fundamental ideas of morals, manners, political economy, social organization, right, justice, equity; although many of these are ideas which our own community has been ages in acquiring. If we discover that converts under the torrid zone go but half clothed, that they are idle on a soil where a small amount of labor will supply their wants, that they sometimes forget the apostle's cautions to his converts, not to lie one to another, and to steal no more, in communities where the grossest vice scarcely affects the reputation, and that they are slow to adopt our ideas of the rights of man; we at once doubt the genuineness of their conversion, and the faithfulness of their missionary instructions. Nor is it surprising that this feeling is strongest, as it appears to be, in the most enlightened and favored portions of our country; since it is among those whose privilege it is to dwell upon the heights of Zion, that we have the most reason to expect this feeling, until they shall have reflected maturely on the difference there is between their own circumstances and states of mind, and those of a heathen and barbarous people.

Now the prevalence of these sentiments at home has exerted an influence on all the missions. Nor is the influence new. You see it in the extent to which farmers and mechanics—pious but secular men—were sent, many years ago, along with the missionaries, to assist in reclaiming the savages of the wilderness from the chase and settling them in communities like our own—a practice now nearly discontinued, except where the expense is borne by the national government.

Unless this influence is guarded against by missionaries and their directors, the result is that the missions have a *two-fold object of pursuit*; the one, that simple and sublime spiritual object of the ambassador for Christ mentioned in the text, "persuading men to be reconciled to God;" the other, the reorganizing, by various direct

means, of the structure of that social system, of which the converts form a part. Thus the object of the missions becomes more or less complicated, leading to a complicated, burdensome, and perhaps expensive course of measures for its attainment.

I may be allowed, therefore, to invite attention to what is conceived to be *our true and only office and work in missions to the heathen*. "Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." The ambassadors here spoken of were missionaries—missionaries to the heathen, for such were Paul and his associates; sent, instead of Christ the Mediator, on a ministry withheld from angels, to plead with rebellious men to become reconciled to God. They are ambassadors sent on the same general errand that brought the Lord Jesus from heaven, and their commission is to proclaim abroad the fact, history, design and effect of his atonement, and bring its renovating power to bear as widely as possible upon the human race.

It will be necessary to dwell a short time on the leading aspects of this enterprise. And,

1. The vocation of the missionary, who is sent to the heathen, is not the same with that of the settled pastor.

The work of human salvation is one of vast extent, whether we regard the time it is to occupy, the objects upon which it operates, the agents it employs, or the results which are to be accomplished. And it is performed with that regard for order and gradual developement, which generally characterizes the works of God. Upon the Lord Jesus it devolved to make the atonement, thus preparing the way, as none else could do, for reconciling man to his Maker; and then He returned to the heaven whence He came. Upon his immediate disciples it then devolved to make proclamation of the atonement, and its kindred and dependent doctrines, throughout the world, the whole of which world, excepting Judea, was then heathen. This they were to do as his representatives and ambassadors; and to expedite the work, they were furnished with the gift of tongues, and an extraordinary divine influence attended their preaching. Their commission embraced only the proclamation of the gospel and planting its institutions. As soon as the gospel by their means had gained a footing in any one district of country, they left the work in charge to others, called elders and also bishops or overseers of the flock and church of God, whom they ordained for the purpose. Sometimes they did not remain even long enough to provide spiritual guides for

the churches they had planted. "For this cause," says Paul to Titus, "left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." The elders were the pastors of the new churches. Elsewhere the apostle speaks of different departments of labor and influence assigned to the ministers of Christ. He says that when Christ ascended up on high he gave gifts unto men; to some apostles, to some prophets, to some evangelists, to some pastors and teachers. Whatever was the peculiar office of 'prophets' and 'teachers,' none can doubt that 'evangelists' were fellow-laborers of the apostles in the missionary work, and that 'pastor' had the stated care and instruction of particular churches. Now missionaries are the true and proper successors of the apostles and evangelists, and their sphere of duty is not the same with that of pastors, who are successors, in their sacred functions, not so much of the apostles and evangelists, as of the elders and bishops. It enters into the nature of the pastor's relation, that he remain or be intended to remain long the spiritual instructor of some one people. It is indeed as really his business to call sinners to repentance, as it is that of the missionary; but, owing to his more permanent relations, and to the fact that he is constituted the religious guide and instructor of his converts during the whole period of their earthly pilgrimage, his range of duty in respect to them is more comprehensive than that of the missionary in respect to his converts. The pastor is charged, in common with the missionary, with reconciling men to God; and he has also an additional charge, arising from the peculiar circumstances of his relation, with respect to their growth in grace and sanctification. But the missionary's *great* business in his personal labors, is with the *unconverted*. His embassy is to the rebellious, to beseech them, in Christ's stead, to be reconciled to God. His vocation, as a soldier of the cross, is to make conquests, and to go on, in the name of his divine Master, 'conquering and to conquer;' committing the security and permanency of his conquests to another class of men created expressly for the purpose. The idea of *continued conquest* is fundamental in missions to the heathen, and is vital to their spiritual life and efficiency. It will doubtless be found on inquiry, that missions among the heathen have always ceased to be healthful and efficient, have ceased to evince the true missionary spirit in its strength, whenever they have ceased to be actively aggressive upon the kingdom of darkness.

In a word, the missionary prepares new fields for pastors; and when they are thus prepared, and competent pastors are upon the ground, he ought himself to move onward, — the pioneer in effect of a Christian civilization — but in office, work and spirit, an ambassador for Christ, — to preach the gospel where it has not been preached. And, whatever may be said with respect to pastors, it is true of the missionary, that he is to keep himself as free as possible from entanglements with literature, science and commerce, and with questions of church government, politics and social order. For,

2. The object and work of the missionary are preëminently spiritual.

His embassy and message are as really from the other world, as if he were an angel from heaven. He who devotes himself to the work of foreign missions, comes thereby under peculiar engagements and obligations. His situation is in some important respects peculiar, compared with that of all others. His sphere of action lies beyond the bounds of his native land, beyond the bounds of Christendom, where society and the family and human nature lie all in ruins. As the great Originator and Lord of the enterprise came from the realms of heavenly blessedness to this world when it was one universal moral waste, so his representatives and ambassadors have now to go from those portions of the earth that have been illuminated by his Gospel to regions that are as yet unvisited by these benign influences. They are therefore required preëminently to renounce the world. From the nature of the case they make a greater sacrifice of worldly blessings, than their brethren at home can do, however much disposed. They forsake their native land and the loved scenes of their youthful days. Oceans separate them from their relatives and friends. They encounter torrid heats and strange diseases. They traverse pathless wilds, and are exposed to burning suns and chilling night-damps, to rain or snow. Yet these things, when in their most repulsive forms, are reckoned by missionaries as the least of the trials appertaining to their vocation. The foreign missionary's greatest sacrifices and trials are *social* and *religious*. It is here that he has a severity of trial, which even the domestic missionary ordinarily cannot have. Whatever the devoted servant of Christ upon the frontiers may endure for the present, he sees the waves of a Christian civilization not far distant rolling onward, and knows that there will soon be all around him gospel institutions and a Christian community. But it is not so with the foreign missionary. It requires great strength

of faith in Christ for him to look at his rising family, and then with unruffled feelings towards the future. True, he sees the gospel taking hold of minds and hearts in consequence of his ministry, and souls converted and reconciled to God; he gathers churches; he sees around him the germs of a future Christian civilization. But then, owing to the imperfect and disordered state of society in heathen communities, he dares not anticipate so much social advancement for two or three generations to come, as would make it pleasant to think of leaving his children among the people for whose spiritual well-being he delights to spend his own strength and years. And then his heart yearns oftentimes to be braced and cheered by social Christian fellowship of a higher order than he finds among his converts from heathenism. It is not the 'flesh-pots of Egypt' he looks back upon; nor any of the pleasant things that used to gratify his senses in his native land; but he does sometimes think of the kindred spirits he would find in that land, and of the high intellectual and spiritual fellowship he would enjoy in their society, and how it would refresh and strengthen his own mind and heart. Often there is a feeling of weakness and faintness arising from the want of such fellowship, which is the most painful part of his sufferings. The foreign missionary is obliged, indeed, to act preëminently upon the doctrine of a future life, and of God's supreme and universal government, and to make a deliberate sacrifice of time for eternity, and of earth for heaven. And this he does as an act of duty to his Redeemer, for the sake of extending the influence of his redemption, and bringing its reconciling and saving power to bear upon the myriads of immortal souls dwelling beyond the utmost verge of the Christian church.

And thus the foreign missionary is driven, as it were, by the very circumstances of his position, as well as led by his commission and his convictions of duty, to concentrate his attention and energies upon the soul, ruined though immortal. And truly it is a vast and mighty ruin he beholds—more affecting to look upon in the light of its own proper eternity, than would be the desolation of all the cities in the world. It is too vast a ruin for a feeble band to attempt the restoration of every part at once. As Nehemiah concentrated his energies upon rebuilding the walls of the city of his fathers, rightly concluding that if the walls were rebuilt and threw their encouraging protection around, the other portions of the city would rise of course; so the missionary, as a thoughtful and wise man, sets himself to reconcile

the alienated heart to God, believing that that point being gained, and the principle of obedience implanted, and highly spiritual religion introduced, a social renovation will be sure to follow. He considers not, therefore, so much the relations of man to man, as of man to God; not so much the relations and interests of time, as those of eternity; not so much the intellectual and social degradation and debasement, the result of barbarism or of iron-handed oppression, as the alienation and estrangement of the heart of man from his Maker, and the deadly influence of hateful and destroying passions upon his soul. As when a house is burning in the dead of night, our first and great concern is not for the house, but for the sleeping dwellers within; so the missionary's first and great concern is for the *soul*, to save it from impending wrath.

And the *means* he employs in this ministry of reconciliation, are single and spiritual as the end he has in view. He *preaches the cross of Christ*. The apostle Paul declares that this was his grand theme. And it is remarkable how experience is bringing modern missionaries to the same result. Their grand agent is oral instruction; their grand theme is the cross. And now, perhaps not less than in the days of the apostles, the Holy Spirit appears to restrict his *converting* influences among the heathen chiefly to this species of agency, and to this grand theme. Excepting in the schools, the usefulness of books is chiefly with those whose hearts have been in some measure moved and roused by the preached word. It appears to be the will of the great Redeemer, who came in person to begin the work, that his salvation shall everywhere be proclaimed in person by his ambassadors, and that his message of grace shall have all the impressiveness of look and voice and manner, which they are able to give it. After the manner of their illustrious predecessor, they must teach publicly, and from house to house, and warn every one night and day with tears. The necessity of this in order to reconcile rebellious men to God, has not been diminished by the multiplication of books through the press. Well-authenticated cases of *conversion* among pagans, by means of books alone, not excepting even the Scriptures, are exceedingly rare. By the divine appointment, there must also be the living preacher; and his preaching must not be "with the wisdom of words, lest the cross of Christ should be made of none effect."

You see, then, Brethren, the high spiritual calling of the missionary. At the very threshold of his work, he is required in a preëminent degree, to renounce the world. His message, wherein lies his

duty and all his hope of success, is concerning the cross of Christ; and the object of it is to restore the lost spiritual relation between man and God. The impression he is designing to make is directly upon the soul. And his work lies so altogether out of the common range of worldly ideas, and even of the ideas of many professed Christians, that multitudes have no faith in it; it is to them like a root out of a dry ground, and they see no form nor comeliness in it, and nothing that should lead them to desire it. Nor is it until the civilizing results come out, that these unsanctified or very partially sanctified persons can give the missionary work any degree of their respect.

The necessity of connecting a system of *education* with modern missions, is not inconsistent with the view we have taken of the true theory of missions to the heathen. The apostles had greatly the advantage of us in procuring elders, or pastors for their churches. In their day the most civilized portions of the world were heathen—as if to show the weakness of mere human learning and wisdom; and the missionary labors of the apostles and their associates, so far as we have authentic accounts of them, were in the best educated and in some respects highly educated portions of the earth. Wherever they went, therefore, they found mind in comparatively an erect, intelligent, reasoning posture; and it would seem that men could easily have been found among their converts, who, with some special but brief instruction concerning the gospel, would be fitted to take the pastoral care of churches. But it appears that, until schools expressly for training pastors were in operation,—as ere long they were at Alexandria, Caesarea, Antioch, Edessa, and elsewhere,—it pleased God essentially to aid in qualifying men for the office of pastors by a miraculous agency; the Holy Ghost exerting upon them a supernatural influence, by which their understandings were strengthened and spiritually illuminated, and they gifted with powers of utterance.

But, at the present time, the whole civilized world is at least nominally Christian, and modern missions must be prosecuted among uncivilized, or at least partially civilized tribes and nations, from which useful ideas have in great measure perished. Even in those heathen nations which make the greatest pretensions to learning, as in India, we find but little truth existing on any subject. Their history, chronology, geography, astronomy, their notions of matter and mind, and their views of creation and providence, religion and

morals, are exceedingly destitute of truth. And yet it is not so much a *vacuity* of mind here that we have to contend with, as it is *plenitude of error*—the unrestrained accumulations and perversions of depraved intellect for three thousand years. But among savage heathens, it is *vacuity* of mind, and not a *plenitude*, we have to operate upon. For, the savage has few ideas, sees only the objects just about him, perceives nothing of the relations of things, and occupies his thoughts only about his physical experiences and wants. He knows nothing of geography, astronomy, history, nothing of his own spiritual nature and destiny, and nothing of God.

In these circumstances and without the power of conferring miraculous gifts, modern missionaries are constrained to resort to education in order to procure pastors for their churches. They select the most promising candidates, and take the usual methods to train them to stand alone and firm in the gospel ministry, and to be competent spiritual guides to others. This creates, it will be perceived, a necessity for a system of education of greater or less extent in each of the missions, embracing even a considerable number of elementary schools. The whole is designed to secure, through the divine blessing; a competent native ministry, who shall aid missionaries in their work, and at length take their places. The schools, moreover, of every grade, are, or ought to be so many preaching places, so many congregations of youth, to whom, often with parents and friends attending, the gospel is more or less formally proclaimed.

I have thus endeavored, my Brethren, to set before you the foreign missionary enterprise in what I conceive to be its true scriptural character; as an enterprise, the object of which, and the sole object, is the reconciling of rebellious men in heathen lands to God.

And what is true of the individual missionary, is of course equally true of the Missionary Society, which directs his labors and is the medium of his support. The Society sends forth men to be evangelists, rather than permanent pastors; and when pastors are required by the progress and success of the work, it seeks them among native converts on the ground. And herein it differs from the appropriate usages of the Home Missionary Society, which, operating on feeble churches within Christian communities, or in districts that are soon to be covered with a Christian civilization of some sort, sends forth its preachers all to become settled pastors as soon as possible. The foreign missionary work is in fact a vast *evangelism*; with conquest, in order to extend the bounds of the Redeemer's kingdom.

for its object; having as little to do with the relations of this life and the things of the world and sense, and as few relations to the kingdoms of this world, as is consistent with successful prosecution of its one grand object—the restoring, in the immortal soul of man, of that blessed attraction to the Centre of the Spiritual Universe which was lost at the fall.

This method of conducting foreign missions, besides its evident conformity to Scripture, is supported by various weighty considerations.

1. It is the only method that, as a system of measures, will commend itself strongly to the consciences and respect of mankind.

The first mission sent forth under the care of the American Board, was such a mission. And it was sent to the subjects of a nation, with which our country was then unhappily at war. But the missionaries were regarded on all hands as belonging preëminently to a kingdom not of this world, and having an object of a purely spiritual nature. And when, notwithstanding this, the policy of the East Indian government would have sent them away, it was this that gave convincing and overwhelming force to the following appeal made by our brethren to the governor of Bombay:

“We entreat you by the spiritual miseries of the heathen, who are daily perishing before your eyes and under your Excellency’s government, not to prevent us from preaching Christ to them. We entreat you by the blood of Jesus which he shed to redeem them,—as ministers of Him, who has all power in heaven and earth, and who with his farewell and ascending voice commanded his ministers to go and teach all nations, we entreat you not to prohibit us from teaching these heathens. By all the principles of our holy religion, by which you hope to be saved, we entreat you not to hinder us from preaching the same religion to these perishing idolaters. By all the solemnities of the judgment day, when your Excellency must meet your heathen subjects before God’s tribunal, we entreat you not to hinder us from preaching to them that gospel, which is able to prepare them, as well as you, for that awful day.”

Nothing but a consciousness of the high spirituality of their object and the impossibility of connecting it with questions of a secular nature, imparted boldness to our brethren to make this appeal, and gave it favor and efficacy in the high places of power. And it is this, which lately preserved our brethren on Mount Lebanon harmless amid the fury and carnage of a civil war. And this it is that imparts a degree of inviolability to the persons and efforts of

Protestant heralds of the cross among all the nations which respect their religion. It is the grand predominance of the *spiritual* in their characters and pursuits, showing that they really do belong to a kingdom not of this world, and are not to be involved in the conflicting relations and interests of earthly communities. English statesmen in India acknowledge, that the general prevalence of Christianity in that country would at length make it impossible for their nation to hold the country in subjection, and yet they encourage the labors of the missionary. This they do because the missionary's *object*, whatever be the known *tendency* of his labors, is not to change the civil relations of the people, but to give them the gospel and save their souls; and because these statesmen are convinced in their consciences, that this is an object of unquestionable benevolence and obligation, for which Christ died, for which the ministry was instituted, which at this day is to be countenanced and encouraged at all events by every man claiming the name of a Christian; and which, however humbling it shall prove in its results to avaricious and ambitious nations, cannot be otherwise than beneficial on the broad scale of the world and to the great family of man.

2.) This method of conducting missions is the only one, on which missionaries can be obtained in large numbers, and kept cheerfully in the field.

For objects that are not spiritual and eternal, men will seldom renounce the world for themselves and their families, as missionaries must do. Mere philosophers have never gone as missionaries; and seldom do mere philanthropists go into the heathen world, nor would they remain long, should they happen to go. Nor will a merely impulsive, unreflecting piety ever bring about a steady, persevering, laborious, self-denying mission. It generally gives out before the day for embarkation, or retires from the field before the language is acquired and the battle fairly commenced. Nothing but the grand object of reconciling men to God, with a view to their eternal salvation, and the happiness and glory thus resulting to Christ's kingdom, will call any considerable number of missionaries into the foreign field, and keep them cheerfully there. And it is necessary that this object be made to stand out alone, in its greatness and majesty, towering above all other objects, as the hoary-headed monarch of the Alps towers above the inferior mountains around him. It is not fine conceptions of the beautiful and orderly in human society that will fire the zeal of a missionary; it is not rich and glowing conceptions

of the life and duties of a pastor; it is not broad and elevated views of theological truth, nor precise and comprehensive views of the relations of that truth to moral subjects. It is something more than all this, often the result of a different cast of mind and combination of ideas. The true missionary character indeed is based upon a single sublime conception—that of *reconciling immortal souls to God*. To gain this with an effective practical power, the missionary needs himself to have passed from death unto life, and to have had deep experience of his own enmity to God and hell-desert, and of the vast transforming agency of the reconciling grace of God in Christ. As this conception has more of moral greatness and sublimity in it than any other that ever entered the mind of man, no missionary can attain to the highest elevation and dignity of his calling, unless he have strong mental power and a taste for the morally sublime. This the apostle Paul had. What conceptions of his office and work, and of spiritual things animated the great soul of that apostle! "Now, then, we are ambassadors for Christ; as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God."—"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him"—"Oh the depth of the riches both of the wisdom and knowledge of God."—"Able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge."

To make persevering and useful missionaries, however, it is not necessary that the power of thought and of spiritual apprehension should come nearly up to that of the apostle Paul. But there should be a similar cast of mind, similar views and feelings, and a similar character. There should be a steady and sober, but real enthusiasm, sustained by a strongly spiritualized doctrinal experience, and by the "powers of the world to come," intent upon reconciling men to God from a conviction of its transcendent importance.

Such men must compose the great body of every mission, or it will not be worth supporting in the field; and the only way such men can be induced to engage in the work, is by having the idea of spiritual conquest, through the cross of Christ, the predominant and characteristic idea of the enterprise. That will attract their attention while they are preparing for the ministry; that will enlist their consciences and draw their hearts; that will constrain them to refuse every call to settle at home, however inviting; and if they have learning and

eloquence, that will lead them the more to desire to go where Christ has not been preached, where useful talent of every kind will find the widest scope for exercise.

Nor will any other scheme of missions, that was ever devised, keep missionaries cheerfully in the field. It is only by having the eye intent on the relations the heathen sustain to God, and on their reconciliation to him, and by cultivating the spirit of dependence on God and the habit of looking to him for success, that the piety of a mission can be kept flourishing, its bond of union perfect, its active powers all in full, harmonious and happy exercise. And unless these results are secured, missionaries, like the soldiers of a disorganized army, will lose their courage, their energy and zeal, their serenity and health, and will leave the field. Alas for a mission, where the absorbing object of attention with any of its members is any thing else, than how Christ crucified shall be preached to the heathen so as most effectually to persuade them to be reconciled to God..

3. This method of conducting missions is the only one that will subjugate the heathen world to God.

No other will be found mighty to pull down the strong holds of the god of this world. The weapons of our warfare must be spiritual. The enemy will laugh at the shaking of a spear, at diplomatic skill, at commerce, learning, philanthropy, and every scheme of social order and refinement. He stands in fear of nothing but the cross of Christ, and therefore we must rely on nothing else. With that we may boldly pass all his outworks and entrenchments, and assail his very citadel. So did Philip, when he preached Jesus as the way of reconciliation to the eunuch; so did Peter, when preaching to the centurion; so did Apollos, when preaching to the Greeks; so did Paul, through his whole missionary career. It is wonderful what faith those ancient worthies had in the power of a simple statement of the doctrine of salvation through the blood of Christ. But they had felt its power in their own hearts, they saw it on the hearts of others, and they found reason to rely on nothing else. And the experience of modern missions has done much to teach the inefficacy of all things else, separate from this. Who does not know, that the only cure for the deep-seated disorders of mankind must be wrought in the heart, and that nothing operates there like the doctrine of salvation by the cross of Christ? This is true in the most highly civilized communities; but perhaps it is specially true among benighted heathens. In their deplorable moral degradation, they

need just such an argument, striking even the very senses, and convincing of sin, of their own lost state, and of the love of God. Nothing else will be found like that to bridge the mighty gulf which separates their thoughts from God and the spiritual world. Nothing else will concentrate, like that, the rays of divine truth and grace upon their frozen affections. With the truth, that God so loved the world as to give his only begotten Son that whosoever believeth on him should not perish but have everlasting life, we go forth through the heathen world; and, with any thing like the faith in its efficacy through the Holy Spirit which the apostles had, we shall be blessed with much of their success. Yes, my Brethren, this is the only effectual way of prosecuting missions among the heathen—*holding up CHRIST AS THE ONLY SAVIOR OF LOST SINNERS*. It requires the fewest men, the least expense, the shortest time. It makes the least demand for learning in the great body of the laborers. It involves the least complication in means and measures. It is the only course that has the absolute promise of the presence of Christ, or that may certainly look for the aid of the Holy Spirit. It keeps Christ constantly before the missionary's own soul, as an object of intensest interest and desire, with a vast sanctifying, sustaining, animating influence on his own mind and preaching. It furnishes him with a power transcending all that human wisdom ever contrived, for rousing and elevating the soul of man and drawing it heavenward—the idea of LOVE, infinite and infinitely disinterested, personified in the Lord Jesus, and suffering to the death to save rebellious and ruined man! And if the doctrine comes glowing from our own experience, we shall not fail to get the attention of the heathen, and our success among them will far exceed what we might expect among gospel-hardened sinners here at home. I might dwell long on the history of missions, ancient and modern, in the most satisfactory illustration of this point, did the time permit; but it is not necessary.

Let me add, that there is no way so direct and effectual as this, to remove the social disorders and evils that afflict the heathen world; indeed, there is no other way. Every specific evil and sin does not need and cannot have a separate remedy, for they are all streams from one fountain, having a common origin in a depraved and rebellious heart. Urge home, then, the divinely appointed remedy for a wicked heart; purify the fountain; let love to God and man fill the soul; and soon its influence will appear in every department and relation of life. If reforms in religion and morals are not laid deep

in the heart, they will be deceptive, and at all events transient. The evil spirit will return in some form, and with seven-fold power. New England owes her strong repugnance to slavery, and her universal rejection of that monstrous evil, to the highly evangelical character of her preaching. And were the whole southern section of our own land, or even a considerable portion of it, favored with such highly evangelical preaching, slavery, could not there long exist. But in heathen lands especially, an effective public sentiment against sin, in any of its outward forms, can be created no where, except in the church; and it can be there created only by preaching Christ in his offices and works of love and mercy, with the aid of the ordinances he has given for the benefit of his disciples, especially the sacrament of his supper. Thus at length, even in barbarous heathen lands, the force of piety in the hearts of the individual members of the church will be raised above that of ignorance, prejudice, the power of custom and usage, the blinding influence of self-interest falsely apprehended, and the ridicule and frowns of an ungodly and perverse world. Indeed, if we would make any thing of converts in pagan lands, we must bring them to the ordinances of the gospel, and into the church, as soon as they give satisfactory evidence of regeneration; for they are too child-like, too weak, too ignorant to be left exposed to the dangers that exist out of the fold, even until they shall have learned all fundamental truths. And besides, the school of Christ for young converts from heathenism, *stands within the fold, and there, certainly, the compassionate Savior would have them all gathered, and carried in the arms, and cherished "even as a nurse cherisheth her children."*

Finally; This method of conducting missions is the only one, that will unite in this work the energies of the churches at home.

Well understood, this will unite the energies of the churches—so far as Christians can be induced to prosecute missions for the purpose of reconciling men to God. Making this the grand aim of missions, and pressing the love of Christ home upon the hearts and consciences of men, as the grand means of effecting this, will certainly commend itself to the understandings and feelings of all intelligent Christians. Not only will a large number of good and faithful missionaries be obtained, but they will be supported, and prayed for, and made the objects of daily interest and concern. And how delightful it is to think, that the Head of the church has been pleased to make the object and work of missions so entirely simple, so spiritual, and so beyond the possibility of exception, that evangelical

Christians of every nation and name can unite in its promotion. But if we change the form of the work, and extend the range of its objects of direct pursuit, and of course multiply the measures and influences by which it is to be advanced, we then open the door for honest and invincible diversities of opinion among the best of men, and render it impossible that there should be united effort, on a scale at all commensurate with the work, and for a long period. The church militant becomes divided and weak, and is easily paralyzed and thwarted in its movements by the combined and united legions of the Prince of darkness.

It would seem, therefore, that missions to the heathen must have a highly spiritual nature and developement, or prove utterly impracticable and abortive. Such, it is believed, are the convictions of all who have had much experience in such enterprises. Unless missions have this nature and developement in a very high degree, they will not commend themselves strongly to the consciences and respect of mankind; they will neither command the requisite number of laborers, nor keep them cheerfully in the field; they will prove inadequate to the subjugation of the heathen world to God; nor will they unite in this great enterprize the energies and prayers of the churches. In a word, they will not continue long to exist, unless Christ the Lamb of God be in them; reconciling the world unto himself, and causing his servants to make the salvation of the souls of men their all-commanding end and aim. Men may *resolve* that it shall be otherwise; but their purposes, however decided, will be in vain against the unalterable laws, which God has given the work of missions to the heathen.

BELoved BROTHER,— In the system of missions, with which you are soon to be connected, the aim has been, and is more and more, as experience is acquired, to prosecute the work on the principles advocated in this discourse. So far as your own influence is concerned, see that the system be rendered still more spiritual in its temper, objects, and measures. See, too, that your own renunciation of the world is entire before you enter upon your self-denying work, and that it be your determination to know nothing among the heathen but Christ and him crucified. Only by looking constantly unto Jesus, will you be able to run with patience the race set before you. As an ambassador of Christ, sent to plead with men in his stead to be reconciled to God, see that you are true to your vocation, and faithful to your trust; and that you never descend from the

elevated ground you occupy. Whatever oscillations in public sentiment there may be from time to time in the Christian mind at home, you need not fear, if your character, preaching and influence are formed on the New Testament, that you will be forgotten in the contributions and prayers of God's people. At all events, be faithful unto death, and whatever be your lot here below, the result in eternity will be more blessed to you, than it is possible for your mind now to conceive, or your heart to desire.

FATHERS AND BRETHREN,—Let it be our prayer, that God will be pleased to strengthen our own faith in the realities of the unseen world. Then shall we be better able to pray as we ought for our missionary brethren, that they may be intent on their single but great object of winning souls to Christ, and be so imbued with the spirit of Christ, that his image shall be fully stamped on all their converts. Let us urge upon our brethren among the heathen the ministry as *missionaries*, rather than as *pastors*; and let us lay upon them "no greater burden," than the "necessary things" appertaining to their high and peculiar vocation. We must indeed hold them to the principle, that they shall treat those only as loyal subjects of our infinite Sovereign, who give evidence of hearty submission and reconciliation; but we leave it to their better-informed judgments to determine,—in the remote, vast and varied, and to us almost unknown fields of their labors,—what is and what ought to be satisfactory evidence of actual reconciliation. Then will our brethren rejoice in having a simple, well-sustained, and glorious enterprise before them, and also "for the consolation" of the liberty conceded to them by the "elders" and the "whole church." In this good old way, marked with the footsteps of the apostles, there is hope for the world, for the whole world, that it may be reconciled to God. And when the principles of love and obedience are once restored to men, and men are at peace with God, and united to Him, then will they be at peace with one another. Then wars will cease, and all oppression. Then the crooked in human affairs shall be made straight and the rough places plain, the valleys shall be exalted and the mountains and hills made low, and the glory of the Lord shall be revealed, and all flesh see it together.

" In one sweet symphony of praise,
Gentile and Jew shall then unite;
And Infidelity, ashamed,
Sink in the abyss of endless night.

' Soon Afric's long-enslaved sons
Shall join with Europe's polished race,
To celebrate, in different tongues,
The glories of redeeming grace.

" From east to west, from north to south,
Einmanuel's kingdom shall extend ;
And every man, in every face,
Shall meet a brother and a friend."

Notes. While recommending, as we most heartily do, the foregoing sermon to the readers of our pages, we must beg leave to express a doubt regarding its views of *pastoral duties*. The Lord Jesus is the great SHEPHERD, the Overseer of the whole flock, and all who are 'in his stead' are to watch over those who enter the fold. A great deal of pastoral duty the missionary must do; and though every church should have its native pastor as soon as a competent one can be found; still till then the missionary must perform his duties, must be not only in Christ's stead beseeching men to be reconciled, but he must be the overseer, bishop or the pastor of those who are reconciled.—The highly spiritual character of the missionary work, as exhibited in the sermon, is the thing that has chiefly attracted our attention. And it is to *this* that we wish to draw the attention of others. *This* is the crowning excellence of modern Protestant missions. For characterized by *this* they will prosper and increase—not having the spirit of Christ, devoid of spiritual life, they must fail.

ART. II. *British authorities in Borneo: forcing the Bruni river, the capture of forts and of the town of Borneo (Bruni) and the complete success of British policy.* [From the Friend of China Aug. 19th 1846.]

THE national policy of late years of Great Britain in her intercourse with the northern portion of Borneo, termed "Borneo Proper," has been most praise-worthy and enlightened. The suppression of piracy—the abolition of slavery—the introduction of the usages of civilised life and a fair and honorable commercial intercourse with its people are the leading features of the late government treaties; and in her efforts to obtain them, no system of aggression or aggrandizement had the least influence or in any way directed her conduct. Twelve months previous, in the presence of her sovereign and his principal rajahs, a solemn and binding treaty for the above purposes was concluded by the British admiral and willingly agreed to in open conference by both contracting parties, and the readiness of sir Thomas Cochrane to comply with his part of it, was seen in the entire destruction of those pirates who had infested the country and from their strong hold bade defiance to the sultan's wishes. He has had a vessel constantly cruising between Singapore, Sarawak, and Bruni; and, in company with capt. Bethune and Mr. Brooke, personally interested himself and explored her coal mines, that it might be the means even by government vessels of opening a trade which might ultimately be of consequence to our merchants.

But scarcely was his squadron gone, than powerful and discontented chiefs represented to the sultan (Omar Ail Saffadeen) the ruin of their resources, the destruction of their slave trade, and that England in foreing herself upon them had sinister views, which would end in the entire overthrow of their barbarous policy. The party always strong, gathered strength by impunity, and as their lives had been past in scenes of violence and rapine, they would not, and could not sit quietly down and see the trade they gloried in sink, and a more just and humane one rise from its ruins; they gradually cooled from the English party, then came in direct opposition, and finally, when the imbecile sultan had yeilded an unwilling assent, rose up and massacred with horrible determination every leader of the British party that they thought formidable to their wretched interests. Pageran Mudda Hassim, pageran Buddeerdoon, pageran Ishmael, with other nobles of less note, were slaughtered by the sultan's party, because they upheld with honor and integrity the treaty so honorable to their country. The treaty was scorned by the conquering party and in their daring, defied us, threw up batteries at every defensible post, staked the main arms across in four fathoms, and attempted the life of a British officer, (commander Egerton,) by sending down presents and begging his presence at Borneo, to be introduced to the sultan, who it was stated was anxiously awaiting the arrival of his English allies; but the treachery that would have cost him his kingdom, and his nobles their lives, was frustrated by one of those peculiar movements that look as if Providence determined by one stroke to lay bare their perfidy and heap punishment on the evil doers. A favorite servant of pageran Buddeerdoon "Joppa," who was present during the last moments of this gallant and virtuous man, was intrusted with his signet ring, and the dying words of the young chief was a prayer that he would escape, inform Mr Brooke that a design was in force to take his life, to warn him of the fate of the English party, and told him to tell the Rajah (Brooke) that he died trusting in the queen of England to avenge his murder and her insulted alliance. For months this trusty servant lived in perfect obscurity, narrowly watched and often threatened, when the *Hazard* (Corvette) anchored off the mouth of the river Bruni; determined not to let such a favorable opportunity slip from his grasp, he swam the river, seized a canoe, and in the dead of night, shielded by rain, succeeded in passing the forts without a challenge and soon trod in safety the dock of the Corvette, acquainted Capt. Egerton with the cabals of the court party and warned him not to think of entering the river as he had heard the chiefs debating his death and those of the boats crews he intended taking up with him. Upon the receipt of this intelligence, the *Hazard* weighed anchor without communicating with Bruni, proceeded to Sarawak, gave all the necessary information to the government agent, received his despatches and made all sail for Singapore, found the admiral had left and forwarded by various routes the unpleasant intelligence which was by the *Tenasserim* (steamer) delivered to the naval commander in chief at Madras.

Veiling his intentions from every one, he waited only two days for his English mail, and at Singapore collected round him the following ships, which had been summoned rapidly and at the exact time to meet him in that anchorage.

The *Iris*, captain Mundy, 26 guns. *Ringdove*, sir W. Hoste, 16 guns. *Royalist*, Lt. Reid, tem. comr. 10 guns. *Spiteful*, commander Maitland, 4 guns. *Phlegethon*, H. E. I. C. St. Ross esq. 4.

From the order for provisions and warlike stores obtained from the Company's arsenal it was surmised that their destination was Borneo, and it appeared in orders a few hours before sailing. The squadron started at night, made all sail carrying a heavy press of canvas night and day, was joined by the *Hazard* on the 23rd, and the 24th of June saw them off the Sarawak. The admiral went in the steamer up the Sarawak, took Mr Brooke on board, and instantly pushed on for the river Bruni, off which the squadron cast anchor on the 6th of July. The sultan immediately forwarded a despatch to the admiral by a war canoe, but it was evident that he was merely gaining time and his proposals were not accepted. At daylight on the 7th the admiral reconitred the entrance, and by the 8th at 3 a. m. all the arrangements were entered into and the campaign commenced.

The marines and seamen were ordered on board H. M. S. *Spiteful*, commander Maitland. The field, mortar and rocket battery on board the *Phlegethon*. The *Royalist* was taken in tow by the *Spiteful*, and the *Phlegethon* took the gun boats under her charge. The signal was given to weigh and sound ahead to *Phlegethon*, and the ships proceeded up the river, the small steamer sounding 200 yards a head of the *Spiteful*.

The force was commanded by the commander-in-chief in person. Capt. Johnston of *Agincourt* commanded the whole of the landing forces, assisted by commander Egerton of *Hazard*. The gun boats by capt. Mundy, of *Iris*, assisted by lieutenant Patey of *Agincourt*. The field, rocket and mortar battery by lieut. Paynter of *Agincourt*, assisted by lieut. Heath of *Iris*. The marines by capt. Hawkins R. N.

As the force came up in sight of the lower forts, mounting in all 21 guns, the enemy were observed to take down their matting, hoisted their flag, and coolly awaited the rapid approach of the Steamers, and when within good range commenced firing. The *Phlegethon's* pivot gun and the field and rocket battery, immediately returned it with a rapid and well directed fire, assisted by the gun boats as they showed off and opened out in view of the forts. The enemy's fire was badly directed, and the shot, grape, &c. went in every direction but the true one; and the rapid closing of the *Spiteful* sent them flying from their guns in the utmost confusion. The gun boats were ordered to carry the forts, firing ceased on both sides, and so well and nimbly did the foe desert their standards that when the first invader was on the parapet he could only manage to have a long shot with a pistol at the last of the conquered. The forts above the town behaved better; as the *Phlegethon*

rounded the point and appeared in view they commenced firing, with great accuracy at 900 yards. The field battery and the guns of the *Phlegethon* returned it with success, and the rapid closing of the other vessels to take part in the action drove them, from their guns, with a loss on the British side on board the *Phlegethon* of 2 killed and 8 wounded; several shot struck the steamer and filled her fore compartment, the water on both sides of her was ploughed up in every direction, and the commander deserves great credit for the able manner he handled her under fire.

The British remained undisputed masters of the forts, batteries and guns 49 in all; 28 large brass ones go to England to be placed at the disposition of H. M. government. The enemy's dead were carried away before the seamen and marines took possession.

Humbled by defeat, powerless through desertion, a fugitive from his capital and people, "Omar Ali Saifadeen," attended by a few of his nobles, took refuge from the British forces in the impenetrable jungle of the interior,—nor did he stay his wretched flight till a hundred miles, and dense forests were placed between him and his persevering foe,—who without correct intelligence, ignorant of the country, and trusting to doubtful guides, fondly believed that a march and a day would surprise and capture the royal deserter. It was determined by the admiral without loss of time to follow up the tide of success, and the next day a marching column of 400 men, commanded by captain Mundy, having under his orders, lieutenants Newland, Matthews, Patey, Heath, Norcock, Morgan, captain Hawkins R. M., lieutenants Alexander and Mansell R. M. started with the intention of securing Tuan pangeran Hassim, (the adopted son of the sultan,) first,—and by a forced march afterwards suddenly to appear before the sultan's house ere he had timely notice of their intention,—but the guides willing enough to surrender to the English the persons of their nobles, were not sufficiently base to betray their sovereign,—money nor threats, present advantages or future prospects had not yet to the unlettered savage, taught him the terrible crime of foul treason to his country and treachery to a fallen king;—the main object of the expedition therefore failed, but with energy and zeal the column moved upon the points supposed to harbour the enemy, burnt the suppositious residences of royalty, captured six brass guns, and after four days marching in heavy rain through plains covered as far as the eye could reach with water, and through jungle so thick as to afford an effectual screen from pursuit, returned to the steamers having displayed throughout the march a steady discipline sufficient to merit the approbation in orders of sir Thomas Cochrane. The admiral having dispatched this column of pursuit, received information upon good authority that another noble, hadji Saman, was secreted up one of the creeks 12 miles distant with his followers and could easily be secured,—he instantly despatched lieutenant Paynter and Mr Cresswell, with 20 men and 150 Malays in their war canoes to bring him in a prisoner,—and so correct did he deem the information that a seizure of the person, and not a death wound, was to have been the destiny of hadji Saman,—but intelli-

gence was communicated to the refugee, and before the first boat had started upon the scent he had abandoned the river with his followers and put miles and mountains between him and his pursuers;—to burn his houses &c., and destroy his plantations was the only resource left to gratify disappointment, and repay the annoyance of an unsuccessful chase;—however his hiding place was revealed by a peasant under the threat of death, and the next morning Pemmormein (the principal chief in Borneo) had his canoes in chace, —and it is to be hoped that driven from creek to creek, and deserted by his attendants, this bold and reckless warrior nay meet the death he has so cruelly awarded to the English party in Borneo.

In the mean time, through the agency of Mr Brooke, and the interested attachment of the native chiefs, the admiral published a proclamation, calling the towns people to resume their occupations and inhabit their houses, promising them protection and security from all injury,—so ably did he conduct this policy, that cunning and suspicious as the Malay is in character, crowds came pouring into the town daily, and seven days had not elapsed, ere the English stranger saw trusting to his faith and dependant upon his power no less a multitude than twelve thousand people, relying on the word of their conquerors more securely than on that of their native rulers. How forcibly ought this fact to strike a civilized people. We came as enemies to their sovereign determined to revenge a cruel and unmanly massacre,—we defeated them in fair and honorable fight,—we humbled their proudest chieftains and took military possession of their capital,—but blood once arrested and all honorable exertions for destruction ceasing to exist, we became the willing supporters of the people, neither ravaging their villages, burning their crops or maltreating one individual—we had ceased to be foes, and claimed them as allies, and the captives were dismissed, if not with presents, certainly without injury. What a lesson for all Europeans, and of what deep import upon all our transactions would a continuation of such humane conduct have upon mutual intercourse with untutored men. The proudest moments of the commander-in-chief must have been when he denounced outrage, and prohibited a single act of injustice to be committed upon a fallen foe.

Unable as the admiral was to communicate direct with the sultan, yet the serious inconveniencies attending a total absence of all government, forced him to accelerate the great object of his policy by an appeal to the well disposed of the nobles, and aware that the ruler over the country united in his person the twofold character of sovereign and priest, and that the people had a rooted conviction of the propriety of absolute submission to the will of the reigning despot, he wisely forbore to insist on Omars abdication, but strenuously exerted himself to overshadow his temporal dominion by a complete and total change in the administration of his government. Summoning to a conference the panggerans of the British party on the deck of the *Spiteful*, he explained to them his wishes—placed their affairs before them in a clear and forcible light, urged them to rise and be the leaders of their countrymen in the paths of peace, and to resist as ruinous to their national prosperity

the horrible trade of slavery and piracy, and called upon them boldly to denounce in their public conferences, and treat as rebels and traitors, the vicious ruffians who from henceforth upheld it. He promised them British protection and naval assistance in carrying out the object of his mission, but he told them also in language too clear to be misinterpreted by the designing, his determination to resist to the uttermost any infraction of the treaty, and threatened to carry fire and sword into the heart of the empire if their solemn declarations only shielded the infamy of a national falsehood. They answered him with feeling, and let us trust with good faith, promised that though they could not as good subjects dethrone "Omar Ali," yet they would sacrifice their lives ere they would allow the sultan to disgrace the nation by violating its honorable engagements, and called upon Pemmormein to assume with their full concurrence the reins of government, requesting him to call to his assistance any of the assembled leaders. Pemmormein accepted with modesty the honorable burthen of command, named pangeeran Bahar his second in rank and promised to forward ere night fall a full account of the debate to "Omar Ali," and in the confidence of possessing power assured the admiral that the sultan would readily yield a willing tribute to the successful enterprise of the British, by bowing implicitly to their reasonable demands.

The assembly shortly afterwards broke up, a proclamation was issued to the inhabitants stating in general terms the policy to be pursued, and a letter was forwarded to the hiding place of the sovereign at Sarakee, acquainting him with the course of events and calling upon him to resume his sway, but explaining to him in express terms that the measures of his reign must be guided by the clauses of the treaty. The sultan has since the squadron left agreed to the terms and is in quiet possession of his throne, supported by the British party.

The first act of Pemmormein's ministry was to bring to trial and death, three of the captured leaders who commanded the forts that fired upon the English; they were creased over the grave of the murdered Buddrudeen whose assassination they had been instrumental in accomplishing.

Interfering so seriously in the national councils as we have done, sound prudence demands that England should assist the efforts of the Bornean kingdom in her march of improvement, and as she has destroyed by force her powers of committing evil, heal by a generous interest in her welfare the divisions of her rulers, and if the minister only pursues with honesty and firmness the policy so clearly laid down for him, Europe may yet acknowledge the northern portion of Borneo entitled to an importance, and assuming a position, that half a century earlier would have been deemed impossible.

Every thing having been arranged between the admiral and the government, to the satisfaction of both parties the *Spiteful* and *Phlegethon* steamed down the river and joined the squadron off Moorja Point on the 22nd, and the fleet stood to sea at daylight on the 23rd of July for Maluda Bay, leaving the *Hazard* off the Bruni river

ART. III. *Government of Borneo and its Dependencies, a proclamation by the governor-general of Netherlands India, published at Buitenzorg February 28: h 1846.*

[Extended notices of Borneo may be found in our former numbers: see, Vol. IV. pp. 498,508; Vol. V. pp. 231,235; Vol. VI. pp. 99,305,319; Vol. VII. pp. 121 and 177,193; Vol. VIII. pp. 283,310; Vol. IX. p. 424; and Vol. XII. pp. 169,188. We need not repeat aught of these notices. One thing is now certain, the British government is beginning to appreciate the advantages of having a commanding influence in Borneo, and is shaping its policy accordingly, as the foregoing article will show. It is equally certain that the Dutch government will do its best to oppose English influence and extend its own—as the following proclamation will show.]

Proclamation

BY THE MINISTER OF STATE, GOVERNOR-GENERAL OF NETHERLANDS INDIA.

Considering that the exertions employed for more than 25 years, to raise the native population of Borneo from the neglected state in which they live, and finally suppress the piracies, have not proved sufficiently successful; chiefly for the reason that there was no combination, and because these exertions were more determinately limited to the coast where the Netherlands functionaries reside, and where their endeavors at many times are impeded by contradictory interests:

Taking into consideration that to stimulate industry and to extend civilization, the removal of impediments to trade and the establishment of free-ports has already been tried without success; and that in consequence of this it has been deemed advisable by maintaining, and, if required enlarging these liberal regulations, to unite the now existing but separated and independently acting Netherlands authorities, into one systematic co-operation through means of a central government, which, once established in the interior, shall be able to put itself in immediate connection with the natives of the country, whose protection, moral and religious civilization will be the aim of the proposed measures:

Considering that the mission sent lately to Borneo, has diffused more light about a system of government, industry and commerce, by which the resources which this island offers, may be brought to be more and more serviceable to the general interest:

Considering that the general knowledge of the geographical and political concerns of Borneo, obtained by means of the said mission, offers an occasion to effectually fix a description of the territorial division of the island; which will strictly prevent any uncertainty concerning the judicial territory, to which the inhabitants of Borneo belong, and which will also serve as a rule for the tribunals and authorities:— without however intending to diminish or to restrict in any way by this description of the establishment of frontiers, the pretensions which the Netherlands may be able to establish to any lands or districts, not mentioned in this description:

Heard the Council of India: Is found good and ordained: 1. To order, that the now independently existing divisions, over which Dutch authorities are placed on the south and east coast, also on the west coast of Borneo with all their internal and other dependencies, shall henceforward be included in one central government of Borneo and Dependencies: 2. To nominate governor of Borneo A. L. Weddik now inspecting commissioner of that island and of Rhio and Linga, with the determination that he shall establish himself at a central place in the interior to be afterwards fixed and that his

sphere of operations will be determined by instructions to be further settled. To write to the functionaries now exercising authority in Borneo, to remain in exercise of their authority on the present footing over the interior and coasts falling under their division, till further orders shall have been given, with the understanding, that they will follow and obey the orders of the governor of Borneo now appointed. 3. To order, that the following territorial division, and descriptions of the Districts of Borneo, which are subjected to the Netherlands sovereignty, shall serve as a guide for the measures of the Dutch authorities established on that island.

1. The west coast of Borneo consists in the Assistant Residencies of Sambas and Pontianak.

The division of Sambas contains the coast territories from Tanjong Datoe, to the mouth of the Soengei Doerie. Under it belong the following islands, viz.: Poeloe Bahroe, Lomboekoetan, Penatah besar and ketjil, Kabong, Saloewar, Landias, Pika, Pontianak, Kambang, Toewah, Gading with Palo.

Further in the interior, from the top of the mountain Pangie, being the high country of Tanjong Datoe, over the tops of the chain of mountains Koe-wai, and the mountains Djangoei, Raja and Goebang to the mountain Bajung also called Baratjeh and Soenjang.

Further, from the hill Bajang to the Sebahoe and to the mountain Pandan, to the Sebakkal and the Sempoeroe, and from Paedjan, along the left bank of the Soengei Doerie to the sea.

Under the government of Sambas belongs only the territory of that name.

The division of Pontianak contains the coast territory to commence from the mouth of the Soengei Doerie, towards the south, to the hill Penampoeng-gang (on the south coast) and from thence right to the sea, which mountain forms the frontier, between Matam and Kottawaringin. Under it belong the following islands, viz.:—Poelo Setienjang, Damer, Penemboengon, Temad-joe, Datoe, Koembang, Malang Matakiet, Nanas, Antoe, Massa tiega, Karimata, Togong, Perangien Togong Krawang, Semoer, Gemah, Aijer, Oebang, Pappan (four islands) Maladang, (three islands), Mentiegie, Lajak, Bazar and Ketjil, Pandan Besar and Ketjil, Lessing' Grisek, Bantangoer, Genting, Bessie, Boerong (two islands), Auwer (two islands), Aroh laut and darat, Serwetoe, Bilian, Boessong, Goencoeng, Genteng, Sorong gading, Boeloe (two islands), Boelat Kebajang, Kerra, Lintang, Bakkon besar and ketjil, Karimata toewah, Boewan, Nibon, Sokot Oeloi, Meiapies (four islands), Boeleh, Genting, Sirin, Penambangan, Troessan Habjie, Leman (four islands), Pelintoean, Salanama, Datoe, Djoanta, Katoeng, Penjam, Niboeng, Lalang, Agoen Pisang, Sambadien laut and darat, Tjampeck laut and darat, Tjibek, Tjambek-luid, Langgier, Pananggon, Tjoetkoes, Toekang mangkoedan, Sawie, Djamboh, Koetjing, Nanas, Loekoetkerra, Djeran, Langan, Bauwat, Geilang, Penamboen, Mangkob and Batoe titie.

Further the frontier with Sambas, as above mentioned, from the mouth of the Soengei Doerie to the mountain Bayang.

Further on, the frontier of the vassal and allied states along the *Kapoeas* with the Broenai states, with some exceptions to be afterwards shown, and under reservation of the high government right of the state to the parts not occupi-

ed, is provisionally considered to go, from the mountain Bayang over the tops of the mountains, from which, in the north, rise the rivers, which pour themselves out on the Broenai coast, and from which at the same time the rivers arise which fall into the Kapoeas.

Further, over the chain of mountains Batoe Loeport and over the chain of mountains, from which the left branch of the Kapoeas, and the waters flowing into it arise;—further in an east and north-east direction to the height of the principal chain of hills, dividing the waters which form the interior frontier of Berou, where it is cut by the parrallel of 3° 20' North latitude.

The realm of Pontianak, with the exception of detailed directions afterwards to be given, is further limited by the chain of mountains, which form the interior frontier of Berou;—and on the south, by the chain of mountains of Anga Anga, where it unites itself with the chain known under the name of Kemtinting (Madei or Punam) from which chain on the north the waters originate, which pour themselves out in the Kapoeas, and on the south, those waters which pour themselves out on the south coast of Borneo;—afterwards over the before named chain of mountains going in the direction of south west, and west by south west to the mountain Fabaringan badakh, towards the mountain Batoe Hadjie, the Penampoengan, and from thence to the coast in a straight line.

Under the realm of Pontianak are included the districts—Pontianak, Mampawa, Landakh, Koeboe, Simpang, Soekadana, Matam, Tajan, Meliouw, Sangouw, Sekadouw, Sintang, Melawie, Sepapoe, Blitang, Sitat, Salimbauw, Piassa, Jongkong, Boenoet, Malor, Terman, Ketan, Poenan. And a certain number of nomade races of Dyaks, who reside in the above described territory.

Among the realms or districts here above mentioned, Sambas, Mampawa, Pontianak, Landak, Koeboe, Simpang, Soekadana and Matam belong directly to the Netherlands;—the remaining ones belong to it indirectly.

Until the organisation of the *east coast* shall have taken place, the states and countries situated in it, will remain combined with the south coast, and this division will contain the south and east coast, which also consists of the coast territories from the west of the river Kottavarining (as fixed above by Pontianak) east, north east, and northwards to the campong Atas, making the frontier of the realm Boelangan to Berou, with the country of Tidoen; and situated nearly in, 3°20' north latitude.

The following islands belong to it viz: Poeloe Damar, Datoe, Laut and dependencies, Laut little, the Moressen, the Dwaalder, Nangka and the islands on the coast, Meang, Mataka, Bilang bilangan, Bali koekoop, Maniboera, Panjang, Derawan, Roba, Samana, Taba, Kakabang, and Maratoewa.

In the interior, as shown in the division Pontianak, from the union of the chain of mountains Anga Anga and Kemtinting to the west and west by southwest to the frontier of the state of Kottawaringir.

In this territory is situated the realm of Banjarmasin, an independent state, a very near ally and subjected to the Netherland jurisdiction as far as concerns foreign Asiatics and Europeans;—its frontiers are as follow. Along the northern bank of the Kween, crossing the river Martapoere along the Soengui

Mesa, the source of the Soenger Cahroe and Loembakh; from thence along Tambak Linick towards Liang-angan, and along the right bank of the Merroea, to the mountain Pematón, over the tops of the chain of mountains separating the waters towards the mountain Langopan, and from thence towards the Loeang (all belonging to the chain of mountain Meratoes) from the Loeang along the source of the Soengeis Sentalan, Ajoen, and Najoen, and the Soengeis Nappo, Sibang and Pakkon to the place called Nanjon and from there straight over towards the Kwalla Mengkatip.

From straight over the Kwalla Mengkatip along the eastern bank of the river of Banjermassin to the Tjeroejoe on the Kween, and progressively along the northern bank of the Kween, as is above-mentioned.

Under the division of *south* and *east* coast are comprehended the states of—Berou, consisting of—Boelongan, Goenong, Teboer and Tandjong, Koetei, Passir, Tanah boemboe, to which belong Bangkalaan Tjingal, Menoengoel, Tjantong, Sampnahan, Poentoer laut, Batoe litjin, Koesan, Pagatan, and Sambanban, Mendavie, Sampit, Pemboeang and Kottawaringin.

The division of *south* and *east* coast contains, amongst other the government districts, Tanah Laut, Doessoen, oeloe and illier, Bekmpei, Poeloe Peitak (little Dajak) Kahajang (great Dajak) and Kopoeas.

And all the territories dependencies of these, also inhabited by some races of Dajks, of which a more detailed description will afterwards be given.

Among the states named above the following belong directly to the Netherlands government, Berou, Tanah boemboe, Tanah laut, the Doessoen, the great and little Dajak and Kapoeas, Mendawei, Sampit, Pemboeng and Kottawaringin. The remaining ones resort indirectly.

Finally. All the authorities and functionaries in Borneo are ordered, under their responsibility to be careful, that the supreme governments rights of the state in the Lands and Districts, within the circumference herein stated, shall be honoured, and that the records, contracts and treaties, upon which these rights are based, are watched and followed.

Agreeably to the said Register, The General Secretary,
C. VIASCHEA.

NOTE. *The foregoing proclamation we have copied from the Singapore Free Press, April 16 1846.*

ART. IV *Roman Catholic Mission in Corea: Letter of M. Ferreol, bishop &c.. and apostolic vicar of Corea, to the Directors of the Seminary of Missions Etrangeres. From An. de le Prop. de la Foi. Dated Comte de Karlouskout, Mungolia, March 5th 1843. Translated by A. P.*

THE two letters which I had the honor to write to you; the one from Siwán, the other from the place where I happened to be each day, would inform you that I left Macao about the beginning of the year 1840, and that I arrived at the frontiers of Corea about the close

of the same year. Finding that all communication with the interior was interrupted; and that reports of a very bloody persecution were circulated, I requested, of the first Christians I met, aid until the time it might please God to permit me to enter to the mission to which I had been sent; but the faithful, under the influence of fear, almost all refused me. I knocked at many doors and only obtained for answer, to continue my journey. The greater part of all these neophytes continue disobedient to the authority of the bishop. May the Father of mercies deign to enlighten their blind eyes, and to touch their obdurate hearts! This is all the evil I wish to them in return for their ill will. At this time bishop Verroles had not yet reached his vicariate.

Repulsed from every part of Liáutung, I sought refuge in Mongolia, ninety leagues north of Moukden, the capital of the ancient states of the Man-chu Tartar family, now upon the imperial throne of China. Here the faithful being less fearful have given me the hospitality that I requested. In the midst of these I have for two years waited for letters from our dear associates in Corea, when lately the afflictive intelligence has arrived which confirms our worst fears. The head of our venerable brothers in the faith having fallen under the sword of persecution—the butcherers ceased to immolate the Christians. These began to recover little by little; and after some time, having laid aside their panic, they despatched a messenger to the frontier who died on the journey. The next year they despatched a second, who had not the fortune to meet the Chinese messenger. At length, in December 1842, by the leave of Providence, one of our two Corean disciples sent to Pieu-men recognised his countrymen, the bearer of the disastrous intelligence from the mission. This explained, Messieurs and dear Brethren, the cause of the uninterrupted silence, during three years, from Corea. If the triumph of the pastor is good, the state of the flock is truly sad and deplorable. What rubbish! What ruins! How many families reduced to the last misery! How many orphans have not where to repose their head! Alas! why is it necessary that in this evil country the combats and triumphs of so many champions should always be accompanied with the shameful defection of so many apostates!

This, then, is the news from the poor and desolate church of Corea, deprived of her pastor, turning her eyes bathed in tears towards Europe, whence ought to come salvation, stretching her arms out to obtain new guides who might guide their feet in traversing this valley

of darkness and misery. A consideration of the dealings of God, who habitually tries this church with the pressure of affliction, will afford ground to adore his impenetrable judgments, and his paternal providence, which presided over its establishment and watched over its preservation, in the midst of obstacles which threatened to destroy it, and furnish reasons to bless his mercy.

About half a century since, Corea did not contain a single Christian, in the whole extent of its eight provinces. Whether or not the gospel penetrated to the peninsula in the train of the Christian armies of the proud and cruel 'Tai-ko-same — there does not remain a single vestige prior to 1790. It is related that at that time a man of an upright spirit and simple heart, who guided by the light of reason unclouded by passion, conceived that there must be a doctrine superior to any offered by any of the sects of his country. It happened that this man followed the legation sent by the king of Corea twice a year to the emperor of China. At Peking, it happened that one of the Christians in conversion explained to him the doctrines of our holy religion. The uprightness of his heart and especially divine grace determined him without difficulty to embrace a doctrine so conformed to the light of reason: he took with him some religious books and returned to his own country.

At this time my lord de Gouvea, of illustrious memory, occupied the see of the capital. The Corean neophyte, all joyous at the blessing he had received from heaven, hastened to make it known to his fellow-citizens, he began to preach and soon he formed around himself a little knot of disciples of the gospel, and in two or three years he numbered some from all classes.

Francis Li, for this was the name of the neophyte, returned to Peking to give to the bishop, an account of the success of his mission. Bishop Gouvea sent to the succor of this new church a Chinese priest, M. Chau with his fellow-disciple M. No, almost an octogenarian—who had lived hitherto in Liautung. This was in 1794; for four years they were employed in the study of the language and three years instructing the old Christians and in making new ones. The Corean government have always had a hatred to foreigners, and take the greatest care to keep them from their inhospitable shores. The mortal enemy of all good, who saw with rage his empire falling into decay, wished to smother this new-born church in its cradle. He sought to improve a political event suitable to second his fatal designs. In 1801, he possessed some Judas to inform the govern-

ment that a Chinese had clandestinely entered Corea and that here he propagated a sect proscribed in his own country. The officers were immediately sent in pursuit of him. In vain two zealous Christians shaved their heads *a la façon Chinoise* and personated them, the one acting the stranger and the other as his domestic; the veritable stranger M. Chau was taken. They pierced both his ears with two arrows by which they suspended him; afterwards, when they had despoiled him of his garments, the soldiers who surrounded him each being armed with a knife—cut him to pieces. After this martyr had expired, it was about thirty years before the Corean church received any other succor.

There then arose a violent persecution. Francis Li had the inappreciable happiness to cement with his blood the Christian edifice of which he had laid the first stone. All the faithful who commanded any distinction in the state were either martyred or driven into exile; those of the lower classes were scattered. They supposed that sect, which they called the accursed, was annihilated; but the precious germ of the gospel seed always remained; it arose fructified by the blood of the martyrs and began to bear fruit. Notwithstanding the local persecutions, the faithful were preserved, and enlarged their numbers in secret and silence each returning year.

The things continued thus in Corea till 1834, when a second Chinese priest entered the country, followed two years afterwards by our dear associates. Thanks to the divine mercy, that a little respite was granted to this church rendered so interesting by misfortunes, in which to respire and to gather new forces; but the furious winds have arisen anew to assail this frail boat in the midst of the waves. Mary! the star of the sea guide it! Preserve it from shipwreck! *Iter para tutum!*

Thus, Messieurs, there is character wanting to the Corean mission which in this lower world marks the happy family of a persecuted, despised and crucified God! the Lord appearing to meet the hope expressed by my lord de Capse when dying, viz: to see his people soon range themselves under the law of the gospel. The blood of so many martyrs will not flow in vain; it will be from this new earth as it has been from our old Europe, the seed of new believers. Is it not of the divine goodness of our heavenly Father, touched by the cry of orphans, by the prayers of our venerable martyrs bowing before the throne of his glory, by the wishes of the fervent associates for the propagation of the Faith, who were not satisfied with assisting them

from distant places,— is it not this which has availed to send forth amidst dangers of all kinds two missionaries to their aid? Soon disguised as poor wood-cutters, we will pass over the ridge covered with trees, this so notable a barrier of the first Korean custom-house! We go to console this desolated people, to dry up their tears, to dress their yet bleeding wounds, and to repair, as far as possible, the innumerable evils of the persecution. We will follow them into the thickest of the forest upon the tops of the mountains. We will penetrate into the burying to be present with the dying, we will share of his bread of affliction. We will be fathers to the orphans, we will pour into the hands of the indigent the charitable offerings of our brethren in Europe, together with the spiritual blessings of which the divine love has made us the repositories; and if the shedding of our blood is necessary for their salvation, God grant us courage to bow our heads under the axe of the executioner.

I do not think that the world, with all its riches and pleasures, can offer to its partisans a situation so charming as that to which we aspire. Here are two poor missionaries, separated by four or five thousand leagues from their country, their parents, their friends, without human aid, without protectors, almost without a resting-place in the midst of a people of strange language and customs, proscribed by the laws, hunted down as wild beasts, nothing spread around us but penalties, and nothing before us but the prospect of a cruel death; it would appear that there was not in the world a more forlorn condition. But no! The Son of God, who became the Son of man, is the companion of our exile; we are full of joy in the midst of our tribulations, and we receive a hundred fold for those consolations of which we are deprived in quitting, for the love of God and of our persecuted brethren, the bosom of our families and the circle of our friends; although our days pass away with fatigue, as those of the mercenary do, yet the reward which attends their close makes them days of gladness. Oh! how foolish are the men of this world in that they will not seek wisdom in the foolishness of the cross.

Being a novice in the missions, it would have been a great happiness to me to have been the pupil of my lord de Capse, to have profited by the knowledge and the talents of this ancient apostle; but the Lord has deprived me of it: his holy will be done! Messieurs and dear associates, pray the Lord to aid my weakness, and to grant me the grace and courage necessary to bear the heavy load he has placed upon me.

I have the confidence to hope to see, before the end of this year, the gate, at which I knocked three years ago, open to me. The Christians have asked for new missionaries; they expressed this desire upon a strip of paper of which they had made the cord which bound the loins of the Corean courier. The strictness of the guard made these precautions necessary. M. Maistre has opportunely arrived upon the coast of Liáutung. Probably this dear associate will be forced, as I myself have been, to make a long quarantine before being permitted to enter. We have our two Corean pupils with us; they are pursuing their course of theological study; may God make them the first fruits of a ministry for their nation.

Separated from my lord Verrolles by ten days journey, I have not as yet received episcopal ordination; but hope to receive it in the course of the coming spring. The life of the apostles is very precarious in this country; it is necessary for us to thrust our heads into the midst of dangers without any other shield than our confidence in God. Have a special care then, dear associates, that after us this mission does not fall again into a state of widowhood. Of the two bishops first sent to Corea, one died on the frontier, without ever being able to enter the country, the other's life was not continued longer than twenty months. What will be the fate of the third! Hereafter it may be said, that this is a country which devours the evangelical laborers. Here is to me the great advantage in the heritage of the cross. My position is not one that may be envied.

Remember me and the flock which is committed to me in the holy sacrifice.

Jean Joseph Ferreol, bishop elect of
Belline, and apostolic vicar of Corea.

ART. V. *Local Correspondence, between H. B. M. consul Mr. Macgregor and British residents in Canton, regarding public Nuisances, etc.* From the local papers.

No. 1.

Canton, 30th June, 1846.

To F. C. MACGREGOR, Esq, H. M. Consul, Canton.

SIR,—We beg to address you on the subject of a grievance which many of us have individually brought to your notice on many occasions, but which continues unredressed: We mean the disgusting state of the gardens in front of the Foreign Factories and the thoroughfare between them; the only

space allotted to us for air and exercise. They are daily and nightly thronged by seamen from the country and other ships, by Chinese beggars exhibiting every loathsome disease, showmen, conjurers, and fortune-tellers, vendors of all sorts of things; and in addition, heaps of filth are flung there from the neighboring houses, polluting the air and rendering access to the river for ladies and ourselves almost impracticable.

We beg to represent to you, that these nuisances have been formally denounced by the Chinese authorities, particularly in an edict, 12th July, 1844; but the persons we suppose appointed to see these edicts acted upon are quite regardless of them.

You must see, Sir, that such a state of things, if suffered to continue, must inevitably lead to personal collision between ourselves and the offenders and other serious inconveniences; and therefore we respectfully request that you will, with as little delay as possible, take such steps as you deem expedient to correct the evils of which we complain, so detrimental to the health and comfort of the community.—We remain, Sir, your obedient servants,

[Signed] C. S. COMPTON. R. J. GILMAN. A. WILKINSON. &c., &c., &c.
No. 2

British Consulate, Canton, July 3d, 1846.

GENTLEMEN,—I have received your representation, dated the 30th ultimo. In the first place I must observe, that I have no recollection of many of you having, as alleged, individually brought to my notice, on many occasions, the grievances of which you complain. Only once, when I was present at a meeting on the church question, can I call to mind having been addressed on the subject; and my reply then was that on a proper official representation being addressed to me, I would do what I could to obtain redress. Until the present time, however, no such representation has been received by me. From the letter now before me, it would appear that the gardens and thoroughfares between them are daily and nightly thronged, by Chinese beggars, showmen, &c., &c., and that the heaps of filth are thrown there from the neighboring houses, so as to render access to the river almost impracticable.

As far I can perceive, or learn, all such Chinese itinerants are excluded from the gardens and the avenues in front of them, in accordance with the 4th article of the regulations promulgated by the Chinese authorities on the 29th September 1844, besides which gate-keepers are placed at the entrances to the hong's to keep them out: consequently I cannot but consider your statement of these particulars as susceptible of considerable mitigation.

As regards the sailors from your ships I do not see how they can, for the present, be prevented from crossing the garden in going to and from the garden; but I will take the subject into immediate consideration and shall be happy to receive any suggestions that may present a feasible remedy for the annoyance.

Until the buildings in course of erection are completed some inconvenience and impediment must be tolerated in their vicinity, but so soon as they shall

be completed I will endeavour to obtain from the local authorities the establishment of an efficient police force on the spot, for the constant maintenance of order and cleanliness. You are aware that I have for this purpose applied for, and obtained, on several occasions, assistance from the magistrates, though it must be admitted that their injunctions have only been temporarily obeyed.

Totching the concluding paragraph of your letter, it may be proper to remark, besides the personal risk and inconvenience that would result from a collision with the natives, considerable loss of property might be involved, and that the Chinese government could not be answerable for the indemnification of losses occasioned by an outbreak of a lawless and unmanageable rabble, if provoked to disorder by acts of violence originating among ourselves. I fully rely on your prudence and discretion to avert such a catastrophe, and remain,—Gentlemen, your obedient servant,

{Signed} FRANCIS C. MACGREGOR.

TO CHARLES SPENCER COMPTON, Esq. ALFRED WILKINSON Esq. R. J. GILMAN, Esq., and others.

No. 3.

Canton, 3d July, 1846.

TO F. C. MACGREGOR, Esq., H. B. M. Consul, Canton.

Sir,—We beg to acknowledge receipt of your letter of this date in reply to ours of the 30th ult. We regret you do not recollect the circumstance of our having made a complaint to you some time ago respecting the seamen of the ships being permitted to come to Canton in large numbers on liberty, as we were under the impression that you were in communication with Mr. Forbes on the subject, with a view to the allotment of a piece of ground for them to land at and cook their meals, &c., and in the expectation that such an arrangement would be made for our comfort, we waited until the present time without repeating our complaint.

As regards the paragraph in your letter, relating to the avenues and thoroughfares between our factories, in which you say you cannot but consider "our statement of those particulars as susceptible of considerable mitigation," we respectfully submit that the information on which that opinion is founded is incorrect, as the fact will prove, if you will condescend to visit the place personally. Chinese itinerants are mostly excluded from the garden by our own personal interference; but they pass and repass in front of the factories where there are gate-keepers who do not prevent them; and the thoroughfares between the above factories, and those on the westward, are crowded at all times with persons of the class we have mentioned and are in a filthy and disgusting state.

We are not able to refer to the article of the regulations to which you allude, but we take the liberty to refer you to a proclamation issued on the 12th July, 1844, of which we beg to enclose a copy, and we believe the

treaty existing between H. B. M. government and the Chinese extends to the subjects of H. Majesty all advantages granted to those of other nations, and by the 4th article of this proclamation you will observe that the *spaces between the factories* are alluded to as well as those *in front of them*.

We shall be happy to elect a committee from our number to wait upon you on the subject if it be agreeable to you and will name a time to receive them, otherwise we shall be obliged if you will have pointed out to us the "*Clever and able military officer*," alluded to in the 8th article of the accompanying proclamation, and we will call upon him to do his duty or we will report him.—We have the honor to be, Sir, your most obedt: servants,

[Signed] C. S. COMPTON. A. WILKINSON. R. J. GILMAN. &c., &c., &c.
No. 4.

British Consulate, Canton, July 17th, 1846.

GENTLEMEN,—Your communication of the 3d instant, was duly received and has been attentively considered. I have to express my acknowledgment for the copy of regulations therein enclosed, from which it is quite evident that the *sides* as well as the *fronts* of the factories should be kept clean and clear of the idlers and itinerants complained of, and I shall make early application to the authorities in accordance therewith. I must acknowledge, at the same time, that a clerical error, in copying the translation of the regulations, from which I quoted in my former letter, led to the mistake as to the *front only* and not the *two sides* being included in the 4th article thereof.

On the subject of the Lascars and others from the shipping, I hope soon to concert some definitive plan with, Mr Forbes, (now that he has returned to Canton,) by which you may be relieved from the annoyance they cause you. A committee of your number, however, could not expedite or facilitate the arrangement: and with regard to your request to be introduced to the military officer appointed to carry the injunctions of the civil authorities into effect, I am sorry that it is out of my power to comply, as any interference with or supervision of his duties by others than officers of his own government would not be allowed nor communications to them received from others than those appointed by the respective governments for the purpose.—I am, Sirs, your obedient servant,

(Signed) FRANCIS C. MACGREGOR.

To C. S. COMPTON, Esq. A. WILKINSON, Esq. R. J. GILMAN, Esq. and others.

No. 5.

Canton, 9th July, 1846.

To F. C. MACGREGOR Esq., H. B. M. Consul. &c., &c., &c.

SIR.—The accompanying letter which we have the honor of transmitting to you was drafted some time since, but was not sent in by reason of the absence from this place of some members of our community. It was yesterday in course of signature when the fatal events of last evening and the danger

in which at the present moment we stand shew how strongly the necessity is for such measures as are proposed.

We would not press upon you troublesome matter of detail, but we earnestly recommend the matter to your consideration, and beg of you to give effect to our suggestions, should you approve of them, at the earliest possible moment. We have the honor to be, Sir, Your most obedient humble servants. [Signed] A. CAMPBELL, D. JARDINE &c., &c., &c.

No. 6.

Canton, July 8th 1846.

To FRANCIS COLEMAN MACGREGOR, Esq., &c., &c., &c.

Sir,—On a recent occasion some of our number had the honor of bringing under your consideration various improvements in the vicinity of the factories which were considered necessary not only to the comfort but the safety of the foreign resident; and as the attempt to make a private arrangement with the Nanhai, or other competent authority, (which you then sanctioned) has been found impracticable, in consequence of the present magistrate having only recently been appointed to his office, and being a stranger to those of our Chinese friends through whom we expected to communicate with him, we beg leave to bring the subject to your attention in an official manner, and to request your mediation for obtaining an object so desirable and necessary.

On the west side of the public garden and facing Old China street is a piece of vacant ground which has hitherto been made a receptacle for the refuse filth of the neighboring street, and a stand for pedlars, quacks, barbers, and stallmen of every description, who during the day collect such a crowd of rabble Chinese as to render access to the factory-gate exceedingly disagreeable and difficult, to say nothing of the unhealthy effect which must be produced by the accumulation of decomposing animal and vegetable matter. It is also understood that this piece of ground is being paved by the inhabitants of Old China Street with the intention of appropriating the space for a fish-market, which they wish to remove from the north end of the street where it is now held. This or the uses to which the ground has been hitherto applied are distinctly provided against in a recent agreement between the Chinese authorities and the representative of the United States of America, of which you no doubt possess a copy, and as British subjects are in terms of the treaty entitled to equal privileges, we are placed in a position to insist on the removal, and future prevention of, the nuisances above mentioned.

To accomplish this will require either the constant interference of an efficient police, or that the vacant ground be enclosed with a wall or a good high railing, and when we consider the professed want of authority of the mandarins in controlling the populace and the great danger which must arise in the case of a fire breaking out within the factories from the existence of such a gathering place for a mob, it becomes the more necessary to take some precautionary measures; and as the clearing of the ground may be assumed as a matter of right we do think they might readily accede to the

additional measure of railing in, as it involves no interference with private property and will at once free them from a considerable degree of responsibility by adding to the safety of the foreign community.

On the east side of the public garden a nearly similar nuisance exists in the space formed by the continuation of Hog lane, and for the removal of this, we would propose forming a paved passage close to the eastern wall of the public garden so as to confine the passage from the river to a width of about eight feet. This would not in the least interfere with the right of thoroughfare and would entirely prevent the gathering of a mob or any of the existing nuisances, which are the same as those on the west side already described.

A part of the space so acquired might be appointed to the crews of ship's boats, some provision for which it is absolutely necessary to make; and by throwing a bridge over the new passage and thus forming a private communication between the old and new factories, the gates opening into Hog lane might be kept closed, which would stop the existing thoroughfare to the Chinese and greatly increase the privacy and quiet of the foreign residences.

We beg to hand you herewith a sketch of the ground from which the nature of the contemplated improvements will be more clearly understood.* To the expenses attending them, we of course wish no contribution from the Chinese, and we should also be prepared to make any reasonable compensation to those squatters who have built booths or sheds between the two gardens, as on the occasion referred to at the commencement of this letter you stated that the only objection raised by the local authorities to the enclosure of the waste ground in question, was a reluctance to subject them to the loss of money spent in the erection of the huts above mentioned.

We have now only to recommend the object of our memorial to your most favorable consideration and we feel sure that no effort on your part will be wanting to obtain a removal of the evils we complain of.—We remain respectfully, Sir, your most obedient humble servants,

[Signed] DAVID JARDINE. A. CAMPBELL.

No. 7.

British Consulate, Canton, July 10th, 1846.

GENTLEMEN,—I beg to acknowledge receipt of your letters of the 8th and 9th instant, together with a map illustrative of certain alterations you consider necessary to be made on the East and West sides of the Public Garden for the exclusion of the rabble, the prevention of the accumulation of filth, and the accommodation of Lascar sailors.

My time and attention being at present much occupied in consequence of the recent calamitous event at the factories, I am unable to do more than acknowledge receipt of your communication, and assure you that I will take the earliest opportunity of entering upon the subject with the Chinese authorities.—I am, Gentlemen, your obedient servant,

[Signed] FRANCIS C. MACGREGOR.

To DAVID JARDINE, Esq. A. CAMPBELL, Esq. W. BLKIN, Esq. and others.
No. 8.

Canton, July 10th, 1846.

To FRANCIS COLEMAN MACGREGOR, Esq., H. B. M. Consul, Canton.

SIR,—The disturbances of the evening of the 8th instant, of which you were in part a spectator, it is unnecessary to relate. You are aware that for more than two hours a part of the foreign factories was besieged by a furious mob, who succeeded in battering in the walls of Mr Church's house, into which combustibles were thrown evidently with the intention of setting it on fire. In defence of our lives and property it became necessary to have recourse to fire-arms and many Chinese were killed and wounded. But for these vigorous measures it is highly probable that our factories would have been pillaged and burnt, for during all these melancholy events the Chinese officers either neglected to appear, or if they came at all it was with so contemptible a force as to be instantly driven back by the populace. Information of the tumult was conveyed to you before 7 o'clock, and we are aware that an immediate communication was addressed by you to the Chinese government, but it was not till nearly 10 o'clock that an efficient force arrived. We doubt not that the culpable dilatoriness of the Chinese authorities would be complained of by you, without any suggestion from us, but as we think more decided measures, than any which it can be hoped they will take, are imperatively necessary, we respectfully but most earnestly intreat you to recommend one of H. M. ships of war should be permanently stationed off the foreign factories, so as to afford us that *instant* protection which otherwise we must look for in vain.

This safeguard is extended to her majesty's subjects resident at the other ports opened by the treaty, for at Shanghai, Ningpo and Amoy, vessels of war are allowed to be close to the respective consulates, and at Fuhchau, as near as the river will admit. The trade of Canton, exceeding in extent that of all the other ports united, should not, we submit, receive less protection; and no aid can arrive from Hongkong, or even Whampoa, in time to meet dangers such as those we have just experienced.

We are quite aware, that in ordinary circumstances, foreigners look to the government of the country in which they reside for protection, but we take leave to remind you that by the treaty of peace, concluded by Sir Henry Pottinger, it is enjoined that the British government shall keep at each of the ports a vessel of war. We have further to observe, that it is declared in the proclamation of his excellency Sir J. F. Davis, dated 18th May last, that the population of Canton is not sufficiently under the control of the local government to admit of her majesty's subjects availing themselves of the right of entry to the city of Canton, conceded to them under the emperor's own hand.

Under these circumstances, and until the Chinese government can control

their own people and protect us, we have ventured to suggest a measure to which we urgently solicit your recommendation, and which appears to us the only one which will be effectual to prevent the recurrence of scenes so painful to our feelings, so prejudicial to our interests, and so foreign to our habits and pursuits.—We have the honor to be, Sir, your most obedient humble servants. &c. &c. &c. A. CAMPBELL, A. JARDINE.

No. 9.

British Consulate, Canton 15th July 1846.

Gentlemen,—I have received your letter of the 10th instant, and having attentively perused the whole, beg now to inform you that, in compliance with your request, I shall immediately lay the subject before her majesty's plenipotentiary and superintendent of trade, by whom it will be submitted to her majesty's government for their determination.—I have the honor to be, Gentlemen, Your obedient servant.

[Signed] FRANCIS C. MACGREGOR.

To A. CAMPBELL, Esq., D. JARDINE, Esq., C. S. COMPTON, Esq., and others.
No. 10.

Canton, 14th July 1846.

To Captain TALBOT, of her majesty's Ship *Vestal*.

Sir,—As Chairman of a committee at a public meeting of British subjects held in Canton on 14th instant, in consequence of the recent disturbances, I am directed by the committee to hand you copy of a resolution passed at that meeting, and to express the opinion of the committee, that the present situation of affairs is such, as to render it highly expedient that immediate effect should be given to the wishes of the community.—I have the honor to be, Sir, your most obedient servant. [Signed] A. CAMPBELL.

COPY.

* 1ST RESOLUTION, Proposed by A. Wilkinson, Esq. seconded by W. W. Dale, Esq.

"That it is the opinion of this meeting that it is absolutely necessary for the protection of life and property that one of her majesty's ships of war be permanently stationed off the Factories and that the letter now read, praying her majesty's consul to recommend the stationing such a vessel be adopted."

No. 11.

H. M. Ship *Vestal*,

14th July 1846, Blenheim Reach.

Sir,—I do myself the honor to acknowledge the receipt of your letter of this day's date enclosing the copy passed at a meeting lately held by British subjects in Canton in consequence of the recent disturbances. I have to request that you will assure the Gentlemen of my entire concurrence in the opinion expressed, and that I shall cordially advocate its adoption.—I am, Sir, your obedient servant.

[Signed] CHARLES TALBOT,

Captain and senior officer in China.

To A. CAMPBELL, Esq., &c. &c. &c.

No. 12.

Canton, 15th July 1846.

To F. C. MACGREGOR, H. B. M. Consul, Canton.

DEAR SIR,—The enclosed copy of the two chops placarded on the walls by order of the Chinese authorities have just been sent to me, and I am informed they state, and particularly the chop marked by me No. 1, that the late disturbance had been occasioned by some Englishmen having gone out and shot three Chinamen, and that the guilty parties should be discovered and punished so soon as K'ying returned. They thus charge the death of the Chinamen to the *English*, without any allusion to *other* foreigners, and instead of explaining to the people that the *foreign community* only acted in their *own defence*, against an unruly mob bent upon the destruction of property and upon plunder, we are held up to them as the guilty parties, and as having killed and wounded Chinamen without even provocation. The deception, thus practised upon the people, and the instilling into them such feelings of enmity against British subjects, must be productive of the worst consequences, and are no doubt the cause why at present some of our countrymen are treated in the back streets in an uncivil and rude manner. As Chairman of the committee I have considered it proper to bring the facts, alluded to, under your notice, and I feel assured that you will adopt such measures as the circumstances of the case may seem to you to require.—I remain respectfully, dear Sir, your most obedient servant.

A. CAMPBELL.

No. 13.

BRITISH CONSULATE, CANTON, 16th July, 1846.

DEAR SIR,—I have to acknowledge the receipt of your letter of yesterday containing two proclamations. These were already in my possession. I had fully noted their contents and tenor, and in my correspondence with the local authorities have taken due care to rectify any misconceptions they may have formed at the outset of the late unfortunate affair, from imperfect and various reports of it.—I remain, dear sir, your obedient servant,

F. C. MACGREGOR.

A. CAMPBELL, Esq., Messrs DENT & Co.

No. 14.

CANTON, 17th July, 1846.

F. C. MACGREGOR, Esq., H. B. M. Consul, Canton.

DEAR SIR,—I have the honor of acknowledging the receipt of your letter of yesterday, by which I am glad to learn that your attention had already been directed to the objectionable chop referred to in my previous communication.

The committee entertain the hope that your remonstrance with the Chinese authorities will have the effect of causing to be removed from the walls the present offensive chops and of their being replaced by others embracing a more correct statement of facts.—I have the honor to be, Sir, your most obedient servant,

A. CAMPBELL.

No. 16.

CANTON, 22d July, 1846.

TO THE RIGHT HON'BLE LORD ABERDEEN,
H. B. M. Secretary of State for Foreign Affairs.

We, the undersigned British subjects, have the honour of laying before your Lordship, certain documents connected with our position as residents in Canton, and especially we respectfully beg your Lordship's attention to a letter addressed to her majesty's consul at this place, soliciting his recommendation of there being permanently stationed here one of her majesty's ships of war. Your Lordship will no doubt receive official accounts of the lamentable affray of the 8th instant. The safety of the foreign community was on that occasion purchased by the sacrifice of the lives of several of their assailants. We entreat your Lordship to believe that it is hopeless to look to the Chinese government for protection: it is always promised, but has never been afforded within reasonable time. The weakness of the local government is confessed in the correspondence with his excellency, her majesty's plenipotentiary, on the subject of the right of entry into the city of Canton; it is confirmed by their conduct on this occasion, when three hours elapsed before a force arrived sufficient to quell a street riot; and if further evidence be needed to establish the fact, we may point out to your Lordship the frequent occurrence of piratical attacks both in the outer waters and in the rivers. It has doubtless also been officially reported to your Lordship, that her majesty's vice consul was personally maltreated when proceeding in company with Chinese officials to point out the place where previously insult had been offered to him, and the consular agent at Whampoa was similarly treated when similarly accompanied.

We respectfully submit to your Lordship that the Chinese local government cannot control their own people or protect us, and we pray your Lordship to afford us that efficient aid which we have humbly taken leave to indicate.—We have the honour to be, my Lord, your Lordship's most obedient humble servants
 JARDINE MATHESON & Co., DEBT & Co. &c., &c., &c.

No. 16.

CANTON, 30th July, 1846.

TO F. C. MACGREGOR, ESQ. *H. B. M. Consul &c., &c.*

SIR,—Having reason to believe that the inimical feeling on the part of the Chinese against the foreign community is by no means abated, and that an opportunity is only wanting to induce them to vent their hostility, and to make a more formidable attack upon our lives and property than has yet occurred, may I respectfully ask if any measures have been adopted by H. M. government in this country for that protection which we hope we, as British subjects trading here with H. M. sanction and under consular jurisdiction and authority, have a right to expect? The testimony of those long and intimately acquainted with this country, as well as recent facts and occurrences, afford abundant evidence that the people no longer entertain that reverence for constituted authority which formerly tended to hold them in check; that a democratic spirit is rapidly gaining strength; and that the authorities in this place in particular, have now little power, and are obliged, in order to quiet the people, to have recourse to deception and subterfuge. Such being the present state of things, it is not likely that we shall be able very long to calculate upon the tardy and generally inefficient assistance now afforded us, and that it is more than probable, that acting again in your presence and with your sanction; we shall be called upon to defend ourselves, as on the late occasion, and in all probability with more fatal consequences.

You may not be aware, Sir, that only a few days ago an American gentleman, passing quietly in a Hong boat through a creek on the other side of the river, was furiously attacked by a mob of people for three-quarters of an hour; that blocks of granite were thrown down upon the top of his boat as they passed under the bridges, and that but for the strenuous efforts of their boatmen, who were nearly all severely injured on the occasion, and from the cir-

cumstance of the boat being roofed, their lives would probably have been sacrificed. This late occurrence, allow me to say, Sir, may serve, if such were necessary, to corroborate more fully what I have already brought forward, and shew more strongly, that we are in really surrounded by and at the mercy of an uncontrolled and ill-disposed populace. I am also informed that the mandarins in their present communications still adhere to the same objectionable policy, as that to which I took the liberty of directing your attention in my letter of the 15th inst, and fix upon the English as the only parties concerned in the late affray, notwithstanding the care you took, as mentioned in your letter of the 16th inst, to point out to the authorities that the foreign community on the late occasion acted together for mutual protection.

It is evident that the continuance of similar policy on the part of the Chinese towards us as that I have just alluded to must, if allowed, be injurious to British interests; and I am grieved to say, that notwithstanding our treaties, our proximity to Hongkong, and to a British military and naval force, we are now treated with greater disrespect and contempt than perhaps at any former period when trade existed, and that that system of encroachment so readily practised by the Chinese, has also rapidly been gaining ground. As Chairman of the committee, I have considered it right to endeavour to impress upon you that there exists even more necessity now than before for affording H. M. subjects and British property adequate protection; and it is not only the opinion of the whole community here, but I understand also of H. E. the lieutenant governor, and of the senior naval officer at Hongkong, and, if I am not greatly mistaken; of you, Sir, likewise,—that that protection can only be properly afforded to us by a vessel of war lying either off the factories or at Macao passage, able at all times to render immediate aid. The *Wolverine* now at Whampoa, and I understand placed at your disposal, cannot send us, as you are well aware, any assistance in a shorter time than 10 or 12 hours, and I therefore hope that you will see the necessity of placing her in a position more likely to be of service to H. M. subjects.

Whatever measures may be adopted, the British community will feel that they have not been wanting in representing to H. M. government in China the true state of feeling among the Chinese population, the precarious and unsatisfactory nature of their position as British merchants, and the serious inconveniences and losses likely to arise both to themselves and those at home from the want of adequate protection to British commerce.

May I request the favour of your communicating the contents of this letter to H. M. Government at home.—I have the honour to remain, Sir, your most obedient humble servant,

A. CAMPBELL,

Chairman of the Committee.

No. 17.

BRITISH CONSULATE, CANTON, 31st July 1846:

Sir,—I received your letter of yesterday's date, in which, after stating that you have reason to believe that an opportunity is only wanting to induce the Chinese to vent their hostility and to make a more formidable attack on the lives and property of the foreign community than has yet occurred; you enquire, as Chairman of a committee of British merchants, whether any measures have been adopted by her majesty's government in this country for the due protection of British subjects.

In a circular I addressed to British merchants on the 9th instant, I stated that "her majesty's government imperatively require that the Chinese authorities should not be interfered with in repressing the violence of the mob, unless they themselves should require our assistance." This restriction applies to any force from British vessels of war. Though on the evening of the 8th the authorities were somewhat tardy in despatching assistance to the factories; it is not therefore to be inferred that they have not the will or the power to protect us.

1st, Because the tumult is quelled by their interference and authority, the place being perfectly quiet at this moment, and,

2dly, Because from 200 to 300 soldiers are stationed in places around the factories to preserve the peace, and these at night are joined by runners attached to the district magistrate.

Neither should it be inferred from the circumstance you relate of an attack upon some American gentlemen in a creek on the opposite side of the river, that any feelings of animosity more than common, actuate the populace at large; for the attack in question is by no means an isolated case of the kind, but one of several to which various parties have had to submit at all times, in places but little frequented by foreigners, where the ignorance of the rabble is apt to magnify the evil report which has obtained against us since the disasters which befel them during the war.

In order to test the disposition of the people, and to decide upon the conflicting reports current respecting it, I walked last evening with Mr. Jackson in all directions in the back streets for nearly an hour and a half, attentively observant of the gestures and behavior of the people; and do not hesitate to state, that I never observed, on any other occasion, less manifestation of dislike or revengeful feelings.

As already stated to you, I have made the local authorities fully aware that foreigners in general were combined for mutual protection on the evening of the 8th. Considering the readiness with which they came to our assistance in repelling the attack of the rioters on Mr. Church's premises, when they might have confined themselves within their own walls for their own protection, I fear it might appear ungracious again to remind the governor-general of their participation in the disasters which succeeded, more especially as there can be no doubt of his thorough knowledge of it.

With regard to the necessity, as urged by you, for anchoring the *Wolverine* in front of the factories, or in the Macao passage, I must premise that the 10th article of the supplementary treaty sufficiently indicates the anchorage of the port and the purpose for which the presence of a vessel of war was stipulated for; while the latter part of the same article clearly expresses the necessity of caution against exciting misgiving among the people. Although it is probably as well known to the Chinese authorities as to ourselves, that the *Wolverine* has been sent to Whampoa in consequence of the recent disturbance, it is nevertheless obvious to my mind, that her sudden appearance off the factories at this moment would excite the misgivings of the populace, and that the very effect would be produced thereby, that it is so necessary to avoid, while it is much to be feared that any amount of force which could be landed would be wholly inadequate to offer an effectual resistance to the infuriated mob of a city like Canton.

Without more urgent reasons, therefore, than already given, I cannot, in opposition to my own judgment, and the most positive instruction from her majesty's government, take upon myself to direct the nearer approach of the *Wolverine*.—I have the honour to be, Sir, your most obedient humble servant,

FRANCIS C. MACGREGOR.

To A. CAMPBELL, Esq.

No. 18.

CANTON, August 4th, 1846.

To F. C. MACGREGOR, Esq., *H. B. M. Consul, &c., &c.*

SIR,—I have the honour of acknowledging your letter of the 31st ult. in reply to mine, in which, as Chairman of a committee appointed by the British community, I took the liberty of enquiring what steps had been taken for the protection of the lives, the property, and the important trade which we feel to be still in jeopardy. It is with much regret I learn, from the exposition of your views with which this letter favours me, that the assistance which the lieutenant-governor of Hongkong placed at your disposal, and which the senior naval officer of that station agrees with all rest of his countrymen in thinking necessary, is not to be afforded them.

You inform us that her majesty's government imperatively require that

the Chinese authorities shall not be interfered with in repressing the violence of the mob, unless they themselves should require our assistance."

It is not for me to question your instructions, and in commenting upon them, and on your interpretation of them, I most anxiously desire to speak with all becoming respect; but, Sir, the committee appointed by the British community, of which I am the organ, feel—my countrymen feel—that they have the right, and that it is their duty to make known to you, and through you to her majesty's government, their unaltered conviction of the necessity of the measure of which they have before prayed the adoption, and of the utter futility of looking to the Chinese government for timely aid, always promised, never afforded.

Having understood from you that it had been made a subject of serious complaint, the community will see with some surprise the faint expression made use of in your letter as to "the Chinese authorities having been somewhat tardy in despatching assistance." Surely such terms by no means characterise the shameful apathy which left us for more than three hours at the mercy of a mob. Nor can it be said that the riot was finally quelled by the Chinese authorities: it was finally quelled by the spirit and determination evinced by the foreign community, led on by those to whom they naturally look in seasons of danger and difficulty, and who were found faithful at their posts. The Chinese authorities, were they always on the alert, which they never are, might check disturbance at its outbreak, but are helpless when danger is great and imminent.

Further, Sir, British subjects do not feel that the measures since taken by the Chinese authorities are at all sufficient to prevent a recurrence of outrage. The elements of mischief exist unchecked, the obstructions and annoyances of which the community have complained are unremoved, and the few debauched and ragged creatures loitering about our houses, dignified here by the name of soldiers, would be utterly unable to repress any disturbance which might suddenly arise.

Her majesty's government desires that the Chinese authorities should not be interfered with. It can surely be no interference that in their absence our force should act. Surely, Sir, experience has amply shown the efficacy of a disciplined body of men timely called in and firmly directed, and how lamentable have been the consequences of neglecting the early suppression of the most trifling disturbances; and yet it is thought prudent to rely on Chinese aid, which I must again remind you on the evening of the 8th was more than three hours in reaching us, and which the long and bitter experience so many of our members have had of similar scenes informs them has never been afforded except in the same culpably dilatory manner. I cannot think your inference of the good disposition of the people towards foreigners borne out by the fact of yourself and Mr. Jackson having walked out in the back streets unmolested. You might doubtless have done the same half an hour before Mr. Church's house was broken into on the 8th July, or the factories fired in December 1842. It has never been alleged however that we could not with safety leave our houses—that an attack was inevitable; all that has been asserted is, that an attack may at any moment be made, that a fatal disturbance may thence arise, and that the Chinese government will not, or cannot, or do not, check such disturbances in proper time; and that they are of frequent occurrence can hardly be used as an argument against the adopting of measures to prevent their ending in the fatal consequences to be apprehended from the violence of a furious mob, whose passions you admit to be exasperated against us. You seem to have misunderstood my allusion to the Chinese authorities having entirely slurred over the participation of all foreigners in the affair of the 8th. I believe there is no British subject here who at all desires to evade his share of the responsibility of the severe but necessary measures then resorted to; but British interests require that our countrymen should not be studiously singled out from the mass on all occasions, and I

must be pardoned for informing you, that there is a very general feeling in the British community, that greater favour is in many ways shewn to the American than to British residents. It is possible this state of things (if it exist) may arise from the recollection of the recent war, or it is possible that the recollection of that war has been too easily effaced, and that the desire to conciliate and the habit of deference have led an arrogant people to encroachment.

Pardon these general reflections. There remains to notice the paragraph in your letter in which it is attempted to be proved that Canton is not within the port of Canton, and that that cannot by treaty be demanded which may yet by circumstances be necessary.

I venture to remark that lorchas and small vessels come constantly up to the factories, load and discharge there, and that vessels of more considerable size have been up here. Physical difficulties, the inconvenience of many ships, the impossibility of any of considerable size or deeply laden going out or coming in—these circumstances have made Whampoa the usual anchorage for merchant vessels; but I may further remind you that nothing can be well more uncertain than the limits of Whampoa, the ships occupying without any particular regulation a space of several miles. I am aware that by the 10th article of the treaty it is stated that the purpose for which the cruiser is to be stationed at each of the five ports is to enforce good order and discipline "among the crews of the merchant shipping," but by the 14th clause of the regulations of trade this is more fully explained: "An English cruiser will anchor *within* each of the five ports that the Consul may have the means of better restraining sailors and *others*, and preventing disturbance.

It will not surely be said that her majesty's flag can fly anywhere to coerce, and yet not to protect her subjects. It is to prevent disturbance that we ask for the efficient protection of that flag, for we cannot at all share in the apprehension you express of the inadequacy of the force now within reach; we feel that it would be sufficient.

In conclusion I must solemnly, in the name of the community, reiterate the opinion of that community, that it is necessary for the safety of our lives, property, and trade, that a ship of war should be permanently situated near the factories. Surely these are of more importance than the chance of incurring the idle misgivings of a populace; and his responsibility is great, who with the power to protect, withholds protection.

The Committee discharge themselves of all responsibility in thus plainly, strongly, but they trust respectfully expressing their minds.—I have the honour to be, Sir, your obedient humble servant,

A. CAMPBELL, *Chairman*.

No. 18

CANTON, 6th August, 1846.

Sir,—I have to acknowledge receipt of your letter of the day before yesterday, reiterating the opinion of the committee of which you are Chairman, that it is necessary for the safety of the lives, property and trade of the British community that a ship of war be permanently stationed off or near the factories. My own view of the matter, grounded upon the reasons I have conveyed to you, is in no degree altered by what is stated in your said letter, nor do I yet see cause for apprehending the danger you appear to consider so imminent. However, in deference to the unanimous opinion of the committee, I will this day transmit a copy of your letter to Sir John Davis, who is now at Hongkong, and whose longer experience of the Chinese government and people will enable him to determine what measures are most likely to conduce towards the interests and safety of the British Community.—I am, Sir, your obedient servant,

FRANCIS C. MACGREGG.

Chairman of Committee of British Merchants.
To A. CAMPBELL, Esq.,

ART. VI. Journal of Occurrences: disturbances in Macao: arrival of the U. S. A. Commissioner; return of Rev. Mr. Dean; new Missionaries; death of Mrs. Devan; local correspondence; Peking Gazettes; triennial examination; drought; Christian ordination of a Chinese preacher; two Roman Catholic missionaries from Tibet; missionaries from Siam.

REGARDING the recent disturbances in Macao, we can only quote two items; the first is a proclamation to the

"Inhabitants of Macao."

"A handful of Chinese, the greater part vagabonds, attempted to resist openly the commands of the government; it was therefore necessary to punish such insolence by all the means the government had at its disposal, and you have just been witnesses of the effects which have resulted from efforts employed to re-establish peace in the settlement. The whole Chinese force was completely cut up and beaten wherever it appeared. The authority of the government and the national dignity were sustained, and after what has occurred there is no reason to fear that the complete re-establishment of order and of public tranquillity will be delayed.

"Though to attain such results it was necessary to have recourse to violent measures, the governor has the greatest satisfaction in stating that the force employed on our side suffered no accident.

"Inhabitants of Macao! Have no fear of the threats that the supply of provisions in the China Bazaar will be suspended; for the government, besides having already taken means with due foresight that the city be abundantly supplied with what is necessary within twenty-four hours, have entered into other vigorous measures for the speedy opening of the bazaar, and all your necessities being immediately provided for.

"Honorable inhabitants of Macao! Your governor thanks you sincerely for the prompt and successful assistance which you have just rendered to the public cause. Your praise-worthy and brave conduct on the present occasion is deserving of every eulogium and has procured you the full confidence of your governor, who is confident you will respond to it by keeping within the limits of order and respect to the constituted authorities.

"The governor cannot however forbear to recommend to you all manner of precaution and prudence, that no injury be done to any of the Chinese who live peaceably among you. These ought to be looked on as our friends and brothers, and as such protected and defended. The governor wishes strongly to impress this order, and all excesses and violence committed in opposition to it will on being discovered be severely punished.

"Honorable Inhabitants of Macao! The governor is confident that you will render complete obedience to the words and orders of the government; that you will respect the laws and act in concert with the authorities; so that observing the one and obeying the other, public tranquillity may be successfully maintained, which is so necessary for the welfare of all."

{ "Government house, JOAO MARIA FERREIRA DO AMARAL.
Macao, 8th October, 1846.

The following is from a note addressed to the editor of the Friend of China, dated Macao October 9th. signed "A British Subject."

"The government here came to a resolution to impose a tax on the fast-boats and fishermen of one dollar per month which they were determined to resist, and yesterday morning some of the former having been detained in the inner harbour, the Chinese at once resorted to their usual practice of closing their shops and Bazaar. About 8 A. M. the fastboat-men, having been the night

before reinforced from Hongkong and Canton, effected a landing and commenced a fire (from a 4 Pounder which they brought on shore with them) on the soldiers stationed at the custom-house, which was promptly returned by them, and from one of the forts, also from Messrs Dent & Co's lorch, and the *Alpha*, which were engaged at the request of the governor under Portuguese flags. The whole of the fast-boats, about 19 in number have been destroyed, some by the guns, the others scuttled or burnt by the governor's order. The Chinese finding that they could not resist the governor's determination to maintain his authority and to carry out his views, came forward and stated that the shops would be immediately opened on the cessation of hostilities. A proclamation was then issued, giving any Chinaman permission to leave the settlement that thought fit, but declaring the determination of the governor to cause the entire destruction of the shops and Bazaar, in 24 hours, if all were not opened. This had the desired effect, and tranquillity is now apparently restored. There are various rumors of the number of killed; I think it does not exceed 8 or 10, though a great many must have been wounded. The whole affair took place in the inner harbour, opposite the custom-house; the fastboat-men are located on the opposite side, waiting it is said for reinforcements from Canton. The communication between this, Hongkong and Canton, is kept up occasionally by private boats; crossing over must now be attended with additional risk, as the fastboat-men will not be particular how or upon whom they reek their vengeance."

His excellency, *Alexander H. Everett*, U. S. A. Commissioner to the court of Peking, arrived and landed at Macao on the 6th instant; at 1 o'clock p. m. on Tuesday the 22d, he reached Canton, and with Mrs. Everett took rooms at the residence of P. S. Forbes Esq. U. S. A. consul; and on Tuesday the 27th, had his first interview with the Chinese commission, Kiyang, at Pwantang, a suburban seat belonging to Pwan Sz'shing. As they reached the landing place, in front of the factories, on Tuesday, Mr. and Mrs. Everett were met by a large party of their countrymen, who with captain Paulding and other officers of the Vincennes accompanied them to the consulate, where they received a cordial welcome. His excellency has a difficult course to steer, without precedent or landmark.

In the same ship, the *Cohota*, the Rev. W. Dean, after an absence of about two years, returned to resume his missionary labors. He was accompanied by the Rev. Messrs. S. C. Glopton, George Percy, and E. N. Jenks, with their wives,—all missionaries to the Chinese. Mr. and Mrs. Jenks go to Siam, the others are in Canton, and Mr. Dean in Hongkong.

Died in Canton, Sabbath evening 10 o'clock, 18th instant, *LYDIA HALE*, wife of the Rev. T. T. Devan M. D. The funeral was attended the next day at the residence of I. M. Bull esq.; and her remains interred the same evening at Whampoa, on French Island. Mrs. Devan was the daughter of David Hale esq. one of the Editors of the New-York Journal of Commerce. In her sphere, she was "a bright and shining light."

Local correspondence has occupied all the space we had allotted for the Peking Gazettes. Of this correspondence there are still additional documents to be added: The Gazettes before us come down to the 17th of the 7th moon—Sept. 7th.

The triennial examination, for the degree of *ku jin*, "promoted men," came off with the usual eclat on the morning of the 28th—out of more than eight thousand candidates, the names of only 71 on the principal, and 14 on the secondary list, appearing as the successful competitors!

The weather has been, during the whole month, unusually dry and hot, and much sickness has prevailed. The thermometer has stood at 92°; and the drought still continues—Sat. 31st. The local officers, priests and people, have sought the interposition of all their gods. Yet there is no answer to all their prayers.

CHRISTIAN ORDINATION.

The following paragraphs we borrow from the China Mail, Oct. 15th. The ordination took place on the 11th, instant.

"The ordination of Tsin-shen as a preacher of the Gospel to his countrymen, took place last Lord's Day in the Union Chapel, at three o'clock in the afternoon. The body of the Chapel was filled with Chinese spectators, and several members of the foreign community occupied the side pews.

"The preliminary services were conducted in the Chinese language by the Rev. S. R. Brown, who, after a hymn had been sung in the native tongue, prayed, read a portion of Scripture, and preached to the Chinese congregation from Luke x. 2. The Rev. John F. Cleland then, addressing the candidate for the sacred office in the English language, proposed the following questions:—1. What leads you to think that you are a true Christian? 2. What are your views of Christian truth? 3. What induces you to desire to enter the Christian ministry? 4. How do you purpose to carry out the objects of your ministry? To which questions the most satisfactory answers were given by Tsin-shen with firmness, distinctness and in remarkably good English.

"The Rev. William Gillespie next explained to the native congregation the design of the service, briefly rehearsed the replies just made, and offered up the ordination prayer with the laying on of the hands of the ministers that were present. A hymn in Chinese succeeded, after which the Rev. Wm. C. Milne delivered an impressive charge to the young minister in English, founding his address on 1 Tim. vi. 11, 12, and Coloss. iv. 17. A prayer was offered in conclusion by one of the native converts.

"This is the first instance of ordination to the Christian ministry of a native Chinese that has taken place in China, and before the eyes of his countrymen. The young man has been for a number of years a student in the Anglo-Chinese College at Malacca, in which institution he seems to have acquired a remarkably correct knowledge of the English language, and of other branches in general and biblical education. He departed himself on the present occasion with true modesty, and with a becoming seriousness which must have impressed those present with personal esteem and a confidence that he will faithfully discharge the solemn duties he has taken upon himself. We do not doubt he will be of great assistance to the Missionaries of the London Missionary Society, under whose auspices he has commenced his labours."

N. B. It is hardly correct to say that this is the first instance of ordination; other Chinese have been appointed to preach the gospel, though perhaps not ordained before the eyes of so many of their countrymen, as in this case; still they were solemnly set apart, and formally according to the directions of the Holy Scriptures ordained to preach the word. Liang Añh's ordination took place more than twenty years ago.

Two French Lazarist missionaries, Messrs Gabet and Evariste, arrived in Canton from Lassa, the capital of Tibet, on the 25th ult. These gentlemen have been many years in the interior of China—the former since 1836, and the latter since 1841. They have been associated in the Manchu mission, and in company have traveled the various provinces of Manchu and Mongol. They reached Tibet in December 1844, and sojourned for some time in its capital, where they were well received by the Tibetan authorities; but at length were compelled by *K'chau*, the Chinese resident, to leave that country and return to Canton; and this "against the wish and protest of the prime-minister, and regent of Tibet, during the minority of the grand lama, who is a mere child." These gentlemen have had a rare opportunity of seeing China and the Chinese, and it is hoped the public may ere long be favored with some of the results of their observations.

Two missionaries—the Rev. Stephen Johnson and the Rev. L. B. Peet with Mrs. Peet have just arrived here from Bangkok, Siam.

THE
CHINESE REPOSITORY.

VOL. XV.—NOVEMBER, 1846.—No. 11.

ART. I. *On the Multicaulis or Mulberry tree at Manila. By M. Isidore Hedde, commercial delegate, attached to the late French legation. Communicated for the Chinese Repository.*

A STRANGER who visits the Philippine Islands, and sees silk manufacture in operation, cannot but be surprised at finding the mulberry tree is not cultivated, and no attention paid to the rearing of silk-worms. The mulberry tree, or Multicaulis, however, occupies an important page in the modern history of the production of silk, not only since the profound dissertations of M. Bouafoux and M. Lomeni in Italy, and Mr. Kenrick in America, and different eminent men in the silk society of Paris, but especially from the successful experiments which have been made for cultivating this valuable plant in western countries.

I will endeavor therefore to trace its origin, and search the chronicles of Manila, for all the information possible, respecting the mulberry tree and the rearing of silk-worms.

The *Flora de Filipinas* shows us that in 1593, Sedeno, a Jesuit, planted mulberry trees in Bisayes, and endeavored to introduce the rearing of the Bombyx, but met with no success. It is also said that in different provinces, especially in Tayabas, numerous mulberry trees are found of the species known by the name of *Morus alba*, the leaves of which are used for feeding silk-worms. This useful tree, according to the authority just quoted, was brought from China by means of seeds, in 1780, by Padre Manuel Galiano. The Economical Society encouraged this branch of industry, and succeeded so

well as to obtain several crops in one year. The inhabitants of Tayabas showed but little skill in its cultivation, as well from the great care which it required as from their natural indolence.

We read also in a notice published by the Economical Society in 1780, that mulberry trees and silk-worm's eggs were sent from Amoy, with some intelligent Chinese coolies, in order to introduce to the Philippines this valuable branch of industry. The mulberry trees flourished luxuriantly in the villages of Hermita, Malate, and Sampaloc. They were also introduced into the provinces of Camarines and Cagayan, where they were cultivated with such success that in the village of Paranague alone, 2759 mulberry trees were soon found in a flourishing condition.

The "*Informe Sobre el Estado de las Filipinas*" goes to establish nearly the same facts, as will be seen from the following extract.

"A missionary in 1785 sent from China a quantity of mulberry seeds. The Philippine Company endeavored to promote the cultivation of the mulberry, without being however successful in their endeavors, though there was one, of whom more will be said hereafter, who being better able to decide upon this matter, was far from thinking it impracticable."

It may not be uninteresting to report from the extract of a statistical account concerning the Philippine Islands, by D. Thomas Comyn, especially after what has been so frequently reported by other writers on the subject, that within the tropics the cultivation of silk was altogether impossible.

"In 1786, '87, '88, governor Basco commissioned colonel Comely with the introduction of the culture of silk in the province of Camarines, and so diligent was this officer in the discharge of his duty, that in the course of a short period more than four millions and a half of mulberry trees were planted within the circuit of thirty villages under his jurisdiction. Unfortunately, before the project was consummated, Basco was removed, and his successor, not feeling the same interest in the object, failed in compelling the natives to continue the same exertions, in carrying out this important object. Consequently it has been attended with considerable loss to the colony. The nature of labor necessary for the cultivation of silk is admirably suited to the character and habits of the people."

It will be observed that in the extracts given above, there is no mention whatever of the *Multicaulis*, and it may be accounted for that in the early period of its introduction into a country where the

mulberry tree was almost unknown, its genus or variety was not attended to, and we may conclude that, as there is no native name for the mulberry tree to be found in Luzon, it cannot be an indigenous tree. The designation of *Multicaulis* came originally from France.

In 1821 M. Perrottet brought into France from Manila a mulberry tree whose species, amongst several other denominations, is known by the general name of *Multicaulis*. This eminent botanist mentioned having seen this species in the possession of a Chinese emigrant at Manila, who had himself imported it from Canton.

In both of the cases M. Perrottet must have been mistaken in his information, as it is generally known at Manila that this tree was imported into the Philippine Islands at the same time with the other species, that is, at the period when the mulberry tree was first introduced by some Chinese from Amoy, in 1781.

Having inquired of some Chinese at Manila where the Chinaman who first introduced the mulberry tree into Manila was to be found, an old Chinaman assured me that it was so seldom Canton people came to reside there, that he could not remember an instance of a Canton man taking up his residence in that country, that he knew the mulberry tree had been there the last thirty years, and that he had seen a tree of the same description in Tang-an and Amoy, whence most of the Chinese emigrants in this island, as well as through the whole of the Indian Archipelago, came. It is a well known fact that the generality of Chinese emigrants found throughout these Islands, come from the province of Fuhkien.

I shall not attempt to decide to whom the honor may belong of having first introduced the mulberry tree, now known under the classical name of *Multicaulis*, whether to M. Perrottet or to M. Rast Maupas of Lyons, a gentleman who spent his life and fortune in introducing into his country the most valuable exotic plants, and is said to have imported the mulberry tree (*Multicaulis*) first into Lyons about the end of the last century.

But to whomsoever this honor may belong, it is an undeniable fact that the value of the mulberry tree, the *Multicaulis*, was not known until M. Perrottet brought it from Manila. During my sojourn at this place, I resolved to examine the plantations and see what changes had taken place. I pursued my way to Pacco, the spot where formerly stood the garden of plants of the Economical Society, where in 1782 the mulberry, cagaver, and other useful trees were planted. I had fortunately, for a guide M. D. Ingo

Azaola, one of the oldest members of the society, its venerable president, a man of great knowledge and learning, to whom science is indebted for several valuable discoveries. He told me in what manner the Economical Society had been organized in 1780, the number of trees that had been planted, the endeavors made for the propagation of the mulberry tree imported from Amoy, and the changes to which they were subjected according to circumstances or the nature of the soil. We looked around to see whether there were any remains, but the ground had been dug up and trees unmercifully uprooted.

Two ruins were still standing, the one was a circular room like an open cupola, which was formerly used for the scientific assembly's deliberations, and the other a sandy monument where I read the inscription.

ANTONIO PENEDA TRIBUNO MILITUM *virtute in patriam bello armisque insigni natura demum indefesso scrutatori trini arduo itinere orbis extrema adiit telluris viscera Pelagi abyssos audiumque cacumina lustrans. Vita simul et laborum gravium diem supremum oriet in luconia philippinarum.*

VI KAL. JUL. MDCCXCII.

Prematurum optini mortem. Luget patria, luget fama, lugent amici, qui hocce posuerunt monumentum.

I was absorbed in contemplation of this monument, erected in memory of a zealous man, who accompanied the expedition around the world with Malaspina, and who died in a botanical excursion on the Cagayan hills, when I was interrupted by my guide's exclaiming "here is the Multicaulis," and he pointed with a look of much satisfaction at some sprigs which appeared through the chinks of the pedestal, as a last tribute rendered by nature to a lover of science, and as an unexceptionable proof of the origin of the Multicaulis at Manila. I seized upon one of these precious relics, the last remains of the plant which the Economical Society placed around this monument, in 1792, and I kept it religiously, in order to offer it with the permission of heaven to the venerated memory of M. Rast Maupas. I afterwards went to Nactajan, to the house where the French consul M. Adolphe Bano lived some years since, and which has now been changed into a hospital for the poor. Here I saw, with a feeling of curiosity mingled with gloom, the plantation of Multicaulis commenced in 1837 by M. Hebert, a young man who preceded me, but has been torn away too soon to gratify the hopes of our country.

The leaves were of an astonishing size. Some were from 30 to 35 centimeters in length and breadth. The stalks were very strong, and being without cultivation the stems strewed the pathway.

The chaplain seemed desirous of making use of these leaves, and asked me for some silk-worms' eggs, which I have since most willingly sent him from Fuhkien and Chehkiang. They are of two kinds, the one of three sleeps, the other of four, and I requested him to send to France, if they prospered, some of the eggs of the next crop and to give a separate account of his observations on the rearing of both sorts.

I have not heard of the rearing of silk-worms at the present time in the Philippines, though they were said to be so productive formerly, that they obtained eleven crops of white silk in one year.

There are in Luzon numerous butterflies of the species of the *great atlas*, found in the north of China, whose wings are finely ornamented with bright spots. I saw one of those *Saturnia* which measured 20 centimeters with its wings extended. The cocoons were $6\frac{1}{2}$ centimeters long, and the chrysalis $5\frac{1}{2}$. The silk was of a yellowish, brass color. No resemblance could be traced to that produced by the Tussah Indian worms, whose silk is of a greyish color.

The Philippine *Saturnia* feed on the leaves of a tree called in the Tagal dialect *alangilang*, although they have many *mansonier* trees and *Zyphus lotus*, on whose leaves the wild silk-worms of India feed.

In fact there is no regular culture of the mulberry tree in the Philippines, and I can only mention two kinds, which grow here and there unnoticed,—viz., the one generally called *Multicaulis*, known also by the appellations of *M. cucullata*, *M. Crillata*, *M. Perottine*, &c., which have broad puffed wrinkled leaves, rounded like a heart, sometimes almost circular, but with a dark point of a sharp green color, with an edge dented like a saw, stems numerous and richly loaded, and such a rank vegetation that a single slip will soon become a tree of the second order. The other generally known as the white, or China mulberry, *Morus alba*, receiving different appellations according to the varieties. It may be distinguished from the first kind by having smaller leaves, more rough and slender, sharper and of a lighter color, and more irregular in shape.

The fruit of both assumes various colors, white, yellow, red, crimson violet, and even black. The roots of the first are less strong and solid than those of the second, but it is not so firm. There are

male and female trees of both species, the one growing from seeds, the other from slips only.

After all I have seen, not only in China but in different countries, I am inclined to think that these two species are great genus types of the mulberry tree of China. For they appear to have quite distinct characters, though sometimes they are mistaken for the same, which has led some persons to think that the White mulberry and *Multicaulis* were only one species, forming many varieties according to the nature of the soil or local circumstances. Thus the *Flora de Filipinas* only indicates one species, the *Morus alba*. It is a pity that in this work nothing has been said of the different aspects, which have been described only by Linnaeus.

In fact these peculiarities appeared to me so numerous, that it was in vain for me to endeavor to trace the cause; for they recall to my mind all the varieties obtained in Europe by artificial means from the white mulberry, and especially those for the naturalization of the *Multicaulis* in western climates.

We also found in the Philippines species of mulberry trees, which belong also to the great family of *Moraceae* but which are not suitable for the feeding of silk-worms, viz. *M. Luzonia* and *M. tinctoria*. These I shall mention on a future occasion when treating on the subject of tinctorial substances. There is a third description of mulberry called *Jagal Calios*, and by P. Blanco *Calius Latescum* of which very little is known.

ART. II. *Local Correspondence between her Britannic Majesty's consul, Mr. Macgregor and British residents in Canton. From the local papers, continued from our last number.*

No. 20.

(Circular) British Consulate, Canton, 13th October, 1846.
GENTLEMEN—It having come to the knowledge of his excellency her majesty's Plenipotentiary in China, that certain British subjects, in common with other foreign residents at Canton, have organized themselves into a species of armed body, on the ground of necessary self-defence against possible popular outbreaks; and it being obvious that any superfluous displays of this kind must be calculated to produce irritation and to originate those evils they profess to avert,—I have been instructed to warn the most forward of any of her majesty's subjects so engaged, that in case of unfor-

fortunate events occurring, an act of homicide by fire-arms will always be liable to trial before the Supreme Court of Hongkong, and that it will require every proof of strong justifying necessity to save the accused from the penalties of manslaughter, or even murder. I have the honour &c.,

To the British Merchants and
Other British Residents at Canton.

FRANCIS C. MACGREGOR.

No. 21.

Canton, 15th October, 1846.

Sir,—I have the honour of informing you that a meeting of the British community was held this morning, to take into consideration the steps proper to be pursued in consequence of the issue of your Circular of the 13th inst., and as Charman of the meeting I am directed to address you on its grave contents.

The community have, as you are aware, been organized for more than three months for mutual defence, for the protection and removal of their property in case of fire or riot, and for the purpose of communicating with you on any subject of general interest or utility.

The scheme of the organization was communicated to you, and you authorised me to state that it had your approbation, though you could not give it your official sanction, and you further said that you had yourself contemplated proposing some such arrangement to us when you should move into your new factory.

In no respect have we departed from the scheme as originally explained to you. A handful of men among hostile thousands, hopeless of aid from the Chinese authorities, and with only a very small British force at hand, valuable, indeed, by its presence to prevent attacks, but which we are informed has orders not to act unless expressly called upon by the Chinese authorities, believing, too, that this protection would at any moment be withdrawn at the slightest hint from the Chinese authorities since, for fear of their misgiving, it was long denied to our urgent representations;—in such a situation, sir, to what have we to trust for life and safety?—Surely to our own resources—to union, order and to firmness.

We cannot view a popular outbreak as merely a possible event,—within these few days one was threatened; and violent placards against us very lately disgraced the walls, and we see nothing in the present aspect of affairs to encourage the hope that disturbances which have happened so often will not happen again. In these apprehensions we must conclude that you participate, since you thought it expedient to order the *Nemesis* to resume her station opposite the factories:

Deeply interested as we all are in the preservation of tranquillity, it would be strange indeed if as a body the community acted so as to endanger it, and we wonder, therefore, that it should be necessary for us to inform you, and through you his excellency, that we have studiously avoided all superfluous display and as far as possible, any display whatever. Feeling, however, it to be needful for the preservation of our lives that we should be armed, we have sought to learn the use of arms; and surely such knowledge cannot be considered unnecessary when in Hongkong itself, under British authority and strengthened by a powerful garrison; it has been officially declared unsafe to walk about without weapons.

We conceive that we have a perfect right to assemble for drill or any other exercise; but we have only met on private ground, within the walls of our own factories, where none but our own domestics have any business, and perhaps the workmen engaged in the few unfinished houses, some distance from our place of meeting. In going to and from the place of meeting,

we have made no display by marching in a body, but have assembled and dispersed individually, and as quietly as possible.

We cannot see that such proceedings are at all calculated to endanger the public tranquillity, but we firmly believe that they tend very greatly to ensure our own safety. It may be that the rabble will hear with wholesome dread of the measures we have taken, but we doubt not that most of the well-disposed Chinese in our neighbourhood rejoice at them as conducing as much to their safety as to our own: and surely the organization and control under which we act greatly lessen the chances of evil arising from the precipitation of individuals among our number.

In reference to the concluding paragraph of your letter, and having now fully explained the motives for and manner of our proceeding, I am directed to observe, that every member of the community is perfectly aware that he is liable to the law when he shall be proved to have offended it, and in conclusion to request that you will distinctly inform me on behalf of the community, whether it is intended to forbid, and whether you do forbid, declaring illegal the organization of the community for the purposes and under the circumstances already explained—I have the honour to be, sir, your most obedient humble servant.

A. CAMPBELL.

N. B. Present at the Meeting, assenting to the above letter, 44; dissenting 2; total 46.

No. 23.

COMMITTEE'S REPORT.

The Committee appointed at the public meeting of the 11th instant, and directed to devise a plan for the better protection of life and property in periods of tumult and confusion, beg to make their report to you. Your Committee have endeavoured to frame a scheme by means of which, while our strength will be organized and rendered effective, it may also be controlled, and the danger which might possibly arise from precipitation of individuals be obviated.

Feeling ourselves strong, we may dare to be forbearing, and in times of disorder or disaster, the display of our means of defence will, it may be hoped, render unnecessary a direct appeal to them.

The danger which most frequently and formidably threatens us is that of fire, whether accidental or incendiary, often resulting from popular tumult, almost always accompanied by it. It is understood that the Insurance-Offices which have now a heavy interest in Canton, will shortly send out fire engines of a larger and more efficient kind than have been hitherto available here, but your Committee recommend, that they be empowered to order at once from England, one of the newest and best construction. Your Committee undertake that this shall be exercised weekly, and kept in effective condition.

Your Committee recommend that arrangements be made with Chinese merchants, who shall pledge themselves to have available, and place at the disposal of the Committee, a sufficient number of coolies to work the engines and remove our property, and of chop boats to receive it.

That three large Alarm Bells be suspended in convenient situations, the keys of them to be deposited with appointed persons, who shall give orders for them to be rung when necessary, and at the same time communicate to H. M. Consul the circumstances under which the community is then called together.

They recommend that a passage in the river be kept clear for the approach of ship's boats, and the landing of their crews, and for the stationing.

of chop boats in times of riot and confusion. They earnestly recommend that all British residents forthwith enrol their names with the Committee, pledging themselves to assemble as hereinafter stated, to follow the orders of the chiefs appointed, and without their orders to take no offensive measures whatever.

They recommend that the residents so associating themselves meet at least once a month, with their arms for inspection, that the members of the association at the sound of the alarm bells, pledge themselves to repair as quickly as possible to appointed places with arms and ammunition, but not with loaded fire-arms, except in cases of urgent necessity, nor shall they load their firearms without the order of the chief appointed or acting. An escort will be sent for those gentlemen whose residences may be so situated as not to admit of their coming to the place of rendezvous in safety.

Your Committee recommend that the respective divisions, when enrolled, elect their chief.

They recommend that these chief divisions be formed, which may be subdivided as may hereafter be found convenient. To consist of,—

The residents in the new factories, who shall assemble at the south end of those factories.

The residents in the Chow Chow, Old Company's, Swedish, Imperial, Powshun, and American factories, who are to assemble in front of those factories.

The residents in Mingqua's Hong and the adjacent and outside factories, who are to assemble in front of Mingqua's Hong.

The Committee recommend, that persons be appointed specially to superintend the removal of property in case of fire, the order of removal being regulated by the proximity of danger; and that such persons shall have authority to call upon the chief of the division for sufficient guard or escort to protect the removal. It is understood that this regulation is not intended to interfere with such private arrangements as parties may think necessary. The Committee recommend that until more uniform and efficient weapons can be procured, the members of the association make use of such as they now possess, but propose to order 100 light muskets or carbines with bayonets, cartridge boxes, and belts, zinc magazines with cartridges, and to have manufactured here 50 pikes for the use of the Parsee gentlemen, who do not use fire-arms—these arms to be delivered to the members of the association on payment of cost. The Committee recommend that a sufficient number of placards or large lanterns be made, to be suspended on suitable stands with short emphatic notices in Chinese, warning the populace not to approach the factories; and that these be suspended at the avenues leading thereto, when it is necessary to call out the members of the association.

The Committee propose to place themselves in communication with some of the leading shopkeepers in Old and New China Streets, with the hope of inducing them to close the gates at the extremity of those streets, on the occurrence of any disturbance; themselves to place guards there, and display the warning notices suggested, and this being done, to keep themselves and household as much within doors as possible.

The Committee propose, that the extraordinary expenses incurred for the removal of property, shall be charged rateably on such property, according to its value. As the arms proposed to be ordered, will be paid for individually by the members of the association, the measures recommended will be very inexpensive, the cost of the fire engine being the only item of importance.

It is understood, that all measures are intended to be taken, in case of disturbance, under the sanction of her majesty's consul.

Canlon, 13th, July, 1846.

No. 23.

His Excellency H. M. Plenipotentiary, &c., &c., &c., is pleased to direct that the annexed Correspondence with the Chinese Minister, relative to the Canton disturbances, be published for the information of British subjects within the dominions of the emperor of China. The announcement as to the establishment of a guard near the Factories has been confirmed by H. M. Consul at Canton; but the best security of H. M. Subjects, and their best claim to protection, will consist in an abstinence from aggression against the people of the country in which they reside.

By order, W CAINE,
In the absence of Mr Johnston.

Victoria, Hongkong, 12th November 1846,

KEVING, High Imperial Commissioner, &c., &c., &c., and Hwang, Lieutenant-Governor of Kwang-tung, &c., &c., &c., send the following reply to the Honourable Envoy respecting a letter they received about an officer being deputed to Canton for investigating the circumstances of the outbreak on the 8th July.

(Here follows a full extract of that paper.)

We remembered, on perusing the above, that you, the Honourable Envoy, in a previous despatch stated, that you were sending an officer to the provincial City to ascertain who were the persons that fired. It does not, however, appear in your present communication that the foreigners who fired so as to occasion loss of life were found out.

Every stranger, as well as native, is aware that this occurrence took place because Compton gave rise to the disturbance, and that therefore the mob, not without a cause, attempted to burn and pillage. The people fell, one at the entrance of Tek-hing Street, another at the bottom of Tungwan Street, and a third at the bottom of Tsing-yuen Street, and not at Chung-ho Hong, where the affray originated! It is therefore clear that the foreigners committed homicide intentionally, and not in defending the space in front [of the factories]. These killed were all of them people that earned an honest livelihood, and by no means ruffians; still you call them in all your letters a vagabond mob, which, is indeed doing them injustice. Had the Chinese military been previously informed that the people were on the eve of an outbreak and disturbance, they would have taken beforehand precautionary measures. But it was Compton that collared an ordinary man, bound and beat him, and thus rousing the indignation of the multitude, constituted himself alone by his rashness the author of this disturbance. Yet in your despatch you still blame, also, the tardiness of the soldiers in quelling the uproar, and throw upon them too much responsibility.

Not only do you the Honourable Envoy vigorously protect the British merchants in China, who are here for the sake of trade, but we the Great Minister and Lieutenant-Governor also exert ourselves to procure them quietness. This ought, however, to be done in a complete manner and justly, so as to render the Chinese submissive, and then both parties will live in peace and be kept from all harm. It is vain to attempt putting down the Canton people by main force without a show of reason, for their numbers are too great, and defy the application of physical force.

To sum up the whole, we ought to act with equity, and maturely think about the steps to be taken. As the foreigners have destroyed the lives of several Chinese, and not behaved in conformity to the Treaty, the Chinese are filled with hatred and deep ill-will. How have we to act, if a foreigner should lose his life on a future occasion?

If you the Honourable Envoy would decide this affair, and manage it speedily according to the Treaty, it would be very fortunate. It is however of the highest importance not to give heed to mere rumors.

You the Honourable Envoy will have heard that we the Great Minister and Lieutenant-Governor have established near the foreign factories a perpetual

military post for the protection (of the inmates). But we must at the same time settle this case of loss of life with equity, and the hatred and ill-will of the Chinese will be allayed, and no unforeseen disturbances will ever take place.

Whilst sending the above we wish you much happiness, and address the same,—

To His Excellency H.B.M. Plenipotentiary, Sir John F. Davis, Bart., &c., &c., &c.

Taoukwang, 26th year, 9th month, 7th day, November, 1846. Received 9th instant.

True Translation,

CHARLES GUTZLAFF,
Chinese Secretary.

Victoria, Hongkong, 10th November 1846.

I have to acknowledge the receipt of a note from your Excellency, jointly with the Lieutenant Governor, dated the 7th instant. However culpable the repeated acts of violence on the 4th and 8th of July, it appears on record that Consul Macgregor, at least, did his duty, by giving formal warning of the probable consequences of similar conduct on the very day preceding the 4th. I have reported to my Government the fine I ordered on the exciter of the riot, and it will be sufficiently clear that I did what the case required.

I have often told Your Excellency that the mixed company of the foreigners of all nations, who combined to defend their persons and property, were compelled to fire for the safety of their lives. But, under any circumstances, you must be aware that I have no authority except over British subjects; and I repeat my previous declarations, that I cannot acquiesce in the continued attempts which have been made to charge the homicides *exclusively* on them. It would moreover be useless to distinguish any particular individuals among a crowd who, acting solely in defence of their lives, can scarcely be considered as culpable in any degree.

It is notorious that the lamentable deaths of three subjects of China might have been prevented had the soldiers arrived immediately after the tumult began, instead of delaying for about three hours afterwards. If they were not answerable for the commencement of the disturbance, they certainly were greatly so for its continuance and consequences.

It is satisfactory to learn from Your Excellency, and from Consul Macgregor, that a guard is being established in the neighbourhood of the foreign factories. I will take the most efficient measures in my power to restrain those under my authority, and I am resolved to afford no protection to such as do not deserve it. This care, however, must be strictly mutual—Chinese must be restrained as well as English; and I once more repeat my previous solemn warnings, that all damage from the populace, sustained by inoffensive British subjects, must be made good at Canton as it was at Foo-chow.

I take occasion to renew to your Excellency the assurances of my highest consideration.

J. F. DAVIS.

To His Excellency Keying, &c., &c., &c.,

True Copy. W. CAINE.

At a General Meeting of British subjects held in Canton on Tuesday the 3rd of November, 1846,—Present 43 persons, representing 28 British firms, A. Campbell, esq., Chairman,—the following Correspondence and Papers were read, and Resolutions unanimously adopted. [From No. 24. to No. 53.]

No. 24.

Canton, 7th October, 1846.

Sir.—We the undersigned having heard of certain proceedings instituted by her majesty's consul at this port, against a much respected member of the community here, in which so far as the facts of the case are known to us, he has been arbitrarily, and unjustly condemned, as the originator of the riot, which took place on the 8th July last,—we deem it right to call your atten-

tion to the subject, in order that the circumstances may be properly investigated; and as the proceedings in question appear to involve a principle in the highest degree inimical to the personal liberty of British subjects in China, and at the same time calculated to degrade her majesty's government in the eyes of the Chinese, we pray you to prepare a correct and detailed statement of the case to be submitted to the British community at a public meeting which we request you will have the goodness to call at your earliest convenience, for the purpose of considering the same, and of taking such steps as occasion may require.—We are, sir, your very obedient servants.

(Signed) JAMES CHURCH, R. ELLICE, JOHN WISE, J. G. LIVINGSTON, H. H. SMITH, FRANCIS B. BIRLEY, JAMES WORTHINGTON, STEPHEN PONDER, GEORGE LYALL, J. SKINNER.

To ARCHIBALD CAMPBELL, esq.,

Chairman of the Committee of Public Safety at Canton.

No. 25.

Canton, 9th October, 1846.

GENTLEMEN.—I beg to acknowledge the receipt of your letter dated the 7th instant addressed to me as Chairman of the Committee, requesting that I would call a meeting of the British community to consider what measures should be taken in consequence of the extraordinary proceedings taken by her Britannic majesty's consul against a respected member of our community—proceedings which appear at the same time to affect the rights and liberties of all British residents in Canton. The committee have considered and examined all the circumstances connected with the case, and would readily have afforded the community the opportunity of publicly expressing their opinions, but having learnt that an appeal from the sentence of her Britannic majesty's consul is to be made to the Supreme Court of Judicature at Hongkong, the committee think you will agree with them in opinion that it would not be advisable at present to decide upon holding a Meeting.—I am, gentlemen, your most obedient, humble servant.

(Signed) A. CAMPBELL. CHAIRMAN OF THE COMMITTEE.
To JAMES CHURCH, esq. and others.

No. 26.

Canton, 30th October, 1846.

Sir,—We beg reference to a letter addressed to you on the 7th instant, respecting the arbitrary proceedings of H. M. Consul, against Mr. Compton.

Having now learned that the intended appeal to the Supreme Court of Judicature at Hongkong, cannot be made, and considering it highly expedient that the British community here, should be fully informed of all the particulars of a case so immediately affecting the liberty and rights of British subjects, we have again to request that at your earliest convenience you will call a Public Meeting of her majesty's subjects for the purposes stated in our previous communication of the 7th inst.—We have the honor to be, sir, your most obedt. servants.

(Signed) J. CHURCH, AND OTHERS.
To ARCHIBALD CAMPBELL, esq. Chairman &c.

No. 27.

(No. 1.) British Consulate, Canton, July, 25th 1846.

Sir,—In a representation addressed to me by the Imperial high commissioner Keying, and governor Hwang, you are charged with having, "on the 4th instant, at the door of the guard house at Old Chips Street, kicked to pieces the stall furniture of a fruiterer at that place, and with having beaten with a cane the military officer there on his going out to admonish and stop you," on which occasion, they add, a riot had almost taken place. Further,

that on the 8th instant when a foreigner was wrangling with another fruiterer at the entrance to Old China street, you came with a cane and dealt random blows with it on the fruiterer; that in the course of the quarrel you suddenly laid hold of a man and took him into the Chung-ho Hong, where you tied and beat him, thus causing the assembled Chinese to make a disturbance at the back of the said Hong.

It being incumbent on me to investigate these charges, which the Chinese authorities declare to have occasioned the riot on the night of the 8th instant, in which the lives of Chinese subjects were sacrificed, I have to request you will attend at this consulate on Monday next, the 27th instant, at 11 A. M., with whatever witnesses you can produce to depose as to truth of the above allegations.—I have &c.,

(Signed)

FRANCIS C. MACGREGOR.

To C. S. COMPTON, esq.

No 28.

(No. 2.) British Consulate, Canton, 24th September, 1846.

Sir,—The examinations respecting the late riots having now been closed, and it appearing from the evidence adduced that on the 4th July last you kicked over the the stall of a fruiterer which was in your way at the bottom of Old China street, by which indiscretion the indignation of the populace was roused, which gave rise to the subsequent popular disturbances and to the disasters which followed: and it being of the highest importance for the maintenance of public order as well as for the continuance of good understanding with the Chinese government and people, that justice should take its course; it is my painful duty to announce to you that in conformity with § 6 of the Ordinance 6 and 7 Victoria Reg. No. 2 of 1844, I have sentenced, and I do hereby sentence you for such offence to pay a fine to her majesty the Queen of two hundred Spanish dollars, which sum I shall recover from you as soon as I shall have received the approval of his excellency her majesty's plenipotentiary and superintendent of trade at Hongkong, of which you will be apprised in due time.—I have &c.,

(Signed)

FRANCIS C. MACGREGOR.

To C. S. COMPTON esq.

No. 29.

(No. 3.) *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 VICTORIA REGINE. No. 2. of 1844.

EXTRACT. "VI. And be it enacted, that the said Consul shall have power and authority to sentence any Person committing any misdemeanour or other minor offence 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 case of non-payment of any fine, to suffer a further imprisonment not exceeding two months in lieu thereof, or until the same shall be paid."

Mr Macgregor presents his compliments to Mr Compton, and herewith annexes an Extract of Ordinance No. 2. of 1844.

Consulate, 28th September, 1846.

No. 30.

(No. 4.) To FRANCIS C. MACGREGOR, esq.,

H. B. M's Consul, Canton.

Sir,—I have to acknowledge the receipt of your letter of the 24th instant, announcing that you have sentenced me to pay a fine of \$200 to Her Majesty, the Queen, in reply to which I respectfully request you will specify the offence for which I have been committed, by the evidence you have taken.—I have the honor to be, Sir, your most obedient, humble servant,

(Signed)

CHARLES SP. COMPTON.

No. 31.

(No. 5.) British Consulate, Canton. 30th September, 1846.

SIR,—In reply to your letter of the 29th inst., I do not find that I have any thing to add to the contents of my communication of the 24th, but I think it right to state, for your information, that it appears from § 5 of the Ordinance therein referred to, that my decision is subject to the revision of the Supreme Court of Judicature in Hongkong, who have the power of altering or reversing my sentence, or increasing or diminishing the amount of punishment or damages awarded thereby, as shall seem just and expedient upon the strength of the evidence, which in your case will be transmitted to the said Court without delay.—I have, &c.,

(Signed)

FRANCIS C. MACGREGOR.

To C. S. COMPTON, esq.,

No. 32.

(No. 6.) Canton, 1st October, 1846.

SIR,—I have to acknowledge the receipt of your letter of yesterday, in reply to mine of the 29th ulto, wherein you say, you do not find that you have anything to add to your communication of the 24th, from which I observe that I am not only convicted of "having, on the 4th July last, kicked over the stall of a fruiterer, which was in my way at the bottom of Old China Street, but also of having given rise to the subsequent, popular disturbances, and to the disasters which followed." May I therefore request you will have the goodness to furnish me with a copy of the evidence establishing that fact,—I have the honor to be, Sir, your most Obedient, humble servant,

(Signed)

CHARLES SP. COMPTON.

To FRANCIS C. MACGREGOR, esq., H. B. M.'s Consul Canton.

No. 33.

(No. 7.) British Consulate, Canton, 6th October, 1846.

SIR,—I have the honor to inform you, that His Excellency, Her Majesty's plenipotentiary in China, has confirmed the fine of two hundred Spanish Dollars, payable to Her Majesty the Queen, which I imposed upon you by sentence dated the 24th September last.

It having been found, on strict inquiry into the extent of the powers vested in me by § 4 of the Ordinance 6 and 7 Victoria Regine, No. 2 of 1844, that the said sentence, which I passed upon you for certain acts committed by you, injurious to our relations with the government and people of China, is not subject to be referred to the Supreme Court for revision, notwithstanding what I mentioned to you to the contrary in my letter of the 30th ultimo, and it being necessary and expedient that such sentence should be carried into effect forthwith,—I have to acquaint you, that I have authorized Mr. Horace Oakley, second assistant to this establishment, to recover from you the amount of the above mentioned fine, and after having received payment to grant you receipt for the same in the usual form.

In reply to your letter of the 1st instant, I have only to add that the documentary evidence therein referred to will be made out, and forwarded to you, in so far as I am able to furnish it.—I have, &c.,

(Signed)

FRANCIS C. MACGREGOR.

To C. S. COMPTON, esq.,

No. 34.

(No. 8.) Canton, 7th October, 1846.

SIR,—I beg to acknowledge the receipt of your letter of yesterday, informing me that His Excellency Her Majesty's plenipotentiary in China has confirmed the fine of two hundred Spanish Dollars, payable to Her Majesty the Queen, imposed on me by your sentence dated the 24th of September, and that you have authorized Mr. Horace Oakley to carry the same into effect forthwith.

As I cannot submit to the indignity which the Ordinance empowers you to subject me to in the event of my refusing to pay this fine, I shall pay it on

obtaining from you an acknowledgement that it is received under protest, and I respectfully beg you will take notice that I shall appeal against a sentence, which I must, for various reasons, consider illegal, more particularly as it has been passed on evidence that I have not yet heard, or had the opportunity of disputing.—I have the honor to be, Sir,

Your &c. (Signed) CHAS. SP. COMPTON.
To FRANCIS C. MACGREGOR, esq. *H. M. Consul*, Canton.

No. 35.

(No. 9.) Canton, 7th October, 1846.

SIR,—I have paid \$200 Spanish to the person whom you sent to receive the fine levied on me as per your letter of 24th ulto; but I beg to intimate that I do so under a protest against your sentence, and that I reserve to myself the right of taking such steps as may hereafter appear to be desirable;—I have the honor to be,

Sir, Your most Obedient humble servant.
(Signed) CHAS. SP. COMPTON.
To F. C. MACGREGOR esq., *H. M. Consul*, Canton.

No. 36.

(No. 10) British Consulate, Canton; 8th October, 1846.

SIR.—I have to acknowledge receipt of your letter of yesterday's date stating that you paid the fine of two hundred dollars levied on you, under protest against the sentence, and reserve to yourself the right of taking such steps as may hereafter be deemed advisable.

I have forwarded a copy of the above to his excellency her majesty's superintendent of trade for his information.—I have &c.

(Signed) FRANCIS C. MACGREGOR.
To C. S. COMPTON esq.,

No. 37.

(No. 11.) I, the undermentioned, do hereby acknowledge to have received from Mr. Charles Spencer Compton the sum of two hundred Spanish dollars in good and lawful money being the amount of a fine imposed upon him by her majesty's consul at this port by sentence dated the 24th September of the present year. In witness whereof,—I have granted receipts in duplicate under my hand at Canton this 7th day of October, one thousand eight hundred and forty six.

\$200 Spanish. (Signed) HORACE OAKLEY, Junior Assistant at the Canton consulate.
Approved, (Signed) F. C. MACGREGOR her majesty's consul.

No. 38.

(No. 12.) Canton 14th October, 1846.

SIR.—In a letter I had the honor to address to you on the 1st inst., I requested you would have the goodness to furnish me with a copy of the evidence upon which you had found me guilty of the offence for which you passed sentence on me on the 24th ulto. and in your reply to that letter dated 6th inst. you said you would do so. As seven days have elapsed since your sentence was put into execution, and I have not yet heard or seen the evidence on which I am condemned, I beg to be informed whether in accordance with Sec. 5. Ordinance 6 and 7 Victoria, No. 2 of 1844, you have transmitted to the Supreme Court at Hongkong that evidence, together with your reasons for the sentence you have passed on me.—I have the honor to be, Sir, your most obedient humble servant.

(Signed) CHARLES SP. COMPTON.
To F. C. MACGREGOR esq. *H. M. Consul*, Canton.

No. 39.

(No. 13.) British consulate, Canton, 15th October, 1846.

SIR,—I regret that an unusual accumulation of public business has been the cause of retarding the transmission of the papers adverted to in your letter of

the 14th instant. On enclosing them to you now it seems necessary to explain that these are the only documents relating to your case which I am enabled to send, all others being mixed up with the official correspondence of which I am not at liberty to dispose without previous permission from her majesty's plenipotentiary and superintendent of trade in China, to whom I shall also look for instructions as to the necessity of reporting the fine recently levied upon you, under his authority and sanction, to the Supreme Court of Judicature at Hongkong.—I have &c.

(Signed)

FRANCIS C. MACREGOR.

No. 40.

(No. 14.) *Deposition of CHARLES SPENCER COMPTON esquire, before her majesty's consul at Canton relative to the riot of the 8th July, 1846.*

CHARLES SPENCER COMPTON, a native of London, and a merchant residing at intervals in Canton for 24 years, having been cited to depose as to certain charges preferred against him by the Chinese authorities, handed in a written declaration, addressed to her majesty's consul, of the circumstances as they occurred on the evenings of the 4th and 8th instant, of which the following is a transcript.

In reply to the charges preferred against me, in your letter of the 25th instant, I beg to say:—On or about the 4th instant, when passing through the street referred to, it was as usual crowded with stalls and every nuisance which has been complained of officially and privately for so long a time by the foreign residents, being in direct infraction of the regulations made by the Chinese Authorities for the prevention of disturbances, and published on the 12th July 1844: I desired one man to move out of the way, he did not do so, and I kicked his stall down; a piece of granite then struck me on the head, I picked it up and went to the guard house, where several of their people were sitting at the door observing what was going on but not stirring to interfere. I showed one (who was possibly the military officer) the stone, and by signs told him to remove the stalls and people who were obstructing the path, he merely laughed. I took him by the arm and led him down amidst the crowd, again repeating by signs that they should be dispersed; he said something to them, unintelligible to me, and I then went into the guard house and desired the name of the officer whose duty it was, according in the regulations referred to above, to keep that thoroughfare clear, that I might make a complaint against him. At that moment you passed, Sir, and I related the circumstances to you: I deny having beaten the Military Officer, or that any one came out to speak to me until I went to the guard house, as above stated. On the evening of the 8th instant, when passing through the same street, which was more than usually obstructed, I did not observe any foreigners wrangling with a Chinese, nor did I strike any one until I was first struck by a man whom I had pushed aside that I might pass; he then picked up a large stone and threw it at my head, which I avoided: I seized him and took him into the Chung-ho Hong, where I tied him up, and then immediately went into an office, close by, and addressed a letter to you, stating the facts. On my return to the place, where I had left him, he had escaped. I deny having struck him after he was in the Hong.

That these circumstances led to the riot is very probable, but the consequences of it are chargeable to the apathy of the Chinese Authorities, who do not enforce their police regulation to prevent disturbances, and to their tardiness in not coming to the spot to suppress a tumult until foreigners are compelled to resort to extreme measures in defence of their lives and property. Being asked if he is aware of the crowd outside Mingqua's Hong having been cognizant of the escape of the man whom he had attempted to secure for the purpose of handing over to the authorities, he replied that they could not but have been perfectly cognizant of it, inasmuch as the man escaped by the same gate at which he was carried in, and was observed for some minutes after among the crowd, gesticulating to them. Deponent desires to state further, that Mr. Dudgeon, who witnessed the whole affair from the windows of

the Billiard Room at which he was standing, and who could consequently depose more fully respecting the origin of the affray than the witnesses who now accompany him, being absent at Hongkong, he wishes his declaration to be taken on his return.

(Signed) CHARLES SP. COMPTON.

Deposed before me at the British Consulate, this twenty seventh day of July, 1846.

(Signed) R. B. JACKSON, *Her Majesty's Vice-Consul.*

A true copy, (Signed) FRANCIS C. MACGREGOR, *Her Majesty's Consul.*

No. 41.

(No. 15.) *Deposition of Richard James Gilman, before Her Majesty's Vice-Consul at Canton, relative to the riot of the 8th July, 1846.*

RICHARD JAMES GILMAN, a native of London, a merchant, and resident in Canton upwards of 10 years, declares, on the evening of the 8th instant, being in the Billiard Room in Mingqua's Hong, the windows of which overlook the space at the top of Old China Street, he heard a disturbance there, and on looking out perceived Mr. Compton among a crowd of Chinamen, one of whom, at a distance of a few yards, was in the act of hurling a large stone at him, whereupon, he and Mr. Ellice ran down to Mr. Compton's assistance, and helped to convey the man (who in the mean time had been secured by Mr. Compton) into Mingqua's Hong, where they tied and endeavoured to keep him until he could be handed over to the proper authorities. That he then came immediately to the consulate and reported the affair to her majesty's consul in person, and returning then to Mingqua's Hong found the man had escaped, and that the disturbance had considerably increased. Deponent further states that he did not see, nor does he believe that any other foreigner was on the ground mentioned, when Mr. Compton appeared there.

(Signed) R. J. GILMAN.

Deposed before me at the British Consulate, this twenty seventh day of July, 1846.

(Signed) R. B. JACKSON, *Her Majesty's Vice-Consul.*

A true copy, (Signed) FRANCIS C. MACGREGOR, *Her Majesty's Consul.*

No. 42.

(No. 16.) *Deposition of Robert Ellice, before Her Majesty's Vice-Consul at Canton relative to the riot of the 8th July, 1846.*

ROBERT ELLICE, a native of London, at present a resident in Canton, and belonging to the mercantile establishment of Ripley Smith & Co., confirms the above declaration of Mr. Gilman in all particulars, he being likewise present on the evening of the 8th instant as stated, in the Billiard Room at Mingqua's and going with Mr. Gilman to Mr. Compton's assistance, helping likewise to tie and secure the man in the Hong, for the purpose, as already stated of handing him over to the authorities. That Mr. Compton and Mr. Gilman having separated from him, he, Deponent, was left in charge of the detained individual, who escaping to the outside of the Hong, but within the street gates, there called out to the mob. Deponent there again secured him, but the mob made efforts to liberate him, and had succeeded in forcing open the gates when he was obliged to let him go. Deponent then saw him among the crowd gesticulating in a violent manner, and from that time the disturbance became greater, and the rioters proceeded, after deliberation, to force out the windows from the wing of the building occupied by Messrs Sands, Turner, Church & Co. He likewise declares, that he did not see any other foreigner on the ground than Mr. Compton at the time he went to his assistance, and having just before been at the window of the Billiard Room, he thinks he must have noticed had there been any dispute or wrangling as stated at a fruiterer's stall.

(Signed) ROBERT ELLICE.

Deposed before me at the British Consulate, this twenty seventh day of July, 1846.

(Signed) R. B. JACKSON, *Her Majesty's Vice-Consul.*

A true copy, FRANCIS C. MACGREGOR, *Her Majesty's Consul.*

No. 43.

(No. 17.) *Deposition of Patrick Dudgeon, before Her Majesty's Vice-Consul at Canton, relative to the riot on the 8th July, 1846.*

PATRICK DUDGEON, a native of Scotland, a partner in the mercantile firm of Turner & Co., and many years resident in this place, deposes, and saith with reference to the disturbance that took place on the evening of the 8th instant, that he happened to be looking out of a window of the Billiard Room in Mingqua's Hong, when Mr. Compton was on his way there. That both sides of the space underneath, namely at the top of Old China Street, being impeded by crowds of idlers, he saw Mr. Compton push aside a man with his left hand, in what he considered to be a quiet and inoffensive manner, in order that he might pass; whereupon the man immediately doubled his first and struck Mr. Compton a violent blow on the back which the latter instantly returned. The man then retreated a few paces and together with others picked up stones with which they assailed Mr. Compton. Deponent then in order to rescue him from the danger with which he was menaced, descended with others to the street, when they saw Mr. Compton had secured the man who first struck him, and he deponent assisted the others in conveying him into Mingqua's Hong. Deponent further states that he is positive there was no other foreigner at the spot where this occurrence took place than Mr. Compton, and that there was no disputing or wrangling there as alleged by the Chinese authorities.

(Signed) PAT: DUDGON.

Deposed before me at the British Consulate, this thirtieth day of July, 1846.

(Signed) R. B. JACKSON, *Her Majesty's Vice-Consul.*

A true copy, (Signed) FRANCIS C. MACGREGOR, *Her Majesty's Consul.*

No. 44.

(No. 18.) Canton, 17th October 1846.

Sir,—I have the honor of bringing before your Excellency the following circumstances.

I have been fined by Francis Macgregor, esq., her majesty's consul at this port, by his sentence of 24th September, stated by him to be under Authority of Ordinance No. 2 of 1844, which sentence he informs me has been confirmed by your excellency.

By letter dated 15th October her majesty's consul has stated to me that copies of the evidence on which his judgment passed, together with his reasons for so adjudicating, had not been forwarded to the Supreme Court of Hongkong, as enjoined by the Ordinance under which it had been stated that I am sentenced. Further, I find that under Ordinance No. 7 of 1844, dated 20th November, and especially enacted in conformity with an order issued by her majesty the Queen in Council on 17th April 1844, which by section 12 of the same, supercedes all previous Ordinances in so far as they are inconsistent with it. The said Ordinance provides, among other regulations, "that witnesses shall be examined upon oath," in the presence of the accused, who shall have all reasonable facilities for cross-examining the same. That the evidence, reduced to writing shall be read over to the accused, "together with any other evidence that may have been urged against him during the trial." That the accused be advised of the legal effects of any voluntary confession.

These forms of law, essential to justice, have not been complied with, the sentence is unjust, and has been inflicted and enforced contrary to law, and only submitted to by me under protest.

I have therefore respectfully to request that you will order her majesty's consul to annul this judgement and refund the fine.—I have the honour to be, Sir, Your most obedient humble servant.

[Signed] CHAS: SP: COMPTON.

To His Excellency Sir J. F. DAVIS, Bart.,

Her Majesty's Plenipotentiary, Hongkong.

No. 45.

(No. 19.) British-Consulate, Canton 20th October 1846.

SIR.—I have received a dispatch from His Excellency Her Majesty's Plenipotentiary to the following effect:—

"I observe from your communication to Mr C. S. Compton, relative to his fine for originating the serious riot of the 8th July (which you transmitted to me only on the 16th Oct.) that you quote Ordinance No. 2 of 1844, for Her Majesty's subjects within the Dominions of the Emperor of China, whereas the enactment under which I directed you to fine Mr Compton is Ordinance No. 5 of 1844 'entitled an Ordinance to carry into effect the Treaties between Great Britain and China, &c &c.' " which I now communicate for your information and guidance—I have &c.

[Signed] FRANCIS C. MACGREGOR.

To C. S. COMPTON esq.

No. 46.

(No. 20.) Canton, 20th October, 1846.

SIR.—I have the honor to acknowledge the receipt of your communication of this day, handing me an Extract from a despatch you have received from His Excellency Her Majesty's Plenipotentiary, from which I presume the Sentence passed on me in your letter of the 24th September, 1846, under Ordinance No. 2 of 1844, and confirmed by His Excellency per your letter of 6th October, is annulled; I shall therefore send one of my assistants to-morrow morning to your Office, to receive back the sum of \$200 (Two hundred Dollars) levied on me by you in error, and he will return the receipt granted by you for the same,—I have the honor to be, Sir, your most obedient, humble servant,

[Signed] CHARLES SP. COMPTON.

To F. C. Macgregor, H. B.M.'s Consul, Canton.

No. 47.

(No. 21) Canton, 21st October, 1846.

SIR.—Referring you to a letter I had the honor to address to you yesterday, I now request you will pay to the bearer the sum of two hundred Dollars, and he will return you the Receipt in Original and Duplicate, which you granted to me when I paid that sum to you on the 7th instant.—I have the honor to be, Sir, your most obedt, humble servant,

[Signed] CHARLES S. COMPTON.

To F. C. Macgregor, Esq., H. B. M.'s Consul, Canton.

No. 48.

(No. 22, 23.) British Consulate, Canton, October, 23rd 1846.

SIR.—In reply to your letters of the 20th and 21st instant, and with reference to the enclosed Copy of a despatch addressed to me by His Excellency Her Majesty's Plenipotentiary and Superintendent of Trade, under date of the 18th instant, I beg to state that I must decline refunding to you the fine of \$200, which I levied upon you some time ago for certain acts committed by you injurious to our friendly relations with the Chinese government and people, in doing which the said despatch is my sufficient warrant.—I have, &c,

[Signed] FRANCIS C. MACGREGOR.

To C. S. COMPTON.

No. 49.

(No. 24.) Victoria, Hongkong, 18th October, 1846.

SIR.—I observe from your communication to Mr. C. S. Compton, relative to his fine for originating the serious riot of the 8th July, (which you transmitted to me only on the 16th instant) that you quote Ordinance No. 2 of 1844 for Her Majesty's Subjects within the Dominions of the emperor of China—whereas the enactment under which I directed you to fine Mr Compton is Ordinance No. 5 of 1844, entitled "An Ordinance to carry into effect the treaties between Great Britain and China," &c.

You will communicate this to Mr. Compton, and you will, in case you deem it necessary, produce this as your sufficient warrant.—I have, &c.,

(Signed) J. F. DAVIS.

To F. C. Macgregor, Esq., &c., &c., &c., Canton.

A. True Copy. (Signed) FRANCIS C. MACGREGOR, Her Majesty's Consul.

No. 50.

(No. 25.) Victoria, Hongkong, 22d October, 1846.

SIR,—In reply to a letter forwarded by you from Mr. C. S. Compton, you will have the goodness to inform that gentleman (as you have been already directed) that the Ordinance under which I authorized you to fine him is not Ordinance No. 2. but Ordinance No. 5. of 1844, to carry into effect upon Chinese territory the Treaties between Great Britain and for the preservation of peace and amity between the two nations. By the 13th Article in the Schedule annexed to that Ordinance, Mr. Compton was bound to proceed to the Consulate, and state any cause of complaint against a Chinese, instead of doing this his violence excited the frightful tumult and bloodshed in which three Chinese were killed, and by which the peaceful relations between the two countries are still endangered.

Under these extraordinary circumstances I have considered myself bound to exert those high powers with which it has been deemed necessary to invest me for the government of Her Majesty's subjects within the Chinese dominions, with a view to the most important object of securing international tranquillity; and the British government and legislature will be prepared to support me on an occasion of such a peculiar kind. As before directed, you will plead my order as your sufficient warrant for the fine of two hundred Dollars under Ordinance No. 5. of 1844, "for British subjects within the Dominions of the emperor of China." as passed by my predecessor Sir Henry Pottinger.

While the safety of not only the British but the whole foreign community is still endangered as the consequence of his conduct, Mr. Compton cannot reasonably expect that a fine deliberately levied after the fullest enquiry, on a complaint repeatedly urged against him by the Chinese government for a violation of Treaties on their own territory, should be remitted. This would be only to aggravate the serious evils for which Mr. Compton must be considered as deeply responsible, and it would at the same time prove me utterly unfit for the discharge of those international functions with which it has pleased Her Majesty to honour me in the very unusual circumstances under which we exercise a foreign jurisdiction within an independent sovereignty. You will observe in my Circular to Her Majesty's Consuls, of November 22d. 1844, (since approved by Her Majesty's government) that the Emperor of China, having, like the sultan of Turkey, waived in favour of Christian powers rights inherent in territorial sovereignty, such Christian powers, in taking advantage of this concession, are bound to provide as far as possible against any injuries resulting from it to the territorial sovereign."

If the recovery of forty-six thousand Dollars private compensation from the Chinese government, at another port proves that I have protected the rights of British subjects; it is only just that I should be equally firm in enforcing their obligations. On no other terms can we maintain a beneficial intercourse with China, and on no other terms can I undertake to administer my trust—
I have, &c.,

J. F. DAVIS.

(A true copy) A. R. JOHNSTON.

No. 51.

(No. 26.) British Consulate, Canton, 27th October 1846.

SIR.—I have the honor of enclosing a Copy of a dispatch received from Sir John F. Davis Bart, in reply to your letter under date of the 17th inst to His excellency.—I have the honor to be, Sir, your most obedient humble servant.

(Signed) A. C. MA CORCOR.

To C. S. COMPTON Esq.

No. 52

(No. 27.) Canton, 29th October 1846.

SIR—I have the honor to enclose a letter addressed to the Right Honourable Lord Palmerston H. M. Principal Secretary of State for Foreign Affairs, London, which I request you will have the goodness to send forward through the proper channel, that it may be transmitted to England by the mail which leaves Hongkong on the 30th inst.—I have the honor to be, Sir, your most obedient servant.

(Signed) CHAS : SP : COMPTON.

To F. C. MACGREGOR Esq., *H. M. Consul Canton.*

No. 53.

(No. 22.) Canton, 26th October 1846.

MR LORD;—You will probably be informed that a fine of \$200 has been levied upon me by Her Majesty's Consul at this place for kicking over a fruiterer's stall under extreme provocation. The copy or a letter with reference thereto from Sir John Davis has just been sent to me, by which I am surprised and grieved to find His Excellency accuses me of having "excited the frightful tumult and bloodshed in which three Chinese were killed, and by which the peaceful relations between the two countries are still endangered," an accusation which I can hardly suppose His Excellency would have brought against me, had he been thoroughly acquainted with all the circumstances of the case, and an opportunity been afforded me of producing evidence to disprove the premises he has assumed.

As the Mail leaves this evening, I can only humbly request Your Lordship will suspend your opinion of the case until I can forward a complete statement of the Facts, which I shall have the honor of doing by the following Mail—I have the honor to be, My Lord, Your Lordship's most obedient Humble Servant.

(Signed) C. S. COMPTON.

To The Right Honourable Lord PALMERSTON.

Her Majesty's Secretary of State for Foreign Affairs, London

No. 54.

RESOLUTIONS.

1st. Proposed by Mr. Edger and seconded by Mr. H. H. Smith.

That this meeting having had submitted to it the whole of the documents connected with the recent proceedings against Mr. Compton, and having attentively considered the same, is of opinion that Mr. Compton has been irregularly and unfairly tried, without sufficient evidence, unjustly sentenced, and illegally punished under an inapplicable Ordinance.

2nd, Proposed by Mr. Church, and seconded by Mr. Dunlop,

That the attempt to sustain the illegal conviction under authority of another Ordinance No. 5. is arbitrary and oppressive, in as much as Ordinance No. 5. only gives the Superintendent power to punish offences against the Treaty not punishable by the Laws of England; and the offence charged against Mr. Compton being a simple misdemeanour, punishable by the Law of England, does not come within the scope and meaning of that Ordinance.

3rd, Proposed by Mr. J. Mackrill Smith, and seconded by Mr. Worthington,

That it is the opinion of this meeting that the offence charged against Mr. Compton is not, and cannot be held an infraction of the Treaty, nor of the 13th Article of the Regulations of Trade, as declared to be by His Excellency Sir John Davis, in as much as the clause cited by His Excellency, refers to Commercial differences or disputes only, the marginal abstract confirms the interpretation of the clause, and the distinctions between commercial disputes and personal wrongs is clearly drawn in the concluding sentences of the Article, which declare that *Criminals* shall be punished according to Laws hereafter to be enacted.

4th, Proposed by Mr. Ponder, and seconded by Mr. Ryder,

That the Laws of England established under Ordinance No. 1, and the Laws as enacted under Ordinance No. 7, are amply sufficient to punish such an offence as that charged against Mr. Compton; and that as ordinance No. 7, provides for grave offences a fine equal in amount to that inflicted by His Excellency, there is neither reason, necessity, nor excuse for His Excellency having put aside the Law, and set above it his arbitrary will.

5th, Proposed by Mr. Birley, and seconded by Mr. Ripley:

That the injustice of the proceedings is aggravated because by the course pursued the accused has been deprived of appeal against a fine levied under the Plenipotentiary's warrant, while he would have had an appeal to the Supreme Court of Hongkong had the proper forms of Law been observed.

6th Proposed by Mr. Jardine, and seconded by Mr. Lyall,

That this meeting does not desire to deny that a punishable offence was committed by Mr. Compton on the 4th July, in taking the law into his own hands, although certainly under circumstances of provocation; but it is the opinion of this meeting, that proceedings should have been immediately taken thereupon, in which case the most trifling fine, which could have been inflicted, would have amply met the justice of the case. And this meeting is further of opinion, that if the offence committed by Mr. Compton was of the grave character since attributed to it, her majesty's consul should have immediately called upon him to answer for conduct of which the consul's presence on the spot made him fully cognizant.

7th. Proposed by Mr. Seare, and seconded by Mr. Ellice,

That the meeting solemnly protests against all the proceedings of the British authorities in this matter, holding the persons, fortunes and character of her majesty's subjects in China, unsafe under the premises.

8th. Proposed by Mr. Silverlock, and seconded by Mr. Skinner,

That Petitions to her majesty in council, and to the houses of Parliament be drawn up, embodying the foregoing resolutions.

9th. Proposed by Mr. Blenkin, and seconded by Mr. Gilman,

That this meeting offers to Mr. Compton the expression of their sympathy under the cruel and unjust proceedings of the authorities against him, aggravated as his injuries are by the publication of Sir John Davi's dispatch of the 22d October, on the eve of the departure of the Overland Mail, whereby Mr. Compton was deprived of the power of exposing, by the same opportunity, the fallacies and misrepresentations, in the said document.

10th Proposed by Mr. Gilman, and seconded by Mr. J. M. Smith,

That the foregoing resolutions, and the Correspondence, to which they refer, be published in the Hongkong newspapers:

Present 43 persons, representing 28 British Firms.

(Signed)

A. CAMPBELL, *Chairman.*

No. 55.

Canton 5th November, 1846.

Sir,—I have the honor to acknowledge receipt of a communication made to me by her majesty's consul, under your excellency's instructions to him dated the 22d ult. in reply to which I considered the proper course was to address myself to that gentleman, in a letter dated 2d November, which he has returned to me, intimating that the proper mode of proceeding is to address your excellency direct, and therefore I now have the honor to do so. I find that your excellency insists on directing her majesty's consul to retain the fine levied on me confessedly in error, and not according to your excellency's instructions. It is difficult for me to surmise at what period your excellency's instructions to fine me, under Ordinance No. 5, for an infraction of the treaty, reached her majesty consul, since his sentence, under Ordinance, No. 2, was passed on the 24th of September, and on the 6th of October, he informed me he had then received your excellency's confirmation of that sentence, which, however, your excellency states was not transmitted by him until the 16th of the same month! However, after the sentence had been executed, it seems to have been discovered that the Ordinance No. 2 of 1844, did not justify it, certain important forms not having been complied with, and the forms enjoined by No. 7, also not having been observed; and it being necessary to vindicate the act by some Ordinance, your excellency instructed her majesty's consul to declare the sentence to have been intended to be under Ordinance No. 5. To apply that Ordinance to my case, your excellency accuses me of having infringed the 13th article of schedule accompanying it, according to which you state it was my duty, having a cause of complaint, to represent the same to her majesty's consul, and assume that I did not pursue that course, by which it appears you are very imperfectly acquainted with the facts of the case communicated to Mr. Macgregor in my letter of 27th July, which has been so improperly used as evidence against me, for to him, who passed by at the time of the occur-

rence, I did complain of annoyance which I and my brother merchants had frequently before brought to his notice. I maintain, however, that the clause of the regulations cited is inapplicable to my case; the words are, "whenever a British subject has reason to complain of a Chinese, he must first proceed to the consulate and state his grievance," the meaning clearly being in commercial disputes or differences only; and that this is the correct interpretation of the words is established by the marginal abstract—"Disputes to be settled, if possible, amicably by arbitration." The article goes on to point out the manner in which representations to the Chinese government are to be made by merchants, and finally the distinction between commercial disputes, and personal wrongs is clearly laid down in the concluding sentence, which declares, "regarding the punishment of English criminals, the English government will exact the laws necessary to attain that end, and the consul will be empowered to put them in force."

These laws have been enacted, and Ordinance No. 7 of 1846, is no doubt the law under which I ought to have been tried, and which repeals all former enactments inconsistent with it! Further, the power granted to your excellency under the Ordinance of Sir Henry Pottinger, No. 5, empowers the superintendent to punish only offences against the treaty, *which are not punishable by the law of England*—the offence charged against me cannot be so classed. I deny respectfully, but strongly that there was a full and fair enquiry into my case, it was either decided without evidence, or upon evidence which her Majesty's consul gave me no opportunity of disproving and of which he has declined to furnish me with a copy.

From the manner in which the trifling offence, which alone can be proved against me, has been dragged into connection with the alarming riot of the 8th July, it would be supposed by any one, unacquainted with the fact, that these events immediately followed my act, and not that the riot did not take place until four days afterwards, during which time I had repeatedly passed the same place unmolested! yet it is gravely stated that the upsetting of a fruit stall on the 4th of July, was an infraction of the treaty between Great Britain and China, and in four days' time brought forth riot and bloodshed!

I now, Sir, take leave of this discussion, solemnly protesting against the infringement of the liberty of the subject in my person; the law gave H. M. consul full power to treat my case, but left me an appeal against injustice, and the opportunity of clearing my character of the stigma cast upon it by the infliction of the highest pecuniary penalty the law would warrant; your excellency has set the law aside, and to justify the illegal sentence passed on me has aggravated my offence by imputing to me, without evidence, and on a false assumption, charges of a nature repugnant to my feelings. On thus assailing my private character in a public despatch published on the day before the departure of the mail for England, I was precluded from publishing my defence by the same opportunity. Your excellency has thus added injury to injustice, and the conventional forms of officer for the regulation of correspondence with public officers, alone prevent me from giving utterance to my outraged feelings on the subject. I have the honor to be, your excellency's, most obedient, humble servant.

CHARLES SP. COMPTON.

To His Excellency, Sir J. F. DAVIS, Bart, &c., &c.,
H. M.'s Plenipotentiary, and Superintendent of trade, Hongkong.
No. 56.

Hongkong Club, 9th November, 1846!

Sir,—I beg to acknowledge having received back from you the letter which I had the honor to address to his excellency, Sir, J. F. Davis, Bart., on the 5th instant, in reply to his communication of the 22d ultimo, conveyed to me in a letter from you dated 27th idem.

As I find it necessary to offer some explanation on this subject, I beg to state, that on the morning of the 2d instant, I addressed a letter to you, in reply to his excellency's communication; presuming that to be the correct

course; on the following morning, the (3d) you returned that letter to me, with an intimation that the proper mode of proceeding was to address his excellency *direct* under your cover! Consequently, on the same day, I addressed his excellency, and attached thereto the letter which I had previously addressed to you; on the evening of the 4th, you returned the same to me, stating that you "declined receiving and forwarding it by reason of informality in the communication," and that "I should have embodied the communication I intended to make to Sir John Davis in a letter to himself;" therefore, on the 5th I addressed his excellency in precisely the same language, and sent it to you for transmission; that letter you have now returned to me, declaring "its tendency and language to be such, as would not justify you in giving countenance to the same, by becoming the medium of its transmission to his excellency, without infringing upon that respect, which is due by every British subject to the highest functionary of her majesty in this country."

As I disavow any intention to exhibit in my language or demeanour, any disrespect for yourself or his excellency, and you had not previously declared any other objection to the letter than that of 'informality in the communication,' I could not have expected it to be returned, and therefore handed it over with the other documents, relating to my case, for publication, which explanation may be due, to account for its appearance in that shape, as the only course now left to me is to forward it direct to his excellency from this place.

I have the honor to be, Sir, your most obedient humble servant.

(Signed) CHARLES SP. COMPTON.

To FRANCIS C. MACGREGOR, esq., *H. M. Consul* Canton.

No. 57

British Consulate, Canton, 20th October, 1846.

SIR,—I duly received your letters of the 15th and 17th instant, the latter covering a copy of the report drawn up by the Committee appointed for the purpose of devising a plan for the better protection of life and property in periods of riot and confusion, which document I shall embrace the earliest opportunity of laying before her Majesty's Plenipotentiary in China for his Excellency's consideration.

In the meantime, and without dilating upon any particular point of your letters, it will only be necessary for me to repeat what I already mentioned to you on a former occasion, namely, that the Chinese government are bound by the treaty to afford us prompt, and efficient protection; a protection which I am instructed to claim on all lawful occasions, and to which recourse must invariably be had in the first instance. Hence it is evident that I cannot subscribe to measures tending in any way to disturb the order established by the law of nations.

After a careful perusal, however, of the document adverted to in the premises, I find that the principal objects for which the British Community have organized themselves and resorted to the practice of arms, appear to be the following:—

1st. By acting upon an uniform plan, and under certain rules, and regulations, more effectually to protect their property from the ravages of fire, as well as from the depredations generally attending the same.

2nd. Mutual defence against sudden attacks on the Foreign Factories by the populace, in the absence of protection from the Local Authorities, in which latter contingency, I observe, no measures are to be taken unless sanctioned by the Consul.

On referring, on the other hand, to the Circular, which I addressed to the British Residents under date of the 13th instant, you will perceive that there is nothing in it of a tendency either forbidding or declaring illegal the organization of the Community for the purposes above stated, its leading ideas being "that every unnecessary display must be avoided, and the use of fire-arms only resorted to in self-defence, in a case of emergency."

It therefore only remains for me at present to recommend these points to your serious consideration, fully expecting from your prudence and discretion that you will continue to exert the same for the preservation of public order and tranquillity so necessary for us in the pursuit of our peaceable vocations.

I have the honor to be, Sir, Your obedient, humble servant,

(Signed)

FRANCIS C. MACGREGOR.

To A. CAMPBELL, Esq., Chairman of the Committee, &c. &c. &c.

No. 58

(No. 6.) Copy of Sentence passed by Her Majesty's Consul at Canton upon Mr. CHARLES SPENCER COMPTON, under date 24th September, 1846.

“ SENTENCE,

‘ AS ENTERED IN THE BOOK OF RECORDS KEPT AT THIS OFFICE UNDER DATE 24TH SEPTEMBER, 1846, PAGE 1846.

“ IN the matter of certain complaints preferred by the Imperial Commissioner and Governor-general of this province against Mr. Charles Spencer Compton, Merchant, connected with the disturbances of the 4th and 8th July of the present year.

“ In conformity with § 6 of Ordinance 6 and 7 Vict. Reg. No. 2 of 1844, and on the strength of the evidence before me from which it appears that the said Charles Spencer Compton has committed various acts injurious to our friendly relations with the Chinese Government and people, I have passed judgment this day in a summary manner, and I do hereby sentence the said Charles Spencer Compton in particular for having, on the 4th July last, kicked down the stall furniture of a Fruiterer at the bottom of Old China Street, to pay a fine to Her Majesty the Queen, of Two Hundred Spanish Dollars.

“ Canton, the 24th September, 1846.

(Signed) FRANCIS C. MACGREGOR, H. B. M. Consul.

(A true Copy) FRANCIS C. MACGREGOR, Her Majesty's Consul.

No. 59

Canton, 16th November, 1846.

SIR,—Observing from the letter of His Excellency Sir John Davis to Keying, dated the 10th instant, and published by authority in the *China Mail* of the 12th idem, that the charge brought against you of having occasioned the riot of the 8th July is still persisted in, and the manifest injustice of dragging the occurrences of that day into connection with the trifling offence committed by you four days previously, not having been sufficiently dwelt upon in the resolutions adopted at the public meeting of the 3d instant, we deem it necessary to record our opinion on this point, and we hereby do so with all the solemnity and force of a formal public resolution. We therefore declare as our deliberate and firm opinion:—

1st. That there is no evidence whatever to show that the riot of the 8th was in any way occasioned, affected, or influenced by what took place on the 4th July.

2nd. That the unimpeachable evidence of the gentlemen who witnessed the commencement of the riot contradicting in every important particular the misstatements of the Chinese officers acquits you of all blame in that matter, and discharges you entirely of the responsibility which in justification of unwarrantable proceedings it is attempted to fasten upon you.

We request you to publish this letter, and remain, Sir, your obedient servants, (Signed)

BY SIXTY PERSONS REPRESENTING TWENTY-SEVEN BRITISH FIRMS.
To CHAS. S. COMPTON, Esq. Canton.

The following case we copy from the "China Mail," Nov. 26th, borrowed from the Hongkong Register, for Nov. 25th and Dec., 1st, which adds the following remark of the Chief Justice, omitted in the proper place: viz.

— "The only attempt to show that Mr. Compton had any hand in exciting the riot of the 8th July, was the assertion that he did it by his violence, in pushing aside a Chinaman. There is evidence that he used no violence in doing so; and any one going along the road has a right to push aside an individual obstructing the way so that he could not pass."

SUPREME COURT

Hongkong, Tuesday, 24th Nov. 1846:

THE QUEEN *versus* COMPTON.

AFTER the Chief Justice took his seat on the Bench, he enquired of Mr. Parker, who appeared on the part of the Crown, if he had any cause to show why the sentence should not be set aside—Mr. Parker said he had not—Chief Justice, have you anything to say? Mr. Parker, nothing. Mr. Coley rose and said he came to show cause why the sentence passed on Mr. Compton by Mr. Macgregor, H. M. Consul at Canton, imposing a fine of \$200 should be set aside. Mr. Coley proceeded to read Ordinance No. 2, under which the Consul had passed the sentence—remarking on it as he went on. By section first, Consuls have the same judicial authority as Courts at Hongkong, —it is plain therefore the Consul possesses no farther power than your Lordship. (The sentence passed by Mr. Macgregor was read.) To form a conclusion as to the nature of the evidence on which this sentence was passed, it will be necessary to refer to the documents received from the Chinese, but these cannot be received as legal evidence, but are merely documents addressed to Mr. Macgregor.

The Chief Justice said they were official letters. In the view I shall give of the case I shall refer to them, not receiving them as proof, but merely taking them to explain the case and sentence. Mr. Coley then read the letter of Mr. Macgregor to Mr. Compton of the 24th September, in which the latter was charged with giving rise to popular disturbance, and to the disasters which followed. Now there is not a word about the disturbance in the sentence.

The Judge remarked—not one word.

Mr. Coley—The Consul must have founded his sentence on evidence taken when Mr. Compton was not in Court. The only evidence given was that of Messrs. Ellice, Gilman and Dudgeon, and Mr. Compton's own declaration.

The Judge—These have not even been sworn —it is therefore no evidence, but merely a statement.

Mr. Coley having read the letters on to the 15th October (No. 13

3. That there is some mistake in the plaint in which the persons of Mr Compton and Mr Dudgeon seem to have been confounded together. It was evidently Mr Dudgeon who looked out of the window in the upper story of the Chung-ho Hong (where the merehants have a billiard room) at the commencement of the fracas in the street below; it was Mr Dudgeon who descended, and not Mr Compton, as alleged in the said plaint. It was not therefore some other foreigner in whose quarrel Mr Compton is alleged to have interfered; but it was Mr Compton himself, who, having been engaged in an affray, was joined by Mr Dudgeon, who hastened down to his assistance as aforementioned.

4. That it is proved that Mr Compton did return the blow of the Chinaman who had struck him in consequence of having been pushed aside by Mr Compton; that the latter did also seize the Chinaman, and, with the participation of others, dragged him into the Chung-ho Hong, where he tied him up and imprisoned him without any warrant or authority, till the man regained his liberty. That Mr Compton ill-treated him while in confinement, though charged by the Chinese authorities, is not proven.

5. That the acts of violence committed on the 4th and 8th July successively by Mr Compton, cannot but be considered as the main exciting cause of the popular outbreak on the last mentioned day, succeeded by the lamentable loss of life by fire-arms already alluded to, for which satisfaction is still required by the Chinese authorities.

Having been directed by His Excellency, Her Majesty's Plenipotentiary, to fine Mr Compton 200 Dollars for his misconduct in the two repeated instances, I accordingly levied a fine upon Mr Compton, to that amount, for which the enclosed Despatch from His Excellency, Her Majesty's Plenipotentiary, marked No. 5, and communicated with his permission, is my warrant.

I also transmit to you, for the information of the Supreme Court, *sub* No. 6, a copy of my sentence for the above fine, as entered in the Book of Records kept at this office. The quoting of Ordinance No. 2 for Ordinance No. 5 was my own error.

The reasons which, upon consideration of all the facts, on international grounds, guided His Excellency in ordering the fine to be imposed, are stated in His Excellency's Public Notice of the 29th October last, to Her Majesty's subjects within the Chinese dominions.

I will only add, in conclusion, that Mr Compton was warned by me, only a few days previous to the first outrage committed by him, of the consequences likely to result from an outbreak of the populace, if provoked to disorder by acts of violence originating among ourselves, as will appear from the extract of a letter I addressed to Mr Compton and others on the 3d July last.—I have, &c.

• FRANCIS C. MACGREGOR.

To Robert Dundas Cay, Esq., Registrar to the Supreme Court,
Hongkong.

(True Copy,) ALEX. BIRD.

and admonished us; and I, yielding to their admonitions, immediately gathered together the lichees again, put them into the basket, and carried them away. This is truth." This was a very trifling affair. The man picked up his lichees and went away, making no complaint.

After the affair of the 8th, the Chinese wanted to have some one punished, and attempted to fix on Mr. Compton the crime of causing the riot of that day. There is no attempt to prove that there was any riot on the 5th, 6th, or 7th, on which days Mr. Compton frequently passed this spot, without any molestation from the Chinese. The Consul himself says the fine was imposed merely for what took place on the 4th, but attempts to connect it with what took place on the 8th, for which there is no evidence whatever. While however Mr. Compton admits he was wrong, there was evidently provocation in the case. He desired the man to remove his stall that he might pass—the man would not, and he kicked it down—had it been removed, he would not have done so.

The Consul says that it was on the strength of the evidence before him that he inflicted the fine—now, my Lord, what is the evidence? there is none—there is nothing in the evidence to warrant the conclusion that Mr. Compton had committed "various acts injurious to our friendly relations with the Chinese government and people." Besides if there was, it did not come under Ordinance No. 2, which merely gives power to adjudicate on "all misdemeanours and other minor offences."

Though it is clear there are numerous informalities in the proceedings of the Consul, Mr. Compton wishes to take no technical advantage of them, but to have justice fairly administered to him. He admits having kicked over the stall, and is willing to submit to a small fine for it—It is evident that the Consul, who was a witness to the occurrence, at first thought nothing of the case, or he would have taken proceedings upon it immediately; and had he acted upon his own opinion, he probably would never have taken any notice of the affair. A great part of the Chinese evidence is only got at third hand. It was given before one man, who repeats it to Keying, and the latter reports it to the Consul.

If such fines as this are to be imposed by Consuls at their pleasure, there can be safety for no one in China. If convictions are procured upon the evidence of parties who never appear, and no opportunity is given to rebut it, the sooner all respectable persons leave the better. I have great confidence, however, in leaving the matter in your Lordship's hands.

The Chief Justice, in giving his decision, remarked that the case was at first small, but had become important from what has occurred connected with it. There has been a total disregard not only of the forms of justice but of justice itself. Had Mr. Macgregor been in any doubt as to the form of proceeding he ought to have referred to Ordinance No. 7, where it is distinctly pointed out. By it all proceedings in the Consular Courts shall be in conformity and correspondence with the proceedings which in like cases would be had, according to the law and practice of England—the Consul has power to summon and examine witnesses on oath—their depositions must be written down—the person accused must hear the evidence, and have an opportunity of exculpating himself. But this Ordinance seems to have been totally disregarded, and the whole case appears to have been determined by assertions on the one side, and assumptions on the other. I am obliged to go to the sentence to discover what was the charge. (Reads the sentence.) That sentence is unjust, excessive and illegal. This will appear on a review of the proceedings. Though the Ordinance No. 2, provides that in all cases adjudicated on, the evidence recorded shall be forthwith transmitted to the Supreme Court of Judicature at Hongkong, this is the first case which has been sent, and it would not have been sent without application. This case, therefore, becomes of great consequence, not merely from its own merits, but to define the procedure in Consular Courts, which ought to be regulated by Ordinance No. 7. This in a great measure supersedes No. 2. The Judge then read the Plenipotentiary's letter of 18th Oct. (No. 24.) This shows that Mr. Compton received sentence under one Ordinance and was fined under another, which is contrary to all the principles of English justice. I should not suppose from the title of Ordinance No. 5, that this case came under it. But this is set at rest by Section 4th, which gives power to punish, in a summary way, any infringement of the Treaties, not punishable by the law of England. Now Mr. Compton's case was one which the law of England, and also the law of this Colony, takes cognisance of. No. 5, refers merely to Commercial Regulations.

I have now noticed the law, and shall next advert to the facts. The charge founded on what took place on the 4th, is really abandoned by the Chinese. In the correspondence there is a want of candour on the part of the Consul. He refers the case to the Plenipotentiary. The latter says he imposed the fine himself, no confirmation was therefore necessary. By this sentence Mr. Compton is fined for one crime in particular, and for others is general.

The Judge then read and remarked on the communication from Kíying to the Consul. He charges Mr. Compton with making a riot; but any riot that occurred must have been on the side of the Chinese, as three persons are required to constitute a riot. Kíying charges the English with following the Chinese and shooting them, not in front of the Factories, which shows they were not acting in self defence; now there is a wide distinction to be made between a person acting in defence of his person, in which case he ought to withdraw, and one defending his property, who has a right to pursue the assailants until they are driven away. Throughout the transaction nothing appears more natural or more proper than the course followed by the English. Kíying says the relatives of the deceased flock to the district magistrates, asking life for life, and the local authorities have nothing to say in answer to them. A very ready answer might be made to them, that their relations had brought death on themselves by their violence. He says that the English having followed those who retreated and attacked them with fire-arms, there must doubtless be in such conduct the intention to kill; and when you say "the guns were fired at random in the dark streets, you do not avoid chicanery in explaining the matter away;" now such an intention was perfectly justifiable under the circumstances.

The next communication is nothing more than a statement of the evidence taken by the Chinese, in confirmation of the views they had previously taken of the case.

The next is of more interest, and shows that at this time Mr. Macgregor had taken a very proper view of the case, and had blamed the Chinese for not noticing the reprehensible conduct of the officer charged with keeping the passage clear. Kíying says, "a too great readiness to seek for redress on every petty occasion ought not to be evinced. The affair of the 4th July having been already explained away," &c. This shows that what took place on the 4th had been completely left out of sight, before the sentence was passed.

The reasons for the sentence, addressed to the Court by the Consul, were then read.

It appears this sentence was founded as much on the evidence of Mr. Ellice, &c., which, not being taken on oath, could not be used. The connection between the proceedings of the 4th and 8th is assumed without the slightest evidence—It would have been a most extraordinary circumstance if Mr. Compton, or any other Englishman, on being struck had not returned the blow—I should have been astonished if he had not.

I repeat again that the whole case is founded on assertion on the one side and assumption on the other, without any evidence. Mr. Macgregor says the quoting of Ordinance No. 2, instead of No. 5, was my own error—but there is no reason why Mr. Compton should suffer for Mr. Macgregor's error. It is evident, in my opinion, that Mr. Compton was sentenced, apparently for what took place on the 4th—but really for what occurred on the 8th. Had there only been some small mistake as to matters of form, I should have considered it proper merely to modify the fine to a small sum; but the whole proceedings have been so exceedingly irregular as to render it necessary to reverse the judgement altogether; and that is the sentence of the Court, that the sentence of Mr. Macgregor, imposing a fine of \$200 upon Mr. Compton, be reversed.

ART. IV. Prohibitions, forbidding all foreigners, except those actually engaged in trade and their assistants, to reside at Canton. Issued by the chief magistrate, October 25th 1846.

SHE, by imperial pleasure acting magistrate of Nánhái, promoted ten degrees and recorded ten times, honored with the title of sub-prefect and advanced to the prefecture of the department of Loting, puts forth these *prohibitions*.

It is clear that, of the foreigners coming to Canton to trade, none except merchants and their rich assistants are allowed to go to the factories. Besides these, sailors and so forth, one and all are forbidden to go on shore; and even the merchants and their assistants are not to presume to go to any other place.

Now the provincial military examinations being at hand, it is feared that the foreigners will be hastening away to the Eastern Parade to see the archery of the cavalry and infantry; that many crowding forward, some may chance, in the disorder and excitement of the moment, to get injured; or that the foreigners, not knowing how to dodge, may get wounded by the flying arrows. Therefore it is right to put forth prohibitions.

Accordingly these commands are put forth, to the hong merchants, the linguists, the constables, the boat and sedan people, &c., for their full information. You must, acting in conformity thereto and keeping the laws, inform the foreigners that they must not go to the Parade to see the archery. If any dare oppose, the said hong mer-

chants and linguists shall be prosecuted and punished. The boat and sedan people, also, must not presume to carry the foreigners thither. If any dare to act otherwise, they shall be seized and punished as soon as detected.

Let every one tremblingly obey. Let there be no opposition to this special proclamation.

October 25th 1848. To be pasted up in front of the Public Hall of the hong merchants [at the head of Old China street].

Note. We subjoin the original of the foregoing edict, giving, along with it, a literal translation, word for word; after which, we shall add "a declaration" from their excellencies, Kíying and Hwáng, and some comments of our own.

PROCLAMATION,

*Copied from the official document, posted up at the head of
Old Chium Street.*

欽 加 同 知 銜 署 南 海 縣 事
Imperially promoted joint knower title, acting Nán-hái district affairs,
准 陞 羅 定 直 隸 州 正 堂
permitted advance Lo-tíng direct rule department principal incumbent,
加 十 級 紀 錄 七 次 史 爲
promoted ten degrees recorded meritoriously ten times, Shi, makes
飾 禁 事 照 得 洋 人 來 粵
regulations prohibit affairs. Clear it is, Ocean men coming to Canton
貿 易 止 許 正 商 財 副
barter exchange; only are allowed principal merchants rich assistants
到 行 其 餘 水 手 人 等 一
to-come-to Factories; these besides water hands' men and-so-forth, one
概 不 許 上 岸 卽 正 商 財 副
all not allowed to-go-upon shore; even principal merchants rich assistants,
亦 不 得 擅 往 別 處 今 武 鄉 場
also not can assume go-to other place. Now military provincial examination
在 邇 恐 各 洋 人 輒 赴 東 較 場
being near, tis-feared divers Ocean men abruptly go-to eastern try arena
看 射 馬 步 箭 人 多 擠 擁 或 一 時
to-see shoot horse foot arrows; men many crowd round, chance one time
枉 躁 動 手 傷 人 或 常 較 射 之
perverse obtrusive shake hand wound men, chance just try shooting's

時洋人不諳閃避為箭所傷
time, Ocean men not versed-in dodging back, are arrows that-which wound.

合行示禁為此示諭
Tis-right to-take-up proclaim prohibitions. For this publish command,

行商通事及各地保小
traveling merchants, communicate affairs, with each earth protector, small

艇小轎人等知悉爾等務宜
boat, small sedan people classes know comprehend; you classes must needs

遵照守法傳知洋人不得往
obey conform keep laws, communicate inform Ocean men, not can go-to

較場觀射如敢故違定提該
try arena see shoot. If dare intentionally oppose, assuredly take said

行商通事究處其小艇
traveling merchants communicate affairs prosecute punish. The small boat

小轎人等亦不得擅行抬送
small sedan people classes, also not can presume go take-up forward

洋人往看倘敢抗違一經查出
Ocean men go-to see. If dare offend, oppose once have searched out

立拿重究各宜凜遵毋
thereupon seize severely prosecute. Each ought tremblingly obey. Dont

違特示
oppose special proclamation.

道光二十六年九月初六日

Tau-kwang, twenty-sixth year, ninth moon, first 6th day.

寶貼洋行會館
Faithfully postup Ocean traveling assembly hall.

DECLARATION.

(From the China Mail November 26th 1846)

Kiying, imperial commissioner, governor-general of the two Kwáng, &c., &c., &c., and Hwáng, governor of Kwángtung, &c., &c., &c., hereby give a declaration.

We yesterday received your statement to the effect that the district magistrate of Nánhái had lately issued a very objectionable proclamation: and also the copy you sent of the proclamation in question.

On these reaching us, we immediately made personal inquiries, on the subject, of the district magistrate of Nánhái, who stated that this proclamation, prepared according to old drafts of many years' standing, has been issued by the district magistrate once before each triennial military examination for a long time back, just as in 1843 at the Kwei-mow examinations, and in 1844 at the Kíá-shin examinations, the former successive district magistrates of Nánhái issued proclamations to the inhabitants of the thirteen factories in conformity with this draft, previous to the military examinations, as is on record; and that therefore, when in this year the Ping-woo military triennial examinations were caused to commence, fair copies were made out in accordance with the old drafts, and the proclamation issued without the addition or subtraction of one word. He at the same time sought out and presented to us for examination and comparison the old drafts, according to which the proclamation had been issued on the above two times, at the Kwei-mow and Kíáshin examinations, both of which agree with the copy you sent us of the proclamation issued this time.

After examination we find, with reference to this proclamation, that as it has been copied from the old drafts used at successive past examinations, it forms a part of the routine business, which it is not customary to examine, and that it is by no means that the present district magistrate has any other (peculiar) views.

What is stated in the copy,—that the hong merchants and linguists should transmit commands to the foreigners is, however, very unfitting; and we have therefore written to the said district magistrate, ordering him to bear in remembrance, that when the time of the military triennial examinations next arrives, he is forbidden again to issue a proclamation according to this old draft; and that if there be any matters of local interest which he wishes to make known to Englishmen, he must make a communication to you, that you may issue commands accordingly. A special declaration 20th Nov.

Regarding both the *matter* and the *manner* of the two preceding documents—one emanating from the magistrate under whose especial care foreigners reside at Canton, and the other purporting to be the joint production of the two highest officers in this part of the empire,—it seems necessary that a few remarks should be added here in order to put the matter in its true light.

I. In the first place, the proclamation is a very good specimen of what used to be served upon foreigners residing here, previously to the late treaties, when all correspondence was carried on through the hong merchants and linguists, when the foreigners were required to leave Canton annually, were not allowed to bring their families to the provincial city, &c., &c., &c., and when, even in Macao, a "*fanqui po*" was not allowed so much as a wet nurse!

2. The proclamation, bearing date Oct. 25th, seems not to have been made public until the 13th of November, as stated by Mr. Meadows, whose translation of it has been published in the Hongkong papers. Why it was posted up so late after its date, and with what intent it then appeared, are points we leave for others to determine. "The proclamation was issued without the addition or subtraction of a single word," but there may have been *alterations*; and we suspect that, in the old drafts, some other, and harsher term, than *yáng*, 洋, "ocean," was employed to designate foreigners.

3. The "statement," regarding the proclamation, which we suppose was sent in by the British consul, is declared to *have reached* their excellencies on the day previous to the date of their declaration, the 20th Nov. Now it is well known that on the said 19th and 20th days, the high commissioner, Kíying, was not in Canton, but absent on a military tour in the neighboring province of Kwángsí, distant more than one hundred miles from the provincial city. If so, the declaration by Kíying, must have been made by proxy, H. E. Hwáng acting for the commissioner, which we suppose was the fact, and think it should have been so stated.

4. It is admitted, in the declaration, that it "is not customary to examine" the forms of routine business; and it might be inferred, judging from the documents given above, not to mention other evidence, that the old order of things is to be brought back, with all its annoyances and restrictions, and that all the provisions of the late treaties, so far as they have reference to personal liberty and security, are to be set aside. If a stranger, by any mistake, happens to enter the gates of the city he is stoned and beaten, and no redress can be had. And if one goes a rod beyond the suburbs, there the like evils are meted out! How long, every one is ready to ask, *how long* are these evils to remain unchecked?

ART. V. Port Regulations of Shánghái, drawn up by Her Britannic Majesty's Consul, Rutherford Alcock, Esq, and dated November 6th 1846.

THE following regulations, published by direction of H. B. M. plenipotentiary, in the China Mail, from which we copy them, indicate a state of things at Shánghái very different, in some respects, from what exists at Canton, especially in the limits foreigners are allowed for exercise.

1. The Limits of the Port, on the sea side, are defined within the Lines formed by Paou-shan Point bearing west, and the Battery on the right bank at the mouth of the river below Woosung bearing south-west. The Anchorage for loading and discharging cargo is off the Custom House, and extends from the river called the Woosung Kow to that called the Yang-King-Pang. For more detailed instructions on this head, the taking in and discharging of ballast, &c., &c., masters of vessels are required to apply at the Consulate.

2. Pilots can be obtained at Woosung to bring vessels up. In case of necessity, a gun will always bring one off; but the usual signal should first be hoisted: Pilots to take vessels down can be obtained at Shanghai, on application at the Consulate. Each pilot is authorised by Letter under the consular seal to act; and the amount he is duly authorised to demand as a just remuneration for his services, is specified therein.

3. All vessels must be moored within the period of two tides from the time of their arrival at the anchorage, and in no case can a vessel, after she is moored, move or shift her berth, without permission from the Consulate.

4. Masters of vessels will report themselves within twenty-four hours after arrival, unless Sunday should intervene; and they will strictly attend, in all other points, to Article III., of the General Regulations of Trade.

5. Masters requiring to beach their vessels for the purpose of inspection or repair, must apply at the Consulate for instructions.

6. No goods can be landed, shipped, or trans-shipped after sunset or before sunrise, or between Saturday evening and Monday morning; and no work is to be done on board vessels in harbour on Sunday, except such as may be necessary for the cleanliness and safety of the ship.

7. The discharge of fire-arms from the merchant vessels in harbor is strictly prohibited, as also from the residences of British subjects.

8. Masters of vessels are required to report any passengers at the same time as the arrival of the ship; and seamen and persons belonging to the vessels in harbour are not to be permitted to go on shore without a responsible officer in charge—the masters being held distinctly responsible for the conduct of their men on shore. In the event of any men on liberty remaining on shore after sunset, the master is required without delay to send an officer to find and take them on board. Due and timely notice must also be given of the number and the names of passengers on board of any vessels leaving the port.

9. All cases of death, whether on board a British vessel, or on shore in the residence of a British subject, must be reported within twenty-four hours, together with the best information attainable of the cause of death in cases of sudden demise, to H. M. Consul, who will give directions respecting the place of interment.

10. Accidents involving personal injury, loss of life or of property, whether on shore, or in the river from collision of vessels, to be reported at the Consulate as soon as practicable; and in cases of theft, peculation, or assault, where British and Chinese subjects are both concerned, a Chinese, if guilty of any criminal act, and there be no officers of his country at hand, may be conveyed to H. M. Consul. But under no circumstances will British subjects be permitted to use violence to Chinese offenders, or take steps against the Chinese for the redress of their grievances.

11. The distance to which British subjects may proceed into the interior for exercise or pleasure, is limited by the time required for the excursion. Twenty-four hours has been fixed as the longest period of absence from Shanghai. This permission does not extend to sailors,

12. All British subjects are required to register at the Consulate within twenty-four hours after their arrival in the port, masters of vessels, their officers, and crew borne on the ship's papers excepted.

RUTHERFORD ALCCOK, *Consul.*

British Consulate, Shanghai, November 6th, 1846.

ART. VI. *Remarks on the words and phrases best suited to express the names of God in Chinese. Written by a Correspondent at Ningpo.*

BEFORE a correct decision can be formed, as to what terms are best suited to express the names of God, we must consider, first (1) the scriptural usage of the Old and New Testaments, as exhibited in the names used, their signification, application and common use, and inquire whether any of them, as Jehovah, Elobim, Messiah, Christ, &c., should be transferred into Chinese; and then, (2) the words, in common use in Chinese, to express the ideas of divinity or divine worship, and how far they are proper to express the ideas which the Christian associates with this glorious and fearful name, "The Lord our God;" also what modifications are needed, and what adjectives, explanations and cautions are required to make our meaning sufficiently clear. To do all this, it is necessary to examine the Chinese usages and idioms, as exhibited in their classics, poetry and popular works, the opinions of educated Chinese and the common modes of speech among the people; and all these should be compared with the scriptural usage, as exhibited in the originals of the Old and New Testaments. And (3) it would also be interesting and profitable to ascertain the usages of Christian missionaries in other parts of the heathen world.

This subject is one of much importance and difficulty. Its importance is seen in the terms of deep reverence which the sacred writers use when they speak of or to the Creator. "Who is like unto thee, Oh Lord, among the gods." Exod. 15: 11. "Thou shall fear this glorious and fearful name, the Lord thy God." Deut. 28: 58. "Holy and reverend is his name." Ps 111: 9. "God over all blessed forever. Amen." Rev. 5: 9. Its difficulty must be obvious when it is considered that this glorious and holy name is to be used in the language of a people whose ideas of the character of God are dark, and all the terms of whose language that can be used to express his name are necessarily associated in the minds of the people with idols, the work of mens' hands. It is not to be expected that any native term of the language should be without associations to recal their own false gods; but, if possible, let such terms be used as have the fewest and most indefinite associations, and which will thus most

easily bear conversion to the higher purposes for which we design to use them. On such a point as this, it is hardly to be expected that conscientious men, brought up under different influences, and deriving their views of the nature and signification of Chinese words from different sources (for as yet there is no standard author whose decision commands general respect,) should think precisely alike. There is still need of an interchange of views, and a fuller discussion of the subject, and no one should fix his opinions like the laws of the Medes and Persians, unalterably. It may be expected that in due season some considerable degree of unanimity will yet prevail.

I. *Scriptural usage.* Although there are many names applied to the Supreme Being, in the Old Testament, yet the most of them may be regarded as simply qualifying adjectives, so that our attention needs to be directed only to those in most common and frequent use. These are *Yehovah*, *Jehovah*; *Adonah*, Lord; *Ael*, mighty or strong God; and *Eloha's* or *Elohim*, God.

The words *Ael* and *Eloha's* or *Elohim* are so nearly synonymous, that for our purposes they may be considered as the same. The chief distinction between the two is, that the former is more frequently used in poetry than in prose, and when used in prose has commonly some qualifying adjective attached. With this remark premised, we shall quote either of them indifferently. The word *Eloha's* is commonly used in the plural form *Elohim*. For our purposes it is immaterial to decide whether this be, because it refers to the plurality of persons in the godhead, or whether it be simply *pluralis majestatis*. When the singular is used it is commonly in the poetical or later prose writers of the Old Testament. The significations of this word are as follows:

1. Its primary signification is simply *God*; a *divine person*, *superhuman excellence*. Since the Hebrews worshiped the true God, *Jehovah*, they of course applied the term to him, by way of eminence. But that it means simply *God*, without specifying true or false, one or many, is evident from such quotations as these:

"There is no God with me," Deut. 32:39. Is. 44:6.

"Jehovah is a God of gods." J. sh. 22:22.

"Cry aloud, for he is a god." 1 Ki. 18:27.

From innumerable passages it might be made to appear, that the original sense of *Elohim* is that of the generic name for God. Hence it admits of the article, and of adjectives expressive of multitude, such as, "all ye gods." Ps. 97:7. "Jehovah is greater than all the gods." Ex. 18:11. "Other gods," "Strange god." &c., &c.

2. As the Hebrews worshiped the one living and true God, it was a matter of course that they should apply to him the generic name for God, and indeed vindicate its reference to him alone. Hence arises its secondary, and by far its most common meaning, *the true God*. Of this use of the term there are more than a thousand examples. "Jehovah, he is the God." 1 Ki. 18:39. "Who is God, save Jehovah?" Ps. 18:32. "It is God, that girdeth me with strength." Ps. 18:33. And such like.

3. That the word does not and cannot mean simply the true God, is evident from the fact, that it is often applied to false gods and idols. When so applied, however, the idea is always subjective, in the minds of the people, that the idol, a representation or object of their worship, was really a god or divinity, or at least contained or represented a divine being. Thus the Israelites said to Aaron, "Make us gods to go before us." Ex. 32:1. "Dagon our god." 1 Sam. 5:7. It is applied even to female gods. "Ashtoreth goddess of the Ammonites." 1 Ki. 11:15. Hence it is also applied to the private or tutelary gods of each person or nation. "Every one unto his god." "Call upon thy god." Jon. 1:5. "Gods of the hills and of the valleys." 1 Ki. 20:23. "Baalzebub the god of Ekron." 2 Ki. 1:3. To distinguish him from the false gods of other nations, the true God is often called; "Jehovah God of Israel." 1 Ki. 16:26.

4. It is applied to angels. "A little lower than the angels," *Elohim*. Ps. 8:5. "Worship him all ye gods," *Elohim*: Ps. 97:7.

5. It is also applied to men, when officially entrusted with authority and power to rule, as it were in God's stead. "I have made thee a god unto Pharaoh," Exod. 7:1. And, "I have said ye are gods." Ps. 82:6.

6. It is used adjectively as the expression of some great excellence and majesty, or manifestation of glory or beauty, that lifts our thoughts to God. We are not sure but this idea of majesty and excellence is the primary signification of the word, though we have followed the current of lexicographers in assigning another as the original sense. Examples of this signification are such as these: "Cedars of God," Ps. 19:11, for very noble cedars. "Mountains of God," Ps. 68:16; 35:5, very high mountains. "River of God," Ps. 65:10, deep and full river. "A city great to God," Jonah 3:3, a very great city. "Fair to God," Acts 7:20, very fair and beautiful.

The use of the Greek word *θεος* in the New Testament is so precisely synonymous, that it is needless to quote examples. It could not be otherwise than synonymous; for in the great majority of cases the Seventy have translated *Elohim* by *θεος*, and their version was in common use and exerted a controlling influence when the books of New Testament were written:

As this is a generic, and not a proper name, it is obvious that it should be translated in every version of the Scriptures that is made into a foreign language. We shall consider, in the sequel, what term is most suitable to express its various significations, merely remarking here, that the native Chinese term, which includes most of the significations of *Elohim* and *θεος*, must, other things being equal, be considered as the most proper term by which to express it. In the Syrian monument the word is translated into Chinese by the characters, 阿羅阿 *Ah-lo-ah*, but for the reasons above given; we think this example should not be imitated by modern translators.

The God who was worshiped by Israel claimed to be superior to all other gods, and indeed to be the *only* God. But there were

innumerable other real or imaginary beings, "Gods, many and Lords many," whose deluded worshipers were ready to cry out, on all occasions, "Great is Diana of the Ephesians," and to claim the highest honor and worship for them. To distinguish between the true God, the God of Israel, and the false gods of the gentiles, it became necessary to use words, which should remove all doubt or ambiguity, as to the Being, who was meant; accordingly, in many passages all doubt is removed by such qualifying expressions as, the God of Abraham—of hosts, almighty, most high, living, eternal, holy, Creator, &c. In addition to these, he was pleased to make known to men a name which he appropriated to himself alone. "My name is Jehovah." Exod. 6:3 "I am Jehovah, that is my name." Ps. 42:8. "Extol him that rideth upon the heavens, by his name Jah," Ps. 68:4. This, therefore, is the proper name of the true God. It is peculiar to himself alone, and may not be applied to any false god, or idol, or creature. It imports self-existence, all-sufficiency, and eternal life. It occurs more than six thousand times in the Old Testament, and was regarded by the Jews with such reverence that, in the later ages of their history, they did not presume to pronounce it, but used in its stead the words *Adona* and *Elohim*.

As this is a proper name it is manifestly right that it should be transferred into the Chinese language, as other proper names are by characters as nearly allied to the common Hebrew pronunciation as possible. The characters, 爺和華, *Yé-ho-hwa*, have been already used in several Christian tracts for this purpose. When asked by the Chinese, "What is the name of your God;" the reply should be, "It is Jehovah."

It is however a question, for serious consideration, how far any efforts should be made to bring this name into general use. At first sight it seems hardly to admit a doubt that it ought to be the word most commonly used by the Christian missionary. It occurs in the Old Testament more than three times as often as any other word that is applied to God, and in itself seems so appropriate to express all we want, in reference to the supreme being, that many missionaries (as in the South Sea Islands) have used it almost exclusively. Yet the objections to its exclusive, and even to its general use seem to us almost insurmountable. The principal of these is the undoubted fact that it never has, in any Christian nation or in any version or the Scriptures, been brought into common use, and this has been sanctioned by an authority than which no higher can be thought of, that of Christ himself. Even in Hebrew, for hundreds of years before the time of our Savior, the Jews refused to pronounce it, and many suppose that its true pronunciation is now lost. The venerable Septuagint version uniformly translates it *Κυριος*. This version received the sanction of our Lord and the apostles. By them, so far as we know, the word Jehovah was never pronounced, and the example of the Septuagint version has been followed in great measure by all subsequent translators. Thus instead of the word Jehovah we have *Κυριος*, *Dominus*, *Lord*, *Herr*, *L'Eternel*, &c. Now this cannot be

the effect of chance. If the providence of God is conspicuous in any thing, it has been so in the preservation of the Sacred Scriptures, and in the translations made from them; and this remarkable unanimity in refraining from transferring an acknowledged proper name must be regarded as by divine appointment.

Without entering any further into the subject, we prefer to leave it where the consent of the universal church has placed it. Let the word be known and on proper occasions be mentioned, but let it not be brought forward in every sentence, but rather reserved for seasons and occasions of peculiar solemnity. We think, therefore, that they are in error who attempt to bring it into general use among the heathen. As it has not been brought into general use in any Christian nation, we infer that it will not be; as Christ and his apostles, far from bringing it forward, as so many do now, kept it back, we infer that it should not be proposed as the common name of God. Perhaps the safest rule would be to abide by the English version of the Scriptures, as far as this word is concerned, and in common use to speak it much as one would in a Christian land.

As the word Jehovah has been thus (providentially) kept back from common use, another was necessarily substituted for it. In Hebrew this word was *Adona*, Lord, a word manifestly derived from *Adon*. The word *Adona* is never applied except to the true God, and was esteemed by the Jews the substitute for the word Jehovah. Hence in the Septuagint, and the other versions, it is uniformly translated by the same word *Kurios*. The word *Adon*, from which it is derived and which is the precise synonyme of *Kurios*, Dominus, Lord, &c., has the following significations.

1. *Men* who stand in any relation of superiority. Gen. 24 : 14.
2. *False gods*, Zeph. 1 : 9. Ps. 26 : 13.
3. *The true God*. Exod. 23 : 17. Ps. 114 : 7, and in Deut. 10 : 17, where we read, "Jehovah your God, is God of gods, and a great God and mighty."

Of the qualifying terms, or adjectives used we shall mention only two. The others will readily occur on examination. *Alion*, supreme, most high. Deut. 32 : 8; Dan. 4 : 17; Luke 1 : 32, 76. *Shaddi*, omnipotent, almighty, Exod. 6 : 3. Ruth 1 : 20. See book of Job, passim; and 2 Cor. 6 : 18. There can be no doubt that these should be translated by such terms as, 最上, *Tsui-sháng*, and 全能 *Ts'iuennang*.

There is one name of God, used, only after the Babylonish captivity, which has some peculiar interest to the Chinese missionary, from its resemblance to the word 天 *T'ien*. In the book of Daniel we meet the expression, "The heavens do rule." Dan. 4 : 26. Where the Chaldee word for heaven is used for God, or perhaps, to speak more properly, for his providential government. This word does not elsewhere occur, in the Old Testament, in this sense, but the phrase "God of heaven" is of frequent occurrence during and after the Babylonish captivity, both among the Jews and the heathen.

Cyrus says, "all the kingdoms of the earth hath the God of heaven given me." 2 Chron. 36:23. The restored Jews say, "We are the servants of the God of heaven." Erra 5:11, "Oh give thanks unto the God of heaven." Ps 136:26. The origin of this expression is somewhat obscure. It may have been that heaven was used by the Chaldeans and Babylonians much as *t'ien* 天, is by the Chinese, and while Daniel once uses the word when speaking to a heathen king of the general superintendence of providence, yet he and the other Jews preferred using a word which should teach that God is not to be confounded with the visible heavens which he has made. We meet the term God of heaven only once before the Babylonish captivity ("I serve the God of heaven," Jona 1:9), where the prophet used it in talking with idolaters, who knew nothing of Jehovah, the God of Israel. These idolaters may have been worshipers of heaven, and Jonah, to show the superiority of his God to all their objects of worship, calls him the God of heaven. After the return of the Jews from Babylon, the term "God of heaven," and even "Heaven," became very common, and we find the latter in common use in the time of our Savior. "I have sinned against heaven." Luke 15:18. "Was it from heaven or of men?" Matt. 21:25. See notes of Wetstein on the verses just quoted, and Baxtorff's Lexicon Chaldaicum.

The usages of both the Old and the New Testaments, in reference to the names of God, have been followed with remarkable exactness in all the versions into which the Scriptures have been translated in western lands, and by consequence among all the people where Christianity has extensively prevailed. Thus the Greeks had their Ζεύς, the Romans their Jupiter, and the nations of northern Europe their all powerful Odin or Woden and Thor, god of thunder, (whose names are yet preserved in the days of the week,) which were all supreme among the gods of their respective nations, and to them every high term of honor and adoration was applied. But neither the apostles, nor their disciples and successors have adopted the name of a heathen God and appropriated it to Jehovah. In all cases they have taken the generic term for God in the respective languages and such terms as corresponded with the Hebrew words, and applied them to Jehovah, claiming for him, that as he is the only living and true God, he is entitled to the name that expresses divinity, and should not be designated by that of any idol or national God. Thus, among the Greeks, the word used was not Ζεύς, but θεός and Κύριος. Among the Latins it was not Jupiter, but Deus and Dominus. Among the Britons it was not Woden or Thor, but God and Lord; and among the Germans, Gott and Herr: and the same remark is true in every other nation where Christianity has extensively prevailed. We think much weight is due to this fact in deciding what word to use in Chinese. If in this language there are terms appropriated to false gods, even though they designate the highest deity in the system of Chinese mythology, they are no more to be used by the Christian missionary than Ζεύς or Jupiter or Thor by the apostles

and their successors. But if the Chinese language contains words that correspond with the *Elohim*, *θεος*, Deus, God; and the *Adon*, *Κυριος*, Dominus and Lord, of the Hebrews, Greeks, Latins and Britons, then strong reasons must be shown why they should not be used here; nor will it be a sufficient objection, that such terms are applied by the Chinese to every insignificant divinity which their folly has formed, for every tyro knows that the same objection lies with equal force against the terms in universal use in every Christian nation.

(To be continued.)

ART. VII. *Journal of Occurrences: Kiating; military reviews and examinations; examiners and new literary chancellor; literary banquet; Mr. Everett; the Nemesis; military guards; their inefficiency; ill treatment of English seamen; letter from captain Pickin; Mr. Betelheim; Peking Gazettes.*

CANTON DECEMBER 10th, 1846. Circumstances, beyond our control, have delayed the publication of our present number till now.

His excellency, the imperial commissioner, and governor-general Kiating, embarked Saturday, the 31st October, for Kwángsí, to attend the military reviews and examinations in that province.

Similar exercises have been in progress here and the results of the same, in horsemanship, archery, &c., were announced at an early hour yesterday morning, the 9th December, when cryers were heard through all the streets, vending the schedules containing the names of the successful competitors. The degree conferred on this occasion is that of *küjin*, "promoted men," the same that was conferred, a few weeks ago, on the literary candidates.

One of the late imperial examiners has been appointed to the literary chancellorship in this province, and entered on the duties of his new office November 12th. His name is 全慶, *Ts'iuen-king*, late H. I. M.'s resident minister, &c., at H'harashar, in the southern circuit of T'li. He is a Manchu of high reputation, and will remain here, in the ordinary course of appointments, three years. Being in favor at court, he will no doubt have influence here in regulating the intercourse with foreigners.

The late chancellor and the second examiner left Canton for the capital early in November.

On the 4th Nov. H. E. governor Hwáng gave a public entertainment to *Mei Munghng*, 梅夢紅, first on the list of successful candidates at the late literary examination. This is a formal feast, called *Luh-ming án*, 鹿鳴宴, "the stagbleating banquet," and an occasion of great joy and festivity.

His excellency, Alexander H. Everett, commissioner, &c., from the United States of America to the court of Peking, left Canton the 3d Nov. and proceeded in the Vincennes to Macao. As to his place of permanent residence we are not informed; it ought, we suppose, to be at court; and the sooner the Chinese will accede to this the better for them. If, as we believe, the object of Mr. Everett's mission to China is to see that the provisions of the late treaty are secured, his new office will be *no sinecure*.

The Nemesis, we are sorry to see, has been withdrawn from Canton, and no ship of war is now in this neighborhood. Some military guards, however, have been posted in the immediate vicinity of the factories, as the following declaration indicates.

Kíying, Imperial Commissioner, Governor-General of the Two Kwáng, &c., &c., &c., and Hwáng, Governor of Kwángtung, &c., &c., hereby give a declaration in reply.

We have received your statement to the following effect:—(*Here follows an abstract of the letter of Her Majesty's Consul to their Excellencies, dated 13th November, 1844, expressing a hope that they would increase the means of defence for the protection of the Foreign Factories in the event of a popular riot, &c.*)

After examination, we find that in the month of July, when the disturbance attended with loss of life took place at the Thirteen Factories, we immediately despatched Officers and Soldiers to guard against and suppress tumults; and that, fortunately, they have for several months preserved us from causes of anxiety.

Considering, however, that to despatch soldiers upon the occurrence of any event is by no means a permanent plan, we have, therefore, after forming the necessary regulations, appointed one military officer, a major, and one civilian, an officer having Independent Jurisdiction, to take charge of soldiers and police, and reside constantly in the neighborhood of the Thirteen Factories, as a guard and protection, and that they may, in the event of altercations, quarrels, and disturbances between the Chinese and Foreigners, be thus able, in the immediate vicinity, to ascertain the facts and arrange matters according to reason, separately dispelling the causes of discord, in order to prevent their ending in exciting great evils; and orders have been already despatched for the necessary measures to be taken in due order.

Apart from these no other preparations for protection have been made. If, however, a state of mutual tranquillity and absence of trouble is to have existence, it is indispensable that equity obtain in the intercourse and relations between the two countries: It is therefore necessary that you restrain the British merchants, so that they may not, like Compton, employ violence and take a delight in overcoming others, thereby exciting fights, but that they may regulate their conduct by reason and the common feelings of mankind. Both parties will then enjoy pleasure and profit in common, without depending on the defence and protection of the military and police alone. A special declaration.

For the British Consul Macgregor. 14th November 1846.

(A True Translation.) THOS. TAYLOR MEADOWS, *interpreter*.

We have little confidence in these guards alone, and think, with many others, that a strong force near at hand, such as well-manned ships of war afford ought to be kept ready to act in any emergency and at the shortest notice. Such a force should not, as things now are, be wanting for a single hour. It is one of the surest means of preserving peace.

The mal-treatment of foreigners, at Canton, is exhibited in the following letter from captain Pickin, of one of the English merchant vessels recently at Whampoa.

Whampoa, 11th November, 1846.

Sir,—In reference to the two Seamen of the *Mary Bannatyne*, so badly used by the Chinese at Canton, I would beg to remark that they had liberty from the Marine Magistrate at Whampoa, as all other ship's crews in the place had, and went up in charge of two petty officers and landed at Canton at noon. After purchasing all they required, they went to the top of Old China Street, in company with a Chinaman; he enticed them up a place called *Shoe Lane*. When they got half way up, they were going to turn; seeing this, the Chinaman gave a great yell, and in less than two minutes, they were surrounded and driven upwards towards the city, till they came to a *Tan Yard*, and were there driven into the water, and hunted like wild dogs: sometimes in the water, at other times fighting their way on shore, till at last they were separated. One took to the Creek, and swam down to the river to a schooner, and was hanging on to the cable by one arm, the other being disabled, when he was taken notice of by a Lascar and was taken on board and very kindly treated, and then sent on board of H. M. war steamer. The other was not so fortunate, he was surrounded on shore, even by *shop keepers* till at last he got refuge in a shop, the shopman sent for the mandarins; he was then taken in charge by the soldiers and sent to the consulate in a sad state, which he can testify; the whole occurred from 3 to 4 o'clock. They were only about half an hour out of the officer's sight. I never in my life saw a man survive such wounds. Poor fellows, I am sure it was without any misconduct on their part. Yet they were fined afterwards. I am happy to say, they are both doing well, but it will be a long time, (*if ever*.) before they are the same men.

I remain, Sir, Your's respectfully; SAMUEL PICKEN.

To A. CAMPBELL esq.

From the Rev. Dr. Bctelheim we have recently had the pleasure of receiving a note, and have had a glance at his Journal. He wrote from Nápá Hospital, Oct. 17th, 1846. He had secured a comfortable residence, made considerable progress in the language, and circulated some tracts. Those around him were chiefly officers, and very friendly. He found there two Roman Catholic missionaries. Up to the time he wrote, his intercourse with the people had been very limited, and very few patients had been at his hospital.

Our *Peking Gazette* and Extracts come down to the 25th of Oct. We shall endeavor to find room in our next number for some notices of these. From a private source, we learn that the summer has been very cold at the north, and that snow fell in Shánsí in July.

THE
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ART. I. *Remarks on the words and phrases best suited to express the names of God in Chinese. Written by a Correspondent at Ningpo. (Continued from page 574.)*

IT MAY be premised here that we are not to expect to find any word whatever, in the Chinese language, which shall correspond exactly with the Chinese idea of God. The *idea* does not exist in China, and whatever word may be selected must be *converted* to a Christian use. Hence it must be expected that whatever word we select will be found to have uses and significations more or less at variance with ours, and probably enough some of its significations, as used by the Chinese, will be found to be contradictory not only to our ideas, but even to their own definitions. When men are groping in uncertainty, attempting to describe things of great importance, to fathom the unfathomable, yet utterly uncertain where the truth lies, there must be contradictions. Different minds will view the same subject in different aspects, especially when it is one so comprehensive as divinity; and it is too much to expect that even the same mind should always view it in the same light, when it has no unerring standard to regulate its thoughts. How truly the above remarks describe the uncertainty of the Chinese writers, on the subject of the deity, is manifest from the words of one of their own number, 神怪茫茫若存若亡. (See the 法言 quoted in the Pei wan Yun fú.)

It is however our privilege to reject all that our clearer light shows to be false, and to select only what agrees with the truth, and following the apostles' example to choose those words, for expressing

the name of the true God, which, all things considered, approach most nearly to the form of sound words already delivered to us.

A somewhat careful and extended investigation of this subject has led us to the conclusion that the words 上帝 *Sh ng tí*, and 天 *T'ien*, are synonymous, and correspond with the *Zeus*, *Jupiter*, *Woden* and *Thor* of the pagans, while the words 神 *Shin*, and 主 *Chú*, correspond, with sufficient nearness, to the words *God* and *Lord*, as used in professedly Christian nations. The reasons for this conclusion will be found in the remarks which follow, in which we have attempted to exhibit the true meaning and use of the respective terms 神 *Shin*, 上帝 *Sháng tí*, and 天 *T'ien*. We have not thought it necessary to dwell on the word 主 *chú*, as the necessity and propriety of its use is freely admitted by all, and the slightest acquaintance with the Chinese must show that it is entirely equivalent to the English word *Lord*.

We have not much faith in the significations of Chinese words which are derived from the composition of the characters, as in most cases such derivatives are mere flights of fancy. In some cases, however, they are important, and this may perhaps be said of the word 神, *shin*. It is composed of the radical 示 *shí* (the ancient form of writing 祇, *ki*), signifying "Gods of the earth," "supernatural," and the primitive 申, *shin*, denoting repetition, force, intensity. The primitive gives its sound to the whole character, and may not unnaturally be supposed to communicate something of its intensive force, in which case the etymological signification of the word, is "supernatural; superior to any thing earthly; divine." This definition of the word is perfectly justified by such examples as the following; 都帝德廣運乃聖乃神, "How excellent the virtue of the emperor (*Yau*)! like a broad river ever flowing; it was holy, it was divine." *Shú King*, sect. 1. p. 19.

The same idea is thus expressed by Mencius: 夫君子所過者化, 所存者神, "where the good pass by there is renovation, what they preserve is excellence divine!" Mencius, sect. 7. p. 8.

The above quotations, however, are not so clear and decisive as the following, whose importance will excuse its length. "Hau-sang Puh-hái, asked respecting Lohching tsz'. Mencius replied, He is a good man and a true man. Puh-hái inquired? What do you mean by good and true? Mencius said. What is truly desirable is

善, *shen*, good; that which in itself is solid and substantial is 信 *sin*, true. Mencius further said, that which is full of what is really good, till it is ready to overflow, is called 美, *mei*, excellent: that which is full and ready to overflow, and which further shows itself as a bright example is called, 大, *ta*, great; that which is great and can also transform others by renovating them to good, is called 聖, *shing*, holy; 聖而不可知之謂神, but that which is holy and cannot be known is 神, *shin*, DIVINE. See Mencius, sect. 7. p. 40.

On this passage Ching fū-tsz' gives us the following note. "The holiness which cannot be known is the extreme or highest reach of holiness. Common men cannot comprehend it, though it is not above the grasp of the holy sages, for there is a class of 神人 *shin jin*, divine men." And Yun Shí adds, "From the degree of excellence that is expressed by "the good that is desirable," to that signified by "holy and cannot be known, divine excellence," there is but one principle, which duly expanded satisfies each. But when you have arrived at the degree of excellence expressed by 神, *shin*, although it is the same in nature with the others, yet language is incapable of expressing it." (Mencius ubi supra; notes.)

From the above it is evident that the highest excellence is expressed by *shin*, and it cannot fail to strike the thoughtful reader, how much this signification resembles that spoken of under *Elohim*; No. 6., which, as we have already intimated, there is some reason to suppose is the original signification of that word. That this term *shin*, is used to denote merely human excellence, (though of the very highest kind,) will not surprise those who reflect on the Chinese system of exalting man to an equality with heaven and earth. See more on this point in the sequel.

The philosophical notions of the Chinese on the divine nature, as expressed by the word *shin*, are difficult of comprehension, but some reference to them is necessary if one would know the full meaning of the word before us. Among those we have met are the following.

In the Yih King, sect. 5. p. 13, we meet the following sentence: 陰陽不測之謂神, "That in the *yin* and *yáng* principles, which is unsearchable, is called *shin*, divine." A part of the note which follows is here given. "Such parts of the *yin* and *yáng* as can be searched out are known by the name 物, *wuh*, creatures; but that which cannot be searched out is superior to a creature, and

cannot be designated by a creature's name. It is different from the things around us and cannot be comprehended by means of them. It is the original excellence of the 太極, *Tai-kih*, or ultimate principle of all things, and only can be called *shin*, divine," or "God."

Nearly allied to the above is the following from the 史記 *Shi ki*, as quoted in the *Pei wan Yun fu*, 神者天之陽精, "The spiritual part of the *yáng* principle of heaven is *divinity*."

In the *Chung Yung*, chap. 16, we have quite a dissertation on the nature of God. "How abundant and wide-spreading is the active agency of the spirits and the gods! (鬼神,) Behold! Yet you cannot see them. Harken! Yet you cannot hear them. They are embodied in all created things, and you cannot be separated from them. Wherefore, the men below the heaven should fast and bathe and wear the festal garments when they worship at the sacrifices. How vast and great are they! as though they were above! and as though they were upon your right and left. The Ode says truly: The coming of the gods cannot be comprehended. How then dare you condemn them? Therefore, at the least manifestation of their power, the truly sincere man will not dissemble but will be as this."

Those who are anxious to see the metaphysical subtleties of the scholars of the Sung dynasty, and how the simple doctrines of the earlier ages of China have been darkened by the words without knowledge of their successors, will find abundance in the words of *Chú fū-tsz'* on this passage.

Closely allied to the above is the beautiful but obscure passage of the *Yih King*, sect. 6. chap. 7, which gives us exalted ideas of the power and excellence attributed by the Chinese to *shin*. The whole chapter and notes are too long to quote entire, but they will amply repay perusal.

The opening sentence is, 神也者妙萬物而爲言者也, "The divine nature in a proper description is of all things the most admirable." Among the notes are the following.

"Finally, what are we to understand by *shin*, divinity? In regard to all those things which are confined within limits and whose use extends only to some certain objects, these are merely 物, *wu*, creatures. They are not 神, *shin*, divine. But as it regards that which is really *shin*, divine, its nature is to the centre of the original principle of all things, and its manifestation is in the revolving energies of creation and renovation. It is not distant from the creature, and yet it is not contained by the creature. This therefore

is that which may be said to be the most admirable object in the universe."

To the above we will only add the definition of *shin* in the 六書故, a work worthy of a place in the library of every Chinese scholar, 精靈曰神, &c., "That which is most pure and spiritual is called God. Every god is originally from heaven. If we speak of them separately we may say, heaven is called 神, *shin*, man is called 鬼, *kwei*, and earth is called 土, *ki*. If all be comprehended under one term, they are called divinities.* The divinities are the product of the *yáng* principle. And the souls of men are the product of the *yin* principle. But if you regard man alone, (in his microcosm, then) his soul must be considered 神, *shin*, the divine principle, and his animal life is the 鬼 *kwei*, secondary principle. Hence the Lí Kí says, and thus the life of his soul is the abundance of the divine principle, and the animal life is the abundance of the secondary principle. Of the five treasures of man it is the heart which treasures up the divine principle. If you speak of that which is divine without regarding man alone, then every pure spiritual substance which possesses a transforming and unsearchable nature may be called divine; and thus the Yih King, says, "The divine nature, in a proper description, is of all things the most admirable."†

精靈曰 | 凡 | 由天來者也故別而言之天
 曰 | 人曰鬼地曰土合而言之通曰神 | 陽
 之爲也鬼陰之爲也其於人也魂其 | 而魄
 其鬼也故記曰氣也者 | 之盛也魄也者鬼
 之盛也人之五藏心藏 | 引而申之凡虛靈
 變化不 | 者皆曰 | 易曰 | 也者妙萬物
 爲言也。(This mark | is here put for *Shin*.)

These remarks on the etymology and meaning of the word, and the references to the philosophical notices respecting it, are sufficient to show its high importance and dignity. In what follows we shall give the usages of the word when applied to Beings whom the Chinese consider as divine.

* In this sentence heaven, earth, and man, are defined by Chinese scholars as celestial and terrestrial divinities, and spirits of deceased men, which are designated respectively *shin*, *shí*, and *kwei*.

† The obscurity of this translation arises chiefly from the impossibility of translating 氣 and 魄 to which there are no synonymes in English. Those slightly acquainted with the Chinese uses of these words will find the original, which is subjoined, quite clear and interesting.

1. The word *shin* is sometimes used by itself to express divinity in general, of which a sufficient number of examples has been already quoted. It is used indefinitely for any god, and the context must determine what particular divinity is intended. Thus in the 綱鑑易知, *Káng kien E chi*, sect. 21. p. 27, when describing the introduction of Buddhism into China, it is said, "The king heard that in the west 有 1 其名曰佛, there was a God whose name was called Budha."

It is also used to denote all the gods collectively. Thus in the *Shú King*, sect. 4. p. 6, 惟爾有神, "and you, oh gods!" Also in the same work, sect. 3: p. 35, 夏王弗克庸德慢神虐民, "The King of Hiá was unable to persevere in virtue; he despised the gods and oppressed the people."

This may remind us of the judge, who feared not God neither regarded man. Luke 18:2.

Also in the same work, sect. 3: p. 35, 事神則難, "To serve the gods is difficult."

The expression, 神明 *shin ming*, is also used in much the same senses. Thus in the *Yih King*, sect. 6. p. 4, we read, 以通神明之德 "To understand the virtue or the power of the gods." On which it is noted, "The virtue or power of the Gods is intimately connected with the principle of the *yin* and *yáng*, and being exceedingly fine and rare cannot be searched out."

2. The Chinese acknowledged many gods. Hence it is much more common to meet the word *shin* in connection with adjectives signifying universality, or divided into classes. As examples of this we note

(1.) The word *shin* as used in connection with universal adjectives. In the *Shí King*, sect. 8. p. 6. we have, 懷柔百神 "Worshiping all the gods they come in peace around you." In Mencius, where he speaks of the succession of an emperor to the throne, he says, "Suppose him to superintend the sacrifices, (而百神享之) and all the gods accept his offering, this is equivalent to heaven's receiving him favorably." Mencius, 5:13. We meet also the expression 徧於羣 1, "all the divine spirits or Gods". *Shú King*, 1:9.

(2.) The *shin* are frequently divided into classes, some of the more important of which it is proper to notice. The first of these is that into inferior and superior, much like the *dii majores et minores* of Rome. Once, when Confucius was sick, one of his disciples reques-

ted him to pray, quoting the precept, 禱爾於上下 | 祇, "Pray then to the superior and inferior gods of heaven and earth." Lun Yü, 4:17. The same division is referred to in the sentences, 並告無辜上下 | 祇 "they have declared their innocence before the superior and inferior gods of heaven and earth." Shü King, 3:7; and, 先王顧諟天之明命以承上下 | 祇, "Your royal predecessor diligently observed the luminous command of heaven in knowing the superior and inferior gods of heaven and earth." Shü King, 3:11.

The most common division is into 鬼 |, *kwei shin*, in which *kwei* denotes the spirits of deceased men, especially one's own ancestors (the *dii penates*), and *shin* all the gods inferior and superior. Of this division innumerable examples might be quoted, but some have been already adduced, and others will present themselves on nearly every page of the Five Classics, so that we refrain from burdening our pages with them now. That a certain superiority is given to the *kwei*, deified spirits, by naming them before the *shin* gods in their own sight, will not surprise the student of Chinese history and theology, who recollects that the distinguishing feature of the Chinese religion is the worship of ancestors. Reference to this fact explains many an obscure sentiment in their morality, and reconciles many seeming contradictions, and we are persuaded that a due appreciation of it would go far to rescue the word *shin*, from the contempt with which some seem to regard it. The worship of the *kwei* is an essential and highly honorable part of the Chinese religion; and according to Mencius one of the most unfilial (and consequently one of the most sinful acts) a man can commit, is not to marry a wife and bring up a family, for this cuts off the hope of posterity, and leaves the ancestral spirits without a worshiper. Hence in each man's private devotions he gives the highest place to the *kwei*. But notwithstanding the honor thus paid to them, it is freely admitted that they are inferior to the *shin*, for the latter are to be worshiped by all men, but the former only by their own descendants. Hence Confucius says, 非其鬼而祭之詔也. "To sacrifice to the ancestral spirits of another person is flattery." Lun Yü, 1:27.

We meet in the 周禮, *Chou Li*, as quoted in the *Pei wan*, a sentence which like the *Luh Shü*, already quoted, combines all the divinities, spoken of in the two preceding classes, in one general category: 大宗伯掌建邦之天 | 人鬼地示之禮.

"Ta-tsung-peh carefully arranged and regulated the national rites and customs respecting the celestial gods, human spirits and earthly deities."

In the 史記, *Sz' kí*, we find another classification, as follows, 八 | 一名天主二地主三兵主四陰主五陽主六月主七日主八四時主, "The eight gods are, first, *Lord of heaven*; second, *Lord of war*; fourth, *Lord of the Yin*; fifth, *Lord of the Yang*; sixth, *Lord of the moon*; seventh, *Lord of the sun*; eight, *Lord of the four seasons*." It is curious to find here the 天主 *Tien-chú*, of the Roman Catholics, classed among eight of the native gods of China.

We find also the following, "The god of the east sea is called 祝融, *Chuk yung*: the god of the south sea is called, 勾芒, *Kau wáng*: the god of the north sea is called 項顛, *Chuen hián*: and the god of the west sea is called, 蓐收, *Yuk shau*."

There are also gods for particular parts of the human body. Thus "The god of the brain is called 覺元, *Kieh yuen*: the god of the eyes is called 虛監, *Hü kien*: the god of the nose is called 冲龍, *Chung lung*: the god of the tongue is called 始梁, *Chi liáng*: and the god of the hair is called 玄華, *Hüen huá*." In the above quotations which are from the *Pei wan* the word which we have translated god is *shin*.

Extending our researches further, we shall truly find "gods many and lords many." There is the 花 | god of flowers; 酒 | god of wine (*Bacchus*); 風 | god of wind (*Eolus*); 茶 | god of tea; 蠶 | god of the silk-worms; 財 | god of wealth (*Plutus*); 室 | god of houses; and 灶 | god of the kitchen. Doubtless, by a little study, gods and lords as numerous as those of ancient Greece and Rome might be found.

There are deities to help in particular seasons of peril. The goddess 觀音, *Kwán yin*, is a fair representative of the ancient *Lucina*, as she is called upon by women in their hour of peril; and in one of their books we find this direction, "The god of 甲子 *Kiah tsz'* is called 弓隆 *Kung lung*, call upon his name when you enter the water and you will not drown. The god of 甲戌 *Kiah shü* is called 執明, *Chih ming*, call upon his name as you pass through the fire and you will not be burned."

There are also innumerable gods of places. Nearly every temple

has a niche for the local deities. So we meet such expressions as these 赴俗祭防風神, "The people of Kjú were accustomed to worship the god of Fáng Fung;" 藐姑神 "the god of Miáu Kú; 山川鬼神 "The spirits and gods of the streams and hills;" and, 谷神不死, "The valley god does not die." These last quotations remind one of the "gods of the hills and gods of the valleys," 1 Kings 20:23, 28.

It was in reference to an idolatry as debasing and to gods as numerous as those of China, that Augustine uses the forcible language. "Tot deorum * * * quos numerare quis potest? Indigines et alienigenes, cœlites, terrestres, infernos, marinas, fontanos, fluviales, et ut Varro dicit, certos et incertos, in omnibus generis deorum, siout in animalibus, mares et fœminas." De civit. Dei. 3: 12.

On this error of acknowledging more gods than one, we may remark, that grossly erroneous as it is, it is yet founded on a well known and most important truth; a truth well expressed by one of the early Christian fathers, in these words. "God in the universal sense can really be designated by no name at all. Every name denotes but a part of his perfections. It is only when one takes all the possible names of divinity together, that he is able to name god." Some faint traces of this truth remained in the minds of the Chinese, even after "not liking to retain god," they had lost the true knowledge of "his eternal power and godhead," and to express what they still knew, instead of returning to the worship of the undivided godhead, they impiously parceled out the deity amongst a multitude of inferior divinities. In this they but imitated, or perhaps prepared the way for the populous mythologies and the "rabble of the gods" of western nations.

The attentive reader of the preceding quotations, to which five times the number might easily be added, will not fail to notice in how many points they correspond with the meaning of the words *Elohim* and *θεος*, as already illustrated in this essay, and how perfect is the conformity between the *shin* of the Chinese, and the *θεος* and *Deus* of the Greeks and Latins.

In the quotations that follow, we shall aim at some illustrations of the theology and worship of the Chinese as connected with the word *shin*.

The only fact of importance which we have observed, as militating against the belief that *shin* is the proper word for the divinity, is that it is sometimes used for the human soul, and the animal spirits of the body. When so used it is commonly joined with the word 精

ting, but it is not unfrequently met standing by itself. Thus we have the expression, obscure certainly (if not absolutely nonsense,) in which *shin* can refer only to the more spiritual nature of man, 體合於心, 心合於氣, 氣合於神, 神合於無, "The body is united to the heart, the heart to the life (breath), the life to the soul, and the soul to non-entity." The phrase 智慧神 is also by some explained to be the soul, and the word is frequently used in the, 家寶, "Family Gems," and in medical works for the soul, or the animal spirits.

The true explanation of this fact we conceive is not obtained by denying that *shin* of itself signifies divinity, but rather by the contrary process. It is well known that in Chinese theology, man is ranked with heaven and earth, as one of the three great powers, and the expressions, "man equals heaven," "man equals Sháng tí," are quite as numerous as those in which he is called *shin*. Moreover when a man dies he becomes in fact a divinity and is worshiped as such, at least by his own descendants, and sometimes by others. There is now in the city of Shánghái, the image of a military officer, who fell four years ago, while bravely fighting against the English troops, and to whom divine honors are paid. If the empire lasts much longer, he may become as famous and powerful as the renowned Kwán tí, one of the heroes in the history of the three states, who is now the tutelary god of the departments of Ningpo and Sháuking, in Chehkiáng. In Chinese theology, therefore, man is part of the deity. This principle is distinctly announced by Chútsz' in these words, 天地本吾一體 吾之心正則天地之心亦正矣, "Heaven and earth are in fact but one body with myself. Therefore if my heart be correct, the heart of heaven and earth is also correct." Chung Yung, p. 4, note; and by Mencius more remotely, 天視自我民視, 天聽自我民聽, "Heaven sees according to the eyes of the people; heaven hears according to the ears of the people." Mencius 5: 14; or in other words, "vox populi, vox dei." With these facts it need not strike us as strange, or at variance with the Chinese notions of divinity, that man viewed in certain aspects should be called *shin*, divine. The well known vanity of the nation does not at all object to the appellation of *Deus in teris*, nor indeed does the primary meaning of the word in any language revolt from its application to man. Compare the words of Ps. 82: "I said ye are gods," which are also quoted by our Savior. John 10: 31.

In addition to what is said above, on the application of the word *shin* to man, it may be added, that this use of it results in part from the inexplicable philosophy of the *yin* and *yáng*. See the *Luh-shú-kú*, under the word 魂, where we find the following remarks; 人生始化曰魄, 既生魄, 陽曰魂, 凡人之生陽氣之神爲魂, 陰氣之神曰魄. "The first part of man that comes into existence is called the animal life. The animal life once born, its *yáng* principle is called the soul. Thus in every man who is born into life, the (*shin*) divine principle of the *yáng* becomes the soul, while the divine principle of the *yin* becomes the animal life."

While it is freely admitted that creation and providence are by Chinese writers ascribed chiefly to heaven and Sháng tí, as the supreme god of China, yet the same are also ascribed to the *shin*.

Thus of *creation*: 鬼神神帝生天生地, "The spirits and the gods and the divine ruler produced the heavens and produced the earth." Pei wan.

Again, 鬼神造化之迹, "The actions of the spirits and the gods in the creation and renovation of things." Lun Yü 4: 10, note. This last is quite a common expression.

Of *providence*, they say, 鬼神害盈而福謙, "The spirits and the gods afflict the proud but assist the humble." (God resisteth the proud but giveth grace unto the humble.) And, 禮必本於天殺於地列於鬼神, "The foundation of right and propriety is with heaven, but it is separated and arranged by the spirits and the gods upon the earth." Lí Kí, sect. 4. p. 26. Also, 上神乘光, "The superior gods ride upon the light."

Immortality: 谷神不死, "The valley god does not die." "Those who live upon the produce of the earth may attain to knowledge, wisdom and skill; those who live upon the air, possess extreme length of days, and are called *shin ming*, 神明, while they who eat not at all and die not are divine, 不食者不死而神. See Pei wan.

Foreknowledge: 知幾其神乎, "To know the times! it is the attribute of divinity." Yih King, 6: 13. Also in the Chung Yung, chap. 24, after describing the sagacity of the perfectly true or sincere man, who can foresee and prepare for approaching good and evil, it is added, 故至誠如神, "Thus the perfectly true man

is like the deity." In this there is a distinct recognition of the attribute of foreknowledge as belonging to the gods.

Divine worship. Sacrifice to the gods as though they were present," 祭神如神在, Lun Yü, 2:8. Again, 子曰夏道尊命事鬼敬神而遠之○殷人尊神率民以事神先鬼。周人敬神而遠之, "Confucius said, the principles of the Hiá dynasty, were to honor heaven's decree, serve the spirits, and, revering the gods, to keep them at a distance: the men of Yin honored the gods, and induced the people to serve the gods: while the men of Chau revered the gods, and kept them at a distance." Lí Kí 11: 11,

Also, 事鬼 | 則難, "To serve the spirits and the gods is difficult." Shú King 3: 35; and 能事鬼 |, "To be able to serve the spirits and the gods." Shú King 4: 28; 以養生送死以事 | | 上帝皆從其朔, "In nourishing the living and interring the dead, in serving the spirits, gods and Sháng-tí, let all things commence in due order." Lí Kí 4: 27.

"In this month (the sixth) order the four 監 Kien, and all the officers generally to feed the victims; and exhort the people with their utmost diligence and strength to attend to the worship of the royal heavenly Sháng tí; the gods of all the hills and great streams; and to worship the spirits in the ancestral temples, and at the altars of the earth and of the grain, in order to procure happiness for the people." Lí Kí 3. p. 41.

Punishments were also to be inflicted on all who would not serve the gods; 山川 | 祇有不舉者, 爲不敬不敬者君削以地, "If any do not serve the gods of the hills and streams, it must be through want of reverence; for this want of reverence let the prince deprive them of the lands." Lí Kí 3: 6.

From the above investigation of the uses of the word *shin*, it appears that it has several significations corresponding, as nearly as could be expected, with those of the words *Elohim* and *tsog*; viz:

1. Great excellence; Compare signification of *Elohim* No. 6.
2. Generic name for divinity; Compare, do. No. 1.
3. Applied to all the gods of China; Compare, do. No. 3.
4. Applied to spirits and demons; Compare, do. No. 4.
5. Applied to men; Compare, do. No. 5.

Thus it appears that it corresponds with the word *Elohim* in all its senses, except that of *the true God*, an idea which, as we under-

stand it, does not exist in China, and which of course they cannot attribute to the word *shin*, unless taught to do so by others.

In passing from the consideration of the *Shin* to that of *Shángtí* and *T'ien*, we might adopt the language of Augustine, "Omissa igitur ista turba minorum deorum debemus inquirere." (De Civ. Dei. 4:9.) The ancient Chinese, whilst worshiping many gods, did yet acknowledge one supreme Lord. In this they have acted like every other idolatrous nation. While worshipping a host of idols, under every green tree and on every high hill, they had yet sufficient of the light of nature, or the glimmerings of revelation and tradition, to teach that there must be one being above all others. The Greeks had their *Zeus*; the Romans their *Jupiter*; the Phenicians their *Baal*; the Britons their *Woden*; and the Chinese their *Shángtí*, or *T'ien*. In the earliest and simpler ages of Chinese history, this being and the inferior gods and spirits were not represented by images. They seem to have been a remarkably religious people, and in reading the parts of the *Shú King*, where mention is made of *Shángtí*, one is forcibly reminded of the Great Spirit of the American Indians, and the minor deities and spirits of their worship.

As a matter of course, every term of excellence is applied to this supreme ruler. The term which Mr. Gutzlaff has adopted, for the true God, 皇上帝, royal *Shángtí*, and its kindred phrases, 皇矣上帝。皇皇后帝。皇天上帝 and 上帝是, are of frequent occurrence. See the *Shú King*, 5:16; *Shí King*, 6:15; and 8:7. On the last quoted phrase, we find this note; "Shángtí, is heaven's ruler. He is called *Hwáng* to denote his authority and controlling power."

Shángtí is spoken of as the *Creator* of men. Thus 北極天 | 大帝其精人生, "It was the energy of the royal great ruler of the Northern Heavens, that produced men."

Providence, especially and almost solely, as it regards the government of the Chinese empire, is the distinguishing attribute of *Shángtí*. Mencius quotes the *Shí King*, in which it is said, "Although the descendants of the *Shang* dynasty were two numerous to be reckoned even by myriads, yet, 上帝既命 'when *Shángtí*, gave the command,' they all submitted to the rule of the *Chou* dynasty." Menc. 4:10. Among the numerous examples in which providence is attributed to *Shángtí*, are the following:

上帝眷之, *Shángtí* delighted in him; *Shú King* 6:15

上帝臨汝, Shángtí comes near you;

上帝引逸, Shángtí brings peace and quiet; Shú King.

上帝不獨, Shángtí does not justify the wicked; Shú King.

Divine worship. A being thus exalted and pure, is of course to be praised and honored, and such expressions as the following, are frequently met with.

予畏上帝, "I fear Shángtí." Shú King.

敬事上帝, "Fear and serve Shángtí. Shú King 6:20.

商王受弗事上帝神, "Shau, a king of the Sháng dynasty, did not serve either Shángtí, nor the celestial nor terrestrial gods." Shú King 4:2.

"There was a certain man in the state of Sung, who delighted in the virtues of humanity and righteousness. A black cow in his possession gave birth to a white calf. He asked Confucius respecting it, and Confucius replied, it is a fortunate event, sacrifice it to Shángtí." Lieh taz' in the Pei wan.

Worshiping Shángtí is the *peculiar* duty of the emperor, the common people are seldom asked to engage in it. Hence such directions as the following, are not uncommon: 天子將出類乎上帝, "When the emperor is about to go out on a tour, he sacrifices (the *luy*) to Shángtí." Lí Kí, 3:7. Thus in the famous ceremony of the emperor's ploughing a field, he is directed, 祈穀於上帝, "to pray for grain from Sháng tí. Lí Kí, 3:26.

As we shall show hereafter that Shángtí and T'ien are synonymous, we add here two other quotations, in which divine worship is ascribed to him; 天子祭天地諸侯祭社稷大夫祭五祀, "Let the emperor sacrifice to heaven and earth, the chief rulers to the gods of the land and the grain, and the secondary officers offer the five sacrifices." Lí Kí 3:11. And, 郊社之禮所以祀上帝也, "The rites of the K'iao and T'ú are those in which sacrifices are offered to Shángtí." Chung Yung, 23.

On this the commentator remarks, that the K'iao were sacrifices to heaven, and T'ú to the earth. It is, especially in the older books, that Shángtí is thus frequently spoken of. His name is mentioned; and allusions are made to him, in nearly every page of the Book of Records, and the Book of Odes. The first ode in the seventh section of the latter is as follows:

蕩蕩上帝, "The great and glorious Shángtí,

the same supreme ruler. The reader can judge for himself, as we subjoin the passages :

(1.) 四時迎氣祭五天帝於四郊, "In the four seasons of the year, look up and sacrifice to the five rulers in the use of the four sacrifices to heaven."

(2.) 明堂祀五帝之神新禮五帝卽上帝卽天帝也, "In the open court, he sacrificed to the five divine rulers, a rite but lately introduced. The five rulers are Shángtí, or heaven's ruler."

(3.) 明堂除五帝之位惟祀上帝, "In the open court, carefully cleanse the throne of the five rulers. Thus sacrifice to Shángtí." The above are from the Pei wan.

In the Lí Kí, sec. 3, we find 其帝太暉其帝炎帝其帝黃帝其帝少暉其帝顓頊, "The ruler of spring is Tái hau; the ruler of summer Yenti; the ruler of autumn Hwáng-tí; the ruler of winter, Sháuhá; the ruler of the middle is Chuen. Hiuh." If the "rulers" in the last quotation are the same as in those which precede it, and are the ones referred to by M. Visdelou, it would seem, he is mistaken in affirming that there are five Sháng-tí. His reference, however may be to other writers, and at all events, his making out such an assertion at all, shows how uncertain is the belief respecting the supreme God of the Chinese.

Tien, 天. Confucius came to reform, not by destroying, but as far as possible by restoring things to their old places, and sedulously inculcating the observance of the ancient rites far more than can well be expressed, but it may be doubted, whether her theology did not lose much more in definitions than it gained in purity, by his labors. We think the present atheism of the mass of Chinese scholars, may be attributed, in great measure, to the influence of the "teacher of ten thousand ages." His mind was too clear to be enshrouded by the absurdities of idolatry, and to express his abhorrence of it, he declared that the man who first made images was, as a punishment, condemned to die childless. Mencius, 2: 10. If anything was characteristic of this great man, it was his extreme cautiousness. Hence his sayings are so framed as to be often obscure, and he used the utmost care in expressing an opinion on a subject of which he did not feel himself well informed. As may well be supposed he was aware of his slight acquaintance with divine things, and said but little about them.

His followers remarked of him, 子不語怪力亂神, "The sage did not speak freely of marvels, of feats of bodily strength, of rebellions or of the gods." Lun Yü, 4:11.

Hence when Tsü' Lú 問事鬼神, "asked respecting the service of the spirits and the gods," Confucius replied, 未能事人焉能事鬼, "Since you cannot yet serve men, how can you serve the spirits?" Lun Yü, 6:5. And hence too, admitting the existence of the gods, but deeply sensible of his ignorance of their nature, his advice to his disciples was, 敬鬼神而遠之, "Venerate the spirits and the gods, but keep them at a distance." Lun Yü, 3:30.

With these indefinite notions on the subject of the deity, it is natural to suppose, that his cautiousness would lead him to use the most guarded language, and where he knew nothing definitely, to say nothing definitely. This is a characteristic of all cautious minds, and has been remarked of other speculators in theology among the heathen. "Socrates avoided every more minute explanation concerning the nature of God, as being unintelligible to man." (Tholuck on Heathenism). And to such an extent did Confucius carry his cautiousness, that it seems as if even the definiteness of the term Shángtí was distasteful to him. It is somewhat remarkable, that he never uses the word Shángtí in all the Four Books, except when it occurs in some of the ancient books, which he had occasion to quote. We have as yet met but one instance (already quoted in this essay,) in which he uses it of his own accord.

If the term Shángtí was too definite for him, he found a ready resort in the word 天, *t'ien*, which occurs with frequency in his works, and which he uses in so indefinite a manner, that it is often difficult to tell whether he means the visible heavens, some general superintending providence, or the ruler of heaven, commonly called Shángtí. Using such a word as this, its vagueness offered a ready means for maintaining his own reputation for oracular sayings; for if what he said was inapplicable to one of the significations of Shángtí, it might suit another, while there was no such resort in the definiteness of Shángtí.

When one meets with the word T'ien in the Chinese writings, he is obliged to ask, in what sense is this word used here? Does it denote the supreme God of the Chinese? Is it merely a designation of some indefinite controlling power? Or does it refer to the material heaven alone? We give some illustrations of each of these significations.

1. *Material Heavens*: 九天者 “The nine heavens are as follows; 中央曰鈞天; “the middle heaven is called the *kian* heaven; the eastern, is called the 蒼 *tsang* heaven; the north-eastern is 旻 *min* heaven; the northern is 玄 *heuen* heaven; the north-western is 幽 *yü* heaven; the western is 皓 *hau* heaven; the south-western is 朱 *chü* heaven; the southern is 炎 *jen* heaven; the south-eastern is 陽 *yáng* heaven.”

Again: 趙簡子疾五日, 寤曰, 我上帝所甚樂, 與百神遊於鈞天; “Cháu Kientsz' was sick (delirious) five days; awaking, he said, the land of our Shángtí is extremely delightful; I wandered with all the gods in the *kian* heaven.”

Also: 若特不殺不盜不邪淫不妄語兩舌惡口綺語得生兜率天; “If you hold fast the principles of not killing, not stealing, not committing adultery, not speaking false words, nor double tongue, nor foul mouth, nor glozing speech, you will obtain life in the Táu Suh heaven.”

天不可階而升, “Heaven cannot be climbed up to.” Lun Yü, 10: 10.

天之高也. “Heaven's height.” Mencius, 4: 45.

2. *General superintending power and providence*; (1) 思知人不可以不知天, “He who reflects on man cannot but know heaven;” Chung Yun, 25. (2) 貴富在天, “Wealth and honor depend on heaven.” Lun Yü, 6: 23. (3) 不怨天, “Cherish no bad feelings against heaven.” Lun Yü, 7: 33. (4) 吾之不遇魯侯天也, “My not meeting the prince of Lú is by the appointment of heaven.” Mencius, 1: 52. (5) 天視自我民視天聽自我民聽, “Heaven sees and hears according as the people see and hear.” Mencius, 5: 14. (6) 天不言, “Heaven does not speak.” Mencius, 5: 12.

3. *A supreme ruler*. (1) 萬物本乎天, “All things are originally from heaven,” Yih King. (2) 夫天者羣物之祖也, “Heaven is the ancestor of all things.” (3) 天之生此民也, “Heaven produced this people.” Mencius, 5: 18. (4) 獲罪於天無所禱也, “For him who has offended heaven no prayers can be offered.” Lun Yü, 2: 9. (5) 莫 1 於天, “There is nothing more divine than heaven.” (6) 故曰配天, “Therefore it is said, he equals heaven.” Chung Yung, 46.

It may be said there is but little difference between the passages in which we quote T'ien as meaning a supreme ruler, and those in which we say it means merely a superintending providence. This is freely admitted. The senses of the word are so vague that it is often impossible to say precisely what it does mean. In the older books, however, as the Shú King, and the Shí King, it is used much more definitely in the same sense as Shíngtí. See some of the examples and the ode already quoted, and the Shú King *passim*. The original distinction between the terms T'ien and Shíngtí, would seem to be, that T'ien is the dwelling place of Shíngtí, but often used to denote the power of Shíngtí, and oftener still used for that term, so that it may justly be considered its synonyme.

We think that a comparison of the foregoing quotations, and especially a perusal of the Shú King, must show, that when T'ien is spoken of as a divinity, it is identical with Shíngtí.

1. Because in the two books, just referred to, the two words are frequently used interchangeably.

2. The sacrifices to both are the same, and chiefly by the emperor.

3. The same terms are applied to both; e. g. 皇天上帝 ○ 皇上帝 is scarcely a more common term than, 皇天. Good men 配上帝, and they also 配天. Good men 助上帝; and they also 贊天地.

4. It is the opinion of many sinologues, and is freely affirmed by the Chinese, that T'ien or T'ien-tí is the same as Shíngtí, and the Luh-shú-kú puts the matter beyond doubt in these words; 帝主宰之尊稱。故天曰上帝, "Ti is the honorable designation of power and authority, and therefore heaven is called Shíngtí." (See sub. voce, 帝)

When the words 天 地 are used together, it is still more difficult to discover what is meant by them. Thus in the famous passage in the Chung Yung, chap. 22. 唯天下至誠, &c., "Only the most truthful of mankind can assist heaven and earth in reproducing and nourishing all things, but he who can do this ranks on an equality with heaven and earth."

So in the Yih King we are told, 夫人者與天地合其德, "Now the truly great man unites his virtue with that of heaven and earth," which has a high sound; but, in another part of the same work, we are told, 天地之大德曰生, "The greatest power or virtue of heaven and earth is called production." This may

mean either that heaven and earth are the supreme divinities and producers of all things, and that man ranks on an equality with both; or it may mean that the rains descending from heaven and fertilizing the earth, cause the grass to grow, and the animals to thrive, which are afterwards trained and nourished by man. We presume that even the Christian would not scruple to say that man assists heaven and earth in this sense. There is however less ambiguity in the following sentences, 聖人參於天地並於鬼神以治正也, "The holy men are equal with heaven and earth, and rank with the spirits and the gods in the acts of government." Li Kí, sect. 4, p. 30.

We close our numerous extracts from Chinese writers, with the following curiously metaphysical note of Chingtz', in his Commentary on the Yih King: It proves that he regarded T'ien and Shángtí as merely different names for the divine power of the universe, which may with equal propriety be called *Kwei-shin*; 夫天專言之則道也。分言之形體謂之天主宰謂之帝, 功用謂之鬼神 "This word *t'ien*, considered in the abstract, is simply (*T'iu*) reason; but if you regard its divisions, then, as to its form or figure, it is called heaven; and as to its power and authority, it is called ruler (*Shángtí*); and as to its active energy and manifestation, it is called *kwei shin* spirits and gods." (Pei-wan.)

The conclusion to which we have come from the examination of this subject; is this: the Chinese worship many gods, known by the general name 鬼神 *kwei shin*, but chiefly by the term *shin*. Among their gods they acknowledge one supreme ruler, called *T'ien* or *Shángtí*, to whom they maintain that supreme honor is due, and to whom of course there are terms of higher honor than to the *shin* collectively; but that we, in accordance with apostolic example, and the customs of Christians in all nations, should select, not the name of the Chinese supreme god, to designate Jehovah, but rather the general term for divinity, i. e. we should use, not *T'ien* nor *Shángtí*, but *Shin*. The reasons for this conclusion we give below, trusting that the importance of the subject will be sufficient apology for the length of our essay.

1. We object to the term *Shángtí*, because it is the synonyme for *t'ien*, heaven. We deem this fact sufficiently established by the quotations already adduced, and as we know of no one who contends for the use of the term *t'ien*, we think it rather strange that its admitted synonyme, *Shángtí*, should find so much favor. It is un-

necessary here to go over the arguments against the use of the word 'ien. In certain connections we do not object to its use, any more than to the use of the word heaven in the English language; but we know of no reason why it should be brought into general use, and when even the Roman Catholics have been forced to discard it, we should be sorry to see it adopted by the Protestants.

2. The word Shángtí (and every other proper name of a heathen idol) is objectionable, because it makes the heathen think, when we use it, that we refer to one of their own idols. Shángtí is so well known as one of the greatest of the Chinese gods, that with all the explanations we can use, we find it difficult to prevent the people from, saying, "You refer to *Yoh huáng tá-tí*; it is perfectly right to worship him;" and we have often found it impossible, after repeated explanations to convince our hearers that the high ruler, we spoke of, was different from the false idol of their worship.

3. One main argument for the use of *Shin*, as the term to designate god, is founded on the fact that it is the generic name for god or divinity in Chinese. If this be admitted, (and we see not how it can be denied, there is no other such for Shángtí is confessedly not a generic term,) then it seems to follow as a matter of course that it should be used. All scriptural authority, all apostolic example, and all Christian custom, is in favor of using the generic term for divinity in each nation as the designation of the true God. In Greek, although there was the term Ζεὺς appropriated to their supreme God, of whom glorious things were spoken, yet the overwhelming authority of Christ and his apostles, (to say nothing of all the Greek fathers), decides that the words θεός and Κύριος shall be used, and this, well knowing that the pagan Greeks worshiped "Gods many and Lords many." In Latin, although there was a Jupiter equally supreme among the gods, yet the uniform custom, sanctioned doubtless by the apostle Paul, who dwelt so long at Rome, has been to use Deus and Dominus, though the Dii and Domini of Rome were as numerous and false as the Kwei-shin of China. In the nations of northern Europe, though there was the powerful Woden and Thor, yet the generic and simple terms, God and Lord have been the chosen terms in which British and American Christians worship their Creator. And in Germany Gott and Herr have received only an additional sanction in the venerable version of Luther. Why then should the descendants of those who rejected the terms Woden and Thor and Jupiter, &c., adopt the name of the national god of China, to designate Jehovah? Shángtí admits a multitude of inferior gods

without jealousy, but Jehovah says, "I am God and there is none else," for divinity is centered in himself alone.

4. There are strong objections to the use of T'ien and Shángtí which are tacitly admitted even by those who insist most on using them. The principal of these is that we want some generic name to express equally the true God and the deities of those whose blinded minds conceive that their own gods are true. Human language must express human thoughts, but the thoughts of the heathen are that their idols are god. Necessarily therefore they must use the same term for god, that is used by those who speak of the true God. But those who use the term Shángtí for the true God, use another term when speaking of the gods of the heathen, and the confusion hence arising, and loss of all the point and emphasis of many a passage of scripture is not easily described. A few examples will show our meaning and the force of this argument.

In the striking passage 1 Ki. 15:21, 27, "If the Lord be God follow him, * * * cry aloud for he is a God," in both cases the same word *Elohim* is used in the original, and in the second the whole point of the irony rests on the use of the word. "The being you worship, you believe is God. You are now on trial for his honor, and your own lives depend on proving that he is the god. Cry aloud, he is a God." Turning to Mr. Gutzlaff's translation we find the first sentence translated thus; 若皇上帝係上帝則必隨之; "If the royal Shángtí be Shángtí then certainly worship him." If Shángtí is the proper translation of *Elohim*, then let it be used in both sentence. But in the second, Mr. G. gives us, 其係神明; "He is an inferior god." It would puzzle acuter minds than those of the Chinese to see the particular point and irony of the prophet in a translation like this. Why is the same word *Elohim*, occurring in the same connection, so differently translated? The same reason which requires Shángtí in verse 21, requires it in verse 27; or if *shin* be the proper word in verse 27, it should also be used in the preceding one.

An example in which the impropriety of rendering the same word, *Elohim*, by different terms in Chinese, is still more manifest, is furnished in the 92d Psalm. In the first verse we read, "God standeth in the congregation of the mighty (lit. of the gods,) he judgeth among the gods." Here the word *Elohim* occurs twice and *El* once. In Mr. Gutzlaff's translation we read, 上帝立在英人之會在神中審判. Here we have the same word ren-

dered first *Shángti*, then *Ying jin*, and finally *shin*! Even admitting that the second gives the sense, the third is indefensible on any principle of sound philology. In the sixth verse, "I said ye are gods," were the same word *Elohim* occurs, Mr. G. gives us *shin*.

Turn now to the quotation of this Psalm in the New Testament, where the faults of rendering *θεος* by different terms are more glaring still.

In the tenth chapter of the gospel by John we are told that the Jews took up stones to stone our Lord, because he made himself *God*. He justifies himself by appealing to the eighty second Psalm, where it is said, "I said ye are gods." It is an argument from the less to the greater. "If he called them (*θεοι*) gods to whom the word of god (*θεος*) came, how could it be blasphemy in Christ to call himself the son of God." Here the whole force of the argument depends on the use of the same word *god* in each case. Look how it is weakened, or rather totally lost in the version of the New Testament now in use. There the story is, "The Jews took up stones to stone him, because he made himself the son of *Shángti*." He replies: "It is written in your law, 'I said ye are *shin*.'" "Now if men receiving *Shángti's* commands are called *shin*, why do you accuse me of blasphemy for calling myself the son of *Shángti*?" We confess ourselves unable to see the force of *this* reasoning. Nor do we see any reason why the inspired example of using only one word in all these cases should not be followed by us. If *Shángti* be the proper *generic* term for god, use it altogether; but do not arbitrarily interpret and confound by different terms, what the Holy Spirit has expressed by one.

It is a generally admitted principle, in translations, that a word should be uniformly rendered, unless the context forbid it. But the advocates of the term *Shángti*, are commonly found to violate this rule by using *Shángti* for the *true* and *shin* for *false* gods, while in the original the same word is used for both.

Look, for example, at the passage, Cor. 8: 4, 6; "There is none other *god* but one, for though there be that are called *gods*, whether in heaven or in earth (as there be *gods* many and lords many,) but to us there is but one *God* the father, and one Lord Jesus Christ." How simple and forcible is this! The repetition of the same word *θεος*, first for the true God, then for false gods, with a reference to their number, and then by contrast vindicated for the true God alone; adds force and beauty to the thought the apostle wished to convey. The Greek language was copious enough to have furnished different

terms, and the apostle Paul was sufficiently master of the art of rhetoric to have used them aright; but he prefers to confine himself to the simple word *θεος*.

In the common version of the New Testament, we find the following.

上帝獨一無他也, 蓋天地內雖有多邪神名, 亦依人見有多神多主, 但吾所崇獨一天父上帝。

By what authority, we would respectfully, but earnestly ask, is the simple word *θεος*, in this passage subjected to the various renderings 上帝 *Shángti*, 邪神名, *tsé shin ming*, and 神 *shin*? It needs but a glance to see how completely the force and beauty of the apostles' language is lost in the translation.

It is time to attend to the objections that are urged against the term *Shin*, which are supposed to decide in favor of using *Shángti*.

1. "*Shángti* is the most honorable term, and respectable Chinese tell us he alone should be worshiped." We are rather surprised at this objection. It is not common to bring the heathen in as arbiters to decide for Christians, by what terms they must worship the true God. We do not admit their authority, especially when we have apostolic authority for our guide. The very same argument might have been used to induce the apostles to use Jupiter, or Woden, or Thor, and for ought we see, with as good reason, unless indeed any one will undertake to maintain that at some former time the Chinese possessed the knowledge of the true God and worshiped him, and him alone, under the name *Shángti*! As we presume no one will undertake this, we think the argument we are considering may be safely passed by, on the ground that it proves entirely too much.

2. "*Shin* is a mean low word. There are *shin* at every corner of the streets. It is not befitting the dignity of the true God to give him such a common term." This argument, like the preceding, proves entirely too much. It was just as true and just as forcible in ancient days as it is in China now; *θεος* and *Deus* were as "mean" and "low" and "common" in Greece and Rome as *shin* is in China now; nay we might undertake to prove they were more so. The apostle admits that these were gods many, but he told the Christians to worship one God.

Look at the *Turba Deorum* of Rome; *Vaticanus*, god of crying babies; *Cumira*, god of cradles; *Sera*, *Segetina*, *Nodatus*, *Volutina*, *Patellana*, *Forculus*, *Cordua*, *Liimentinus*, or those viler still, of

whom with singular felicity Augustine says, "Priapus et Cloacina, et Pavor, et Pallor et Febris, et cetera, non numina colendorum, sed crimina colentium."

All these were *Dii*, and we greatly doubt whether among all the *kwei shin* of China, enough can be found to rank with even those which Augustine mentions, much less those which he was ashamed to name; yet though the word *Deus* was applied to all these, he did not scruple, in a work written expressly against idolatry, to employ it constantly to denote the true god. Moreover the advocates of the argument, we are now considering, forget that they have no right to use it. They use the word *shin* for the holy spirit. How comes it about that the term which is too "low" and "mean" to designate the Father and the Son is yet good enough to designate the Eternal Spirit, the same in substance with the Father and the Son and equal in power and glory? The fact that the word is used to designate the Holy Spirit, shows that the objection just urged can have no force at all, though, as we shall presently show, *shin* is by no means a suitable word to denote the third person of the Trinity.

3. An objection, to which there is weight, though it is seldom urged, is that *shin* is not a colloquial word, and that consequently if you speak of *shin* or the *true shin*, or the *living shin*, &c., the common people will not understand what is said. Admitting this, in its fullest extent, the difficulty is by no means insurmountable. The people can be taught to use the word *shin*, and connect with it the ideas we wish to teach respecting the true god, far easier than they can divest their own minds of their heathenish associations with the word *Shángti*, and make that word the representative of the true and living God.

Our conclusion therefore is, that *shin* is the nearest equivalent to the *Elohim* and *θεος* of the Old and New Testament.

ART. II. *The Eighth Annual Report of the Morrison Education Society, for the year ending September 30th, 1846.*

THE EIGHTH ANNUAL MEETING OF THE MEMBERS AND FRIENDS OF THE MORRISON EDUCATION SOCIETY WAS HELD AT 6 P. M. ON THE 30TH SEPTEMBER, 1846.

Present,—The Rev. Dr. Bridgman, the Rev. Messrs. Stanton, Milne, and Cleland, Lieuts. Tod and Davis, Messrs. D. Matheson, C. J. F. Stuart, Shortrede, Parker, Cairns, Olding, Balfour, Gilbert, Bird, Inglis, Howell, and others.

The President, the Rev. Dr. Bridgman, having, in a brief address, noticed the improved prospects of the Institution, and touched on the loss it had so recently sustained by the much regretted death of Dr. Dill, one of its most active officers, the several Reports annexed were read to the Meeting; after which the following Resolutions were carried without dissent, short and appropriate remarks having been made by each proposer:—

1. Proposed by the Rev. W. C. Milne, seconded by Dr. Balfour,—That the Reports just read be accepted and published under the direction of the Trustees.

2. By J. Cairns, Esq., seconded by Dr. Gilbert,—That the collection of Annual Subscriptions and Donations be made as soon as the Annual Report shall have been printed.

3. By the Rev. V. Stanton, seconded by A. Shortrede, Esq.,—That, as it has become necessary, on account of Mrs. Brown's protracted illness, for Mr. Brown to leave China for a time, the Society request the Trustees to commission him, as their accredited agent, to collect funds, during his absence, for the enlargement and permanent maintenance of the Morrison Education Society's School.

The members then proceeded to elect by ballot the Society's officers for the ensuing year. It having, however, been suggested by a member, and agreed to by the Meeting, that the officers should be nominated for the approval or disapproval of the members, without the formality of a ballot, the gentlemen whose names appear in a subsequent part of the Report were unanimously elected.

A vote of thanks having been accorded to the President for his services as Chairman, and for the continuous and disinterested exertions which since the formation of the Society he has invariably made to forward its interests, the meeting adjourned to the examination-room, where the pupils were publicly examined as to the progress made since their acquirements were last similarly tested.

REPORT OF THE TRUSTEES.

September 30th, 1846.

The reports of the Rev. Mr. Brown and of the examining committee contain so detailed a description of the progress of the school

during the past year, that the Trustees have but a light task to perform in treating of a few points they deem particularly worthy of the notice of the members and friends of this Institution.

It affords us great pleasure to preface our remarks with the expression of our conviction, that at no period of the existence of the Society have we had more reason than we now have to hope that its benefits will extend so far as to realize the wishes of the most sanguine of its projectors.

Previous to the last General Meeting, from unavoidable neglect, the funds of the Society were in so unsatisfactory a state as much to damp the ardour of its friends; but since that time they have received so seasonable an addition, and the aspect of its affairs has so much improved, that we trust the time is not distant when its present limited sphere of usefulness may be greatly extended.

It will be recollected, that at the last Annual Meeting a resolution was passed to the effect, that as the two teachers employed by the Society would be as well able to educate sixty as thirty boys, the number of pupils then at school should be doubled, and that subscriptions should be raised for the purpose of defraying the expense of additions to the Society's buildings sufficient for the accommodation of this increased number. It was found, however, after the Meeting, that the calls upon the foreign residents for charitable purposes had recently been so heavy, and the arrears of subscription to be paid by members of the Society so great, as to render it prudent to allow a longer period to elapse, before making further demands on the benevolence of the community.

By a reference to the records of the Constitution of the Society, it will be found that the great object of its foundation was, "the establishment and improvement of Schools in which Chinese youth should be taught to read and write the English language in connection with their own; by which means shall be brought within their reach all the instruction requisite for their becoming wise, industrious, sober, and virtuous members of Society, fitted in their respective stations of life to discharge well the duties which they owe to themselves, their kindred, their country, and their God." The field of the Society's operations is one containing, by well authenticated accounts, upwards of three hundred millions of our brethren, and the task which it has undertaken will be completed only when each individual of this multitude shall have been amply provided with the means of becoming able to fulfil the duties above specified.

It cannot be expected that large results will soon be manifest from

so small a beginning ; but, supposing that one-tenth even of the boys now educating under the Society's auspices were to devote their lives to the instruction of their countrymen, and that an equal proportion of their scholars were to follow so good an example, how great would, in all probability, be the change that a few years would effect in the circle of their influence !

It will be seen from these remarks, that the present efforts of the Society have been very feeble in comparison with what may reasonably be expected from it, when it shall receive the support which it undoubtedly deserves from every foreign and native inhabitant or friend of China. They are not, nevertheless, to be depreciated ; as their feebleness has arisen principally from a continuance of adverse occurrences over which no human control could be exercised, and we may, in proof that they have not been altogether valueless, allude to what it is to be hoped will prove only one of the many instances of usefulness which it will be the privilege of the Trustees in future years to record,—we mean the fact, related in Mr. Brown's report, regarding a Treatise on Western Political Economy which has been translated into Chinese by one of the pupils, and is now being printed at Canton for gratuitous circulation. This pupil has not by a year and three months completed his course of study.

The benefit of the measure of appointing an Examining Committee, adopted at the last Annual Meeting, will be sufficiently apparent by the reports which are annexed ; and the Society is much indebted to the gentlemen composing that Committee for the regularity and assiduity with which they have performed their duties.

We have to regret the sickness, terminating in two instances in death, with which the pupils have been visited ; but the attention and care shewn in every case to the unfortunate invalids have been such as to prevent the existence in the minds of the Chinese generally of any impression on that head likely to prove prejudicial to the Society's future usefulness.

The State of the Funds of the Society will be best learnt from the Treasurer's Account Current, which exhibits a more satisfactory balance than did that of last year.

We have now to mention the proposal of Mr. Brown,—to make his unavoidable visit to America a means of drawing attention in that country and England to the educational efforts being made by the Society, and to collect from those countries such pecuniary support as may reasonably be expected. We think this proposal well deserving your consideration. The deep personal interest felt by Mr.

Brown in the cause to which he has devoted his life, added to his other qualifications, will doubtless do much towards rendering his mission effectual. Having, from a closer intercourse with Mr. Brown than that of other members of the Society, had frequent opportunities of admiring the satisfactory manner in which he has conducted the school, we cannot avoid, on such an occasion as this, expressing our approbation of the manner in which he has carried out the wishes of the Society; nor can we refrain from offering our tribute of praise to Mrs. Brown also, for the benefits the pupils have derived from her domestic example and almost maternal attention to their wants. We earnestly hope that they may both return with recruited health to the scene of their labour.

We would also notice the judicious choice made by the Committee in the selection of Mr. Macy, who arrived in March last from America, and has been since that time engaged in the performance of his duties as second teacher, with advantage to the Society and credit to himself.

We now invite attention to the reports of Mr. Brown and of the Examining Committee.

MR. BROWN'S REPORT.

TO THE TRUSTEES OF THE MORRISON EDUCATION SOCIETY.

Gentlemen,—The approaching anniversary of the Society reminds me that an account of the School will be required for the Annual Report. In the statements that are to follow, it shall be my object to make you acquainted with the internal affairs of the Institution in as plain a manner as possible.

If there is one thing that I have always desired to avoid more than another, it has been the very semblance of exaggeration in my annual communications to the Trustees. I have moreover the satisfaction of thinking, that nothing has been published respecting the school, which according to the best of my knowledge is of doubtful truth. But as there is a somewhat common relish among men for startling facts and thrilling incidents, I have sometimes feared that the absence of these in my Reports may have disappointed some, and cooled the zeal of others friendly to the Society. Men are very apt to judge of the importance of things by their size, count, or show. At the present day, especially, any change short of a revolution, any improvement in character that does not announce itself by a loud report, is hardly deemed of moment enough to be noticed. But it will be seen in the end, that small changes are quite as much needed. and that great and sudden

ones have been much rarer than the wonder-loving portion of mankind have been ready to believe. It will also be acknowledged that truth is better than fiction; and when too ardent hopes, fed by exaggerated statements, have experienced the disappointment that is sure to befall them, the minds of men will revert with satisfaction to the facts which before may have been overlooked, because they were slow in their development, or presented in too sober a guise. By pursuing a course of plain truth-telling, we shall be able to refer to the Society's published documents as a record of facts. These will furnish a better criterion of its usefulness than results merely anticipated, however imposingly the perspective of the future may have been painted.

At the date of the last Annual Meeting, there were thirty pupils in the school. One of these had been allowed, a few days previous to the meeting, and after the report had been written, to go home, on account of ill health, at the urgent request of his parents. A few days after, we had the sorrow to hear of his death. He was a member of the fourth class, and a native of Whampoa.

On the 1st of August last, another lad, an orphan from Nanking, died very suddenly of congestion of the liver. These two make the number of deaths four since the school was opened. The last mentioned boy was a member of the third class.

Another small boy, the youngest in the school, who had been supported by an English gentleman, and was a native of Ningpo, was recalled by his benefactor, because he had ceased to have any control over him, and the boy's friends were desirous that he should return to his home. It is hoped that the child will still be enabled to continue his education in some school opened by missionaries there.

In this way our number of pupils has been reduced from thirty to twenty-seven. One of them is still at Shínghái in the British Consulate; but he is expected soon at school again.

There has been an unfortunate interruption in the studies of four other pupils within the last four months, arising from a disease somewhat resembling dropsy. It is the opinion of the medical gentlemen who have inquired into these cases, that the complaint originated in too sedentary habits, and too little exercise, producing debility. But though nothing serious was apprehended by us, the boys affected became somewhat alarmed, and this rendered it more difficult to cure them. The first boy who was taken with this affection of the lower limbs, was under treatment here for about a month, and then he desired to be allowed to go home, where he could try the benefit of change and Chinese medical treatment. He was permitted to do so; but he

writes that he is very little better. He was barely able, by the last account, to walk with the help of a cane; and it is doubtful when he will be able to resume his studies. He is one of the first class, and I regret his absence the more on that account. Subsequently to his going home, three others have done so, for a similar reason, two of the second, and one of the third class. Hence the number actually present is reduced still more. A few others who were affected in the same way have remained at school, and are now well. While speaking of this subject, I would observe that the thanks of the Society are due to Doctors Dill and Balfour, for their unwearied and gratuitous attentions to the pupils in sickness. Formerly we have had Dr. B. Hobson at hand upon whom we might call in time of need; and from his experience and skill as a medical practitioner among the Chinese, his services were highly successful. But "it is appointed unto man once to die;" and no skill can always ward off the stroke of death. It is exceedingly trying to a teacher to stand at the bedside of his pupil and see him die; but it is one of those visitations of Providence for which he must be prepared. It is well, if it serves to make him more careful for the souls of the living.

On the 12th March last Mr. Macy arrived to take Mr. Bonney's place in the school. Since that time he has been occupied in teaching the second and fourth classes, and in the study of the Chinese language. The Society has much reason to be gratified at the acquisition of so valuable an instructor as Mr. Macy. It is to be regretted, however, that each of us has not had a wider sphere of labour, by the enlargement of the school, as proposed in a resolution at the last Annual Meeting.

During the year the number of classes has been four, as in the year previous. The first is composed of seven, the second of four, the third of seven, and the fourth of ten boys.

The first class commenced the year with Reading, Writing, Composition, Geography, Algebra, and Geometry. It is not necessary to describe particularly the processes pursued in these studies. It will suffice to shew what amount of study the classes have performed. The first thing named is Reading. This class have read in school all the books of the *Old Testament*, from Genesis to Esther; commencing the forenoon exercises of every day with the reading of the Scriptures. They have also read in other text books, where the object was to teach them the construction and usages of the English language, rather than to convey religious instruction. They have likewise made some use of the school library, at their option. In Penmanship they have

improved very much from the use of Foster's *Copy-books*. Indeed the three elder classes, it may be said once for all, have used these books, and with equal advantage in proportion to their standing. Several of the more advanced pupils can write elegantly if they please.

English Composition has occupied them frequently during the year. Sometimes they have been required to write sentences embodying given words, and illustrating their various uses; sometimes the exercise has assumed a more grammatical turn, where the object has been to try their power of using words in various modes and tenses, or other parts of speech in their proper connections; and at other times they have been occupied in writing original essays on subjects either chosen by themselves, or assigned to them. In all these ways, and others that need not be specified, they have been taught to compose in English.

In addition to this, this class has been called upon to translate from Chinese into English, more than in any previous year. For this purpose, they have been furnished with such official documents or other public papers as could be obtained. One of the class has translated a Manual of Political Economy from English into Chinese. After he had written and rewritten it several times, it was put into the hands of a Chinese teacher, for revision. By the kindness of a gentleman at Canton, the expense of translating and printing the work has been defrayed, and it will probably be published, and ready for circulation in time for distribution among the candidates for literary honours, at the Examination in October. I think the book will be well received; as several Chinese teachers have examined it and pronounced it very good. It will tend, as far as it is read, to inform the Chinese on some points of importance, which, though familiar to most minds in Christendom, are, nevertheless, new truths in China. I look upon the production with the more satisfaction, for it is the beginning of the realization of one great end of the Morrison Education Society, namely, the introduction of foreign science by native means into this country. Hereafter, if we persevere, we may behold the day of knowledge, whereof this little fact is but a twilight ray.

In the study of Geography, the first class have read through and recited without the Maps, Morse's *School Atlas*, a 4to. volume of about seventy-five closely printed pages, interspersed with Maps. Perhaps no single study furnishes the teacher of such a school with so many opportunities to convey to his pupils a variety of useful information as this. Frequent occasion is presented for reference to the history of the places and countries under review, and to the causes

which have operated to create the distinctions among the nations of the earth, in manners, language, religion, and civilization. Their recitations in Geography are therefore regarded by the pupils as one of their pleasantest exercises.

The members of the first class commenced the study of Algebra at the beginning of the year. Their text book is Colburn's *Algebra*. They have thoroughly investigated the subject of simple and quadratic equations, roots, powers, and the binomial theorem. They took up *Euclid's Elements of Geometry* at the same time, and have recited the first four books, and reviewed them twice. In the two last mentioned studies, there are some of the boys who have met with a good many things hard to be understood, as others of their age, though enjoying higher advantages, often do; but most of them have acquitted themselves as well in these branches of Mathematics, as the members of even higher schools.

The members of the third class, which has also been under my own tuition, have been occupied in Reading, Writing, Composing sentences or short stories, something of Geography, the study of a few outline maps, mental Arithmetic, and addition and multiplication upon the slate. They have read and re-read three 12mo. volumes embracing 375 pages. Much time is always spent at the reading lesson, in asking them questions, explaining their difficulties, and subsequently in writing on the blackboard about what they have read. By this means they have very manifestly both improved in the art of reading and added to their stock of words and knowledge of English. The books used are the *Union Spelling Books*, the *Pictorial Reader*, and Goodrich's *Second Reader*. These boys have also read Olney's *Introduction to Geography*, a small volume of about a hundred pages 12mo.; in addition to this they have studied a few outline maps, particularly those exhibiting the grand divisions of the globe, and those of Europe and Asia. The main object has been to teach them the relative positions of countries, and their names, reserving the minutiae of Geography, until they have acquired a more extensive acquaintance with the language.

About one-half of Colburn's *Mental Arithmetic* has been recited and reviewed by this class. By means of it, they have acquired considerable discipline of mind, and a readiness in adding, subtracting, multiplying, and dividing mentally, together with some knowledge of vulgar fractions.

The pursuits of the second and fourth classes, as they have been under Mr. Macy's care, I shall describe nearly in his own words

When he entered on his duties on the 16th of March last, he found the second class engaged with Physiology, Arithmetic, Geography, and Reading. The text-books were, Miss Jane Taylor's *Physiology*, Morse's *Geography and Maps*, and Colburn's *Arithmetic*. The reading was from the *Old Testament* and the *Intellectual Reader*. Before he came, the class had been in the habit of reciting Geography with the first class once a-week to myself. But the lessons in Physiology were soon given up for an additional lesson in Geography, and one in Original Composition. The *Intellectual Reader* was also exchanged for Keightley's *School History of England*, in hopes that, together with the benefits of a reading lesson, some information in that department of knowledge might be gained. This was indeed secured, as a general view of the early history of England was obtained by each of the boys; but it was secured at the expense of great delay on their part, as the style was so far from simple, that even after an explanation of all the parts of a paragraph, the idea was not always perceived. Another book, combining the variety arising from a judicious mingling of history, tales, and descriptive pieces, and written in a simple and clear style, has since been used. The Arithmetic has been reviewed with particular reference to the difficult subject of fractions.

The most important, however, as well as most interesting and satisfactory exercise, has been that in English Composition. The progress made there has been decided. When they began, their compass of words was very small, and their capability of putting them together very slight. At first, as might be expected, errors were the rule, and correctness the exception. But now, if the case is not reversed, it is so far improved, that the sense of a sentence is no longer left in uncertainty, but is clearly though deficiently set forth. Their knowledge of words is greatly increased, as well as the practical knowledge of the proper mode of uniting them.

In addition to the regular studies of this class, they were for a time examined in regard to the lectures on Chemistry given to the first class, while these lectures were on the subjects of light and heat; but when on the elementary bodies, owing to the want of illustrative materials, they were passed over.

The number of this class, at first four, has been diminished one-half, owing to the causes mentioned in a former part of the Report, so that since the 1st of August, only two have attended the daily recitation; and while these have been making rapid advances, the two who have been at home have probably lost ground. The small

size of the class, while it has enabled them to receive more direct attention, has removed that stimulus to exertion which is found in the mutual influence exerted by the members of a large and interested class. Yet their progress has been encouraging to their teacher, and gives promise of greater advancement in the future.

The fourth class Mr. Macy found engaged in reading, in the study of the *Chinese* and *English Lexilogus*, writing on the blackboard, and in occasional exercises in the first two operations of Arithmetic.

Their reading was in the *Bible*, *Bentley's Pictorial Reader*, and the *Introduction* to that work. In these books they had every word and sentence explained, and were required to shew that they understood them. The *Lexilogus* was completed and reviewed, and then laid aside for a work of Mr. Brown's, which they have since used. These works have given them some idea of the difference between the Chinese and English idiom. They have also used a book entitled *The First Course of Instruction for the Deaf and Dumb*, by H. P. Peet. But the most prominent exercise has been that of writing on their slates and on the blackboard. It has been partly of sentences dictated to them, partly of sentences translated by them at the time from Chinese given them, and partly of sentences entirely original. Their knowledge of English is yet small; they have made some considerable advance in it, and what they speak or write is far less after the Chinese idiom than it once was, and many words have been added to their previous stock. The end of gaining a good knowledge of English words, phrases, and idiom has been made paramount to every other, though they have in the meantime acquired some facility in the most simple exercises of written arithmetic. This class, more fortunate than the other, has lost but one member, and that the youngest and one of the least advanced, who has returned to his native place, Ning-po. None of the rest have been interrupted for more than a few days in their attendance on the exercises of the school.

Allusion has already been made to a course of lectures on Chemistry. For the sake of making the experiment how far pupils like those of our first and second classes could comprehend one of the natural sciences, Dr. Balfour, the resident Surgeon of the Seamen's Hospital, was requested, and kindly consented to give them two lectures a-week on Chemistry. These were continued for about four months, from April to August. The earlier lectures were understood in a good degree, after a second explanation from notes taken at the time. But when they came to the consideration of the elementary substances, and their compounds, the chemical nomenclature presented too serious

obstacles to be so overcome. The lectures were however continued, until at length the boys became discouraged by the array of hard names that were constantly recurring, and all but one of their number expressed the opinion that it was too difficult a subject for them at present, and desired to be allowed to spend their time in other studies more within the reach of their capacities. One of them was desirous, on the contrary, to go on with Chemistry. He is the oldest, and of course more mature in mind than the rest, and besides, he is remarkable, even among our pupils,—who certainly manifest, in general, an eager desire to learn,—for his cheerful and diligent attention to every branch of learning which he is required to pursue. But seeing that he alone was able to profit by the lectures, it was decided to discontinue them. The experiment, however, has not been useless. It has served to shew, that minds of this order, and labouring under such disadvantages, cannot be taken by any sudden and extraordinary leaps, into the higher regions of science, particularly natural science. A mere English scholar any where, one who has not learned Latin or Greek, is sufficiently puzzled by the long hard names that meet him in Chemistry, Botany, or Anatomy. How much more formidable must these appear to a Chinese lad who is learning English? These sciences will, I trust, be one day taught to the young men of China, who shall receive the benefits of this and kindred institutions. But every thing in its order. First, the school, then the academy, and then the college, is the course in Christendom. Should it be reversed here? Whoever undertakes to educate the Chinese will assuredly find that the same order of advance must be observed here as elsewhere. He who attempts the opposite, or even to interchange the steps of this progress, so as to overleap the degrees in the scale of mental development and capacity, will fail in the attempt. It may be thought more respectable to teach minds capable of coping with every subject in the range of a liberal education, than to stoop down to the child in intellect and teach him the alphabet; but labourers in the cause of education here, must be content for many a year to instruct such children, ere they will be competent to go with the learned professor, and follow him through the high ascents of human learning.

The religious instruction of the pupils has not been neglected during the year. Morning and evening they have been called together to worship him who is God over all. On these occasions the reading of the Scriptures is often accompanied with explanatory remarks and such exhortations to piety as may have been suggested.

in the reading. At evening it is customary to join in singing some sacred lyric. Strangers have frequently been present at these times, and remarked that the scene was one of unusual interest. But this would give but a slight idea of the pains taken to enlighten the consciences and train the moral faculties of our pupils to proper action. In the school-room and in private, on the week-day and on the Sabbath, opportunities for doing this have been improved; for we regard their conversion to Christianity as being the only perfectly satisfactory result of our labours. Besides attending divine service once on the Sabbath, all the classes have received religious instruction on that day, chiefly from the Bible, but sometimes making use of other text-books in order to give them a more systematic view of the doctrines of the Scriptures. For some months past the two older classes have been in the habit of carefully reading large portions of the Old Testament on that day, and at evening answering questions upon the same. In this way they have read, with special reference to the most important historical facts contained in them, all the books of the Old Testament from Genesis to Judges.

Though we cannot say that any have been renewed in heart during the year, yet there is a manifest salutary influence produced upon the minds of many of our pupils. They do not doubt the evidences of Christianity, nor their own obligation to embrace it. Their fear of idols is no more. The fear of the omnipresent God has superseded it in many, nay, most cases. Their future life cannot be grossly in violation of the precepts of religion, without as great violence to their consciences. One, to whom I have alluded in former reports, has repeatedly declared his desire to obtain as complete an education as possible, and even to go abroad for that purpose, after his course here is finished, so that he may become well qualified to preach the gospel among his own people. The tried character of this young man, his modesty, industry, and soundness of judgment are such, that, for my own part, I should be glad to see him gratified in his wish, for I do not think there would be any danger of his being injured by the attentions of people at home, which have so often proved ruinous to others. An uneducated Chinese, or one wholly unprepared for the state of things he would meet with in England or America, would be likely to derive less advantage from such a step.

As heretofore, the members of the school have devoted half their time to the study of Chinese under a native master. It is more difficult to give an idea of their progress in this department. The remarks before made respecting their translations from Chinese into English,

and the fact that one of them has been able to translate an English book into his own language, will serve to shew in some measure to what extent their knowledge of their own language is available, at least among the more advanced pupils.

It is highly desirable that the first and second classes, during the remainder of their stay in the school, should devote more attention to Chinese composition. It is essential that they should become masters of their own language. Without it they cannot exert a wide influence if they are disposed to do so. But in order to secure this acquirement, they require the exclusive attention of a competent Chinese master. I would therefore recommend that an additional teacher be employed next year, whose duty it shall be to superintend the tuition of the boys best read in their own language, and see that they devote most of their time to the production of original essays for his revision and correction. In this way the stimulus to excel in their knowledge of Chinese will be kept up, and their improvement proportionally rapid.

The first class have but one year and a quarter to remain at school. Hitherto their studies have of necessity been preparatory, and in a great measure disciplinary. Henceforward they must build upon the foundation already laid, striving to gain the ready command of their knowledge in both languages, and prepare for active life.

The thanks of the Society are due to the British and Foreign Tract Society for a present to the school of a box of books to the value of £10. They were obtained at the request of the Rev. W. C. Milne, while on a visit to Great Britain, and are placed in the school library, for which they were designed.

The same should be said of the American Tract Society and the American Sunday School Union, both of which, through Mr. Bonney, have been added to the same library.

Mr. William Bell, of England, once an officer of this Society, has also manifested his undiminished interest in the school, by sending us, at his own expense, thirty-six dozen, or sets, of Foster's *Copy-books*, three dozen small slates, two large ones two feet by four, to be used instead of black-boards, a few outline maps, and a number of Chamber's *Miscellany of Useful and Entertaining Tracts*, besides a supply of quills and pencils. This gentleman has before laid us under obligations to him by a similar donation. In this case he had requested Dr. Bridgman and myself to inform him at any time what school apparatus we needed, and the supply was sent to order. By this means we are furnished with the above-mentioned articles, sufficient for the use of the school for another year.

Perhaps I need not have entered so minutely into an account of the school at this time, because the examining Committee appointed at the last Annual Meeting, has (one or more of them) visited the school every month during the year, except this. I need not say how much obliged we are to these gentlemen for the trouble they have taken in these monthly examinations. I trust they will give you their own impressions of the course we have been pursuing, and of which they have been eye-witnesses.

Having, Gentlemen, received your unanimous assent to my proposal to visit the United States, on account of the health of my family, I cannot conclude without briefly expressing my sense of obligation for the uniform kindness and consideration which I have met with at the hands of the Trustees—I might also say, the members of this Society. My suggestions have never been set aside without proper deliberation. Your ready approval of almost all of them, has made me feel that I was not labouring in a work uncared for, and thus lightened my burdens, brightened my hopes, and every way added to my happiness. I part with you now with deep regret at the necessity of doing so, as well as at the cause which makes it necessary. Away from this spot, I shall not be at home. Having been habituated to care for this school for almost eight years, I cannot forget it in my absence. I hope and pray that it may flourish and prosper to an unexampled degree in time to come, and that it may be enlarged to suitable dimensions, so as more effectually to promote the great end of the Morrison Education Society, the enlightenment of China.

I am, Gentlemen, your obedient servant,
S. R. BROWN.

MORRISON HILL, 14th September, 1846.

The Trustees have received from the examining Committee, Messrs. Shortrede, Cairns, and Bush, two Reports,—one from the pen of Mr. Cairns, the other from that of Mr. Shortrede; and we are happy to find in them unequivocal approbation and concurrence of opinion regarding the course pursued in the instruction and training of the pupils. The sentiments of the Committee will be best conveyed by giving both; omitting only a few of their introductory and concluding remarks:

REPORTS OF THE EXAMINING COMMITTEE.

**No. 1.—BY JOHN CAIRNS, ESQ., ON BEHALF OF
HIMSELF AND F. T. BUSH, ESQ.**

GENTLEMEN,—It was early decided that it would be preferable to have a fixed day for the examinations, and the evening of the second Friday of each month was considered most convenient. On two occasions only the Committee did not meet—once during the New Year holidays, and once when the Overland Mail arrived the same evening that the Meeting was to be held.

At first, the examinations were general on all the subjects which the pupils had learned. This was found to be attended with disadvantages, and it was considered preferable to take up on each occasion the subject which had engaged their attention during the preceding month. By these means the scholar could answer more readily questions on a subject which had recently engaged his attention, a greater quantity of matter could consequently be gone over in a time necessarily limited, and the Examinators could mark more clearly from month to month the progress that had been made.

Without entering into details, I am happy to express in the most unqualified manner the satisfaction which I felt in witnessing the unwearied care and patience which was apparent on the part of Mr. Brown and his assistant Mr. Macy in their instructions, and the skill and judgment they displayed in communicating to those under their charge a sound European education, every step of which the pupil was made to understand thoroughly before he advanced to another. The cheerful demeanour of the children shewed sufficiently that learning was presented to them in the most attractive form; with the alacrity with which they went through the tasks laid before them by the Committee, with no signs of dislike or even listlessness, though frequently at a late hour, and certainly beyond their usual time for going to bed, shewed they had imbibed a portion of the zeal of their instructors, and felt deeply interested in what was going on.

Though taking a part in all that was going on, the classes of Arithmetic, Algebra, and Geometry more particularly engaged my attention. In all three I have no hesitation in stating my belief, that, notwithstanding the difficulties with which they had to contend, more especially that of learning in a language of which they are not completely masters, the progress of these classes was as great as I should have expected to see in the same number of my countrymen, and I would have considered it creditable to them. Difficult questions

in Fractions were readily solved, great alacrity was exhibited in mental Arithmetic, and the first four books of Euclid were thoroughly mastered. As an example how little of all this was acquired by rote, I may mention, that the boy to whom a proposition was given to demonstrate, in drawing the figure for himself never used the same letters that are given in the book, which indeed he did not seem to know without referring to it.

In conclusion allow me to state my thorough conviction of the usefulness of the establishment, as the most effectual means yet resorted to for communicating useful and Christian knowledge to the Chinese. I trust that as such it will meet the continued countenance and support of all the Foreigners in China; and though all that has yet been done, and probably all that any of us may ever see done, may aptly be compared to the "handful of wheat sown on the tops of the mountains," I confidently anticipate that this handful will increase and multiply, until hill and valley over the extent of the land shall teem with one abundant harvest of civilization, sound morality, and Christianity in its purest form.

I am, your obedient servant,

JOHN CAIRNS.

HONGKONG, 30th September, 1846.

No. 2.—BY ANDREW SHORTREDE, Esq.

As one of the Committee of Examinators, I have much pleasure in recording the great satisfaction derived from the discharge of the duties assigned to us at the last Annual Meeting of the Society.

The second Friday of the month having been fixed upon as the most convenient evening for all parties, every Meeting has been attended by one or more of the Committee; and probably no better proof could be afforded of the interest the Institution is calculated to excite in those who will take the trouble to acquaint themselves with its objects, and mark its progress.

At first, from the natural diffidence of the boys before strangers, and the novelty of the Committee's position—being comparatively ignorant of the characters and attainments of the scholars—some little difficulty was experienced in the mode of procedure; but that the superior practical knowledge of Mr. Brown, and the aptitude of the boys themselves, speedily enabled the Committee to overcome; and a system was laid down, which has since been adhered to, with it is hoped, good effect. The Examination-in-chief has been conducted

ed by Mr. Brown, latterly efficiently assisted by Mr. Macy, the Committee indicating such subjects and suggesting such questions as appeared to them advisable; and in this task they have been kindly assisted by friends to the Institution, who have occasionally attended the Meetings. Thus, without being distracted with unconnected questions, the extent of the pupils' acquirements has been shewn, an interest in their studies has been kept alive, and new modes of thinking have been suggested to them.

In one respect the good effects of the Monthly Examinations may, it is thought, be not altogether unmarked by those who have been in the habit of attending the Annual Meeting. I do not here refer to the advancement made in learning, for that might be looked for from another year's study of apt pupils under able and judicious teachers; but would point more particularly to the increased confidence and self-reliance which has been thus engendered. In any country, and under any circumstances, it would abash boys enjoying the highest advantages to undergo an examination on a variety of subjects, through the medium of a language they are conscious of being very imperfectly acquainted with, while it is the mother tongue of their examiners; but when the trial is to be gone through by these boys, taken from the lower and ignorant classes, imbued with all the old and deep rooted prejudices of their countrymen, and unable practically to understand the utility, or even the full meaning of much that has been told them since they entered the Institution, it is not wonderful they should appear diffident and confused, and perhaps receive less credit than they are entitled to from strangers.

In addition to the ordinary curriculum of the school, embracing besides their own language; English and English Grammar, Composition, Geography, Arithmetic, and Writing, some of the more advanced pupils have during the year made considerable progress in Algebra and Geometry, and manifested ample capacity for acquiring the exact sciences. Latterly another interesting branch of knowledge has been opened up to them by the kindness of Dr. Balfour, who has delivered a short course of lectures on Chemistry.

* * * * *

I am inclined to suggest that a more comprehensive course of study might now be advantageously introduced into the school, and perhaps some means by which this might be effected, may occur to Mr. Brown during his approaching visit to America and England.

* * * * *

AND: SHORBRIDGE.

ART. III. *Steam communication between China and the west; as maintained by the Peninsular and Oriental Steam Company and the British Lords of the Admiralty; rates of postage; passage, &c.*

AMONG the improvements of the present age, the increased facilities of intercommunication between the Eastern and Western portion of our globe are not the least worthy of a record in our pages.

December 26th, 1844, an agreement was formed between the Peninsular and Oriental Steam Company and the British Lords of the Admiralty, respecting the conveyance of mails between Suez and Calcutta, and between Point de Galle (Ceylon) and China.

The mails were to come on from Suez to Aden in 144 hours, and to remain there 48 hours; thence to Galle in 247 hours, or (if they did not touch at Galle) to Trincomalee in 282 hours, and to remain 48 hours, and thence in 35 to Madras,—or to remain at Galle 48 hours, and in 60 reach Madras; or, if they touched at both places, they were to reach Trincomalee in 34 hours from Galle, remain 12, and be at Madras in 35 hours; to reach Penang 140 hours from Galle, or 137 from Trincomalee; in 45 to go on to Singapore; stop there 48, and reach Hongkong in 170 hours.

Thus if by de Galle, from Suez to Hongkong, running $144 + 247 + 140 + 45 + 170 = 746$ hours; stopping $48 + 48 + 48 = 144$ hours, or in all, 37 days and 2 hours were to be the limits.

The contract is to be in force for seven years from the 1st January 1845, and then twelve months' notice of discontinuance to be given before the contract shall cease. Between Ceylon and China the communication commenced on the 1st of August, 1845, with vessels of 250 horse power. The *steamers* were to be of 250 horse power till June 1846, and then 400 horse power, and to leave Hongkong on the 1st of every month, except in May, June and July,—then 5 days earlier.

In the main essentials, so far as the public is concerned, the experiment has been satisfactory. With but one exception the *Steamers*, bearing the Mails, have come on safely and in good time. We subjoin the established rates of postage, &c., and shall feel much obliged, if any one interested, will give us details so as to show the principal advantages of this mode of communication.

LIST OF THE RATES OF POSTAGE BETWEEN HONGKONG
AND FOREIGN COUNTRIES, &c. VIA "SOUTHAMPTON."

<i>Countries to which prepayment in Hongkong is compulsory.</i>	<i>On a letter.</i>	<i>A new paper.</i>
Spain,.....	4 2	letter rate
Portugal, Madeira, The Azores.....	3 2	do.
The Canary Islands,.....	2 7	do.
Brazil,.....	2 8	do.
Buenos Ayres and Monte Video,.....	3 7	do.
United States of America,.....	3 5	do.
Panama, Chili, Peru and Honduras,.....	2 0	do.
Foreign West Indies, Viz., Guadeloupe, Martinique, Hayti, Porto Rico, St. Croix, St. Eustatius, St. Martin and St. Thomas	2 0	do.
Mexico, New Granada, Cuba,.....	2 3	do.
Venezuela,.....	3 1	free
Austria and the Austrian dominions,.....	2 0	do.
Sardinia and Southern Italy,..... { British * 1s. 5d. } Total	1 5	
	1 10	
<i>Countries to which the prepayment is optional.</i>		
Canada, New Brunswick, Prince Edwards I., and Nova Scotia, (Port and town of Halifax excepted).....	2 2	free
Newfoundland, Bermuda, and the port and town of Halifax in Nova Scotia,.....	2 0	do.
British West Indies, Viz., Antigua, Barbadoes, Bahamas Demerara, Dominica, Essequibo, Granada, Montserrat, Nevis, St. Lucia, St. Kitts, St. Vincent, Tobago, Tortola, Trinidad, and the port and town of Kingston in Jamaica,.....	2 0	do.
Jamaica, (port and town of Kingston excepted,) and Berbice,.....	2 2	do.
Heligoland,.....	2 0	do.
Hamburg, Lubec, and the Duchy of Oldenburg,.....	1 6	letter rate
Bremen,.....	1 8	do.
Holland,.....	2 0	free
Denmark, Russia, Prussia, Baden, Wurtemberg, and Bavaria,.....	2 8	letter rate
Belgium,†.....	2 0	free
France,..... { British * 1s. 5d. } Total	1 10	
	1 9	1d
<i>The United Kingdom via Southampton, prepayment optional.</i>		
Charges upon a letter not exceeding half an ounce,.....	1 0	free
do. do. do. one ounce,.....	2 0	do.
(And so on in proportion according to weight.)		

* The British rate of 1s. 5d. is chargeable on a letter not exceeding a half ounce in weight, and so on according to the scale for charging British rates of postage, but the foreign rate of 5d. is chargeable on a letter under one quarter ounce in weight, and an additional rate of five must be charged for each one quarter oz.

† This rate comprises the British postage of 1s. 8d. and the Belgian postage of 4d. The latter increases by the one quarter oz. as in the case of French letters.

Letter and newspaper via Marseilles, cannot be prepaid in Hongkong.
The intercolonial correspondence, by the steamers, for the present, conveyed free.

GENERAL RATES OF PASSAGE.

General rates of passage. Steam communication for passengers, goods, and parcels between Hongkong and Singapore, Penang, Ceylon, Madras, and Calcutta, also *via* Egypt, Malta, and England, by the Peninsular and Oriental Steam Navigation Company's Steamers.

Description or class of accommodation.	From Hongkong to									
	Singapore.	Penang.	Ceylon.	Madras.	Calcutta.	Suez.	Alexandria.	Malta.	England.	
<i>For ladies and gentlemen traveling singly,</i>										
A berth in the general cabins throughout, }	\$ 173	\$ 222	\$ 322	\$ 370	\$ 400	\$ 643	\$ 716	\$ 768	\$ 898	
<i>For a gentleman and his wife traveling together,</i>										
Occupying one of the general cabins to or from Suez, & a berth each separately, in the general cabins between Alexandria and England, or Ceylon and Calcutta. }	\$ 346	\$ 444	\$ 644	\$ 740	\$ 800	\$ 1286	\$ 1432	\$ 1536	\$ 1796	
<i>Children with their parents,</i>										
Not exceeding, two years. Free (except expence of transit through Egypt and Stewards' Fees). }	—	—	—	10	12	15	53	55	62	
Above 2 and not exceeding 6 years. }	60	77	112	130	142	224	267	285	334	
Above 6 and not exceeding 10 years. }	88	113	165	190	306	329	375	401	466	
<i>Servants of passengers,</i>										
European Male.	56	72	105	120	130	210	253	270	310	
Do. Female.	56	72	105	120	130	210	263	280	320	
Native Male.	42	55	79	90	97	157	199	211	243	
Do. Female.	42	55	79	90	97	157	209	221	253	
<i>Second class & deck passengers,</i>										
Second class passengers.	117	150	217	250	272	434	482	519	606	
First Deck Victualled by ship.	84	110	158	180	194	314	—	—	—	
Second Do. Victualling themselves. }	56	72	105	120	130	210	—	—	—	

Payment to be made in Spanish dollars. For extra accommodation an additional sum will be charged. Passengers to England desirous of remaining a month in Egypt, or at any of the ports *en route*, at which the Company's Steamers touch, will be allowed to proceed in the following steamers without additional payment, provided they give notice of their intention at the time of engaging their passage.

The above rates include stewards' fees, and table, wines, &c., &c., for cabin passengers, with 3 cwt. of personal baggage. For servants, and 2d class passengers, provisions without wines, and 1½ cwt. of baggage. Bedding, linen and all requisite furniture are provided at the Company's expense, together with the attendance of experienced male and female servants. The expence of transit through Egypt is also included in the passage money, with the exception of wines, spirits, beer, soda water, hotel expenses, and extra baggage, all of which will be charged for separately by the Egyptian Transit Company.

Passengers will have to pay to the Egyptian Transit Company 16s. per cwt. for the conveyance through Egypt (for first class passengers) of all baggage exceeding 2 cwt., and (for children, servants, and 2d class passengers) of all exceeding 1 cwt. No package of baggage should exceed 80lb. in weight. The dimensions most convenient for transporting across the desert on the camels, and therefore strongly recommended, are, length 2 feet 3 in., breadth 1 foot 2 in., depth 1 foot 2 in.

All heavy or bulky baggage must be shipped on the day previous to sailing. Passengers taking articles of merchandise in their baggage will incur the risk of seizure by the customs authorities in Egypt; and as the allowance of baggage is on a liberal scale, and the freight on parcels moderate, it is hoped that none will convey parcels or packages belonging to other persons, to the prejudice of the Company's interests.

The Company do not hold themselves liable for damage or loss of baggage nor for delays arising from accident, from extraordinary or unavoidable circumstances, or from the employment of the vessels in H. M. Mail Service.

N. B. Passengers not proceeding after securing berths, to forfeit half passage money.

Hongkong, October 20th, 1846.

HENRY GRIBBLE, H. C. S.

Superintendent Bombay and China department.

RATES OF FREIGHT.

Rates of freight for Peninsular and Oriental Steam Navigation Company's Steamers, from Hongkong, including half per cent Egyptian transit duty on cargo shipped to Malta or England.

Description of goods.	How charged. Rate to	England.	Malta.	Suez.	Madras, Calcutta, Bombay.	Ceylon.	Strait.
		\$	\$	\$	\$	\$	\$
Measurement goods, per ton 40 } cubic feet }		120	105	85.00	40.00	30.00	20.00*
Measuring 1 foot & under, pr. parcel		5	5	4.00	3.00	2.50	2.00
Do. above 1 ft. not exce'g. 2, do.		8	7	5.50	4.00	3.25	2.75
Do. " 2 " " 3, do. }	At the rate speci- fied per ton.				4.75	4.00	3.00
Do. " 3 " " 6, do. }					5.00	4.50	4.00
Jewellery, Musk, and } valuable articles of } a similar discription } per cent.	Ad valorem	3	3	2.50	2.25	2.00	1.00
Treasure, do.	do.	—	—	—	1.50	1.25	.75†
Silk Piece Goods, . . do.	do.	per Measurement		} 3.00	2.50	1.50†	
		as above. }					
Quicksilver, do.	do.	—	—	—	3.00	2.50	1.50
Gold Leaf, do.	dc.	—	—	—	1.00	.75	.50
China Cash, per pecul.		—	—	—	—	—	.90

Payment to be made in Spanish Dollars.

* Goods shipped to England or Malta must be packed in non-susceptible covering, as wood, tarpaulin, &c., and the value and contents declared at time of shipment.

† A reduction of half per cent allowed on Gold. The within mentioned rates to the Straits, Ceylon, and India, apply only to the period from November 1st to March 31st.

Hongkong, October 20th, 1846.

HENRY GRIBBLE, H. C. S.

Superintendent, Bombay and China department.

ART. IV. *Journal of Occurrences: Peking Gazettes; feuds among the villages at Amoy; Shánghái, Amoy and Fuhchau; public affairs at Hongkong and Canton; the Chinese vessel, Kiyíng; arrival of missionaries.*

PEKING NOVEMBER 12th is the latest date of the extracts from the Gazettes. So far as we can learn, from the papers before us, public affairs in the capital and throughout the whole empire are quite as they were at the commencement of the year. There are no great disorders in any part of the land, such as attract the public gaze; but in many of the provinces there are such malversations as to indicate a very unhealthy state of the body politic.

As an instance of what may be reported of many villages, in various parts of the empire, we quote the following:

CIRCULAR,

To Her Britannic Majesty's Subjects Resident in the City and Island of Amoy.

Whereas the Inhabitants of several Villages within the Island of Amoy are at this time in a state of mutual Hostility, Enmity, and Feud with the inhabitants of other Villages also situated within this Island; in consequence whereof several conflicts have arisen, and whereas such Hostility, Enmity, and Feud, still continue; and two Villages, situated on the North Eastern side of the Island, have been placed by the Civil and Military Authorities under the rigor of Martial Law:

Her Britannic Majesty's Consul hereby issues this Public Warning and Caution to all Her Majesty's Subjects, and warns them thereby that if they, or any of them, enter into any of the said Villages, or the outskirts of the same, or heedlessly ramble near them, they will incur the danger of being accidentally, or unintentionally, shot at by the Rioters, or by the Military, or of being otherwise injured, wounded, or killed.

H. M. Consul has been especially requested by the Right Worshipful, the Military Commandant, Colonel of the Central Brigade, and Leader of the Militia and Marines, to desire that Her Majesty's Subjects will not walk, or ride near the Villages after Sunset, as the Commandant thinks it most probable that they may thereby incur extreme personal danger.

H. M. Consul feels assured that this notice will be a sufficient warning to the Loyal Subjects of the British Crown, resident at Amoy or living on board the Ships in the Harbor; but it is his duty to call on all Her Majesty's Subjects, of whatsoever rank or condition they may be, and to require of them, that they do not in any Feud, Quarrel, or Riot, amongst the Natives, of which they may be witnesses; and he does farther in the Queen's name require and charge them, or any of them, that upon approaching, or arriving at, any place of actual Riot, or Conflict, amongst the Natives, or of Conflict between the Chinese Military and Natives, they instantly withdraw themselves, and peaceably depart to their habitations, to their Ships or to their lawful business.

Given under my hand and Seal of Office at the British Consulate, Amoy this twenty eighth day of November one thousand eight hundred and forty six.

(Signed) T. H. LAYTON, *Her Majesty's Consul for Amoy.*

From Shánghái, Ningpo, and Fuhchau we have recent dates, but no very important details.

Regarding *Hongkong and Canton* we have very little to note. The following has been published in the China-Mail.

GOVERNMENT NOTIFICATION.

His Excellency Her Majesty's Plenipotentiary, &c., &c., considers it particularly necessary, at this time, to make known to British subjects at Canton,

the following extract of instructions from Her Majesty's Government, with reference to riots at that place in 1843, in order that they may be forewarned of the only conditions on which they are to expect either protection or indemnification.

"Her Majesty's Government entirely approve of your having declined to act upon the suggestion which was made to you, to employ a force for the protection of the factories at Canton, against the violence of the populace, which the British merchants apprehended might again lead to scenes of confusion and destruction. There is sufficient evidence to shew that the outbreak of the Chinese mob was in the first instance, and in all probability exclusively, provoked by the negligence of the master of a British vessel in allowing his seamen to go on shore without efficient control. Her Majesty's Government, trust, that the excesses of those seamen, when thus emancipated from the restraints of discipline, will prove a salutary lesson to British merchants engaged in the trade with China, and that they will acquire the conviction that the security of their persons and property, must in no small degree depend upon themselves; for Her Majesty's Government cannot hold themselves responsible either for the protection or indemnification of parties who by their own misconduct, or by their culpable negligence in omitting to restrain those whom it is their duty to control, shall render themselves obnoxious to the Chinese government or people." By Order, W. CAINE,—Colonial Secretary.

Victoria, Hongkong, 4th December, 1846. *In the absence of Mr. Johnston.*

The *China Mail* also gives the following account of an interview between their excellencies Kiying and Mr. Everett, soon after the arrival of the latter at Canton, in October.

"At the appointed time Mr. Everett, accompanied by P. S. Forbes, Esq., U. S. Consul for Canton; Rev. Dr. Parker, Secretary and Chinese Interpreter of the Legation; Captain Paulding of the U. S. S. *Vincennes*, with several of his Officers, and some other American gentlemen, repaired to the place of meeting. His Excellency was received with cordiality by the Imperial Commissioner, who was attended by Pwan Ting-kwa (Pwan Tax'shing). Cháu Chan-ling (Tung-lien,) and several other Officers of high rank, with a large suite of soldiers and servants. After the business of the meeting had been transacted, the company were invited to a sumptuous entertainment, prepared in the Chinese and Tartar style. At a proper period, Mr. Everett, after a few remarks upon the interesting character of the relations between the United States and China, proposed as a toast the "health of the Emperor of China," which was drunk by the company standing. The Imperial Commissioner then proposed the "President of the United States," and afterwards the health of Mr. Everett, who returned the compliment by proposing that of the Commissioner. At a subsequent period, Rev. Dr. Parker proposed the "prosperity of the great Chinese Empire," to which the Imperial Commissioner promptly added before drinking it "and that of all the foreign friendly powers."

"Various other toasts and sentiments were given in the course of the dinner, which lasted between two and three hours, and passed off apparently to the satisfaction of all parties. His Excellency was saluted from the fort on the south of the river, opposite the factories, on his return. Mr. Everett subsequently returned to Macao in the *Vincennes*, which has since sailed for U. S. A."

The Chinese vessel, *Kiying*, manned with about sixty hands, half of them Chinese and half European, sailed from Hongkong for *England* on Sunday the 6th instant, many wishing her *shun fung shun shin*, "favorable winds and favorable waters."

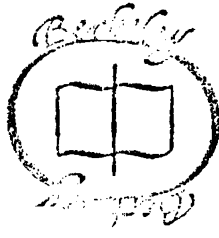
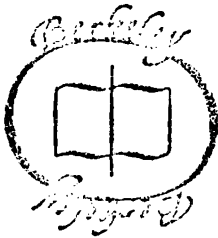
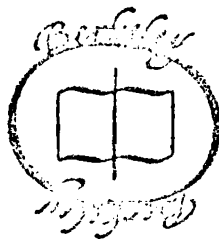
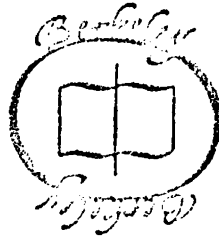
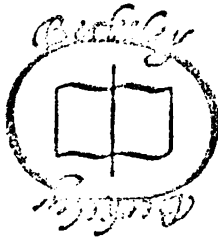
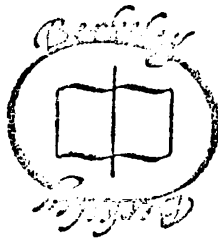
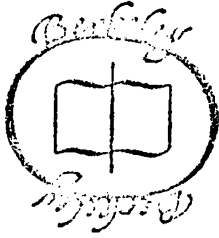
The following missionaries arrived at Macao, in the Grafton, on the 27th: the Rev. William Speer and Mrs. Speer; Rev. Stephen Mattoon and Mrs. Mattoon; Rev. John B. French; Rev. John W. Quarterman; and Samuel R. House, M. D.; all from the Presbyterian Board of Missions in the United States.



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