









THE
CHINESE REPOSITORY.

CHINESE REPOSITORY.

VOL. II.

FROM MAY, 1833, TO APRIL, 1834.

SECOND EDITION.

CANTON:
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Vol. II—1841, 1851—No. 1

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VOL. II.—MAY, 1834.—No. 1.

Introductory Remarks.

THE progress of the English language, and the extent to which it is spoken at the present time, are very remarkable. As a medium of communication, the Chinese is, doubtless, employed by a far greater number of individuals than any other living language on earth; but then, with a very few exceptions, it is confined to one half of one hemisphere, while the English is used round the whole globe, and almost from pole to pole. The prospect that the English language will be far more extensively used, was never fairer than at this hour. Look at British India. For a long time its progress there was very slow, and its effects were almost imperceptible; now its march is beginning to be rapid, and its influence is of the most interesting character. The first endeavors to communicate a knowledge of a foreign tongue to the natives of India, must necessarily have been attended with many hindrances and opposed by many obstacles; but a marked change has taken place, and instruction is given with almost as many advantages as in the most favored countries of Europe. The work gathers new interest as it proceeds; and if it is well conducted, its results, we believe, will far exceed the most sanguine expectations of its conductors

and supporters. By acquiring a knowledge of the English tongue, the native youth will be introduced into a new world. He will live and move in a new atmosphere. He will be acted upon by new influences. He will see and feel a thousand new relations. But for a time everything with him will be unsettled—his future destiny will be at stake.

There is a tide in the affairs of men,
Which taken at the flood leads on to fortune;
Neglected, all is lost.

Europe, since the sun of the Reformation arose, has been agitated and shaken to her very centre; a spirit of noble origin has gone abroad, and as it has gathered strength, it has elevated and blessed the nations. The freedom of thought was boldly asserted; and men began to feel that each had a right, and that each was bound, to think for himself. But not so in the East. The kingdoms and tribes of India, like the members of a once rich and prosperous family, which have become dissipated and reduced, have been content to slumber. For centuries, the inhabitants of Hindostan were all wrapped in the thickest darkness; superstitious rites, the most appalling and degrading, pressed down the people with a mountain's weight: and in this condition, had no influence come in to relieve them, they must have continued as long as the generations of men endure. Armies could march through the land in every direction; they could conquer and subdue its inhabitants—could even change some of their external forms; but they could never effectually reach the more permanent and important features of intellectual, moral and religious character. China has been conquered again and again, and changes of a certain character—as in costume and the like, have taken place; but the principal usages, manners, customs, laws, and religions of this nation remain unchanged. On these, military power acts in vain—or else only to degrade and to destroy. To correct, to improve, and to elevate the

intellectual and moral powers of this nation, another influence must be employed,—an influence which though silent in its operations, like the light and heat of the sun, is equally powerful.

An influence of this description is felt in some parts of India, and the slumbering intellect of the inhabitants is beginning to show signs of life. A crisis has come. But if the present favorable opportunities of giving a right direction to the waking and expanding energies be neglected, they will surely take a wrong direction, and political, mental, and religious anarchy will be the inevitable consequence. The present condition of India is, therefore, justly viewed with deep interest and anxiety. But the inhabitants have been awakened out of their slumberings, and brought to their present interesting attitude, not by the thunders of heavy artillery; "*but by the noiseless operation of wide and diffusive benevolence, on the part of strangers situated at a distance equal to half the globe's circumference.*" Letters have been the means, or rather they have been made the channel, through which treasures, richer than all the merchandise of India, have been conveyed to its inhabitants. A Roman emperor could march his armies through the British Isles; but it was left to other men in a far different capacity to lay the broad and deep foundations of that nation's greatness. Again in their turn, British armies could march over the plains of Hindostan, but they could never turn the mind of a Hindoo from his vain, and wicked superstitions to intellectual and moral improvement.

What *was* true of all India is now in its fullest extent true of China. This whole nation is in a profound sleep, and while she is dreaming of greatness and of glory, she is borne backward by a strong and rapid tide of influence; and if the nation be not speedily roused, who can tell where her retrogression will end? It is justly the glory of our

age, that in many parts of the world the condition of the human family is improving, and with a rapidity such as man has never before witnessed. Numerous examples to illustrate the truth of this position, may be found in Europe and in North America, in some small districts of Africa, and of southern and western Asia. The means of these improvements may have been various; but of them all, the increase of knowledge is by far the most important. On the contrary, the gradual decline of this empire is owing, in no small degree, to its retrogression in knowledge. The Chinese have schools and high literary titles in great numbers, and there are many inducements to learn. Still, though many do learn, knowledge is not increased.

Is there now no remedy for this lapsed and lapsing condition! Are there no means of promoting among the Chinese such an increase of knowledge as shall turn the tide of influence! Must Christian philanthropists sit down in despair and give up all for lost! Shall we see the Hffadoo join in the rapid course of modern improvement, and at the same time regard the case of the Chinese as hopeless! And what more effectual way can be devised for benefiting the Chinese, than to learn as accurately as possible their true condition; to exhibit it to themselves; and then to put within their reach the means of improvement! And to accomplish all this, what better means can be employed than those which have proved to be so effectual and successful in other places!

In this work a beginning, and one worthy of notice, has been made. A knowledge of their language has been acquired by foreigners—in China, among the Chinese colonies, and in Europe. It is confidently believed that the language will never again be abandoned by foreigners, but that, on the contrary, the number of those who read and speak it will be greatly increased. This is desirable on many accounts. Such knowledge will give the

foreigner power and influence with the Chinese, and over them too—a power which will be both harmless and beneficial to all. It is of little use to come in contact with the Chinese unless we can communicate freely with them—interrogate them, and be interrogated; hear them argue for, and defend their high superiority; and in turn, let them hear the opposite statements. We entertain no mean opinion of the strength of the Chinese; yet we do not by any means regard them as invincible either by arms or arguments. They could never stand against the discipline of European forces—and we hope they will never be put in such a woful position; but if they can be brought into the open field of argument, we are, if possible, still more sure they must yield. It is impossible that forms, and usages, and claims founded in error and falsehood, can stand against the *force of truth*. By a free intercourse of thought, commercial and political, social and religious relations can, and sooner or later, certainly will, be improved. On this point we have not the shadow of a doubt; but the changes will be hastened, retarded, or stopped, as the friends of humanity show themselves bold, vigorous, and active, or the reverse.

Commercial relations with China—always important and interesting—are peculiarly so at the present time, because they are almost the only relations which exist between the Chinese and the nations of the West. These relations, however, are in several particulars exceedingly embarrassed, and mainly for want of a better understanding between the parties,—they are embarrassed to the injury of both the native and the foreigner, and to none probably more than to the government.—Of political foreign relations, with only one solitary exception, none exist. And though “all beneath the starry heavens are one family,” yet all social and friendly intercourse is disallowed. The foreigner is seldom permitted to enter under the roof of his

Chinese friend: and the native that allows it, acts contrary to the usages of the land, and, except he is in authority, or has influence with those who rule, exposes himself to reproach and punishment. The merchant, "if he pleases," may bring hither his specie and his merchandise, but not his family; "foreign ladies can by no means be allowed to come up to the provincial city." And thus that which God has joined together, man here puts asunder.—In religion, the foreigner is allowed to act according to the dictates of his own conscience; provided, nevertheless, that his conscience does not require him to obey the command of the Savior of the world, "*to teach all nations his gospel.*" What means may and ought to be employed to improve political and commercial relations with the Chinese, and to secure religious toleration, is an inquiry of great interest, upon which however we cannot now proceed to remark.

There ought, moreover, to be an interchange of knowledge. While we seek to obtain information concerning the laws, manners, customs, and resources of this people, it is in a high degree desirable that they should become acquainted with our language, laws, and various institutions. The English language, in its remarkable progress, greatly predominates in the foreign community of this place; a knowledge of it is likely to increase among the native inhabitants. This we infer from what has already been done here and in other places.

There are now *five* English presses in China; two are in Macao, and three in Canton. Three of these presses are from England, and two are from America. The Honorable E. I. Company's press with a printer arrived in China in 1814. Morrison's Dictionary of the Chinese language, his Vocabulary of the Canton dialect, and his View of China; the translation of a novel by Mr. Thoms; and the Canton Miscellany, in a series of numbers published in 1831,—are the principal works which

have appeared from that press. A Chinese dictionary of the Fuhkeën dialect by Mr. Medhurst of Batavia, is now being printed. The next press arrived here in 1825; from which the first number of *the Canton Register* appeared in November, 1827. We have before us a complete series of this paper up to the present time. In addition to a full register of the mercantile transactions of Canton, it contains a great variety of notices of the manners, customs, &c., of the Chinese and other eastern nations. Almost every page of the Register has been filled with original matter; and it is this which has given it particular value abroad, where it has done much to direct public attention to the Chinese. A third press arrived in 1831, and a second periodical, *the Chinese Courier*, appeared shortly after. The Courier has pursued a course different from that of its "cotemporary." Its pages have been occupied partly with European intelligence, and partly with local news and notices of mechanical arts, manufactures, and such like, among the Chinese. The two other presses reached China during last year. All these presses are in operation, and are supported solely by foreigners.

Some attempts have been made to furnish native youth with instruction in the English language. An experiment of this kind, though on a very limited scale indeed, is now in progress. There is manifested in several instances a very strong desire to gain a knowledge of the language; and though many more difficulties are to be expected here than were found to exist in India, the result will be the same. As the Chinese come more and more in contact with those who speak the English language, their desire to learn it, and to gain a knowledge of European sciences, arts, and literature, will increase. Even now, were there no apprehensions that government would interfere, almost any number of scholars, it is believed, could be collected into schools, and trained in courses of study similar to

those which have been established in the seminaries for native youth at Calcutta, Bombay, Ceylon, and elsewhere in India.

We should rejoice to see literary and scientific journals spring up and flourish around us; and could such be translated and printed in Chinese and widely circulated, they would hardly fail to accomplish great good. But mere secular knowledge should never take precedence of that which concerns man's present spiritual condition and his eternal destiny. "*Knowledge is power*;" and unless it is pure and excellent, and is regulated and controlled by right principles, it will surely be directed to bad purposes. Man is a religious being; and everywhere as he progresses in knowledge, he assumes for himself some kind of religious character. But what system of religion, in its principles and effects, is comparable to Christianity? The christian's *Code* is perfectly adapted to the wants and necessities of the human family, in every clime and in every variety of circumstances. Men cannot be politicians of unprejudiced and impartial views, and act wisely and justly in the discharge of all their duties, without adopting the *principles* of the Bible. "The book of Proverbs, and the Sermon on the Mount, contain the elements of the best political economy which was ever devised. They inculcate what is of immeasurable importance in the intercourse of nations—enlargement of mind, and comprehensiveness of view, and clearness and power of conscience. These would settle questions of foreign intercourse, and domestic improvement, with far more certainty and safety, than the volumes of Adam Smith, or the statistics of Seybert and Pitkin."

Some of the states of antiquity were rich in knowledge, but beggarly in religion; and it was by the destructive influence of their religion that their knowledge and power were taken from them. Had their religion been pure, had it been the religion of the "Teacher sent from God," it would have

preserved knowledge and given stability and security to the state. Here we must refer again to the British Isles. What is it which has given to that nation her high rank, and her commanding influence? Is it her position? Is it her numbers? Had she driven from her coast Augustine and his companions, and cherished and preserved the system of the *Druids*, as the Chinese have the doctrines of their *Sage*, never could she have gained in commerce, in arts, in sciences, and in literature, her present elevation. But it is not in all these that her great strength consists; that has its foundation, and its best security too, in her *religious principles*. Let her be deprived of them, and her commerce, her arts, her sciences, and her literature, will all wither and die. This same superiority of Christian principles we see illustrated elsewhere, both in Europe and in America. The happiest portions of the globe are those in which Christianity has gained the highest ascendancy. And it ever will be thus. Give the glorious revelation of our God complete dominion over the hearts and consciences of men, and all strifes and contentions and misrule, together with every species of oppression and wrong and outrage, will come to a perpetual end. The confused noise of the warrior will no more be heard; and garments will no more be rolled in blood; the groans of the prisoner will cease; the captive go free; and all nations come and bow down and worship before the Lord our Maker. Then shall

The dwellers in the vales and on the rocks
Shout to each other; and the mountain tops,
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round.

Come that blessed day. Let our eyes once behold the sight, and then give these worthless bodies to the worms.

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REVIEW.

Ta Tsing Leuh-tc ; being the fundamental laws, and a selection from the supplementary statutes of the Penal Code of China ; originally printed and published in Peking, in various successive editions, under the sanction, and by the authority, of the several emperors of the Ta Tsing, or the present dynasty. Translated from the Chinese, and accompanied with an appendix, consisting of authentic documents, and a few occasional notes, illustrative of the subject of the work ; by Sir GEORGE THOMAS STAUNTON, Bart. F. R. S. Pp. 581. London: 1810.

THE reigning Mantchou-Chinese family is of very recent origin. One of its most illustrious chiefs, who gained his distinction by military achievements, took the title of emperor, and established himself at Moukden in 1616. In 1644, his grandson, a lad six years of age, was placed on the throne of China. Three years after this event, the original edition of the *penal laws of China* was published in the name of the young monarch, Shunche. It was prefaced by the following document, which we quote according to the translation of sir George.

"When we contemplate the progressive establishment of our dominions in the East, by our royal ancestors and immediate predecessors, we observe that the simplicity of the people originally required but few laws; and that with the exception of crimes of extraordinary enormity, no punishments were inflicted besides those of the whip and the bamboo. Since, however, the Divine Will has been graciously pleased to intrust us with the administration of the empire of China, a multitude of judicial proceedings in civil and criminal cases, arising out of the various dispositions and irregular passions of mankind

in a great and populous nation, have successively occupied our royal attention. Hence we have suffered much inconvenience, from the necessity we have been almost constantly under, of either aggravating or mitigating the erroneous sentences of the magistrates, who, previous to the re-establishment of a fixed *code of penal laws*, were not in possession of any secure foundation, upon which they could build a just and equitable decision.

"A numerous body of magistrates was, therefore, assembled at the capital, at our command, for the purpose of revising the penal code, formerly in force under the late dynasty of Ming, and of digesting the same into a new code, by the exclusion of such parts as were exceptionable, and the introduction of others, which were likely to contribute to the attainment of justice, and to the general perfection of the work. The result of their labors having been submitted to our examination, we maturely weighed and considered the various matters it contained, and then instructed a select number of our great officers of state, carefully to revise the whole, for the purpose of making such alterations and emendations as might still be found requisite.

"As soon as this object was accomplished, we issued our royal authority for the impression and publication of the work, under the title of "*Ta Tsing Lenh, tseih kee foo le*," or the General Laws of the imperial dynasty of *Tsing*, collected and explained, and accompanied by supplementary clauses.

"Wherefore, officers and magistrates of the interior and exterior departments of our empire, be it your care diligently to observe the same, and to forbear in future to give any decision, or to pass any sentence, according to your private sentiments, or upon your unsupported authority. Thus shall the magistrates and people look up with awe and submission to the justice of these institutions, as they find themselves respectively concerned in them; the transgressor will not fail to suffer a strict expiation of his crimes, and well be the instrument of deterring others from similar misconduct; and, finally, the government and the people will be equally secured for endless generations in the enjoyment of the happy effects of the great and noble virtues of our illustrious progenitors."

The penal laws of the *Ta Tsing* dynasty, in coming down to the present time, have passed through a great number of editions; the latest which we have seen, and which is now before us, was published in the 10th year of *Taoukwang* (1830), in 28 volumes, octavo. We may occasionally, as we pass on with the review, pause to compare the translation with the original; though our chief endeavor

will be to give, and as succinctly as possible, an outline of the whole work, with remarks, *pro re nata*, on those points which show in the clearest light the intentions and the opinions of the Chinese. —The body of the work is arranged under the following heads; (1.) general laws; (2.) civil laws; (3.) fiscal laws; (4.) ritual laws; (5.) military laws; (6.) criminal laws; and (7.) laws relative to public works.

I. GENERAL LAWS. This division commences with a description of the ordinary punishments. The lowest degree of punishment is a moderate correction, nominally from 10 to 50 blows, with the *lesser** bamboo, of which however, only from 4 to 20 are to be inflicted. The second degree is inflicted with the *larger* bamboo; and the number of blows is nominally from 60 to 100, of which only from 20 to 40 are to be inflicted. Temporary banishment, with the same number of blows as in the second, constitutes the third degree of punishment. Perpetual banishment with 100 blows is the fourth. And death, either by strangulation, or by decollation, is the fifth and last. "All criminals capitally convicted, except such atrocious offenders as are expressly directed to be executed without delay, are retained in prison for execution at a particular period in the autumn; the sentence passed upon each individual being first duly reported to, and ratified by, the emperor."—It is obvious to remark, here, that many of the laws and edicts of the Chinese, as well as many of their words and actions, seem designed to operate solely *in terrorem*; hence for 50 blows, 20 only are to be inflicted; for 90 blows, only 35 are to be inflicted; and so on.

The next section relates to offenses of a treasonable nature; they are ten in number: namely—

* This is required to be about five feet and a half long; its breadth at the extremity is to be about two inches; its thickness one and a quarter; and its weight about two pounds; the greater is to be of the same length, but a little broader and a little heavier.

Rebellion, which is an attempt to violate the divine order of things on earth by resisting and conspiring against the emperor, and is, therefore, an unspeakable outrage, and a disturbance of the peace of the universe; *disloyalty*, which is evinced by an attempt to destroy the imperial temples, tombs, and palaces; *desertion*, a term which may be applied to the offense of undertaking to quit, or betray the interests of the empire; *parricide*, the murder of a father, uncle, aunt, grandfather, or grandmother—a crime of the deepest dye; *massacre*, which is held to be the murder of three or more persons in one family; *sacrilege*, which is committed by stealing from the temples any of the sacred articles consecrated to divine purposes, or by purloining any articles in the immediate use of the sovereign, or by counterfeiting the imperial seal, by administering to the sovereign improper medicines, or, in general, by the commission of any error or negligence by which the safety of his sacred person may be endangered; *impiety*, which is discoverable in every instance of disrespect or negligence towards those to whom we owe our being, and by whom we have been educated and protected; it is likewise committed by those who inform against, or insult such near relations while living, or who refuse to mourn for their loss, to show respect for their memory, when dead; *discord*, in families, which is the breach of the legal or natural ties which are founded on our connections by blood or marriage; *insubordination*, the rising against or murdering a magistrate; and *incest*, the co-habitation of persons related by any of the degrees within which marriage is prohibited.—These crimes being distinguished from others by their enormity, are always punished with the utmost rigor of the law; and when capital, are exempted from the benefit of general pardon.

There are *eight privileged* classes; the *first* includes the relations and connections of the emperor; the *second* comprehends all those servants of the crown who are distinguished for their long and faithful service; the *third* includes those who are illustrious for their actions; the *fourth* class comprehends those who are eminent for their wisdom and virtue; the *fifth* includes those who possess great abilities; the *sixth* includes those who, by day and by night, are zealously and assiduously engaged in the performance of their civil and military duties; the *seventh* consists of the nobility, which includes all persons of the first rank, and those of the second and third who are in any civil and military

command; the *eighth* includes the second and third generations of those who have been distinguished for their wisdom and eminent services.—Persons belonging to the privileged classes cannot be put on trial, except for offenses of a treasonable nature, without the express command of the emperor. This benefit extends to all the near relations of the privileged classes.

When an officer of government commits an offense, his superior shall report the case to the emperor, who must direct and sanction the trial. If the accused is convicted of any offense, which in ordinary cases is punishable by the infliction of corporal chastisement, he shall instead thereof be subject to fine or to degradation, or to both. But those persons who have official situations without possessing *rank*, shall not be exempt from corporal punishment.—It is remarked here by the translator, that “every officer of government, from the first to the ninth rank, must be previously qualified by a literary or military degree, according to the nature of his profession; but the clerks and other inferior attendants in the employ of government are not considered to have any *rank*, or to be permanently distinguished from the rest of the community.”

The Tartar subjects of the empire are chastised with the *whip* instead of the bamboo; and instead of banishment, they are “confined with the *cangue* [*keü*] or movable pillory.” There are several considerations which are admitted in mitigation of punishment. When several persons are concerned in an affair, the accessories are punished with less severity than the principals.

It frequently happens in China, at the accession of a new emperor, and also on the occurrence of certain anniversaries, that there are passed acts of *general pardon*. From the benefits of these acts all those persons shall be excluded, “who have been convicted of any of the ten treasonable offenses

before mentioned;" or of murder; embezzlement of government stores; robbery; house-breaking; grave-opening; bribery; forgery and fraud; adultery; kidnapping; swindling; and in general all cases where the laws have been transgressed by premeditation or design. On the other hand, pardon shall be extended to all who have offended inadvertently, or who are liable to punishment merely by implication, or who are chargeable with "public offenses,"—provided such offenses, either of commission or omission, took place within the limits of their own jurisdiction. There are "particular," acts of pardon; and indulgence is frequently granted to offenders "for the sake of their parents" who are sick, infirm, or aged above seventy years, and have no other child or grandchild above the age of sixteen to support them. There are some provisions made also for astronomers, artificers, musicians, and women, and for the aged, and young, and the infirm.

Persons who make a voluntary and full confession of their guilt, before it is otherwise discovered, and surrender themselves up to justice, are *pardoned*. When all the parties to an offense have escaped, if an individual among them surrenders voluntarily, and also delivers into custody one other more guilty than himself; or if, when the guilt is equal, the larger proportion of the party are delivered up by the smaller,—those who thus voluntarily surrender themselves shall be pardoned, except in cases of killing, of wounding, and of criminal intercourse between the sexes. But "remission of punishment, upon a timely and voluntary confession of guilt, shall not be allowed in those cases of injury to the person or property which cannot be repaired by restoration or compensation, or when the offense was known to the officers of justice while the offender was concealed, or in cases of clandestinely passing public barriers.—If the robber, thief, or swindler, repenting of his conduct restores the plunder to the persons from whom he

took it, or if the corrupt officer restore the amount of the bribe to the person from whom it was received, this restitution shall be deemed equal to a confession at the legal tribunal, and in the same degree entitle the offender to pardon."

Concerning the *forfeiture* of goods, the law is, that "in any case of an illegal transfer of property, in which both parties are guilty, or when any person is convicted of possessing prohibited goods, such goods or property shall be forfeited to the state: but when any article of property has been obtained from an individual by violence, injustice, extortion, or false pretences, it shall be restored to the owner."

The following are the laws concerning offenses of members of public departments, committed in their official capacity, and concerning errors and failures in public proceedings.

"In all cases of officers of government associated in one department or tribunal, and committing offenses against the laws as a public body, by false or erroneous decisions and investigations, the clerk of the department or tribunal shall be punished as the principal offender; the punishment of the several deputies, or executive officers, shall be less by one degree, that of the assessors less by another degree, and that of the presiding magistrate less by a third degree. . . . If an inferior tribunal reports its erroneous judgment to a superior, which superior, neglecting to examine and discover the error, confirms the same, the members of the superior tribunal shall be respectively liable to punishment less by two degrees than those of the inferior tribunal. On the other hand, when a superior tribunal communicates its erroneous judgment to an inferior tribunal, if the members of the latter neglect to examine the same, and having failed to discover the error, confirm it by their proceedings, they also shall be liable to punishment, though under a proportionate mitigation, in the case of each individual.—In all these cases, the scale of the punishment incurred shall commence with the clerks of the respective courts."

"Upon any error or failure in the public proceedings of an officer of government, if he discovers and corrects, or remedies the same, he shall be pardoned. Also, in case of error or failure in the proceedings of a public office or tribunal, if any one member discovers so as to correct or remedy the same, all the members shall obtain pardon. An extraordinary delay in issuing public orders from any tribunal of justice or other

public department, renders all the members liable to punishment; but if any one of them voluntarily interposes, and prevents any further delay from taking place, all the magistrates or officers of that tribunal or department, shall be pardoned; but the clerk shall incur the full punishment except he had himself acknowledged the impropriety of delay which had taken place, and interposed to prevent its continuance; in which case his punishment shall be reduced two degrees."

"In translating the titles of the constituent officers of a Chinese tribunal or public board," Sir George remarks, that "it was impossible to find terms that were not in some point of view exceptionable, but those which have been chosen will show, that the arrangement is analogous to that adopted in such of our own colonial governments, as are administered by a president, members of council, secretaries, and clerks."

"*Offenses committed by foreigners*"—is the heading of a distinct section, which we quote entire. "In general, all foreigners who come to submit themselves to the government of the empire, shall, when guilty of offenses, be tried and sentenced according to the established laws. The particular decisions however of the tribunal *Le-fan Yuen* (the foreign or Colonial Office,) shall be guided according to regulations framed for the government of the Mongol tribes."

"This section of the code," says the translator in a note, "has been expressly quoted by the provincial government of Canton, and applied to the case of foreigners residing there and at Macao for the purpose of trade. The laws of China have never, however, been attempted to be enforced against those foreigners, except with considerable allowances in their favor; although on the other hand, they are restricted and circumscribed in such a manner that a transgression on their part of any specific article of the laws, can scarcely occur, at least, not without, at the same time, implicating and involving in their guilt some of the natives,

who thus, in most cases, become the principal victims of offended justice.

“The situation of foreigners in China is certainly by no means so satisfactory on the whole as might be desired, or even as it may be reasonably expected to become in the progress of time. [Again, in another note.] It is one of the necessary, but embarrassing consequences of the footing upon which foreigners are at present received in China, that they can neither consider themselves as wholly subject to, or as wholly independent of, the laws of the country in which they live. When unfortunately involved in contentions with the government, there is a line, on one side of which submission is disgraceful, and on the other, resistance unjustifiable; but this line being uncertain and undefined, it is not surprising that a want of confidence should sometimes have led to a surrender of just and reasonable privileges; or that at other times, an excess of it should have brought the whole of this valuable trade, and of the property embarked in it, to the brink of destruction.”

The following paragraph points out the mode of procedure *when the laws appear contradictory*.

When the law in any particular case appears to differ from the the general laws contained in this division of the code, the magistrate shall always decide according to the former, in preference to the latter. If an offense is committed under aggravated circumstances, of which the offender is ignorant at the time, he shall suffer no more than the punishment due in ordinary cases; as for example, ‘if a nephew, being educated at a distance from his uncle, and not knowing his person, strikes him, it shall be judged to be only an ordinary case of assault.’ On the other hand, if the offense is committed under palliating circumstances, the offender shall have the full advantage thereof; as for instance, ‘a father strikes a person whom he supposes to be a stranger. but who was in fact his son.’

When the sentence of the law is said to be *increased*, it is implied that the punishment shall be inflicted more severely,—a sentence of forty blows, becomes a sentence of fifty blows; when the sentence is *diminished*, the punishment is mitigated, fifty blows are reduced to forty; and so forth.

The following is the law concerning the *division of time*. "A day shall be considered to have elapsed when the hundred divisions are completed." At present, the day is divided into *ninety-six* divisions. "A day's labor shall, however, be computed only from the rising to the setting of the sun. A large year shall consist of 360 days complete; but a man's age shall be computed according to the number of years of the cycle elapsed since his name and birth were recorded in the public register."—Concerning this division of time the translator remarks, that the civil year in China ordinarily consists of no more than twelve lunations, but that an intercalary month is introduced as often as may be necessary to bring the commencement of every year to the second new moon after each preceding winter solstice. The most usual date employed by the Chinese, is the year of the reigning emperor, but they likewise compute by cycles of sixty years,—each year of such a period being distinguished with a particular name, formed by a binary combination of ten initial, and twelve final, characters.

Here we conclude our extracts from the first division, or *preliminary regulations* of the Penal Code. We have passed over several whole sections; but have endeavored to bring into notice all the most important topics, and, as far as it could well be done, in the words of our elegant and learned translator.*

* To be continued.

Journal of a voyage along the coast of China from the province of Canton to Leavutung in Mantchou Tartary; 1832-33: by the Rev. CHARLES GUTZLAFF.

[The journal, which we here introduce, and which we shall conclude in our next number, contains a sketch of the *third* voyage which has been made along the coast of China by Mr. G., during the last two years. He embarked for the *first*, on board a junk at Bangkok, June 3d, 1831, reached Mantchou Tartary in November, and returned to Macao, Dec. 13th. On the *second*, he embarked Feb. 26th, visited several places in the provinces of Fuhkeen and Chekeang on his way up to Shantung, and from thence he passed to Corea, and returning by the Lewchew archipelago, reached Macao, Sept. 4th, 1832. For the *third*, he embarked on the 20th of last Oct., and returned on the 29th ult. This last voyage, in regard to direct intercourse with the people and opportunity for observation, far exceeded either of the preceding; and the journal, though brief, affords abundant evidence that to the people of China, the "foreign barbarians" are no unwelcome visitors.—We ought to add, that this journal was written for publication in England, and that at our request, the writer was induced to let it appear in the pages of the Repository.]

AFTER much consultation with others, and a conflict in my own mind, I embarked in the *Sylph* Capt. W., commander, and A. R., esquire, supercargo, Oct. 20th, 1832. The *Sylph* was a fast sailing vessel, well manned and armed. She had to beat up against a strong northeast monsoon, and to encounter very boisterous weather before reaching her destination, Teentsin and Mantchou Tartary. From the moment we left Macao roads, we had to contest our whole course against wind and current. Furious gales, accompanied with rain and a tremendous sea, drove us several days along the coast, threatening destruction to our barque. But God who dwelleth on high did not forsake us; and, though often engulfed in the deep, his almighty hand upheld our sinking vessel. Only one Lascar was swept away; we heard his dying groan, but could lend no assistance. It was a dark, dismal night; we were thoroughly drenched with water; horror hovered around us. Many a wave swept over

our deck, but those which dashed against our poop were really terrible; three of them might have sunk us.

October 26th, we lay to under a double reefed sail, and then ran into Ke-seak (Ke-shih) bay, on the east coast of Canton province. The harbor is lined with rocks. The coast is bleak and studded with granite; the interior is very fertile. Many villages and cities are visible from this place. We were soon visited by the fishermen, a boisterous and rough sort of people. In exchange for their fish, we gave them rice, but they were never satisfied with the quantity. Perceiving, however, that the barter yielded them a great profit, they brought vegetables, and offered themselves as brokers. Although this was an imperial naval station, they were by no means frightened by the presence of his majesty's officers. They received my books gladly, frequently repeating their thanks, and promising to circulate them far and wide amongst their friends.—In this voyage I was provided with a choice stock of books, three times the number which I had in the preceding voyages.

During the night the wind subsided, and for the first time we enjoyed repose. The next evening we visited Kap-che (Kä-tsze), a little to the east of Ke-seak. Here I was hailed by my friends, who called me their townsman, and expressed their delight in seeing me come back again. Books were in great demand, and the genuine joy in receiving them was visible in every countenance. I had been here a few months before, and traveled through many a village with the word of God in my hand. It had drawn the attention of many, and the interest now manifested was truly encouraging.

The weather becoming gradually fair, though the wind was contrary, we were able by tacking to advance slowly. When we passed Namoh (Nan-aou) in Fuhkeën, we saw occasionally large villages and cities along the coast, at which we could

only gaze, and were obliged to put into Lae-ao (Nae-ao) bay. This is in the northern part of Fuhkeñ, lat. 26 degrees N., and long. 120 degrees E.; a very excellent harbor, and almost land-locked. Anxious to proceed on our voyage we weighed anchor early next morning. The inhabitants in the neighborhood who had never seen a ship, came off in boats, but being rather distrustful they kept aloof. When I hailed them they approached nearer and nearer, but by the time they came along side, we had already got under way. Tendering a book to an intelligent looking man, he was at first surprised at the strange gift, but then turning to his countrymen he read it aloud. Their attention was instantly drawn towards him; other requests were made, and within a few minutes, the ship was surrounded by clamorous applicants. The captain was beckoning them away, and loosened the painters, but they clung to our tackle and declared, "we must have these good books, and will not move without them." Such determination had the desired effect; I gave them freely what they so earnestly craved, and they went away exulting.

November 8th, we put into Pih-kwan, on the frontier of Chekeäng, in lat. 27 degrees 11 min., N., long. 120 degrees 22 minutes, E. This harbor is spacious, and by changing the berth, affords shelter against all winds. Here we visited several junks which were on their way to Shanghai. When books were offered to the crews, they refused to accept them, upon the plea of having nothing to give us as an equivalent; and upon hearing that they might receive them as a present, they made many bows, and said that they took them upon credit.

Innumerable native craft are always seen plying about, as we approach the emporiums of Keängnan and Chekeäng. These coasters seem to be an aquatic race, preferring the briny element to the comforts of the shore. Of all the Chinese fishermen, which is a very numerous class of people,

the natives of Fuhkeën are the most enterprising and daring. The greater part of the Chinese coast is visited by them; they brave all dangers for a scanty livelihood, and suffer the severest hardships to return to their families with five dollars after the toils of a whole year. Want and their lawless inclinations have frequently converted them into pirates; even at this moment they are the terror of the whole Chekeäng coast.

We had now (Nov. 15th) reached Keängnan; the winds were variable, and a month after our departure we saw the promontory of Shantung, and were beating towards Mantchou Tartary. It was now a year since I had been there; we landed at Fung-ming, a place to the south of Kae-chow. Some Shantung emigrants, who here constitute the most numerous part of the population, were quietly walking along the shore, when they saw "these strangers" start up to view. Instead of being startled they looked very gravely at us, and after having satisfied their curiosity in regard to our origin, they went on with their work. We had had a long conversation with the owner of a house, who had posted himself right in the way to prevent our entering his dwelling. I now thought it high time to make them a present of some books. When they found that I really intended to give these to them, they changed their tone, became friendly and hospitable. We entered their hovels of which the oven constituted the principal part, and, in fact, seems to be the drawing-room; bed, and kitchen. Pigs, asses, and goats lodged in an adjoining room very comfortably. Our host had provided a quantity of fuel from the stalks of the cotton plant, which grows here very abundantly. He had a very numerous and healthy family of children dancing with delight about the strangers. Every body was well dressed in seven-fold jackets and skins, and seemed also to be well fed; for the country abounds in all the necessaries of life, and has abundance of

produce for exportation. When we left the people, now grown more familiar with us, they pressed forward to receive the word of eternal life, and were by no means deficient in compliments and thanks for the precious gift.

A few hours afterwards we arrived in the bay of Tung-ts.e-kow, in lat. 39 deg. 23 min. N., long. 121 deg. 7 min. E., where we found a large fleet of junks, bound to the southern provinces, but now lying at anchor. They were all loaded with Manchou produce. The people on board seemed open-hearted, and answered our questions with great frankness. Their unanimous advice was, not to proceed farther to the north, because we should there meet with ice.—I can bear witness to their readiness to receive the tidings of salvation. Though their utter ignorance of Christianity opposed a strong barrier to their understanding our brief conversations, yet the books will speak to them at leisure. They may be only partly perused, or even some of them may be thrown away; yet many a tract and Bible will find readers, and impart knowledge necessary to the salvation of the soul. Filled with these thoughts we visited the valleys and hills around the bay. Very few traces of idolatry were visible in their houses; we saw only one temple dedicated to the Queen of Heaven, with the trophies of her saving power hung up—some junks in miniature. A few blind men were the overseers. We found here a very intelligent people, who made rational inquiries of us, and who also read our books.—Nothing struck them so much as the construction of a watch. The fine calico of our shirts, and the broadcloth of our coats, also struck their fancy very much; but for their want of money they would have bought these at a high price.

The valleys along this coast present an alluvial soil. In no part of the world perhaps does the sea recede so rapidly and constantly as in Leaoutung and Pih-chihle. Every year adds to the land some

fertile acres, and makes the navigation more dangerous. We walked along an estuary which runs a considerable distance into the country. Large flocks of goats were browsing upon the remnants of grass which the retiring autumn had left. The people were much frightened when they saw us entering the villages; many of their houses were very bare and comfortless. I here learned to my great surprise, that the people had become apprehensive that we were about introducing Roman Catholicism. Though I explained to them the wide difference between our respective tenets, they shook their heads and began to disbelieve my statement. The people in the junks, however, were all attention, and gladly received the gospel.—We had from an eminence, a full view of the adjacent country. None of the existing charts gives a correct outline of the coast; the southwestern extremity does not run out into a promontory, but ends in a bluff headland, about a degree in breadth. Many islands are scattered along the coast, but the water is shallow, seldom exceeding ten fathoms.

On the 28th of Nov., we arrived in the roads of Kae-chow. Upon examination, we found it impracticable to anchor so close in shore as to protect us from the strong northerly gales; we therefore bore away for Kin-chow and the Great Wall. Whilst we were anticipating the pleasure we should experience in beholding this ancient structure, we ran upon a sandbank, which was entirely unknown to all of us. The ship knocked very heavily upon a hard sand bottom, and our apprehension both of losing keel and rudder, and of springing a leak, were by no means groundless. Backing the sails and throwing part of the cargo overboard, proved ineffectual to set us off; the vessel settled in the sand, and remained immovable. The next morning a fierce north wind blew from the ice-fields of Kamtschatka down the bay; the water decreased, the ship fell over on her beam-ends, and all our Lascars

were disabled by cold from doing any work. During these hours of peril, our almighty God consoled our hearts so that we were enabled to remain cheerful, and to hope and pray for the best.

After having failed in all our efforts to get her off, a party of volunteers was made up, and departed for Kae-chow to procure assistance from the mandarins. The land was more than 25 miles distant, the cold most intense, and we had thirteen helpless Lascars in the boat. Entirely covered with ice, we arrived at a head-land, and were received most humanely by some fishermen and a priest, but found no mercy before the mandarins. One of the Lascars was frozen to death, the others were on the verge of eternity. Never did I so well understand the 28th chapter of Acts; we also were received into cottages, and a fire was kindled to thaw our clothes.

Whilst we were on shore endeavoring to hire some lighters, the ship got off by the interposition of God, who had ordered the south wind to blow, thus driving up more water upon the bank. His name be praised to all eternity—for we were very near utter destruction. I had afterwards an interview with a Mantchou officer of high rank; even he, though a heathen, ascribed our escape to “supreme heaven.” When we returned to the ship, we again ran the risk of perishing with cold; for the north wind rose on a sudden, and the cold became so intense that everything congealed.

Dec. 3d, our ship was coated inside as well as outside with solid ice. After several hours of labor we succeeded in getting up the anchor, and took a speedy farewell of these dismal regions. At our re-entering Tung-tsze-kow bay, we saw a great number of junks at anchor. We were hailed by the kind natives, who procured for us provisions and fuel, which the mandarins had *promised*, but had never furnished. The absence of their rulers rendered them more friendly; they did everything

in their power to oblige, and showed themselves worthy of our trust.—There is here a great field for Christian enterprise. The inhabitants show much sound understanding, and are free from that degrading superstition which reigns in southern Asia. Though every grove and high place was full of idols and images, and every eminence adorned with a temple, the people were not utterly enslaved by superstition. In their habits and behavior, they appeared very much like our peasantry: some of their farms were in excellent order, and plenty reigned everywhere.—Kae-chow city, which we visited, is situated about 10 miles in the interior, surrounded by a high wall, and thickly inhabited; it is a place of extensive trade, but the houses are low and ill-built. The Chinese colonists, which are by far the most numerous part of the population, are very industrious; whilst the Tartars live at their ease, and enjoy the emoluments of government. I consider Mantchou Tartary as a very hopeful field for missionary enterprise, and humbly hope that it will soon attract the notice of some society.

Unable to remain any longer in these northern latitudes, we bore away for Shantung. However, as we there found the cold rigorous, we steered for Shanghae in the southern part of Keängsoo province. Though keeping about 30 miles distant from the shore of Keängnan, we nearly ran upon a bank of the Yellow river. It is very apparent, that the immense sand-flats of Keängnan extend a great distance from the low coast; but this coast, as well as the greater part of Shantung and Pih-chihle, is entirely unknown to any European navigator. We arrived (December 11th) near the entrance of the channel which leads between shoals and sand-flats to the Woosung river, on which Shanghae is situated; here we were detained for three days by contrary winds. The air was darkened, and the storm raged throughout the dismal days and nights. The motion of the ship was

very great, the sea dashing violently against her weather-side.

When at last the thick clouds cleared away, and the sun shone out in his lustre, the sea still running very high, we perceived a junk in distress. She had lost both her masts and anchors, and was drifting like a log upon the wide ocean. Several Chinese vessels were in her neighborhood, but only one approached her, and after perceiving her helpless state, bore away with one of her crew. It was time now for us to retaliate in the Christian way; for when we were in distress, nobody came to save us, and we had now an excellent opportunity of executing Christ's commands in Matth. v. 44. We manned a boat and ran alongside, but were nearly swamped by the huge waves. The crew, twelve in number, stretched out their hands for assistance, and with piteous cries intimated their dangerous situation. The first thing which they handed to us, was an image of the Queen of Heaven, the patroness of Chinese navigators. At this extraordinary instance of heathenish delusion, I grew impatient, as we had not a moment to lose; I called to them, "let the idol perish, which can neither save itself nor you." We snatched up four men into the boat and returned towards the ship. The idol was drowned, but all the men were saved. As soon as they reached our ship, the captain of the junk fell on his knees before Mr. R. the supercargo. We directed him to adore the true God, and render him thanks for deliverance. When we had saved their clothing, and a small part of their cargo, the water had almost risen between decks, and we set fire to the vessel.

After many reverses, having entered the Woo-sung river, we drew up a memorial addressed to the principal magistrate of Shanghai district, and delivered the Chinese, who were natives of Tsung-ming island, to his care. We had immediately an interview with admiral Kwang, the naval commander.

of this station ; he was very friendly, made numerous inquiries respecting Mr. L. the supercargo of the *Amherst*, and offered his services for our accommodation. During the time which we staid in the river, or lived at Shaughae, I had frequent opportunities of visiting those places where I had been six months ago. The people appeared even more friendly than before. In the villages, they inquired whether I had brought new books with me, and were eager to obtain them. After distributing a few, the demand grew more urgent, so that I could scarcely show my face in any of the villages without being importuned by numerous crowds. Most joyfully did they receive the tidings of salvation, though still ignorant of the glad message, "to you is born a Savior."—As it is a custom with them to expose their dead near their houses, they are constantly reminded of their mortality.

The mandarins never directly interfered with my distributing books or conversing with the people. After having issued the severest edicts against having any commercial dealings, they gave us *full permission to do what we liked*. When they saw that their inflammatory placards had not the desired effect, they changed their tone, praised our conduct in rescuing twelve Chinese, but gave also their paternal advice to the people, to have nothing to do with the *barbarians*. Meanwhile an imperial edict had arrived, enjoining the officers to treat us with compassion, but not to supply us with *rice or water*. They acted up to the letter of these peremptory injunctions, but sent great quantities of live-stock, flour, &c., aboard, with the sole condition of not paying for them. As we were rather short of provisions, we accepted their stores.

This central part of China is very fertile, being a continous plain of a black, loamy soil, well irrigated by numerous ditches and canals. The population is immense, and if we ought to judge from the numerous children which we saw, it is on the

increase. Shanghai appears to be the greatest emporium of the empire. We found there more than a thousand junks moored opposite the city, and others were arriving whenever the weather permitted. We may call it the gate of central Asia, and especially of the central provinces of China. During the time we remained in the port, (from Dec. 25th, 1832 till Jan. 5th, 1833,) though it is situated in latitude 31 degrees north, the weather was rather severe, the thermometer seldom rising above 33.

Jan. 5th, we sailed from this port, shaping our course to Chapoo, a harbor on the north coast of Chekeäng, in lat. 30 deg. 37 min. Until you come to the high lands which form the harbor of this city, the whole coast from the Yellow river is very flat, and scarcely visible even with the ship close in to the land. The sea is everywhere receding from the land, so that the flats formed along the shore, which are dry at low water, constitute a barrier to the whole coast, and are gradually becoming arable soil. We tried to reach the shore a few miles north of Chapoo, but even our jolly-boat got aground, and we must have waded more than a mile through the mud, before we could reach the shore. But from Chapoo the country becomes hilly with undulating ridges, and continues so for a long distance, with little variation.

Chapoo is the only place from whence the imperial monopoly with Japan is carried on. It has a tolerable harbor, with considerable overfalls. The rise and fall of the tide is very great, so much that the smaller junks are left high and dry at low water. Together with its suburbs, the town is perhaps five miles in circuit, built in a square, and intersected by numerous canals which are connected with the Hangchow river. Nothing can exceed the beautiful and picturesque appearance of the surrounding region. We may say that as far as the eye can range, all is one village interspersed

with towering pagodas, romantic mausoleums, and numerous temples. The adjacent country is called the Chinese Arcadia; and surely if any territory in China is entitled to this name, it is the tract around Hangchow and Chapoo. It seems that the natives also are sensible of their prerogative in inhabiting this romantic spot. They have tried to improve upon nature, and have embellished the scenery with canals, neat roads, plantations, and conspicuous buildings. We found nowhere so much openness and kindness as among them: Their intelligent inquiries respecting our country were endless, and they seemed never satiated with our company.

When we first landed, an armed force was drawn up along the shore. The soldiers had matchlocks and burning matches ready for a charge. A Tartar general had placed himself in a temple to superintend the operations. Being accustomed to the fire of Chinese batteries, which seldom do hurt; and knowing that their matchlocks cannot hit, we passed the line of their defence in peace. The soldiers retreated, and the crowds of people in the rear being very dense, a great part of the camp was overrun and pressed down by the people, so that the tents fell to the ground. After this outset, nothing disagreeable occurred; we were at full liberty to walk abroad and converse with the people, and were only occasionally troubled with the clamorous intreaties of some officers. But after an interview with a messenger from the lieutenant-governor at Hangchow, (a very sensible, courteous officer,) and several other mandarins, we came to an understanding.

In one of our excursions I took a box of books with me. We had visited a temple upon a high hill which overlooks all this populous region. The temples might be called *elegant* by the Chinese, if the abominations of idolatry did not render such an epithet inapplicable. When I took the books out of the boat and handed a copy to man of respect-

able appearance, he read aloud the title, and all at once the crowd rushed upon me, hundreds stretching out their hands to receive the same gift. Within a few minutes the store was exhausted, but the news spread with great rapidity. We saw the people sitting for six hours together on the brow of a hill opposite to which our vessel was lying at anchor. As soon as they saw us approaching near to the shore, they ran down the hill with great velocity, grasped the books from my hands; and sped towards their friends in the surrounding villages. If ever our Christian books have been read with attention, it was here at this time. We took a wide range in the adjacent country, and were really astonished at the general knowledge which these silent preachers had spread.—Let us not boast of such an extraordinary instance of the diffusion of knowledge, nor deny to curiosity her full share in this stir; yet after all this, the gospel must be said to have flown here on eagles' wings. We leave the result to God, and wish to revisit those places, not to exult selfishly in the great changes which may have taken place, but to praise our Redeemer that he has given to these millions the means of knowing the way of eternal life.

MISCELLANIES.

REMARKS ON THE POPULATION OF CHINA.*—It appears that the existing population of China, as given in your paper by a comparative statement of authors who have written upon the subject, has excited much interest. To all who are only acquainted with one part of China, or who have obtained all their knowledge from report, the enormous number of 360 millions must appear far above the actual amount. Having visited only the maritime provinces of the empire, I am by no means competent to judge of the population in the inland provinces; nor did I ever take the trouble to compare the

* From a Correspondent.

statistical accounts of one district with the average population. Yet I have been everywhere struck with the dense adult population which I met, and with the amazing numbers of the rising generation. Every habitable spot is cultivated, and inhabited by the greatest numbers which by their utmost exertions can subsist upon it. View the bleak coast of Fuh-keên province; the barren rocks and the extensive sand flats are rendered arable by industry, and are thickly inhabited. The plains of Chekeäng exhibit still greater multitudes in their innumerable hamlets. Keängsoo is crowded with villages and cities; hundreds of miles we saw nothing but hamlet joined to hamlet. Shantung province is inferior to both these, yet it has an immense population; and Pih-chihle is a world in itself.

That China should furnish subsistence for a greater number of people than most of the countries of Europe on equal space, is not at all surprising, if we regard the provisions of the poorer classes, which are here a greater proportion than anywhere else in the world. These all live on a very sparing diet, not in quantity but in quality. It is only in times of general starvation, that we could expect the inhabitants of the poorest parts of Europe to live upon the common diet of the poor people here. We may safely assert that one European requires an amount of land to maintain him, sufficient for the maintenance of two Chinese.

In Europe, we have gardens, immense forests, marshes, meadows, &c. We find nothing like these in any part of China, at least on a large scale. There may be wastes which are absolutely unproductive; but where are the meadows with their large herds of grazing cattle? Where shall we find the European gardens or orchards? There are indeed some, but they bear no proportion to the ground laid out for these purposes in Europe. Their forests are on the brows of hills, so that very little arable land is lost thereby; and their marshes, by immense labor have been converted into fertile rice-fields. The Chinese do not consume so much animal food as we do; hence the grain which with us is devoted to the support of cattle, here falls to the share of man. Add to this, the grossness of the Chinese stomach which refuses nothing; and consider also the large importation of provisions from southern Asia and Mantchou Tartary; and the question *how* these millions can subsist, will be solved.

In Europe, we live not merely to drag out our terrestrial existence, but we live also for enjoyment, and the poorest classes often waste more than would maintain double their number. In China, the means of enjoyment are very limited. The common people bend their whole mind to get the indispensable necessities of their existence; they seldom go further. Though they are occasionally extravagant during the time of their festivities, they curtail their expenses immediately after they are

over. I have adduced these facts to show the possibility of the existence of such a population. I have added my own testimony as an eye-witness, and add that I never saw a more populous country, nor ever beheld so numerous a progeny. But China is not only populous in itself, it has a superabundance to send to the adjoining countries. I do not here mention Corea as having received Chinese emigrants, but refer to Mantchou Tartary, Formosa, Siam, Cochinchina, and the Indian-Archipelago.

A century ago, Mantchou Tartary was a dreary waste, having been deserted by its original cultivators, for their more ambitious projects in China. At the present moment there are millions of Chinese from Shantung province, inhabiting this country. I have been in Tugchou loo district, from whence the major part of these colonists went; but we found no apparent diminution in the population. Every year new emigrants depart and penetrate farther to the north, but their departure is scarcely perceptible in the numbers remaining.

During the time when the Dutch held a part of Formosa, some Chinese settlers came from Fuhkeen province; but since the Chinese have had possession of the island, their numbers have increased to several millions. These supplies are both from Fuhkeen province, and the eastern parts of Cantou; and they are daily on the increase, so much so as to threaten the entire extinction of the aborigines.

When the Ming dynasty reigned, a few traders found their way to the southern parts of Asia. But after the accession of the Mantchou family to the throne, multitudes of men from Fuhkeen left their homes for the islands of the Indian Archipelago, to escape the thralldom of these "barbarian rulers." When Yungching succeeded Kanghe, he not only connived at these emigrations but even encouraged them. With the extension of the trade to the countries south of China, emigration also increased. Many of the islands are thickly inhabited by the Chinese settlers, whose numbers are annually increased by new comers, whilst only a few return to their native land. I have been in those parts of the empire from whence these colonists come; but the emigration never thins the dense population, which might send forth tenfold the present number of colonists, without depriving the country of cultivators.

The most numerous part of the population in Siam is Chinese, far outnumbering the natives. Most of these emigrants come from the eastern part of Canton province; and notwithstanding this constant drain, the numbers are so immense that government is constantly harassed with providing them the means of subsistence. In Cochinchina and Tungking, the Chinese colonists are numerous, notwithstanding the great restrictions made to prevent any augmentation.—Were we well acquainted with the countries west of China, we might

perhaps find that the Chinese emigrants also throng towards those vassal states, wherever they are not directly prohibited from crossing the frontiers. The little which we have said, however, may be sufficient to show that the population of China is enormous, and is on the increase. I think therefore that the census as given in the Ta Tsing Hwuy-teén, is rather below than above the actual number.

Whilst viewing these myriads, debased by gross idolatry, we cannot but deeply lament their condition. As long as the glorious gospel shall not penetrate these vast regions, they will stand like a blank and dreary waste, before the eyes of the Christian philanthropist. But as there has been a time of lamentation for many centuries, there will also be a period of rejoicing. For them also the Redeemer of the world became man, and suffered the most cruel death on the cross; the same blood which was shed for the European nations, and which has proved effectual to the salvation of millions, will likewise afford deliverance to the sons of China. There are no chimeras; we trust in the saving power of the exalted Son of God; we believe his promises, and may perhaps in our own times see the approach of the glorious day.

The political economist may ask, What will become of China if her population continues to increase at the present rate? To this question, I can give no answer. We may look wishfully to the western shores of the American continent; there is still room for many millions of industrious colonists like the Chinese; but the system of national separation prevents one from indulging in such speculations.—Let Christianity sway her sceptre over China, and all will be well.

VACCINATION.—The papers concerning the introduction of vaccination into this country, alluded to in a previous number, (see volume first, page 334,) came to hand early in this month. They were accompanied by a very polite and friendly letter, which however requires us to refrain from remarks which, we think, are due to the writer of these papers. We can, therefore, only tender to that venerable and worthy gentleman, and we are happy to do it thus publicly, our hearty thanks, both on our own account and in behalf of the benefited millions of this empire.—The first part of the papers consists of a Report which was written in 1816; the last part contains a summary of three other Reports, which were made subsequently and at different times. The tract mentioned in the first Report, with one or two others written by natives on the same subject, we purpose to notice in a future number. During the present season, and partly perhaps in consequence of

the unusual prevalence of the small-pox, the practice has been very extensive in Canton;—a little grandson of his excellency governor *Loo* is among the subjects vaccinated. Without further remark for the present we here subjoin the papers entire.

Report submitted to the Board of the National Vaccine Establishment, respecting the introduction of the practice of vaccine inoculation into China, A. D. 1805: its progress since that period, and its actual state. Dated Canton, February 18th, 1816.

It having devolved upon me to conduct or superintend the introduction and practice of vaccine inoculation in this part of the world, during the last eleven years, I beg leave to submit to the Board of the National Vaccine Establishment, the following Report of its commencement, progress, and present state. I do not flatter myself that any suggestions or facts in my power to adduce, can be deemed essential, either to the establishment, or to the improvement, of the practice; still I trust that the following details will convey some testimony of the efficacy of it, in addition to the mass of evidence which has enabled the Board, and the Medical Profession at large, to pledge themselves so fully and so solemnly in its behalf to their country.

Almost from the period at which a rational proof was afforded of the efficacy of vaccination for its end, the Honorable the East India Company had, in their own territories, promoted the practice by every aid and countenance in their power to afford; and especially so, by a munificence of expense for the end, which few governments have incurred in behalf of their subjects, in mitigation of mere personal and domestic evils and sufferings, however great and general they might be. Their relations with this empire being merely commercial, and its institutions so peculiar, no construction of duty called for, nor did their influence admit of, such effectual interference;—notwithstanding they have all along sanctioned the end; in consequence of which many attempts were made to introduce the practice from British India, but unsuccessfully.

In the spring of 1805, and whilst James Drummond, esquire, was at the head of their affairs in this country, the vaccine was brought by Mr. Hewit, a Portuguese subject and a merchant of Macao, in his vessel, upon live subjects from Manila;—His Catholic Majesty having had it conveyed by suitable means, and under the care of professional men (across the South American continent), to his settlement in the Phillipine islands. I observe that one of them (D. F. X. Balmis,) states himself to have introduced the practice in this country; but before his arrival in China, it had been quite extensively conducted by the Portuguese practitioners at Macao, as well as by myself among the inhabitants there and the Chinese, and

the accompanying tract drawn up by me, had been translated by Sir George Staunton into Chinese, and published several months previous to his arrival.

As I deemed the inoculation among subjects connected with the foreign society, or with the settlement of Macao, nugatory towards an establishment of the practice in China; it was from the beginning conducted, first at some expense, by inoculations at stated periods among the natives,—and of them, necessarily, the poorest classes, who dwelt crowded together in boats or otherwise, so that (the small-pox being, invariably, an annual epidemic in this province) its efficacy soon came to the test. By the time the British Factory removed from Macao to Canton in that season, a degree of confidence had been established in its favor; and in the course of the winter and spring months of 1805-6, and during the raging of the small-pox (of which the annual period of attack is in February, and of its decline early in June), the numbers brought for inoculation were great.

At that time it was considered judicious to endeavor to give the practice extension by vaccinating as many as possible, not fully aware of the characteristic apathy of the Chinese to what does not immediately appeal to their observation through the exigency either of their sufferings or interests, and erroneously thinking that such a benefit to be appreciated, required but to be known. Very many (I believe I may state thousands,) were in the course of twelve months inoculated; and even under the circumstances stated, and in that early stage of the pursuit, I heard no imputation laid against the success of the practice, which admitted of being traced,—an instance of good fortune the less to have been expected, because in order to fulfill the views I had taken of the most proper means for its dissemination, I had instructed several Chinese in the details of it, after the best manner I could, and they practiced it extensively as well at a distance from as under my inspection.

When the small-pox ceased to be epidemic, the evil and the remedy against it were equally forgotten; and I found great difficulty in procuring a sufficient number of subjects, by means of which, merely to preserve the vaccine. In fact, since its first introduction into China, it has been twice extinct; and in both instances, again brought from the island of Luçonia. At two other times, when lost at Macao and Canton, at which places only I had it in my power to exert any care respecting it, it has been found to have been kept up in country districts at considerable distance from either, but still within the province of Canton. Beyond that province, I have no certain grounds for stating the practice to have spread; and a hope, at one time held out to me, that the vaccine might be found upon the cows in some of the remoter provinces, proved false.

Its present state, and the prospects of its preservation, are points upon which it will probably be most satisfactory to afford notices; and as connected with those, the proofs in favor of the efficacy of the practice.

It certainly has spread greatly here from among the lower classes of society, so as to have become general among the middling rank, and to be frequently resorted to by those of the higher conditions. The class of Chinese, who are now the vaccinators, are generally taken from those who are or have been employed about the British Factory. From their medical men, especially those who devote themselves peculiarly to the treatment of small-pox, it at first met with strenuous opposition; and it still meets with little acceptance. Alarms of failure have been occasionally spread; and although the difficulty of tracing such when stated, is a great incidental drawback; I have had occasion to see variola, measles, pemphigus and cutaneous eruptions, which had been supposed to arise from variolous infection in persons previously vaccinated;—yet upon the whole, the confidence in its efficacy though gradually conceded, has become full, grounded upon ample and annual evidence before adverted to, with fewer obstacles from prejudice than could be anticipated, especially in a Chinese community. There remains only one prejudice to contend with, entertained against submitting the children to vaccination during the great heats of the summer and autumnal months, arising no doubt from an observation, generally just, that all diseases attacking or brought on at that season, are more than usually dangerous or severe.

This impediment will also, I doubt not, be surmounted in course of time,—especially so, as from a view chiefly to that one point, some of the principal members of the Chinese commercial corporation, in whom is vested the exclusive privilege of conducting the foreign trade, have established a fund, for affording gratuitous inoculation to the poor on such times, especially framed, and judiciously so, to allot small premiums to those who bring forward their children at that objectionable period. The practice is conducted at their hall for meetings; by the Chinese vaccinator whom I have before mentioned; and from 15 to 40 (when the number of applicants requires limitation,) are, at that place inoculated every ninth day. I am now released from the laborious, and, here, peculiarly irksome task of personally conducting the vaccination,—my care being limited to inspection of the pustules from which the lymph is taken, and that for form only, in consequence of malicious rumors having been circulated, of the Chinese vaccinators not having been circumspect in the choice of the matter they used.

As far as the medical servants of the East India Company in China are concerned, the practice has always, and to all descriptions of persons, been gratuitously dispensed. But it is

no way unfavorable, either to the chances of dissemination or preservation of the practice, that it has become a source, both of reputation and emolument to the Chinese, who have engaged in it, and who conduct it extensively throughout the city of Canton and country around, as well at the station specified. As regards the description of people who have hitherto been benefited by it, their conviction of its efficacy must have been chiefly founded upon pure practical grounds, from their frequent opportunities of observation, that no kind of exposure to, or communication with, variolous patients infected persons who had been vaccinated. To those among whom it has now advanced, a perusal of the tract printed in their language will serve to give additional currency and stability to the practice. I am unable to form to myself any probable estimate of the number of persons who have been benefited by vaccination in the districts of and around Canton and Macao; but in the period I have specified it must have been very great, so much as to render a connection between the greater mildness of the small-pox when epidemic, and the dissemination of the practice, not impossible. The mode in which the practice has been conducted, corresponds to that deemed most proper in Europe; the difficulty of again seeing the patients or testing them, rendering it necessary to guard against the chance of failure by an increased number of insertions, generally four.

The next Report which was made, dated March 19th, 1821, was suggested by documents from the Board, and the European accounts and publications about that period,—narrating occurrences, and numerous ones, of attacks of a secondary, though modified small-pox after vaccination; which became a source of considerable solicitude, with a corresponding desire to ascertain, if, and how far, we had ~~proved~~ instruments of spreading delusions instead of a benefit. After stating that the practice of vaccination had been uninterruptedly continued, and its having received a steady and great extension with increasing confidence in its efficacy; it was added, that the circumstances, which in England had shaken the public confidence as to the practice had been communicated to the Chinese inoculators, (the Board's Report of the preceding year was translated into Chinese for them,)—and that it was endeavored to see or learn the details of every case of rumored failure. The result proved satisfactory, although in the preceding and that season, the small-pox had prevailed in an unusual degree of severity, and attended with mortality. Two descriptions of cases were traced; one in which the supposed vaccination had been with spurious matter, or otherwise imperfectly or unskillfully conducted; the other, when a modified small-pox had actually ensued after inoculations which had been made and which had proceeded regularly. Of the first description, though

numerous, none presented themselves who had been vaccinated under inspection, or at the Canton institution. Of the second, the number was few, but too many to allow of any doubt as to the occurrence. In such cases, with from 50 to 200 eruptions, the fever was slight,—it went off when the eruption appeared, and that desiccated about the 5th day, leaving no marks, answering closely to the real phenomena of the chicken-pox, with which the Chinese are familiar, as occurring after *shen-all-pox*, *c.*: variolous inoculation practiced in their mode. And their general reliance on the security from the practice, has not been shaken by this knowledge, more than it was by our statements.

Written queries were furnished to the Chinese vaccinators, to be put, and answers obtained, in case of reported failure; and inspection was to be observed and enjoyed wherever that was possible, as well as strict attention paid to the rule of inoculating with at least four insertions, leaving two pustules to dry untouched wherever it was possible to do so.

It had then extended to the adjoining province of Keängse, but again dropped there,—having been met by the hostility of the priesthood, who in that province had a double interest in the preservation of the small-pox, by being much employed in the inoculation after the Chinese method, and in ministrations with their deities, to avert or mitigate the scourge. The breaking out of the scarlet fever afforded plausible ground of crimination against a practice, which was said to retain the poison in the system, to appear at a future time, in still worse shapes.

In the autumn of 1820, Monsr. Despiaua, French surgeon in the service of the king of Cochinchina, arrived, bringing a letter from Monsr. Vannier, then acting as minister to that sovereign, requesting furtherance to his mission, which was, to convey the vaccine to Cochinchina, for which place he departed in February, 1821, and succeeded in his object.

Two reports have been made since that of March 19th, 1821, copies of which have not been preserved. It may be stated, as a summary of their purport, that the practice has, in the interval, acquired great stability and extension among the Chinese of Canton province of every condition; that it is known to have been conveyed again to Keängse, as well as to Keängnan, and Fuhkein provinces; that it reached Peking, but unfortunately was again lost there; that its anti-variolous efficacy is universally known and confided in; and that its preservation during the period specified has greatly and almost exclusively, resulted from the well adapted system pursued at the institution, and the agency of the Chinese vaccinators; the principal of whom, A-he-gua, (who has been engaged in the practice since 1806,) is a man remarkably qualified for the

business by his cast of judgment, method, and perseverance. He has been encouraged in his laudable exertions by the favorable opinion of his countrymen, and by marks of distinction or consideration which have been conferred upon him by the higher functionaries of the local government. The reports in question also contained a summary of what evidence had presented itself, that the practice of vaccination fails occasionally, however unfrequently, in affording a perfect security against the occurrence of variolous disease, though still modified and mitigated in character by the previous experimēt.

A. P.

December 26th, 1832.

RELIGIOUS INTELLIGENCE.

MALACCA.—The population of the district of Malacca, including town and country, is computed to be above 25,000; of whom two thirds live in the town of Malacca and its vicinity; and it consists of Chinese, Malays, Arabs, Klings or (Malabars), Portuguese, Dutch, and English. But the Chinese constitute considerably more than one third of the aggregate population of the district.

The acting Principal of the Anglochinese college, the Rev. Mr. Tomlin, has very obligingly furnished us with accounts of the *Chinese and Malay schools* at Malacca, down to the 11th of March 1833; and of the *Indo-Portuguese schools*, to October of the preceding year. These schools are supported by charity, and contain between six and seven hundred children. The accounts of the Malay and Portuguese schools must

be deferred till the publication of our next number; concerning the Chinese schools, Mr. T. thus writes:—

“In giving a report of our labors here during the present year, we are still unable to communicate any very cheering intelligence of much apparent fruit of them, or to speak of any remarkable change going on around us. However, we are thankful that we can say the same means are in operation, and the same labors are carried on as heretofore, which if steadily persevered in with faith and prayer, will at last, through the Lord's blessing, change the surrounding wilderness into a fruitful field. The good seed is daily scattered around us, and though some of it may fall amongst thorns or on stony ground, yet not a little falls upon what may reasonably be thought a genial soil—the hearts

of children. The most obvious, and perhaps the most important means of promoting the Lord's work at Malacca, is the education of the young. This is evident from the simple fact that from two classes of its mixed inhabitants, the Chinese and Malays, we have 500 boys and girls in the mission schools, daily acquiring some knowledge of the Sacred Scriptures, and of other Christian books.

"The four Chinese schools under the care of the missionary are daily superintended by the senior boys of the college. Every Saturday they are visited by the missionary himself. Each child repeats to him what he has read and got by heart during the week, and then explains the same in colloquial Chinese. But as few children born here, know much of their father's native tongue, they go a step farther and render the Chinese into Malay, with which they all are familiar. It is satisfactory to know that the children are learning something of our holy religion, not merely by rote, according to the common mode in native schools in the East, but that they have some understanding of what they read, and are from week to week advancing in divine knowledge. What is lodged in the memory of a child by his heathen teacher, is impressed on his heart and conscience by the Christian teacher once a week. The older boys in the schools have also the advantage of further Christian instruction, by attending with their teachers our Sabbath morning's Chinese service in the chapel. Also at two of the Fuhkeén schools where

we have week day evening services, several of the elder scholars are usually present.

There are six Chinese girls schools under the care of Miss Wallace, which seem to be doing well. They have the benefit of her daily instruction, which must be very conducive to their usefulness. The plan of a double rendering of the lessons into the colloquial tongues of the Chinese and Malays, is followed also in these schools; and indeed with the girls this is doubly important, they being usually much more ignorant of Chinese than the boys.

"In the college we have twenty-six boys. They are all taught to read English as well as Chinese; but the juniors are principally under the care of the Chinese teacher, who takes considerable pains to instruct them in Christian books. The senior boys forming an upper class, are almost entirely under our own tuition. They have given tolerable satisfaction by attention to their studies, and by the progress which they have made. Two or three of them especially seem promising youths, and we indulge a hope of their becoming sincere and enlightened followers of our gracious Redeemer. In training up these youths for life and for eternity, it is our main and constant desire to lead them to the fountain head of heavenly wisdom, where they may drink of the pure streams of the water of life; yet we do not wholly desert the little rills of human knowledge.

"Immediately after morning worship in Chinese, the senior boys commence their studies by reading a chapter of the Bible.

which is explained to them in English and Chinese; after which they again go over it rendering it verse by verse into Chinese.

"After breakfast we take up "Pilgrim's Progress," and read and explain a page, more or less, as before. A passage of this lesson is then selected as a Chinese exercise in writing, to be presented the following day. In the afternoon we read a part of Dr. Milne's "Treatise on the Soul," with the College teacher of Chinese at our head. When the latter has made the lesson sufficiently plain to all, in respectable colloquial Chinese, we explain it to them in easy, familiar English. A passage is selected from this lesson as an English exercise in writing.

"They have also daily exercises in Murray's Grammar and in English composition. On Thursdays, half a day is devoted to a lecture on Geography, or Astronomy. On the Sabbath, a portion of the Sacred Scriptures is usually given to them to repeat on Monday morning.

"The senior boys are also employed about two hours each day as monitors in teaching the juniors English reading, writing, and arithmetic on the British system, under the general superintendence of the missionary.

The senior boys, as has already been observed, daily visit and number the scholars in the Chinese boys schools, and are constant in attendance at our various religious services in Chinese, held in the chapel on the Sabbath, and at two other places in the town on week day evening: most of them attend very regularly our English services

in the chapel on Sabbath and Wednesday evenings. It is indeed not a little cheering to our spirits to see half a dozen Chinese youths, in their own dress, sitting among the professed people of God and in His temple, bending the knee before Him in prayer, listening attentively to the preached gospel, and to hear them singing with the understanding the praises of Jehovah in our own tongue. Several of our Christian friends on witnessing such a sight for the first time, have expressed no little surprise and delight. Could our friends in England and America behold with their own eyes the same sight, their hearts would doubtless be filled with joy and gratitude in being privileged to behold even this "day of small things," and would be encouraged to persevere and not to faint in helping the Lord's work in this vast and almost cheerless field. We cannot indeed say that these, once heathen youths, are now become real Christians; but while we observe them daily increasing in divine knowledge, and see them constantly coming up with the people of God to His sanctuary, and there meekly receiving instruction from His ministers, we indulge a cheering hope of seeing some, at least, becoming true and enlightened disciples of the Savior, and instructors and guides to their own benighted countrymen.

"It may be thought that we are indulging too sanguine anticipations about these college boys, and looking too much on the bright side of the picture. Perhaps it may be the case; for we readily acknowledge we

-are prone to look on the Lord's work with a cheerful aspect, and hail with joy even a tender and solitary green blade that makes its appearance upon the sterile surface of the wilderness. We do not however glory in these things as the fruit of our own labors; for other men have labored and we have entered into their labors, and whatever fruit the Lord may permit us to gather, we would remember that others have long toiled here, and borne the heat and burden of the day.

"The following is a summary of what has been printed in Malacca during the year;—6,000 copies of various tracts, chiefly reprints of old standard tracts, five having been recut on new blocks in a larger character; 2,000 single gospels; and 130 complete copies of the enlarged and revised new edition of the Sacred Scriptures,—the first which have been printed from the new blocks.

"We have not much to say respecting our intercourse with the heathen, and the distribution of tracts amongst the Chinese. The daily labors of the whole college, and other duties of the establishment continually pressing on the time and the attention of the Chinese missionary, leave him little time for going out amongst the people, though this he considers to be the most important and interesting part of the missionary work. Occasionally he takes a bundle of tracts and Scriptures under his arm, and makes an early morning excursion into the town.

"However on two occasions, (being obliged for the sake of

his partner's health to retreat from the scene of his labors, and spend a few weeks in the neighborhood of Malacca, during the vacation at the commencement of the year, and again about the middle of the year at Singapore,) he had leisure for going out amongst the people a good deal. On the former occasion, being situated amongst the Malays, many tracts and portions of the Bible were given to them, and they were generally well received. At Singapore, being again placed for a little while in the sphere of his former labors, he cheerfully entered on his work again, and was glad to find the same large and craving demand for the bread of life as formerly, so that he was often compelled to deliver all he had to casual passengers who stopped him in the roads and streets, before he had got well into the town. Besides the Chinese, individuals of various nations accosted him without ceremony or hesitation, inquiring for books in their respective languages. Even the Malays threw off their shyness and readily asked for tracts and the New Testament. Several were very desirous of obtaining the latter complete, and made interesting inquiries about the Christian religion, particularly as to the main points of difference between it and Mohammedanism. Many of the ignorant Malays think there is only a slight difference between our religion and theirs, and in proof of this, mention the Law, Prophets, Psalms, and New Testament as books held sacred by themselves. But the grand point upon which we are

at issue with them is, *Jesus Christ* the son of God, the only Saviour of men, *contrasted and opposed to the impostor—Mohammed*. This should always be plainly stated to them and strenuously maintained."

SINGAPORE.—The population of this settlement, according to a census taken January 1st 1833, is 20,978. Of these, 8,517 are Chinese; 7,131 are Malays; 119 are Europeans; 96 are Indo-Britons; 300 are native Christians; others are Armenians, Jews, Arabs, Javanese, &c.—Among the Malays in Singapore and the adjacent islands, the Rev. C. H. Thomsen is the only missionary now employed; and among the Chinese there is no one at present except Mr. Abeel, who during a short so-

jour is "endeavoring," as he writes under date of March 30th 1833, "to supply every Chinese house in Singapore with Christian tracts."

SIAM.—The Rev. J. T. Jones late of the Burman mission, was at Singapore Feb. 26th, expecting to embark that evening or the next day for Bankok.

BURMAH.—By recent accounts it appears that the mission in this empire continues to enjoy prosperity. The New Testament in Burmese is now published entire, and they have begun to print in the Karen and Peguan languages. They have already four presses and three printers sent out from the churches, employed in their book department.

LITERARY NOTICES.

"*A Sermon preached on board the American ship Morrison, at Whampoa, in China, Dec. 2d, 1832.* BY ROBERT MORRISON, D. D. Printed for the Author at the Albion Press."

We have been favored with a copy of this sermon, which we were present to hear also at the time of its delivery on board the ship. The name of the ship, as a testimony of personal friendship to the Doctor; the circumstance also of its being the first day of celebrating

religious worship in the *Morrison* at Whampoa, and the attentive and numerous audience, made it an interesting occasion. From the text, Rev. 1: 3, the author addresses a word of *admonition* to the various characters specified in the message to the churches. (1.) "To those who have left their early attachment to the Lord Jesus Christ and his cause. (2.) To those who labor in the service of God and suffer tribulation. (3.) To those who remain faithful in the midst of the most ungodly

society. (4.) To those who possess the virtues of charity, faith, and patience, but who do not bear a sufficient testimony against error and vice. (5.) To those who have a name to live, but are dead. (6.) To the faithful, though feeble. And (7.) finally to the lukewarm." The subject appeared to us well chosen and very apposite to the situation of his audience.

We take this occasion also to say a word, respecting the amount of *foreign shipping to China; and the means of Christian instruction enjoyed by the seamen engaged in it.*

The number of different vessels under the British flag which arrived in China during 1832, was about 75. More than 20 of these were in the service of the hon E. I. Company, carrying each, say from 100 to 150 men. These splendid merchantmen do not enjoy the services of a chaplain or of any religious instructor; but we understand it is required that the service of the church of England be read each Sabbath before the crews. Of the remaining 50 ships, we know little, except that many of them are manned with Lascars, and officered with Europeans. But for those who understand English, we do not learn that any provision is made for their religious instruction, unless some individual masters may attempt it.

The number of American vessels which arrived in China during the shipping season, from June 1832 to May 1833, was about 60. Forty-five of these came up to Whampoa.

For the benefit of seamen at this port, the American Sea-

men's Friend Society sent out a chaplain, who arrived here at the end of Oct., 1832. By him, public worship was maintained at Whampoa, during the four or five succeeding months. Notwithstanding several inconveniences attendant upon preaching on a ship's deck, whenever the Bethel Flag has been hoisted, an audience has always assembled, from 25 or 30, to 50, 70, 80, or 90. We hope that for the ensuing season, some convenient stationary accommodation can be procured.

THE EVANGELIST; and *Miscellaneous Sinica.*—The first number of his *new periodical* appeared on the 1st instant; a second number came out on the 21st, and a third on the 27th of the month. It has for its motto,—“Go ye into all the world and preach the gospel to every creature.” It is a religious publication; and thus far its columns have been principally filled with papers exhibiting the doctrines and precepts and promises of the gospel, and the character and duties of the professors of Christianity.

At the same time, “affairs of this vast empire, and the surrounding Chinese language nations,—Corea, Japan, Lew-chew, and Cochinchina, together with the numerous Chinese settlements in the Archipelago, are viewed with intense interest by the *Christian-Evangelist*,” and “as occurrences which are political and commercial have an influence on those that are religious and moral, they ought not to be overlooked by those who wish for the universal spread of the gospel.”

The moral and religious character of the Chinese comes directly under the observation of the Evangelist. On this topic the native is allowed to speak for himself. Each of the numbers before us contains short pieces printed in the Chinese character; these, with the exception of the single phrase *Yay-ho-hwa*, "Jehovah," are Chinese composition; and they will, doubtless, prepare the way for the introduction of *foreign* intelligence. A *Chinese Magazine* is a great desideratum; and we hope another year will not pass away before such a publication is commenced.

Concerning the term *Yay-Ag-Awa* the Evangelist says;—"The missionaries in the South Sea islands have introduced *Jehovah* as the name of God. We have not found in any of the books of the Romish missionaries, that they have introduced this name to the knowledge of their Chinese converts. It has been proposed by a pro-

testant missionary to use *Yay-ho-hwa* in the Chinese language; for the natives sometimes ask the *name* of our God. And why not introduce *that name* by which he has revealed himself, and been known to his people in every age of the world? 'God spake unto Moses, and said unto him—I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; and by my name *Jehovah*, was I not also known to them?' The import of the Chinese words [*Yay ho hwa*], *father, fire, and flower or flame*, will remind the reader of mount Sinai, when '*Jehovah descended on it in fire*,' to proclaim these words; 'I am Jehovah thy God. Thou shalt have no other gods beside me. Thou shalt not make to thyself any graven image, to bow down thyself to it. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not acquit him who taketh his name in vain.' "

JOURNAL OF OCCURRENCES.

LITERARY EXAMINATIONS.—The literary examinations in *Kwangchow foo* commenced on the 6th of the 4th moon (May 24th). The number of competitors is stated to be more than 25,000, varying in age from the lad of fifteen years to the hoary head of seventy and upwards. The candidates from the several *keñ*, assemble in Canton on different days, according to notice previously given by the *chefoo*, who presides at the examinations.

IMPERIAL PRESENTS.—At the close of the late campaign against the rebel mountaineers at *Leñchow*, 900,000 taels were required to defray the expenses of the war. Of this sum 210,000 taels were advanced by the hong merchants. In consequence of this, and by the request of governor *Loo*, his majesty has condescended to confer on the said merchants the favor of accepting their money. He directed at the same time also that two *hwa-ling*, or peacock's feathers,

Original from

should be sent down for the two senior merchants, Howqua and Mowqua.—In the case of Howqua, the money (100,000 taels,) was given, and the honor received, in the name of his son Woo Yuenhua.

DECAPITATION.—At 10 o'clock on the 28th inst. the governor of Canton, with the foo, yue and other chief officers of the province, sat in judgment on the case of *seventeen* criminals, who were all sentenced to suffer death by decapitation. The *wang-ming*, or imperial order, was immediately demanded, and the criminals were led away to the place of execution—to undergo the penalty of the law at 2 o'clock. P. M.

Insurrection in Szechuen.—Letters have been received in Canton during the month, which report that an insurrection has broken out in Szechuen. One officer of the 5th rank, and several of inferior rank, are said to have been killed.

Children sold.—A scarcity of rice in Chaouchow foo, on the east of Canton, has increased the demand and raised the price of provision in this city. In consequence of this, the governor and fooyuen have sent out a proclamation forbidding rich merchants to hoard up rice, beyond a certain quantity, thereby increasing its price and distressing the poor. Still though the price has risen but very little, many of the poor suffer much. Instances are numerous where parents have been seen going through the streets leading their own children by the hand, and offering them for sale. They are urged to this painful necessity from want of provisions for themselves, as well as for their children. In cases of this kind, the purchaser is required to give a written promise that he will provide

for the child, treat it well, &c. We knew an instance only a few days ago, where a little girl of 6 years of age was sold for twenty-five dollars.

FORMOSA.—The accounts of the rebellion in Formosa continue to be vague and unsatisfactory.—Concerning the population and productions of the island, the last number of the *Canton Register* (for May 18th), contains the following remarks.

“The whole population may amount to two or three millions. The greater part are cultivators of the ground; many (principally the Amoy men) are merchants, fishermen, and sailors. On the whole they are a lawless tribe, who put the government and every human regulation at defiance, strictly adhering to their clans. Some of the country-born in the interior, have never acknowledged the mandarins as their rulers. . . . But notwithstanding their aversion to every government, they are a very industrious race. The quantity of rice exported to Fuhkeñ and Chekeñg is very considerable, and employs more than three hundred junks. At Teentsin alone, there arrive annually more than seventy junks loaded with sugar. The exportation of camphor is likewise by no means small. The owners of the plantations are generally Amoy men, whose families live in their native country. The capital they employ is great; the trade profitable. The friendly feelings of the Formosan colonists towards foreigners are quite proverbial; but hitherto they have had very little intercourse with them. Some traces of the Dutch government still remain, but the name of this nation is almost forgotten. The natives have receded further and further towards the east coast, and have been partly amalgamated with the eastern planters.”

Postscript.—The weather during the last half of the month has been unusually cold and dry, and northerly winds have prevailed for several successive days. Among the native population there has been a good deal of sickness, and many have died, or as the Chinese say in polite language, *soh yue*, “have gone to ramble among the genii.”—The lady of his excellency Yuen, formerly governor of Canton but now of Yunnan and Szechow, is reported recently to have set out on such a rambling

THE
CHINESE REPOSITORY.

VOL. II.—JUNE, 1833.—No. 2.

*Journal of a voyage along the coast of China, from the province of Canton to Leaoutung in Manchou Tartary; 1832-33: by the Rev. CHARLES GUIZLAFF.**

JANUARY 14th, we changed our station, and came to anchor under an island. The curiosity to see the ship was greater here than at our former place, and being less embarrassed by the presence of the mandarins, we were able to live more quietly and to extend our intercourse with the people. A temple built on the island under which we lay, is very spacious, and presents a real labyrinth. The whole island is picturesque, and appears to have been designedly chosen on this account. We saw here an edict pasted up, forbidding the possession of arms on any account, and threatening decapitation to all who dared to disobey this regulation. The priests had for a long time been desirous to get hold of a few Christian books, but when they could not obtain them, they almost wept for disappointment;—I had previously landed on the opposite shore, where I was surrounded by multitudes who did not cease importuning me till they had gotten every book out of my hands. There

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were very few individuals who could not read, so that we may entertain the well-founded hope, that even the smallest tracts will be perused to advantage. We enjoyed the society of the natives very much. Combining intelligence and cordiality, they lost no opportunity of showing their friendship, or of making pointed inquiries. What a field for missionary exertion do they present! Their hearts are open to the impression of truth, and their doors for the reception of its messengers. We humbly trust in the wise government of God, (which can defeat all the restrictive laws of the most crooked policy,) that the doors to these parts will be soon thrown open.

Though it was now winter, and often severe weather, the country to the southwest presented the most attractive views. From a temple, which being imperial had a gilded spire, we used to look down upon the surrounding valleys. With the priest, a very cunning man and a fine pattern of Chinese politeness, I had a very long conversation upon religion. As soon as I touched upon some points which concerned a higher world, he was dumb. As to the religious creed of other nations, he appeared to be a perfect latitudinarian.

On the 17th of January, we got under way for Kintang, an island which we had visited in the Lord Amherst. The cold being very piercing, some of our crew died. As the mandarins had previously taken possession of the anchorage in the inner harbor, we took care not to have anything to do with them. The natives being under the immediate control of their rulers, were rather distrustful; however they recognised me, and brought great numbers of diseased people, of whom they requested me to take charge. The state of the poor, and in general of all the common people, is very wretched during the winter. In Europe we have firesides and comfortable rooms; but these miserable beings can neither

afford nor procure fuel. Every shrub is cut up; every root is dug out; and the hills, which in other countries are generally covered with wood, are bare or only planted with a few fir-trees. To supply the want of fire, they carry fire-pots in their hands with a few coals in them. They dress in five or six thick jackets, which are stuffed with cotton and thickened with numerous patches put upon them; indeed, many are only patchwork, but they keep the body warm, and this is all that is required. The Chinese are generally dirty in their habits; and the consequences both of warm clothing and uncleanness are a great many cutaneous diseases—often very serious when they have become inveterate. It ought to be an object with a missionary who enters this field, to provide himself with large quantities of sulphur and mercurial ointment, and he may be sure to benefit many.

It has always been my anxious desire to give medical help whenever it was practicable. However the sufferers are so numerous that we were able to assist only a very small portion of the number. I should recommend it to a missionary about to enter China, to make himself perfectly acquainted with the diseases of the eye. He cannot be too learned in the ophthalmic science, for ophthalmia is more frequent here than in any other part of the world. This arises from a peculiar, curved structure of the eye, which is generally very small, and often inflamed by inverted eye-lids. Often while dealing out eye-water to a great extent, and successively examining the eye, I have wished to establish a hospital in the centre of the empire, in some place easy of access by sea and by land. I know scarcely one instance of a clever medical man having given himself up to the service of this distant nation, with the view of promoting the glorious gospel and the happiness of his fellow men. There have been several gentlemen both at Macao and Canton whose praiseworthy endeavors to alleviate

suffering, have been crowned with much success. Yet we want a hospital in the heart of China itself, and we want men who wish to live solely for the cause.

We went farther towards the southern parts of this island, where I began my Christian operations, which were attended with ample success. We have walked over many hills, and gone through numerous valleys, carrying in our hands the Sacred Scriptures, which found ready readers. Surely we could not complain of their want of politeness, for all doors were open for us, and when the people reluctantly saw that we would not enter their hovels, they brought tea out to us, forcing us to take some of this beverage.

From this island we shifted our anchorage to Ketow point, a head-land on the main. A great many tea plantations are found here, and for the first time we have seen the plant growing wild. This district is cultivated only in the valleys; the mountains furnish a good deal of pasture, but the Chinese keep only as many cattle as are indispensably necessary for the cultivation of the fields.

When I first went on shore, the people seemed distrustful of receiving the word of salvation; some of them hinted that our books merely contained the doctrines of western barbarians, which were quite at variance with the tenets of the Chinese sages. I did not undertake to contest this point with them, but proceeded to administer relief to a poor man who was almost blind. He was affected with this unexpected kindness, and turning towards me said; "Judging from your actions your doctrines must be excellent; therefore I beseech you, give me some of your books; though I myself cannot read, I have children who can."—From this moment the demand for the word of God increased, so that I could never pass a hamlet without being importuned by the people to impart to them the knowledge of divine things. In the wide excursions which I took, I

daily witnessed the demand for the word of God. The greatest favor we could bestow upon the natives, was to give them a book, which as a precious relic was treasured up and kept for the perusal of all their acquaintance and friends.

Having remained here seven days, we then departed for other parts of the Chusan group. The weather during this time was generally dark and stormy. Feb. 4th, we arrived at the island Pooto. lat. $30^{\circ} 3' N.$, and long $121^{\circ} E.$

At a distance, the island appeared barren and scarcely habitable, but as we approached it, we observed very prominent buildings, and large glittering domes. A temple built on a projecting rock, beneath which the foaming sea dashed, gave us some idea of the genius of its inhabitants, in thus selecting the most attractive spot to celebrate the orgies of idolatry. We were quite engaged in viewing a large building situated in a grove, when we observed some priests of Budha walking along the shore, attracted by the novel sight of a ship. Scarcely had we landed, when another party of priests in common garbs and very filthy, hastened down to us, chanting hymns. When some books were offered them, they exclaimed, "praise be to Budha," and eagerly took every volume which I had. We then ascended to a large temple surrounded by trees and bamboo. An elegant portal and magnificent gate brought us into a large court, which was surrounded with a long row of buildings—not unlike barracks,—but the dwellings of the priests. On entering it, the huge images of Budha and his disciples, the representations of Kwanyin, the Goddess of Mercy, and other deformed idols, with the spacious and well adorned halls, exhibit an imposing sight to the foreign spectator. With what feelings ought a missionary to be impressed when he sees so great a nation under the abject control of disgusting idolatry! Whilst walking here, I was strongly reminded of Paul in Athens, when he was

passing among their temples and saw an altar dedicated "to the unknown God." For here we also found both a small hall and an altar covered with white cloth, allotted to the same purpose. I addressed the priests who followed us in crowds,—for several hundreds belong to this temple; they gave the assent of indifference to my sayings, and fixed their whole attention upon the examination of our clothes. It was satisfactory, however, to see that the major and intelligent part of them were so eagerly reading our books, that they could not find a few moments even to look at us. The treatise which pleased them most, was a dialogue between *Chang* and *Yuen*, the one a Christian, and the other an ignorant heathen. This work of the late, much lamented Dr. Milne, contains very pointed and just remarks, and has always been a favorite book among the Chinese readers.

The high priest requested an interview. He was an old deaf man, who seemed to have very little authority, and his remarks were common-place enough. Though the people seemed to be greatly embarrassed at our unexpected appearance, their apprehensions gradually subsided; meanwhile we had the pleasure of seeing our ship coming to anchor in the roads. Having therefore renewed my stock of books with a larger store, I went again on shore. At this time the demand was much greater, and I was almost overwhelmed by the numbers of priests who ran down upon us. Earnestly begging at least a short tract, of which I had taken great quantities with me, I was very soon stripped of all, and had to refuse numerous applications.

We afterwards followed a paved road, discovering several other small temples, till we came to some large rocks, on which we found several inscriptions hewn in very large letters. One of them stated that China has sages! The excavations were filled with small gilt idols, and superscriptions. On

a sudden we came in sight of a still larger temple with yellow tiles, by which we immediately recognized it as imperial. A bridge very tastefully built over an artificial tank, led to an extensive area paved with quarried stones. Though the same architecture reigned in the structure of this larger building as in the others, we could distinguish a superior taste and a higher finish. The idols were the same, but their votaries were far more numerous; indeed this is the largest temple I have ever seen. The halls being arranged with all the tinsel of idolatry, presented numerous specimens of Chinese art.

These colossal images were made of clay, and tolerably well gilt. There were great drums and large bells in the temple. We were present at the vespers of the priests, which they chaunted in the Pali language, not unlike the Latin service of the Romish church. They held their rosaries in their hands, which rested folded upon their breasts; one of them had a small bell, by the tinkling of which their service was regulated; and they occasionally beat the drum and large bell to rouse Budha to attend to their prayers. The same words were a hundred times repeated. None of the officiating personages showed any interest in the ceremonies, for some were looking around, laughing and joking, whilst others muttered their prayers. The few people who were present, not to attend the worship, but merely to gaze at us, did not seem in the least degree to feel the solemnity of the service. Though we were in a dark hall standing before the largest image of Budha, there was nothing impressive: even our English sailors were disgusted with the scene. Several times I raised my voice to invite all to adore God in spirit and in truth, but the minds of the priests seemed callous, and a mere assent was all which this exhortation produced.—Though the government sometimes decries Buddhism as a dangerous doctrine, we saw paper:

stuck up, wherein the people were exhorted to repair to these temples in order to propitiate heaven to grant a fertile spring;—and these exhortations were issued by the emperor himself. What inconsistency!

This temple was built during the time of the *Leüig* dynasty, several centuries ago, (about A. D. 550,) but it has undergone great repairs; and both under the last and present dynasties has enjoyed the imperial patronage. It was erected to emblazon the glorious deeds of the Goddess of Mercy, who is said to have honored this spot with her presence. On the island are two large, and sixty small temples, which are all built in the same style, and the idol of Kwanyin holds a prominent station among her competitors. We were told, that upon a spot not exceeding twelve square miles, (for this appears to be the extent of the island,) 2000 priests were living. No females are allowed to live on the island, nor are any laymen suffered to reside here, unless they be in the service of the priests. To maintain this numerous train of idlers, lands on the opposite island have been allotted for their use, which they farm out; but as this is still inadequate, they go upon begging expeditions not only into the surrounding provinces, but even as far as Siam. From its being a place of pilgrimage also the priests derive great profits. Many rich persons, and especially successful captains, repair thither to express their gratitude and spend their money in this delightful spot. For this reason the priests have large halls and keep a regular establishment, though they themselves live on a very sparing diet. We never saw them use any meat; few are decently dressed; and the greater part are very ignorant, even respecting their own tenets. We saw many young fine-looking children whom they had bought to initiate them early into the mysteries of Buddhism. They complained bitterly of the utter decay of their establishment, and

were anxious to obtain from us some gift. To every person who visits this island, it appears at first like a fairy land, so romantic is everything which meets the eye. Those large inscriptions hewn in solid granite, the many temples which appear in every direction, the highly picturesque scenery itself, with its many-peaked riven, and detached rocks, and above all a stately mausoleum, the largest which I have ever seen, containing the bones and ashes of thousands of priests—quite bewilder the imagination.

After having examined all the localities, we endeavored to promulgate the doctrines of the gospel. Poo-to being a rendezvous for a numerous fleet of boats, gave us great facility in sending books to all the adjacent places. Nor were the people very slow in examining us and our books. When their minds were satisfied upon the subject, they became excessively clamorous for Christian books. At first I had brought my stores on shore, but finding that the great crowds bore me down and robbed me of every leaf, I entered into a boat and sat down, while multitudes of boisterous applicants were on the shore. They now waded and even swam in order to get near me, and carried off in triumph the precious gift. Thousands and thousands of books have thus been scattered, not in this place only, but they have found their way into the provinces, for some persons took them purposely for importation. He who oversees and directs all, will send these harbingers of salvation with eagle-swiftness to all parts.

In order to satisfy my mind respecting founding a depository for scriptures and tracts in one of the temples, I took my station in the great hall which leads into the large temple. At this time I had taken the precaution of guarding my back by the wall, that I might not be thrown down by the crowd. Within a few minutes the priests thronged around me. Though they were urgent, they

behaved politely and begged, almost with tears, that I would give them a few tracts. How joyfully did they retire with the books under their arms!

Thus we passed many days here, and the demand for the word of God, not indeed *as such*, but as being a new doctrine, increased daily more and more. We afterwards visited several other islands belonging to the Chusan group, which teemed with inhabitants. They are less obstacles here to the promotion of the gospel than in many islands in the Pacific. They are far more populous, and their inhabitants are a very thriving people, no ways deficient in natural understanding. English vessels visited them occasionally, during the last century, but they have never been accurately known by any European navigator; therefore we took the trouble to explore them as far as circumstances would permit. The great Chusan has high towering hills, and splendid fertile vallies, some of which are alluvial ground. There are perhaps one million of inhabitants. Besides other places on its coast, we visited Sinkeä mun, a fishing village, with a harbor sheltered from all winds—but the very seat of iniquity. The natives here crowded on board; they wanted books, and insisted upon having them; my great stock being almost exhausted, they offered money and besought me not to send them empty handed away. On one occasion, I had taken some on shore; several sailors acted as my safeguard, to prevent my being overpowered by the crowd. We ran for a long distance to escape their importunity, but finally they overtook us and I was literally plundered. Those who gained their point, returned shouting, whilst the others left me with a saddened heart, and uttering reproaches that I had not duly provided for their wants. For days I have been solicited, but I could not satisfy the craving desire. I promised to return with a larger supply, and hope that God will permit me to re-enter this sphere.

After staying a considerable time on the coast of Seängshan, on the main, we reached Shih-poo in latitude $29^{\circ} 2'$ north on the first of April. I can scarcely do justice to this place, delightfully situated as it is at the bottom of a basin, having one of the best harbors in the world, entirely formed by the hand of God. Hitherto the weather had been very boisterous and cold, a thick mist filling the air. We had been weeks without seeing the sun; even in March, and in this latitude, we had storms. But now the spring was approaching, the wheat fields stood in the blade, and the blossoms of the peach-trees perfumed the air. To ramble at such a season surrounded by such scenery is true enjoyment, and draws the heart powerfully towards the almighty God. The mandarins had now given up the principle of disturbing us from mere jealousy, and they will perhaps never try to interfere with us any more. So fruitless have been all their attempts to deter us from any intercourse with the natives, that the more they strove to effect their purpose, the more we gained our point, and the readier we were received by the natives.

We delayed some time on the coast of Fuhkeën. We arrived at a time of general scarcity; the greater part of the people were living upon sweet potatoes, dried and ground; for the revolution, or rather rebellion, in Formosa, had prevented the grain-junks from bringing them the customary supplies from that island. Some of the poor peasants lived upon the ears of the green wheat, roasted and boiled like rice. This scarcity had given rise to piracy and highway robbery. We spent some time in a village inhabited by pirates, but received no injury. Notwithstanding all these disasters, the Fuhkeën men are the same enterprising class which they have been for centuries, engrossing all the trade of the coast. We look for the time, when they will be brought to the obe-

dience of the gospel, and become the medium of communication with all parts of China. I had here also an opportunity of scattering the light of divine truth, though on a smaller scale, for we stayed only a short time.

In our excursions we examined Kin-mun, a large island to the north of Amoy harbor. Here were immense rocks piled upon each other, just as though done by human hands. Though very sterile, it has at least 50,000 inhabitants, who are enterprising merchants or sailors. Several places of considerable importance we may be said to have discovered, for they are not known to any European else, nor were they ever visited by Europeans, if we except Jesuits. As it is not my intention to give any geographical sketches, I refrain from enumerating them. However as our commercial relations are at the present moment on such a basis as to warrant a continuation of the trade all along the coast, we hope that this may tend ultimately to the introduction of the gospel, for which many doors are opened.—Millions of Bibles and tracts will be needed to supply the wants of this people. God, who in his mercy has thrown down the wall of national separation, will carry on the work. We look up to the ever blessed Redeemer to whom China with all its millions is given: and in the faithfulness of his promises, we anticipate the glorious day of a general conversion, and are willing to do our utmost in order to promote the great work.

After a voyage of six months and nine days, we reached Lintin, near Macao, on the 29th of April. Praised be God for all his mercies and deliverances during such a perilous voyage!

NOTE. Some further account of the island of *Poo-to* will be given in a future number, in a paper on Buddhism.

PENAL LAWS OF CHINA.

THE Chinese government is divided into several distinct, though not altogether independent, departments. Of these, the six Tribunals,—namely (1.) the *Le Poo*, or that of Civil Office; (2.) the *Hoo Poo*, or that of Revenue; (3.) the *Le Poo*, that of Rites; (4.) the *Ping Poo*, that of War; (5.) the *Hing Poo*, that of Punishments; and (6.) the *Kung Poo*, or Tribunal of Public Works,—are the most important, and correspond to the six last of the seven divisions of the penal laws. The first division, containing general laws, or preliminary regulations, we have already noticed; and will now proceed to the next division.

II. CIVIL LAWS. These refer to the administration of the civil government, and are divided into two books; the first is headed "system of government," and the second, "conduct of magistrates."

Concerning *hereditary succession*, the first topic under the first of these two subdivisions the law is, that every officer, whose rank and title are hereditary, shall be succeeded in them by his principal wife's eldest son, or by his legal representative; if such son and his representative are deceased or incapacitated to succeed, the son next in age or his representative shall be called to the succession; and if there are no such sons or representatives, the sons of the other wives and their legal representatives shall, according to seniority, be entitled to the succession.—But whoever enters on the succession to an hereditary dignity in violation of the order prescribed by this law, shall

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be punished for such offense with one hundred blows and three years' banishment.—None of the hereditary dignities which existed previous to the Mantchou Tartar conquest, appear to have been recognized by the present government, excepting only that which is attached to the family of Confucius, "whose real or supposed descendants are at this day distinguished with peculiar titles of honor, and maintained at the public expense."

If any civil officers, who have not distinguished themselves by extraordinary services to the state, *are recommended* to the consideration of the emperor, as deserving the highest hereditary honors, such officers and those who recommend them, shall suffer death; those however, who are recommended to such honors in consequence of their being the lineal descendants of officers who have averted national calamities, protected the empire, and contributed to the establishment of the imperial family, shall be free from any liability to the penalties of this law.

The *appointment and removal* of officers depend on the authority of the emperor. If any great officer of state presume to confer any appointment on his own authority, he shall suffer death by being beheaded. Notwithstanding this law, the governors of the provinces are constantly in the habit of filling vacancies in the inferior offices; but this is always done by virtue of authority supposed to be conferred by the emperor, and is generally stated to be only *ad interim*, until his majesty's pleasure is known.—In every public office or tribunal, whether at court or in the provinces, the number of officers, clerks, and attendants to be employed, is established by law. Nevertheless, "when necessary," officers of government may *hire* persons to assist in collecting the duties, or in completing the registers of the people."

Officers of government are *prohibited from leaving their respective stations*, except on account of

immediate attendance on his majesty, the object of which may be, either the betraying of the secrets of the state, unwarrantable pretensions to offices of power and emolument, or joint addresses to the sovereign for private and unlawful purposes, shall subject all the parties guilty of such an offense, to suffer death, and their wives and children to perpetual banishment.

All officers and others in the employ of government, are required to make themselves perfect in the *knowledge of the laws*, so as to be able to explain clearly their meaning and intent, and to superintend and insure their execution. At the close of every year they must all undergo an examination; and if they are found deficient in knowledge of the laws, they shall forfeit one month's salary when holding official, and receive forty blows when holding any of the inferior, stations. And all private individuals, whatever may be their calling, "who are found capable of explaining the nature, and comprehending the objects of the laws, shall receive pardon in all cases of offenses resulting purely from accident, or imputable to them only from the guilt of others, provided it be the first offense, and not implicated with any act of treason or rebellion."

Those who delay or neglect to execute orders of government, who destroy and discard edicts and seals of office, fail to report to their superiors, or are guilty of errors and informalities in their public documents, together with all those who are convicted of altering any official dispatch, or of using official seals, or of neglecting to use them, according to the established regulation of the empire, are liable to the "appropriate penalties" of the law.—No part of the penal laws is better devised than this, which is intended to regulate the *conduct of magistrates*;—the rules are good, but in practice they are almost entirely neglected.

III. FISCAL LAWS. This division in the original, which has been closely followed in the translation, is divided into about eighty sections; several of these, however, refer to the same general subject.

The laws concerning the *enrollment of the people* are very plain and definite. All persons whatever shall be registered according to their respective professions or vocations, whether civil or military, whether post-men, artisans, physicians, astrologers, laborers, musicians, or of any other denomination whatever. When a family has omitted to make any entry whatever in the public register, the master thereof, if possessing lands chargeable with contributions to the revenue, shall be punished with one hundred blows; but if he possess no such property, with eighty blows only. When any master of a family, has among his household, strangers who constitute, in fact, a distinct family, but omits to make a corresponding entry in the public register, or registers them as members of his own family, he shall be punished with one hundred blows, if such strangers possess taxable property, and with eighty blows if they do not possess such property; and if the person harbored is not a stranger, but a relative, possessing a separate establishment, the punishment of the master so offending, shall be less than as aforesaid, by two degrees, and the person harbored shall be liable to the same punishment. In all these cases the register is to be immediately corrected. Children are to be entered on the public register at the age of four years; but the period of liability to public service, is between sixteen and sixty.—In all the districts of the empire, one hundred families shall form a division, in order to provide a head and ten assessors, whose duty it is to oversee and assist in the performance of all public duties. These are to be chosen from among the most respectable men in the district, persons of mature

age, but who have never held any civil or military employment, nor been convicted of any crime. These "elders" must see that all the families in their respective divisions have been registered, and failure in doing this exposes them to the bamboo. The returns of population are to be made annually.

We will notice in this connection the *rule of succession and inheritance*; but the laws of marriage, which have a place in this division of the code, will be reserved and form a part of a separate article at another time.—The eldest son of the principal wife, as in the case of "hereditary dignities," comes first in the *succession*; and after him the other sons or representatives according to seniority. A man who has no male issue shall choose one from among those of the same surname, who is known to be descended from the same ancestors, beginning with his father's issue, next with his relations of the first degree, then those of the second, then those of the third, and last with those of the fourth degree; on failure of these, he is at liberty to choose whomsoever he may prefer among those of the same surname; and if afterwards a son is born, he and the adopted child shall participate equally in the family property. But no heir can be chosen to supply the place of a son of the first wife, before she has completed her fiftieth year.

The regulations concerning the *land-tax* constitute a very important branch of the fiscal laws of China. Whether the tenure by which the land is in general held, is of the nature of a freehold, and vested in the landholder without limitation or control, or whether the sovereign is in fact, the exclusive proprietor of the soil, while the nominal landholder is no more than the steward of his master, is a question which our translator has discussed with his usual ability. The truth, he thinks, in this case, lies between the two extremes. It is well known that several of the richest merchants

in Canton have considerable landed possessions, which they esteem as the most secure, if not the most important portion of their property. The ordinary contribution of the landholder to the revenue is supposed *not to exceed one tenth of the produce*, a proportion which leaves enough in his hands, to enable him to reserve a considerable income to himself, after discharging the wages of the laborers, and the interest of the capital employed in the cultivation of his property. "It is chiefly upon this income that all the superannuated, superseded, and unemployed officers of government; all merchants retired from, and no longer engaged in business; all those Tartar families who hold their property in China under a species of feudal vassalage; and, lastly, all farmers and others not actually laboring agriculturists, must be supposed to subsist. As there are no public funds in China, the purchase of land is the chief, if not the only mode of rendering capital productive with certainty and regularity, and free from the anxiety and risk of commercial adventure."

On the other hand, it appears from the Penal Code itself, "that the proprietorship of the landholder is of a very qualified nature, and subject to a degree of interference and control on the part of government, not known or endured under the most despotic of the governments of Europe." By one section of the law, the proprietor of land seems to be almost entirely restricted from disposing of it by *will*; by another, it appears that the inheritors must share it amongst them in certain established proportions. Those lands are forfeited, which the proprietors do not enter on the public register, acknowledging themselves responsible for the payment of taxes upon them; and in some cases lands seem to be liable to forfeiture, "merely because they are not cultivated when capable of being so." It appears very evident from the whole tenor of the laws, as well as from other considerations,

that the Chinese government feels no small solicitude in providing for the *necessary* wants of the people. And on this account, as well as for raising a revenue, they endeavor to secure the cultivation of all the lands in the empire, and have framed their laws accordingly. Whoever neglects to cultivate his lands or to pay his taxes, exposes himself to punishment.

The *taxes are paid both in money and kind*. According to the regulations concerning *coinage*, there are founderies and mints, where the metal is prepared and cast, and also store-houses in which the coin is deposited, until required for public service. The quantity of metal coined in the former, and the periods of its issue from the latter, are fixed by the Board of Revenue, "in order that the successive supplies of coin for the use of the people may correspond with their wants, and be regulated according to the market-prices of gold, silver, grain, and other articles in general use and consumption." In no private dwelling of any soldier or citizen shall any utensils of copper be used, except mirrors, military arms, bells and articles especially consecrated to religious purposes. Whatever quantity any individual may have in excess, he is permitted to sell to government, and at a fixed rate. And whoever buys or sells copper clandestinely, or conceals the same in his house, shall be punished with the bamboo.

On account of the inconvenience which would attend the payment of large sums in their coin, of which they have only one kind (the *tseën*, or cash), and as paper currency is not in use, ingots of silver, of one and of ten Chinese ounces (*leäng* or *tæls*) weight, are used in payments to government. Gold is also used.—Whoever has the charge of collecting or receiving money due to government, "shall be answerable for the delivery of the same in no other than perfectly pure bullion, whether gold or silver."—The regulations concerning the receipt

and issues of public stores, are too numerous, and unimportant to be enumerated here. Suffice it to remark, that the whole impost on the summer harvest must be paid before the end of the 7th moon, and that on the autumnal harvest, by the end of the 12th moon.—The total amount of the revenue collected in the Chinese empire is said to be about *sixty-six* millions of pounds sterling, annually; of which only twelve are remitted to Peking, while fifty-four are retained in the provinces. These sums, says sir George, are probable not far from the truth; though on such a subject the accuracy of the information must be in some degree questionable.

Duties on salt form a considerable branch of the revenue. This trade is a monopoly, and throughout the empire is carried on by a limited number of merchants, who are licensed by government, and whose proceedings are under the inspection and control of officers especially appointed to that service. These merchants are usually rich and respectable. The laws which regulate the trade are very specific, as well as rigorous; and those who violate them are subject to heavy penalties. There are duties also levied on *tea*, and various other articles for "the home consumption." In short, all merchants who defraud the revenue, "by not duly contributing the amount of the rated and established duties on their merchandize, shall be punished with fifty blows, and forfeit to government half the value of the goods smuggled; three tenths of such forfeiture shall be given to the informer, but no such reward shall be allowed, when the smuggled goods are discovered and ascertained by the regular officer on duty. Whoever conveys goods through a barrier or custom-house station, without taking out the regular permit, shall be liable to all the ordinary penalties of smuggling. All large trading vessels also, which navigate the seas, shall on reaching their destined port, deliver

to the officers of the custom-house, "a full and true manifest of all the merchandize on board," that the duties payable thereon may be duly assessed and paid.—All duties must be paid to government within the year in which they are due.

Private property likewise comes under the cognizance of government. "Whoever lends his money or other property of value, in order to derive profit from such transaction, shall be limited to the receipt of an interest on the amount or value of the loan, at the rate of *three per cent. per month.*"—This is considerably above the ordinary rate of interest in this part of the country. To lend upon pledges, is also a very frequent practice in China. Shops of money-lenders, where deposits may be made of any kind of personal property, are extremely numerous in all parts of the empire, and, in general, upon a scale of greater respectability than establishments of a similar nature in Europe!

Sales, markets, and manufactures are the last topics treated of in this division of the Penal Code. In every city, public market, and sea-port, where licensed agents are stationed by government, it shall be the duty of such agents to keep an official register of all the ships and merchants that successively arrive, describing their real names and references, and also the marks, numbers, quantity and quality of goods brought to the market; whoever transgresses this law shall receive sixty blows, and be expelled from the service. All unfair traders "shall be severely punished; and whoever procures or makes use of *false weights, measures, and scales*, shall receive sixty blows. If a private individual *manufactures* any article for sale, which is not as strong, and durable, and genuine, as it is professed to be, or if he prepares and sells any silks or other stuffs of a thinner or slighter texture and quality, narrower or shorter, than the customary standard, he shall be punished with fifty blows.

IV. RITUAL LAWS. The emperor, and his great officers of government, are the only persons who are allowed to offer the great sacrifices, and perform the sacred rites of the celestial empire. The monarch himself is the high priest of the nation; and his vassals are the ministers who do his will, and aid in the politico-religious services of the state. But the *priests*, properly so called, and the *people*, both soldiers and citizens, are forbidden to participate in the highest religious solemnities of the nation.

All those officers whose duty it is to superintend and aid in the *imperial sacrificial rites*, must prepare themselves for every such occasion by abstinence; and whoever either by eating or drinking, by listening to music or retiring to the apartments of his wives and concubines, by mourning for the dead or visiting the sick, by taking cognizance of capital offenses, or by partaking of public feasts, fails so to do, shall forfeit one month's salary. And whoever neglects duly to prepare the animals, precious stones, silks, and grain for the grand sacrifices shall receive one hundred blows. And whoever destroys or damages, whether intentionally or not, the altars, mounds, or terraces consecrated to the sacred rites, shall receive one hundred blows, and be perpetually banished.—In all the provincial cities of the first, second, and third order, the local genii, the genii of the hills, the rivers, the winds, the clouds, and of the lightnings, also the ancient holy emperors, enlightened kings, faithful ministers, and illustrious sages, shall be honored "by oblations and other holy rites."

The *sepulchral monuments* of ancient emperors and princes, and the tombs of saints, sages, faithful ministers, and other illustrious individuals, shall be carefully preserved; and no person shall presume, on pain of receiving eighty blows, to feed cattle, cut wood, or to guide the plough, in the places where the remains of such distinguished personages are deposited.

The laws respecting *unlicensed forms of worship*, magicians, leaders of sects, and teachers of false doctrines, we quote entire.

"If any private family performs the ceremony of the adoration of heaven and the north star, burning incense for that purpose during the night, lighting the lamps of heaven, and also seven lamps to the north star, it shall be deemed a profanation of these sacred rites, and derogatory to the celestial spirits; the parties concerned therein shall accordingly be punished with eighty blows.—When the wives or daughters are guilty of these offenses, the husbands and fathers shall be held responsible.

"If the priests of Fūh, and Taou-sze, after burning incense and preparing an oblation, *imitate the sacred imperial rites*, they also shall be punished as aforesaid, and moreover be expelled from the order of priesthood.—If any officers of government, soldiers, or citizens, permit the females belonging to their families to go abroad to the temples of priests, in order to burn incense in token of worship, they shall be punished with forty blows; but when widows, or other women not under the guardianship of men, commit the same offense, the punishment shall fall on themselves.—The superior of the temple, and the porter at the gate, shall also be equally punished for admitting them.

"Magicians, who raise evil spirits by means of magical books, and dire imprecations, *leaders of corrupt and impious sects*, and members of all superstitious associations in general, whether denominating themselves *Mi-le-fo* or *Pe-lien-kiaou*, or in any other manner distinguished, all of them offend against the laws, by their wicked and diabolical practices and doctrines. When such persons, having in their possession concealed images of their worship, burn incense in honor of them, and when they assemble their followers by night in order to instruct them in their doctrines, and by pretended powers and notices endeavor to inveigle and mislead the multitude, the principal in the commission of such offenses shall be *strangled*, after remaining in prison the usual period, and the accessories shall severally receive one hundred blows, and be perpetually banished to the distance of three thousand *le*.

"If at any time the people, whether soldiers or citizens, dress and ornament their idols, and after accompanying them tumultuously with drums and gongs, perform oblations and other sacred rites to their honor, the leader or instigator of such meetings shall be punished with one hundred blows.

"If the head inhabitant of the district, when privy to such unlawful meetings, does not give information to government, he shall be punished with forty blows.—The penalties of this law shall not however be so construed as to interrupt the regular and customary meetings of the people, to invoke the terrestrial spirits in spring, and to return thanks to them in autumn."

"The Christian sect," remarks the translator, "is in this code entirely passed over in silence." In clauses added since the translation was made, the *Se-yang jin* and the *te'n-choo keaou* are noticed. Our limits forbid us here to enter on the discussion of this subject; but we purpose soon to recur to it again, and will then lay before our readers all the information, worthy of notice, which we can command.—Several sections concerning sundry "*miscellaneous observances*," close this division of the code. Medicines and provisions, equipage and furniture, are to be well chosen and duly provided for his majesty.—Private individuals are prohibited from keeping in their possession, celestial images, astrological books, and books for calculating fortunes, and so forth.—The houses, apartments, carriages, dress, furniture, and other articles used by the officers of government, and by the people in general, shall be conformable to the established rules and gradations. "Priests of *Foe** or *Tao-sse*," must visit their parents, sacrifice to their ancestors, and mourn for their relations "in the same manner as is by law required from the people in general."—The celestial bodies and phenomena must all be carefully observed and noted. Conjurers and fortune-tellers must not frequent the houses of any civil or military officers, under pretense of prophesying to them future events; this law shall not however be understood to prevent them from telling the fortunes and casting the nativities of individuals, by the stars, in the usual manner.—Such are the ritual laws of China!

* In the Asiatic Journal, this word has been frequently written *Fo-hi* or *Fuk-ke*. The editor of that work, referring (in No. xxxiv, for Oct. 1832, p. 89,) to a correction of this error, which was pointed out to him in the Canton Register, remarks that "this *'new and unfounded expression'*, whether correct or not, is as commonly used as that of *Budha priests*. It occurs, for example, repeatedly, in Sir George Staunton's translation of the code of China, in the text as well as the notes."—*Fuk-ke*, the name of an ancient emperor, the supposed founder of the Chinese empire, may be, for aught we know, "as commonly used as *Budha priests*;" but it is never applied, when used correctly, to those priests themselves. Sir George writes, not *Fo-hi* but *Foe*.—the old orthography of *Fuh*, which is the Chinese abbreviation of *Fuh-too*, or *Budha*.

MISCELLANIES.

Remarks on the history and chronology of China, from the earliest ages down to the present time. By Philoſinensis.

It is a trite remark, that in no country of Europe, or of the whole globe, is there so much sameness to be found as in China. Observe the physiognomy, the character, and the institutions of the people, and you find only a slight difference between the inhabitants of the several provinces. View their cities, houses, temples, and public courts, and how little do they differ from each other, though separated in distance more than a thousand miles. The diversities in the Chinese dress, and in their whole mode of life, are indeed so slight as to be almost imperceptible to a stranger, who, on seeing them for the first time, can scarcely distinguish an inhabitant of Peking from a native of Canton. This uniformity pervades also their whole literature; the Chinese thoughts are *stereotyped* in their classics, and the learned individual or author merely gives a new edition.

When we consult their *history*, we meet with the same barrenness of ideas, arising from their uniformity in all ages. The history of the nation is involved in that of the emperor;—he is the sole agent; and the nation is the engine, which is set in motion at the pleasure of the autocrat or his ministers. A mere panegyric, or a modified censure, which implies a partial praise, is all which we find in the records concerning the lives of the emperors. *Yaou* and *Shun*, the celebrated emperors of antiquity, so frequently mentioned in their annals, are held up as examples worthy of imitation; and the emperor whom the modern historians would ornise, is exhibited as the rival of their virtues. But when profligacy and tyranny meet with just retribution, and the nation shakes off the hateful yoke, and murders the oppressor, these historians exercise all their skill in portraying a monster of the infernal regions, a prodigy of worthlessness and cruelty. They can seldom preserve the "due medium" which Confucius so frequently recommended; for they scarcely ever dare to represent the glaring faults of those emperors whose good qualities overbalance their palpable defects. Hence arises the great veneration, and the more than divine homage, which the nation pays to the "son of heaven," the personified celestial virtue, whose paternal care and compassion extend beyond the "four seas," and comprehend all

nations. These notions have even reached Europe; and many learned men, after perusing the historical panegyrics of Du Halde and of others, consider the Chinese government the most excellent and glorious which ever existed, or which now exists on the globe. And even now, if we regard merely the edicts of this common political and tender father, we are induced to believe that China can boast the only patriarchal government which has survived the wreck of time, and which continues to lavish its divine blessings on the millions of its children. But these historical and political delusions vanish before a scrutinizing eye; and we see in this universal father of mankind, nothing but a despot who tramples on the laws of the country, and keeps the nation under iron bondage.

The great mass of historians were mere adulators, and if there has been an honorable exception, his voice was either suppressed, or uttered only to late posterity, when another dynasty filled the throne. There were however privileged and imperial writers, charged with the office of duly representing the actions of their sovereign—without the varnish of flattery—as an example to posterity. No nation boasts so long a series of historians and of history. The unchangeable nature of the Chinese written language, is well adapted to preserve the relations of events, to all generations, down to the last day. Their historical details received no borrowed aid from foreign nations; they had no Thucydides or Tacitus as models, but wrote in their own original way. Ignorant of other nations, they confined themselves to their own country, and mentioned the “barbarians” only as they came in contact with them. As they constitute so great a portion of the inhabitants of the globe, their history on this account, notwithstanding all its defects, is very valuable. It will also be worthy of our consideration to investigate the means by which so immense a mass of people has been kept together, whilst every other nation, with very few exceptions, has dwindled to nothing, or lost its nationality under the influence of foreign conquerors. A study of this history will furnish us the means to become intimately acquainted with the Chinese character, and with the leading principles of the celestial government. Here existed a state without the aid of classic lore, here it was overthrown, but never annihilated, and withstands to this day the inroads of all-destroying time. The Chinese empire is in this respect peerless. Whilst the Babylonian, Persian, Grecian, Roman, and other monarchies now exist only in the records of history, China, though the cotemporary of them all, is still in vigor, and was never so great in extent of territory as at the present moment.

What a prospect does it present in a religious point of view? All, even the most savage nations, have undergone great changes by the introduction of new creeds. Exterminating wars have swept the western parts of Asia, have desolated Europe,

and even raged in America; but China, though it has partially adopted one foreign superstition, has never been stirred by its influence to bloodshed. Southern Asia may have been enveloped in metaphysical darkness, have sunk under the burden of myriads of deities, and made degrading and abominable superstitions the sole object of life.—China has naturalized innumerable idols, but always viewed them as mere auxiliaries in the phalanx of political institutions, and in the common business of life. We read of no legislative priests here, who subvert old customs to establish their own systems on their ruins. Every religion is modeled after the state, moulded into the laws of rites, and adapted to the religious indifference of the people. Even popery, which never yields to popular opinion, is here reduced to the necessity of allowing idolatrous practices, arising from the peculiar constitution of the country. No bulls of excommunication from the pope can entirely do away the evil; the Chinese remain Chinese, even when bigoted papists. True, pure Christianity, which with its celestial power subdues the fiercest barbarians, has never entered China, to contest the palm of victory with rites established in times immemorial. Whilst the altars of polished heathens are subverted, the cross planted in their stead, and the gospel proves victorious wherever it is preached, China is not visited from on high, and remains in a state of religious apathy. To other nations, unimportant when compared with the vast multitudes of this, the Gospel is sent,—the word of life preached, while China abides in idolatry, and scarcely knows the name of the Redeemer.—The ways of Providence are mysterious, and in nothing more so than as it regards China; but let us adore where we cannot comprehend, till eternity unfold to us the mystery. Let us however cherish the hope, that in these latter days, the glory of the Saviour will be revealed to all flesh, and his name be adored by all the millions of this empire. When God lays his hand upon them, human customs crumble into dust, how deeply and how long soever cherished.

Mohammedanism, which in the spring-tide of its youth undaunted so great a portion of Asia, Africa, and even of Europe, was arrested in its progress on the frontiers of China. Timur, the all-conquering Timur, was snatched away by death, when on the eve of invading China, and proclaiming, by the sword, the law of the prophet. Comparatively few Mussulmen are to be found here, and of them, although the unity of the Deity is the most prominent point of their creed, there is not one who does not participate in idolatrous rites.

We have only touched upon a few topics, which may engage the future writer of a Chinese history. Such a work is greatly needed at the present moment; could it be composed with the skillful hand of a Tacitus, and written in the pleasing style of a Robertson, it would excite a livelier interest in behalf of China. There are abundant materials; but they require

a man of unbiased mind, and conversant with Chinese manners and language, to make the proper selections and arrangement. We cannot expect that the attention of Europeans will be attracted to this country, unless we endeavor to give China that consideration in the scale of nations, which she deserves.

To stimulate those who are competent to the task, these lines are written, and we expect not to plead in vain.—The history itself might be treated in the Chinese way, of periods, which comprise the time each successive dynasty reigned; or, in a more extensive view of ancient, middle, and modern history. As we ought to conform ourselves to the taste of western writers, the latter mode is preferable.

Ancient history might extend from the creation of the world to the extinction of the latter *Han* dynasty, and of the San Kwó, or Three States, which succeeded it, A. D. 279.

Like all histories of those remote times, this is composed of fables, interwoven with a great deal of truth, or modeled according to the course of events in later ages. There is only one record—the Mosaic—unsullied by the plagiarism of mythological ingenuity; all others are more or less tinctured with the absurdities of fiction. The Chinese are less extravagant in this than the Hindoos, the western Asiatics, Greeks, and Egyptians; and, in that prosaic way which is characteristic of the nation, they describe what they received as traditions, or imagined to have taken place. Even in the records of this distant country, under all the rubbish in which they are buried, we observe a resemblance to the details of the Mosaic revelation. To reconcile all the discrepancies would indeed be a fruitless attempt, for how can we find the clue to these variations! But we shall arrive near the truth, if receiving implicitly the genuine account drawn up by an unerring Hand, we regard it as the touchstone by which to try all historical veracity. We are fully aware that repeated attempts to remove these discrepancies have proved abortive;—and though the infidel may exult at the differences both in chronology and history, yet these differences upon closer inspection are after all comparatively small, yea, less puzzling than the details of many events which have transpired in our own times.

The first question which arises, when we are informed that China Proper has a population of 360 millions, is—from whence did so numerous a people spring? None of all the nations which have successively flourished, has ever numbered such immense multitudes. Did we observe in the features of the Chinese any great variety, we might imagine that several tribes of central Asia, or of the Caucasian race, had left their homes and emigrated to these eastern and more fertile lands, that centuries had amalgamated them, and they had become one nation. If this was the fact, it must have been at a very early period; for at the present moment no trace of their national

individuality remains. There is the most striking uniformity in the countenances of all the millions of Chinese, whether living near the Great Wall, or on the frontiers of Burmah and Cochinchina. Even climate, that sovereign distinguisher of our race, exercises only a partial influence upon their frame and color. We may assert positively, that no nation in the world can boast an equal similitude of features and form. What a variety of countenance, shade of hair, color and formation of the eye, stature, &c., do we meet in Europe amongst the same nation; even in Hindostan this is striking. But China is the same in everything; a slight diversity in the general cast of countenance scarcely perceptible, or something as extraordinary, constitutes the only variety.

It would therefore be natural to consider the whole Chinese race as descended from one ancestor, and not like other Asiatic nations, composed of different tribes. That all the different tribes of the whole human race meet in Adam, is an historical fact, which defies the scruples and arguments of the sceptic; and as Christ, himself the truth,—declared this,—it would be the greatest impiety to doubt what all nations either acknowledge or imply. Even in the Chinese history of those remote times, we can trace a faint resemblance to the Biblical record.

The Chinese annals before the flood, seem entirely interwoven with maxims of state policy, the result of subsequent experience and long research, during the reigns of many successive emperors. But the historians have herein fallen into a great error. In following up the course of events to their source, and discovering the meandering rivulets which meet from different directions, and contribute their share to enlarge the river, all at once we find the river itself without springs or branches. To see therefore already an emperor, without being informed from whence the empire and people originated,—is carrying historical fiction, inference, and accommodation rather too far. But had they stopped here it would be well, yet they go much further. There is even a regular code of laws issued by the principal emperor; the government is so regulated as to serve as a model for all ages; medicine is studied in an academy; anatomy explained; music improved; and the problems of mathematics, and theorems of astronomy solved and demonstrated, so that a regular cycle and calendar can be introduced.

Now to be told that all this was done by the antediluvians sounds rather strangely; to say the least, it is dressing ancient simplicity in the garb of modern improvement, in defiance of the laws of experience and nature, which constitute time the nurse of improvement. The historical veracity of the earliest Chinese annals is therefore as dubious as the mythological accounts of other nations respecting the golden age; truth is commingled with all these tales, yet none but a master spirit

can find amidst all this rubbish, the materials for drawing a true picture. To obviate every misunderstanding, however, which might arise from these remarks, we express our firm conviction that the human family subsequent to the fall, possessed a vigorous understanding, and were able to invent not only those things indispensably necessary for their existence, but even to cultivate arts, in order to render life agreeable. Yet the tendency of their inventions surely differed widely from ours, as the external causes which gave rise to invention were not the same. It is a fundamental error of some historians to describe our first ancestors as rude and brutish, like the savages of New Zealand or New Holland, whose minds are obscured and debased, by the operation of the common tendencies of the human heart to degenerate. Writers of this description might learn a lesson from the Chinese; who, however, go to the opposite extreme. Man, the crown of creation, bearing upon his front the image of God, though greatly clouded, is still ennobled by it, and can claim the highest intelligence as his peculiar prerogative. The degeneracy of his posterity, and their becoming even like brutes, proves nothing against this assertion.

To the disappointment of unbelievers, an account of the deluge is found in the Chinese annals, and the time of this great event differs very little from that assigned to it by the scriptural chronology. The error of the historians, in dating the reign of the succeeding emperors from this great catastrophe, without informing us how the empire was revived, after having been desolated and depopulated by the elements, is here again as great as before; and it shows that the writers who lived in the middle ages were little conversant with the primeval formation of states. It is also a speaking proof, that very little true history has been transmitted to posterity from those ancient times, and that the Chinese labor under the same difficulties, in this respect, as all other nations, the Hebrews excepted. How great soever the ~~destruction of books~~ may have been under Tsin chehwang, ("the first emperor Tsin,") in 200 B. C., it certainly cannot be believed, that so many thousand copies, in the hands of so many millions of persons, as it is asserted, could all have perished. If we fix the foundation of the Chinese empire 2200 years B. C. we hope not to be far from the truth, though we have no certain historical data to guide us. The reason for fixing upon this period is, that this was a time when the posterity of the antediluvians began to spread abroad into the four quarters of the world. Family after family left the abodes of their ancestors, and passed away to inhabit the desolate places of the earth. But to account for so distant a migration as that from western Asia to the eastern extremes of this continent, is rather a difficult task. Yet we ought to remember that a higher than human hand guides the nations in their movements, and that the same Providence who called the immense hordes of barbarians from

the frontiers of China to Europe, in the fifth and sixth centuries, could also guide the steps of a few families in their eastward migration. For it is written, that God has made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

It is rather doubtful whether the time, during which the celebrated emperors, Yao, Shun, and Yu, are said to have lived, from 2317 to 2197 *n. c.* is correctly stated in the Chinese annals. We would not hesitate to assign to them a period 300 or 400 years later; but as it is, we frankly confess, that we are unable to solve the difficulties which the present date involve. On the other hand, neither the Chinese, nor those who implicitly adopt their chronology, can give satisfactory proof of their having lived at so early an age.

These emperors appear to have been actuated by the true patriarchal spirit; and the title of *patriarchs* would suit them better than the high sounding appellation of emperor. They are held up as patterns to all ages; and the present Chinese constitution of government exhibits a model of their concentrated skill. Every institution and important law is derived from the wisdom. By their management, as the Chinese histories and classics inform us, the empire reached the *ne plus ultra* of civilization,—the golden age of virtue and of primeval simplicity. We do not doubt, that these founders of an empire so lasting, possessed superior talents, and were guided by wisdom and the most sublime principles; otherwise they could never have become what they were; yet we fear also that the historian ascribes to them the origin of sciences and institutions, of which they never thought.—Yu was the founder of a long line of emperors, who seem to have very early degenerated, and with them the whole dynasty of *Heä*. We are told that in the reign of Wang-hwae or Te-hwae, the eighth monarch of this dynasty, foreign ambassadors arrived by way of sea. From whence they came is by no means clear. Nor is it possible to believe, that at so early a period (2027 *n. c.*), navigation should have become so perfect, as to render distant voyages possible. Had this been the case, then those tribes on the southwest, which probably sent these "tribute bearers," could as well have made excursions to the western parts of Asia, where the seas are less boisterous, and flourishing states existed in the remotest periods of antiquity. All this only adds to the proofs, that the chronology labors under great difficulties from placing the foundation of their empire at so early an age.

The dynasty of *Heä* was succeeded by that of Shang. The history of these times, with the chronology, we find in the *Shao King* and *Chun Tseu*, two of the books which are comprehended under the name of the Five Classics. The *Chun Tseu* is scarcely