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THE

CHINESE REPOSITORY

SECOND EDITION

VOL. I

FROM MAY, 1832 TO APRIL, 1833

MARUZEN CO., LTD.
TOKYO

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THE

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VOL. I.

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CANTON:
PRINTED FOR THE PROPRIETORS.
.....
1833.

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CHINESE REPOSITORY.

VOL. I.—MAY, 1832.—No. 1.

Introduction.

IT is not less a matter of astonishment than regret that, during the long intercourse which has existed between the nations of Christendom and eastern Asia, there has been so little commerce in intellectual and moral commodities. The very vehicle of thought even, has been made contraband. The embargo has been rigorous as death, and has prevented what might have been communicated *viva voce*. Every visitor at Canton must be struck, not to say confounded, with the strange jargon spoken alike by natives and foreigners, in their mutual intercourse; it has been a most fruitful source of misunderstanding; and in not a few instances, it has paved the way for misrepresentation, altercation, detention, vexation, and other such like evils. Thirty years ago, there was not living more then one individual capable of translating from Chinese into English; and there was not one of the sons of the "Son of heaven," who could read, or write, or speak, correctly, the English language.

The empire, of which, as residents, we form constituent atoms, stands at this moment, in the 'midst of the earth,' a stupendous *anomaly;* and, beyond all controversy, presents the widest, and the most intersting field of research under heaven. By what right of inheritance, by what favorite law of "justice and propriety," a very large portion

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of the earth's surface is made impassable, it is not easy to understand; we can only record it, (and we do so-with peculiar emotions,) that such is the fact. A vast domain, stretching from East to West more than three thousaud miles, and from North to South two thousand and upwards, constitutes the "*Middle Kingdom*;" and, with the exception of the Russian establishment at Peking, consisting of only ten persons, and a very narrow place at Canton and Macao, 'foreigners can by no means be permitted to enter and reside in it.'

Time was when they might, and did, traverse the country in every direction: many valuable records of men and things were then made. But all who read, at this day, those carly writings, will find much which it is hard to believe. Rocks do not often change their forms, nor rivers cease to flow; but the one may be rolled from their beds, and the other turned from their courses, without the violence of the earthquake or the tempest. The decree of Darius, established and signed according to the law "which altereth not," was soon obsolete. The decrees of others, and in modern times, have shared the same regard, and with equal justice. The changes of the last few years, are, doubtless, the precursors of others, more extensive and salutary in their consequences. For tens of centuries, *Old Custom* has held a despotic and cruel sway over a noble race of men, restraining and destroying their best energies. Still, even here, and during the period strangers have been shut out of the country, very considerable changes have taken place.

One of the objects of this work, then, will be to review foreign books on China, with a view to notice the changes that have occurred, and how and when they were brought about, and to distinguish, as far as it can well be done, between what is, and what is not, now true. Many of the old books, while they contain much that is valuable, contain also so much that is worthless,

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as to prevent their republication. Modern writers, too, have not always been clear and satisfactory in their statements. The accounts of the population, for example, are found to vary from twenty millions up to the 'mystical number' of 333 millions.

The numerous discrepancies and contradictions that stand recorded, on many a page of foreign books, will prove a strong incentive to consult, and to ascertain, as distinctly as possible, the competency and credibility of the most approved native authorities. These, at the present time, can be obtained in great numbers, and on every subject, whether physical, moral, political, commercial, literary, or religious. On these several topics, and others also, historical and statistical works will be required, to exhibit alike the past and the present. Sufficient weight has not, generally, we think, been given to native authorities. While we would allow them their proper influence, we shall try to avoid the opposite extreme. We have no very strong expectations of finding much that will rival the arts and sciences, and various institutions of the western nations. We do not expect to find, among all the almost numberless tomes of the celestial empire, data of such value and authority, as shall enable the wise men of the age, to 'correct the chronology, or improve the morality of Holy Writ.'

On *natural history*, inquiries may, with great propriety and advantage, be directed to the climate, its temperature, changes, winds, rains, healthfulness; to the soil, its mineral, vegetable, and animal productions, its fertility and state of cultivation; and also to the productions of the rivers, lakes and seas.

As to *commerce*, it will be especially interesting to notice its progress from the past to modern times; observing, particularly, the advantages and disadvantages of its present state.

Inquiries in regard to the *social* relations, will require a careful investigation of the constitution of society; and, in connection with an examination of

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the *moral* character of the people, will demand a close and long-continued observation of their conduct towards one another; as rulers and subjects, husbands and wives, parents and children, and so forth. Much assistance may be gained in all these inquiries, by a developement of their *literary* character. Their books and their systems of education will be worthy of examination, as they have a constant and powerful influence on all the grand relations, and vital interests of the community.

We feel and shall take a very lively interest in the *religious* character of the people. As a spiritual being, destined to immortality, with "powers of intellect, to comprehend the great, to penetrate the profound, and to effect the gigantic," man presents to man the most interesting subject of inquiry amidst all the wonders of His mysterious hand, whose power and wisdom are infinite. Indeed, the intrinsic value of all other inquiries, on all other subjects, rises and falls just in proportion as they are made to effect well or ill, the soul of man, both in the life that now is, and in that which is to come. It is only when we look at the last, best work of God, in this light, that all the various influences, which affect him 'in this house of his pilgrimage,' rise and appear before us in their true character.

We enter on our work unbiased, and influenced rather by considerations of duty than of reward. Every man has his purposes, the accomplishment of which is the highest object of his heart's desire. To spend and be spent in publishing "glad tidings" to those who had never heard the "joyful sound," and to bear the lamp of life to those who were perishing for lack of vision, a greater than the wisest of the sons of men, took an earthly tabernacle; and now, having ascended up on high, He commands man to go and teach his fellow,—to publish the gospel to *every* creature. Every one, too, has his *opinions*; but, in regard to many topics of interesting inquiry, those opinions may

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be unsettled, and should remain so, till they can be established and corroborated by sufficient evidence. One may call no man Rabbi, while yet he scorns not to learn wisdom from the little child, or even the little ant.

We are desirous of receiving assistance in every way convenient; and, while we shall not shrink from, nor disregard, the criticisms of friends or strangers, we desire heartily, and will be grateful for any light that may be thrown on our path. That "it is more blessed to give, than to receive," is a truth, which we hold to be of general as well as of particular application, and in no case better exemplified, than in the communication of knowledge: we shall not, therefore, so far as we can act on this principle, be less williug to communicate, than to receive whatever may serve to develope the real character of the "celestial empire," and to benefit those who have been made of 'one blood, for to dwell on all the face of the earth.'

There is a most lamentable lack of knowledge among the millions inhabiting eastern Asia: yet, we do anticipate the day, (may it come quickly,) when all that which is most valuable to man, and now so richly enjoyed by the nations of the West, elevating and yet still more to elevate them, shall be equally enjoyed, and produce the same results, among the nations of the East. The efforts to accomplish a work so vast must be various, well directed and long continued; requiring patience, self-denial, meekness, gentleness, and the sterner qualities which can cheerfully endure *hardness*, *stripes*, and *death*. To bear some humble part in such efforts, we regard as not less our happiness, than our bounden duty.

With this brief statement of our views and feelings we commence this work, anxious to commend both it and ourselves, to the kind regards of our friends, and to the entire direction of Him "in whose hand our breath is, whose are all our ways."

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Review.

Ancient Account of India and China, by two Mohammedan travelers, who went to those parts in the 9th century, translated from the Arabic by the late learned EUSEBIUS RENAUDOT. *With notes, illustrations, and inquiries by the same hand.* London: Printed for Sam. Harding, at Bible and Anchor, on the pavement in St. Martin's Lane. MDCCXXXIII.

APPROACHING the city of Canton, the traveler sees rising before him, within the walls, two lofty pagodas; one of which he perceives, as he comes near to them, is quite different from the other, and from those which he saw when coming up the river. On inquiry concerning this singular one, he might be informed that it is a Mohammedan mosque, built about a thousand years ago; that, at the present time, a community of several hundred souls, with books and teachers of that faith, live near the mosque; and that some of the teachers are able to write the Arabic character with a tolerable degree of correctness. Still further he might be informed, by those who traveled from Peking to Canton in 1818, that Mohammedans were found in every part of their journey, and frequently holding stations in the government.

These few facts would, perhaps, induce him to inquire again, At what time, and in what way, did the Mohammedans enter China? And, what records are there, that will give information on this subject? The account given by the two travelers is worthy of notice, not only in reference to these inquiries, but, because, it will serve to illustrate the character of the Chinese at an early period. The origin of this very ancient people, and their intercourse in former times with the nations of the West, are topics of great interest, about which we shall be glad to receive information.

During the early periods of the Christian era, while the fires of genius shone bright on the banks of the Nile and the Tiber, and the Ptolemies were collecting from the four quarters of the earth, many of the most splendid works of taste and erudition, the rays of science suddenly took a new direction, and Aarbia was the place where they met. Although the career of "the Prophet and Apostle of God," the son of Ab-

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dallah, seemed the harbinger of anything but good to the progress of letters, yet the 8th and 9th centuries formed a bright period in the history of Arabia. It was by inspiration of this bold impostor, and by the immediate command of his successor, that the impious incendiary applied the torch to the invaluable library of Alexandria, that rich deposit of whatever the wisest and best of the ancient world had been accumulating for ages. At the commencement of the 8th century, when the empire of the califs was of immense extent, stretching from the confines of India to the Atlantic, Bagdad became the rallying point for men of enterprise, both commercial and literary. On the banks of the Tigris, the power of the califate did much to foster genius; schools and libraries were established; and thither men of letters were invited to come from all peoples and nations, and to bring with them every work of science and literature they could command. Philosophy, astronomy, and the healing art received particular attention. Under the patronage of the Abassides, the fine arts flourished extensively, and geography was by no means neglected. It is not wonderful, that in such circumstances, enterprising Mussulmen should have obtained some knowledge of the people inhabiting the eastern borders of their own continent. Our wonder is, that so little information was obtained, or rather, that so little has been preserved; for we still hope, though it be against hope, that something may yet be discovered in western Asia, or in Egypt, to throw light on the early history of the Chinese.

Marco Polo, the Venetian traveler, whose work we purpose to notice at another time, returned from his travels in the East, near the close of the thirteenth century. The Portuguese first doubled the cape of Good Hope, in A. D. 1497. "But," says Renaudot in his preface, "we may be satisfied that our two authors are more ancient, and that the two dates they give, the one of the year 237 of the Hegira, which is that of the first traveler, and the other of the year of the same 264, when a great revolution happened in China, are true and just."

Commencing with the Mohammedan era, A. D. 613, as both the second traveler and his translator have done, the two dates will correspond with the years of Christ 850 and 877. Renaudot's preface is rather long, but, like the notes and dissertations which he has added to the work by way of appendix, it contains much valuable matter, elucidating the text. He made his translation about the commencement of the last century. He was a learned and accurate scholar, and possessed an extensive acquaintance with the orientals, and their literature, for which reason we shall be willing the oftener to quote his opinions. The best proof, however, of the correctness of the "ancient account," is its internal evidence; of this the reader shall be his own judge. The second traveler commences with the following prefatory remarks:

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"I have carefully examined the book I have been ordered to peruse," (the book written by the first traveler, which forms the first and principal part of the whole work,) "that I might confirm what the author relates, where he agrees with what I have heard, concerning the things of the sea, the kingdoms on the coasts, and the state of the countries; and that I might also add, upon this head, what I have elsewhere gathered concerning them, and is not to be found in this book.

"I find it was written in the year of the Hegira 237, and that the accounts the author gives touching the things of the sea were, in his time, very true and agreeable to what I have understood from merchants who depart from Irak, to sail upon those seas. I find also that all the author writes is agreeable to truth, except some passages."

In the manuscript of the first traveler, says the translator, there is a leaf or more wanting where the author begins to treat of China. The first extract, which we make from this part of the work, seems to refer to this city, which he calls Canfu, i. e. Kwangchow foo, or as it is now written by Europeans, Canton.

"Canfu is the port of all the ships and goods of the Arabs who trade in China; but fires are there very frequent, because the houses are built with nothing but wood, or else with split cane (bamboo); besides, the merchants and ships are often lost in going and coming; or they are often plundered; or obliged to make too long a stay in harbor, or to sell their goods out of the country subject to the Arabs, and there make up their cargo. In short, ships are under a necessity of waiting a considerable time in refitting, not to speak of many other causes of delay."

Fires are frequent in Canton at the present time; that which swept away the western suburbs of the city, with the foreign factories, early in November, 1822, was an extensive one. But the introduction of fire-engines, and a strict and constant watch, with other precautions, usually prevent them from being very destructive; and commerce is, probably, as unlikely to be affected by fires in Canton, as in any other mart in the world. The second traveler, alluding to the "causes of delay," says, 'since much is related to show the reason why the voyages to China are interrupted, and how the country has been ruined, many customs abolished, and the empire divided, I will here declare what I know of the causes of this revolution.' After briefly noticing its commencement, and the leader of the rebellion which occasioned it, he adds,

"His hands thus strengthened, and himself in a condition to undertake anything, he betrayed his design of subduing the empire to himself, and straight marched to Canfu, one of the most noted cities in China, and at that time the port of all the Arabian merchants. This city stands upon a great river, some days distant from the entrance, so that the water here is fresh; but the citizens shutting their gates against him, he resolved to besiege the place, and the siege lasted a great while. This was transacted in the year of the Hegira 264, and of Christ 877. At last he became master of the city, and put all the inhabitants to the sword. There are persons fully acquainted with the affairs of China, who assure us, that besides the Chinese, who were massacred upon this occasion, there perished one hundred and twenty thousand *Mohammedans*, *Jews*, *Christians*, and *Parsees*, who were there on account of traffic. The number of the professors of those four religions,

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who thus perished, is exactly known; because the Chinese are extremely nice in the account they keep of them. He also cut down the mulberry trees, and almost all the trees of other kinds; but we speak of the mulberry in particular, because the Chinese carefully cultivate it for the sake of its leaf, wherewith they subsist and propagate their silk-worms. This devastation is the cause why silk has failed, and that the trade which used to be driven with it, in the countries under the Arabs, is quite stagnated.

"From these combustions there arose many unjust dealings with the merchants who traded thither, which having gathered the force of a precedent, there was no grievance, no treatment, so bad but they exercised upon the foreign Arabs, and the masters of ships. They seized upon their effects, and behaved towards them in a method of procedure quite contrary to the ancient usages. And for these things has God punished them by withdrawing his blessings from upon them in every respect, and particularly by causing the navigation to be forsaken, and the merchants to return in crowds to Siraf and Oman, pursuant to the infallible orders of the Almighty Master, whose name be blessed."

If what is here said of the "thousands" put to the sword, and of the "crowds" returning, be true, it proves that the intercourse between eastern and western Asia was, at that period, of a most interesting character, and of vast extent. The period referred to, is that of the emperor He-tsung of the Tang dynasty. It is briefly noticed in Du Halde's history; and an extended account of it, noticing the principal leaders of the rebels, places taken, and so forth, may be found in the 59th section of the *Kang-keën E-che*, the 20th volume.

Neither of the two travelers tell us at what time their countrymen first came hither. In Morrison's View of China, it is stated that, "In the time of Hwan-te, whose reign closed A. D. 167, India, Ta-tsin (Egypt or Arabia), and other nations, came by the Southern or Chinese sea with tribute, and from this, trade with foreigners was carried on at Canton." It is farther stated in the same work, that the Ta-tsin was situated on the west of the western ocean, very remote; and that, "the people were tall, and well formed, of the same race with the Chinese, and therefore called Ta-tsin. There is a most splendid account of the country, and it is added, when Matthew Ricci came to Peking, he affirmed that *Jesus* was born in Judea, which was the Ancient Ta-tsin."...."Does not this favor the late De Guignes' supposition, that the Chinese were originally a colony from Egypt?"

The first Tsin dynasty of China closed about two centuries before the Christian era. We are not prepared to hazard an opinion, concerning the origin of the Chinese, or the time when the people of western Asia or Egypt first came to China. If we credit the writers, whose account we review, it appears that before their day, the number of foreigners and the privileges they enjoyed in China, were far from being inconsiderable. The first writer says,

"Soliman the merchant relates, that at Canfu, which is the principal *scale* for merchants, there is a Mohammedan appointed judge over those of his religion, by the authority of the Emperor of China; and that he is judge

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of all the Mohammedans, who resort to those parts. Upon festival days he performs the pnblic services with the Mohammedans, and pronounces the sermon or kotbat, which he concludes, in the usual form, with prayers for the Soltan of the Moslems. The merchants of *Irak* who trade hither, are no ways dissatisfied with his conduct, or his administration in the post he is invested with; because his actions, and the judgments he gives, are just and equitable, and conformable to the Koran, and according to the Mohammedan jurisprudence."

The same writer remarks, in another part of his work, that 'he knows not that there is any one of the Chinese who has embraced Mohammedanism or speaks Arabic.' One of the Mohammedans of Canton, whom we recently met, assured us that the ancestors of his clan came to Canton in the time of Tih-tsung, whose reign closed A. D. 805; and that they take no pains to propagate their religion, believing that man is formed by fate, to live and die in the same faith in which he was born. Concerning the *course* to China, Renaudot remarks,

"It is very difficult exactly to trace out the course the Arabs steered for China, as it is found in our authors; not only because many towns they mention have been destroyed, but also because the ancients, who coasted it along, held a different course from that now shaped by our pilots. The Chinese came as far as Siraf, but dared not stir beyond it, because of the foulness of the weather, and the heaviness of the sea, which their ships could not live in. They did not then venture so far as Madagascar, as Father Martini pretends they did, because in the bay of *Santa Clara* there is a people resembling the Chinese, and not unlike them in speech. He offers nothing in proof of this but the report of some seamen; but granting the thing to be as he would have it, these Chinese may have been driven thither by tempest, and there have taken up their abode, because they could not possibly return back again to their country. On the other hand, it is evident that Navarette is mistaken when he says, the Straits of Singapore were their *ne plus ultra*."

At the present time, no Arabian ships, as such, come to China; nor do any Chinese ships reach Calcutta, though they are frequently seen, and in considerable numbers, at Penang, Bangkok, and in many of the ports of the Eastern Archipelago. The following is an abridged account of the course to China, as given by the first traveler,

'As for the places whence ships depart, and those also they touch at, many persons declare that the navigation is performed in the following order. Most of the *Chinese* ships take in their cargo at *Siraf*, where also they ship their goods which come from Bassora, and other ports; and this they do, because in this sea, there are frequent storms, and shoal water in many places. When ships have loaded at Siraf, they there water also; and from thence make sail for a place called *Maskat*, which is in the extremity of the province of Oman, about 200 leagues from Siraf. From Maskat, ships take their departure for the Indies: and first they touch at *Kaucammali;* and from Maskat to this place, is a month's sail with the wind aft. Kaucammali is a frontier place, and the chief arsenal in

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the province of the same name; and here the Chinese ships put in and are in safety. Having watered at this last place, they begin to enter the sea of *Harkand;* and having sailed through it, they touch at a place called *Lajabalus*, where the inhabitants understand not the Arabesque, or any other language in use with merchants. From this place, ships steer towards *Calabar*, the name of a place and a kingdom on the coast, to the right hand beyond India. In ten days after this, ships reach a place called *Betuma*, where they may water. It is worth the notice, that in all the islands and peninsulas of the Indies, they find water when they dig for it.

'In ten days from the last mentioned place, they arrive at *Senef;* here is fresh water, and hence comes the aromatic wood. Having watered at this place, it is ten days' passage to *Sandarfulat*, an island where is fresh water. Then they steer upon the sea of *Sanji*, and so to the *Gates of China;* for so they call certain rocks and shoals in the sea, between which is a narrow strait, through which ships pass. It requires a month to sail from Sandarfulat to China, and it takes up eight whole days to steer clear of these rocks. When a ship has got through these Gates, she, with a tide of flood, goes into a fresh water gulf, and drops anchor in the chief port of China, which is that of Canfu; and here they have fresh water, both from springs and rivers, as they have also in most of the other ports of China.'

It does not appear, from anything related by either of the travelers, whether these voyages were made with or without the *compass*. The origin of this instrument in China may come under consideration at another time; we can now only remark in passing, that the Chinese, at the present time, 'coast it along,' after the same *old custom*, seldom, if ever, intentionally going out of sight of land, though always furnished with the compass. Of the situation of foreign residents in China, the first traveler says;

"When merchants enter China by sea, the Chinese seize on their cargo, and convey it to warehouses; and so put a stop to their business for six months, till the last merchantman be arrived. Then they take three in ten, or thirty per cent. of each commodity, and return the rest to the merchant. If the Emperor wants any particular thing, his officers have a right to take it preferably to any other person whatsoever; and paying for it to the utmost penny it is valued at, they dispatch this business immediately, and without the least injustice.

"In a man would travel from one place to another, he must take two passes with him, the one from the governor, the other from the eunuch or lieutenant. The governor's pass permits him to set out on his journey, and takes notice of the name of the traveler, and those also of his company, the age and family of the one and the other; for every body in China, whether a native, or an Arab, or any other foreigner, is obliged to declare all he knows of himself, nor can he possibly be excused the so doing. The eunuch's or lieutenant's pass specifies the quantities of money, or goods, which the traveler and those with him, take along with them. And this is done for the information of the frontier places, where these two passes are examined: for whenever a traveler arrives at any of them, it is regis-

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tered, that such a one, the son of such a one, of such a family, passed through this place, on such a day, in such a month, in such a year, and in such company. And by these means they prevent any one from carrying off the money or effects of other persons, or their being lost: so that if any thing has been carried off unjustly, or the traveler dies on the road, they immediately know what has become of the things, and they are either restored to the claimant, or to the heirs."

Since the period referred to a great change has been effected; to notice briefly, but correctly, the progress of which, with its causes and effects, would constitute an interesting discussion. The change in commercial transactions has perhaps, to all parties, been a favorable one, and it might be made far more advantageous. But in personal privileges,—liberty, with just regulations and securities to all and for all, to tread the earth, and breathe the air,—the change has been injurious alike to all: it has, we think, involved, and restricted the inalienable rights of man. That all this is attributable to one party, we by no means aver. But we dismiss this, and pass on to notice other topics. Of the emperor, taxes, public treasury, and revenues, the first traveler writes:

"The Emperor of China, never appears in public, but once in ten months; saying, that if he showed himself oftener to the people, they would lose the veneration they have for him. For he holds it as a maxim, that principalities cannot subsist but by force, and that the people know not what justice is; and that constraint and violence must be used to maintain, among them, the majesty of empire.

"They have no impost upon their lands, but are subject only to a poll tax, which is levied on men only, and that according to their condition and capacity. When any Arabs, or other strangers are in this country, the Chinese tax them in proportion to their substance. When any dearth makes necessaries very dear, then does the king open his storehouses, and sell all sorts of provisions much cheaper than they are to be had at market; and hence no dearth is of any long continuance among the Chinese.

"The sums that are gathered from the capitation tax, are laid up in the public treasury; and, I believe, that, from this tax, fifty thousand dinars are every day paid into the treasury of *Canfu* alone, although this city be none of the largest in China.

"The Emperor also reserves to himself the revenues which arise from the salt mines, and from a certain herb which they drink with hot water, and of which great quantities are sold in all the cities, to the amount of great sums. They call it *sah*, and it is a shrub more bushy than the pomegranate-tree, and of a more taking smell, but it has a kind of bitterness with it. Their way is to boil water, which they pour upon this leaf, and this drink cures all sorts of diseases. Whatever sums are lodged in the treasury, arise from the poll tax, and the duties upon salt, and upon this leaf."

The maxim is still held, that the people know not what justice is, and that constraint and violence must uphold the majesty of empire. There is now an impost on lands, but the poll tax has been interdicted. No taxes are levied on foreigners, except by way of *customs* and *duties* on their merchandise. Storehouses or granaries are managed quite as in the Arab's day. The public revenues are made up from imposts on lands, duties on salt, tea, silk, and so forth.

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Much of the business between ruler and subject, is transacted in writing, by petition on the one side, and edict on the other. If a comparison were instituted, it would doubtless appear, that there has been, in modern times, a sad falling off in the administration of justice. Some of the severer punishments, however, have gone into disuse; others are retained. The first traveler says:

"The Chinese administer justice with great strictness in all their tribunals. When any person enters his action against another, he sets down his claim in writing, and the defendant writes down his defense which he signs, and holds between his fingers. These two writings are delivered in together, and being examined, sentence is pronounced in writing, and the parties have each his paper returned to him; but first they give back to the defendant his writing of defense, that he may acknowledge it. When one party denies what the other affirms, he is ordered to return his writing; and if the defendant thinks he may do it safely, he accordingly delivers in his paper again; they also call for that of the plaintiff, and then they say to him who denies what the other seems to have reason to maintain, 'Exhibit a writing whereby to make it appear that your antagonist has no right to demand of you what is in debate; but if it clearly betrays the truth of what you deny, you shall undergo twenty strokes of the bamboo, and pay a fine.'

"No one is raised to the dignity of a prince or governor of a city, till he hath obtained his fortieth year, 'for then,' say they, 'he hath experience.' When one of these princes, or petty kings, keeps his court in a city, he is seated upon a tribunal and receives the petitions or complaints of the people. Behind his tribunal is an officer called *Licu*, who keeps standing, and, according to the order he receives from the prince, commits his answer to writing; for they never answer by word of mouth to any business whatsoever, nor will they give any answer at all to anything that is not written. Before the parties present their petition to the prince, they get them examined by an officer, who, if he discovers any fault, sends them back again; for no man may draw up these writings which are to be presented to the prince, except a clerk versed in business; and at the bottom of each writing they put, 'written by such a one, the son of such a one,' and if, in this case, there happen any blunder or mistake, the clerk is bamboo'd. The prince never seats himself on his tribunal, till he has eaten and drank, for fear he should be mistaken in something; and each of these princes or governors has his subsistence from the public treasury of the city he commands.' 'When any one of the princes or governors of cities, within the dominions of the Emperor of China, is guilty of a crime, he is put to death, and eaten; and in general it may be said, that the Chinese eat all those that are put to death.'

"One of the things (quoting the second traveler,) most worthy to be admired in China, before the late commotions, was the good order they observed in the administration of justice, and the majesty of their tribunals. To fill them they made choice of such men as were perfectly versed in their laws, and such, consequently, as were never at a stand when they were to pass a judgment; men of sincerity, zealous in the cause of justice upon every occasion, nor to be biased by what the great could offer to embroil a dispute; so that justice was always administered to him who had right on his side. In a word, they made choice of upright men, who equally abstained from the slender substance of the poor, and from the presents of these who would have bribed them therewith."

This account will by no means hold true when applied to the present times. What is said about 'eating' criminals must be excepted. Some limitation, also, must be made, as

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to 'justice always being given to him who has right in his side.' Persons are eligible to office now at a much earlier age than in ancient times. In describing the kingdoms of the coast, the first traveler mentions the country of Mabed, as conterminous with China, at peace with the emperor, but not subject to him. The short paragraph which we quote, touches a point of some interest.

"The Mabed send every year embassadors and presents to the Emperor of China, who on his part sends embassadors and presents to them. Their country is of great extent; and when the embassadors of the Mabed enter China, they are carefully watched, and never once allowed to survey the country, for fear they should form designs of conquering it, which would be no difficult task for them; because of their great numbers, and because they are parted from China only by mountains, or rocks."

The country of China is described as 'pleasant and fruitful;' the cities are 'many in number, great in extent, and well fortified.' 'The rivers are large;' 'much rain falls;' and the country is peopled throughout its whole extent. 'The climate is more wholesome than that of India; the air is also much better, and scarce is there a one-eyed, or blind person to be seen.' This last remark does not hold true now; blind persons are numerous, especially in the southern provinces. Many of the productions of the soil are enumerated; among others, the grape, of which 'they have not many.'

We have recently seen it stated, and on good authority, that 'the vine is not indigenous in China; the seeds were brought hither by the celebrated general Chang-keäng, who had been dispatched, B. C. 126, to the countries in the west. He traversed the modern Afghanistan, and the northwestern portion of India, and returned to China after an absence of 13 years. The term poo-taou (vine) is not of Chinese origin, any more than the thing which it denotes; it is, probably, merely the imperfect transcription of the *Greek term for vine.* The Japanese pronounce it boo-do.

The two travelers give a pretty good account of the "copper money," and "an excellent kind of earth" (porcelain). Now, as then, the Chinese have no coin, but the copper *cash*, about 800 of which are equal to a Spanish dollar. They have 'horses, asses, and dromedaries; but they have no Arabian horses; they have no elephants, and cannot endure to have them in the country.' Of the persons of the Chinese, the first traveler remarks,

"They are for the most part handsome, of comely stature, fair, and by no means addicted to excess of wine; their hair is blacker than the hair of any other nation in the world; and the Chinese women curl their's. The Chinese are more handsome than the Indians, and come nearer to the *Arabs*, not only in countenance, but in their dress, in their way of riding, in their manners, and in their processional ceremonies. They wear long garments, and girdles in form of belts.

"The Chinese are dressed in silk, both in summer and winter; and this kind of dress is common to the prince, the soldier, and to every other person, though of the lowest degree. In the winter they wear drawers of a particular make, which fall down to their feet. Of these they put on two,

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three, four, five, or more, if they can, one over another; and are very careful to be covered quite down to their feet, because of the damps, which are great, and much dreaded by them. In summer, they only wear a single garment of silk, or some such dress, but have no turbans.

"Their common food is rice, which they often eat with a broth like what the Arabs make of meat or fish, which they pour upon their rice. Their kings eat wheaten bread, and all sorts of animals, not excepting swine, and some others. Their drink is a kind of wine made of rice; they have no other kind in the country, nor is there any brought to them; they know not what it is, nor do they drink of it. They have vinegar also, and a kind of comfit like what the Arabs call *natef*, and some others.

"There are schools in every town for teaching the poor and their children to write and read, and the masters are paid at the public charge. The Chinese have no sciences, and their religion and most of their laws are derived from the Indians; nay, they are of opinion, that the Indians taught them the worship of idols, and consider them as a very religious nation. Both the one and the other believe the *metempsychosis;* but they differ in many points touching the precepts of their religion.

"The Chinese have some skill in medicine; but it almost wholly consists in the art of applying hot irons or cauteries. They have also some smattering of astronomy; but therein the Indians surpass them.

"When the Chinese are about to marry, both parties come to an agreement, then presents are made, and at last the marriage is celebrated with the sound of many sorts of instruments and drums." "They observe the degree of consanguinity," adds the second traveler, "after this manner. They are divided among themselves, into families and tribes, like the *Arabs*, and some other nations; and they know each other by the difference of their descents. No one marries in his own tribe.

"The Chinese and Indians are not satisfied with one wife; but both the one and the other marry as many they please.

"The Chinese are fond of gaming and all manner of diversions. They worship idols, pray to them, and fall down before them; and they have books which explain the articles of their religion."

Every reader of these copious extracts, will see at once, a striking resemblance between the Chinese of the 9th and 19th centuries. Differences exist, some of which we have noticed, and others may come under review hereafter. Such permanence of national character, such inflexibility of manners and customs, are rarely found, and never exist without their peculiar causes; to observe which, in this case, and trace them to their results, opens a wide field for the philosopher, and the political economist. Who will enter it?

(To be concluded in next number.)

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Journal of a residence in Siam, and of a voyage along the coast of China to Mantchou Tartary, by the Rev. CHARLES GUTZLAFF.

[We are happy in being able to bring before our readers a journal of so novel and interesting a character as that which we commence below. To an individual, who sees millions of his species wrapt in the gloom of ignorance and idolatrous superstitions, and devotes himself to the noble service of working out their deliverance, the considerations of civilized and Christian society, and of home, will not, in the least degree, lose their value; on the contrary, as they are viewed in contrast, their value is enhanced, while yet they are willingly foregone, and are counted but loss for the excellency of the knowledge of Jesue Christ. Mr. G. is from the neighborhood of Stettin; about six years ago, he relinquished the most inviting considerations, even royal patronage, to commence the humble labors of a missionary in the East. He is now on a voyage north, expecting to visit Formosa, Lewchew, Japan, Corea, and some of the ports along the coast of China; of this second voyage, it will be in our power, we hope and expect, to give some account at an early period. The population of Bangkok, at which place the present journal commences, was four years ago, 401,300 souls, of whom 360,000 were Chinese.]

MAY, 1831. DURING a residence of almost three years in Siam, I had the high gratification of seeing the prejudices of the natives vanish; and perceived with delight, that a large field amongst the different people who inhabit Sian, was opening. As long as the junks from China stayed, most of the time was taken up in administering to the spiritual and bodily wants of large numbers of Chinese. We experienced this year the peculiar blessings of our divine Saviour. The demand for books, the inquiries after the truth, the friendship shown, were most favorable tokens of Divine approbation upon our feeble endeavors. The work of translation proceeded rapidly, we were enabled to illustrate the rudiments of languages hitherto unknown to Europeans; and to embody the substance of our philological researches in small volumes, which will remain in manuscript, presuming that they may be of some advantage to other missionaries. Some individuals, either prompted by curiosity, or drawn by an interest for their own eternal welfare, applied for instruction, and one of them made an open profession of Christianity.

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When we first arrived, our appearance spread a general panic. It was well known by the predictions of the Bali books, that a certain religion of the west would vanquish Budhism; and, as the votaries of a western religion had conquered Burmah, people presumed that their religious principles would prove equally victorious in Siam. By and by, fears subsided; but were, on a sudden, again roused, when there were brought to Bankok, Burman tracts, written by Mr. Judson, in which it was stated that the gospel would very soon triumph over all false religions. Constant inquiries were made about the *certain* time when this should take place; the passages of Holy Writ, which we quoted in confirmation of the grand triumph of Christ's kingdom, were duly weighed, and only few objections started. At this time, the Siamese looked with great anxiety upon the part which the English would take in the war between Quedah and themselves. When the king first heard of their neutrality, he exclaimed; '1 behold finally, that there is some truth in Christianity, which formerly, I considered very doubtful.' This favorable opinion influenced the people to become friendly with us. The consequence was, that we gained access to persons of all ranks, and of both sexes. Under such circumstances, it would have been folly to leave the country, if Providence had not ordered otherwise, in disabling me by sickness from farther labor there. A pain in my left side, accompanied by headache, great weakness, and want of appetite, threw me upon my couch. Though I endeavored to rally my robust constitution, I could readily perceive that I was verging, daily, with quick strides towards the grave; and a burial-place was actually engaged.

Bright as the prospects were, there were also great obstacles in the way, to retard the achievement of our endeavors, the salvation of souls. The Siamese are very fickle, and will often be very anxious to embrace an opinion to-day, which to-morrow they will entirely reject. Their friendship is

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unsteady ; their attachment to the gospel, as the word of eternal life, has never been very sincere ; neither could we fully succeed in fixing their minds on the Savior. Though all religions are tolerated in Siam, yet Budhism is the religion of the state, and all the public institutions are for the promotion of this superstition. A system of the grossest lies, which can find champions only in the biased minds of some scholars in Europe, engrosses, theoretically as well as practically, the minds of its votaries, and renders every step towards improvement most difficult. We were allowed to preach in the temples of Budha ; and the numerous priests were anxious to engage with us in conversation, yet their hearts were generally steeled against divine truth.

Budhism is atheism, according to the creed which one of the Siamese high priests gave to me ; the highest degree of happiness consists in annihilation ; the greatest enjoyment is in indolence ; and their sole hope is founded upon endless transmigration. We may very easily conclude what an effect these doctrines must have upon the morals of both priests and laymen, especially, if we keep in mind that they are duly inculated, and almost every male in Siam, for a certain time, becomes a priest, in order to study them. From the king to the meanest of his subjects, self-sufficiency is characteristic ; the former prides himself on account of having acquired so high a dignity for his virtuous deeds in a former life ; the latter is firmly assured, that by degrees, in the course of some thousands of years, he will come to the same honor. I regret not to have found one honest man ; many have the reputation of being such, but upon nearer inspection, they are equally void of this standard virtue. Sordid oppression, priestcraft, allied to wretchedness and filth, are everywhere to be met. Notwithstanding, the Siamese are superior in morality to the Malays. They are neither sanguinary nor bigoted, and are not entirely shut against persuasion.

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Favored by an overruling Providence, I had equal access to the palace and to the cottage; and was frequently, against my inclination, called to the former. Chow-fa-nooi, the younger brother of the late king and the rightful heir of the crown, is a youth of about 23, possessing some abilities, which are however swallowed up in childishness. He speaks the English language; can write a little, imitate works of European artisans; and is a decided friend of European sciences and of Christianity. He courts the friendship of every European; holds free conversation with him, and is anxious to learn whatever he can. He is beloved by the whole nation, which is wearied out by heavy taxes; but his elder brother, Chow-fa-yay, who is just now a priest, is still more beloved. If they ascend the throne, the changes in all the institutions of the country will be great, but perhaps too sudden. The son of the phra-klang, or minister of foreign affairs, is of superior intelligence, but has a spirit for intrigue, which renders him formidable at court, and dangerous to foreigners. He looks with contempt upon his whole nation, but crouches before every individual, by means of whom he may gain any influence. Chow-nin, the step-brother of the king, is a young man, of good talents, which are however spoiled by his habit of smoking opium. Kroma-sun-ton, late brother of the king, and chief justice of the kingdom, was the person by whom I could communicate my sentiments to the king. Officially invited, I spent hours with him in conversation, principally upon Christianity, and often upon the character of the British nation. Though himself a most dissolute person, he requested me to educate his son, (a stupid boy,) and seemed the best medium for communicating Christian truth to the highest personages of the kingdom. At his request, I wrote a work upon Christianity, but he lived not to read it; for he was burnt in his palace iu the beginning of 1831. Kroma-khun, brother-in law to the former king, a stern old man, called in my medical

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help, and I took occasion to converse with him on religious subjects. He greatly approved of Christian principles, but did not apply to the fountain of all virtue, Jesus Christ. In consequence of an ulcer in his left side, he again called in my aid; yet his proud son despised the assistance of a barbarian; neither would the royal physicians accept of my advice, and the man soon died. Even a disaster of this description served to recommend me to his majesty, the present king, who is naturally fond of Europeans; and he intreated me not to leave the kingdom on any acccunt; but rather to become an officer, in the capacity of a physician. Paya-meh-tap, the commander in chief of the Siamese army in the war against the Laos or Chans, returning from his victorious exploits, was honored with royal favor, and loaded with the spoils of an oppressed nation, near the brink of destruction. A severe disease prompted him to call me near his person. He promised gold, which he never intended to pay, as a reward for my services. And when restored, he condescended so far as to make me sit down by his side and converse with him upon various important subjects. Paya-rak, a man hated by all the Siamese nobility, on account of his mean, intriguing spirit, and sent as a spy to the frontiers of Cochinchina, urged me to explain to him the nature of the gospel; and as he found my discourse reasonable, he gave me a present of dried fish for the trouble I had taken. The mother of prince Kroma-zorin, one of the wives of the late king, contrasted evangelical truth with Budhistical nonsense, when she made me meet one of her most favorite priests, of whom she is a decided patron. Though she had built a temple for the accommodation of the priests of Budha, that mass might be constantly performed in behalf of her son who lately died, she thought it necessary to hear, with all her retinue, the new doctrine, of which so much had been said at court of late. The sister of Paya-meh-tap invited me on purpose to hear me explain the doctrine

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of the gospel, which she, according to her own expression, believed to be the same with the wondrous stories of the Virgin Mary.

In relating these facts, I would only remark, that I maintained intercourse with the individuals here mentioned, against my inclination; for it is burdensome and disgusting to cultivate friendship with the Siamese nobles. They used to call at midnight at our cottage, and would frequently send for me at whatever time it might suit their foolish fancies. At the same time, it must be acknowledged, that in this manner, Providence opened a way to speak to their hearts, and also to vindicate the character of Europeans, which is so insidiously misrepresented to the king.

I will mention also a few individuals in the humbler spheres of life, but who profited more by our instructions than any of the nobles. Two priests—one of them was the favorite chaplain of his majesty, the other a young man of good parts, but without experience—were anxious to be fully instructed in the doctrines of the gospel. They came during the night, and persevered in their application, even neglecting the study of the Bali, the sacred language, and of their usual services in Budhism. The elder, a most intelligent man, about 20 years of age, continued for months, to repair with the Bible to a forest, boldly incurring the displeasure of the king. He also urged his younger brother to leave his native country, in order to acquire a full knowledge of Christianity and European sciences, so as afterwards to become the instructor of his benighted fellow citizens; a Cambojan priest was willing to embark for the same purpose; and, finally, a company of friends invited me to preach to them, that they might know what was the religion of the Pharangs, or Europeans.

Siam has never received, so much as it ought, the attention of European philanthropists and merchants. It is one of the most fertile countries in Asia. Under a good government it might be superior to Bengal, and Bangkok would outweigh Calcutta,

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But Europeans have always been treated there with distrust, and even insolence, if it could be done with impunity. They have been liable to every sort of petty annoyance, which would weary out the most patient spirit; and have been subjected to the most unheard of oppression. Some of them proposed to introduce some useful arts, which might increase power and riches; for instance, steam engines, saw-mills, cannon founderies, cultivation of indigo and coffee; but with the exception of one Frenchman, their offers were all refused; and the latter had to leave the country in disgrace, after having commenced the construction of an engine for boring guns. When works for their benefit were accomplished, their value was lowered, in order to dispense with the necessity of rewarding European industry, and of thereby acknowledging the superiority of European genius.

The general idea, hitherto entertained by the majority of the nation as to the European character, was derived from a small number of Christians, so styled, who, born in the country, and partly descended from Portuguese, crouch before their nobles as dogs, and are employed in all menial services, and occasionally suffered to enlist as soldiers or surgeons. All reproaches heaped upon them are eventually realized; and their character as faithful children of the Romish church, has been fairly exhibited by drunkenness and cock-fighting. No industry, no genius, no honesty, is found amongst them, with the exception of one individual, who indeed has a right to claim the latter virtue as has own. From this misconception has emanated all the disgraceful treatment of Europeans up to the time of the war between Burmah and the Company. When the first British envoy arrived, he was treated with contempt, because the extent of English power was not known. When the English had taken Rangoon, it was not believed by the king, until he had sent a trustworthy person to ascertain the fact. Still, doubts agitated the royal breast as to the issue of the war with the

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invincible Burmans. Reluctantly did the Siamese hear of the victories of their British allies, though they were protected thereby from the ravages of the Burmans, who surely would have turned the edge of their swords against them, if the British had not conquered these, their inveterate enemies. Notwithstanding, the Siamese government could gladly hail the emissaries of Burmah, who privately arrived with dispatches, the sole object of which was to prevail upon the king of Siam not to assist the English, in case of a breach, upon the plea of common religion and usages. But the national childish vanity of the Siamese in thinking themselves superior to all nations, except the Chinese and Burmans, has vanished; and the more the English are feared, the better is the treatment which is experienced during their residence in this country. The more the ascendancy of their genius is acknowledged, the more their friendship as individuals is courted, their customs imitated, and their language studied. His majesty has decked a few straggling wretches in the uniform of sepoys, and considers them as brave and well-disciplined as their patterns. Chow-fa-nooi, desirous of imitating foreigners has built a ship on a small scale, and intends doing the same on a larger one as soon as his funds will admit. English, as well as Americans, are disencumbered in their intercourse, and enjoy at present privileges of which even the favored Chinese cannot boast.

The natives of China come in great numbers from Chaouchow foo, the most eastern part of Canton province. They are mostly agriculturists; while another Canton tribe, called the Kih or Ka, consists chiefly of artisans. Emigrants from Tang-an (or Tung-an) district, in the province of Fuhkeën are few, mostly sailors or merchants. Those fron Hainan are chiefly pedlars and fishermen, and form perhaps the poorest, yet the most cheerful class. Language, as well as customs, derived from the Chinese of Chaouchow, are prevalent throughout the

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country. They delight to live in wretchedness and filth, and are very anxious to conform to the vile habits of the Siamese. In some cases, when they enter into matrimonial alliances with these latter, they even throw away their jackets and trowsers, and become Siamese in their very dress. As the lax, indifferent religious principles of the Chinese, do not vary essentially from those of the Siamese, the former are very prone to conform entirely to the religious rites of the latter. And if they have children, these frequently cut their tails, and become for a certain time Siamese priests. Within two or three generations, all the distinguishing marks of the Chinese character dwindle entirely away; and a nation which adheres so obstinately to its national customs becomes wholly changed to Siamese. These people usually neglect their own literature, and apply themselves to the Siamese. To them nothing is so welcome as the being presented, by the king, with an honorary title; and this generally takes place when they have acquired great riches, or have betrayed some of their own countrymen. From that moment they become slaves of the king, the more so if they are made his officers. No service is then so menial, so expensive, so difficult, but they are forced to perform it. And in case of disobedience, they are severely punished, and, perhaps, put into chains for their whole lives. Nothing, therefore, exceeds the fear of the Chinese;—they pay the highest respect to their oppressors, and cringe when addressed by them. Notwithstanding the heavy taxes laid upon their industry, they labor patiently from morning to night, to feed their insolent and indolent tyrants, who think it below their dignity to gain their daily bread by their own exertions. With the exception of the Hwuy-hwuy, or Triad society, implicit obedience is paid to their most exorbitant demands, by every Chinese settler.

Some years back, this society formed a conspiracy, seized upon some native craft at Bamplasoi, a place

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near the mouth of the Meinam, and began to revenge themselves upon their tyrants: but falling short of provisions, they were forced to put to sea. Followed by a small Siamese squadron they were compelled to flee; till contrary winds and utter want of the necessaries of life, obliged them to surrender. The ringleader escaped to Cochinchina, but most of his followers were either massacred, or sent to prison for life. From that time all hope of recovering the nation from abject bondage disappeared; though there are a great many individuals, who trust that the English (according to their own expression,) will extend their benevolent government as far as Siam. Every arrival of a ship enlivens their expectation,—every departure damps their joy.

(To be continued.)

RELIGIOUS INTELLIGENCE.

BURMAH. In this country a wide field is opened for benevolent enterprise. The Word,—which reveals life and immortality—has been extensively circulated, and it has prospered, accomplishing the will of Him, who would have all men come to a knowledge of the truth and be saved. A correspondent at Rangoon, January 12th, 1832, writes, "During five months I have found opportunity to distribute, either personally or by a native assistant, about 10,000 tracts and portions of Scripture; and four persons, during that period, have been added to our little church. The whole number added to all our churches here (in Burmah), during the year 1832, was 192; of whom nearly 60 were more or less connected with the English army; the rest were native Burmans, Talings, and Karens. This latter people live scattered on the mountains and in the jungle, somewhat like the aborigines of America, without any fixed religion, and present a field of great extent and interest.

"Our press has furnished, during the year, nearly a million of pages, most of them octavo; and the whole number of tracts disposed of, in the 12 months, is probably, about sixty or seventy thousand. There are many Chinese in Rangoon, and still more at Maulmein and Tavoy. But they are a sad, gambling, opium-smoking, opium-chewing set. Many of them, however, are excellent artisans, and are certainly, in point of civilization, superior to the Burmans."

We have no pleasure in pre-

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senting such a picture of our species; and we do it, solely in order to give an accurate view of the character of the people, and of the difficulties to be encountered, in bringing them to the knowledge and full enjoyment of Christianity; and we are happy to add, on the authority of the same correspondent, that some, a few even of that *sad set*, have embraced the gospel, and been baptized.

SIAM. We have received a copy of the Missionary Journal of the Rev. J. Tomlin, giving an account of the proceedings of the Rev. D. Abeel and himself, while at Bangkok, the capital of Siam, from July 2d, 1831, till January 6th, 1832. While there they distributed Christian publications in Chinese, Siamese, and Malayan; healed the sick, preached the word, and conversed freely from house to house, no man forbidding them. Members of the Royal Family, officers of the government, and priests visited them, and accepted of their religious books. We sincerely hope and pray, that the seed sown may take root, may be watered with the heavenly influences of the Divine Spirit, and bring forth fruit abundantly to the glory of God, and the everlasting happiness of men.

At another time we hope to make some extracts from Mr. T.'s Journal, which commences only about "ten or twelve days after his former fellow-laborer, Gutzlaff, embarked on board a junk for the north of China."

MALACCA. By last accounts, Messrs. Tomlin and Abeel were both at the Anglo-Chinese college;—Mr. T. acting for the principal, Mr. Kidd, who is absent on a visit to England, for the benefit of his health; and Mr. A. on a visit, his health having declined at Siam. However, being somewhat better, he contemplates returning thither. He had been preaching a few times for the Rev. Mr. Hughes, who, in addition to his duties as a missionary to the Malays, acts as English chaplain.

Postscript. Since the above was in type, we learn by a letter from Mr Abeel, of his return to Singapore, (at which place he dates, April 8th,) and of his purpose to go back immediately to Siam, in order to supply, with Christian books, the 60 or 70 junks then at Bangkok.

BOMBAY. We have received the Oriental Christian Spectator up to Dec. 1831, which completes two vols. of that instructive magazine. We rejoice to perceive a spirit of inquiry roused among the Parsees on that side of India, and the revolution of opinion, on the subject of religion, among some Hindoos at Cacutta. Truth will triumph; and the eternal immutability of Indian superstition, so often asserted, will vanish before the power of God's everlasting gospel.

Chinese philosophism, too, has its advocates, who assert its immutability, and its superiority over the religion of Jesus. But the contest, be it remembered, is between truth and falsehood, and of no doubtful issue. The Press, the Preacher, and schoolmaster have, at various times and places, effected great moral changes on large portions of

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mankind; and we see no reason why they will not produce the same results, when brought to bear with suitable energy, on the human beings who inhabit India, China, and Japan. God hath made of one blood all nations of men; and though there are many differences in minor points, yet they are everywhere essentially the same; and with the Divine blessing, like efforts may everywhere be expected to produce similar effects.

Cape of Good Hope. Several of the early numbers of the South African Christian Recorder have fallen in our way; we were especially interested with the account they contain of the progress of infant schools at Cape Town. "Quite amused" we were, too, to read of the "little group of infants,"—African politicians, "from four to seven years of age,"—"gravely discussing" the merits of the French revolution. In correct education, learning to do what and only what is good—in training up the child in the way he should go,—we look on the system of infant schools to be, in point of efficiency, very nearly what the power of steam is in mechanics; and the system is as simple and as pleasant, as it is efficient; and having reached and doubled the Cape, we hope it will come on to China. Here very few girls receive and education; and the education of boys is seldom commenced till the age of seven, eight, or ten years. Who would not admire to see an infant school established among the sons of Han, the disciples of Confucius!

Madagascar. The dissensions, strifes and murders, which followed rapidly on the demise of Radama, have ceased; and further, (we are happy to learn from various sources,) the Queen, the successor of the late sovereign, has given strong proof of her determination to improve the condition of her people, and "has repeatedly declared herself the enemy of the slave traffic, and the friend of peace, education, and commerce." It appears, also, that efficient measures have been adopted to improve agriculture, manufactures, and commerce.

The Bible has been translated into Malagassy, the native language; the teachers of Christianity are protected and encouraged by the Queen; and, among other recent improvements, the system of infant schools has been introduced; and, where twelve years ago not six individuals could write their own language, thousands can now both read and write, and great numbers are enjoying the advantages of a respectable education.

Diary of a Chinese Christian. (Extract, faithfully translated.)

Fourth moon, 1st day. At the village of ———, superintending the printing of the Scripture Lessons.

2d day. Composing a religious tract.

4th. (Sunday.) When reading the Gospel of Matthew, the man who came and conversed with me, on a preceding day, came again, and said,—What book are you reading to-day? I replied, I am reading an account of what the Saviour of the world

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did and said. While the Saviour was in the world, what he did and what he taught the people are contained in this book. The man then asked, What sort of person was the Saviour of the world? I answered. He was the son of the Most High God, who, seeing mankind deceived by the devil, and going on in the way of wickedness, which leads to destruction; but ignorant of that good way which leads to everlasting life, —left the glories of his heavenly state, and was born into the world as a man. He in the first place taught the import of the Sacred Scriptures—the way in which men should walk—what is requisite in order to be saved from depravity and iniquity and brought to the right way. Afterwards he gave his own precious body to suffer and to die that he might atone for men's sins against High Heaven—(here the writer goes onward to the resurrection; the command to preach the gospel to all nations; and to our Saviour's ascension.) The man said,—So good a book—I should like you to lend me it to read. I replied, I'll make you a present of it to read. If you find any parts that you don't understand, please to come to me, and I'll explain them to you; or you may pray to the Most High God, in the name of the Saviour, for the Holy Spirit to move your soul, and cause you to know the mysteries of the Gospel.—The man received the book thankfully, made his bow, and went away.

5th. At the village ——, composing religious Tracts.

11th. (Sunday.) When reading in the prophet Isaiah, a man named Yu came to me, and said,—You are usually on other days writing and composing books; why do you limit yourself to reading to-day. I replied —This day, according to the Holy Scriptures, is a sacred day of rest, in which it is required to cease from all sorts of labor; to give repose to the body, and to worship God; to thank him for graciously nourishing and preserving us; also to read the Holy Scriptures, for the nourishment of our souls; that we may cherish virtuous thoughts and dispositions; perform virtuous actions; and, considering the deeds of past days, may reform speedily what is wrong, and be more zealous in what is right. This is keeping the holy rest of the Sabbath. Yu replied, suppose we who do not know the true Scriptures, do not keep the holy day of rest, do we act very wrong? I answered,—Through ignorance not to keep the day, the error is light; to know clearly the command, and yet refuse to keep the holy day,—the sin is greater. For the holy rest of the Sabbath, is a manifestation of the gracious intentions of the Most High God to mankind. Because during six days we have to toil much for the support of the fleshly body; but on the seventh day, we are to desist from these toils of mind and body, that we may nourish the soul. And man's divine spirit is more enduring, and more honorable and important than man's fleshly body, which, at the longest, will not exceed a hundred years' duration; man's divine spirit lives for ever —it is an undying, spiritual thing: &c.

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JOURNAL OF OCCURRENCES.

THE REBELLION, on the borders of Kwangtung, Kwangse, and Hoonan provinces, which has excited general attention and great alarm, broke out on Sunday, February 5th of the current year. On that day the rebels had predetermined to commence their operations, and actually did so. We have seen an official notice of it, sent by the lieutenant-governor of Hoonan to the emperor, in which he gives the above date.

The principal insurgents, called *Yaou-jin*, are chiefly of Leënshan, on the northwest frontier of Kwangtung. They are stated, in Chinese books, to be the descendants of a person named *Pwan-koo*. Who this person was, or when he lived, is matter of dispute; but however that may be, it is certain, that the Yaou-jin first appeared in Hookwang and Yunnan, whence they passed over and established themselves in Kwangse. During the reign of Kaoutsung of the Sung dynasty, in the middle of the 12th century, some of these men were brought as slaves to Leënchow, in this province; and were sent to cultivate small patches of land among the crags of the mountains. As they increased in number beyond the control of their Chinese masters, they divided themselves into eight tribes (in Chinese pa pae): and although they have since been further subdivided, first into twenty-four, and now into fifty tribes, yet the original division into eight tribes is still retained. Of these eight, three are attached to Leënchow, and five to Leënshan.

The hair of the men is braided up in a tuft on the top of the head; that of the women is matted with yellow wax, and formed like a board placed on the top of of the head, somewhat resembling the European college caps. Both men and women ornament their heads with green beads, pheasant's feathers, &c. Their garments are made of a sort of linen or grass-cloth, are loose, and of divers colors. The young men and women sing in response, and select wives and husbands from those whose songs please best. The length of each other's waistband or sash being measured, fixes the nuptials.

The natural disposition of these people is ferocious and cruel. They delight in quarrels and murder; but are very true to their promises; and fear gods and devils. They can endure hunger, and prosecute their battles with perseverance. Their armor consists of long swords suspended on their left sides, and large crossbows slung on their right: in their hands they carry long spears. They run up and down hills, and in the most dangerous places, with great speed and intrepidity. In battle they support each other with bows and spears, and so rush forward; those who hold spears leading the van; they do not long defend themselves with bows. When shooting, the archers hold their swords in their mouths. If hard pressed and unable to use their spears and bows, they lay them aside, and take to their swords, with which they make a most desperate resistance. They put themselves in battle array at some dangerous pass; and if they run, are sure to have archers lying in ambush.

As soon as the chidren are able to walk, the soles of their feet are seared with a hot iron, to enable them to tread upon thorns, stones, or spikes, without being hurt. These people rush forward in crowds, just like a herd of wild beasts or wolves;—hence their name Yaou-jin, which denotes a wild-dog, or wolf-man.—In addition to the above particulars, derived from a topography of Leënchow, published under the Emperor Keënlung, the Chinese of Canton strenuously assert, and firmly believe, that the mountaineers have short tails behind, like dogs or monkeys. But Keënlung was not the man who would sanction the publication of such an absurdity.

To return to the rebellion, from which we have so long digressed; Woo Yungkwang, the lieutenant-governor of Hoonan, names as the

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chief rebel CHAOU KINLUNG, that is, Chaou, the Golden Dragon; an epithet since assumed as the royal title of the rebel chieftain. To this man is attributed, by some prisoners taken, the power of working wonders with his sword; of taking water into his mouth and spurting forth fire; of knotting rushes and converting them into cattle, &c.; and these reports are communicated in the official dispatches to the emperor. It is added, that there is among the rebels a female general, who has sent her sister to be married to one of the rebel chiefs, on the frontiers of Canton.

Chaou is clothed in a *yellow* jacket, and an emblazoned under-dress, on which are embroidered the three words, Kin lung Wang, 'the Golden dragon King.' The chief rebels of the Yaou tribes are clothed in yellow riding jackets; the rest have red cloth turbans. They all can perform demoniacal arts, but with unequal success.—Such is the simple tale of the lieut.-governor to the emperor, and to this he adds,—"But there are none of the Triad Society among them." To this part of the memorial, the Emperor replies in his own hand-writing, with the vermilion pencil, "Demoniacal arts are words which should never appear in a memorial to me. And how know you certainly that there are none of the Triad Society among them? Hereafter, when they are annihilated, and it is found out that there were Triad banditti among them, what will you do! Where will you hide yourself on the earth!"

The lieutenant-governor represents the hills as covered with snow in February; the cold intense; and the passes impracticable. There were not troops enough in the neighborhood to act against the mountaineers, who could easily run away, but there was no pursuing them. However, since that, the rebels have been the pursuers; and the imperial troops have been defeated repeatedly, with the loss of a great many officers, guns, and ammunition. Among the killed is Haelingah, the tetuh or commander-in-chief of the province of Hoonan.

The progress of the rebels has been rapid, and they have possessed themselves of four large towns, besides several smaller ones. One town they plundered of the treasure and grain laid up in it, and then set fire to the public offices. But the people, who are not found in arms against them, have in no case received any injury or insult. The rebel leader is said to have even issued manifestoes, declaring that he wars only with the armed servants of the government, and intends no harm to any besides.

The rebels have received one or two severe repulses. Loo Kwan, the Governor of Hookwang, having advanced towards the scene of the contest, accompanied by Lo Szekeu, the tetuh of Hoopih, to supply the place of the deceased Haelingah, their joint efforts obtained temporary victory for the imperial arms. The vanquished rebels retired abruptly to their mountains, which was attributed, for a time, to fear. But their speedy return to the war, with increased ardor and fury, proved the fallacy of that supposition. Among the prisoners fallen into the hands of the government are a son and brother of Chaou Kinlung; to rescue whom, a vigorous sally has been made, which though it proved unsuccessful, was not relinquished, till many of the imperial troops had been slain. Loo Kwan and Lo Szekeu have been highly praised by the emperor, for the check (brief as it was) which they had given to the insurgents: but they are, at the same time, reduced to the situation of secondaries; direction of the war being given to Kingshan, general of the Mantchou troops in Hoopih province.

DEATH OF GENERAL HAELINGAH, the tetuh of Hoonan. This Tartar officer fell into a snare which rebel treachery had laid for him. The Golden Dragon, having heard of the situation and circumstances of the general, sent some of his cleverest people to feign themselves villagers, who desired relief from the rebels, and to offer themselves as guides to the imperial army among the hills. The general believed these deceivers, and moved forward, with a detachment, eight pieces of artillery, ammunition, stores, and money for the purchase of provisions. When they had reached a place convenient for the enemy, the rebels, who lay in ambush, fell upon them suddenly, and shot, at the first onset, the general and upwards of twenty officers. They killed, also, a few scores of the soldiers; and seized the guns,

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ammunition, &c. The general's remains were afterwards obtained:—his left arm was cut off; his eyes both dug out; his head clove in two; and he had a sword-cut on his forehead. Lieut.-general Ma fell at the same time; his body was found, without its head.—The emperor, while he blames the precipitancy of these two officers, directs posthumous honors to be conferred on them and others who fell with them. He also directs that rewards be given to the families of the slain, in consideration of their having suffered in the service of the country.

The emperor Kanghe carried on an exterminating war against the mountaineers now up in rebellion, and was at last obliged to desist, without effecting his purpose. It is rumored that Taoukwang has declared it his resolution, to use every effort to put the whole race of Yaou-jin to the sword. So that some look forward to a long continuance of bloodshed, and all the miseries attendant on such operations. The only necessary of life for which the Yaou-jin are dependant on the Chinese is salt, and this they are said to have been laying up largely for some years. Government has directed its servants to say as little as possible, publicly, about these rebels, the preparation of troops, &c. And many of the people are afraid to speak or write to their friends, upon such matters. Some of his majesty's privates have pleaded filial piety, as a set-off against military duty; and represented that they are only sons of aged mothers, whom they cannot leave. About a score of these poltroons were punished with twenty blows, and dismissed the army.

Opium in the army. Of a thousand men sent by the governor of Canton, to act against the rebels, the commanding officer has sent back two hundred, rendered totally unfit for active service, by the habit of opium-smoking.

Peking. In the northern division of the city, a secret society, called the 'Wonderful association,' has been discovered. The head of the combination sent thither an old man, in the humble garb of a manure-gatherer, which is considered the meanest occupation in China. But this degraded person had money, which he distributed to poor soldiers, and people in distress, in order to win their affections, and induce them to enter the Wonderful association, by taking certain prescribed oaths. Wang laou-tow-tsze, or old King, as the man was called, had an associate named Tang Pa-urh, who, having in his hand some defect of old standing, which disabled him from opening his fingers, pretended there was something wonderful in this, and was in consequence called, the "Lion, the recumbent Budha." The associates were to enter Peking, the first moon of the present year, to join their brothers there. But the plan being discovered, old King and the Lion were, by last accounts, both in custody.

Two other associations of a similar nature are now before the criminal courts, at Peking, but no decision having yet been passed, we are unable to give the particulars.

Famine. In consequence of the extensive inundations of last autumn, many towns and villages, in the provinces of Ganhwuy, Keängse, Hoopih, and Chĕkeäng, are now suffering for want of food. In the three former of those provinces, the emperor has directed a remission of a portion of this year's taxes, on the suffering towns. He has also commanded that the starving people be supplied from the imperial stores, both with rice for their present wants, and with seed to sow. These presents are not always wholly gratuitous; restoration is usually required, as soon as a better harvest gives the poor people power to do so. A similar boon has been requested on behalf of Chĕkeäng, which was also afflicted with drought and inundation.

Cochinchina. Accounts have been received of a rather serious affray on the borders of Cochinchina, in Taeping foo, on the southern frontier of Kwangse province. It was occasioned by a dispute about some coal-pits in that neighborhood; the result was unfavorable to the Chinese government party. Two officers, civilians, and about a hundred soldiers were killed. The lieut.-governor of Kwangse has written to his superior, governor Le of Canton, and has at the same time sent a detachment of troops to suppress the rioters.

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These people are said to be connected with 24 districts of barbarous *Meaoutsze*, who yield a very partial obedience to the Chinese government, and who are quite similar to the Yaou-jin, of whom we have already given some account.

Du Halde gives a very tolerable description of these Meaoutsze, but does not explain the meaning of their name, for which his English translator reproves him, and tells his reader that Meaoutsze means the offspring of cats. In this, however, he is quite mistaken, and had better have left his reader to grope in the dark as Du Halde did, than so mislead him. The word *Meaou* denotes a plant springing from the earth; to bud forth; and perhaps, in its connection with these mountaineers, the term may denote, that they are the aborigines, the natives of the soil.

Robbery. The imperial stores at Peking have been robbed of 222 cases of vermilion, weighing 11,090 catties. A strict inquiry is instituted.

Retirement of aged Statesmen. Chin Jo-lin, President of the Criminal Tribunal being aged and infirm, is commanded by the Emperor to retire. He is permitted to carry with him his original rank.

This person once begged his bread in the streets of Canton. He had an early education and inherited a good patrimony, which he squandered in vicious courses, and reduced himself to the actual want of food; for his friends forsook him in the day of his calamity. The manager of a band of play-actors took a fancy to his appearance, and wished him to appear on the stage. He declined this, but became an assistant to the manager, for a few years, and obtained a little money to appear at the public examinations. He was sucessful and rose rapidly to the rank of *Hanlin*, and from thence he entered on the civil service.

In Canton province, the scene of his early debauchery and disgrace, he afterwards appeared as criminal judge, and then as fooyuen. He afterwards became the governor of the two 'Lake provinces,' i. e. Hoopih and Hoonan. And eventually he settled down in Peking as a president of the Hanlin yuen.

Our native correspondent remarks that Chin Jŏ-lin, in the course of his life, has experienced the vicissitudes of bitterness and joy. In this world generally, when a man's destinies have run their round, he ought to perform appropriate duties, and leave the rest to the decree of Heaven. Whether a man have adversity or prosperity does not depend on his own schemes. It is not by force that he can get rid of adversity; nor can he by covetous wishes attain prosperity.

So moralizes our heathen friend. He refers all to a mysterious course in nature; the revolution of events, a numerical destiny. The government of an infinitely wise and just God, the mercy and grace of the Father of the Universe, are ideas which have no place in his mind.

Another aged minister, Sun Urh-chun, for several years governor of Fuhkeën and Chĕkeäng, has also retired, on account of illness. Having been very successful in quelling insurrections on the island of Formosa, His Majesty, after some hesitation, has allowed him to retire, with very high honors.—He is since dead, and additional posthumous titles have been conferred.

May 26th. As the reports, respecing the insurgents, continue unfavorable to the Government party, it is expected that governor Le will soon repair to the seat of war in command of a body of 2000 men, who have already been ordered to proceed thither.

The continuance of this war is considered very injurious to the inland trade of Canton, as it hinders all business between this city and the merchants of Szechuen, Yunnan, and Kweichow.

Arrival of new officers. The new poochingsze, Keih-hang, and the foo-tootung, or lieut.-general of the Tartar troops, Yuhwan, lately arrived to take possession of their new offices. The arrival of Yang Chinlin, the new anchäsze is daily expected.

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THE

CHINESEREPOSITORY.

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REVIEW.

Ta Tsing Wan-neën Yih-tung King-wei Yu-too,—"A general geographical map, with degrees of latitude and longitude, of the Empire of the Ta Tsing Dynasty—may it last for ever." By LE MINGCHE TSINGLAE.

THE vast dominions of the Mantchou-Chinese, comprising many kingdoms, formerly distinct and independent, which, long ere Europe had emerged from the darkness and ignorance of the middle ages, were far advanced in civilization and the arts, present a wide field for the researches of the geographer, the virtuoso, or the grammarian. It is in the first of these characters, that we will now endeavor to trace, on the map before us, the boundaries and divisions of this great and most ancient empire. Thanks to the labors of the Catholic missionaries, who preceded us at a time when more liberty was granted to the "sons of the Western Ocean," and to whom the Chinese are indebted for whatever systematic knowledge of geography they possess, our task is comparatively easy. In the present confined situation of foreigners in China we can be exp c ed to add but little to the geographical information already within reach of the scholars of Europe and America. Our object is simply to place in the hands of our readers, in an English dress, that knowledge which now lies amost concealed, in the ponderous folios and quartos of France, or in the multitudinous volumes of bare compilation, to which the present talent of China is confined.

Le Mingchĕ, more generally called Le Tsinglae, author of the map of which the title is given at the head of this article, is a priest of the Taou sect, and a native of Canton. His astronomical and geographical studies were prosecuted for some ye ars, we have understood, under an E uropean residing in the interior of China; and the fruit of them has been given to the

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world in a treatise on these sciences, first published in 1820, in three volumes, which have been since increased to five. He was also, we believe, chiefly employed in compiling the maps for the Kwangtung Tung Che, or general Statistical Account of Kwangtung province,—a large and voluminous work, which, was published in 1822, under the direction of Yuen Yuen, formerly many years governor of Canton, and a patron of our author. Le Tsinglae, who, from his works, appears to possess considerable talent, and a mind superior to the generality of his countrymen, is now residing in a sequestered country place, a few miles from Canton.

The map before us was published, we think, in 1825 or 1826. It evinces, by the rough manner in which it is drawn up, the very partial advances made by the Chinese in the art of chorography. All that they know of the subject has been derived, indeed, from the Catholic missionaries; but they have followed the instructions of their *barbarian* teachers, only so far as they themselves thought proper. They have been taught by them the doctrine of the earth's globular form; the consequent system of spherical projection; the use of latitude and longitude, in order to ascertain the exact situation of places; and the method of finding the same by observation and calculation. These have been adopted by the Chinese, and with very great advantage. But devoid of all neatness of execution, their maps present a rough, unfinished appearance; the coasts are badly described, and afford no guide to the navigator; islands are crowded together,—a large number being roughly supplied by only three or four, of a size wholly disproportionate to their real extent,—or they are entirely omitted. Very little regard is paid to the relative distances of places, so that a town, situated on the bank of a river, may be placed, on paper, at a distane from it of several miles. And the courses of rivers, however small they may actually be, are invariably described by two lines, at some distance from each other, thereby so crowding the map, as to leave little room for names of places, which in Chinese characters occupy considerable space. Yet, notwithstanding all these disadvantages, the map before us is of value, inasmuch as it affords a very complete outline of the Chinese empire, on a large scale; and as a native work, is inferior only to a valuable MS. atlas, contained in the Chinese library of the Honorable Company, at Canton. The explanatory and descriptive observations, which fill up the unoccupied corners, are useful, and serve to enable the inquirer more readily to trace the several divisions of the empire.

The present possessions of China, or of the Mantchou-Chinese dynasty, far exceed the extent of the empire under any previous reign. From the outer Hing-an ling, or Daourian Mountains, on the north of Mantchou, to the southern point of the island of Hainan, the greatest breadth is about forty degrees. And the

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utmost length, from the wintry island of Saghalien, on the N. E., to the most western bend of the Belur chain, in Turkestan, is about seventy-seven degrees. These positions, occupying so large a portion of Asia, and in extent inferior only to the vast dominions of Russia, may be classed under three principal divisions, viz.;

I. China Proper, or the empire as it existed under the Ming dynasty, which ruled in China from 1368, until the Mantchou conquest, in 1644.

II. Mantchou, or, as it has been latinized, Mantchouria, the native country of the reigning dynasty: and

III. The Colonial possessions of China, in Mongolia, Soungaria, and East Turkestan, to which may be added Tibet, and the several tribes bordering on Szechuen and Kansuh.

China Proper is the largest, and in every respect the most important of these three divisions. Its name *China*, used among foreigners, seems derived from *Tsin*, the name borne by the first dynasty that obtained universal dominion over the various kingdoms of which China was formerly composed. It was, probably, when Tungking, Cochinchina, and the neighboring countries were subdued, and forcibly colonized, by the arms of this dynasty, that the name was spread throughout the Indo-Chinese nations, and thence found its way over India and Persia, to the countries of the west. This supposition, respecting the derivation of the name China, is rendered more probable, from the fact that, while, from time immemorial, the country has been called Chung Kwŏ, 'the Middle Country,' it has also received, under each succeeding age, the name of the dynasty then reigning. And, though among the Chinese the name of Tsin has not, like the more glorious and less tainted names of Han and Tang, been adopted by the people as their own perpetual designation; yet, having once obtained circulation among the surrounding countries, by the splendid victories of its founder, it would not with them be so readily lost as in China.

China is situated betweeeu 18 and 41 degrees N. lat., and between about 98 and 123 degrees lon. E. from Greenwich. Its estimated extent is about 1,298,000 square miles, while the estimate for the whole empire is 3,010,400, or something more than the total extent of Europe. The northern boundary of China is the Great Wall, by which it is separated, on that side from the desert lands of the Mongol tribes, and from the scarcely less dreary country of the Mantchous; on the east, the gulf of Pechelee, (called in Chinese Puh-hae), the Eastern ocean, and the Formosa channel, wash the rocky coast, and receive the waters of several large rivers; on the south, the China sea is thickly studded with barren islands, the resort of desperate pirates; and on the west, several barbarous frontier tribes stand between the ancient empires of China and Tibet; while the southwestern

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provinces are conterminous with the foreign kingdoms of Tonquin, Cochinchina, Burmah, and the half-conquered Laos.

Divisions. The whole country is divided into eighteen provinces, which are usually aranged by the Chinese in the following order:—Chihle, Shantung, Shanse, and Honan, on the north; Keängsoo, Ganhwuy Keängse, Chekeäng, and Fuhkeën, on the east; Hoopih and Hoonan, in the middle; Shense, Kansuh, and Szechuen on the west; and Kwangtung, Kwangse, Yunnan, and Kweichow, on the south. Of the above provinces, Keängsoo and Ganhwuy were formerly united under the name of Keängnan; Hoopih and Hoonan were together denominated Hookwang; and Kansuh formed part of the province Shense. Under the present dynasty, these have been separated. Other provinces have been greatly increased in extent.—Kansuh has been made to stretch far out, beyond the limits of China proper,—across the desert of Cobi, to the confines of Soungaria, on the N. W., and to the borders of Tibet, on the west; Szechuen, already the largest province of the empire, has extended its government over the tribes commonly called Sifan and Turfan, lying between that province and Tibet; and Fuhkeën has long included within its boundaries part of the fertile island of Formosa. These and other changes in the divisions of the country, accompanied by the active, emigrating spirit of the people, which in a few years renders these newly attached colonies wholly Chinese, must soon require a change of the European designation and limits of "China Proper."

The Coast of China is in general bluff and rocky; the chief exception being the southern part of Chihle, which, on the other hand, presents to the eye an almost unvaried sandy flat, Teëntsin foo, on the Pih ho, or White river, is the only part of this province, and is inacessible to vessels of heavy burden. Lighter ussels can enter the river, only by being towed over the sands which lie at its mouth.—The promontory of Shantung is equally inaccessible, from its ruggedness. It possesses but a few good harbors, and many Chinese junks are annually dashed to pieces on its shores.—Keängsoo is easy of approach: but though the two largest rivers of China, the Yellow river, and the Yangtsze keäng, both disembogue themselves into the sea within its confines, yet it possesses but one good port, which is Shanghae heën, near the frontiers of Chekeäng. For, the Yellow river, in its rapid progress to the sea, carries along with it large quantities of sand and clay, which being lodged at a short distance from its mouth, forms one of the worst dangers that coasting junks have to pass betwen Amoy and Teëntsin. And the Yangtsze keäng, stopped in its more gradual passage by rocks and islands which almost block up its entrance, creates, by the accumulation of sand, a bar insurmountable even to vessels of small burden.—The coasts of Chekeäng and Fuhkeën

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broken into numerous capes and promontories, and everywhere indented by bays and rivers, are throughout very rocky, with few sands or flats. The Chusan (or Chowshan) Archipelago, near the northern extremity of Chekeäng, is extensive, occupying a space of nearly 30 miles, and possessing many safe anchorages. The Formosa channel, between the mainland of Fuhkeën and the island of Taewan or Formosa, is dangerous and difficult of navigation. The western coast of that island is surrounded with rocks and quicksands, which render its fine harbors almost useless, except to junks of very small tonnage. The eastern parts, which are still possessed by the uncivilized aborigines, are in consequence little known.—The dangers of the Canton coast consist rather in sands and flats, than in rocks; though the rugged islands which appear along its whole breadth are numerous. There are many good anchorages for small vessels, and several safe harbors; but the island of Hainan, near the southwestern extremity of the province, is surrounded like Formosa, by many dangers, both from rocks and sands. The narrow strait which separates Hainan from the mainland is, probably, the place called by the Mohammedans of the 8th and 9th centuries, 'the Gates of China.'

Rivers. It is the glory of the Chinese that their country is richly watered, and that, by means of rivers, lakes, and canals, communication is rendered easy between all its provinces. Of all subjects of geography, whatever relates to the rivers of the country, they consider as the most interesting, and consequently give it the greatest attention. Yet, for a very long period the source of the Yellow river remained unknown to them, and comparatively modern Chinese writers have declared it impossible to ascertain its real origin. The Hwang ho, or Yellow river, is the

-t celebrated river of China, though in extent it is inferior to ..e Yangtsze keäng. It rises in the Singsuh hae, or sea of Stars, in the Mongol district of Koko-nor, which lies between Tibet and the province of Kansuh. Thence, it touches Szechuen, on its progress to Kansuh, through which it passes in a northeast direction to Shense. In Shense it takes a course more directly north, and passes out into the territories of the Ortous Mongols. But having approached the limits of the desert of Cobi, it returns in a southerly direction, and forms a boundary between the provinces of Shense and Shanse, till it reaches nearly the latitude of its source. It then turns eastward, and passes through Honan, Shantung, and Keängsoo, to the sea, which it reaches after a course of about 2000 miles.

The Yangtsze keäng, or "Child of the Ocean," which Europeans have erroneously denominated the Kian-ku and the Blue river, is otherwise called by the Chinese Ta-keäng, the Great river. It rises in Tsing hae or Koko-nor, some degrees beyond the source of the Yellow river, which it passes, within the distance of 30 miles, on its way towards Szechuen. It

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is here called the Muhloosoo,but soon after entering Szechueu, it takes the name of Kin-sha, 'golden-sanded,' which it bears in its passage southward through Yunnan, and again north through those parts of Szechuen which are inhabited by subdued Meaoutsze. It afterwards takes the well-known names of Great river and Yangtsze keäng, which it retains in its majestically rapid and serpentine course, through Szechuen, Hoopih, the northern extremity of Keängse, Ganhwuy, and Keängsoo, to the sea. This river, from its almost cenrral course and the number of provinces though which it passes, has been termed 'the girdle of China,' and has given rise to the common expressions north of the river, south of the river, and beyond the river.*

The river next in size to the Hwang ho and Yangtsze keäng, is the Se keäng or Western river, which rises in the mountains of Yunnan, and passing under various names through that province and the adjoining one of Kwangse, enters Kwangtung, where it unites with the Pih keäng, or Northern river, and with a minor stream, at Sanshwuy, or 'the Three streams,' a little to the west of Canton. A great number of small rivers and channels then carry its waters to the sea.—The Pih ho, or Pei ho, in Chihle province, is a river of some importance.—The Meinam kom, or river of Camboja, and the Salween or Maraban river, both of which pass through China, are also worthy of mention. The former of these rises in Koko-nor, not far from the source of the Yellow river, and passes under the names of Sa-tsoo and Lan-tsang, through Yunnan, into the country of the Laos, where it receives the name of Kew-lung. Thence it flows through Camboja, to the sea, at Mitho. The Salween rises likewise in Koko-nor, and passes under the names of Noo and Loo through the province of Yunnan, whence it enters Burmah, and forms the boundary between that country and the Laos tribes, in its progress to the sea at Martaban.

Even among the tributaries of the two great rivers of China, many rivers may be found of cansiderable length, and some scarcely inferior to the largest rivers of Europe. At the head of these are the Han-shwuy, which, rising in the mountains between Shense and Kansuh, empties itself into the Yangtsze keäng at Hanyang foo, in Hoopih,—and the Yalung keäng, which rises in Koko-nor, and after running for some time nearly parallel with the Yangtsze keäng, empties itself into that river on the borders of Szechuen and Kansuh. Many others of minor importance might be enumerated; but we leave them to be introduced in a more particular description of the several provinces of China.

The Grand Canal, in Chinese Yun ho, or 'the Transit river,' is of much more importance to the inland trade than either

* The last of these expressions is very commonly applied to north-country men, but the other two are not now often heard.

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of the two great rivers of China.* It is cut through that vast plain, which extends from Peking, over the southern districts of Chihle, part of Shantung, and the whole breadth of Keängsoo, to Hangchow foo, in Chekeäng. This stupendous canal, which was dug by command of one of the emperors of the Mongol dynasty (Yuen), at the close of the 13th, or commencement of the 14th century, joins together the rivers Hwang ho and Yangtsze keäng, at a point near their mouths at which they are not above 100 miles apart. It does not, as seems implied in the description given of it by Grosier, and after him by Malte-Brun, extend from Peking to Canton; being but a portion of the almost wholly uninterrupted communication, which exists between those two places. Were it not that the Yangtsze keäng and the Che keäng meet other streams in the province of Keängse which conduct to the borders of Kwangtung, the works of communication would be but half completed by the Grand Canal; which could not have been cut with the same ease through the hilly regions of Chekeäng, Keängse, and Kwangtung, as through the marshy plains of Keängsoo, or the sandy flats of Chihle. There are many other minor canals throughout the empire, but none of them are of any considerable note.

The Lakes of China are chiefly found in the central and eastern provinces,—along the majestic course of the Yangtsze keäng, or spread over the level country of Keängsoo. The largest of these lakes are the Tung-ting hoo, the Po-yang hoo, the Tae hoo, and the Hungtsih hoo. The Tungting hoo, in Hoonan, is said to be 220 miles in circumference. It receives the waters of several southern rivers, which, rising in Kwangse and Kweichow, find their way through this lake to the Yangtsze keäng. From the eastern side of the Tung-ting hoo to the city of Woochang foo, over an area of about 200 miles east and west, by 80 north and south, the course of the Yangtsze keäng lies between a great number of lakes almost touching one another; which circumstance gives to the provinces Hoopih and Hoonan their names, meaning uorth and south of the lakes.—The Poyang, in Keängse, is of less extent; but, like the Tung-ting it receives four large rivers, and discharges their waters into the Yangtsze keäng. The tides reach partially to this lake, though above 300 miles distant from the sea, and it is subject to severe tempests, which render its navigation dangerous. The scenery of the surrounding country is pleasing and romant c, the favorite seat of the Chinese

* The Yellow river, which by its frequent inundations appears to be more injurious than useful to the country, cannot, in consequence of its very rapid course, be at all navigated; and even to cross from one side of it to another, is frequently attended with difficulty and danger. On the Yangtsze keäng, trade is far more practicable, and is carried on to considerable extent; but strong and protracted ebb tides with short floods, render the navigation of it also difficult.

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poetic muse.—The Tae hoo, though it is also connected with the Yangtsze keäng, does not, like the two preceding lakes, discharge its waters into that river; on the contrary, it seems probable that the lake is chiefly supplied by the river, in its approach towards the sea. It is situated in the beautiful and well-watered plain which lies between the cities of Soochow foo in Keängsoo, and Hangchow foo in Chekeäng,—a district considered by the Chinese as a perfect terrestrial paradise. The borders of the lake are skirted by very romantic scenery of hill and dale, and the broad expanse of water is broken by several hilly islets.—The Hung-tsih hoo, in Keängsoo, is greatly inferior in beauty of scenery to the other lakes. It receives the waters of the Hwae river before entering the Hwang ho; and is closely connected with so many lakes of smaller size, as to render the surrounding country the most marshy district in the empire. The situation is near the junction of the Grand canal and Yellow river, a place of considerable importance, owing both to its being a great thoroughfare, and to the large quantities of salt that are obtained from the neighboring marshes.—Besides these four principal lakes, there are also several large lakes in Chihle, Shantung, and Ganhwuy; and one or two of considerable extent in Yunnan.

Mountains. China is generally speaking a mountainous country. The only very flat provinces are Chihle, Keängsoo, and part of Ganhwuy. Chihle is low and sandy; Keängsoo is almost an entire plain, intersected in every direction by rivers, lakes and canals; and Ganhwuy has but few mountains. The province of Keängse is adorned with many beautiful vallies.

In China there are two principal chains of mountains, one in the S. E. the other in the N. W.—The southeastern range extends in broken chains over the provinces of Yunnan and Kweichow; thence it stretches eastward, separating the provinces of Kwangse and Kwangtung (or Canton) on the south, from those of Keängse and Hoonan, on the north. From Kwangtung the chain takes a northeastern direction, through Fuhkeën and part of Chekeäng, in the latter of which it terminates.* This range is difficult of access; and frequently surrounds elevated and comparatively level tracts of land, occupied from time immemorial, by an uncivilized but independent race of men, known under the general name of Meaoutsze. These people have their chief seats between Kwangse and Kweichow. Some are scattered over those two provinces, as well as over Yunnan and

* Malte-Brun, whose variety of collected matter respecting China we have found very useful, blended also with a large portion of error, says that this chain is called the *Mangian* and *Mangi*, the name of southern China. The words here meant, we suppose to be *Man-e*, southern barbarians, a term which might have been still sometimes used by the proud Mongols in the time of Marco Polo (who first spoke of the Manj); but which has been long since disused in this country, and applied only to the inhabitants of the Indian Archipelago.

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Szechuen; where they live peaceably, under the government of their own officers, subject to the control of the Chinese. Others range at liberty their native mountains, governed by princes, who are either of their own choosing, or are hereditary among them. Of the latter class is the tribe called Yaou-jin, occupying the hills between Kwangtung, Kwangse, and Hoonan, which has lately joined with secret associations of Chinese, to attack the surrounding country, and aim at the imperial throne. The king of this tribe is named Le Tihming, and is now a mere youth, under 20 years of age.

The mountainous range in the northwest, Malte-Brun supposes to consist, not so much of regular chains, as of a succession of terraces or table-lands. These mountains first appear in Szechuen, whence they extend, in irregular ranges, over great part of the provinces of Kansah and Shense, both on the north and south of the Yellow river. In Shense the chain divides; and one branch occupies the extensive plateau formed by the great northern bend of the Yellow river; while the other stretches eastward into Honan, till it again meets that river, after its return southward from Mongolia. The chain being here more broken and less elevated than in the other provinces, no obstacle is presented to the progress of that great river towards the sea; but on the north of it, the chain assumes a more regular appearance; and running up between the province of Shanse and Chihle, is met at its termination by a portion of the Great wall. There is a considerable break between this part of the chain, and what is considered as the continuation of it in Mongolia.

Of the southeastern range of mountains, the Meiling, celebrated for the road cut over it, between the provinces of Kwangtung and Keängse, has alone been examined by Europeans. Its prevailing rocks appear to be gneiss and quartz. The western parts of the China, in Kwangse, Yunnan, and Kweichow are, probably, richer in minerals than any other portion of China. They possess gold, silver, iron, tin, and copper mines, in many places; also cornelians, jasper, rubies, and beautiful marbles in Yunnan. Gold and silver exist, likewise, to some extent, in Szechuen, Kwangtung, and Keängse; and to a smaller extent in Hoopih and Fuhkeën. Iron and lead are found more or less in all the southern provinces. Mercury is obtained, chiefly in Szechuen and Kweichow. And there are a few coal-mines in Kwangtung.—The mountains of the north appear to be less abundant in minerals; but iron and tin are obtained to a small amount in most provinces. The yuh stone or jade is found in Shense, Shanse, and Honan; the cornelian in Chihle. There are marble quarries, in Ganhwuy, Shantung, and Shanse; and there are extensive coal pits, in the southern portion of Chihle, in Shanse, and also, to a very limited extent, in Shantung, Keängsoo, and Honan.

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We have thus given a slight sketch of 'the Middle Country,' or what is commonly called China Proper. We shall next proceed to describe Mantchouria; and afterwards the colonial possessions of China. If we are found frequently to differ from more able geographers, it must be remembered that the subject is little known even to the best-informed Europeans; and that we have therefore followed Chinese in preference to foreign authorities.

(To be concluded in the next number.)

Ancient account of India and China, by two Mohammedan travelers, who went to those parts in the 9th century; translated from the Arabic by the late learned EUSEBIUS RENAUDOT. *With notes, illustrations, and inquiries by the same hand.* London, printed for Sam. Harding. MDCCXXXIII.

(Continued from page 15.)

WE have already alluded to the papers appended to the work under review; one of these is an inquiry into the time when the Mohammedans first came to China; another, is concerning the Jews, and a third is concerning the origin of the Christian religion, in this country. We shall briefly notice each of these topics, which may be again introduced and discussed in future numbers of this work. Referring then to the question,—At what time, and in what way did the Mohammedans first enter China?—we quote from Renaudot:

"It is the belief of many that the Mohammedans went first to China by land, and that the track pursued by some modern travelers, ough to point out to us the road the ancients may have taken. Marco Polo, say they, went into China by the way of Tartary; Mandeville almost trod in his very footsteps; Jengliz khan, the first emperor of the Moguls, conquered a part of China, and marched thereto from the ancient Mogulistan or Turkestan; we have a Persian account of an embassy from a Tartar prince to the emperor of China, and this embassador went also by land; at the begining of this century, Benet Goez, a Jesuit, traveled also from the Indies to Peking; the fathers Grueber and Orville did, a few years ago, perform the same journey the Muscovite embassadors do when they go to China, and they even assure us, this route, which is not always the same, is pretty well frequented by the caravans of the merchants of upper Asia. These different routes are pricked down in the map of Cathay, published by Kircher in his *China Illustrata*.

"All these instances sufficiently prove, that we may go to China by land, and there is no doubt of it; but the way held by a small number of travelers does not seem to prove that, for certain, the same was held by the caravans and merchants; which ought to have been the case, for such a number of Mohammedans to get into China that way. For, according to the old method of traveling in caravans, it was a very hard matter for the merchants of Persia and Mesopotamia to go thither by land, unless the track was well frequented; and it seems not only certain that it was far from being so, but also, that it was considered only as a by-way—a short cut."

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To put this matter in the clearest light possible, Renaudot stops here to "survey the extent" of the Mohammedan empire, at the time under consideration; and then says;

"But this way by land, whether by Samarcand, by Cabul, by Gaznah, or by Cashgar, was very impracticable in the days of our Arabs, exclusive of the natural inconveniences of the roads they were to travel. All the trade of the East was then in the hands of the merchants of Persia, Bassora, and of the coast quite down to the Red sea, which was the centre of the Egyptian trade, and partly of the Mediterranean. They traded to the Indies by land, in many places, and particularly at Cabul. The products of Arabia, Egypt, Persia and the adjacent provinces, they exchanged with the merchants of Turkestan and the Indies, for musk, precious stones, crystals, spices, and drugs; it was almost impossible for them to go farther, or to drive a trade quite home to China, because of the desert—a dangerous track; and still more because of the continual wars between the Arabs and the princes of Turkestan."

It would occupy too much time to follow the argument through all its details; the result is given in these words:—"All that has hitherto been offered, and much more that might be added, seems evidently to prove, that *the Mohammedans first went to China by sea.* It remains therefore that we examine into the course they steered, the nature of their navigation, the end of their voyages, and what advantages they made of them."

The learned translator brings proof positive to show, that the Arabs did not steer by the compass: and gives it as his opinion that, at first, they only went to Malabar and Ceylon, but in time venturing farther than the Romans had been, they, from isle to isle, at length discovered the shores of China. 'Their kalifs never endeavored to have potent fleets; they could have no temptation to make farther discoveries, or new conquests by sea, or to consult the interest of their trading subjects in foreign parts. Wherefore, it is very probable that the first adventurers who undertook this voyage, were urged thereto by the calamities of civil wars, which, having reduced many families to want, obliged them to seek a livelihood by trade. 'Hence we may pretty clearly discern how the Mohammedans first got into China; and it seems that they did not force an admittance as elsewhere, but, chiefly, insinuated themselves under the pretence of trade.'

The sum of the whole seems to be, that the Mohammedans came to China at a very early period of their era, both by sea and land, but chiefly by sea, and almost solely for the sake of commerce.

We have no means of ascertaining the number of Mohammedans now in China; in the western parts of the empire their number is considerable, and everywhere they live unmolested in the exercise of their peculiar rites. Early in the last century their number was "computed at about five hundred theusand."

From what is said of the Mohammedans, Jews, Christians, and Parsees who perished at Canfu, Renaudot discourses at length, and gives it as his opinion, that there is a great number of

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Jews in China, and that they got into China as they did into all other parts of the East; and he wishes Father Ricci or some other missionary had taken more pains to investigate the subject. We must have more information, before anything very satisfactory can be stated respecting the number or situation of the Jews in China, either at present or at any former period.

The most recent testimony which we have on this subject is contained in Morrison's Journal, written while in the interior of China, from which we give the following passage. "October 10th, 1818.—Had a conversation with a Mohammedan gentleman, who informed me, that at Kaefung foo, in the province of Honan, there are a few families denominated the *Teaou-kin keaou*, or 'the sect that plucks out the sinew,' from all the meat which they eat. They have a Le-pae sze, or house of worship; and observe the eighth day as a Sabbath."

If there are Jews in China, living as a distinct sect, it would be interesting to learn their history; and it is much to be desired that facts may be developed, which shall make us acquainted with the present condition of that scattered people. The subject is worthy of consideration; for if the casting away of them has been the riches of the Gentiles, what shall the receiving of them be but life from the dead?

On the origin of the Christian religion in China our translator finds it inconvenient to expatiate; and the subject, also, he is compelled to leave quite in the dark. We will give in few words what seems to be the result of his inquiries. He discards the idea that St. Thomas ever visted China.

"The first appearance of Christianity in China, that we know of, was in the year of Christ 636; and this is what we gather from an inscription, which in the year of Christ 1625, was found at Si-gnan fu, the capital of the province of Chensi, delineated in Chinese characters, with several lines of Syriac. As this Chinese and Syriac inscription is a monument of very great importance, and the only certain thing of the kind hitherto discovered in this empire, it may not be amiss to explain the principal passages of it. You have a representative copy of this inscription and stone in Father Kircher's *China Illustrata*, which he assures us is very exact; and Hornius, and some other Protestants, who would have had it a forgery, without any the least ground, have been refuted by some of their own brethren, who have cooler heads, and more understanding."

'Let us now examine the Chinese part of this inscription according to the translation of some learned Jesuits. The first colum lays down the groundwork of the Christian faith,—the existence of a Godhead in three persons, the Creator of all things. It is remarkable that these Syrians use the word Aloho (Jehovah); which they did most certainly, because they could find no word in the Chinese tongue, to convey the idea Christians have of the true God.

'The second and third columns continue to explain the mystery of the creation, the fall of the first man by the seduction of the Devil, who is called Satan, a name quite foreign to the

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Chinese tongue. The fourth explains the advent of Jesus Christ by his incarnation. In the same column is the word *Taçin*, which must here signify Judæa; and there is also a reference to the star in the east. Mention is also made of baptism, and of several ceremonies practiced by the Christians. In the sequel of this inscription, there is reference to the preaching of the gospel in China; and it is said that in the time of Taizan-ven, a holy man called Olopuen or Lopuen, came hither from Taçin, conducted by the blue clouds, and by observing the course of the winds.'

Here we close our extracts from Renaudot; and with one or two remarks must leave the subject, our limits not allowing us to say more. These Syrians seem to have been of the sect of the Nestorians; and, entering the country in the seventh century, to have continued a succession of labors for three or four hundred years; but to make this matter perfectly satisfactory, much more ample testimony is needed. As a topic of ecclesiastical history, this subject opens a wide range, and invites the attention of those who are interested in such inquiries.

Journal of a residence in Siam, and of a voyage along the coast of China to Mantchou Tartary, by the Rev. CHARLES GUTZLAFF.

(*Continued from page* 25.)

GREAT numbers of the agriculturists in Siam are Peguans, or Mons (as they call themselves). This nation was formerly governed by a king of its own, who waged war against the Burmans and Siamese, and proved successful. But having, eventually, been overwhelmed, alternately, by Burman and Siamese armies, the Peguans are now the slaves of both. They are a strong race of people, very industrious in their habits, open in their conversation, and cheerful in their intercourse. The new palace which the king of Siam has built, was principally erected by their labor, in token of the homage paid by them to the 'lord of the white elephant.' Their religion is the same with that of the Siamese. In their dress, the males conform to their masters; but

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the females let their hair grow, and dress differently from the Siamese women. Few nations are so well prepared for the reception of the gospel as this; but, alas! few nations have less drawn the attention of European philanthropists.

The Siamese are in the habit of stealing Burmans, and making them their slaves. Though the English have of late interposed with some effect, they nevertheless delight in exercising this nefarious practice. There are several thousand Burmans living, who have been enslaved in this way, and who are compelled to work harder than any other of his Majesty's subjects. They are held in the utmost contempt, treated barbarously, and are scarcely able to get the necessaries of life.

Perhaps no nation has been benefited by coming under the Siamese dominion, with the exception of the Malays. These Malays, also, are principally slaves or tenants of large tracts of land, which they cultivate with great care. They generally lose, as almost every nation does in Siam, their national character, become industrious, conform to Siamese customs, and often gain a little property. With the exception of a few hadjis, they have no priests; but these exercise an uncontrolled sway over their votaries, and know the art of enriching themselves, without injury to their character as saints. These hadjis teach also the Koran, and have generally a great many scholars, of whom, however, few make any progress, choosing rather to yield to paganism, even so far as to throw off their turbans, than to follow their spiritual guides.

There are also some Moors resident in the country, who are styled emphatically by the Siamese, *Kah*, strangers, and are mostly country-born. Their chief and his son Rasitty enjoy the highest honors with his Majesty; the former being the medium of speech, whereby persons of inferior rank convey their ideas to the royal ear. As it is considered below the dignity of so high a potentate as his Siamese Ma-

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jesty, to speak the same language as his subjects have adopted, the above-mentioned Moorman's office consists in moulding the simplest expressions into nonsensical bombast, in order that the speech addressed to so mighty a ruler may be equal to the eulogiums bestowed upon Budha. Yet by being made the medium of speech, this Moor has it in his power to represent matters according to his own interest, and he never fails to make ample use of this prerogative. Hence no individual is so much hated or feared by the nobles, and scarcely any one wields so imperious a sway over the royal resolutions. Being averse to an extensive trade with Europeans, he avails himself of every opportunity to shackle it, and to promote intercourse with his own countrymen, whom he nevertheless squeezes whenever it is in his power. All the other Moormen are either his vassals or in his immediate employ, and may be said to be an organized body of wily constituents. They do not wear the turban, and they dispense with the wide oriental dress; nor do they scruple even to attend at pagan festivals and rites, merely to conciliate the favor of their masters, and to indulge in the unrestrained habits of the Siamese.

In the capacity of missionary and physician, I came in contact with the Laos or Chans, a nation scarcely known to Europeans. I learnt their language, which is very similar to Siamese, though the written character, used in their common as well as sacred books, differs from that of the Siamese. This nation, which occupies a great part of the eastern peninsula, from the northern frontiers of Siam, along Cambodja and Cochinchina on the one side, and Burmah on the other, up to the borders of China and Tonquin, is divided by the Laos into Lau-pung-kau (white Laos), and Lau-pung-dam (black or dark Laos), owing partly to the color of their skin. These people inhabit mostly mountainous regions; cultivate the ground, or hunt; and live under the government of many petty princes, who are depend-

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ant on Siam, Burmah, Cochinchina, and China. Though their country abounds in many precious articles, and among them, a considerable quantity of gold, yet the people are poor, and live even more wretchedly than the Siamese, with the exception of those who are under the jurisdiction of the Chinese. Though they have a national literature, they are not very anxious to study it; nor does it afford them a fountain of knowledge. Their best books are relations of the common occurrences of life, in prose; or abject tales of giants and fairies. Their religious books in the Pali language are very little understood by their priests, who differ from the Siamese priests only in their stupidity. Although their country may be considered as the cradle of Budhism in these parts, because most of the vestiges of Samo Nakodum, apparently the first missionary of paganism, are to meet with in their precincts; yet the temples built in honor of Budha, are by no means equal to those in Siam, nor are the Laos as superstitious as their neighbors. Their language is very soft and melodious, and sufficiently capacious to express their ideas.

The Laos are dirty in their habits, sportful in their temper, careless in their actions, and lovers of music and dancing in their diversions. Their organ, made of reeds, in a peculiar manner, is among the sweetest instruments to be met with in Asia. Under the hand of an European master, it would become one of the most perfect instruments in existence. Every noble maintains a number of dancing boys, who amuse their masters with the most awkward gestures, while music is playing in accordance with their twistings and turnings.

The southern districts carry on a very brisk trade with Siam, whither the natives come in long, narrow boats, covered with grass; importing the productions of their own county, such as ivory, gold, tiger skins, aromatics, &c.; and exporting European and Indian manufactures, and some articles of Siamese

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industry. The trade gave rise, in 1827, to a war with the Siamese, who used every stratagem to oppress the subjects of one of the Laos tributary chiefs, Chow-vin-chan. This prince, who was formerly so high in favor with the late king of Siam, as to be received, at his last visit, in a gilded boat, and to be carried in a gilded sedan chair, found the exorbitant exactions of the Siamese governor on the frontier, injurious to the trade of his subjects and to his own revenues. He appiled repeatedly, to the court at Bangkok for redress: and being unsuccessful, he then addressed the governor himself: but no attention was paid to his grievances. He finally had recourse to arms, to punish the governor, without any intention of waging war with the king, an event for which he was wholly unprepared. His rising, however, transfused so general a panic among the Siamese, that they very soon marched *en masse* against him, and met with immediate success. From that moment the country became the scene of bloodshed and devastation. Paya-meh-tap, the Siamese commander-in-chief, not only endeavored to enrich himself with immense spoils, but committed the most horrible acts of cruelty, butchering all, without regard to sex or age. And whenever this was found too tedious, he shut up a number of victims together, and then either set fire to the house, or blew it up with gunpowder. The number of captives (generally country people), was very great. They were brought down the Meinam on rafts; and were so short of provision, that the major part died from starvation: the remainder were distributed among the nobles as slaves, and were treated more inhumanly than the most inveterate enemies; while many of the fair sex were placed in the harems of the king and his nobles.

Forsaken by all his subjects, Chow-vin-chan fled with his family to one of the neighboring Laos chiefs; in the meantime, the Cochinchinese sent an envoy to interpose with the Siamese commander-in-

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chief on his behalf. he envoy was treacherously murdered by the Siamese, together with hie whole retinue, consisting of 100 men, of whom one only was suffered to return to give an account of the tragedy. Enraged at this breach of the law of nations, but feeling themselves too weak to revenge cruelty by cruelty, the Cochinchinese then sent an ambassador to Bangkok, demanding that the author of the murder should be delivered up; and, at the same time, declaring Cochinchina the mother of the Laos people, while to Siam was given the title of father. Nothing could be more conciliatory than the letter addressed on the occasion, to the king of Siam; but the latter refusing to give any decisive answer to this and other messages repeatedly sent to him, himself dispatched a wily politician to Hué, who, however, was plainly refused admittance, and given to understand that the kings of Siam and Cochinchina ceased henceforth to be friends. The king of Siam, who was rather intimidated by such a blunt reply, ordered his principal nobles and Chinese subjects to build some hundred war boats, after the model made by the governor of Ligore.

But, whilst these war boats, or as they might be more appropriately called pleasure boats, were building, Chow-vin-chan, with his whole family, was betrayed into the hands of the Siamese. Being confined in cages, within sight of the instruments of torture, the old man, worn out by fatigue and hard treatment, died; while his son and heir to the crown effected his escape. Great rewards were offered for the latter, and he was found out, and would have been instantly murdered, but climbing up to the roof of a pagoda, he remained there till all means of escape failed, when he threw himself down upon a rock, and perished. The royal race of this Laos tribe, Chan-Pung-dam, is now extinct, the country is laid waste, the peasants, to the number of 100,000 have been dispersed over different parts of

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Siam; and the whole territory has been brought, notwithstanding the remonstrances of the court of Hué, under the immediate control of the Siamese, who are anxious to have it peopled by other tribes. Those Laos nobles who yielded to the Siamese at the first onset, are at present kept confined in the spacious buildings of the Samplung pagoda, a temple erected by the father of Paya-meh-tap, on the banks of the Meinam, near the city of Bangkok. I paid them a visit there, and found them exceedingly dejected, but open and polite in their conversation. They cherish the hope that they shall be sent back to their native country, relying on the compassion of his Siamese Majesty, who forgives even when no offense has been given.

Although the Laos, generally, are in a low state of civilization, yet there are some tribes, amongst their most inaccessible mountains, inferior even to the rest of the nation. One of the most peaceful of these are the Kahs. The Laos, imitating the Siamese, are in the habit of stealing individuals of this tribe, and bringing them to Bankok for sale. Hence I have been able to converse with some of the Kahs, who stated to me, that their countrymen live peaceably and without wants, on their mountains, cultivating just so much rice as is sufficient for their own use; and that they are without religion or laws, in a state of society not far superior to that of herding elephants. Nevertheless, they seem capable of great improvement, and under the hand of a patient minister of Christ, may be as much benefited by the divine Gospel, as have been the lately so savage inhabitants of Tahiti or Hawaii.

Some Laos, who were sent by their chiefs, a few years ago, with a Chinese mandarin from the frontiers of China, appeared a superior class of people, though speaking the same language as the other tribes. They have been greatly improved by their intercourse with the Chinese, to whose emperor they are accustomed to send regular tribute, by the hands of an embassador.

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Amongst the various races of people who inhabit Siam, there are also Kamehs or natives of Camboja. This country, situated to the southeast of Siam, is doubtless of higher antiquity than any of the surrounding states. The name Camboja occurs in the Ramayana and other ancient Hindoo poems; and in the earliest accounts of the country, Hindostan is mentioned as the cradle of Budhism. The language of the Cambojans differs materially from the Siamese, and is more harsh, but at the same time also more copious. Their literature is very extensive, and their books are written in a character called *Khom*, which is used by the Siamese only in writing their sacred Pali books. Most of their books, and, with the exception of the national laws and history, perhaps all,—are in poetry. They treat generally on very trivial subjects, abound in repetitions, and are often extremely childish. I have seen a geographical work, written some centuries ago, which is more correct than Chinese works of the same kind.

Camboja was very long ruled by its own princes; but lately, disunion induced two brothers to take up arms against each other. Cochinchina and Siam both profited by this discord, and divided the country between themselves, while one of the princes fled to Cochinchina, and three to Siam. I was acquainted with two of the latter, the third having died. They entertain the hope that their country will yet be restored to them, since they did nothing to forfeit it. The younger of the two is a man of genius, and ready to improve his mind, but too childish to take advantage of any opportunity which may offer to him. The Cambojans are a cringing, coarse people, narrow-minded, insolent, and officious, as circumstances require. They are, however, open to conviction, and capable of improvement. The males are many of them well-formed, but the females are very vulgar in their appearance. They are on equality with their neighbors, in regard to

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filth and wretchedness, and are by no means inferior to them in laziness. They carry on scarcely any trade except in silk stuffs, which they fabricate themselves, although to do so is contrary to the institutes of Budha, because the life of the silkworm is endangered during the process. To spend hours before their nobles in the posture of crouching dogs, to chew betelnut, and to converse in their harsh language, are the most agreeable amusements of this people.

Camboja is watered by the Meinam kom, a large river, which takes its rise in Tibet. Like the southern part of Siam, the land is low and fertile, and even well-inhabited. The principal emporium is Luknooi (so called by the natives), the Saigon of Europeans. This place has many Chinese settlers within its precincts, and carries on, under the jurisdiction of the Cochinchinese, a very brisk trade, (principally in betelnut and silk), both with Singapore and the northern ports of China. The capital of Camboja is surrounded by a wall, erected in high antiquity. The country itself is highly cultivated, though not to the extent that it might be; for, as the people are satisfied with a little rice and dry fish, they are not anxious to improve their condition by industry.

Hitherto Camboja has been the cause of much hostility between Siam and Cochinchina; each nation being anxious to extend its own jurisdiction over the whole country. Even so late as last year, a Cochinchinese squadron, collected at Luknooi, was about to put out to sea in order to defend the Cambojan coast against an expected descent of the Siamese; while at the same time, the Cambojans are anxious to regain their liberty, and to expel the Cochinchinese, their oppressors.

Cochinchina or Annam, united by the last revolution with Tonking, has always viewed Siam with the greatest distrust. Formerly, the country was divided by civil

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contests; but when a French bishop had organized the kingdom, and amplified its resources under the reign of Coung Shung, Annam could defy the prowess of Siam. Even when the French influence had ceased, and the country had relapsed into its former weakness, the Cochinchinese continued to keep a jealous eye on Siam. The Siamese, conscious of their own inferiority, burnt, on one occasion, a large quantity of timber collected for ships of war, which were to have been built in a Cochinchinese harbor; they have also been successful in kidnapping some of the subjects of Annam; and the captives have mostly settled at Bangkok, and are very able tradesmen. If the character of the Cochinchinese was not deteriorated by the government, the people would hold a superior rank in the scale of nations. They are lively, intelligent, inquisitive, and docile, though uncleanly and rather indolent. This indolence, however, results from the tyranny of government, which compels the people to work most of the time for its benefit. The Cochinchinese pay great regard to persons acquainted with Chinese literature. Their written language differs materially from their oral; the latter is like the Cambojan, while the former is similar to the dialect spoken on the island of Hainan.

It remains now to make some remarks on the introduction of Christianity into Siam. When the Portuguese first came to this country, in 1722, they immediately propagated their own religious tenets. The French missionaries came to the country some time afterwards, by land. They had high anticipations of success from the assistance of the Cephalonian Phaulkon; and, as soon as the French embassy arrived, and French influence gained the ascendancy, they increased the number of able laborers. Two of them even shaved their heads, and conformed to the customs of the Siamese talapoys or priests, under pretence of leaning the Pali langnage. But, when the treachery of Phaulkon had been discovered,

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he himself killed, and the French expelled, the influence of the priests vanished, the number of their converts, instead of increasing, rapidly diminished; and the two individuals, who went to live with the Siamese priests, were never more heard of. Though the French missionaries have maintained their station here to this day, yet at times they have been driven to great straits, and subject to frequent imprisonments.

It is astonishing that, while in all other countries, where Romanists have entered, their converts have been numerous, there have never been but a few in Siam. At present, only a small number,—mostly the descendants of Portuguese, who speak the Cambojan and Siamese languages,—constitute their flock; they have at Bangkok, four churches; at Chantibon, one; and lately, a small one has been built at Yutiya, the ancient capital. Yet, all this would be of little consequence, if even a few individuals had been converted to the Saviour, by the influence of the Holy Spirit. But, to effect this change of heart and life, seems, alas! never to have been the intention of their spiritual guides, or the endeavor of their followers. I lament the degradation of people, who so disgrace the name of Christians; and would earnestly wish that never any converts of such a description had made.

The labors of the protestant mission have hitherto only been preparatory, and are in their incipient state. However, the attention of all the different races of people who inhabit Siam, has been universally roused; and they predict the approach of the happy time, when even Siam shall stretch forth its hands to the Savior of the world.

A country so rich in productions as Siam, offers a large field for mercantile enterprise. Sugar, sapanwood, beche-de-mar, birdsnests, sharksfins, gamboge, indigo, cotton, ivory, and other articles, attract the notice of a great number of Chinese traders, whose junks eve vear, in February, March, and the beginning of

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April, arrive from Hainan, Canton, Soakah, (or Soo-ae-ka, in Chaouchow-foo,) Amoy, Ningpo, Seäng-hae, (or Shanghae hëen, in Keängnan,) and other places. Their principal imports consist of various articles for the consumption of the Chinese, and a considerable amount of bullion. They select their export cargo according to the different places of destination, and leave Siam in the last of May, in June, and July. These vessels are about 80 in number. Those which go up to the Yellow sea, take mostly, sugar, sapanwood, and betelnut. They are called *pak-tow sun* (or *pih-tow chuen*, white-headed vessels), are usually built in Siam, and of about 260 or 300 tons, and are manned by Chaouchow men, from the eastern district of Canton province. The major part of these junks are owned, either by Chinese settlers at Bangkok, or by the Siamese nobles. The former put on board as supercargo, some relative of their own, generally a young man, who has married one of their daughters; the latter take surety of the relatives of the person, whom they appoint supercargo. If any thing happens to the junk, the individuals who secured her are held responsible, and are often, very unjustly, thrown into prison.—Though the trade to the Indian archipelago is not so important, yet about 30 or 40 vessels are annually dispatched thither from Siam.

Chinese vessels have generally a captain, who might more properly be styled supercargo. Whether the owner or not, he has charge of the whole cargo, buys and sells as circumstances require; but has no command whatever over the sailing of the ship. This is the business of the *hochang* or pilot. During the whole voyage, to observe the shores and promontories, are the principal objects, which occupy his attention day and night. He sits steadily on the side of the ship, and sleeps when standing, just as it suits his convenience. Though he has, nominally, the command over the sailors, yet they obey him only when they find it agreeable to their own wishes; and they scold and

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brave him, just as if he belonged to their own company. Next to the pilot (or mate) is the to-kung (helmsman), who manages the sailing of the ship; there are a few men under his immediate command. There are, besides, two clerks; one to keep the accounts, and the other to superintend the cargo that is put on board. Also, a comprador to purchase provisions; and a heäng-kung (or priest), who attends to the idols, and burns, every morning, a certain quantity of incense, and of gold and silver paper. The sailors are divided into two classes; a few, called tow-muh (or headmen), have charge of the anchor, sails, &c.; and the rest, called ho-ke (or comrads), perform the menial work, such as pulling ropes, and heaving the anchor. A cook and some barbers make up the remainder of the crew.

All these personages, except the second class of sailors, have cabins, long narrow holes, in which one may stretch himself, but cannot stand erect. If any person wishes to go as a passenger, he must apply to the tow-muh, in order to hire one of their cabins, which they let on such conditions as they please. In fact, the sailors exercise full control over the vessel, and oppose every measure, which they think may prove injurious to their own interest; so that even the captain and pilot are frequently obliged, when wearied out with their insolent behavior, to crave their kind assistance, and to request them to show a better temper.

The several individuals of the crew form one whole, whose principal object in going to sea is trade, the working of the junk being only a secondary object. Every one is a shareholder, having the liberty of putting a certain quantity of goods on board, with which he trades, wheresoever the vessel may touch, caring very little about how soon she may arrive at the port of destination.

The common sailors receive from the captain nothing but dry rice, and have to provide for themselves their other fare, which is usually very slender.

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These sailors are not, usually, men who have been trained up to their occupation, but wretches, who were obliged to flee from their homes; and they frequently engage for a voyage, before they have ever been on board a junk. All of them, however stupid, are commanders; and if anything of importance is to be done, they will bawl out their commands to each other, till all is utter confusion. There is no subordination, no cleanliness, no mutual regard or interest.

The navigation of junks is performed without the aid of charts, or any other helps, except the compass; it is mere coasting, and the whole art of the pilot consists in directing the course according to the promontories in sight. In time of danger, the men immediately lose all courage; and their indecision frequently proves the destruction of their vessel. Although they consider our mode of sailing as somewhat better than their own, still they cannot but allow the palm of superiority to the ancient craft of the 'celestial empire.' When any alteration or improvement is proposed, they will readily answer,—if we adopt this measure we shall justly fall under the suspicion of barbarism.

The most disgusting thing on board a junk is idolatry, the rites of which are performed with the greatest punctuality. The goddess of the sea is Ma-tsoo po, called also Teën-how, or 'Queen of heaven.' She is said to have been a virgin, who lived some centuries ago in Fuhkeën, near the district of Fuhchow. On account of having, with great fortitude, and by a kind of miracle, saved her brother who was on the point of drowning, she was deified, and loaded with titles, not dissimilar to those bestowed on the Virgin Mary. Every vessel is furnished with an image of this goddess, before which a lamp is kept burning. Some satellites, in hideous shape, stand round the portly queen, who is always represented in a sitting posture. Cups of tea are placed before her, and some tinsel adorns her shrine.

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When a vessel is about to proceed on a voyage, she is taken in procession to a temple, where many offerings are displayed before her. The priest recites some prayers, the mate makes several prostrations, and the captain usually honors her, by appearing in a full dress before her image. Then an entertainment is given, and the food presented to the idol is greedily devoured. Afterwards the good mother, who does not partake of the gross earthly substance, is carried in front of a stage, to behold the minstrels, and to admire the dexterity of the actors; thence she is brought back, with music, to the junk, where the merry peals of the gong receive the venerable old inmate, and the jolly sailors anxiously strive to seize whatever may happen to remain of her banquet.

The care of the goddess is intrusted to the priest, who never dares to appear before her with his face unwashed. Every morning he puts sticks of burning incense into the censer, and repeats his ceremonies in every part of the ship, not excepting even the cook's room. When the junk reaches any promontory, or when contrary winds prevail, the priest makes an offering to the spirits of the mountains, or of the air. On such occasions (and only on such), pigs and fowls are killed. When the offering is duly arranged, the priest adds to it some spirits and fruits, burns gilt paper, makes several prostrations, and then cries out to the sailors,—"follow the spirits,"—who suddenly rise and devour most of the sacrifice. When sailing out of a river, offerings of paper are constantly thrown out near the rudder. But to no part of the junk are so many offerings made as to the compass. Some red cloth, which is also tied to the rudder and cable, is put over it; incense sticks in great quantities are kindled; and gilt paper, made into the shape of a junk, is burnt before it. Near the compass, some tobacco, a pipe, and a burning lamp are placed, the joint property of all; and hither they all crowd to enjoy themselves.

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When there is a calm, the sailors generally contribute a certain quantity of gilt paper, which, pasted into the form of a junk, is set adrift. If no wind follows, the goddess is thought to be out of humor, and recourse is had to the demons of the air. When all endeavors prove unsuccessful, the offerings cease, and the sailors wait with indifference.

Such are the idolatrous principles of the Chinese, that they never spread a sail without having conciliated the favor of the demons, nor return from a voyage without showing their gratitude to their tutelar deity. Christians are the servants of the living God, who has created the heavens and the earth ; at whose command the winds and the waves rise or are still ; in whose mercy is salvation, and in whose wrath is destruction: how much more, then, should they endeavor to conciliate the favor of the Almighty, and to be grateful to the Author of all good ! If idolaters feel dependent on superior beings ; if they look up to them for protection and success ; if they are punctual in paying their vows ; what should be the conduct of nations, who acknowledge Christ to be their Saviour ! Reverence before the name of the Most High ; reliance on his gracious protection ; submission to his just dispensations ; and devout prayers, humble thanksgiving, glorious praise to the Lord of the earth and of the sea, ought to be habitual on board our vessels ; and if this is not the case, the heathen will rise up against us in the judgment, for having paid more attention to their dumb idols, than we have to the worship of the living and true God.

The Chinese sailors are, generally, as intimated above, from the most debase classd of people. The major part of them are opium-smokers, gamblers, thieves, and fornicators. They will indulge in the drug till all their wages are squandered ; they will gamble as long as a farthing remains: they will put off their only jacket and give it to a prostitute. They are poor and in debt ; they cheat, and are cheated by one another,

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whenever it is possible ; and when they have entered a harbor, they have no wish to depart till all they have is wasted, although their families at home may be in the utmost want and distress. Their curses and imprecations are most horrible, their language most filthy and obscene ; yet they never condemn themselves to eternal destruction. A person who has lived among these men would be best qualified to give a description of Sodom and Gomorrah, as well as to appreciate the blessings of Christianity ; which, even in its most degenerate state, proves a greater check on human depravity, than the best arranged maxims of men.

The whole coast of China is very well known to the Chinese themselves. As their whole navigation is only coasting, they discover, at a great distance, promontories and islands, and are seldom wrong in their conjectures. They have a directory ; which, being the result of centuries of experience, is pretty correct, in pointing out the shoals, the entrances of harbors, rocks, &c. As they keep no dead reckoning, nor take observations, they judge of the distance they have made by the promontories they have passed. They reckon by divisions, ten of which are about equal to a degree. Their compass differs materially from that of Europeans. It has several concentric circles ; one is divided into four, and another into eight parts, somewhat similar to our divisions of the compass ; a third is divided into twenty-four parts, in conformity to the horary division of twenty-four hours, which are distinguished by the same number of characters or signs ; according to these divisions, and with these signs, the courses are marked in their directory, and the vessel steered.

China has, for centuries, presented to the Romanists a great sphere for action. Latterly, the individuals belonging to the mission, have not been so eminent for talents as their predecessors, and their influence

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has greatly decreased. Although the tenets of their religion are proscribed, some individuals belonging to their mission, have always found their way into China; at the present time, they enter principally by the way of Fuhkeën. It would have been well, at the time they exercised a great influence over the mind of Kanghe, if,—by representing European character in its true light, and showing the advantages to be derived from an open intercourse with western nations,—they had endeavored to destroy the wall of separation, which has hitherto debarred the Chinese from marching on in the line of national improvement. Their policy did not admit of this; the only thing they were desirous of, was to secure the trade to the faithful children of the mother church, and the possession of Macao to the Portuguese. In the latter, they succeeded; in the former, all their exertions have been baffled by the superior enterprising spirit of Protestant nations; and their own system of narrow policy has tended, not only to exclude themselves from what they once occupied, but to excite the antipathy of the Chinese government against every stranger.

Protestant missionaries, it is to be hoped, will adopt a more liberal policy; while they preach the glorious gospel of Christ, they will have to show that the spread of divine truth opens the door for every useful art and science; that unshackled commercial relations will be of mutual benefit; and that foreigners and Chinese, as inhabitants of the same globe, and children of the same Creator, have an equal claim to an amicable intercourse, and a free reciprocal communication. Great obstacles are in the way, and have hitherto prevented the attainment of these objects; but, nevertheless, some preparatory steps have been taken; such as the completion of a Chinese and English dictionary, by one of the most distinguished members of the Protestant mission; the translation of the Bible; the publication of tracts

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on a great variety of subjects; the establishment of the Anglo-Chinese college, and numerous schools; and other different proceedings, all for the same purpose.

One of the greatest inconveniences in our operations has been, that most of our labors, with the exception of those of Drs. Morrison and Milne, were confined to Chinese from the Canton and Fuhkeën provinces, who annually visit the ports of the Indian Archipelago, and many of whom become permanent residents abroad. When the junks arrived in those ports, we were in the habit of supplying them with books, which found their way to most of the emporiums of the Chinese empire. As no place, south of China, is the rendezvous of so many Chinese junks as Siam, that country has been the most important station for the distribution of Christian and scientific books. And, moreover, a missionary residing there, and coming in contact with a great many people from the different provinces, may render himself endeared to them, and so gain an opportunity of entering China, without incurring any great personal risk.

All these advantages had long ago determined the minds of Mr. Tomlin and of myself, to make an attempt to enter China, in this unobtruding way; but indisposition snatched from my side a worthy fellow-laborer, and peculiar circumstances also prolonged my stay in Siam, till a geat loss in the death of a beloved partner, and a severe illness, made me anxious to proceed on my iutended voyage. Although I had been frequently invited to become a passenger, yet my first application to the captain of a junk, destined to Teëntsin, the commercial emporium of the capital, met with a repulse. This junk, afterwards left Siam in company with us, and was never more heard of. The refusal of Jin, the captain, was re-echoed by several others; till, unexpectedly, the Siamese embassador, who had to go to Peking this year, promised to take me gratis to the capital,

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in the character of his physician. He had great reason to desire the latter stipulation, because several of his predecessors had died for want of medical assistance. I gladly hailed this opportunity of an immediate entrance into the country, with a desire of doing everything that Providence should put in my way, and enable me to accomplish. But I was sorely disappointed; for by the intervention of a gentleman, who wished to detain me in Siam, the embassador did not fulfill his proposals.

(To be continued.)

MISCELLANIES.

A CHRISTIAN.—Since we intend the Chinese Repository to be a decidedly *Christian* publication, it seems but right that we should declare our opinion of the import of that word. "There are few words," says Dr. Wardlaw, "which have, in their ordinary use, differed more widely from their original application than the term Christian. In its original use, it was descriptive of a comparatively small number of men, who were distinguished from the rest of the world, by a singular and striking peculiarity of sentiments and character. In the use generally made of it *now*, it can hardly, with truth, be said that it is descriptive of principles and character at all; for it is applied, indiscriminately, to persons whose principles and characters are diametrically opposite. The appellation, according to its obvious etymology, must signify some relation or other to Christ, sustained by the persons who are called by it; and the simplest and most general idea we can attach to it is, that of a *follower or adherent* of Christ.

"But, what is implied in being a genuine adherent or follower of Christ? I answer:—it implies *being a disciple of Christ, and a believer of His doctrine;—being a lover of Christ;—an obedient subject and imitator of Christ; and one who lookss for his second coming, to judge the world, and to separate for ever between the righteous and the wicked.*"

To be more particular;—(1,) an implicit belief in, and cordial reception of, whatever the Lord Jesus Christ taught;—(2,) an affectionate loyalty to his person, his cause, and his people;—(3.) obedience to his precepts, and imitation of his example;—and (4,) a patient waiting for his second advent;—these we consider to be the marks of a true Christian, in whatever nation, or in connection with whatever church he is found.

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We call no man master; neither Calvin, nor Arminius, nor Arius, nor Socinus. We acknowledge the Lord Jesus Christ *alone* as the head of his church, the true members of which are certainly known only to himself. Although the Scriptures are our sole rule of faith and practice; we believe, generally, in points of doctrine with the formularies of the church of England and Scotland, and with the evangelical Congregationalists, both in England and America. We can go far with a Romanist divine, such as Fenelon; join heartily with Episcopalians, such as bishops Horne and Porteus; with Presbyterians, such as Brown and Chalmers; with English Independents, such as Baxter, Henry, and Bogue; with American divines, such as presidents Edwards and Dwight; with Baptists and Methodists also, such as Robert Hall and Whitfield; and with Moravians, such as Zinzendorf, and a host of their modern missionaries.

We are not bigots to any form of church government; but we are not friends to the union of church and state. We can use a liturgical service or dispense with it; but we cannot submit to have it exclusively forced upon us, or to be forbidden to pray without book. To make proselytes from one communion to another is not our object; but to diffuse Scriptural principles, to persuade men to turn from merely human dogmas, to a cordial reception of divinely revealed truth,—to convert from sin to holiness,—and to bring our fellow-sinners of every religion, and of every rank, from the slavery of Satan to the service of God;—these are our objects,—objects for which we would daily pray and labor, spend and be spent. God grant that we may be the means of saving some!

Friendship.—Lord Shaftesbury defines friendship to be, "*the peculiar relation* which is formed by a consent or harmony of minds, by mutual esteem, and reciprocal tenderness and affection."

The Chinese characters for friend 朋友 are made of *flesh* joined to *flesh*, and *hand* to *hand*. *Păng* is the name of the first character, and *yew* of the second. A *păngyew*, or friend, in Chinese, is defined to be "one of the same mind," intention, or disposition. But, as minds are not all virtuous, to be of the same mind with another person, or to like each other and be friends, does not necessarily imply any excellence in either of the two. The friendship, therefore, of minds not virtuous, cannot itself be a virtue. Hence friendship in the abstract is not inculcated, nor regulated by rules in the New Testament. How could Christianity give rules for the friendships of wicked men! Friendship (*raieh*) in Hebrew, denotes, to take pleasure in reciprocally. The Greek words φιλος, and Latin *amicus*, denote loving each other. Now the friendship of the virtuous and pious, or the reciprocal love of such persons, is abundantly enjoined in the Christian code. The noble infidel, therefore, when he imputed

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the omission of friendship as a capital defect in Evanglical ethics, does not seem to have thought very clearly on the subject.

The friendship of the virtuous is both inculcated and exemplified in the Holy Scriptures. Not indeed the isolated and selfish attachment of two individuals; but the more generous attachment which even the Chinese pagan, Mencius, desired to attain,—a friendship for all virtuous men—first, of his own village, then of his own nation,—next, of the whole world,—and lastly, of all the pious dead, by studying and praising their works.

We incline to think with Soame Jenyns, that the selfish friendship which has been so much extolled by philosophers, poets and divines, is not very compatible with the genius and spirit of the Gospel. Bishop Porteus is unwilling to go with the elegant defender of Christianity just referred to; and argues, as others had before, that our Savior himself had a peculiar friendship for the beloved disciple John, and for the family of Lazarus. But this was a friendship, says the bishop, the direct opposite of those celebrated instances of pagan friendship, of which we hear so much in ancient story. The characteristics of these commonly were, a haughty and overbearing spirit; a vindictive, implacable, and impetuous temper, regardless of justice, honesty, and humanity in behalf of those partners in iniquity whom they chose to call their friends. Such wild extravagances as these, as well as those confederacies in vice, which young men, even now, sometimes compliment with the name of friendship, are indeed diametrically opposite to the genius of Christianity. Such friendship is strongly forbidden. The friendship of the world—that is of the vicious—is enmity with God. Alas! what can such friends do in the hour of death, and in the day of judgment.

Friendship has a place in the ethics of Confucius; but he takes the term friend, in a loose vague sense, as it is sometimes used in common language now, when Chinese speak of 'flesh and wine friends;'—the friends of good cheer. He said, "There are three sorts of friends who do one good; three that do harm. The plain-spoken, the sincere-hearted, and the well-informed, are useful friends; those of pompous, showy exterior, of easy, soft compliance, and of flattering lips, are hurtful friends." He said again, "Have no friend inferior to yourself (i. e. in knowledge or virtue)." On two occasions, he advised that one friend should not often reiterate his expostulations to another. "If a friend will not listen," says he, "desist; for by perseverance you will create distance, and bring insult on yourself." Tsăngtsze, another worthy of the Confucian school, examined himself daily, whether he had adhered strictly to truth in all his dealings with his friends. Those who are required to adhere to truth with all men, whether friends or foes, as Christians are, can have little occasion for this special self-examination. But friendship, patriotism, and love, to the degree to which they have been

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carried, and are daily carried by the selfish or the mistaken, inasmuch as they withdraw from God and the creatures those affections and services which are due, in order to bestow them, with a lavish hand, on the region, or on the individual that has been set up as an idol,—are not only undeserving the name of virtues, but are vices. The "*pro patria*" often heard in the mouths of some Christians of Europe and America, vitiates even their benevolence; because it is evident, the glory of their own nation is a motive which takes precedence of the glory of God, and the good of men. "It was one great object of the Christian religion to introduce into the world a temper of universal benevolence and goodwill. With that view, its business was not to contract, but to expand, our affections as much as possible; to throw down all the little mean fences and partitions made by seas or rivers, literal mountains or artificial hills, within which the human heart is too apt to intrench itself, and to lay it open to nobler views, to a large and more liberal sphere of action."

Voltaire has spoken well on the subject before us. "Friendship," said he, "is a tacit contract between two sensible and virtuous persons. *Sensible*, I say, for a monk or a hermit may not be wicked, and yet may live a stranger to friendship. I add, *virtuous*, for the wicked have only *accomplices*; the voluptuous have *companions*; the designing have *associates*; the men of business have *partners*; the politicians have *factious bands*; idle men have their *lounging* connections; princes have *courtiers*, *flatterers*, *favorites*, &c., but virtuous men alone have friends." Let the followers of Voltaire listen to this testimony of their apostle, who on his death-bed, though surrounded by "accomplices, companions, associates, courtiers, and flatterers,—died friendless," his associates playing at cards, whilst he was in the agonies of death!

In a worldly sense, "every man is (or would be) friend to him that giveth gifts." The rich hath many friends, but the poor man is despised of his neighbor. Wealth maketh many friends. 'Flesh and wine friends' are indeed numerous enough, but a friend that loveth at all times, in adversity as well as prosperity,—a friend that sticketh closer than a brother, is rare; and is not at any man's option. No man can compel the friendship of others, and therefore to have a friend is a happiness, but a not duty. The most friendly feelings and sentiments are, moreover, often rejected by the other party. Therefore it is no man's duty to have friends, any more than it is to be rich, and prosperous. If a good man have them, he must not idolize them, nor "suffer sin" upon them. Trust not in a friend,—that is, to diminish your trust in God your Savior. Woe to the man who trusteth in man, and maketh flesh his arm! Yet on the other hand, the Christian must still love his poor brother,—his virtuous friend, though in the midst of scorn, destitution, and persecution. The Christian must lay down his life for his brother, in cases of extremity; and no greater love hath any man than this that a

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man lay down his life for his friend. Ye are my friends, saith the blessed Jesus to his disciples. I have not called you servants but friends. Abraham, the father of the faithful, was called the friend of God. The men of an apostate world may deny to the Christian the blessings of *their* friendship; but since he has the eternal God, the Almighty Savior as a friend, he can well dispense with the boasted boon.

From the whole, then, of this inquiry, as Porteus says with great simplicity, it appears that whoever cultivates the duties described by the gospel, wll be of all others the best qualified for a virtuous friendship. But, what is of far more consequence to the world in general, he will also be the best qualified to live without it. Friendship is a blessing, which, like many others in this world, falls to the lot of few; but to the friendless, it must be no small satisfaction to find, that a connection which they often want the inclination, and oftener still the power, to form, is not enjoined, is not recommended, is not even mentioned, in the gospel, and that they may go to Heaven extremely well without it. A faithful friend is indeed, as the son of Sirach no less justly than elegantly expresses it, *the medicine of life*; but for those who are deprived of it, Christianity has otheir medicines, and other consolations in store. Our earthly friends may deceive, nay desert us, may be separated from us, may be converted into our bitterest enemies; but our heavenly friend, Jesus Christ will never leave us, no, never, never, forsake us!

PEACE. *Salam*, 'peace be to you,' has for many ages been the Asiatic salutation. The term implies a wish for every good, for what is life without peace? "Where envy and strife are,"—where war is, "there is confusion and every evil work." The Chinese *Tsing-gan*, 'I wish you repose,' or peace, is not unlike the Hebrew, Arabic, and Persian, *Salam*.

We shall, as we have opportunity in the progress of our work, plead the cause of peace. War, if justifiable at all under the Christian dispensation, is very rarely so. We are much inclined to go with the Friends, called Quakers, on the subject of peace; and to enlist ourselves as soldiers in the armies of America and Europe, that fight for peace,—viz., the *Peace Societies*. We heartily pray, that the reign of Messiah, whose advent was hailed by a multitude of the heavenly host, saying, "Glory to God in the highest, and on earth *peace*," and whose name is "the mighty God, the everlasting Father, and the *Prince of Peace*," may soon become universal.

IDOLATRY. "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." Exod. 20: 3—5.

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That to us is a god on which we bestow our greatest esteem and warmest affections; that which calls forth the most ardent workings of our minds. Hence covetousness, considering wealth the chief good, is declared to be idolatry. Here is the principle of idolatry without the image-worship. But the image-worship is equally abhorrent to the Divine Being.

President Dwight,—of whose work entitled "Theology explained and defended," we are happy to say, several copies have reached China, and one of them is in the English Factory's Library,—has two able discourses on the "falsehood, injustice, and ingratitude; the pride, rebellion, and blasphemy of idolatry, whether internal or external." These we can cordially recommend to the perusal of our readers in China. The learned deists of Europe, and many sceptical Christians, see no harm in idolatry. It is nothing but a little harmless folly; or even a little well intentioned, and they have no doubt, acceptable worship. Whilst they doubt the declaration of Holy Scripture on this subject, they have no doubt of the certainty of their own antiscriptural surmises. The fact is, that deism and scepticism lead men back to the darkness of mere paganism. Lord Shaftesbury's theory, that a regard to rewards or punishments, destroys the nature of virtue, and makes it mean and mercenary, is only the hundredth edition of what proud and atheistical Chinese pagans had published, centuries before: forgetting that his theory supposes the very principle he denies; because, to do good for the sake of an approving conscience, or to avoid remorse, is admitting a *present* reward and punishment, and, therefore, is just as mercenary, as if the reward or punishment were to come a hundred or a thousand years hence, and to to be awarded by the Judge of all the earth.

The excellent writer, to whom we have alluded above, in a Sermon on the revealed character of the Almighty, as a *Father* to his people, winds up by showing what a poor, miserable view the philosophy of men, both ancient and modern, has given of the Deity. "Whole classes of philosophers," says he, "existing through several ages and several countries, were either sceptics or atheists. Others taught that God was material; that he was fire: mixture of fire and water; a combination of the four elements, &c.—And the efforts of modern philosophers have been equally vain and useless. Hobbes taught that, that which is not matter is nothing; Chubb, that God does not interpose in the affairs of this world at all; Hume, that there are no solid arguments to prove his existence; Bolingbroke, that it is more natural to believe many gods than one. Voltaire, that God is infinite; Toland, that the world is God."

Is it not then true, that the rejection of Christianity is a retrograde march of intellect back to mere paganism? And is it not true also, that the neglect of Christ's salvation, is always accompanied with a complacent regard of that which God hates, the abomination of idolatry? Hear, O Israel, Jehovah, our

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Lord, is one God. To what will ye liken me, saith Jehovah? The graven images of their gods are an abomination to the Lord thy God. "In that day (God grant that it may soon come!) every man shall cast away his idols of silver and his idols of gold, which their own hands have made unto them for a sin:—and the gods which have not made the heavens and the earth, shall perish from the earth, and from under these heavens."

BRAHMINS. Have any of the Brahmins become Christians? We often hear this question triumphantly asked by the opposers of missionary efforts in India; and some of the friends of missions seen too anxious to answer in the affirmative,—as we believe in truth they can. But, supposing none of the Brahmins have believed, and that only the ignoble, the poor, and the wretched are among the converts to Christianity, what inference could then be drawn by the enemies of missions? None that suggest themselves to us, which would not as effectually have put down Christianity itself, on its first appearance in the world. The pride of those, who "estimate the goodness of a cause by the external eminence of those who are its abettors," long since triumphantly demanded concerning Jesus; "*Have any of the rulers or any of the Pharisees believed on him?—But this people, who knoweth not the law, are cursed.*" The able Rev. Joseph White, who preached the Bampton Lecture against Mohammedanism, at Oxford, in 1784, thus paraphrases the above quotation.

"Who are His followers and associates? They are such as would of themselves bring discredit on any cause, abstractedly, from the consideration of its own merit. Do any of the rulers of the people, any of the great powers of the Sanhedrim, any persons of distinction, either of depth of learning, or dignity of character;—do any such persons acknowledge this Jesus, who lays claim to the name of the Messiah; or attach themselves to him under that exalted and distinguishing character? No. *The people who know not the law;* who never studied its principles, who have been accursed and excommunicated for want of a due obedience to its institutions, are the only supporters of this novel sect. On their voice, the ignoble founder of it rests his pretensions; and by their patronage only, his presumption is maintained."

For rulers, Pharisees, and accursed people, you have only to substitute mandarins, Brahmins, and Pariah outcasts, and the reasoning now is exactly the same that it was, in the mouths of the enemies of Christ, eighteen hundred years ago. Not many mighty, not many noble, are called. But, because few or none of the rulers and Pharisees believed, the Apostles were not discouraged, did not stop in their work; nor will the missionaries in India be disheartened, and desist from their labors, should but a few, or none even of the Brahmins be found among the followers of the Lord Jesus.

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RELIGIOUS INTELLIGENCE.

HINDOOS. A single event, transpiring in the natural world or in science, has rendered null and void the vain speculations of ages. The statement of a single fact often does more for the advancement of truth, than the publication of volumes of mere speculations. All the systems of morals and religion, that contravene the divine Code, must fall; such structures,—the mere work of men's device,—if not abandoned speedily, will plunge these who have taken refuge in them, into the fire that never shall be quenched.

This is not exaggeration, but the plain, philosophical, scriptural statement of a case; many of which exist. We have now in view only a single one, and that is the system of Hindoo mythology. This is one of Satan's masterpieces; and,—inasmuch as *He* who is not mocked, and who cannot lie, has declared (I Cor. 6: 9, 10.) that, "neither fornicators, *nor idolaters*, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God,"—what multitudes of men, women and children must this system have barred for ever from the joys of heaven. By misanthropists, its spells have been calculated on with great certainty; as a system, it has been pronounced perfect, immaculate, immutable, and so potent, that not even the word of God could rescue a single captive from its influence and dominion. True, the Ethiopian cannot change his skin, nor the leopard his spots; but what is impossible with man, is possible with God. Numbers of the Hindoos have been converted;—a sure pledge of what is yet to be seen, when multitudes of those idolaters shall cast away their images of wood and stone, and come and bow down and worship before the Lord their Maker. We subjoin a few instances, selected from the Oriental Christian Spectator.

TRAVANCORE. Here the progress of Christianity has attracted the notice of government, and a proclamation has been issued by her Highness, the Raini of Travancore. We quote two of the most important sections.

"It is further declared," says her Highness, "that all Shanars (agriculturalists), or Christians from that caste, are liable to Oleam service (which is due to government as an acknowledgment for the possession of land), like all other inhabitants; but all Christians, of whatsoever sect, are exempted from labor on Sundays, and from being employed for the Dewasums and Tingle (a service connected with idolatry).

"While I give all my subjects alike the liberty of conscience, permitting them to follow what-

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ever religion they may think proper, I never can allow new converts to any faith whatsoever, or any other persons to infringe the customs of the higher castes of the country, as esablished by ancient usage. Good people, of whatever caste, will never make religion a pretext for disturbance; and Christianity being known to inculcate humility and obedience to superiors, the true converts to that religion, are the least to be expected to act contrary to their duty as peaceable subjects."

The translator of the proclamation, from which we have made these extracts, remarking concerning its importance and value says, that "It is in Travancore the Christians' Bill of Rights,—the Magna Charta of Christianity. I have no desire myself to express any opinion of its character, the few considerations that follow, suggested by it, let me mention.

"It is the *thing* itself I wish to notice. The *fact* is to be observed, that in a heathen country, in India, and under a heathen government, the spread of Christianity has been such as to attract the notice, and demand the intervention of the public authorities. This is not as opinion to be discussed by argument, but an *event* which admits of no contradiction. Reason as you will about the *how* and the *wherefore*, the fact itself cannot be gainsayed.

"Of late, it has been a fashionable doctrine, that whatever Christianity may do for *savages*, it cannot help the Hindoos. The Abbé Dubois has pronounced their conversion impossible; and any attempt at it almost an absurdity. But he never was in South Travancore, else he would have seen something that none of his principles can explain;—a comparatively sudden and speedy diffusion of the Christian religion, so great as to require legal enactments.

"The gospel, in its introduction to the country, has produced effects similar to those related of its primitive propagation. Many persons in arguing concerning the diffusion of Christianity, (Mr. Wilberforce, I think, is among the number,) maintain that in every stage of its progress there will be peace. But it was not so in the beginning. And human nature being unchanged, there is no reason to expect it will be so now. The first preachers of Christianity were stigmatized as men who turned the world upside down,—language intimating, at once, the sentiments of their enemies, and the opposition and hostility they were resolved to make. And so it is here, at the present day. Not that Christianity is, or ever has been, the *cause* of disturbance and violence. But most certainly, is the *occasion* of them. Her enemies have been filled with rage. The populace has been excited to outrageous conduct. And when they could beat and plunder no longer, they accused the Christians of disaffection to the government; of refusing to pay their taxes; and of the most diabolical crimes. In all these things, there is nothing new; no strange thing has befallen Christians of this country. The same charges have been reiterated continually, since the death of Stephen."

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NEYOOR.—This place is situated in one of the 32 districts into which Travancore is divided; but the labors of the mission are not confined to a single district—they extend to several, and include numerous villages.

We have no personal acquaintance with the laborers at Neyoor; but we heartily rejoice when they tell us of the heathen families which, of late, have publicly renounced their idols. Some, they say, have sunk their idols in the river; others have buried them in the earth; nobles, members of the reigning family, and officers of state, manifest a friendly spirit towards the new converts, and even send their own children to the mission schools; attention to the gospel increases; temples of heathen worship are abandoned; and, in one instance, the ground containing an idol-temple, has been made over to the mission, "for the purpose of erecting a school-room on it."

There are at present, July 1831, in connection with the Neyoor mission, in 50 different villages, upwards of 600 families—consisting of 3000 persons, who have renounced idolatry: and it appears that others are likely, soon to make a public avowal of their conviction of the folly of idolatry, and the excellency of the way of salvation, revealed in the Gospel.

KAIRA. Of the effect of the gospel of God at this place, Mr. Fyvie has given the particulars of two individuals. The following are some of the questions which were proposed to them previous to baptism, to which they returned answers in the presence of upwards of 100 natives.

"Do you entirely give up the worship of idols?

"Do you consider yourselves sinners, deserving of hell; and is your dependence for salvation placed on Christ?

"Do you give up your caste?

"Is it your desire to keep holy the Sabbath, by abstaining from secular employments, and spending the day in the service of God?

"Is it your intention to offer up prayer to God daily, morning and evening?

"Do you feel that sin is mixed with all you do?

"Is it your desire to forsake all sin?

"Will you confess Christ, and practice his commands before Mohammedans, the votaries of the false prophet, and before Hindoos, who are devoted to the service of false gods, and to the worship of idols?

"Should you meet with persecution for the name of Christ, is it the determination of your heart, notwithstanding, to remain stedfast?"

To these questions, and others similar to these, answers were given in the affirmative; and then after an appropriate address and prayer, "they kneeled down," says Mr. F., "and I baptized them with water, in the name of the Father, Son, and Holy Ghost, and publicly received them into the Church of Christ, praying, that God the Father might be their father, God the Son their Redeemer, and God the Holy Ghost their sanctifier. The service, especially the questions proposed, seemed to make a deep impression on the people." May the impressions prove lasting.

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Both these individuals were born and educated Hindoos.

BOMBAY. Several Hindoos, by the instrumentality of the different laborers in this wide but desolate field, have become converts to the Christian faith, and been enrolled among the members of the church militant. We will mention two or three individuals.

One is a Hindoo merchant, and was a worshiper of the god Vishnu. Christian tracts were the first means used to arrest his attention; he was afterwards invited to listen to the instructions of the gospel; he did so, and would spend almost whole days in searching after truth. Though despised by the people of his caste, he seems stedfast, and is likely to prove a most desirable helper, as a catechist, among numerous classes of his countrymen.

Another is a Hindoo woman; who, on hearing the word of salvation, believed and was baptized.

A third is a Hindoo, who has been employed as a teacher. After having publicly consecrated himself to God, and received the seal of the covenant, he, by virtue of that covenant, came forward and publicly dedicated his only child (a little girl of four years of age,) to Jehovah, Father, Son, and Holy Ghost, in Christian baptism.

MADRAS. In the number of the "Spectator" for the last month (May, 1832), we find, among a great variety of interesting intelligence, an account of the *Hindoo Christians'* religious Book Society for the dissemination of Christian knowledge. For more than two years, this little band of Christians has existed at Madras; Heaven has smiled on them; and now they are calling on '*their own Christian public*' to assist them in their good work. The object of this society is to translate and publish *Christian books.*

CALCUTTA. This is one of the oldest missionary stations in India, and the number of converts is not small. In one case, we find the number of communicants in a single church to be 55, aud the number of candidates, who have renounced caste, 40. Again, and very recently, we find an account of the baptism of 18 Hindoos on one occasion, including men, women, and children. These are a few of the instances in Calcutta, and in other parts of India, where *Hindoos have become Christians.*

We subjoin the declaration of a single individual, who, doubtless, expresses the feelings of many hearts. "If (says he) there be anything under heaven, that either I or my friends look upon with the *greatest abhorrence*, it is Hindooism. If there is anything which we regard as the greatest instrument of evil, it is Hindooism. If there be anything which we behold as the greatest promoter of vice, it is Hindooism; and if there be anything which we consider to be *hurtful* to the *peace*, comfort, and happiness of society, it is *Hindooism.* And neither renunciation nor flattery, neither fear nor persecution, can alter our resolution to destroy that monstrous creed."

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LITERARY NOTICES.

A NEW COLLEGE. In Keäng-soo province, a college is being erected in the district of Golden Hill. A local magistrate has taken the lead, and induced the gentry to come forward with donations, to the amount of 31,000 taels. A widow lady has made a present of an estate, for the grounds of the institution. These proceedings have been reported to the Emperor, who has ordered honorary rewards for the principal contributors. It is a charitable institution. A substantial building is raised, in which to lodge the students, and "*fat and fire*" are provided for them; i. e. food to eat and oil for their lamps,—during the term of their residence in college.

OBSERVATIONS *sur quelques points de la doctrine Samaneenne, et en particulier sur les noms de la Triade Supreme chez les differens peuples Bouddhistes.* Par M. Abel-Rémusat. Paris, 1831.

This is a pamphlet by the amiable critic Rémusat, designed chiefly to correct numerous errors of the celebrated De Guignes, author of the *Histoire des Huns.* On the subject of the religion of India, that copious and plausible writer said much that M. Rémusat, by the aid of Sanscrit researches, subsequent to De Guignes' day, shows was entirely without foundation,—the mere imagination of the system-builder. It is lamentable, however, to think how "learned men," who know somewhat more than other people, on a given subject, when without strict principles, can mislead mankind. What are talents and learning without truth! Like strength and power without justice, they are the instruments of evil and not of good.

European scholars are now coming to a better acquaintance with Budhism than many of the nations which profess it; as the Chinese and Japanese, for example. But still the knowledge of that system—if system it may be called—as existing in the original languages of India, would not necessarily give a correct opinion of Budhism, as understood in China or Japan. We fear that M. Remusat, in his notices about the "Triade Supreme" of the Budhists, is not without a little of the "pure imagination" which he attributes to De Guignes. We know he has read the Chinese sentences on page 31, in a wrong order, and given them a very forced sense. The three characters which he reads from left to right, Seng, Fo, Fa, should be read according to the *order of rank*, when Chinese are formally seated,—i. e. the middle place is the first, the left hand the next in order, and the right hand the lowest; so that the word Rémusat has put first should be last. In the second

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example which he has translated, instead of beginning at the left hand column, he should have read the middle line first, and the left and right as a parallelism. However, we thank the worthy author for this effort to undeceive the readers of De Guignes, and show up the fantastic religion of Budha, which has long misled the inhabitants of eastern Asia.

The people of Canton call Budha, *Fat*; and the religion of Budha, *Fat moon*, or *Fat kaou*. The various images of Budha, they call *Poo-sat*. and the priests *Woshévng*.—Budhism in China is decried by the learned, laughed at by the profligate, yet followed by all.

FAMILY LIBRARY, *Vol. XXV. The eventful History of the Mutiny of the Bounty*. London, 1832.

This is said to be from the pen of Mr. Barrow, who, about 40 years ago was in China, attached to the embassy of lord Macartney. We always esteemed Mr. Barrow as a bold party writer, rather than an accurate and dispassionate one; and as he is now an old man, we regret his exerting the remnant of his talents, given him by the blessed God, to the prejudice of Christian piety.

According to the Literary Gazette, for Sept. 1831, when noticing the abovenamed work, Mr. Barrow takes part with captains Kotzebue and Beechy, (many of whose statements have been disproved by the best evidence,) against the Christian missionaries at Tahiti. The "able writer," as the Literary Gazette calls Mr. Barrow, the apostle of the North Pole, says the population of Tahiti has greatly diminished of late years; for which he assigns three causes; "praying, psalm-singing and dram-drinking."* Supposing this statement to be correct, we as common-place philosophers, would not admit more causes than are necessary to account for such a result. We can understand how dram-drinking may injure the physical constitution of human beings; but how praying and psalm-singing are to depopulate a nation, we leave to this veteran to explain. He and the two captains, above named, mourn over the good old times at Tahiti, and the Sandwich Islands, when Captain Cook used to cut the ears of the natives for stealing, and at last, got himself murdered by those simple, inoffensive, open-hearted, savages.

This "able writer," and the philosophers of his school, look back with longing hearts to the ancient rites of human sacrifice, infanticide, and nameless crimes, and are indignant that they have now got a 'new religion,' *viz*,. the Christian, and a 'Parlia-

* This reminds us of one of Gibbon's "Five causes" assigned for the progress of Christianity, viz. "The inflexible and intolerant zeal of the first Christians, derived from the Jews, but purified from the unsocial spirit, which had deterred the gentiles from embracing the law of Moses."

Now zeal, which is, at once *intolerant*, and *purified from any unsocial spirit*, is a quality as difficult to be conceived, as it is to perceive, how praying and psalm-singing should depopulate a nation. But "able writers" of the pseudo-christian school may utter any nonsense against the truth, and it will be greedily swallowed by many, whose hearts are hostile to the gospel. The fact is

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ment.'—"How laughable!" exclaims Mr. Barrow in satire.—What is there laughable, in rational men's managing their affairs by a general council? The fact is, we fear, that a great deal of the enmity of visitors to the islands of the Pacific, arises from the inhabitants being no longer the silly dupes of the covetous, and the licentious.

Shing-shoo jih-ko, tsoo-heŏ peën-yung.—Scripture Lessons for schools.

A second edition of this most excellent compendium of Sacred Scripture, has recently appeared in Canton. The blocks for this work were cut, and a small number of copies struck off last year; the expenses of which (about $500) were defrayed by the subscriptions of several English and American residents; this second edition has been published at the expense of the British and Foreign School Society.

The work is in 3 volumes octavo; averaging something more than 200 pages, or 100 leaves as the Chinese reckon, per volume; and is executed in the style of the Chinese classics. Several sets of the work have been distributed in and about Canton; some have gone to the north of China; a quantity of them were put into the hands of Mr. Gutzlaff for Japan and that neighborhood; and small parcels of them have, or will soon, be sent to Batavia, Siam, Burmah, and other places, where demands for them have been made.

Heun-neu San-tsze King: Ma-teën neäng-neäng choo;—"*A three character classic for girls;* by Miss Martin."

We hail with much pleasure, the appearance of this little work;—the first book, so far as we know, ever written by a Christian lady in the Chinese character. Educated Chinese ladies, who appear more few and seldom than even angels' visits, sometimes write ditties and love songs. But "woman is incapable either of evil or good; if she does ill she is not a woman; if she does good she is not a woman: *virtue or vice cannot belong to woman;*" these and other similar dogmas of the ancient *wise men* of China, have blighted and degraded, for a long succession of ages, the fairest half of this empire.

The Scriptures inform us of certain persons, who, because they received the word of God with all readiness of mind, and searched the Scriptures daily, were more noble than those who did not thus obey the gospel. Honorable women which were Greeks, are spoken of in the same connection; and are, no doubt, accounted thus honor-

Mr. Barrow is rather a clever man, and being secretary to the Admiralty, it was a point of honor with him, to defend the two naval Captains against the Missionaries. He is, moreover, one of those "able writers," who abound in the present day, who labor, not from love to facts or principles, but for the love of pay; who supply the great book manufacturers with their material; who must consider as of greatest importance in all they write, what will sell best. The boasted public Press is, we fear, very generally mercenary; and the beverage supplied is more analogous to "drams," than to good water, and the pure blood of the grape.

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able, because they too received and obeyed the word of God. But in China, among that part of the community now in question, there is, judging from all we have seen and can learn, very little that is truly noble or honorable. Worthy exceptions there may be, and doubtless are, but they are only exceptions. The evil, which causes such an universal degradation of character, is two-fold; there is an almost entire want of the means and opportunities of education; and then, where these are enjoyed, the instruction given always consists of the fallible, and often very bad, maxims of men, and not of the pure precepts of Infinite Wisdom.

With a view to remove both of these evils, the little book we here notice, has been written and published. In its form and style, the work is on the model of the far-famed Chinese Santsze King; but, in its doctrine, it is in essential points, very different from that work. The one, no child, "unless he is born a sage," can comprehend; the other is so plain and easy, that any child may understand it; and though the first may be superior in point of style, the last is infinitely the better book, and inculcates what the other does not; it teaches, in addition to love and obedience to parents, the commandments of God; that little children, as well as grown people, must love and fear God, believe in Jesus Christ and pray to him, and depart from all wicked ways.

JOURNAL OF OCCURRENCES.

REBELLION. Till within three or four days, nothing of great interest concerning the highland rebels, has transpired. Governor Le, who left Canton early in the present month, reached Leënchow on the 11th.

During the last two or three weeks, we have heard it confidently rumored, that his Majesty's government would try to divide and conquer the rebels, by offers of peace and place. A native of the highlands, in the service of the Emperor, was called away from a situation on the coast, to go and try to *talk over* his fellow-clansmen. And quite recent accounts from the hills state, that a rebel was "topped" by an Imperial knob of considerable rank, and so sent to persuade Chaou, the 'Grolden Dragon,' to surrender. The traitor carried an *order*, with which he was to *admonish* the chief rebel to submit, and so give himself up to certain death. And, still further, it is rumored, that the traitor had 2000 followers to enforce his exhortation to submission. But the 'Golden Dragon,' who was the Lion couchant on the hills, put the envoy and his 2,000 all to death.

But since the 27th, these rumors have given place to credible and serious intelligence. It is now pretty evident, that there has been some hard fighting. The enemy, which at first seemed to retire before governor Le and his forces, showed themselves, in small numbers, on the 20th, and the fighting began. It continued for five successive days; when the rebel army appeared 30,000 strong, and 2,000 of the Imperial troops, including a large number of officers, were left dead on the field.

RUMORS, though they prove false, still tend to show the character of a people. Chinese rumors often respect the degradation or death of their

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governors, and other great men. The governor of Yunnan province, who continues to write to the emperor about copper and various other matters belonging to that region, has, within our memory, been more than once, by false rumors, degraded, his ill-gotten gains seized by the emperor, and himself doomed to death. The governor of Keängnan, about six weeks ago, according to the universal rumor, swallowed gold leaf, and so killed himself. But, in the Peking Gazettes, he is still alive, and writing memorials to his majesty as usual. These rumors are probably got up by the malicious, and propagated by the oppressed, who wish they may be verified.

Since governor Le went in person to the highland war, there is a rumor, that, on his approach to the hills, he lost a good many officers and men, by a stratagem of the enemy. One dark night, they having fastened lights to the horns of sheep and goats, let them loose upon the mountains, and the imperial troops began to fire away at the lights borne by the sheep, whilst the men in arms came down by a defile, attacked the Imperialists in their rear, and made no inconsiderable slaughter.

The effect of lights suddenly exhibited in a dark night, is exemplified by Gideon's three hundred torches, concealed in pitchers; at the sight of which, accompanied by the sound of three hundred trumpets, the armies of the Midianites, which were "like grasshoppers for multitude," were thrown into disorder and completely routed; for "all the host ran, and cried and fled." In all such cases there is a moral effect, which is the cause of the physical one—a panic. Three hundred pieces of cannon under different circumstances might not work so great a defeat as the three hundred pitchers and lamps did. Frederic, called the great, said what was palpably untrue, when he affirmed that the Almighty was always on the strongest side, physically considered. No! "the race is not always to the swift, nor the battle to the strong," either in personal or national affairs. If God blow upon the mightiest army, it withers, and is routed. Who can stand before his cold? Witness Napoleon in Russia.

Man-eaters. In various periods of Chinese history, it is recorded, that "men ate men." Revenge and hunger may induce this horrible act. A report has reached us, by a coasting vessel from the north, that his Imperial Majesty has remarked, that 'the signs of the times this year, indicate a state of things, in which men will eat men.' The empress mother reproved her son for these words, and told him, that such language ought never to come from the lips of an emperor. Further to explain away the idea, she ordered wheaten paste to be fashioned like men, and these *bread men* to be distributed among the people; and that thus 'men might eat men.'

On the eastern frontier of Canton province, the inhabitants are said to delight in wars, and sometimes even to devour their enemies, whom they have slain in battle. At the present time there is, in those regions, a great scarcity of rice, and much distress; business is at a stand, and nothing but robbery and plunder prevail;—human beings are said to be devouring each other;—but this we do not believe.

Thieves and Robbers. The Canton police has, of late, been much harassed by the multiplicity of applications, from all quarters, against thieves and robbers. What vexes the heads of the government is, that in many cases the offenders cannot be caught.

The governor himself, has expressed great displeasure with the officers of the military police, because of their being unable to discover the thieves, who stole from a Shanse trader, three or four thousand dollars, which were taken from under his bed. His excellency's displeasure led to great zeal and severity of search which has occasioned the loss of three lives. A suspected boat on the river was overhauled, a scuffle ensued, and three passengers were either knocked, or fell overboard, and were drowned. The officer who headed the search, in order to screen himself, has sent in a very false statement that he was opposed in his duty by swords and spears; his people wounded, &c., &c.

The executive of the Chinese government, in many cases, acts most fallaciously. The letter of the law

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is carried into some sort of effect, but whether upon the innocent or the guilty, is a secondary question. The absurd peremptoriness of authority, that a thing must be done, whether practicable or not, occasions a great deal of injustice, and sometimes the condemnation to capital punishment of persons completely innocent.

Decapitation. The Canton court circular of the 18th ult, announced the trial, sentence and execution of seventeen criminals. Their heads, severed from their bodies and put in small cages, were exposed to public view in the market place, near the execution ground, just without one of the southern gates of the city. Here we supposed was an end of the tragedy. Not so; the circular of the 22d, four days after the decapitation, states that their heads, still in the cages, were labelled and sent off to Yingtih;—a town some miles distant from Canton, the native place of the criminals, and the scene of their depredations,—there also to be exposed to the view of the populace.

Banditti. Of late, in the district of Heängshan, associated banditti have been excessively troublesome to the farmers on the banks of the rivers. They levy a tax of so much per acre, to be paid every quarter of a year. An opulent farmer named Wan Hotseih, on the 19th. of the 3d moon, resisted this unjust levy, and was in consequence carried off by the banditti, who demanded twenty thousand dollars for his restoration.

Repudiation. A Mantchou Tartar soldier, named Chang, received his bride the other day, and, for alleged infidelity, heaped upon her every possible personal insult, with public indignity, and sent her away to the house of her parents. The affair came before the Tartar commandant, who would have dismissed both the father and the husband, being men in arms, but for their good archery; on which account, they were retained in his majesty's service.

Suicide. A poor cottager, at the late season of sacrificial rites, performed at the tombs of ancestors, having nothing to provide the oblations to be used on the occasion sold a favorite fowl, which constituted all his property. The purchaser gave him bad silver, or rather copper washed with silver, which he received and went his way. But when offered in payment it was rejected. The man's vexation was so great that he went and hanged himself; which, when when his wife ascertained, she also put an end to her mortal existence. But these suicides are ascribed to pressure of deep poverty.

Mantchou Tartary, being by the reigning family always considered as the region of simplicity and honesty, his Majesty is a good deal annoyed at several recent robberies and thefts there. Besides, the local officers have not been able to catch the thieves. He says, this state of things is extremely detestable, and to mend the matter, he has plucked the knob of office from the head of Cha-hing-ah, giving him three months' time to bring to justice certain offenders. In case of failure, Cha-hing-ah may expect something worse.

Postscript. By the Peking Gazettes we learn, that two Mantchou commissioners, one holding high civil as well as military office at Peking, the other governor and general-in-chief of one of the Mantchou provinces, have been sent by the emperor to Hoonan, to superintend the war, and endeavor to put down the rebellion. Their names are He-ngan and Hoo-sung-ih.

Two individuals at Peking have been convicted of using opium; one of whom, an officer, has been degraded, and the other has been sent to the custody of Choo, fooyuen of Canton. A third awaits his trial for traffic in the drug. It is said (not in the Gazettes) that the two commissioners abovenamed, after visiting Hoonan, will come to Canton, to make inquiries concerning the opium trade here.

Accounts from the highlands continue unfavorable; and, by an express from governor Le, more troops are being dispatched for Leënchow.

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THE

CHINESE REPOSITORY.

VOL. I.—JULY, 1832.—No. 3.

Journal of a residence in Siam, and of a voyage along the coast of China to Mantchou Tartary, by the *Rev.* CHARLES GUTZLAFF.

(Continued from page 64.)

DURING this interval of uncertainty, my indisposition had increased to an alarming degree; when I was surprised by the arrival of one of my mercantile Chinese friends, a native of the eastern part of Canton province, who felt himself interested in taking me to China. He used every argument to prevail on me to embark; but, as I was verging so fast to the grave, I was reluctant to comply. Nevertheless Lin-jung (for this was the man's name) succeeded, for his arguments were imperious; and I agreed with captain Sin-shun, the owner of the junk Shun-le, to embark in his vessel for Teëntsin. This junk was of about 250 tons burden, built in Siam, but holding its license from Canton; it was loaded with sapan-wood, sugar, pepper, feathers, calicoes, &c., and was manned by about 50 sailors.

The 3d of June was the day appointed for our departure. Mr. Hunter, Capt. Dawson, and Mr. MacDalnac, had the kindness to accompany me on board the junk. I am under very great obligations to the first of these gentlemen, for his frequent and ready support, to the utmost of his power, of any measures that could tend towards the civilization of the natives. When I got on board, my cabin, in the steerage, was

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pointed out to me; it was a hole, only large enough for a person to lie down in, and to receive a small box. I had six fellow-passengers. One of them, a captain 60 years of age, was obliged to become a passenger, because his own junk was unseaworthy, having sprung a leak whilst moored in the Meinam. He was my declared enemy; a master in opium-smoking (using the drug to the amount of about one dollar per day); a man thoroughly versed in all sorts of villainy, and averse to the instruction of his countrymen; though, at the same time, he was well aware of the superiority of Europeans, and knew the value of their arts. His son was an insolent youth, well trained for mercantile transactions, and anxious to amass wealth; he became my friend and neighbor. My mercantile friend, already mentioned, had a cabin beneath mine. He was remarkable for deceitfulness, loquacity, childish pride, and unnatural crime. His companion in trade was wealthy, self-sufficient, and debauched, but polite. In the practice of wickedness and deceit, no one was superior to captain Fo, another of my fellow-passengers. This man had formerly been in command of a Siamese junk, bearing tribute to China, and was shipwrecked on the coast of Pulo Way. On his release from that island, he returned to Bankok. Being skillful in various sorts of workmanship, especially in painting and mechanics, he at length gained so much property, that he was able, this year, to put some hundred peculs of goods on board a junk, and to proceed to China, where he had two wives still living. He was devoted to opium, and prone to lying; but, according to his own declaration, my best friend.

Our captain, Sin-shun, was a friendly man, well versed in the art of Chinese navigation; but, unhappily, long habituated to opium-smoking. His younger brother showed himself to be a man of truth; he was my private friend and associate in every sort of trouble. One of the captain's brothers-in-law was

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the clerk; he denominated himself (from the moment I stepped on board) my younger brother; paid attention to the instructions of the Gospel, and abstained from every sort of idolatry. The pilot claimed cousinship with me, being (as he said) of the same clan. He was little versed in the art of navigation, but had never been so unlucky as to sail his junk on shore. He was a man of a peaceful temper, a yielding disposition, and a constant object of raillery to the sailors. To all his good qualities, he added that of opium-smoking, in which art he had made considerable proficiency. His assistant was quarrelsome, but more attentive to the navigation than any other individual on board; and he, also as is the case with almost all the pilots, was trained up to the use of the drug; after having inspired the delicious fumes, he would often, against his inclination, sleep at his watch. All the principal persons on whom depended the management of the vessel, partook freely of this intoxicating luxury; by which they were alternately, and sometimes simultaneously, rendered unfit for service.

When I embarked, though in a very feeble state of body, I cherished the hope, that God, in his mercy, would restore me again to health, if it were his good pleasure to employ in his service a being so unworthy as myself—the least, doubtless, of all my fellow-laborers in the Chinese mission. I took with me a large quantity of Christian books, and a small stock of medicines,—the remnant of a large remittance, made, not long before, by some kind English friends. I was also provided with some charts, a quadrant, and other instruments to be used in case of emergency. Long before leaving Siam, I became a naturalized subject of the celestial empire, by adoption into the clan or family of Kwŏ, from the Tung-an district in Fuhkeën. I took, also, the name Shih-lae,—wore, occasionally, the Chinese dress,—and was recognized (by those among whom I lived), as a member of the great nation.

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Now, I had to conform entirely to the customs of the Chinese, and even to dispense with the use of European books. I gladly met all their propositions, being only anxious to prepare myself for death; and was joyful in the hope of acceptance before God, by the mediatorial office of Jesus Christ. My wish to depart from this life was very fervent, yet I had a sincere desire of becoming subservient to the cause of the Redeemer, among the Chinese; and only on this account I prayed to God for the prolongation of my life.

In three days after embarking, we passed down the serpentine Meinam, suffering greatly from the swarms of musquitoes, which are a better defence to the country than the miserable forts built at the mouth of the river. Such was my debility that I could scarcely walk; I could swallow no food; and for some time, river water alone served to keep me alive. During the night of the 8th of June, I seemed to be near my end; my breath almost failed, and I lay stretched out in my berth, without the assistance of a single individual; for my servant Yu, a Fuhkeën man, thought and acted like all his countrymen, who give a man up and leave him to his fate, as soon as he is unable to eat rice. While in this exceedingly depressed state, so much consciousness remained, that I was able, at length, to rally a little strength, and leave my cabin; scarcely had I reached the steerage, when a stong vomiting fit freed me from the danger of suffocation.

On the 9th day of June, we reached the bar, where there is very little depth of water: here we were detained for some time. Every vessel built in Siam has a Siamese noble for its patron; the patron of our's was the highest officer in the kingdom, who sent one of his clerks on board, to see us safe out to sea. This man was greatly astonished at seeing me on board a Chinese junk, and expressed some doubts in regard to my safety. In fact all my friends expressed their fears for my life, which might fall a

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prey, either to the rapacity of the sailors, or to the villainy of the mandarins. Many fearful dangers were predicted concerning me; there was not one individual who approved of my course; and I had no other consolation than looking up to God, under the consideration that I was in the path of duty.

In three days we were able to pass the bar, but it was effected with much difficulty. When the tide was in our favor, a cable was thrown out, by means of which the vessel was moved forward, in a manner which did high credit to the sailors.

The people treated me with great kindness; regretted the loss of my wife, whom most of them had seen and knew; and endeavored to alleviate my sufferings, in a way which was very irksome. The poor fellows, notwithstanding their scanty fare of salt vegetables and dried rice, and rags hardly sufficient to cover their nakedness, were healthy and cheerful, and some of them even strong. They highly congratulated me, that at length I had left the regions of barbarians, to enter the celestial empire. Though most of them were of mean birth, the major part could read, and took pleasure in perusing such books as they possessed. In the libraries of some of them, I was delighted to find our tracts. It has always afforded me the greatest pleasure, to observe the extensive circulation of Christian books; this gives me the confident hope, that God, in his great mercy, will make the written word the means of bringing multitudes of those who read it to the knowledge and enjoyment of eternal life.

On the 14th of June, some Siamese came on board to search for me; not knowing their intentions, I withdrew. If, at this moment, the message they brought had been delivered to me, my feeble frame would perhaps have fallen; but it was not till long afterwards that I heard, that my dearest infant daughter had died soon after I embarked. The mournful tidings excited the deepest grief. After this, I passed several days alone in my cabin, which

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was constantly filled with the vile smell of opium fumigation. As soon as the men laid down their pipes, they would indulge in the most obscene and abominable language; thus adding offence to offence. All this I had to bear patiently, till I acquired sufficient strength to talk with them; I then admonished them, in the plainest terms; and, contrary to my expectations, received, from some, apologies for their ill conduct towards me.

At length our passengers had all come on board, and the men were beginning to heave the anchor, when it was discovered that the junk was overloaded; a circumstance which very frequently occurs, as every individual takes as many goods on board as he pleases. The captain had now to go back to Bankok; immediately on his return, some of the cargo was discharged; and on June the 18th, we finally got under weigh. But we moved very slowly along the coast of the Siamese territory, attempting to sail only when the tide was in our favor. Proceeding eastward, we anchored near the promontory and city of Bamplasoi, which is principally inhabited by Chinese, and is celebrated for its fisheries and salt works. Here the Siamese have some salt inspectors, and keep the country in complete subjection. On the 19th, we espied Kokram,—formerly the resort of pirates,—it is an island with a temple on its summit, in which is a representation of Budha in a sleeping posture. On arriving at this place, the Chinese, generally make an offering to this indolent idol. Those on board the richly laden junks make an offering of a pig; poor people are satisfied with a fowl or duck; both which offerings, are duly consumed by the sailors, after having been exposed a short time to the air. Concerning this practice, so repugnant to common sense, I made some satirical remarks, which met with the approbation of the sailors, who, however, were not very anxious to part with the offerings.

I now began to cherish the hope that my health

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was recovering, and turned my attention to Chinese books; but great weakness soon compelled me to abandon the pursuit, and to pass my time in idleness. My fellow-passengers, meantime, endeavored, by various means, to keep up my spirits, and to amuse me with sundry tales about the beauty of the celestial empire. My thoughts were now more than ever directed to my heavenly abode; I longed to be with Christ, while I felt strong compassion for these poor beings, who have no other home to hope for than an earthly one.

After having passed cape Liant, which in most charts is placed too far west by two degrees, we approached Chantibun, a place of considerable trade, and inhabited by Siamese, Chinese, und Cochinchinese. Pepper, rice, and betelnut, are found here in great abundance; and several junks, principally from Canton, are annually loaded with these articles. Ships proceeding to China, might occasionally touch here, and trade to advantage.

When my strength was somewhat regained, I took observations regularly, and was requested, by the captain and others, to explain the method of finding the latitude and longitude. When I had fully explained the theory, the captain wondered that I brought the sun upon a level with the horizon of the sea, and remarked, "if you can do this you can also tell the depth of the water." But as I was unable to give him the soundings, he told me plainly, that observations were entirely useless, and truly barbarian. So I lost his confidence; which, however, was soon recovered, when I told hin that in a few hours we should see Pulo Way. On this island 100 years ago, a British fort was erected; but it was afterwards abandoned, on account of the treachery of some Bugis troops, who murdered the English garrison. During the civil wars in Cochinchina, near the close of the last century, Kaungchung, the late king, took refuge here, where he lived, for several years, in a most wretched condition. In the year

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1790, he made a descent upon his own territory, gained over a party, expelled the usurper, conquered Tungking, and by the assistance of Adrian, a French missionary, improved the condition of his whole empire. Some time back, the island was the retreat of Malay pirates; but at present, it is the resort only of a few fishermen, and is wholly covered with jungle.

With the utmost difficulty we arrived at the mouth of the Kang-kau river, in Camboja, where there is a city, which carries on considerable trade with Singapore, principally, in rice and mats. The Cochinchinese, pursuing a very narrow policy, shut the door against improvement, and hinder, as far as they can, the trade of the Chinese. They think it their highest policy to keep the Cambojans in utter poverty, that they may remain their slaves for ever. Among the several junks at this place, we saw the "tribute bearer," having on board the Siamese embassador. Though the Siamese acknowledge, nominally, the sovereignty of China, and show their vassalage, by sending to Peking, tribute of all the productions of their own country, yet the reason of their paying homage so regularly, is gain. The vessels sent on these expeditions are exempt from duty, and being very large, are consequently very profitable; but, the management of them is intrusted to Chinese, who take care to secure to themselves a good share of the gains. Within a few years, several of these junks have been wrecked.

On July 4th, we reached Pulo Condore, called by the Chinese Kwun-lun. This island is inhabited by Cochinchinese fishermen. The low coast of Camboja presents nothing to attract attention; but the country seems well adapted for the cultivation of rice. When we passed this place, the Cochinchinese squadron, fearful of a descent of the Siamese on Luknooi, were ready to repel any attack. Of eight junks loaded with betelnut this year at Luknooi, and destined to Teëntsin, only four reached that harbor, and of these, one was wrecked on her return voyage.

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At this time, though I was suffering much from fear and sickness, I found rich consolation in the firm belief, that the gospel of God would be carried into China, whatever might be the result of the first attempts. The perusal of John's gospel, which details the Savior's transcendent love, was encouraging and consoling, though as yet I could not see that peculiar love extended to China; but God will send the word of eternal life to a nation hitherto unvisited by the life-giving influences of the Holy Ghost.—In these meditations, I tasted the powers of the world to come, and lost myself in the adoration of that glorious Name, the only one given under heaven whereby we must be saved. Under such circumstances, it was easy to bear all the contempt that was heaped on me; neither did the kindness of some individuals make me forget, that there were dishonest men around me, and that I owed my preservation solely to the Divine protection.

The coast of Tsiompa is picturesque, the country itself closely overgrown with jungle and thinly inhabited by the aborigines, and by Cochinchinese and Malays. I could gain very little information of this region; even the Chinese do not often trade thither; but it appears, that the natives are in the habit of sending their articles to some of the neighboring harbors, visited by the Chinese.

Here we saw large quantities of fish in every direction, and good supplies of them were readily caught. By chance, some very large ones were taken; and a person who had always much influence in the deliberations of the company advised, that such should be offered to the Mother of Heaven, Ma-tsoo po. The propriety of this measure I disputed strongly, and prevailed on the sailors not to enhance their guilt, by consecrating the creatures of God to idols.

From Pulo Condore the wind was in our favor, and in five days we passed the coast of Cochinchina. The islands and promontories of this coast have a

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very romantic appearance; particularly Padaran, Varela, and San-ho. Many rivers and rivulets disembogue themselves aloug the coast; and the sea abounds with fish, which seem to be a principal article of food with the natives. Hundreds of boats are seen cruising in every direction. The Cochin-chinese are a very poor people, and their condition has been made more abject by the late revolution. Hence they are very enconomical in their diet, and sparing in their apparel. The king is well aware of his own poverty and that of his subjects, but is averse to opening a trade with Europeans, which might remedy this evil. The natives themselves are open and frank, and anxious to conciliate the favor of strangers.

On the 10th of July, we saw Teënfung, a high and rugged rock. The joy of the sailors was extreme, this being the first object of their native country which they espied. Teënfung is about three or four leagues from Hainan. This island is wholly surrounded by mountains, while the interior has many level districts, where rice and sugar are cultivated. There are aborigines, not unlike the inhabitants of Manila, who live in the forests and mountains; but the principal inhabitants are the descendants of people, who, some centuries back, came from Fuhkeën; and who, though they have changed in their external appearance, still bear traces of their origin, preserved in their language. They are a most friendly people, always cheerful, always kind. In their habits they are industrious, clean, and very persevering. To a naturally inquisitive mind, they join love of truth, which, however, they are slow in accepting. The Roman catholic missionaries very early perceived the amiableness of this people, and were successful in their endeavors to convert them; and to this day, many of the people profess to be Christians,and seem anxious toprovethemselves such.

Hainan is, on the whole, a barren country; and,

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with the exception of timber, rice, and sugar (the latter of which is principally carried to the north of China), there are no articles of export. The inhabitants carry on some trade abroad; they visit Tungking, Cochinchina, Siam, and also Singapore. On their voyages to Siam, they cut timber along the coasts of Tsiompa and Camboja; and when they arrive at Bankok buy an additional quantity, with which they build junks. In two months a junk is finished,—the sails, ropes, anchor, and all the other work, being done by their own hands. These junks are then loaded with cargoes, saleable at Canton or on their native island, and both junk and cargo being sold, the profits are divided among the builders. Other junks, loaded with rice, and bones for manure, are usually dispatched for Hainan.

During my residence in Siam, I had an extensive intercourse with this people. They took a particular delight in perusing Christian books, and conversing on the precepts of the gospel. And almost all of those, who came annually to Bankok, took away books, as valuable presents to their friends at home. Others spoke of the good effects produced by the books, and invited me to visit their country. Humbly trusting in the mercies of our God and Redeemer, that he will accomplish, in his own time, the good work which has been commenced, I would invite some of my brethren to make this island the sphere of their exertions, and to bring the joyful tidings of the gospel to a people anxious to receive its precious contents.

As soon as the first promontory of the Chinese continent was in sight, the captain was prompt and liberal in making sacrifices, and the sailors were not backward in feasting upon them. Great numbers of boats appeared in all directions, and made the scene very lively. We were becalmed in sight of the Lema islands, and suffered much from the intense heat While there was not wind enough to

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ruffle the dazzling surface of the sea, we were driven on by the current to the place of our destination. Soakah,* in Chaouchow foo, the most eastern department of Canton province, bordering on Fuhkeën, This district is extensive, and closely peopled. The inhabitants occupy every portion of it; and must amount, at a moderate calculation, to three or four millions. Its principal ports, are Tinghae (the chief emporium), Ampeh, Hae-eo, Kit-eo and Jeao-ping. The people are, in general, mean, uncleanly, avaricious, but affable and fond of strangers. Necessity urges them to leave their native soil, and more than 5000 of them, go, every, year, to the various settlements of the Indian Archipelago, to Cochinchina, and to Hainan, or gain their livelihood as sailors. Being neighbors to the inhabitants of Fuhkeën, the dialects of the two people are very similar, but in their manners there is a great difference. This dissimilarity in their customs, joined to the similarity of their pursuits, has given rise to considerable rivalry, which, frequently, results in open hostility. But the Fuhkeën men have gained the ascendency, and use all their influence to destroy the trade of their competitors.

Our sailors were natives of this district, and anxious to see their families after a year's absence. As, however, our junk had no permit, we could not enter the river of Soakah, but had to anchor in the harbor of Nan-aou (or Namoh), whilst passage-boats came in all directions to carry the men to their homes. Rice being very cheap in Siam, every sailor had provided a bag or two, as a present to his family. In fact, the chief thing they wish and work for, is rice; their domestic accounts are regulated by the quantity of rice consumed; their meals, according to the

* On page 56, in our last number, Soo-ae-keä has been given as the mandarin pronunciation of this name. This, it appears, is incorrect; but the Chinese characters, and consequently, the mandarin pronunciation, of this and several other names in the following pages, we are unable to ascertain; Mr. G. having only inserted, in the MS. he left with us, the names of the places, according to their Fuhkeën pronunciation. *Ting-hae* is Chinghae heën, and *Jeao-ping* is Jeaouping heën. *Hae-eo*, and *Kit-eo*, we believe to be Haeyang heën, and Keëyang heën. *Soakah* is a small port near the mouth of the Jeaouping river.

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number of bowls of it boiled; and their exertions, according to the quantity wanted. Every substitute for this delicious food is considered meagre, and indicative of the greatest wretchedness. When they cannot obtain a sufficient quantity to satisfy their appetites, they supply the deficiency of rice with an equal weight of water. Inquiring whether the western barbarians eat rice, and finding me slow to give them an answer, they exclaimed, "O, the sterile regions of barbarians, which produce not the necessaries of life! Strange, that the inhabitants have not, long ago, died of hunger!" I endeavored to show them that we had substitutes for rice, which were equal if not superior to it. But all to no purpose; and they still maintained, that it is only rice which can properly sustain the life of a human heing.

When most of the sailors had left the junk, I was led to reflect on their miserable condition. Almost entirely destitute of clothes and money, they return home, and in a few days hurry away again to encounter new dangers, and new perils. But, however wretched their present condition may be, their prospects for eternity are far more deplorable. Reprobates in this life; they tremble to enter into eternity, of which they have very confused ideas. They defy God, who rules over the seas; they curse their parents who gave them life; they are enemies to each other, and seem entirely regardless of the future; they glory in their shame; and do not startle when convicted of being the servants of Satan.

It was the 17th of July, when we anchored in the harbor of Namoh. The island, from which this harbor takes its name, is mostly barren rock, consisting of two mountains connected by a narrow isthmus, in lat. 36° 28′ N.; long. 116° 39′ E. It is a military station; it has a fort; and is a place of considerable trade, which is carried on between the people of Fuhkeën and Canton. The harbor is spacious and deep, but the entrance is difficult and dangerous.

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The entrance of the Soakah river is very shallow; but numerous small craft, principally from Tinghae, are seen here. The duties, as well as the permit to enter the river, are very high; but the people know how to elude the mandarins; as the mandarins do the emperor. Tinghae is a large place, tolerably well built, and inhabited, principally, by merchants, fishermen, and sailors. The productions of the surrounding country are not sufficient to maintain the inhabitants, who contrive various ways and means to gain a livelihood. There is no want of capital or merchants, but a great lack of honesty and upright dealing.

As soon as we had anchored, numerous boats surrounded us, with females on board. I addressed the sailors who remained in the junk, and hoped that I had prevailed on them, in some degree, to curb their evil passions. But, alas! no sooner had I left the deck, than they threw off all restraint; and the disgusting scene which ensued, might well have entitled our vessel to the name of Sodom. Parents prostituted their daughters; husbands, their wives; brothers, their sisters;—and this they did, not only without remorse, but with diabolical joy. The sailors, unmindful of their starving families at home, and distracted, blinded, stupified by sensuality, seemed willing to give up aught and everything they possessed, rather than abstain from that crime, which entails misery, disease, and death. Having exhausted all their previous earnings, they became a prey to reckless remorse, and gloomy despair. As their vicious partners were opium-smokers by habit, and drunkards by custom, it was necessary that strong drink and opium should be provided; and the retailers of these articles were soon present to lend a helping hand. Thus, all these circumstances conspired to nourish vice, to squander property, and to render the votaries of crime most unhappy. When all their resources failed, the men became furious, and watched for an opportunity to reimburse their loss, either

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by deceit or force. Observing my trunks well secured, it was surmised by the sailors, that they contained silver and gold; and a conspiracy was formed to cleave my head with a hatchet, and to seize the trunks, and divide the money among themselves. In favor of this scheme it was stated, that I did not understand the use of money, and that they themselves could appropriate it to the very best advantage. All the persons who formed this plot were *opium smokers;* the leader was an old sailor, and, nominally, my friend. Just as they were about to execute their plan, an old man came forward and declared to them, that a few days before he had seen the trunks opened, and that they contained nothing but books, which they might obtain without cleaving my head. Witnesses were then called, and it being satisfactorily ascertained that such was the fact, in regard to the trunks, they all agreed to desist from the execution of their plot.

In the midst of such abominations, the feeble voice of exhortation was not entirely disregarded. Some individuals willingly followed my advice. A young man, who had repeatedly heard the gospel, and anxiously inquired about his eternal destinies, was reclaimed; and, covered with shame and penetrated with a sense of guilt, he acknowledged the insufficiency of all moral precepts, if no heavenly principle influenced the heart.

My visitors were very nnmerous; they generally thought me to be a pilot or mate, and behaved very politely. In the long on versations I held with them, they seemed attentive, and not entirely ignorant of the doctrines of Christianity; and they frequently noticed as a proof of its power, the mere circumstance, that one of its votaries stood unmoved, while the stream of vice carried away everything around him. To these visitors I distributed the Word of life; expressing my earnest wish, that it might prove the means of their salvation. There was one old man, who stated, that he had two sons, literary graduates,

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whom, as he himself was hasting to the grave, he wished to see reading the exhortations to the world (so they call our Christian books). I enjoyed myself in the company of some other individuals, to whom it was intimated, that we should endeavor to establish a mission at this place, since so many millions of their countrymen were without any means of knowing the way of salvation.

The return of the captain, who had been on shore, checked the progress of vice. Being a man of firm principle, he drove out the prostitutes, and brought the men to order;—his vigilance, however, was in some instances eluded; but when those wretched beings had obtained their money (their great object), they, generally, of their own accord, abandoned the junk. I had now full scope to speak to those around me of the folly and misery of such conduct; and I was successful in applying the discourse to themselves. The Chinese, generally, will bear with just reproof, and even heap eulogiums on those who administer it.

Here I saw many natives famishing for want of food; they would greedily seize, and were very thankful for the smallest quantities of rice thrown out to them. Though healthy and strong, and able to work, they complained of want of employment, and the scarcity of the means of subsistence.* Urged on by poverty, some of them become pirates, and in the night time surprise and plunder the junks in the harbor. When fourteen days had elapsed, all were anxious to depart, because their treasure was exhausted, and the opportunities for further expenditures were only the means of tantalizing and annoying them. As we were getting under weigh, an old man predicted, that we should have to encounter storms;

* In the department of Chaouchow foo, to which these remarks apply, as also in the neighboring province of Fuhkeën, and in the adjoining department of Hwuychow foo in this province, famine has very generally prevailed during the last few months. Pirates, consequently, abound, and insurrections have in several cases occurred: numbers of peasants also are induced, by hunger and want of employment, to join the secret associations of banditti which infest China, particularly its southern provinces.

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but this did not deter us from proceeding. Many junks, loaded with sugar for the north of China, left the harbor in company with us.

On July 30th, we passed Amoy, the principal emporium of Fuhkeën province, and the residence of numerous merchants, who are the owners of more than 300 large junks, and who carry on an extensive commerce, not only to all the ports of China, but to many also in the Indian Archipelago. Notwithstanding the heavy duties levied on exports and imports, these merchants maintain their trade, and baffle the efforts of the mandarins. They would hail with joy, any opportunity of opening a trade with Europeans, and would, doubtless, improve upon that of Canton.

On the following day, favorable winds continued till we reached the channel of Formosa (or Taewan). This island has flourished greatly since it has been in the possession of the Chinese, who go thither, generally, from Tung-an in Fuhkeën, as colonists, and who gain a livelihood by trade, and the cultivation of rice, sugar, and camphor. Formosa has several deep and spacious harbors, but all the entrances are extremely shallow. The trade is carried on in small junks belonging to Amoy; they go to all the western ports of the island, and either return loaded with rice, or go up to the north of China with sugar. The rapidity with which this island has been colonized, and the advantages it affords for the colonists to throw off their allegiance, have induced the Chinese government to adopt restrictive measures; and no person can now emigrate without a permit. The colonists are wealthy and unruly; and hence there are numerous revolts, which are repressed with great difficulty, because the leaders, withdrawing to the mountains, stand out against the government to the very uttermost. In no part of China are executions so frequent as they are here; and in no place do they produce a less salutary influence. The literati are very successful; and people in Fuhkeën sometimes send their sons to Formosa to obtain literary degrees.

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Northerly winds, with a high sea, are very frequent in the channel of Formosa. When we had reached Tinghae, in the department of Fuhchow foo, the wind, becoming more and more adverse, compelled us to change our course; and fearing that stormy weather would overtake us, we came to anchor near the island of Ma-oh (or Ma-aou), on which the goddess Ma-tsoo po is said to have lived. Here we were detained some time. The houses on the coast are well built; the people seemed poor, but honest; and are principally employed in fishing, and in rearing gourds. Their country is very rocky.

A few miles in the interior are the tea hills, where thousands of people find employment. The city of Fuhchow foo, the residence of the governor of Fuhkeën and Chekeäng, is large and well built. Small vessels can enter the river; the harbor of Tinghae is deep, and very spacious. We saw there numerous junks laden with salt, also some fishing craft.

When we were preparing to leave the harbor, another gale came on, and forced us to anchor; but instead of choosing an excellent anchorage which was near to us, a station was selected in the neighborhood of rocks, where our lives were placed in great danger. The next day the storm increased, and the gale became a tornado, which threatened to whelm us in the foaming billows. The junk was exposed to the united fury of the winds and waves, and we expected every moment that she would be dashed in pieces. The rain soon began to descend in torrents, and every part of the vessel was thoroughly drenched.

For several days Egyptian darkness hung over us; with composure I could look up to God our Saviour, could rejoice in his promises, and was fully confident, that he would neither leave nor forsake us. I was almost the only person who ventured on deck; for it is customary with the Chinese, in bad weather, to take shelter and repose in their cabins, till the tempest is over. At the present juncture, they were dispelling their cares by sleeping and opium-smoking

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Notwithstanding all this, they formed a plot, principally on account of the riches which they supposed me to possess, to sink the junk, to seize on the money, and then to flee in a small boat to the neighboring shore. Having gained some information of their designs, I left my cabin and walked near them with wonted cheerfulness. The ringleaders seeing this, and observing the approach of a Canton junk at the same time, desisted from their treacherous scheme.

It was most evident that these heroes in wickedness were cowards; they trembled, and their courage failed them, in the hour of approaching death. For ten days we were in suspense between life and death; when at length, God in his mercy sent again his sun to shine, and clothed the firmament with brightness. I could now feel with Noah, and render praise to God our great benefactor. While I was thus engaged, some of our fellow passengers went on shore. Unconscious of the object of their visit, I was rather puzzled when I saw them returning in their state dresses; but soon suspected, (what was true,) that they had been to the temple of Ma-tsoo po, to render homage to their protectress. At such an act of defiance, after such a signal deliverance, I was highly indignant, and rebuked them sharply. One of them held his peace; the other acknowledged his guilt, and promised, in future, to be more thankful to the Supreme Ruler of all things. He remarked, that it was only a pilgrimage to the birthplace of the goddess, and that he had only thrice prostrated himself before her image. I told him, that on account of such conduct he had great reason to fear the wrath of God would overtake him; when he heard that, he kept a solemn silence.

(To be continued)

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MISCELLANIES.

PERSECUTION.—According to the New Testament, a church is a voluntary association of the disciples of Jesus Christ, to observe all that he has commanded them. But to the discipline or laws of such a church, only the voluntary members are subject. The laws of Christ's church are not designed for those, who, neglecting the commands and invitations of a merciful Redeemer with the greatest injury to themselves, choose to remain "without." Religious men, however, mixing themselves up with civil governments, have often abandoned the simple and just principle of a voluntary church, and have had recourse to pains and penalties, either to force the citizens of a state into a church, or to enforce its discipline on those who were not members. And on the other hand, there have been persons of power in nations, who have insisted on being considered members of Christian churches, without possessing the requisite qualifications. No man, who will not submit to the holy laws of the Lord Jesus Christ, has any right to consider himself a member of any of his churches.

We have been led to these reflections, by various reports concerning the missionaries in the South Sea islands. If the missionaries do not protest against the chiefs' persecuting their subjects, or strangers, they will do exceedingly wrong. They should know, and teach the chiefs, who profess Christianity, that the discipline of a voluntary society of Christians, i. e. a Christian church, ought not to be enforced as laws for the regulation of their subjects generally.

"Those who colonized New England, removed from Holland to America, *as a church;* and, little versed in the science of legislation, or politial economy, they formed state laws, on the principles of the New Testament, and the discipline of the Church of Christ. They did not perceive the impossibility of managing a growing population, in a new country, by such means, without sacrificing either the liberty of the subjects, or the purity of the church. At first, the body of the people were real Christians, *and of one mind*, and it was some time before the erroneous principle on which their legislative code was founded, showed itself;"*—but afterwards, in their oppressive and persecuting measures towards Baptists and Quakers, the antichristian character of their church and state legislation manifested itself. Should these remarks reach the missionaries in the South Sea islands, we hope they will consider the subject deeply and dispassionately, and take these hints in

* Orme's Life of Dr. Owen, p. 256

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good part. Perfect liberty of conscience, and liberty of religious profession, are alone compatible with the gospel rule, to do to others as you would have others do to you. A forced or hypocritical profession of Christianity, neither does honor to the Saviour, nor good to his church, or to the individual, who is menaced or bribed by people in authority, to become a nominal Christian. "Sincerity and truth" are indispensable requisites for the servants of Him, who can and does search the hearts of the children of men.

THE BIBLE.—Our opinions and judgment of the Bible will vary according to the state of our minds. When prosperity is enjoyed, and impiety fills the soul, then the Bible, with all the invaluable knowledge it reveals, will be lightly esteemed; but in adversity, with the religious principle predominating in the mind, the Bible will be viewed as a pearl of great price. Compared with all the books, deemed sacred of the western world, the superiority of the Bible is infinite. And since the sacred books of the eastern world—of India and China,—have been investigated, the Bible still holds a pre-eminence that no words can express. There is an effulgence of light and glory, a degree of majesty and mercy, shining forth in the pages of the Bible towards sinful creatures of the family of man, that indicates, to every serious and pious mind, its divine origin.

When contrasted with the sacred books of China, how poor in conception, how mean in execution, do the latter appear! The sage of China, who has been honored and idolized more than twenty centuries, is utterly insignificant, when put in competition with the herdmen and fishermen of Galilee. But a sound eye alone can truly discern colors; a healthy palate only can distinguish tastes; a virtuous mind alone will believe the truth; and only a pious one will love and value the Bible. We maintain that *man is accountable for his moral tastes and his belief.** We feel assured that many of our readers, who have gone to their Bibles to obtain saving knowledge, who have gone thither to obtain consolation in the hour of distress, will join with us in adopting the language of the following lines.

'Than all the gold and gems
That e'er in monarchs' coffers shone,—
'Than all their diadems.

Nay, were the seas one chrysolite,
The earth one golden ball,

* The lord chancellor of England said, at the university of Glasgow (from whence also the accompanying verses emanated), that it had "*gone forth into all the world, that man was not accountable for his belief.*" This erroneous sentiment has 'gone forth,' we fear, even to China;—but in this farther east, there are, we hope, not a few, who on very substantial grounds, are of the contrary opinion.

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And diamonds all the stars of night,—
This book were worth them all.

Ah, no!—the soul ne'er found relief
In glittering hoards of wealth;
Gems dazzle not the eye of grief,
Gold cannot purchase health.

But here a blessed balm appears,
To heal the deepest woe;
And those who seek in tears,
Their tears shall cease to flow.

(From the Glasgow Courier.)

OBEDIENCE TO THE WORD OF GOD,—"Speak unto the children of Israel, that they go forward." Exod. XIV. 15. The circumstances under which this commaad was given, were very extraordinary. With the waters of the Red sea at a short distance off, in the line of their route, how could they go forward many steps, without rushing into the sea to be drowned. However, since the order was issued by the Almighty, they thought it right to obey, and the result proved it to be so.

This may be applied to the command of Him, who has "all power in heaven and in earth," to his church;—"Go into all the world and preach the Gospel to every creature." The difficulties in many places seem insurmountable,—as in China, Japan, Corea, for example. Human prudence may say the attempt is absurd. But the power and authority, possessed by the divine Saviour, remove all idea of absurdity, from the act of obedience in the humble Christian. The voice from on high is—Speak unto all the servants of Christ, that they *go forward.*

METEMPSYCHOSIS.—In a note to his European master, a native servant, afflicted with sickness, thus writes;—"I send respectful acknowledgments for the money you bestowed on me. I am but little better. If it be my fate to die, I shall in the next life as a horse or a dog, render a recompense to you."

The notion entertained by the poor man is that of metempsychosis, or return of souls to this world; some as human beings, and others animating brute beasts. The young man possesses good natural talents, and has had a tolerable education, very superior to most of those who enter the service of foreigners. He has, moreover, often heard the doctrines of the Gospel, but rejected them with the proud feelings of a Confucianist, and a Chinese.

Judging from the language of his note, his mind is humbled; but instead of fleeing for refuge to the Saviour of mankind, he clings to the miserable hopes to which his note alludes. The reader may here see a specimen of what natural reason has

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done for the millions of China, during thousands of years; and the deist of Christendom may see what his own attainments would have been under a different hemisphere.

HETERODOXY.—Something like this is denoted by the Chinese phrase *seay keaou*, "deflected (or depraved) doctrines." Heterodox sects are, from time to time, rising up in China; but we have never been able to discover anything which might be called the standard faith; nor yet that those who embrace the "seay keaou" hold any speculative opinions which distinguish them from those who receive the ching keaou,—"the correct or orthodox doctrines." At Peking, recently, a new sect has arisen, called the *Hung-yang keaou*. The word *yang* is the superior of the much-talked-about dual powers, *yin* and *yang*. The word *hung* denotes red; but what the "red yang doctrine" means, we cannot even guess. The leader healed the sick, and drew away disciples after him. He is now dead, and his followers burn incense to his manes, as a sort of divinity. The emperor has been rather severe in punishing these people, and many of them have been thrown into prison, scourged, and transported.

In the spring of this year, the cold was of long duration, and indicated an unfavorable season; on account of which one of those persons, called *yushe*, who are permitted to address the emperor on all occasions, wrote to his majesty, suggesting that Heaven was displeased at the imprisonment and banishment of so many of these sectaries, many of whom were, probably innocent. To this suggestion the emperor has given a reply, sharply reproving the yushe for his presumptuously and rashly referring to Heaven's ways, in matters which come under the ordinary routine of government. He, moreover, denies the allegations of his adviser concerning the signs of the weather, and innocent people being involved. He insists on the propriety of punishing those who set up for heads of sects, medical or otherwise, and attach disciples to themselves. He disapproves of all associations of the people. It is impossible, he says, to tell what they may grow to. And he has, finally, increased the severity of the law against them; deciding that whoever is transported, as a punishment for heading or belonging to these *seay keaou*, shall never be forgiven, nor included in any general or special pardon granted on extraordinary occasions.

In the documents, of which we have above given the substance, though several of the heterodox sects are named, the *Teën choo keaou* (or the Roman Catholic religion), is not especially noticed. It, however, in Chinese, is often called by the general epithet *seay keaou*. For several years past nothing has appeared in the Peking gazette against the Christians; from which it may be inferred, that his majesty does not encourage reports sent to him on the subject.

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RELIGIOUS INTELLIGENCE.

MALACCA.—It is generally known, that the laws of China forbid emigration; and it is equally well known, that thousands of the sons of Han have become the inhabitants of the Eastern archipelago, and of that vast extent of country situated between China and Hindostan, —comprehending the Burman empire, the kingdoms of T'onking, Cochinchina, Camboja, Siam, Laos, and the peninsula of Malacca. In several of these countries, during the last twenty years, interesting establishments have been formed, with a view to meliorate the condition of the ignorant, by increasing and extending the knowledge of the word of God. All these undertakings are in their incipient state, yet few persons are fully aware of the amount of work which has been accomplished; and fewer still know what anxieties and trials have already been experienced. The best and the last energies of the Milnes and Mrs. Judson, and others alike worthy and self-devoted, have not been spent in vain; their works live after them.

Within the time and the regions above specified, the Scriptures have been translated into several different languages and dialects, and have been circulated to the amount, probably, of some ten thousands of copies. More than 140,000 tracts had been published 12 years ago; since that date, many times that number have been put in circulation; and thousands of children and adults have been instructed in the several schools now in successful operation. In the future numbers of this work, we will endeavor to present, from time to time, accurate statistical and detailed accounts of all these several establishments; the oldest of which, we believe was commenced in 1815, at Malacca. We will here give a succinct account of the several departments of this mission, according to the reports published in June, 1831. We have letters, however, down to June 1832, from which we are happy to learn, that the mission continues to enjoy prosperity, though the laborers are exceedingly few. From the letters we may make some short extracts.

Chinese Schools.—The number of boys in these is, on an average, 200; the number of girls is 120. The Chinese of Malacca are, principally, the descendants of persons who emigrated from China some centuries ago; and, until the mission schools were established, their children were very generally without instruction. From "necessity," native masters and native books have been introduced into several

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of the schools, though Christian books are used in all of them; and it is to be devoutly hoped that, at no very distant period, Christian books alone will be employed by the natives for religious purposes, whether they continue to use their own for literary objects or not. More children are under instruction now than at any previous period, and the mission is evidently gaining strength from year to year.

Malay Schools—Three of these are now connected with the mission; including a small girls' school, supported by private subscription; the whole number of children is 107,—60 girls and 47 boys. "When the present aspect of this department of the mission is contrasted with its unpromising appearance for some considerable time previously, we cannot but rejoice in the gratifying decline of prejudice evinced by the Malays, and the pleasing prospect of usefulness which is hereby presented among them."

Kling Schools.—These are two in number, containing together about 32 children, boys and girls; they are supported, we believe, by private subscriptions.

Indo-Portuguese Schools.—At these the aggregate attendance of children, both male and female, is about 100.

Anglo-Chinese College.—This institution was commenced in 1818, and is the only Protestant college this side of the Ganges. The following is the general plan of the institution.

I. "*Name,—The Anglo-Chinese College.*

II. "*Object.—The reciprocal cultivation of Chinese and European literature.*—On the one hand, the Chinese language and literature will be made accessible to Europeans; and on the other hand, the English language, with European literature and science, will be made accessible to the Ultra Ganges nations, who read Chinese. These nations are, China, Cochinchina, the Chinese colonies in the eastern Archipelago, Lewchew, Corea, and Japan. The Malay language, and Ultra-Ganges literature, generally, are included as subordinate objects.

III. "*What advantages, the College proposes to afford to students.*—1. The College will be furnished with an extensive library of Chinese, Malay, and European books.—2. The assistance of European professors of the Chinese language, and of native Chinese tutors. The European professors will be Protestants.—3. A fund will be formed for the maintenance of poor students.—4. To European students, the Chinese language will be taught, for such purposes as the students choose to apply it—to religion; to literature; or to commerce.—5. To native students, the English language will be taught, geography, history, moral philosophy, and Christian theology, and such other branches of learning or science, as time and circumstances may allow.—6. There is at the station an English, Chinese, and Malay press, which literary students may avail themselves of. And it is intended, ultimately, to form

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a botanical garden in connection with the College, to collect under one view the tropical plants of the eastern Archipelago.

IV. "*Students to be admitted.* Persons from any nation in Europe, or from America; persons of any Christian communion, bringing with them proper testimonials of their moral habits, and of the objects they have in view; persons from European or other universities, having traveling fellowships; persons belonging to commercial companies; and persons attached to the establishments of the official representatives of foreign nations, who wish to become acquainted with the Chinese language, will be admitted.—Also native youths, belonging to China and its tributary kingdoms, or to any of the islands and countries around, who either support themselves, or are supported by Christian societies, or by private gentlemen, who wish to serve them, by giving them the means of obtaining a knowledge of the elements of English literature, will be admitted."

For fourteen years, amidst many difficulties and discouragements, this institution has continued in successful operation. Its influence not only over the Chinese, but over the Malays and other inhabitants of Malacca, is far from inconsiderable. It must be highly gratifying to the friends of Christian education, to know that the College has enjoyed so much prosperity. We believe with others, who understand well its history and its design, "that it is an institution which requires only to be more generally known, to have its important objects universally appreciated." It has already been the means, under God, of great good; divine truth has been communicated, ignorance and prejudice, with many of their accompaniments, have been removed, and a change wrought over which holy angels have rejoiced.

Several students left the College last year; and nine others were admitted; making the number then "on the fund" twenty-four. Some of the members of the senior class assist in teaching the juniors; and there are others now in the seminary, who promise to be useful in the same way.

Preaching.—From the commencement of this mission, the gospel has been preached with various success, and often in four different languages. By private munificence, a chapel has been built, in which, on Sundays, at 10 o'clock A. M., a Chinese service is held; at 2 P. M., the scholars and teachers from the Chinese boys' schools are assembled for the purpose of catechetical instruction; immediately after this, the Portuguese service is commenced; and a Malay service has formerly been, and will soon be again established in the evening. There is also an English service in the chapel; some of the senior students of the College cheerfully attend at this service, as they do also "at the two week day evening services at the schools."

The press, is a very efficient part of the mission at Malacca

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In *Chinese*, the blocks for a new octavo edition of the Sacred Scriptures have been completed, and nearly the whole of an edition struck off; "the Domestic Christian Instructor" in 4 vols. octavo, by Dr. Morrison; a new edition of Dr. Milne's most popular tract—"Conversation between Two Friends"—"and some smaller tracts," have been completed. In *Anglo-Chinese*, the "Notitia Linguæ Sinicæ," which we intend noticing hereafter, has been published. Also in *English*, *Malay*, and *Indo-Portuguese*, some small works have been printed.

Books distributed.—The report before us includes a period of eighteen months; during which time 4,062 portions of the New Testament, and 26,209 religious tracts were distributed.

Singapore.—Our letters from Singapore are up to the 17th ult. We are happy to learn that "a cheerful and industrious spirit is apparent among almost all classes, and especially among the Chinese." In going among the Chinese, says a missionary, they "recognise and hail me gladly, and receive the books as cheerfully as ever. That a portion of true knowledge is widely entertained, is manifest by these two simple facts; *first*, the people frequently say, the moment they see us and the books, that our religion denounces all idols and false gods; and, *secondly*, they repeat, that Jesus is the only Saviour. A brighter day, I think, is fast dawning on these benighted lands. May the Lord, the Sun of righteousness, soon arise upon them in all his glory and strength."

LITERARY NOTICES.

Chinese Biography.—In the larger histories of China, biographical notices of eminent persons are introduced; but they are, generally, mere skeletons. Like a great deal of Chinese history, there is nothing but bone,—no flesh and skin to fill up and beautify the body. The name of a person,—when born, where he lived,—what offices he held,—and when he died,—make up a biography; and these facts are told, generally, in a stiff, dry style, or ill-connected patch-work; *done* by some copyist, who is hired to make quotations, at so many taels per month.

The large biographical work called *Sing Poo*, was compiled on the singular principle of excluding all bad men. The author has accordingly left out Tsaou Tsaou, who was the Napoleon of his age and country.

The Chinese biographers do not exclude ladies from their pages. Queens or empresses are noticed in sections by themselves. In the 21st volume of the Suh-tung Che, there are biographical accounts of the queens of the Eastern Tartars,

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in the 10th century, when the tribes of that region went by the name of Leaou. The wife of the founder of that name was like many Chinese ladies in olden times, a great military genius, and greatly assisted her husband, in his stratagems of war. Her name produced an effect on all the surrounding barbarians, like the shock of an earthquake. To intimate that she was second only to the Queen of Heaven, she was called 'Queen of Earth.'

As the Tartar family now on the throne of China, consider these ancient Leaou as their ancestors in the work named above, they have given notices, in the Chinese language, of the legends of former days, and of the attacks made upon the Chinese of that period. According to this authority, the Queen of Earth, who had so materially assisted her husband *in* life, wished to be interred with him at his death; but her kindred and all the officers of state remonstrated with her and dissuaded her from doing so. Being prevented dying with her lord, she cut off her arm and placed it in his coffin, to accompany him to the grave.

The Chinese historians, however, give a different version of the affair. The Queen of Earth compelled a hundred of her military officers, who were offensive to her, to descend to the grave with their master. When it came to the turn of general Chaou Szewan to go and be put to death, he refused to march. The queen then said to him, "What! will you not go and see your sovereign, to whom you were so intimately related?" "No,"—replied the general, "none is so nearly related as your majesty. Why do you not go?" She then said, I will cut off my arm, and send it to accompany him: which was forthwith done, and the general allowed to escape con-humation with his deceased master.

The Queen of Earth lived to the age of seventy-five, taking an active part in war and politics. Her son Taetsung changed her title to a still more honorable one, and added a great many magnificent epithets. It runs something like "the Celestial Empress, abundant in virtue, most beneficent, flamingly illustrious, superlative in simplicity."

PERIODICALS. The American Quarterly for September 1831, and the British Critic for Jan. 1832, are both in China. In these publications there is a great deal of good writing, and a considerable amount of good religious principle. The Quarterly has taken charge of two topics in unison with our Repository; *viz*, The Am. Religious Tract Society, and the "Missionary Question." The articles are, we presume, by different hands; but of that we are not sure. They are both of them about eight tenths, as the Chinese say, of what we should like to see, so far as religion is concerned. We never much like a Christian, when Christianity is the theme, putting himself in the position of a mere *Observer*. Frigid observers, who care not which argument prevails, whether the Saviour or his enemies seem to gain the day—*He* will assuredly gain it—are not much to our

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mind. Captain Otto von Kotzebue the Russian, is set against the American naval chaplain C. S. Stewart, with an evident leaning in favor of the latter, in consideration of the justice of his cause. The two witnesses are examined acutely and dispassionately, on the subject of South Sea missions. The arguments are taken chiefly from Tahiti where the English, and not the American missionaries were the actors. This selection of witnesses seems very fair in the reviewer, although eventually it amounts only to this, if so much may be said for English missionaries at Tahiti, how much more may be said for the American misionaries at the Sandwich Islands; who, it is affirmed, are generally superior to the former. This savors a little of national partiality to which many good people are,—very erroneously we think —subject. However, we consider the article headed "Missionary Question" in the Quarterly, a very faithful portraiture of the subject.

In the British Critic, which is considered the organ of the "High Church Party," as the phrase is in that country—there is an interesting and well-written paper on "Church Reform." Here no fundamental principle is abandoned, but it is fully admitted that there is much room for *improvement*,—not in doctrine, but in the quantity of liturgical service, and in discipline. The Critic proposes dividing the usual morning service into two parts, i. e. the morning prayers to be one part, and the litany with the communion service the other part. Let the one and the other be read two Sundays alternately every month, in order to shorten the devotional reading, which, by its length, wearies the spirit of devotion, even in the most devout. Another modification, (which the American Episcopal Church has already adopted,) is to change the words in the burial service, which give unqualified thanks to the Almighty for removing all sorts of brothers and sisters from the land of the living. There is reason and religion in this;—for we hold it to be pernicious to the ignorant and vicious, to have it appear on the face of the service, that all persons indiscriminately are sent to the *rewards of virtue*. We will not enter into the subject, but only say that we most cordially agree with the British Critic in this matter. We have in some strong cases, when using the burial service, felt ourselves under a neccessity of qualifying the sentence alluded to, in order to read it with sincerity, which we consider essential to a good conscience.

The second article is a defence of Episcopacy against the Congregationalists of England. As forms of ecclesiastical polity are not by us deemed essential to vital Christianity, we waive the subject. Of much on the first topic—"An Introduction to the Christian religion"—we most heartily approve, and in its publication we sincerely rejoice.

An English and Japanese, and Japanese and English Vocabulary; by W. H. Medhurst, Batavia.

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The day may not be far distant when the rulers of Japan shall change their policy, and admit to their coasts, foreigners of every nation, who may wish to visit "the country of the rising sun." In situation, size, and local advantages, Japan is not very unlike Great Britain; and if she speedily receives those precepts of righteousness which alone can exalt a nation, she may, ere many generations have passed away, prove no mean rival of that western "Queen of Isles." The deadly hostility, which the inhabitants of Japan once manifested towards foreigners, has, we apprehend, abated, —not entirely, but in a great degree. And if we have been rightly informed, the heir-apparent,—a young man,—is remarkably, enterprising, intelligent, liberal-minded, fond of foreigners, and anxious to improve the condition, and elevate the character of the nation. We are anxiously waiting for the return of the "Lord Amherst," by whose voyage to the eastward, we hope much information will be obtained on these matters.

But to the Vocabulary,—which, considering the circumstances of its publication, is an exraordinary book, and by no means a bad one, estimating only its intrinsic value.—"The author has never been in Japan, and has never had an opportunity of conversing with the natives."—And "it must be remembered that the work has been executed at a lithographic press, by a self-taught artist, and in a warm climate, where the lithography often fails; also that the whole has been written by a Chinese, who understands neither English nor Japanese." The execution of the work seems to have been an experiment; and we think, a very satisfactory and successful one. This "first attempt" shows what can be done; while the book itself will be a great help to those who wish to acquire a knowledge of the Japanese language.

The work is an octavo, of 344 pages, in two parts. "The title of Vocabulary has been preferred to that of Dictionary, as the work does not profess to include every word in either language; the second part, however, contains nearly seven thousand words, and might have been increased to double that number, had many words of Chinese origin been introduced, or others about which some doubt existed."

"Thus," we are informed, "a mere vocabulary has been produced, and one too of few pretensions and many defects; but such as it is, the compiler casts it upon the indulgence of the public, hoping that it will not be hardly dealt with."

The Japanese alphabet consists of forty-eight letters; and with but few exceptions, the letters are all distinct syllables, and are to be pronounced just as they stand in the alphabet, without mutilation or change. We cannot extend this notice; but shall endeavor, at another time, to give a more complete account of that language, together with some statistics respecting that people, so long shut out, or rather who have so long excluded themselves,—from the great society of nations.

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JOURNAL OF OCCURRENCES.

Rebellion.—A Peking gazette of the 29th May, contains an account of a great victory gained over the mountaineers in Hoonan, a few days previously.—"The rebels having invaded a district in the level country, and taken a small town named Ping-tseuen, our troops (says governor Loo Kwan in his dispatches to the emperor) attacked them on all sides, and prevented their escape into Canton province. The rebels, however, still kept possession of the town, from the walls of which they fired on and greatly harassed our troops; till about forty of the latter advanced, under cover of their shields, and leaped on the walls. At the first onset they were thrown back and several wounded; but they rallied—and more troops coming forward to support them,—again mounted the walls, and cut down above a thousand of the enemy. The rest of the rebels then feigned to offer submission. But Lo Szekeu (the commander-in-chief) refused it; and placing two divisions, under lieut-general Ho Lungwoo, on the north and west sides of the town, to prevent any escape, he himself advanced on the south and east sides. A cannonade was then opened on the town, and 'fire balls' thrown in among the rebels, by which means large numbers of them were killed and burnt. But they still obstinately continued to return our fire; our troops, therefore, made a sudden rush among them, killed about a thousand of them; and took prisoners several of their chiefs. They, however, succeeded in again closing the gates on us. But Lo-Szeken urged and excited a more vigorous attack; our men rushed forward, fearless of danger; and the rebels were routed, but maintained a running fight, till coming between two bodies of our troops, they were slain to the number of two or three thousand. Among the prisoners taken were two sons of Chaou Kin-lung,—two chiefs, Chaou-Wan-fung and Le Tihming,*—besides 50 inferior persons. Ten cannon and above 3000 small arms also were taken. The fighting lasted ten days, from the 5th to 15th of May, and about six thousand of the rebels were killed or taken prisoners. The remnant do not amount to one tenth of their original number. It is hoped that in a few days the chief rebel himself will fall into our hands."

The emperor expresses himself highly gratified with the news of this victory, and with the conduct of his officers. He directs the Board of Office to deliberate what honors shall be conferred on the the three principal officers, governor Loo Kwan, and the two generals Lo Szekeu and Yu Pooyun. The list of presents bestowed on the meritorious officers is curious;—"To Loo Kwan, one feather-case of white jade, (this is a small tube, into which are inserted the peacock's, and other feathers sometimes bestowed by the emperor),—a finger ring of white jade,—a small knife (this is for cutting meat, and is coupled with a pair of chopsticks),—a pair of large pockets, with yellow strings and coral ornaments, (these are for mere ornament, not use, and are worn behind),—and four small pockets.—To Lo Szekeu," &c., similar presents are bestowed.

While victory has thus crowned the imperial arms in the adjoining province, the rebels have given up the contest in that quarter, and have turned round to defeat the army of this province, which is acting under the immediate directions of governor Le. It was stated in our last number, that there had been some "hard fighting." A dispatch to the emperor from gov. Le contains some interest-

* The same who was formerly stated by the Chinese, and in this work (page 41.), to be their king.

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ing particulars; which, with credible reports now current here, give the war a very unfavorable aspect,—so far at least, as the "Great Pure dynasty," is concerned.

The governer, it appears, on arriving at the seat of war, was determined to pursue the rebels speedily and without mercy. Fifteen of the Yaou-jin, who fell into his hands, were accused of being spies, and instantly put to the sword.

By the help of maps, spies, counsels, &c., arrangements were made for a desperate onset; and about 2 o'clock, June 20th, the imperial troops were in motion. In five divisions, and by five different passes, they attempted to enter the territory of the "Golden Dragon;" but were repulsed, with considerable loss, at every point. About *eighty officers fell;* the number of *privates*, who perished, is not stated. For an event so untoward, his excellency betrays not a little solicitude, and makes some statements in extenuation. The ruggedness of the hills, the narrowness of the passes, and the mode of warfare adopted by the rebels, &c., are carefully mentioned. The explosion of a magazine of gunpowder, fired by the Dragon's men, did great damage.

The courage and exploits of several of his majesty's officers are noticed with approbation, by governor Le; the conduct of others is severely censured.

The imperial commissioners, Hengăn and Hoo-sung-ih, accompanied by a body of troops, arrived at Leĕnchow from Hoonan, on the 26th inst.

The latest accounts from the hills state, that the military are exceedingly displeased, because the governor, in his dispatches to the emperor, has *concealed the loss of privates and non-commissioned officers*. The survivors say, "there is no use in our sacrificing our lives in secret: if our toils are concealed from the emperor, neither we, nor our posterity will be rewarded." The mutiny rose to such a height, as to induce his excellency to send a courier after the original dispatches, in the hope of overtaking them, and of making such additions as would satisfy the soldiery. Under these circumstances, the mountaineers are said to have sent out a challenge to meet the governor in a pitched battle.

A GOD PROMOTED BY THE EMPEROR. Changling, the great hero of Cashgar, has memorialized his majesty, to inform him that, during the late attack of the rebels on that city, they endeavored to inundate it by cutting a channel and turning the course of the adjoining river. But the Lung shin (Dragon god), who presides over rivers and seas, prevented the design being effected. For this "divine manifestation" in favor of the imperial cause, the emperor has ordered a *new title* to be given to the god, a *new temple* to be built, and a *new tablet* to adorn it.

BEGGARS. Sturdy beggars in Canton have attracted the attention of government. They go about in companies,—men, women and children; representing themselves as distressed by inundation, drought or famine, and insist on being supported by the forced contributions of the industrious inhabitants. Government disallows them; but they continue their annoying excursions notwithstanding. They are called san nin, "scattered or dispersed people."

Postscript. A rumor is abroad here, that Kin-lung, the leader of the rebel mountaineers, has changed the scene of action, and made a descent on the borders of Kwangse province.

A small detachment of troops passed this city, on the 23d inst, and another on the 28th, on their way to join the imperial army under command of governor Le; and 2000 more are ordered from Canton.

The weather has, thus far during the present season been remarkably cool; and much rain has fallen. The first crop of rice, in the immediate vicinity of Canton, is said to be very good; but in the eastern parts of the province the people are suffering much by famine; and the villagers, as in several other places, are harassed by banditti.

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THE

CHINESE REPOSITORY.

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REVIEW.

Ta Tsing wan-neën yih-tung King-wei Yu-too,—"A general geographical map, with degrees of latitude and longitude, of the Empire of the Ta Tsing Dynasty—may it last for ever." *By* LE MINGCHE TSINGLAE.*

WHEN particularizing, in our second number, the several parts of the Mantchou-Chinese empire, we considered the whole as consisting of *three* principal divisions, viz. *China Proper*, *Mantchouria*, and the *Colonial possessions*. The first of these we have already briefly described. It remains to sketch the extent, boundaries, and characteristics of the other two.

MANTCHOURIA, or MANTCHOU, has generally been classed by geographers, with the other countries of central Asia, under the general name of Tartary,—a name which is used to include a great variety of countries, speaking very different languages; and which is almost as erroneously, as it is exteusively, applied. The Mantchous, who now govern the whole Chinese empire, are in fact of Toungouse origin; and have scarcely existed for more than three centuries, as a distinct and independent nation. Their country is mountainous, barren, little cultivated, and very thinly peopled. It was formerly divided among a number of petty chieftains, who seldom remained for any long period at peace with each other. Hence the people, habituated to the exercises of the field, and always leading a wandering and predatory life, became a much more hardy and vigorous race than their neighbors, the Chinese; who were enervated by the consequences of long-continued peace, and oppressed by the tyrannical representatives of their indolent and unprincipled monarchs. It was at such a period, when the empire was torn by dissensions between the imperial princes, and by revolts among the people,

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—that an enterprising Mantchou chieftain, encouraged by success over the chieftains of his own country,—began to attack China, in revenge for acts of aggression committed on his predecessors. After about thirty years warfare, the Mantchous obtained dominion over the whole of China, and great part of Mongolia. They made Peking the seat of a new dynasty, which they established under the name of Ta Tsing.

The Mantchou territory is divided into three provinces,—1. Shingking or Moukden (the ancient Leaoutung),—2. Kirin,—and 3. Hihlung keäng or Tsitsihar. The first of these borders on China, Mongolia, and the gulf of Pechelee or of Leaoutung; the second on Corea, and the sea of Japan; and the third on Siberia and Mongolia. The Mantchou boundaries are,—on the north, the Daourian mountains, which separate Mantchou from Siberia; on the east, the channel of Tartary; on the southeast, the sea of Japan; on the south, Corea, the gulf of Pechelee, and the Great Wall; and on the west, Mongolia. The line of demarkation between Mantchou and Mongolia commences from the Great Wall of China,—whence a wooden palisade, running northeast, for two or three degrees, marks the limits of Leaoutung. The boundary then takes a northwest direction, along the Songari, and other rivers, to the inner Hing-an ling or Daourian mountains. Thence it is continued, in the same direction, to the outer Daourians on the south of Siberia. Thus the average extent of Mantchouria, from north to south, is about 12 degrees; and from east to west, about 16 degrees.

Mantchou, as well as Mongolia, is under a government more strictly military than any other portion of the Chinese empire. All males above sixteen years of age are liable to be called on for military service; and, in general, as soon as they have attained that age, they are immediately enrolled under the standards to which they, by birth, belong. Among the Mantchous, these standards are eight in number, distinguished by differently colored flags. The Mongol standards are more numerous, and are designated by the names of the tribes to which they appertain. The governors and magistrates of Mantchou are all military men, excepting in the province of Shingking or Leaoutung, where several districts have been formed, under the government of civil authorities, on the same plan as in China. Of these Moukden is the chief; it is called, in Chinese, Fungteën foo. As the metropolis of Mantchouria, this city is regarded by the natives with peculiar reverence; and is denominated by the present reigning dynasty, 'the affluent capital.' In trade, however, it is inferior to Funghwang ching, on the borders of Corea, which is the only city of much commercial consequence in the country. The seaports, frequented occasionally by junks from China, are Kinchow, on the north of the gulf of Leaoutung; and Kaechow, on the narrow peninsula named by the Alceste the Prince Regent's Sword. Most of the

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other cities of Mantchou have no claim to any higher appellation than that of villages, except by the existence of some weak fortifications, garrisoned by small bodies of soldiery.

Dependencies.—Subject to the province of Kirin are several barbarous tribes, called *Keyakur*, *Feyak*, &c., who acknowledge their submission to the Mantchous, by the annual payment of tribute, in skins and furs; but who have no officers of government placed over them. From the French writers, Grosier, Du Halde, and others, these people have received the names of Ketching Tătse, and Yupee Tătse,—which seem indeed to have been their ancient designations, contemptuously given to them by their less barbarous neighbors; but which no longer appear in good Chinese maps. Under the government of Tsitsihar are included the Solons, and several Mongol tribes of wandering herdsmen and shepherds.—The island of Segalien is reckoned, also, as a dependency of Mantchou; though, as far as we can learn, no kind of tribute is paid by it. The extent of this island was, for a long period, matter of erroneous suppositions, till La Peyrouse discovered it, in 1797, to be a very large island, about eight degrees in length, and separated from the island of Jesso, only by a narrow strait. The inhabitants are denominated by the Chinese *Orunchun*, *Kooyeh*, and *Feyak*. They carry on a trade with Mantchou, as well as with Russia and Japan. From the proximity of Segalien to the Mantchou coast, it appears probable that, before long, the frequent deposits of sand and mud at the mouth of the Amour, will render Segalien a peninsula, attached on the northwest, to Mantchouria.

The principal *Rivers* of Mantchou are the Amour or Segalien, the Songari, the Noun or Nonni, and the Ousouri. The Segalien rises in Mongolia, where it bears the name of Ouon; it then runs for some time between Mongolia and the Siberian province of Nertchinsk; and afterwards, entering the province of Hihlung keäng or Tsitsihar, between the outer and inner Daourian chains, it takes a southeastern direction towards Kirin. The Songari rises in the Chang-pih shan, or 'Long white mountains,' near the northern confines of Corea; it flows, for about 200 miles, in a direction a little to the eastward of north; then it receives the name of Kwentung, and takes a northeastward course, toward the sea. On the borders of Kirin, the Kwentung and the Segalien (or Hihlung keäng*) meet, and continue, in a united stream, to approach the sea on the northeast;—a shorter approach being prevented by the Seih-hih-tih hills, which bound the whole line of coast, from Corea to the northern part of the channel of Tartary. This united stream bears the name sometimes of one, and sometimes of the other of its branches.

* Segalien Oula, in Mantchou, denotes Black river; and Hihlung keäng, in Chinese, signifies the Black Dragon river.

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The Chinese usually call it Kwentung, Europeans generally denominate it Segalien, and Russians always give it the name of Amour,—The Noun or Nonni rises in the large plateau formed by the inner Daourian mountains, and, receiving several minor streams in its southern course, falls into the Songari, at the point where that river changes its name to Kwentung,—The Ousouri rises in the south, among the Seih-hih-tih mountains, passes through the lake Hin-kai, and continuing to flow in a northern direction, falls into the Amour, about 180 miles above the junction of that river with the Kwentung or Songari. Several of these rivers afford pearls; but the principal pearl fishery is along the east coast, in the channel of Tartary. This fishery is a governmental monopoly, and is carried on by soldiers, sent from each of the Mantchou standards. They are required to deliver annually into the imperial coffers a fixed number of pearls.

The chief *Lakes* in Mantchouria are the Hinka or Hinkai nor, in the province of Kirin, and the Hoorun and Pir in Tistsihar, which give their names to the most western district of that province, *viz.* Hoorun-pir. There are few other inferior lakes, in various parts of the country;—one on the Chang-pih shan is connected with the fabulous legend, concerning the origin of the present imperial race:—three divine females were bathing in this lake, when a magpie brought the youngest one a fruit, which she ate, and immediately became the mother of a son, who was the ancestor of the Mantchou monarchs.

The *Mountains* of Mantchouria form three principal chains.—1. On the east, is a long chain of mountains, covered with extensive forests, which reaches from the northeast boundary of Corea, almost to the mouth of the river Amour, stretching along the whole line of seacoast. This chain is inhabited by the Keyakur and Feyak tribes of the province of Kirin. It bears the name of Seih-hih-tih.—2. The Daourian mountains, on the north, consist of irregular branches of the great Yablonoi or Stanovoi chain. They form the entire northern boundary of Mantchouria; and extend southward, in two principal and several minor ranges, over the province of Hihlung keäng or Tsitsihar. These mountains, are denominated, by the Chinese, the outer Hing-an ling.—3. The inner Hing-an ling, or Sialkoi mountains, which appear to be a continuation of the mountains of Shanse, extend over great part of Mongolia, in a regular and unbroken chain; and form, in the north of Mantchouria, three sides of an extensive plateau, watered by the Nonni oula and other rivers.—Besides these three principal chains, there are, to the north of Corea, some inferior ranges of mountains, bearing several different names. Among these is the celebrated Chang-pih shan, or Kolmin shanguin alin,—'the Long white mountain.'

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'The nature of the Mantchou soil, and its mineral productions are but little known. Its chief vegetable productions are two, —ginseng and rhubarb; the former is an exclusive governmental monopoly. 'The province of Shingking is also a very productive of millet, and of several kinds of peas, of which large quantities are brought annually to the southern provinces, by Chinese junks.

THE COLONIAL POSSESSIONS of China are Mongolia, Soungaria, Eastern Turkestan or Little Bukharia, and Tibet. Corea and the Lewchew islands, although their sovereigns do not reign but by the imperial permission of China, can be regarded only as tributary nations.

Mongolia is for the most part subject to a military and feudal government. It is partitioned among a number of native princes, who are kept in close dependence upon the Mantchou dynasty, to which they voluntarily submitted, by frequent alliances with the princesses of the imperial family. At the same time, the followers of these princesses being Mantchous, they are subjected to a system of strict and constant espionage; and their submission is further purchased by giving their tribute-bearers presents of ten times the value of the tribute they are required to pay.—Soungaria, the ancient country of the Soungar* Kalmucks or Eluths, is also under military rule, the former inhabitants having been entirely driven out and the province re-peopled by Mantchou, Chinese, and Mongol troops and convicts. It includes all the cantons on the north of the Celestial mountains, except Barkoul and Oroumtchi, which are attached to the Chinese province Kansuh.—Eastern Turkestan is regulated by native Mohammedan nobles and officers, under the direction of military residents, who are subordinate to the tseängkeun or general of Ele. It includes seven Mohammedan cantons, and is comprised with Soungaria in the government of Ele.—Tibet is governed by the Dalai lama, the Banjin lama (or Bantchen Erdeni), and other ecclesiastics, under the direction of two residents, selected from among the secondary officers of the imperial cabinet, called *Nuy-kŏ Heŏ-sze.* The administration of all these territories is directed by the *Le-fan Yuen*, or Tribunal for the Colonies, at Peking, which is always superintended by one of the chief ministers of the cabinet.

MONGOLIA is the first in order of the colonies. It is an elevated tract of country, siuated on the north of China proper, the northeast of Tibet, and the south of the Altai mountains, which separate it from Siberia. Its eastern boundary is Mantchouria, and its western the government of Ele, and part of the province Kansuh. The limits of what may be properly

* In Chinese *Chun-ko-urh*;—see Morrison's View of China, pp. 5 & 74.

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denominated Mongolia, are not very accurately defined; and the division adopted in the following sketch may not perhaps be considered the best;—but it is here preferred, because it approximates most nearly to the arrangement made by the Chinese; and because any *precise* division is calculated to clear up much of the confusion which attaches to all published descriptions of the Chinese colonies, Much seeming inconsisteney may be removed, by always bearing in mind the distinction between ***Mongolia*** and the ***Mongols***. The natural and artificial divisions of the former it is now our object to point out. The latter, always of a wandering and unsettled character, have been widely dispersed,—in the first place, by the wars of their great leader Genghis khan,—afterwards by the expulsion of his descendants from their conquests in China,—and lastly by their subjection to the reigning Mantchou dynasty. They are now scattered over all parts of the Chinese empire. In China proper they are divided into eight standards, being the descendants of those Mongols, who assisted in the Mantchou conquest of China; these enjoy almost the same privileges as the Mantchous. In Mantchouria, they are mostly wandering shepherds and feeders of the imperial studs of horses and camels, under the jurisdiction of the tseängkeun of Hihlung keäng or Tsitsihar. In their own country they are divided into tribes and standards, ruled by a great number of khans, princes, and nobles; or subjected to generals and military residents. And in the government of Ele and the country of Tibet, the old Mongol tribes appear almost as strangers, settled down in those parts by force of arms rather than of free will.

The principal divisions of Mongolia are four.—1. Inner or southern Mongolia, situated to the south-east of the great desert of Cobi—on the north of China and west of Mantchouria. —2. Outer Mongolia or the Kalkas, on the north of Cobi and the south of the Altai mountains,—extending from the Khingan chain, on the frontiers of Mantchouria, to the foot of the Celestial mountains.—3. The country about Tsing hae or Koko nor, between Kansuh, Szechuen, and Tibet.—And 4. The dependencies of Ouliasoutai, situated on the north of the westward Kalkas and of the Chamar* branch of the Altai mountains, and watered by the river Irtish.

Inner Mongolia comprises twenty-four ***Aimaks*** † or tribes, *viz*,—on the east near Mantchouria, Kortchin, Tchalait, Tourbed, Korlos, Aokhan, Naiman, Barin, Tcharot, Arou-kortchin, and Oniot:—on the south near China, Ketchikten, Kalka (left wing), Karatchin, and Toumet:—in the central steppes, Outchoumoutchin Haotchit, Sounite, Abahai, and Abahanar:—

* We do not find in Chinese maps any name resembling this, but it is inserted in some European atlases.

† In Chinese *Poo*;—see Morrison's Dictionary, 8687.

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on the west near Shense, Sze-tsze poo-lo or Durban keouket, Maomingan, Orat, Kalka (right wing), and Ortous. These tribes are divided into forty-nine standards, in Chinese called *ke*, and in Mongol khochoun; which generally include about 2000 families or under, and are commanded by hereditary princes, who add to their Chinese titles the epithet Dzassak or Tchassak. The twenty-four tribes are arranged into six *chulkans** or corps. The principal tribes are the Kortchin which has six standards, and the Ortous which includes seven standards. The other tribes have mostly but one or two standards. The Tsakhar or Chahar, and Bargou tribes, and the tribe of Toumet of Koukou khoto or Kwei-hwa ching, on the south, are not included in the twenty-four tribes of Inner Mongolia, but are separately governed, the two former by a tootung, and the latter by a tseängkeun residing at Suy-yuen ching.

Outer Mongolia, on the north of Cobi, consists of four Kalka tribes, ruled by the same number of princes, *viz.* Touchaytou khan, Sain-noin, Tsetsen khan, and Tchassaktou khan. The total number of standards subject to these princes is eighty-six. The territory which they occupy is divided into four *loo* or provinces; Touchayton khan occupies the northern *loo*, Sain-noin the central, Tsetsen khan the eastern, and Tchassaktou khan the western.

Round Tsing hae or *Koko nor* dwell some small tribes of Hoshoits, Choros, Khoits, Tourgouths, and Kalkas, divided into twenty-nine standards. These are governed by a tseängkeun or general, who resides at Sening foo in Kansuh. There are also ten tribes of Eluths, Tourgouths, Tourbeths, and Hoshoits scattered over the country, from Koko nor to the Teën shan and the region of Altai. They comprehend thirty-four standards.

Ouliasoutai and its dependencies, Kobdo (or Gobdo) and the Tangnoo Oulianghai, are governed by the general of the army of observation on the Russian frontier, who resides at the city of Ouliasoutai, between the Kalka tribes of Sain-noin and Tchassaktou khan. Kobdo comprises eleven tribes, divided into thirty-one standards. The Oulianghai tribes are scattered over more than one province: those of the Tangnoo mountains, belonging to Ouliasoutai, are subjected to twenty-five military officers called *tso-ling*. The other Oulinnghai tribes have twenty-one tso-ling.

The Rivers of Mongolia are numerous, chiefly in the north. The principal are the Keroulun, the Onon, the Selenga, the Orkhon, and the Tola, in the Kalkas: the south is partly watered by the Leaou ho of Mantchouria, and the Yellow river of China: and the northwest by the Irtish and several minor streams. —The Keroulun and the Onon rise, not far from each other

* In Chinese *Ming*;—see Morrison's Dictionary, 7722.

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on the south of the Kenteh hills, between the Touchaytou and Tsetsen (or Chaychin) khanats. They both take a northeast course and enter the Mantchou province Hihlung keäng, where they meet the Onon, having previously received the name of Hihlung keäng or Amour. The Selenga commences at the junction of two smaller streams, which have their source in the Esun-Toulan-khara hills, between Sain-noin and Tchassaktou khan. It then flows easterly into the Touchaytou khanat, where it joins the Orkhon.—The latter rises southeast of the Khangai mountains, on the borders of Cobi, in the Sain-noin princedom. It enters the Touchaytou khanat in a northeast direction, and meeting the Selenga, flows with it into the Tseteh, which discharges itself into the lake Baikal.—The Tola rises in the Kenteh hills, between the Tsetsen and Touchaytou khanats, and flows first south, then west, and finally north, until it falls into the Orkhon.

In the south, the Leaou ho rises between the tribes of Abahai, Abahanar, and Barin, where it bears the name of Shara-mouren or Yellow river;* and flows eastward till it enters the province of Shingking, when it takes a southern course, towards the sea.—The Irtish rises in Kobdo, or the region of Altai, and after passing through the Tsaesang or Zaisan nor, takes a northern direction into the territory of the Hassacks or Kirghis, whence it enters Siberia. The whole of this region is copiously watered by numerous rivers.—The region of Tsing hae or Koko nor, a country fertile in springs, gives rise to several of the principal rivers, both of China and Tibet.

The Lakes of Mongolia are many and large. The chief is the Koko nor (in Chinese Tsing hae, 'the azure sea'), situated in the region so named, on the east of Kansuh. In the same region are the Oling and Chaling (or Sing-suh hae, 'sea of Constellations'), at the source of the Yellow river; and other lakes of inferior note.—Inner Mongolia has no lakes of any importance, and those of the Kalkas are small; but Kobdo is a country of lakes, as well as of mountains. The principal are the Upusa nor and Altai nor on the east,—the Alak nor on the south,—and the Tsaesang or Zaisan nor on the northwest, between Kobdo and the government of Ele.

The Mountains of Mongolia are the Altai chain on the north, separating Mongolia from Siberai, and several smaller chains, which may be considered as branches of the great Altai range or system.† The *system of the Altai*, as it is designated by Humboldt, encompasses the sources of the Irtish, and stretches

* Though its source is near the great northern bend of the Chinese Hwang ho or Yellow river, yet it is entirely unconnected with that great stream.

† Altai in Mongol signifies gold; and Altai-in-oula, the golden mountains; they are so named on account of their chief mineral contents. The Chinese name Kin shan has the same signification.

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northwestward on the right bank of that river, where it has been erroneously denominated Bogdo. Thence it extends eastward, along the northern frontier of Mongolia, receiving first the name of Tangnoo, and afterwards that of the Sayanian mountains. From Mongolia it stretches into Mantchouria, where under the name of Hing-an ling, or the Daourian chain, it joins the great Yablonoi-khrebet. The mean latitude of its course is from 50 to 51½ degrees. In Tangnoo Oulianghai, the Altai chain divides into two branches, which afterwards re-unite; the range of Tangnoo bounding the south, in a straight line, and the other range (which has several different names) forming a semicircle on the east, west, and north of Oulianghai.—In the Kalkas several branches diverge from the main range of Altai, in a southern direction. Of these, the Kenteh and Khangai are the chief. The Kenteh is a small but lofty chain, which approaches the two ranges of Altai and Khingan, between the khanats of Touchaytou and Tsetsen, and thence extends southwestward almost to Cobi. The rivers Keroulun and Onon have their sources on the eastern side of the Kenteh hills.—The Khangai, which surrounds the sources of the Orkhon and Tamir, is also a branching off of the Altai; it extends eastward to the Kenteh hills, and northwestward into Siberia.—The Khingan, in the khanat of Tsetsen, stretches from the southern frontier of the Kalkas, where it terminates in the Sandy desert, to the borders of Russia, where it is connected with the Altai mountains—The mountains in the country of the Hassacks are not a continuation of the Altai chain, but an unconnected range of low hills; nor do they extend to the Ural mountains, as sometimes represented.

The chain of mountains stretching through Inner Mongolia, from the borders of Shense into Mantchouria, called in Chinese maps the Soyortsi, approaches the Khingan on the north of Cobi. This chain is also called Sialkoi.

In Koko nor, the Kwanluu or Koulkun runs nearly east and west, connecting itself with the Belour or Tsung-ling mountains in one direction, and passing the sources of the Yellow river into the province of Shense, in the other.* It lies to the south of Khoten and the north of Tibet and Ladak, and is otherwise called the Nan shan or southern mountains.—The other mountains of Koko nor consist rather of numerous clusters than of a continuous chain.

* Chinese maps, however, show no continuation of the mountains in this direction. The Koulkun according to them is but the eastern extremity of the Nan shan, and is situated on the north and west of the Singsuh hae.

(To be continued.)

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Journal of a residence in Siam, and of a voyage along the coast of China to Mantchou Tartary. *By the Rev.* CHARLES GUTZLAFF.

(*Continued from page* 99.)

The temple of Ma-tsoo po is not very splendid, though it has been built at a great expense. The priests are numerous, and well maintained, the number of pilgrims being very great. When we were about to sail, a priest came on board with some candlesticks and incense, which, being sacred to the goddess, had power, it was supposed, to secure the vessel against imminent dangers. He held up in his hand a biography of the goddess, and was eloquent in trying to persuade the people to make large offerings. The priest belonging to our junk replied to him, "We are already sanctified, and need no additional goodness;—go to others who are wanting in devotion." I improved this opportunity to remark on the sinfulness of paying homage to their goddess; and reminded them how, during the storm, the idol shook and would have fallen into the sea, if they had not caught it with their own hands. The priest, anxious to maintain his ground, said, "Ah! she was angry." I replied, "She is weak—away with an image that cannot protect itself—cast it into the sea, and let us see if it has power to rescue itself."

The people from the tea plantations, who came on board our junk, were civil, and characterized by a simplicity of manner which was very commendable. I conversed much with them; asked them many questions; and was pleased with the propriety and correctness of their answers.

Before we left Namoh, our captain, the owner of the junk, attracted by the pleasures of domestic life, had charged his uncle with the management of the

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vessel, and left us. This new captain was an elderly man, who had read a great deal, could write with readiness, and was quite conversant with the character of Europeans. These good qualities, however, were clouded by his ignorance of navigation, and by his habitual roguishness. His younger brother, a proud man and without experience, was a mere drone. He had a bad cough, and was covered with the itch; and being my mess-mate, he was exceedingly annoying, and often spoiled our best meals. Our daily food was rather sparing,—it consisted principally of rice and of salted and dried vegetables. When any thing extra was obtained, it was seized so greedily, that my gleanings were scanty indeed; yet I trusted in the Lord, who sweetened the most meagre meals, and made me cheerful and happy under every privation.

A large party was, at one time, formed against me, who disapproved of my proceedings as a missionary. My books, they said, were not wanted at Teën-tsin; there were priests enough already, and they had long ago made every needful provision for the people. And as for medical aid, there were hundreds of doctors, who, rather than allow me to do it, would gladly take charge of the poor and the sick. Moreover, they all expressed their fears that I should become a prey to rogues,—who are very numerous throughout China. Bnt when I told them that I proceeded as the servant of Shang-te (the Supreme Ruler), aud did not fear the wrath of man in a good cause, they held their peace. By a reference to the immorality of their lives, I could easily silence all their objections;—"If you are really under the influence of the transforming laws of the celestial empire, as you all affirm, why do those rules prove so weak a restraint on your vicious practices, whilst the gospel of Christ preserves its votaries from wickedness and crime?" They replied, "We are indeed sinners, and are lost irremediably."—"But I inquired, "have you never read the books I gave you, which

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assure us that Jesus died for the world?"—"Yes, we have; but we find that they contain much which does not accord with the truth." To show them that they were wrong, I took one of the books of Scripture and went through it, sentence by sentence, showing them that the gospel was not only profitable for this life, but also for the life to come. This procedure put them to shame; and from that time they ceased to offer their objections, and admitted the correctness of the principles of the gospel, and their happy tendency on the human heart.

As soon as we had come in sight of the Chusan (or Chow-shan) islands, which are in latitude 29° 22′ N., we were again becalmed. The sailors, anxious to proceed, collected among themselves some gilt paper, and formed it into the shape of a junk; and, after marching a while in procession to the peal of the gong, launched the paper junk into the sea, but obtained no change of weather in consequence of this superstitious rite; the calm still continued, and was even more oppressive than before.

The city of Chusan (or Chow-shan), situated in latitude 30° 26′ N., has fallen into decay, since it has ceased to be visited by European vessels; its harbor, however, is the rendezvous of a few native junks. Ningpo, which is situated a short distance westward of Chusan, is the principal emporium of Chekeäng province. Native vessels, belonging to this place, are generally of about 200 tons burden, and have four oblong sails, which are made of cloth. These vessels, which are similar to those of Keängnan province, trade mostly to the north of China; copper cash, reduced to about one half the value of the currency, is their principal article of export.

About the 20th of August, we reached the mouth of the river Yangtsze-keäng, on the banks of which stands the city of Shanghae (Shanghae heën), the emporium of Nanking, and of the whole of Keängnan province; and, as far as the native trade is concerned, perhaps the principal commercial city in

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