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Royal Asiatic Society of Great Britain and Ireland.
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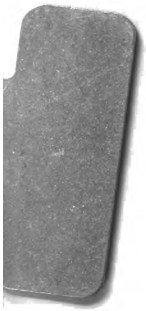
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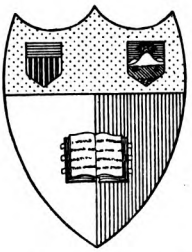
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JOURNAL

OF

THE NORTH-CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

NEW SERIES. NO. I. DECEMBER, 1864.

SHANGHAI:
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BIBLIOGRAPHICAL NOTE.

This volume is a reprint of No. I of the New Series of Journals of the North-China Branch of the Royal Asiatic Society, being the issue for 1864. The peculiarities of orthography are reproduced except where such were obvious errors.

In the original volume the paging began at page 129 and ran consecutively to page 174, i.e., the end of Dr. Dicksen's "Narrative of a Trip through Hunan, from Canton to Hankow"; and on page 174 was the following note :—

> The preceding articles were contributed before the North-China Branch of the Society, as originally constituted, fell into decay. They were printed at the time, and were found awaiting publication by the Editorial Committee. They have accordingly been bound in the present volume, the paging being continued from the last issue of the Journal. The articles which succeed have been read since the re-formation of the local branch in March 1864, and have been paged as the commencement of a new series.

The paging of the remaining articles ran from 1 to 148. The present reprint is consecutively paged throughout.

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PREFACE.

THE volume of Transactions now presented to the public, will, we trust, prove the commencement of a new series. The North China Branch of the Royal Asiatic Society sustained so severe a shock in the death of its late President, the Rev. Doctor Bridgman, that there seemed just ground for fear that its vitality had been destroyed and that the promise which it at first gave was doomed never to be realised. The local branch has, however, been re-organised, and, in spite of many difficulties, meetings have been regularly held, and more than one valuable paper submitted for consideration. The result of these labors is now placed before the society and the general public, who will judge for themselves as to the progress which has been made. Having advanced so far, it is sincerely to be hoped that the local branch will not again fall into decay. We need not point out the many advantages likely to accrue from possessing a properly organised body of men ready individually and collectively to devote themselves to research into the records of the countries in the midst of which they are living. Many of the problems presented by the political, religious and philosophical systems of China and Japan will, it may reasonably be expected, be solved, while others which to the present members of the Society may prove obstinately insoluble, will be rendered more practicable for subsequent laborers in the same field. The working members of the North-China branch are, if not the pioneers, at least the advanced guard of the army which will ere long make a formidable and, no doubt, irresistible attack on the strongholds in which the learning of the far East has entrenched itself. To each individual in that attacking force it will at some future day be a just ground for self-gratulation that he lent his aid towards the demolition of those barriers which now alike oppose the spread of western civilisation, and the acquirement of knowledge with regard to the complicated systems of the East.

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JOURNAL

OF

THE NORTH-CHINA BRANCH

OF

THE ROYAL ASIATIC SOCIETY

ARTICLE I.

NOTES ON THE CITY OF YEDO, THE CAPITAL OF JAPAN.

By Rudolph Lindau, Esq.

The Capital of Japan, situated at the north of the great and beautiful bay of Yedo, has a circumference of 38 kilometres, and covers a surface of nearly 85 square kilometres.* The *O-gava*, or Great River, divides the city into two parts; the eastern part is called *Hondjo*; the western part bears more especially the name of Yedo.†

Hondjo has a circumference of 14 kilometres and covers a surface of 12 square kilometres. It is an island, the boundaries of which are: South, the bay of Yedo; West, the Ogava; North, a large canal; and East, a river running parallel with the Ogava. This island is traversed from north to south by four canals, and from east to west by three large and a great number of small canals. They cut each other at right angles, and divide Hondjo into eight principal districts.

The districts Nos. 1, 2, 3, and 4 contain in their northern part thirty and odd temples, all surrounded by extensive gardens. In their western part, along the banks of the Ogava, are several large store-houses, which belong to the

*One kilometre=1,093 yards. 1 mile=1.6 kilometre; accordingly the circumference of Yedo is 24 miles, and the surface covered by the city 36 square miles.

†See map of the City of Yedo at end of article.

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government; and on the banks of the canals are found the habitations of a few merchants, workmen, and fishermen. The largest portion of these four districts, however, are occupied by the palaces of the daimios.

The districts No. 5 and No. 6 contain almost exclusively residences of daimios. Besides there are thirteen temples; among which the temple of *Yoiaka Lakan* (temple of the 500 images) is particularly venerated and deserves particular attention. It consists of two large old buildings which have suffered severely from earthquakes; a part of the idols belonging to Yoiaka Lakan have been removed into a store-house or depository built near at hand.

The district No. 7 contains about twenty temples, whose gardens and out-buildings cover nearly half of the whole district. Among these temples is that of *Hadsuma*, the Japanese "God of War." The rest of this district is occupied by governmental stores and warehouses with a few dwellings of citizens.

The district No. 8, besides many houses belonging to the government and to the daimios, contains one large temple and a good many dwellings of citizens.

The whole eastern part of Hondjo is covered with paddy fields, in the midst of which are thirteen temples and twenty-four palaces of daimios and a few dwellings of labourers.

Estimating the surface of Hondjo to be twelve square kilometres, we find that—

Paddy-fields cover	3	Kilometres,
Palaces of daimios cover	5	Kilometres,
Govt. buildings, Forts, etc., cover	1½	Kilometre,
Temples cover	1½	Kilometre,
Dwellings of Citizens cover ...	1	Kilometre.

Hondjo is connected with Yedo by four great wooden bridges of very simple but solid construction. They are called, commencing on the north, (1) Hadsuma-Bassi, (2) Liogoku-Bassi, (3) O-Bassi, and (4) Yetai-Bassi. The largest of these is O-Bassi, or Great Bridge, its length being 350 yards.

Hondjo is a very quiet part of the capital. One might compare it to the Faubourg St. Germain of Paris, if the whole of Yedo was not the rendezvous of the Japanese aristocracy.

The quay of Hondjo, on the banks of the Ogava, forms a large and beautiful street, and may be especially recommended to a traveller who has only a few days to spend in Yedo. In passing along the quay, he will see across the stream several fine temples and great buildings, which stand on the western bank of the Great River, and he may get at the same time a very good idea of the animated river-life

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of the Ogava, whose waters are always covered with junks and boats of all descriptions.

YEDO PROPER is divided into three parts: (1) Siro, or the Castle; (2) Soto-Siro, or Outside of the Castle; and (3) Midzi, Town and Suburbs.

SIRO (Djiro) or the Imperial Castle has a circumference of eight kilometres, or nearly 5 miles, and covers a surface of 5.4 kilometres or 1.7 sq. ms. It contains the palace of the Tycoon and of his successor; the palaces of the three Gosankios of Japan (brothers of the Emperor), named Taïas, Simira, and Hitotsbas; the palaces of the members of the Council of State; and about twenty palaces of high daimios. There is no one public temple in the Siro, and not one habitation of a simple citizen. The space which contains the two imperial palaces is surrounded by high walls, and by several canals which the public is not allowed to pass.

There are eighteen public bridges in the Siro, and a multitude of private bridges, for almost every palace is surrounded by a moat and moreover communicates with the main road by several little bridges.

The two imperial palaces have not at all the character of grandeur and magnificence which several writers have attributed to them; I have not seen them myself, but take it from the authority of gentlemen who have seen them, that they exhibit that entire simplicity, both within and without, which distinguishes all Japanese buildings, except the temples.

The public walks round the castle are very agreeable and picturesque. They form large streets and roads and are perfect in their cleanness. The finest part of these walks is that on the banks of the principal canal. It is covered with thousands of aquatic birds, and surrounds the fine old walls of the two imperial palaces.

Outside of the Siro, or Castle, but so near to it that I may mention it here, and close to the palaces of the Gosankios, there is a hill, which every foreigner should visit for the purpose of getting an idea of the great extent of Yedo. The sight of this vast city, with its innumerable temples, its large white buildings and fine gardens, exhibits one of the most beautiful and interesting panoramas that can be imagined. It looks less like a city than a vast assemblage of parks and villas. In certain districts there may be seen regular streets, but by far the greatest part of the ground is covered with palaces and temples, surrounded by extensive gardens.

The large temples—and there is a great number of them—are generally very beautiful. As regards the palaces of the daimios, they are long buildings, of one single high

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story, ordinarily whitewashed and look like good large warehouses, having absolutely nothing remarkable in their architecture. The large doors of these habitations are sometimes ornamented with good carvings; but usually they are made of plain wood, covered with small plates of copper, forming various designs, such as the proprietor's coat of arms. The interior of these palaces is—so far as I could learn—of great simplicity, and the beauty and fineness of the mats, carvings and paintings, are the only points of distinction between the houses of the princes and those of the simple citizens. There is no furniture in these houses, and their principal ornament is their cleanliness, which is said to be such as nothing can surpass.

THE SOTO SIRO has a circumference of nearly 16 kilometres, or 10 miles. It is separated from the Siro by the canal which surrounds the latter; from Hondjo by the Ogava; and from the rest of the city by a large canal, bearing the name of *Chori*. It is united to Siro by eighteen bridges; to Hondjo by the before-named bridges, viz: *Liogoku-Bassi*, *O-Bassi* and *Yetai-Bassi*; and to the rest of Yedo by thirty bridges. In the interior of Soto Siro there are about twenty more bridges, among which is the celebrated *Nipon-Bass* or Bridge of Japan. This bridge is considered as the centre of the Empire, inasmuch as all geographical distances are counted from it.

Of the twelve square kilometres, (5 square miles) which form the total area of Soto Siro, not less than 7 are occupied by daimio palaces. The fifteen temples which are to be found in this part of Yedo cover a surface of one square kilometre.

The remaining space of Soto Siro is very densely inhabited, and may be called the Mercantile Place of Yedo. This interesting district is situated on the east of the castle and has the form of a parallelogram. It is traversed in its whole length by the To-kai-do, (the main road of Japan,) and communicates by 15 bridges with the rest of Yedo. Of these, two are on the west, communicating with the Siro; five on the south; five on the east; and three on the north part of the city. The middle one of the three northern bridges is the *Nippon-Bass*.

The Mercantile Place contains five longitudinal, and twenty-two transverse streets, cutting each other at right angles, and forming seventy-eight districts, separated from one another by wooden gates, ordinarily kept open, but always guarded by a small police force, who at any moment can isolate any given part of it.

In this Mercantile Place and in the three adjacent precincts, north, east and south of it, there is not one daimio's

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palace nor any large temple. It is in this part of Yedo that the principal commerce of the city is concentrated, and it is only in this part that regular streets are to be found. These streets are very animated, though the total absence of carriages makes them less noisy than the great arteries of western capitals. The aristocratic quarter and the environs of the temples are extremely quiet, having almost an air of desertion.

The To-kai-do, already mentioned, traverses the whole of Japan, from Nagasaki to Hakodadi. From Nagasaki to Yedo this road bears the name of *To-kai-do* (western road); in Yedo, it takes the name of O-to-ri, (grand street); and from the northern extemity of Yedo to Hakodadi it is called *Oskio-kaido* (northern road). The *Nippon-Bass*, situated on the O-to-ri, forms the limits of the To-kai-do and the Oskio-kai-do. This important road is through its whole extent—notwithstanding it passes through a great number of daimio principalities—the property of the Tycoon.

It is on the To-kai-do that one goes from Kanagawa to Kawasaki and from Kawasaki to Yedo, which circumstance explains the great animation one always finds on the road when proceeding from Kanagawa to Yedo.

Yokuhama is situated at about three miles distance from the To-kai-do. At the points where the To-kaido enters and leaves Yedo are situated the two places of capital execution.

Among the above-mentioned fifteen temples, to be found in Soto Siro, there is the temple of *Monzeki*, the greatest *Tera* of Yedo; and the temple of *Sanno*, one of the principal *Mias* of the capital. *Tera* is the name given to the Buddhist temples, and *Mia* designates the temples of the old primitive religion of Japan.

MIDZI, OR TOWN AND SUBURBS. This general name comprehends the whole of Yedo, exclusive of Siro and Soto Siro. It has a circumference of 38 kilometres (24 ms.), and covers a surface of nearly 69 s. kilometres (or 29 s. ms.) Deducting from this number the 12 square kilometres which belong to *Hondjo*, there is still to be described a surface of 57 s. kilometres (23.75 s.m.). For the easier understanding of this exterior of the metropolis, I have divided it into three parts, which may be called respectively, north, south and west, viewing them from the castle, as a standpoint. Hondjo, as will be remembered, lies to the eastward of the castle.

The part NORTH OF THE CASTLE covers a surface of about 26 square kilometres (11 s.ms.), and extends northward to the *Ogava*, across which, at this part of the capital, is the fifth great bridge of Yedo, called *Os-kio-kai-do O-bassi*, the Great bridge of the northern road.

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This northern suburb is remarkable for the number and extent of the temples which are found there, and which cover a surface of not less than 8 square kilometres (3¼ s.ms.). The mausoleum of the Tycoons alone, surrounded by thirty-six temples, occupies a space of more than one square kilometre. Among the other temples of the northern suburb there must be mentioned those of *Quanon*, of *Amida*, of *Confucius*, and of *Kanda*, the tutelary deity of Yedo.

The temple of Quanon is one of the most beautiful, most venerated and most frequented of all the temples in Japan. Before one arrives at the long avenue which leads in a straight line to this temple, he passes through a large portico, the pillars of which are beautifully varnished with red. This varnish, though exposed to all the changes of the air for so many years, has lost nothing of its brilliancy. In the middle of the portico is suspended an enormous lantern, the largest, I think, which ever was made. The avenue leading to the temple is lined with shops, in which are exposed all sorts of articles, religious and profane, to be sold to the numberless pilgrims who every year visit the celebrated temple of Quanon. Amongst these articles, exposed to the sight of all, I must make mention of a great number of *Priapi* of all sizes: it is quite evident that the Japanese do not attach to the exposure in public of these objects any idea of immodesty.

The temple of Quanon is elevated about 20 feet from the ground. A grand flight of steps gives access to the interior. The arrangement of this, like that of almost all other Buddhist temples I have seen in Japan, resembles very much that of the interior of Catholic Churches. There is first a chief altar at the extreme end of the temple, with side chapels at its right and left; there is also a great number of wooden images, which with the "glory" round their heads, are often entirely like the images of Catholic saints. As a trifling point of resemblance, I many mention moreover that at the door of the temple is seated a man selling rosaries and holy pictures. In the side chapel, at the left of the chief altar, may be seen a well-sketched picture, representing some of the prostitutes of Yedo, who have been celebrated for their beauty. The interior of the temple is not very large, and has not the character of perfect cleanness, for which most of the public buildings in Japan are remarkable. Doubtless the reason for this is that the temple of Quanon is always filled with people, who arrive there during the whole year, from all parts of the empire. At the right of the temple there is a fine old Pagoda, and near this Pagoda two colossal stone statues. At the left are nicely arranged pleasure gardens with tea-houses

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and shops, where curiosities and rare plants and birds are sold.

The buildings which are called the *Temple of Confucius* form the University of Yedo. Foreigners have not yet obtained permission to visit it.

The temple of *Kanda* is remarkable for its vast out-buildings, and its elevated position on a hill, from which a good view of Yedo may be got.

A great part of the remaining 18 square kilometres (7.5 s. miles), forming the district which I have called "North of the Castle" is covered by paddy fields, in the midst of which rise picturesquely-situated houses. There are also extensive pleasure gardens, such as *Askia-yama*, and neat little villages, which are to Yedo what St. Cloud is to Paris. Among these villages the most remarkable for the beauty of its situation is one called *O-dzi*. Every foreigner, coming to Yedo, ought to visit it, but he will not expect to find there those artificial landscapes which surround the capitals of the west. He will see nothing but a fresh little valley, compassed by a small limpid stream on the banks of which reigns a peaceful tranquillity.

Near *Odzi* is a little temple which has been erected by Hieas, the father of the reigning dynasty, and which is now consecrated to this Emperor under the name of *Gangen Sama Tera*. The Tycoons go there sometimes to pay homage to the memory of their great ancestor; near this temple they have a villa, a part of which can be vistited by foreigners.

I estimate the surface covered by paddy fields and pleasure gardens at 11 square kilometres (4.6 sq. miles). Out of the remaining 7 square kilometres (2.08 square miles) 5 may be allotted to daimio palaces; among these are the palaces of the great daimios of *Mito*, *Ovari* and *Kanga*.

The dwellings of citizens, situated in the district "North of the Castle," cover scarcely more than 2 square kilometres (less than a square mile,) and even from this comparatively small space must be deducted the grounds on which stand the great theatre of Yedo, and *Yosivara*.

Yosivara, or the court of public women in Yedo, forms a regular parellelogram of $1\frac{1}{4}$ kilometre circumference, ·8 sq. mile. It contains four longitudinal and three transverse streets, cutting each other at right angles, and is exclusively inhabited by prostitutes and their servants. Foreigners are not allowed to visit this part of the city. It is said to contain 5,000 public women: this number may be considered small, in view of Japanese customs and of the large population of Yedo; but it must be remembered that Yosivara does not contain all the females who in Yedo are devoted to prostitution. There are in several parts of the capital, but

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principally in the south suburb, called Sinagawa, a great number of the so-called "houses-of-rest," *ho-ta-go-ga*, which are full of public women. Yosivara is surrounded by walls and a large ditch. It has only one entrance, which is guarded by a strong police force.

The part WEST OF THE CASTLE contains 50 temples, covering 4 square kilometres, 1.17 sq. miles, and a great number of daimio palaces, occupying about 5 sq. kilometres, 2.08 sq. miles. Among these palaces is the great palace of the prince of Ovari, and the palace of the prince of Kiusiu, the first daimio of Japan. The reigning Tycoon belongs to the family of Kiusiu. In the Western district is also the palace of the *Go-tairo*—the lately murdered regent of Japan.

The dwellings of citizens in this district do not occupy more than one half of a square kilometre, and paddy fields extend over two and half.

The part on the SOUTH OF THE CASTLE, with an average surface of 19 square kilometres, contains about sixty temples, covering 5 square kilometres. The most remarkable among them is the *Tera of Meguro.*

In this part of Yedo there is the old Tycoon Mausoleum surrounded by several temples; there are also an abandoned palace of the Tycoons, the cemetery of the chief priests of Yedo, and the three temples which the Japanese government has given as residences to the Representatives of the Foreign Treaty Powers. The English Legation is most conveniently placed in the temple *Todendsi*, situated on the To-kai-do quite near the bay, and at the south-eastern entrance of Yedo. The French Consul-General stays at *Sakai-dsi*, about ½ mile distant from *Toden-dsi.* This temple is situated on a hill, and has a most remarkable view over a part of the city and bay of Yedo. The American Legation, *Dsen-fu-dsi*, is situated more in the interior of the city than either the English or French. It is at a distance of about 1½ mile from Sakai-dsi and 2 miles from Toden-dsi.

The palaces of daimios to be found at the South of the Castle cover about 3 square kilometres. Among these is the palace of the prince of *Satsuma*, reported to be the finest in Yedo. There is only a small number of citizens' habitations in the southern part of the capital (say 1 square kilometre), but a great surface (say 11 square kilometres) is covered by paddy fields.

RECAPITULATION AND POPULATION. I have not succeeded in learning the exact number of the inhabitants of Yedo; and I believe that there does not exist any accurate official census. The reason of this deficiency is that the population of Yedo has the characteristic of being chiefly compos-

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ed of transient residents. One may form however an idea of the amount of the total population by examining the real extent of Yedo.

The capital of Japan covers a surface of 85 square kilometres, 36 square miles, distributed in the following manner:—

	Paddy Field.	*Temples.*	*Palaces.*	*Residences.*	*Total.*
Honjo, ...	3	1½	6½*	1	12
Siro, ...	0	0	4	0	4
Soto Siro, ...	0	1	7	4	12
N. of Castle, ...	11	8	5	2	26
W. of Castle, .	2½	4	5	½	12
S. of Castle, ...	10	5	3	1	19
	26½	19½	30½	8½	85

Though these figures are not mathematically exact, yet they are as near an approximation to the truth as can well be obtained. They show at once that the city of Yedo is much less considerable than it seems at first view. By deducting from the total of 85 square kilometres the 46 square kilometres, covered with paddy fields and temples, there are left not more than 39 square kilometres (16.25 sq.-miles) for residences. It must be undertood that there are a few houses in the middle of the paddy fields and that there is a large number of fields to be found in the temples; but notwithstanding it is beyond question that Yedo contains a much smaller number of inhabitants than would be found in any occidental city of equal extent.

I calculate that there are 200,000 priests in Yedo. This number is less considerable than is generally supposed; but it must be remembered that the 20 square kilometres covered by temples contain very extensive gardens and that the dwelling houses occupy a very small portion of the above mentioned surface.

Considering the 30½ square kilometres (12.3 square miles) allotted to daimio palaces and to the imperial and governmental buildings, we arrive at the following conclusions. The laws of Japan prescribe that one half of the daimios must always be personally present at Yedo. There are eighteen great daimios and 342 smaller ones. I am told that the great daimios often take from 6,000 to 10,000 followers with them. By allowing the maximum of 10,000 followers to each of the nine great daimios, who must be present at the capital, we thus find 90,000 followers always residing in the capital.

* The palaces cover only five kilometres, and one and a half more is occupied by fortifications.

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The number of the followers of the small daimios varies from a few hundreds to a few thousands. Altogether we may accept 2,000 as a very fair average number for the retinue of each of the 171 small daimios residing at Yedo. We thus find 342,000 followers.

Besides these men there are the imperial functionaries to be also mentioned here. Their number may amount to 050,000.

It must be remembered that even the absent daimios have always more or less of their subjects present at Yedo. We need not take them into our estimate, however, for the numbers of followers, which we have allotted to the resident daimios, are very liberal.

The number of merchants and other non-official inhabitants of Yedo is known; and it amounted, in 1857, to 572,848.

And lastly we must take into the account the floating population, composed of pilgrims, visitors and other travellers, who congregate in Yedo. Their number may be about 200,000.

Recapitulating, we now find that the population of Yedo is composed of the following elements:—

Followers of the great daimios, ...	90,000
Followers of the small daimios, ...	342,000
Imperial officials, ...	150,000
Priests, ...	200,000
Residents, ...	572,848
Floating population, ...	200,000
	1,554,848

Yedo, as viewed from the bay, is certainly a very beautiful city. Situated on undulating ground, and covered with fine old trees, it spreads out under a sky which has well been compared to the sky of Naples. The many large temples with their great roofs, surmounted by gilded globes, and covered with metalled plates, produce a beautiful effect. The pagodas, the large daimio palaces, the long line of well-constructed quays, the fortifications, kept in perfect good order—all these together present an imposing *coup-d'œil*.

On arriving in the city itself, however, one is rather disappointed. The temples disappear behind the trees with which they are surrounded; the palaces resemble scarcely anything better than large fire-proof warehouses; and the dwellings of the merchants and other citizens, though extremely clean, are small and look rather poor. There are no handsome shops, no grand establishments, no triumphal arches, no statues, no monuments; in short, nothing of what constitutes generally the beauty of our occidental capitals.

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The streets and quarters belonging to the daimios are almost deserted; the Mercantile Place, though in it there is great animation, looks neither rich nor handsome; and altogether there is not one street in Yedo which could in the least recall such streets as, at home, we expect to find in the capital of a great and powerful empire.

When riding through the daimios' quarter, one might easily fancy himself in a great and wealthy village, or outside the park of some rich proprietor; and in passing through the mercantile districts, he might believe himself in a manufacturing city, crowded with a poor population.

I will not in the least suggest that Yedo is ugly; but it certainly does not deseve the reputation for splendour and magnificence, which has been given to it by some writers.

The persons who are seen in the streets do not contribute to give any higher idea of Yedo's splendour. These are principally *yakonins* (officials), walking alone or escorting in groups of from 4 to 100, a governor, vice-governor or other official. When the *yakonin* is in his court dress, with bare and well-shaved head, he is a military and well-looking man; but when in his ordinary costume, his exterior is neither very agreeable nor respectable. His two large swords, which look very well when one sees that the bearer is a soldier, give him the air of a bandit when there is no reason for his wearing them. He looks the more so, when he covers his head and face, as he often does, with a large handkerchief, so that there is nothing of his face to be seen, except his eyes. Besides Yedo has, like most other capitals, a large number of bad characters, who having nothing to occupy them are almost always in the streets. A certain class of these men are called *lonings;* they are sons of good families and have on that account the right to wear the two swords. A great deal of all the trouble which occurs in Yedo, is attributed to them.

The finest sight one can have in the streets of Yedo is that of a daimio's cortege. The prince is always in a large and fine chair, called *norimon*, and is surrounded by the insignia of sovereignty, its sword-bearers, led horses and following multitude of soldiers, with other retainers carrying arms, baggage, provisions, etc.

Priests do not walk much outside their temples. The costume of the citizens is very simple and uniform, and not at all rich. There are no vehicles in Yedo, at least not used for carrying persons. Horsemen are also very scarce, though from time to time one may encounter a *yakonin* on horseback. What abounds in the streets of Yedo are the children, who, having nothing to fear from horses or carriages, seem to pass their lives out of doors. Their great

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amusement is to play at flying kites, which, in favourable weather, literally cover the whole city.

The streets in Yedo are generally large and well kept. The environs are very picturesque and offer a great variety of pleasant walks or rides. Foreigners cannot do better than to spend their leisure hours in rambling over the country. The finest scenery is at the northern and western sides of the city, where the country is surrounded by beautiful hills with the distant view of the grand mountains of Hankoni, beyond which rises the solitary summit of Fuzi-yama.

NOTES EXPLANATORY OF THE MAP OF YEDO.

By the Editorial Committee.

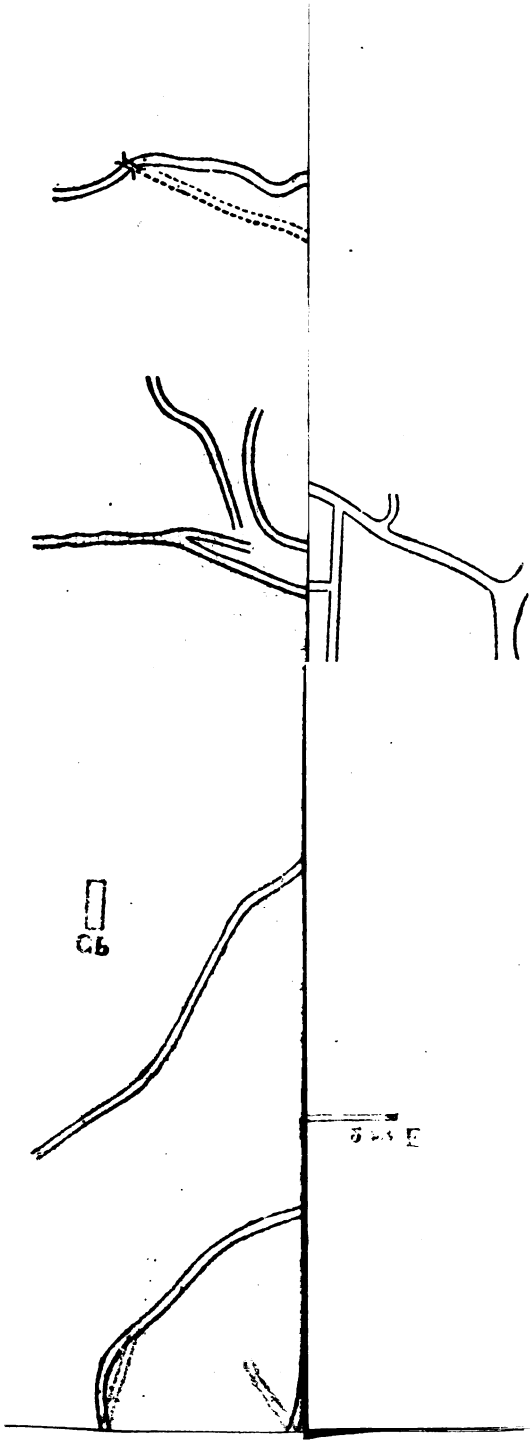
The accompanying map of the City of Yedo has been prepared, in part, by the author of the foregoing Essay, and, in part, by Mr. Blackney, of H.M.S. *Actæon*. An original draft, furnished by Dr. Lindau, was of such dimensions as to require recasting, and the Editorial Committee gladly accepted Mr. Blackney's offer to reduce it to the size in which it here appears.

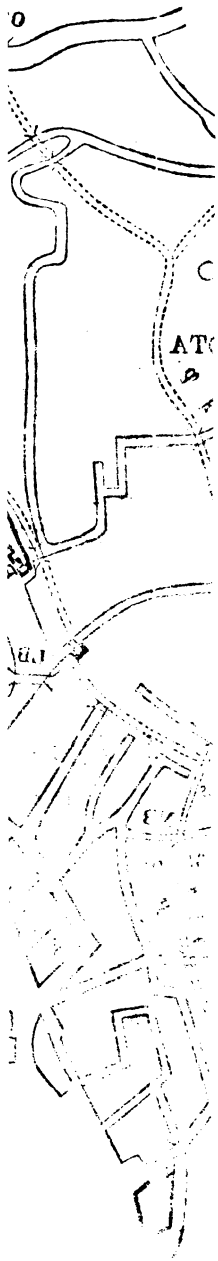
The *Bay of Yedo*, the *Ogava River*, the numerous *Canals*, and the *Scale of miles* attached to the Fleur-de-lïs, are all exhibited with sufficient clearness, though much less conspicuous than on the large Japanese maps.

ABBREVIATIONS.

F.	Fortifications.
	ROADS.
T k d	To-kai-do
O t r	O-to-ri
Os k d	Oskio-kai-do.
	BRIDGES.
N B	Nippon Bass.
Y B	Yetai Bassi.
O B	O Bassi
L B	Liogoku Bassi.
H B	Hadsuma Bassi.
O S B	Oskio Kaido O Bassi.
	HONJO.
G S	Government Stores.
T Y	Temple of Yoiaka Lakan.
T H	Temple of Hadsuma.
	SIRO.
1	Place of Tycoon.
2	Palace of the Heir.
3	Palace of Gosankio Taias.
4	Palace of Gosankio Simira.
5	Palace of Gosankio Hototsbas.
6	Council of State.
7	Palaces of Great Daimios.
	SOTO SIRO.
C C	Chori or Canal.
T S	Temple of Sanno.
T M	Temple of Monzeki.
M P	Mercantile Place.
P s	Its precincts.
*	A Hill.
	MIDZI.
Y	Yosivara.
T	Theatre.
T Q	Temple of Quanon.
T A	Temple of Amida.
T C	Temple of Confucius.
T K	Temple of Kanda.
M.	Mausoleum of the Tycoons.
P K	Palace of the Prince of Kanga.
P M	Palace of the Prince of Mito.
P O	Palace of the Prince of Ovari.
P G	Palace of the Prince of Gotairo.
P S K	Palace of the Prince of Kiusiu.
P S	Palace of the Prince of Satsuma.
O P T	Old Palace of Tycoons.
C P	Chief Priest's Cemetery.
	FOREIGN LEGATIONS.
E L	English Legation.
F L	French Legation.
A L	American Legation.

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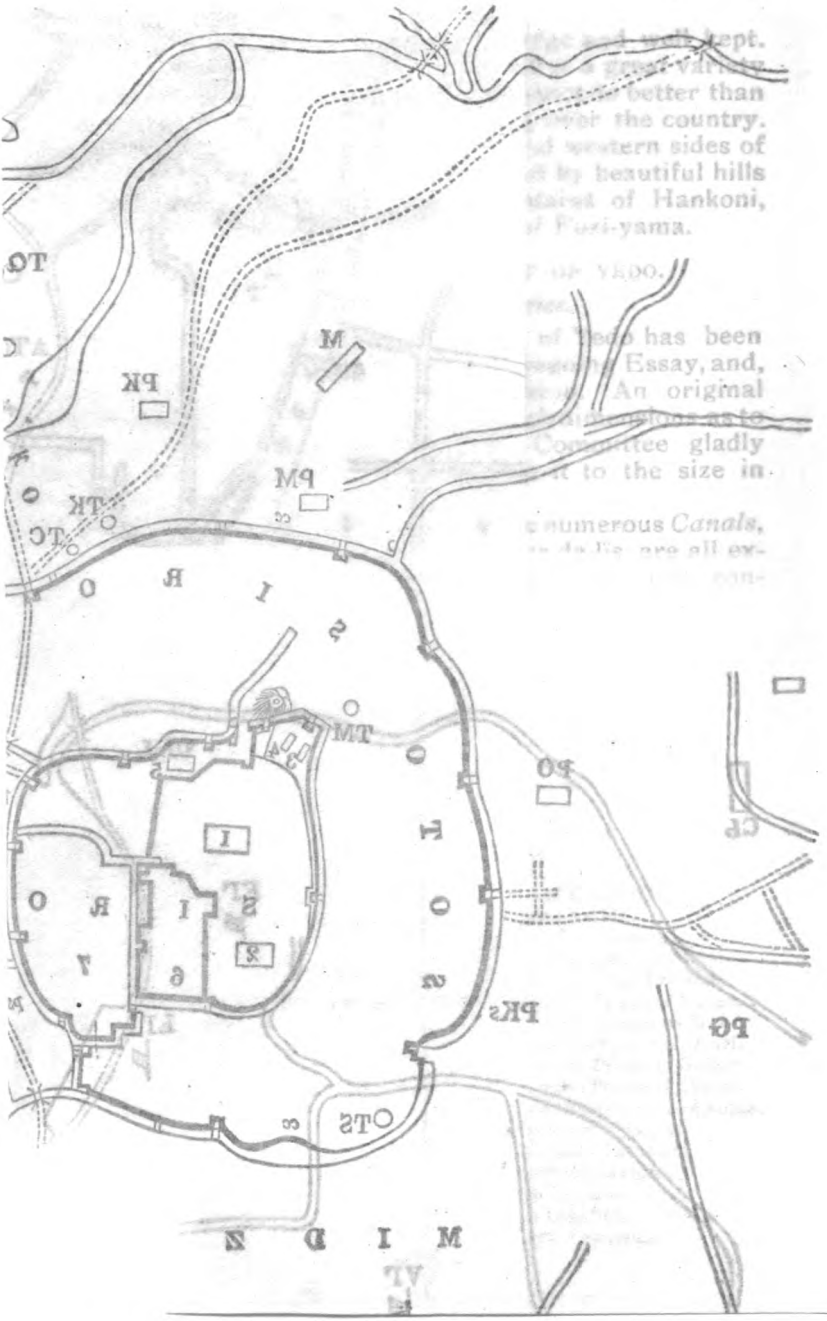




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ARTICLE II.

NOTES ON SOME OF THE PHYSICAL CAUSES WHICH MODIFY CLIMATE.

By James Henderson, M. D.

Read before the Society, 21st May, 1861.

At the present time, when many people are considering in what localities it will be best to seek residences for commercial and other purposes in China, it will be neither uninteresting nor unprofitable to make a few remarks on a subject which is confessedly one of the greatest interest and importance. Two cities, even in the same degree of latitude and of the same elevation, may be diametrically opposite in climate; and it is highly desirable that every one, who visits a new locality, should know "*what ought to be observed*," in order to be able to pronounce that locality healthy or the reverse.*

Great differences of opinion prevail as to what constitutes a good or a bad climate; and this, I think, is principally owing to neglect of the above rule, but partly to a too limited view of so vast a subject, and perhaps partly, also, to individual experience, since the same climate will be found to kill one man while it cures another.

One man, for example, has no other idea of climate than that of a locality situated on a certain degree between the equator and the poles. Another confines his attention to a certain degree of elevation above the level of the sea. A third declares that climate is influenced only by local elevation and latitude. A fourth, to make up his opinion, asks for nothing more than a well-arranged table of thermometric, hygrometric, and barometric degrees; while a fifth declares that Hankow *is* very unhealthy, *because* the river overflows its banks, and the streets of the city are covered with water. Now, with all deference, I must say that all these views are much too limited for a subject so

* Malte Brun says, "Physical climate comprehends the degree of heat and cold, the drought and humidity, and the salubrity which occur in any given region of the earth."

Hooper says, "Climate is the prevailing constitution of the atmosphere, relative to heat, wind, and moisture, peculiar to any region."

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comprehensive, and which is based on principles in physical science so subtle and refined as that of climate. I believe it is impossible to take a too comprehensive view of physical climate, and the influence which it exerts on individuals of different constitution and temperament. Many have the idea that man's body can resist the injurious effects of climate better than that of any other animal, except perhaps the swine's. I am convinced that this is an error, if all things are taken into account. Dr. James Johnson, whose experience was great in this matter, says: "It is evident that nature does not operate more powerfully in counteracting the ill-effects of climate on man than on any other animal; it follows that we should not implicitly confide, as too many do, in the spontaneous efforts of the constitution, but on the contrary call into its aid those artificial means of prevention and amelioration which reason may dictate and experience confirm; in short, that we should study well the climate and mould our obsequious frames to the nature of the skies under which we sojourn."

Great variety of climate must be found in different localities in a portion of the earth's surface so very large as that of Northern China. A distinguished authority in England, writing on the climate of Devonshire and Cornwall, observes that these counties not only possess a climate different from any other part of England, but the different parts of these counties differ widely from each other. How much more will the climate vary over a space which embraces about one-fifteenth part of the whole habitable globe? Surely a subject which so powerfully influences man's health, and consequently his happiness, demands all the attention and the most careful investigation which we can possibly give to it.

I shall state, very briefly, what I consider some of the principal physical causes which modify climate; I do so advisedly, having carefully considered the subject, and I believe there will be found, in China, little short of all the varieties of climate suitable for invalids of every class, with different diseases, and different stages of the same disease, that are known in Europe, provided the localities here are carefully selected.

It is easy to lay down certain principles, founded perhaps partly on experience, and partly on theoretic grounds, and by the aid of these, we may in a general way determine the nature of a climate and its peculiar influences on different individuals. But it is not so easy to determine accurately, without much investigation, because of the nice shades of influence which are capable of modifying in a surprising degree the instruments with which we make our

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observations. Besides the major influences, which no careful observer will overlook—such as direct sunlight, warm exposure, reflected and radiated heat, currents of wind, rain, etc.,—there are ever varying conditions, which, unless carefully watched, will produce marked differences and modifications on the instruments we use; for instance, two thermometers, placed within five hundred yards of each other may show a difference of 6 or 8 degrees of heat for several days together, simply because one is near the surface of the earth or in a sheltered situation, while the other is elevated and exposed to currents of wind or rain. Now, under such circumstances, if one instrument only is employed, a very inaccurate idea may be formed of the locality, and this shows the necessity of multiplying observations, and of carefully watching all modifying influences.*

The principal particulars which ought to be observed in forming an estimate of physical climate are these, namely:—

Temperature; Humidity; Geological Nature of the Soil; Drainage and Cultivation; Proximity of Sea and Rivers; General and local Elevation; Position of Mountains; Prevalent Winds; General and local Aspects; Trees and Vegetation.

Besides these, if we wish to arrive at anything like accuracy, many other points must be observed, as perpendicular pressure of the atmosphere, electricity, the purity and transparency of the air, the quality of the water, the ozone, the moral condition of the people, their degree of intelligence, appearance, etc., whether or no there be many aged people among them, what diseases prevail in the locality, and especially what is the type of the diseases. I shall only very briefly touch on each of these points.

1. TEMPERATURE. What ought especially to be observed here, are the sudden changes and range of temperature during the different months of the year. In Shanghai, for example, the temperature is tolerably uniform during the months of July and August, while in some other months the changes are sudden and the thermometric range is large. Thus this year, in the month of March, it ranged during the day, from 41 to 70 degrees: during the night, from 32 to 53

* Erroneous notions are apt to be formed of certain places for want of proper investigation. The rate of mortality among the English troops at Hongkong presents a striking example of this. In the years 1842 and 1843 the deaths were from 19 to 22 per cent., or from 190 to 220 per 1,000. In 1845, when better accommodations had been provided, the mortality was only 8½ per cent., or 85 per 1,000; and subsequently, when "model barracks" had been erected, the number of deaths did not exceed 2½ per cent. or 25 per 1,000;—clearly showing that the climate of Hongkong had nothing to do with the appalling amount of mortality.

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degrees. In April, during the day, it ranged from 54 to 76 degrees,—one day it rose to 84 degrees, but suddenly fell to 63 degrees; during the night, it ranged from 46 to 64 degrees.

The temperature of a locality will be much influenced, also, by the action of the sun upon the atmosphere, for it by no means follows that the *feeling* of heat is the same in two places, because thermometric degrees are the same. In some localities the thermometer will be 4 or 5 degrees more during the day than in the evening, and yet the evening is the only time that the heat is felt to be oppressive; this is owing to the free radiation and increased humidity which take place immediately after sunset, for at this time the atmosphere approaches nearer to the point of saturation, and consequently, much relief and comfort will be afforded by closing the doors and windows just before sunset, before the relaxing damp air shall have entered.

2. HUMIDITY. The most accurate method of measuring the amount of moisture in the atmosphere, is by marking the difference between the temperature of the air and the temperature at which dew is deposited. Thus, when both are widely different, the climate is dry; and when both are nearly the same the climate is moist. *Caeteris paribus*, the amount of watery vapour in the atmosphere increases as we approach the equator; it is much influenced by circumstances which retard evaporation, and also by the fall of rain.

Instruments made with a view to ascertain the amount of moisture in the air seem only to measure the degree of evaporation. We may get a good general idea of the amount of moisture in the air by its action upon inorganic bodies; as, where there is much moisture, iron and steel become oxidised very rapidly; and common salt speedily dissolves when exposed to the air. So it is also with organic bodies; boots and shoes become mouldy; glue and paste soon lose their tenacious qualities; furniture falls to pieces, and wall paper is soon destroyed, whilst fermentation and putrefaction take place rapidly. The quantity of rain which falls should also be noted every month and day, since in some latitudes as much rain will fall in three days, as will fall in others in a whole year, though more or less may fall every month.

3. GEOLOGICAL NATURE OF THE SOIL. This largely influences the qualities both of air and water, and modifies climate in a remarkable degree. For example, light coloured soils, like this in Shanghai, during the summer months reflect a large amount of heat, while dark soils radiate and absorb heat. Clay and chalky soils are cool, as they long resist the solar rays; while ferruginous and carboniferous soils are heated rapidly, and also cool rapidly. Soils containing much

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salt impart to the atmosphere a feeling of freshness and coolness.

4. DRAINAGE AND CULTIVATION. An unhealthy and dangerous locality may be improved to an almost incredible extent by artificial means. This has often been proved in nearly all parts of the world. Sir James R. Martin, in his excellent work on the "Influence of Tropical Climates," observes:—"In Calcutta, through the hitherto gradual improvements in its ill-chosen site, intermittent fever has become, for many years past, a mild and infrequent disease comparatively. This simple fact strongly illustrates the beneficial influences resulting from local sanitary improvement, while it constitutes a powerful inducement, to the government and the public of the city in question, to proceed in the same course of amelioration which has already secured to its inhabitants so great an exemption from disease." In another place, writing of Calcutta, he says:—"Strangers will read with surprise, that I do not think I saw above a dozen cases of ague in a year on the average; and these occurred in persons who went into the neighbouring jungles, on hog hunting and other such excursions." We do read this with surprise, and delight too, especially when we place this side by side with Dr. Clark's records of Calcutta in 1770, when an epidemic of ague "*with a cold stage of twelve hours*" occurred, which carried off 80,000 natives and 1,500 Europeans. Captain Hamilton also states that, in Calcutta, out of 1,200 British inhabitants, 460 burials took place between August 1723 and January of the following year. Many other examples might be given to prove the same great and important truth; and nowhere may the good results of sanitary improvement be seen more strikingly than in England, where malignant ague, sweating sickness, dysentery, incurable scurvy, plague, etc., have nearly all disappeared. I believe that much, very much, of the improvement of health, and the greatly reduced rate of mortality at home and abroad, are owing to the great advancement of medical science during the present century, and to the flood of light which has been thrown on physiology, pathology, the causes and consequently the cure of disease. No one however can doubt that diseases are now prevented, and their type changed and modified, by sanitary measures. Public health is, and ever will be, improved and preserved by proper drainage, cultivation, cleanly habits, and a well-regulated political and social state. I was told the other day, by a merchant who has long been resident in Shanghai, that in this "model settlement", during the last ten or twelve years, public health has been improved in a surprising degree, and he rightly ascribed this change to sanitary

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improvements; this single fact should certainly excite this community to still higher efforts to excel in all sanitary measures.*

5. PROXIMITY OF SEA AND RIVERS. Maritime climates are more uniform than those remote from the sea. In hot countries the neighbourhood of the sea is much more cool and pleasant than districts inland. Where the country is flat and intersected with rivers, the tides and the influence of the sea may be felt from 100 to 200 miles inland, especially at the change of the monsoons; and generally, wherever the influence of the sea extends, there the climate will be more or less equable, soft and humid.

Both in India and in China, much mischief has been ascribed to overflowing sluggish rivers and the action of the sun upon them; the best informed, however, and those who have given most attention to these matters, look upon rivers with a far more friendly eye. There is nothing to be feared from a river when it moves at the rate of from two to five miles an hour; and few rivers, even in the dry season, move less than two miles an hour; while in the rainy season, and when inundations are passing off, the current will run from six to ten miles an hour. There is nothing to fear from an overflowing river, except at the time when the water is passing off, and when the ground is uneven and very loose, for it is then that any noxious exhalations are apt to be concentrated, more especially if any trees or wood have been long soaking in the water and are left to dry in the sun. Under these circumstances, it is of great importance to have a close line of umbrageous trees by the side of the river, or along the water mark. The drying up of rain, river or sea water, is much less hurtful than the drying process when the water is brackish.

6. GENERAL AND LOCAL ELEVATION. For every hundred yards of altitude above the level of the sea temperature is diminished one degree, which is caused by the rarefaction which air acquires in its enlarged capacity. Consequently if we rear a structure 3,000 feet high, we may enjoy a temperature 10 degrees below that on the

* May not the evident change and amelioration which have taken place in the climate of Europe be largely owing to cultivation and drainage? Caesar says, that "the vine could not be cultivated in Gaul on account of its winter cold;" and the reindeer, now found only in the zone of Lapland, was then an inhabitant of the Pyrenees. In the reign of Augustus, the Tiber, the Rhine and the Danube were frozen over two or three months every winter, which now never happens. One cause of this, however, may be astronomical, namely on account of the apogee position of the earth's orbit being in the northern hemisphere during the summer part of the year, or between the spring and autumnal equinoxes; thus the summer half the year is now, according to astronomers, *seven days* longer than the winter half. Hence also the northern hemisphere is relatively hotter than the southern.

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surface of the earth; and it is certain that we should also get above all malarious influences, as it has been ascertained that yellow fever, and plague, marsh remittent and intermittent, never ascend beyond a certain altitude, while the limit of yellow fever and plague is very low indeed.

7. Position of Mountains. Mountains attract the watery vapours which are carried about by winds, and clouds and fogs are formed by these vapours becoming condensed. In some districts, these clouds and fogs are turned aside or stopped in their courses by a mountain or by chains of mountains; and currents of wind are also produced by them, while frequent showers of rain may be expected in their neighbourhood.

8. Prevalent Winds. The variations of the wind depend upon the equilibrium of the air, and nothing is more pernicious than a stagnant atmosphere, especially in a locality where noxious effluvia and concentrated malaria constantly emanate from the earth's surface. Even quadrupeds, insects, and plants are greatly influenced by prevailing winds. Winds, coming from off mountains, continents and large tracts of land, are always colder and sharper than off the sea; monsoons always change soon after the equinoxes, and always blow towards the hemisphere where the sun is: so that in many places, the wind will come from off the land one half the year and from the sea the other, unless it is influenced by highlands, or diverted by chains of mountains. In whatever region of country the influence of the sun is most felt, thither the wind will direct its course, because there the solar heat has dissipated and dilated the atmosphere.

9. General and Local Aspects. The climate of a locality is much inflenced by the relative exposure of the soil to the sun. The general aspect of the country may be the reverse of its local aspect. As a general rule, in the northern hemisphere, north-east aspects are cold, and south-west or south-south-west aspects are warmest.

10. Trees and Vegetation. Trees tend much to reduce temperature; they also powerfully attract marsh malaria, so that if trees are placed between a marsh and a residence its inmates will be secured against the marshy exhalations. Moreover, it has been proved that a locality covered with trees emits one-third more vapour than one covered with water, and all vegetation according to its density will have the same effect. There is no better way of improving a locality where the trees and brushwood are too dense or close than by clearing most of these away, only leaving, at certain distances from each other, long belts and clumps which will contribute much both to health and beauty.

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With regard to *atmospheric pressure*, other circumstances being equal, the relative quantity of oxygen in a given space is considerably greater at a pressure of 31 than at 28 inches; and hence it will be readily understood why, in thick, humid weather, people experience a certain amount of lassitude and languor, and not the buoyancy of feeling peculiar to clear dry states of the atmosphere. It is also worthy of notice, and shows that the variations of atmospheric pressure greatly influence man, that paralytic and apoplectic cases are most frequent during rapid changes of the barometer, especially when its level is suddenly depressed; and minor affections of the head, such as shooting pains, vertigo, oppression, etc., are also more frequent.

I cannot but think that a climate is considerably modified by different states of *electric tension*, although some authorities assert the contrary. We know, that electric equilibrium is considerably altered by change of temperature, that every chemical action produces electric change, and that decomposition of surface water and all evaporation do the same. Even the spray of a waterfall sensibly alters the balance of the electrometer placed near it. The rising and falling of the tides, as well as the amount of moisture in the air, cause the amount of electricity to fluctuate. The amount of atmospheric electricity is greatest for a few hours after sunset, and least before sunrise and sunset. Marshes produce effects upon the animal economy very analogous to those produced by the galvanic pile; and this injurious action is increased by certain proportions of water, especially if the water holds in solution any organic substances. The drying up of a marsh is very similar, in many respects, to a galvanic pile deprived of humidity.

A peculiar and special action is produced on the nervous system by the electric machine, very similar to that produced after exposure to a marshy atmosphere, where malaria exists. Here is a most interesting field for investigation.*

* I am strongly inclined to believe that electricity in a modified state is the agent which influences and regulates to a great extent the various secretions of the body through the sympathetic or organic system of nerves; and hence the various proportions of the amount of electricity in the atmosphere, in certain localities at different seasons of the year, have a considerable influence on the health of the animal economy, more especially on persons whose nervous system has been rendered susceptible by often repeated changes; as those who have been several years in a warm or hot climate always suffer more or less on removing to a colder one; and even those long exposed to the Shanghai climate suffer in the early part of summer until the warm weather sets in; this feeling I think, is greatly owing to the low electric condition of the cold atmosphere, or the small amount present being in a negative condition, the body is deprived of its positive electricity and a feeling of listless irritability and sinking is the result. The same also takes place at the close of the hot seasons, when the body is less able to resist the existing causes of disease.

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If we attach an animal to the opposite pole of a galvanic battery, and thus deprive it of its positive electricity it will soon pine away and die; and I think there can be little doubt that, if the human body is exposed to an atmosphere with a negative electricity, it will very soon be deprived of its power of resisting the many causes of disease which surround it. I am also convinced that human health is much influenced by the ever varying states and degrees of the earth's magnetism to which it is always exposed.

Here is the place to offer a few words on the production of malaria and the laws by which it is regulated. Although we can determine, with the greatest accuracy, the various constituents of the atmosphere, and by the nicest shades of chemical analysis ascertain the relative proportions of each permanent gas, and also certain subtle substances found only occasionally and under certain circumstances, as ozone, iodine, free chlorine, nitric acid, etc.; yet hitherto no chemical analysis has detected a single trace of *marsh malaria*; still, when we consider the great advances which are constantly being made in chemical science, we need not despair of this being done. In such an investigation, however, perhaps as much may be expected from the miscroscope, as from chemical analysis.

All previously organized matter, in a certain stage or mode of decomposition, is largely concerned in the evolution of malaria, especially under a certain temperature and within certain limits; also various kinds and various degrees of this poison will be evolved: one form will produce plague; another, yellow fever; a third, low continued fever; a fourth, remittent; a fifth, intermittent; and these too in all their various types and degrees of intensity. Moreover, the soil of a locality has much to do in this production of malaria. Contrary to general belief, certain sandy soils produce fevers of a more aggravated nature than the swamp. This is proved in a very striking manner in the Alentejo and Algarve of Portugal, regions which are never free from fever, and yet the soil is almost entirely composed of sand. In India the most fatal and intractable forms of fever have occurred in localities where the soil was ferruginous, and amongst hills principally composed of granite, but containing also mica, felspar, quartz, and *highly magnetic disintegrating ferruginous hornblende*, and this last in very large quantity.

Beds and banks of rivers containing ferruginous clay and red sandstone are said to be much infested with malaria. Soils though black may contain much iron mixed with decomposing organic matter. Yet in order to render ferruginous and sandy soils thus dangerous, I believe that a certain high degree of solar heat, humidity, etc., are necess-

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ary in certain localities. It also prevails in a greater or less degree in deep rich alluvial soil, with much vegetable mould. The action of the sun upon all stagnant moisture near the level of the sea seems to favour the production of malaria, and yet it appears that a certain degree of heat is only capable of producing it when combined with a certain amount of moisture, since a very dry season may render a marsh or swamp quite harmless, and it is always much less dangerous to traverse a marsh during the day than at night. Excess of moisture also checks its development, as in very wet seasons marshes are less unhealthy. Malaria has never been known to be developed in ships in latitudes north of 48 degrees. Water also seems to absorb or destroy it, as is evinced by the fact that people living on the bank of a river or lake, 1,000 yards wide, and opposite a marshy swamp, or on board a ship at 1,000 yards from an infected shore, will escape with impunity.

It seems heavier than air, for people who occupy ground floors are oftener affected than those who live in upper apartments. Good fires in a house seem to destroy its power. Trees attract it powerfully, so that to sit or sleep under a tree in a marshy district, is to meet it in all its concentrated intensity. Peat bogs, however swampy, are not malarious, being free from decomposition and effluvia of every hurtful kind.

I need scarcely say that the constitution of some individuals has greater power to resist the injurious influences of the various forms of malaria than that of others. Much also depends on the habits of an individual, the degree of health and vigour enjoyed. A healthy man may be quite free from ague until he gets a cold; or becomes debilitated; or exposes himself to malarious influence at night, or early in the morning, with an empty stomach; in all which conditions an ague may commence, modified however according to individual peculiarity.

For example, four people being exposed to cold, one gets bronchitis; another, sore throat; the third, a diarrhoea; whilst the fourth escapes entirely: all four were equally exposed to the same cold; three were predisposed to disease, though each in a different way; but the fourth was not, and therefore the exciting cause produced no effect. And so it is, in short, with all other diseases.

During the decomposing process of water in a marsh, little or no oxygen can be detected, although it is found in its usual proportion in the neighbourhood of the marsh. And as oxygen is emitted in considerable quantities from all other surface waters, and during its emission ozone is formed, it follows in theory, as it is found in fact, that no

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ozone is formed in or over a marsh. In surface water, free from decomposition and abounding with infusoria, a rich supply of pure oxygen is emitted; say two cubic inches of oxygen for every square foot of surface water; and as there is a larger amount of watery vapour in the atmosphere in summer than in winter, equal volumes of air will contain less oxygen in summer than in winter; and as ozone, whose presence for some time has been and is still considered so essential in order to constitute a healthy atmosphere, is increased or diminished in *quantity* according to the relative amount of oxygen, the health of a locality might be ascertained in this respect by testing the atmosphere for ozone. The latest investigations declare ozone to be a teroxide of hydrogen, and its chemical formula would be HO_3. Some have named it electrified oxygen. It is produced in the atmosphere by electric discharges. It may also be produced by the action of phosphorus on the surface of water.

Paper impregnated with starch and iodide of potassium makes a good ozonometer, being rendered *blue* by ozone, faint or deep according to the amount in the atmosphere. The air of no locality can be considered unwholesome which contains ozone. Various gases, especially those spontaneously developed, prevent the formation of ozone, or destroy it when formed; and all these gases are also injurious to man, and the other higher animals; such as carburetted, sulphuretted, and phosphoretted hydrogen, with similar emanations. It cannot be detected in the atmosphere during the prevalence of epidemics, such as cholera, low fevers, ague, etc. In Shanghai, except when the wind is from the west or north-west, traces of it can always be found; but when the weather is warm and the air approaches the point of saturation, scarcely a trace can be discovered. During the months of July and August, 1860, I failed to detect it, except immediately after a thunderstorm when the air was purified and tolerably cool. It is always present in the atmosphere at sea, and in seaport towns when the wind is off the sea.

In a country like China,—larger than the whole of Europe and necessarily containing almost every variety of climate, though that of each locality is comparatively very little known—probably one of the best methods of obtaining a knowledge of the climate of each different locality would be to institute a series of comparisons. By this method the climate of any one given locality in China might be compared with that of well-known localities in Europe, which are found to be decidedly beneficial to different classes of invalids, and to the same invalids in incipient or advanced stages of the same disease.

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For example, the climate of Shanghai might, in many respects, be compared to that of the south-west of France, which is humid, soft, and relaxing; and were drainage, cultivation, and sanitary science equally attended to in both places, the analogy would no doubt be much closer. The south-west coast of England also is of the same character, soft and humid, though differing much in degree. Pulmonary diseases, dry irritating coughs, gastric dyspepsia, certain kinds of headache, etc., will be benefited by this sort of climate; while to persons of relaxed habits of body, with languid circulation, deficiency of nervous tone and energy, especially with debility of the digestive organs, and a tendency to irritation or disease of the mucous membranes, such a climate will prove decidedly unfavourable.

From the little I have heard of Chefu, its climate, with certain modifications, might be compared in many respects to that on the south coast of England, which is bracing, dry and elastic, especially in Brighton and Undercliff. Debilitated habits of body and deficiency of nervous tone and energy will be benefited by such a climate. Perhaps a closer analogy might be found between Chefu and New York. Chefu promises well to be the best *sanatorium* in the north of China; and were foreign houses erected, and means of amusement provided for invalids, and for those who want change or bracing air for a few weeks, Chefu would prove an excellent resort, and almost an antidote to the relaxing moist climate of Shanghai.

In some respects the climate of Tientsin might be compared to that of the Crimea. The range of temperature is great and very sudden in both, with intense frost in winter and great heat in summer. In many particulars, however, the analogy will cease, as in one the soil is alluvial and the neighbourhood flat, whilst in the other it is rocky and mountainous. The climate of Tientsin will be much deteriorated by the never-ceasing annoyance of those so-called showers of sand, which foreigners declare intolerable, but who have as yet thrown very little light on its origin or nature.

At present I do not know any locality in China whose climate could be compared with that of Naples, which is exciting, exhilarating and warm; perhaps that of Nagasaki might approach nearer to it than any other which we know as yet; but we want much more information in regard to the climate in all the various localities of both China and Japan.

Amoy on some accounts might be compared to Malta, though considerably hotter. I fear there is no climate to be found either in China or Japan which can be compared to that of Madeira, or the Azores. With its cool summers and mild winters, together with its equable temperature through-

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out the whole year, the climate of Madeira is declared by the highest authorities to be the finest in the northern hemisphere.

It seems not at all unlikely that the climate of Hankow will, in many respects, be found to resemble that of Rome, which is mild, soft, and, owing to its singular stillness of atmosphere, is rather oppressive and relaxing; yet, Sir James Clark considers it one of the finest climates in Italy. Such a climate, however, should be avoided by persons of a melancholic or nervous temperament, also by those predisposed to apoplexy and paralytic affections.

It has often been observed that in localities where ague prevails, cases of consumption are exceedingly rare. Now it seems to me that ague and phthisis are essentially antagonistic; and I cannot conceive any man who has an intimate knowledge of the various organs involved in these diseases, with their different functions, coming to any other conclusion in theory; and facts, I believe, will abundantly prove the correctness of this theory. In and around Shanghai, for example, where ague in a modified form is very common, from the middle of April 1860 till the end of July 1861, among upwards of 28,000 cases which came under my own observation, only ten were of pulmonary phthisis; and even of these ten only seven were well marked, while there were more than 1,400 cases of intermittent fever. Tubercle is common, but is almost entirely confined to the abdominal organs.

During the sudden changes of temperature, which at certain seasons occur in Shanghai, bronchial catarrh is exceedingly common; and in elderly people passes into a chronic state; and in almost every respect simulates consumption, and will pass for this disease, unless the chest is carefully examined, when the disease is found entirely confined to the bronchial tubes, the lungs being perfectly sound. The climate of Shanghai is essentially humid; and, during the hot months of July and August, the atmosphere approaches close to and often reaches the point of saturation; the air is much rarified, and contains less oxygen in a given bulk, than when it is cold and dry, while respiration is shallow and more slowly performed. Thus the blood is less perfectly oxydized and contains too little oxygen to stimulate the heart, blood vessels and nerves, and the individual is predisposed to low types and forms of disease of a periodic character; less oxygen is also inhaled and less carbonic acid is exhaled during the moist heat. Indeed, when it is very hot the lungs perform their functions so imperfectly that other organs have to adapt themselves to new duties, in order to relieve the body of accumulating carbonic acid; the liver,

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especially, adapts itself for this work, and pours out bile in large quantity. In the hot season, when perspiration is profuse, the liver is also much stimulated by blood which has been to an unusual extent deprived of water, while the kidneys are affected in the same manner by a large amount of saline impregnation. The functions of the skin too are exceedingly active; and, during the two or three months of a Shanghai summer, instead of *thirty* ounces of fluid being exhaled in twenty-four hours, which is the average in Europe, the average amount of fluid that passes off through the skin is from *seventy-five* to *eighty* ounces. Thus an excessive flow of fluids and blood takes place towards the surface of the body, and its temperature, which has a constant tendency to rise, is kept down and modified by constant evaporation and chemical changes going on in the skin;—for perspiration is essentially a *cooling process*. When, however, this flow is excessive and long continued, the nervous system becomes exhausted, the heart and muscles lose their tone, the circulation is languid and the organs of nutrition are almost paralysed; it is then that a moderate use of alcoholic liquors will prove as beneficial as they are injurious in the early part of the hot season, when the body is vigorous.

During the hot months also, the hygrometric state of the atmosphere is such, on certain days after heavy rains in Shanghai, that instead of watery vapour being exhaled from the lungs at the rate of one ounce per hour, as in tolerably dry states of the atmosphere, I am strongly inclined to believe that pulmonary exhalation is all but arrested, and the function of the lungs is reversed, having assumed for a time the function of absorption; fluid passes off by the skin in two ways, namely, by evaporation, which is essentially a physical process, and also in the form of perspiration, a vital process of transudation; now, when the air is saturated with fluid and its temperature equal to that of the body, the vital process of transudation only will be carried on, the physical process of insensible evaporation having for a time ceased; the above conditions however are not common, and can only take place when the temperature of the air is equal to that of the body and saturated with vapour. Under any circumstances, however, free evaporation from the body will be impeded, or modified, according to the amount of moisture in the air, and so will the feeling of langour and oppression be greater or less according to the state of the atmosphere, whether it is still or in free motion; and hence the advantage and utility of *punkas*, and through draughts, as these change rapidly the particles of hot moist air, which retard evaporation, if left to remain in contact with the skin; true, the system under these circumstances will relieve itself greatly

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by the process of free perspiration, but this requires more or less effort which might be avoided by making the surrounding air circulate freely by artificial means; prickly heat *(lichen tropicus)* will also be prevented, and altogether the system will suffer less from exhaustion, by the perspiration being kept within bounds.

During the cold months in Shanghai, which are more numerous than the hot, the air still continues moist, and often approaches and reaches the point of saturation, and the effect upon the body is very similar to that of dry air at a high temperature, except that here great demands are made on the body by the very active exhalation taking place from the lungs, vital heat being abstracted every moment in order to raise the temperature of the cold moist air inhaled to that of the body. The cold damp condition of the air also favours cutaneous evaporation, but the vital action of transudation is checked, and if perspiration is induced by vigorous exercise etc., it is apt to remain on the surface, causing chills and deranging the balance of circulation. In the climate of Shanghai the state of the body with its circulating fluids is in the cold months entirely opposite to what it is in the hot; but as changes are only injurious when sudden and great, with proper care and attention during transition, no harm need be feared.

Early in September the nights become cool, the range of temperature increases, the usual flow of blood to the surface of the body is checked during the chilly evenings, and all the fluids are driven back upon the internal organs, especially upon the liver, spleen and bowels, which in their comparatively enfeebled state are unable to bear the pressure thus suddenly put upon them, and the balance of circulation being deranged, intermittent fever or sudden diarrhoea results according to the predisposition of the individual. But with a tolerably good constitution; temperance in all things; strictly avoiding the cheap Chinese fruit, which may be seen in such profusion in all the streets, everywhere looking so tempting to the parched palate; and also taking care to provide against the chilly evenings and the changes of temperature, which supervene suddenly during the autumn; with *these* precautions, there is no reason for any one to fear the climate of Shanghai.

In closing this article, I may remark that the climate of Shanghai, or rather that of the *foreign settlement*,—may be improved to almost any extent by artificial means, if judiciously adopted and vigorously carried into operation. Ways and means are not wanting by which this may become one of the best and most attractive places of residence east of the Mediterranean. Already much has been done; some

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of its houses, one might almost call them palaces, have been built on the best principles for health, elegance, and accommodation; but its system of drainage is very incomplete and not well regulated. If this matter be not attended to, and if the Chinese, already so numerous, with their extraordinary notion of sanitary measures, still be allowed to build all manner of houses in such close proximity all round about and among our residences, both the health and the comfort of the foreign community must suffer; and ere long, instead of the desired improvements, we shall have to witness deterioration, with nuisances and diseases hitherto unknown in this settlement. Surely, it ought not so to be; and there will be no excuse for it, if the case be allowed to reach such an unseemly condition. There is no necessity for encroachments, such as have been made here of late. There is ample space, westward and northward, beyond our precincts, for all building purposes. But the danger is, and it is imminent, that the introduction of the proper sanatory measures will be delayed too long, and only come when it will be too late to secure all the desired improvements.

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ARTICLE III.

NARRATIVE OF AN OVERLAND TRIP, THROUGH HUNAN, FROM CANTON TO HANKOW.

By Dr. W. Dickson.

Read before the Society, 20th August 1861.

Note. The Editorial Committee, in presenting this Narrative to the public, regret that it is not in their power to accompany it with a map of the country visited by Dr. Dickson and his fellow travellers, R. F. Thorburn, Esq., and the Rev. Messrs. Beach and Bonney. In the absence of a map, a few figures and geographical details may be acceptable to the general reader. Both the names of places and the figures are taken from the surveys made by the Jesuits, as given by Du Halde, Biot, and others; and all these localities may be seen on the Imperial maps, such as are found in, or accompanying, the Ta Tsing Whui Tien.

府	州	廣	Kwang-chau fu,	Lat. N.	23°	08′	09″.	Long. E. 112° 57′ 01″
縣	遠	清	Tsing-yuen hien,	Lat. N.	23	44	24	Long. E. 112 41 50
縣	德	英	Ying-teh hien,	Lat. N.	24	11	32	Long. E. 112 55 00
府	州	韶	Shau-chau fu,	Lat. N.	24	55	00	Long. E. 113 08 30
縣	昌	樂	Loh-chang hien,	Lat. N.	25	15	00	Long. E. 112 48 00
縣	章	宜	I-chang hien,	Lat. N.	25	27	00	Long. E. 112 38 00
州		郴	Chin chau,	Lat. N.	25	47	00	Long. E. 112 48 00
縣	興	永	Yung-hing hien,	Lat. N.	26	04	48	Long. E. 112 44 51
縣	陽	來	Lai-yang hien,	Lat. N.	26	29	48	Long. E. 112 40 48
府	州	衡	Hang-chau fu,	Lat. N.	26	55	12	Long. E. 112 23 00
縣	山	衡	Hang-shan hien,	Lat. N.	27	14	24	Long. E. 112 37 50
縣	潭	湘	Siang-tan hien,	Lat. N.	27	52	30	Long. E. 112 41 52
府	沙	長	Chang-shah fu,	Lat. N.	28	12	00	Long. E. 112 46 57
縣	陰	湘	Siang-yin hien,	Lat. N.	28	42	00	Long. E. 112 38 00
府	州	岳	Yoh-chau fu,	Lat. N.	29	24	00	Long. E. 112 54 52

These figures may not be all correct; indeed we are quite sure that there are slight errors in some of them; but, as our authorities differ, it is not in our power to ascertain exactly what these errors are, and of course we are not able at present to make the desired corrections. However, as the cities here named are all situated on the western route, its position is tolerably well indicated by these figures, showing the latitude and longitude of each place. Taking the Tungting lake as a *centre*, (and it is not very far from the centre of China Proper), and thence drawing *radii* to the sea all round from Canton to the mouth of the Yangtsze, there will thus be presented to us a quarter of a circle nearly, say a *quadrant*, comprised between the *periphery*, the coast line, and the extreme radius on the one side, running nearly due south, and that on the other side, running nearly due east,—there being a difference of *longitude* less than three miles between Yohchau (at the mouth of the Tungting lake) and Canton, and a difference of *latitude* less than two degrees between Yohchau and the mouth of the Yangtsze.

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With this outline figure fixed in mind, we now invite the reader's attention to the Narrative, only further remarking that the trip from Canton to Hankow, a distance of *eleven hundred miles*, more or less, occupied only *forty days*, from April 11th, when the gentlemen took their departure from the "City of Rams."

MANY travellers have passed up the Canton river, and by the way of Nanhiung, over the Meiling Pass and across the Poyang lake, reached the Yangtsze Kiang through the province of Kiangsi; while very few have reached the same Great River through the province of Hunan, across the Tungting lake and over the same range of hills, further west, by way of Loh-chang in the province of Canton. Before the foreign trade in this country began to assume large dimensions and was limited to Canton, the growth of teas for that emporium was in a great measure restricted to the provinces of Fuh-kien, Kiang-si and Cheh-kiang; and the general route for all these teas was over the Meiling Pass; likewise the northern silks, the nankeens, and porcelain, all came by the same way, while the only articles of foreign consumption coming to Canton through Hunan, the more westerly route, were rhubarb and muck, which, particularly the former, thence assumed an importance in the eye of the Chinese, which they never deserved.

Of late years, however, the cultivation of teas has extended rapidly in the provinces of Hupeh and Hunan; and the city of Siang-tan has become the inland depôt of these teas, to the mutual benefit of both it and Canton. But by the opening of the Yangtsze to foreign commerce, and the establishment of a new mart at Hankow, a problem has to be solved, viz: in what way and to what extent will Canton, in its commercial prosperity, be affected thereby; and there are so many elements to be taken into consideration here, that time alone, and that not a few months or even years, can give us the true solution of this problem.

Anxious to ascertain what are the facilities as well as the difficulties of travelling by the western route, and aware that many respectable Chinese every spring make their way from Canton into the central provinces, we concluded that what they could do, we, with the official support afforded by the late Treaty, could do also. On consulting these gentlemen, they told us that the obstacles were great and the discomforts many; while the teamen were all, *en masse*, opposed to foreigners visiting the interior of the country. Thus both difficulties and dangers were magnified with a view evidently to deter us from our purpose.

Now in regard to the modes of travelling, the whole route, with the exception of about thirty miles, is performed by water. On this side of the hills, in the province of Canton, only two changes of boats are required; and only

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one, in Hunan. The stages and time ordinarily occupied by the Chinese in passing from one to another, were stated to be, to Loh-chang, ten or twelve days; to Ping-shih, two; to Ichang, one half-day; to Chin chau, two days; to Siang-tan, six; and to Hankow, five days.

For the first stage, we hired one of the largest boats employed in the northern trade, manned by natives of Hwuichau, a prefecture between Canton and Hongkong. One of the principal difficulties of travelling in China arises from the great variety of dialects, spoken in different parts of the empire; but on a great thoroughfare it might reasonably be expected that persons, speaking any one of the local dialects, would easily understand that of the provincial city. On starting, however, we found that it was very difficult for our boatmen to understand what we or our servants said to them. This drawback was compensated for in part by their thorough knowledge of the river,—its depth, its currents, its branches—and of the localities and villages on its banks, and also by their great good-nature towards us, as well as towards each other.

After passing the market-town of *Fatshan*, we reached Sanshwui (Three rivers), where the expansion of the waters is very great,—forming a delta of some thirty miles in breadth, the whole being a complete network of divisions and subdivisions. In the channel through which we passed, the depth was only three or four feet; but the water was unusually low, and the boatmen said it was then twice that depth in other branches of the delta.

Five days brought us to Tsing-yuen: but on a pony, it may be reached in about as many hours, from Canton. The "North river," Peh kiang, after running nearly due south, makes a great bend near Sanshwui, and thence passing *Fatshan* flows on due east to the provincial city.

In order to avoid any difficulty at the custom-houses on our route, we stipulated with our boatmen that they should not take cargo on board; and, moreover, we were furnished with a communication from the Commissionner of Customs, the Hoppo of Canton, addressed to the principal of the customs at "*Shew-kwan*," as the station is called at the city of Shau-chau. Officers, however, were usually deputed from the *Yamuns* to visit us; but being quite aware of the nature of our expedition, they gave us no molestation. The levies collected at "Loopau," below Tsing-yuen, are always spoken of by the Hunan and Szechuen merchants as something frightful, and our boatmen manifested no small anxiety on account of two bags of salt, which seemed to be all the cargo they had with them.

The whole traffic between the central and northern parts

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of the empire on the one side, and Canton on the other, passes Shau-chau, and affords an opportunity for *squeezing* which is not to be hurried over by a *cumshaw*, but is to be done leisurely and thoroughly; and for securing this object, the city is well situated, being built on the point of land where two rivers unite, the one coming down from the north-east by Nanhiung, bringing the products of Kiangsi and the Grand Canal, and the other, by Lohchang, bearing those of Hunan and Szechuen. Across each of these streams a bridge or barrier of boats has been constructed; and a gate or pass in each barrier is opened only once a day, at 8 A. M. At the time of our arrival, several boats were on each side of these barriers, waiting for the opening on the following morning; and it would seem, from all we could gather through our boatmen, that the local officers are not content with having but one opening each day, but also limit that one to a certain time; and if all the boats shall not have passed within that certain time, they must wait till the following day.

Shortly after leaving Shau-chau fu, a small gun-boat appeared, and reported itself to us, as having been deputed to escort us to Loh-chang. On approaching this place, we found that the station, to which all the salt boats bring their cargo, is about two miles below the city, and we there made the discovery that our *Hwuichau* boatmen, instead of only two bags of salt, had on board between sixty and seventy! The inspection and the purchasing of this article here seem to be entirely in the hands of the fair sex. Our boat was immediately boarded by some of these masculine looking dames, each armed with a sharp-pointed section of bamboo. At once their attention was centred on the bags of salt, as they were brought one after another on deck. So long as the salt was there, our own presence was neither a matter of interest or curiosity; *how much salt kave you?* was the only point of interest with these inspectors. From this depôt, the salt is carried over the hills and into the surrounding country. The price of salt in the shops was about $2 per picul.

The city of Loh-chang is situated at the foot of a high range of hills, on the left bank of the river, near the head of navigation for such large boats as that in which we came. Accordingly we had now to hire other and smaller boats to take us on to Ping-shih; but we had no difficulty in doing this, for the people, to some of whom we had brought letters from Canton, were very attentive and obliging. We had an interview with his honour, the chief magistrate of Loh-chang, who had been in a steamer from Canton to Hongkong and Swatow. He told us that the new treaty had been widely

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distributed in Loh-chang, and we ourselves were glad to see copies of it posted on the walls of the city.

Leaving Loh-chang and its vast fleet of boats on the forenoon of the 26th, three days brought us to Ping-shih, "Stratified rock." Throughout this whole stage the scenry was remarkably fine. The lofty hills on both sides of the river, clothed with forests of every variety of foliage; the boldness of the rocks, here and there; the wildness of the narrow rapids, a score or more in all; the fearful velocity with which boat after boat shot down the rocky channel; the stillness of the deep pools and eddies above and below the rapids; the fragments of many boats, in some places high up on the banks and at others fast lodged between rocks in the midst of the foaming waters; also, now and then, dead bodies of the wrecked in different stages of decomposition, floating past us as we were dragged slowly up the turbulent stream, our boats ever and anon thumping against the rocks; all these things, and the frequent offerings made to the gods of the river by the boatmen, could not fail to produce a feeling of deep solemnity; and on the counantences of the men and women who pass their lives in the midsts of these dangers they have stamped an expression of firmness, determination, and self-condence, rarely seen elsewhere among the Chinese.

Ping-shih is not a walled town, and consists mainly of one long street on the right bank of the river, here spreading out into a wide deep reach. The whole beach was lined with boats; we calculated that there could not have been less than a thousand in all. They are very light, and sharp at both ends; each has a small mat covering, and is usually propelled by two men. Only three weeks before our visit to Ping-shih it had been visited by a band of marauders from the west, who burnt about one hundred houses, but had fled precipitately on hearing that imperial troops were marching to attack them.

Exchanging the three boats that had brought us up from Shau-chau to Ping-shih, for four of these smaller craft, we were soon again moving on towards Ichang. This town, which is in the province of Hunan, stands on the banks of one of the branches of the Canton North river, and is thus an exception to that general rule in Chinese topography, which usually makes the summit of the watershed the boundary line btween the neighbouring provinces. But the hills north of Ichang are so much lower than those on the opposite side, that the whole district seems to be much more accessible from Hunan than from Canton; and this sufficiently accounts for the exception in question. We were only twenty-four hours *en route* from Ping-shih to Ichang. No guard-house

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or other mark appeared to indicate the exact boundary line between the two provinces.

The city of Ichang, though small, is prettily situated, and has extensive suburbs on both sides of the river, with many warehouses, inns, and shops. The dwelling houses, both within and without the walls, have an air of neatness, indicating the prosperous condition of the inhabitants; and some of them, built on three sides of a square, with gables brought forward, have quite an Elizabethan look. A large store-house for salt, belonging to the government, stands near the east gate, and this article for local use, in this district, is probably brought up from the province of Canton. The country, so far as it came under our observation, seemed fertile, much of it being under rice cultivation. Surrounding the town and at no great distance from it, there is a range of mountains, some of them rising 3,000 feet above the plain.

Having made the necessary arrangements for chairs, coolies, etc., we left Ichang on the 2nd of May, and soon found ourselves on a good road, ten or twelve feet broad, flagged with large slabs of limestone. This road, instead of passing over the high range, named above, runs along a valley, and at its greatest elevation did not seem to be more than two or three hundred feet above the plain of Ichang. It is a great thoroughfare for man and beast; and during the day and a half, we were upon it, we met many hundreds of mules, carrying merchandise, both foreign and domestic and in considerable quantities. Its length is about thirty-five miles, and throughout, except for a short distance at the northern extremity, we found it in excellent repair.

The inn, or half-way house, at which we passed the night, gave us anything but comfortable quarters or quiet rest. Our rooms were in the second storly; and we had not been long there when it seemed as if all the people of the village had assembled on the premises to keep holiday; and crowding into our apartments, the floor at length gave way with a crash, but no serious damage was sustained by them or us.

The next day brought us to Chin chau, a prefectural city, situated at the head of navigation on our route through Hunan. The curiosity of the populace and the rudeness of the soldiery here were no less than at our last station; and we were no less willing to take our departure, which we did in two boats, at early dawn on the following day.

We had not gone far before a chain across the river brought up our boats before a custom-house, and so we went on shore to get a glance at the scenery along the banks and over the hills, where we saw camps, and soldiers under drill, going through odd manœuvres. After a short detention, our boats were again in motion, carrying us

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rapidly down stream. The country was beautiful, and the objects of attraction numerous on every side. The river, in some parts of its course, has worn its way through sandstone, the action of the current along the banks by slow degress rounding off the faces of huge masses of the rock into smooth black round walls, down which the water, from the fields above, was seen trickling in perpendicular lines. The strata, much softer in some places than in others, had been so worn away as to form shelves, on which huts or *joss-houses* were seen; and in some parts also steps had been cut in the face of the rock, up the steep bank, leading to the fields above.

Nga-ping is a small village situated on the west bank of the river; and there we exchanged our two small boats for a large and more commodious one, the river having now become deeper and broader by the confluence of two branches just above the village. The country and its inhabitants on the north of the watershed, over which we had now passed, we found to be very different from what we had seen on the south. In Hunan we saw no rapids, no broken boats, no dead bodies, while the people in their clean varnished boats floated leisurely down the meandering stream without fear of danger.

Our course was now due north, on the *Lui Shwui*; and having glided past the city of Yung-hing, we came directly upon the Siang Kiang which is the principal river. The Lui-shwui unites with it just below the city of Hang-chau, which in its position in Hunan is not unlike that of Shau-chau in Canton. Both are admirbly situated for commercial purposes. Below Hang-chau, the Siang Kiang becomes a noble stream, with a depth of water seldom less than 14, and often over 25, feet. In our walks along the banks we were surprised to find the country exceedingly sterile, and in some places perfectly barren, and the population sparse.

We reached Siang-tan on the 11th of May, just one month from Canton. The river seemed covered with boats, all having white cotton sails. Long rows of junks were anchored near the town and the landing-places were all thronged. The city itself is not more than 1,400 yards in length, and surrounded by a good wall, abutting on the river. There is an extensive suburb, extending some two miles above the city. At present, Siang-tan is evidently the centre of a very large trade, which is not confined to the teas of Hunan, but extends to those of Hupeh as well, and also to many articles coming from, or designed for, the markets of Canton, Szechuen, and other regions. Its position is such, in relation to the Yang-tsze, the Tung-ting lake, and the provinces on the west and south-west, as naturally to

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make it a great emporium, a great resort for merchants from various and remote parts of the empire. About two years ago, it was visited by a band of rebels, who soon retired, and have ever since left it unmolested.

Proceeding on our way, we next came to anchor off the provincial city Chang-shah, which appeared even larger than Canton. Imperial junks with long streamers were seen close to the shore, near the city; but no considerations could induce our captain or crew to move from our anchorage over to that side of the river—which is there perhaps a little broader than the Hwang-pu off Shanghai. It was said that an attack on the city was expected from the Nanking rebels.

Near Chang-shah there is a branch of the river, coming from the westward, which is the ordinary route to Sezechuen, running south of the Tung-ting lake. So we were told by a merchant going to that province.

On the 17th of May we reached the city of Siang-yin. It is a small place, with dilapidated walls. It has a temple dedicated to Confucius, celebrated as having been built, in part at least, by the Emperor Kien-lung, who is said to have visited it while on a tour through this part of his dominions.

On elevated grounds near the mouth of the river, there stands a pagoda which forms an excellent landmark for those on the lake, especially for such as wish to make this river. We passed this pagoda early in the evening, when the lake in the distance was all dotted over with white sails, seeking shelter for the night. Eastward from the pagoda on the shore of the lake there is a hill, one part of which forms a peninsula, where there is a little cove, into which our boat with several junks ran and there anchored for the night.

Starting early the following morning, our boat formed a unit in a long fleet of some two hundred or more of white sails, wending their way across the lake and making for a strait between two islands and the shore. Through this whole course there was always more than twenty-six feet of water. The day was beautiful; nearing the shore we landed at a temple, which some years ago had been demolished by the rebels. That same afternoon we reached the city of Yoh-chau, just after the departure of the U.S.A. steamer *Saginaw*. Having visited the city, we soon again made sail, and with many other boats laid our course down the "Great River," for Hankow, where we arrived on the 19th of May, thirty-nine days after leaving Canton.

Having thus given a résumé of the trip, I will now add a few notices of what may appear of more or less general interest. The journey was so quiet and attended with

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so few incidents, that the regularity of breakfast, tiffin, and dinner was never or rarely broken. The scenery was on the whole quite what we expected to find it, though in some parts less grand. The hills and mountains about Loh-chang present a fine field for botanical research; and a trip to those regions can easily be made in twelve days from Canton. By taking up his residence at Loh-chang, the lover of natural history can extend his researches in all directions, far and near, over almost any sort of ground he may please.

To the geologist the whole route is one of extreme interest, as it is also to the political economist and merchant. I am unable to give any detailed account of the different strata over which we passed, but they semed to consist of all kinds and of every variety; and any geologist, particularly acquainted with his subject, would here have a new and comprehensive field, marked by clear lines and decided boundaries.

The very extensive and extraodinary deposit of limestone, in the district of Ying-teh, is succeeded by symptoms of black clay-slate and sandstone; and in the prefecture of Shau-chau coal is found between the layers of sandstone, and is of different kinds in different places. On crossing over the hills, as we passed from Loh-chang into the province of Hunan, sandstone again came into view, and with it coal also.

This coal-field doubtless extends quite across the mountains, which form the watershed between the provinces of Canton and Hunan, and I know not how far eastward, and westward, but at least one hundred miles in the latter direction from the route on which we travelled. Some of the very best coal comes from Pauking fu. Judging from the number of boats and men, women and children, engaged in the working and the transportation of coal, labouring hard all night in some instances, we may safely conclude that the present system of supplying the market is inadequate to the demands, and would soon give way to one furnished with all the appliances of modern science. At the present day, when the demand for coal is so great in China, and is likely ere long to become far greater, this subject calls for investigation and detailed reports, so that all the various kinds of coal, and the means and cost of procuring each kind, may be ascertained.

The thickness of the strata and their depth below the surface will doubtless be found to vary in different localities here, as in other parts of the globe. So far as we could ascertain, the Chinese are ready to go to any depth, provided they only have the requisite apparatus; but as they are wholly

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unprovided with means for raising and carrying off the water from the pits, these now are never sunk below such a line as will allow the water itself to flow out. Under the present position of affairs, as inaugurated by the new treaty, foreign engineers could easily gain access to these coal-fields; the proper machinery could quickly be brought into use; and the proprietors, whether officials or private individuals, would be glad to find new sources of revenue opened up to them, even though it were all to be accomplished by the agency of "barbarians."

The cost of this coal would of course vary according to circumstances of place, etc., but it could no doubt be laid down at Hankow for a comparatively low price; and I trust that before long full practical and scientific details will be obtained on this subject which is now so essential to all the commerce of the East.

In the province of Hunan, along our whole course, white marble appeared in public works. At Siang-yin the arched bridge, the gate-ways and balustrades of the Confucian temple, were all of pure white marble. In many places it was very white and with but few flaws; it was not generally however, so far as we saw, of a very fine grain.

Here I may allude to the practicability of employing steamers on these "inner waters" of China Proper. In coming down through the province of Hunan, moving with the current, we generally kept near the middle of the stream, and for three hundred miles above the lake we never had less than ten feet depth, and often fourteen or fifteen feet. Our boatmen, however, usually told me, when the line gave only ten feet, that other parts of the river had deeper water. Through the Tung-ting lake, there seems to be no obstacle to steam navigation. The water is clear, and the course is distinctly marked by the pagoda, above-mentioned, standing near the mouth of the river below Changsha.

Of the river in the province of Canton, where the people are now all anxious to have steamers, it is not so easy to express an opinion. Our boatmen, when asked, did not hesitate to say that steamers could ascend the rivers far up on the south side of the great watershed; but I doubt if a boat drawing over seven feet could reach the city of Shauchau.

All these ideas, about steam navigation, gave way in the minds of our party, to the facilities which the route seems to afford for a *railroad*. The common impression is, that all China is cut up by canals and creeks, or covered by rich fields of rice and vegetables, and that the difficulties of crossing these and of purchasing the land must be such as to render visionary all prospects of opening any railroads in this country.

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Now, in the first place, a physico-geographical view of the country shows that to the North River, running nearly due south, there can be but few tributaries, and that consequently only a few ranges of hills can intersect its course. Such is in reality the case. Up through its whole course, we found only four or five streams, of any size, coming into it from the east. Nor are there, on that side, many hills that would require cuttings. The great bend at Sanshwui, between Canton city and Tsing-yuen, would be avoided by the railroad; and but little or no difficulty would be anywhere encountered in the hills, except at the Tsingyuen *Haþ* (or gorge), and one other near Lohchang; and both of these, I think, might be easily overcome by proper engineering. In the second place, we know that there is, even in the province of Canton, much uncultivated land, not indeed close on the banks of the rivers; but far back from these water-courses, there are no canals, no rice fields, and but few gardens.

Ignorant as we all were of what engineering difficulties are, it seemed to us that a line of railroad might easily be made along the whole course of the North River and over the watershed into Hunan. There is a road for chair-bearers over the Lohchang range, but of its exact course and gradients, I am unable to speak. Further on, beyond Ichang, the country was so level that it seemed as if rails might be laid down on the present road.

If then a railroad were made along this route, from Canton to Hunan, it would not only take up the present enormous traffic, but would in due time develop a much larger amount of business, especially in coal and such articles of commerce as are now barely remunerative or unproductive on account of expensive carriage. When we take into account that at the season we passed over the hills the pay of coolies was unusually low, in consequence of the little business then doing,—though on an average, we met one at every ten yards,—and also that we met some five or six hundred heavily laden mules in two hours, we may form some idea of what an amount of traffic and travelling there must be in busy times. As we passed along, constantly observing the primitive mode of carriage, it seemed to us more and more evident every day that no greater boon could be conferred on these provinces, and indeed on China generally, than the introduction of our most approved modes of land carriage. It seemed to us that the formation of a company in England, to send out competent engineers and the means for laying down a good railroad, would hold out the prospect of a most remunerative enterprise and of a most excellent investment of British capital.

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Everywhere, both in the country and on the rivers, we were much impressed with the want of capital to carry on any extensive operations. An influx of it into China, with proper securities and under good direction, would develop wonderful resources, now dormant only for the absence of such capital and such direction.

The elements, on which we must found the prospects of a good investment in this case, are three, the gradients, the water-courses, and the traffic. We have already seen that the points of difficulty in the gradients are but few,—the amount of difficulty at each of these, however, can only be determined by an actual survey; that the water-courses, requiring bridges, are not very numerous; and that the traffic, likely to be secured on such a railroad, must be immense. I would, therefore, urge on all those who are interested in the prosperity of Canton, and especially on the mercantile community, the expediency of promptly setting about what will alone restore the fallen fortunes of the Queen of the South and replace her in the situation she held so long, and which, from the very nature of the country, she must be destined ever to hold, whenever steam carriage shall be able to supplant steam navigation.

Among other products of Hunan, which came under observation, were the tea shrub; likewise the plant from which grasscloth is manufactured; and also a small shrub or tree, from the fruit of which the *Cha-yu*, a well-known oil, is expressed. This latter is manifestly of no inconsiderable importance, as large tracts of land were covered with it. We also saw here and there, the cotton, tobacco, and other plants, with some fields of rice.

Much of the hill country, over which we passed, especially in the province of Canton, seemed to hold out inviting prospects to sportsmen. Deer of different kinds are said to abound on the mountains; and we know that pheasants, partridges, and other game are not wanting.

Here too, may be noticed the regularity of private mail carriers, who, as we had opportunity to learn, are despatched at stated times from nearly every line on our whole route. This postal service may be turned to good account, as we can testify, and it may too be greatly improved.

From what we now know of the navigation on the Yang-tsze, it is easy to see why it was that the Hunan and Hupeh teas came to Canton rather than to Shanghai. As we now understand all the circumstances of the two different routes,—that to Canton on the one side, and this to Shanghai on the other,—it is no longer any matter of surprise that these teas were carried off on the southern route; but whether Canton is actually to lose this great traffic

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is at present a matter not of speculation but of observation.

Hankow evidently derives much of its importance from its facilities for internal communication by the waters of the Han and other rivers. Probably at a somewhat remote period, the broad expanse of waters now forming the Tungting and several of the small neighbouring lakes was one immense inland sea, as it indeed now appears to be after or during the inundations which are of frequent occurrence. This great basin is gradually filling up with the mud which is brought down from the highlands by the Han and the other rivers which empty themselves into the Tungting and neighbouring lakes. The Han, in particular, has formed a sort of delta, through which by four or five outlets its waters enter the Great River. The upper branches of the Han communicate with the provinces of Shensi and Honan, and through those two again with others more remote and with both the Yellow River and the Grand Canal. But the resources and capabilities of the Han, so far as foreign commerce is concerned, remain to be developed. If carefully surveyed, it might at once become a powerful auxiliary to the increasing trade of the "*Han's Mouth*," Hankow.

The Yangtsze, at Hankow and vicinity, appears to be exposed to two annual freshets; the early one is caused by the melting of the ice and snows on its northern tributaries; while the later, usually occurring in June and July, is occasioned by the heavy rains which fall on the southern hills, chiefly in the provinces of Hunan and Kweichau. In passing down the Great River, we found its banks, in many places, deep under water, which some two months before were twenty or thirty feet above it. These annual floods entail on the inhabitants living near its banks, the necessity of building houses of a very temporary nature, which, if easily swept away, may again be quickly replaced. It is this constant action of the Yangtsze, it appears to me, that has given rise to the idea of "extensive desolations," as now existing all along its banks, and which I failed to see excepting only near the city of Nganking.

Hukow is the district town of Hukow hien, and a place of considerable importance, far preferable, it seemed to me, to Kiukiang, since all the products of the province of Kiangsi, destined for the North or for Shanghai, must pass Hu-kow, (*Lake's mouth*), so called from its position at the entrance of the lake Poyang.

The city of Woohoo, which is still in the hands of the rebels, is also a town of some importance, especially on account of its being the outlet (though not the most westerly one), of the inland navigation south of the Yangtsze,

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opening a channel for small boats directly from Shanghai to Hankow and Kiukiang, without having to pass by the city of Nanking.*

Of this Southern Capital it is unnecessary for me to write. No description of it, however, that has ever come under my observation, does it ample justice. The day we passed it was remarkably fine. The Yangtsze here glides down in magnificent quiet. The hills which encircle the city are not too distant nor too near; between these and the Yangtsze, the undulating country is of great extent; and under a good government would soon become as rich in varied crops as the river would be with traffic. Surrounded by these fertile regions, and easily accessible by this noble river, there like a queen stands the fine old city of Nanking. The site is one for the capital of a mighty empire.

* The Chinese often speak of this channel as if it were uninterrupted; but so it was not found to be by Dr. Medhurst in 1845. He says: "Having reached the market town of Ting-fow, the boatmen informed us that they could take us no further, as a neck of land, several miles in extent, here breaks the water communication, and separates the western from the eastern water. There seems also to be a difference of level, not only between the waters on either side, but also between them and the small canal which traverses this neck of land, which divides the *two* water communications from each other." See Dr. Medhurst's "Glance at the Interior of China," p. 186. A careful inspection of native maps seems to corroborate Dr. Medhurst's statement.—*Ed. Com.*

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ARTICLE IV.

THE OVERLAND JOURNEY FROM ST. PETERSBURG TO PEKIN.

BY A. WYLIE, ESQ.

A QUAINT old volume entitled "The principal Navigations, Voyages, Traffiques and Discoveries of the English Nation, by Richard Hakluyt," gives a detail of the "Journey of Master Anthonie Jenkinson, from the famous citie of London, into the land of Persia," whither he had gone with a view of opening up a commerce with Eastern Asia and Kathay. This may be considered the beginning of English enterprise towards the East. Some Portuguese adventurers had already found their way to the coasf of China, and the fame of their deeds led to the formation of a Company of merchants in London, "for the discoverie of lands and countries unknown." Instead of risking an encounter with the former on the high seas, they preferred to seek an entrance into China by some more northern route; and Jenkinson, their agent in this undertaking, was only prevented from continuing his adventurous journey, by the incessant warfare existing in the countries that lay between him and that great eastern empire. During his residence at Bokhara, however, he obtained the itineraries of several travellers, for the route from the latter city to the kingdom of Kathay, all of which are still on record. Giving an account of his voyage from London, Jenkinson thus commences his journal: "First by the grace of God, the day and yeere above mentioned, I departed from the sayd citie, and the same day, at Gravesend, embarked myself in a good shippe, named the Primerose, being appointed, although unworthy, chiefe captaine of the same, and also of the other 3 good ships, to say, the *John Evangelist*, the *Anne*, and the *Trinitie*, having also the conduct of the Emperor of Russia his ambassador named Osep Nepea Gregoriwich, who passed with his company in the sayd Primerose." These "four talle shippes being well appointed, as well for men as victuals and other necessarie furniture," left Gravesend on the "12th day of the month of May 1557," pursued their journey northward and after several times taking the ground, meeting with head winds, and putting into haven for safety on various occasions, on the 17th day of June, the squadron lay off Flamborow head. Well satisfied, apparently, with their progress, they sailed from thence with a "mery winde," and skirting the coast of Norway, Finnmark, and Lappia, they reached the "citie of Mosco," viâ the rivers Dwina and Succona, on, "the sixth day of December," having been nearly six months on the journey.

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The natural difficulties of the route, however, and the harassing wars that prevailed in Central Asia, held out little hope of a profitable trade in the direction of Persia, and European commerce with the East began to be established by way of the Indian ocean. About the same time Russia was commencing its conquests in Siberia, and within a century, the whole of that vast country was brought under Muscovite rule. In 1619, we find a Cossack named Evashko Pettlin was despatched from Tomsk, with instructions to endeavour to search out his way to Cathay. He reached Peking, and brought back a letter to Tobolsk, which none of the worthy Siberians were able to decipher. A more formal embassy was sent under Boicof in 1659, with little better result. Individual traders, in the meantime, had been finding their way into the Chinese empire, and carrying on an irregular traffic, but it was not till 1689 that this kind of commerce was duly licensed and protected by the treaty of Nerchinsk, concluded with the Chinese authorities by Count Golowin on behalf of the Czar. With the view of enlarging this trade, which was found very productive, Peter 1st despatched an embassy under Isbrand Ives, in 1692, who obtained the same liberty to caravans, which the previous treaty granted to individuals. Since that time, the caravan trade, which was the exclusive privilege of the crown, has become gradually open to the enterprise of private mercantile firms. Year by year the journey between St. Petersburg and Peking has become more frequent and familiar; the difficulties of the way have, in great part, been overcome; the once desolate Siberian steppes and the arid desert of Mongolia, have become a well-beaten and much-travelled highway; and the distance between London and the capital of China may now be accomplished in very few days more than Anthonie Jenkinson spent between London and Flamborow head. It is a fact that Russian officials can perform, and have performed the journey from Peking to St. Petersburg, in 35 days; and although they possess certain privileges and facilities above the mass, yet the same may be done by the private traveller in some two weeks more. The electric telegraph is now completed as far as Irkutsk, which is within about 15 or 16 days journey of Peking, and by a line of couriers, that distance might probably be effected in little more than half that time; while negotiations are now in progress with the Russian government, for the regular transmission of the English mail to Peking viâ Siberia.

For those travellers who feel themselves altogether out of sorts, as soon as they quit their native shore, and are miserably put about at the first French railway station or

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hotel, because they do not find everything according to the English model, this is by no means an advisable journey. But for one who is willing to comply with the customs of the country in which he travels, who can easily forego the little comforts and luxuries of home life for a season, who feels a pleasure in the study of national character and characteristics, and who possesses an ordinary share of health and vigour, this route will be found full of interest, and will amply repay the little inconveniences and trials to which he may be occasionally exposed.

In several European countries, passports are now dispensable; but in Russia it is otherwise, and the traveller who proposes entering that empire will do well to be careful that all necessary formalities are attended to before he leaves London. A passport may be obtained at the Foreign Office for two shillings, giving a general permission to travel through any country of Europe. This must be *viséd* by the Russian Consul, whose office is at 2, Winchester Buildings, Old Broad Street, London; the fee for the same being 1s. 7d. Every necessary information may be procured there; but should anything be overlooked, or remain doubtful, if the bearer of the passport be in Berlin between the hours of 12 and 3, by shewing it at the office of the Russian Consul in Unter den Linden, he may prevent much needless vexation. Some good letters of introduction for the principal towns in Russia will be found of great service. Should the traveller be familiar with the Russian language, he will then find the journey as easy and practicable as in any other European country. In any case it is desirable to get up a few common phrases. After Russian, the most useful language is French, as most well-educated Russians speak it with great facility. There are a great number of Germans and German-speaking Russians in the principal towns of European and Siberian Russia; but English will scarcely be found serviceable beyond St. Petersburg and Moscow. It is a great mistake for two who are ignorant of the Russian language and customs to travel together, as they thus lay themselves open to annoyances and impositions innumerable; whereas, the single traveller will have little difficulty in meeting with a native who can speak French, in almost every part of Siberia, and who will be glad to accompany him, as the advantage will be mutual.

If the route selected be by Dover and Calais, it is desirable to get a sovereign changed into francs before leaving London, and some five or six pounds may be changed into Russian rubles; but the latter is not necessary, as rubles may be obtained easily at Berlin; and at the frontier railway station in Russia, an exchange office is always opened

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about an hour before the train starts. Should the traveller pass that point without procuring sufficient Russian money to take him to St. Petersburg, he will find it very difficult to dispose of his sovereigns on the way, except at a heavy loss. The following outline will give some idea of the time necessary for this journey, by taking advantage of the ordinary methods of locomotion.

Leave the London Bridge station of the South Eastern railway, by the Mail train, at 8.30 p.m., arriving at Dover in good time for the Packet which leaves about 11. A passage of 100 minutes brings the traveller to Calais, and he has then the satisfaction of knowing that he has terminated all the sea voyage that lies between him and China. An omnibus on the pier conveys him direct to the railway station, where he has ample time to make any arrangements or obtain refreshment, as the train starts at 2 a.m. By 4 o'clock, he will reach Lille, and may there get breakfast, as he must wait two hours for the train, which will take him to Mouscron by 6.40, where there is a delay of half an honr for the examination of passengers' luggage, on crossing the Belgian frontier. At Malines by 10.15, he will have to change carriages. Here there is a delay of half an hour, and a good buffet; at Verviers, which he reaches by 2.15 p.m., a similar change and delay takes place, and crossing the Prussian frontier at Herbesthal he reaches the city of Cologne by 6. p.m.

1st day.

With a rest of four hours and a half, there is plenty of time to visit the magnificent Cathedral and get dinner; after which he starts from the Deutz Station, on the opposite side of the Rhine, at 10.30 p.m., and proceeding, viâ Dusseldorf, at 11.25, reaches Minden by 4.7 a.m. and Hanover by 5.45. There is only about a quarter of an hour allowed here and the train starts for Brunswick at 6, reaching the last-named town at 7.36. Nine minutes are allowed here and a quarter of an hour at Magdeburg, which is reached by 10.45. From thence there is little stoppage till the train arrives at Berlin by 2.40 p.m. The traveller will now have some eight hours to wait for the departure of the train for Russia, and as the station is at the opposite side of the city from that by which he entered, he will probably go to some more central hotel, in the interim. There will litttle difficulty in passing the time, in such a place as Berlin, and a guide may easily be procured to lead him round to the principal objects of interest, without loss of time.

2nd day.

Taking leave of Berlin at 10.45 p.m., and proceeding, viâ Frankfort on the Oder, he reaches Kreuz by 3.40 a.m., where there is a delay of 10 minutes; and at Dirschau by

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9.17, he has a quarter of an hour. By 1.6, next morning, he
3rd day. reaches Königsberg, where the train stops for half an hour, and there is a buffet and dressing room at the station.

Eydtkuhnen, the last Prussian station, is reached by 5 a.m., half an hour after which a train starts for Wierzboloff, the first station across the frontier, which is only a five minutes run. Here a scrutiny of luggage takes place, and if there are any foreign books or papers, they are taken away and sent to St. Petersburg for examination, the owner receiving a ticket to reclaim them, on payment of the carriage for the same. If there be nothing objectionable in them, they will be returned at the Censorate in the capital, on application. The passport is also examined here and returned. There is above five hours to wait at this station, and very little of interest to occupy the attention of the wayfarer. At 11 the train starts, passing Kowno at 2.7 p.m., and reaching Wilna at 5.24, where there is a well-supplied buffet, and a stoppage of half an hour. Arriving at Duna-
4th day. burg at 11.18, the train stops nearly three hours, leaving again at 2.5 a.m. The passports are taken away at Gatchina, the second station before reaching the capital, but are returned at the terminus, where the train arrives at 5.40 p.m.

The stranger will find the Hotel de Russie a well-
5th day. conducted establishment; the proprietor is a German, and there is a waiter who speaks English. Miss Benson's boarding establishment is much frequented by Englishmen, and will be found exceedingly comfortable. The charge for board and lodging is four rubles per diem. The house stands on the Naberejnaya Angliskaya, (English Quay) immediately facing the landing-place for steamers coming up the Neva. Droshkies are always in attendance at the railway station, ready to convey passengers to any part of the town. Should expedition be paramount, the traveller will, immediately on arriving, hand over his English passport to the Commissioner at the Hotel or Boarding house, instructing him to procure one to leave the country with; and he should be very careful to get it made out for Peking, and not for Kiachta; otherwise the Commissary at Kiachta may consider he has no authority to grant a pass for crossing Mongolia, and thus cause some trouble and delay; but with one for Peking from the Governor-general of St. Petersburg, all difficulty is at once removed. The English passport will be returned with the the Russian one, and should be preserved in case of need. If by previous correspondence he may have been able to obtain, from the Minister of the Interior, a special general order for assist-

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ance, he will find this of much use along the road, for a ministerial seal carries great weight with it in Russia. The more letters he can get to people of influence on the line of route, the better. A supply of Russian money should be obtained here sufficient for the journey to Kiachta. Silver rubles are quite a rarity, being scarcely ever met with in ordinary transactions, except at Kiachta, where they are in great demand for the Chinese trade, and are at a premium. Ruble notes may be got for about 3s. 1d., and about £100, in most cases, will be a good supply. A large proportion should be got in *One Ruble* notes, as it is often very difficult to get change when posting in Siberia, and there are a great many false notes in circulation, which would scarcely be detected by a stranger. A smaller number of *Threes*, *Fives* and *Tens* may be got. Each kind of note is on a different-coloured paper. To provide against contingencies, it may be well, further, to procure from 50 to 100 five ruble gold pieces, called *Pol imperial*, which will be found much more advantageously convertible, at the end of the journey, than paper. These are at a nominal premium of 3 per cent, but actually about double that at St. Petersburg, and at Kiachta much higher. A large quanity of small silver coins will also be found very useful,—10 kopek, 15 kopek, and 20 kopek pieces; for the copper currency is very cumbrous, and somewhat puzzling to a stranger, as it is two-fold, the old and the new. The old passes for less than a third of its nominal value; thus, an old 10 kopek piece is only reckoned 3 kopeks, although it is as large as the modern piece of the same nominal value; a 5 kopek piece reckons 1½ kopeks, and so on; which makes change for a ruble in the old currency something formidable in weight, and, to a novice, not less so in calculation.

6th day. Having completed all needful arrangements, the traveller may take his place in the train for Moscow, which leaves St. Petersburg at noon.* The road lies over an extremely flat, rather woody, and very

* For any one who has the time to spare, a week may be easily disposed of in visiting the sights of St. Petersburg and environs. The spacious, long and cleanly streets, the fine canals and bridges, with the lines of quays along the banks of the Neva, and the noble public buildings, make this, the most northern, as also one of the finest capitals of Europe, a splendid memento of the enterprise of Peter the Great, its founder. Among the numerous palaces the Hermitage and the Winter Palace claim the chief notice. The Kazan Cathedral, and, more especially, the Izak Church are, above all, worthy of attention, as also the Preobra-jensky Church with its many trophies: and the Church of St. Peter and St. Paul in the citadel, which contains the coffins of all the emperors from Peter the Great. The cottage of that great monarch is an interesting relic; and in very many of the public institutions there is something commemorative of the virtues of the man whom the Russians delight to honour. The stranger will have no difficulty in discovering the chief points of attraction in this metropolis.

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scantily cultivated country; with very little variety until near Moscow, when it becomes somewhat more picturesque. As it is customary with the Russians to carry feather pillows with them when they have to pass the night in a railway carriage, it will be well to provide one before leaving St. Petersburg.

Arriving at Moscow by 8 A.M. the traveller has a long day before him, but there are so many objects to be seen and examined in this city, that he will only be puzzled to know to which the preference is to be given. As Englishman will find a comfortable location at Billo's private hotel, and Mr. B., who speaks English perfectly, will put him on a plan to see the chief points of interest in the shortest time. The Kremlin of course will be visited, and if it be possible to get admission into the Treasury, it should, by all means, be seen. The collection of historical antiques deposited there is rare and unique. The Great Bell is not far from the same building. Ivan's tower should be ascended, as the view of the city with its 365 churches, from the summit, is a sight not to be equalled. The Cathedral of the Archangel Michael is sumptuous, and contains the coffins of nearly all the Czars, previous to the time of Peter the Great. The Riding school, the Chinese city, the Gardens, the Monasteries, the Palaces, the view from the Sparrow hils, and the drives about Peterskoi, are enough to occupy several days. When time is of importance, a judicious selection must be made, and a guide may be procured for 2 rubles per day.

7th day next morning. At 10 P.M. an express train leaves Moscow for Nijni Novgorod, reaching the latter city about 9. The country along the line is uninteresting, abundance of sand being the chief characteristic, and this obtains to a painful extent on entering the city, if it be dry weather. Should the traveller arrive here at the time of the fair, which lasts from about the middle of July to the end of August (Old style), he will feel a strong temptation to linger for a day to witness one of the most extraordinary scenes that are to be met with. Considering that there is then an influx of some two hundred thousand people to a town usually numbering about thirty thousand, and that merchandise changes hands to the amount of £15,000,000, while the various traders arrive even from the most remote countries of Europe and Asia, it may be well imagined that the novelty of the group is of surpassing interest. At other seasons there is nothing particaularly worth stopping for in Nijni, and the traveller will possibly be disposed to drive direct to the steam-boat wharf, which lies on the other side of the town, and where there are vessels for Perm, six days out of the seven, either at 10 A.M. or 3 A.M. These steamers are

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8th day generally much crowded in summer, but the chief cabin is tolerably comfortable; the fare for which is 30 rubles. Wood is used for fuel, and they have to stop every forty or fifty miles to taken in a fresh supply. The banks of the Volga are tame, though they improve in character, somewhat, when approaching Kazan, the landing place of which is reached about noon. The Kremlin of this ancient city has a bold appearance from the river, and the town has many historical antiquities. There is a large Tartar quarter; but in general appearance it is not to be compared to St. Petersburg or Moscow. There will probably be time to take a drive up to the town and back while the steamer stops. It is about two miles distant, but over one of the roughest roads imaginable.

9th day Forty miles below Kazan, the steamer leaves the Volga, and enters the Kama. The intervening country, Master Jenkinson tells us, "is called Vachen, and the inhabitants be Gentiles, and live in the wildernesse without house or habitations." The next day the stations of Laisheva and Chistopol are passed. The Kama is a mighty

10th day stream with gently elevated and woody banks, and these become more picturesque as we advance.

11th day Next day the stations of Pyanagoboga and

12th day Kamabarok are passed; Sarapul on the following; and the day after, Perm is reached about noon.

Perm is a quiet town of about 13,000 inhabitants and not yet a century old, having been built in obedience to a ukase of Catherine 2nd, issued in 1780. The government, of which this is the capital, is probably the richest in mineral resources throughout Russia. The town of Perm is a good deal dependent on the traffic in iron, copper, salt, &c., being likewise the highway for tea and other oriental produce coming through Siberia to Europe. The extensive mines and iron works of the Demidoffs and the Strogonoffs, in this region, are a strong temptation to the wayfarer to quit the main road for a day or two in order to visit some of these far-famed establishments. A large government copper foundry existed formerly about three miles from Perm, but it has recently been converted into a foundry for cannon. About 1,500 workmen are employed, forming a very considerable village, with a Church and Hospital. A new foundry for the same object is just being erected, nearer the town. There is a scheme in a forward state for a railway from Perm to Tumen in Siberia. The director of the Government Gazette in Perm, is Mr. Penn, an Englishman. The only hotel worthy the name belongs to the *Kavkas and Mercury* steam boat Company.

The only method of continuing the journey now is by

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post horses, along with which a certain kind of vehicle is furnished gratis, but it is presumed there are very few Englishmen who will have the hardihood to venture a Siberian journey in a Russian telega; in which case a tarantas (kind of post chaise) may be hired as far as Ekaterinburg; but, as it is impracticable to hire beyond that point, it is advisable to purchase one at Perm, where there is a better choice than at Ekaterinburg. By making a bargain, a sufficiently good article may be got for 100 rubles or less, and the chances are that it may be sold for nearly as much on reaching Irkutsk, where there is a constant demand for them. As it is most desirable that two at least should travel together, if the traveller has come thus far by himself, it will have been well if he has secured a companion for the journey, among his fellow passengers in the steamer; this may generally be managed without much difficulty, as there are always passengers to and from the various towns in Siberia. By making enquiries at the hotels in these towns, an agreeable companion may frequently be obtained. A mattrass must be purchased here, and a supply of tea and sugar. These and all other things requisite for the journey may be bought at the *Gastini dvor*, a kind of bazaar that obtains in every Russian town. It will not be amiss to lay in two days' stock of bread also, as there is little but black bread to be got at the villages on the road. It should be understood that there are no hotels between the large towns, and the passenger must consider himself fortunate if the postmaster has anything prepared in the shape of dinner, which is often the case. *Shtshee* or babbage soup with meat in it, is the most prevailing dish, sometimes accompanied with a joint, and more rarely game, with abundance of excellent milk and cream. From Perm to Bogandinskaya, the stage beyond Tumen, the posting is in the hands of a private company who have a contract with the government for the monopoly. The charge is three kopeks per verst for each horse. From the 15th May to 15th September, and 1st December to 15th March, (O. S.) two travellers pay for two horses only, without regard to the number actually employed; three persons pay for three horses, and so on. At the other periods of the year, an extra horse has to be paid for. The traveller must always be provided with a *padarojna*, *i. e.* a government order, without which he cannot procure horses. This is obtained for the sum of ½ kopek per verst per horse, and is examined at every station.

13th day. Supposing the arrangement of preliminaries to occupy a day, and the traveller starts by post at noon on the day following his arrival, he will reach the fortified town of Kungur about 8 or 9 in the

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14th day. evening. This is the fourth stage from Perm, and he is now gradually ascending the slope of the Ural chain. The road is tolerably good, though somewhat hilly and in parts precipitous, but there is no obstacle to continuing the journey during the night. If the weather be fine, there are many good views in passing. Biserskaya 15th day. will be reached by the following evening, a neighbourhood which has an evil repute for bad characters, and if two or more post chaises happen to be going in the same direction, it is customary to wait one for the other and travel in company during the night; the road lying nearly all the way through a forest. Early next morning the Chusawaia river is crossed in a ferry boat, and the *Zavod* or Iron works of Bilimbaefskaya is reached, where there is a very large village. This is the property of the celebrated Strogonoff family, a name intimately connected with the first Russian conquests in Siberia. In the middle of the 16th century, Anika Strogonoff, one of the ancestors, established a barter trade with the North Western parts of Siberia, and thus amassed a very considerable fortune. In recompense for his enterprise, the Czar gave him large grants of land, where he founded colonies upon the banks of the Kama and Chusawaia rivers. It was this man's grandson, Maxim Strogonoff, who protected the celebrated adventurer Yermak, supplied him with boats, arms, and everything necessary for the subsistence of his troops, while passing a winter at Orel on the Kama, previous to his invasion of Siberia. The first decisive blow was struck by Yermak, the following spring, in the capture of Tumen and Tobolsk, the further subjection of the country being followed up by the Czar, after the death of the famous bandit chief. About two miles beyond the next station, Talitsa, with very little perceptible ascent, a blue marble obelisk is seen by the road side. This marks the boundary between Europe and Asia. On one side is the single word "Europa" and on the opposite, "Asia." On the front is an inscription recording a visit to the place by the emperor in 1857, and also by Maximilian, the Duke of Leichtenburg, in 1845. A single solitary house, inhabited by a shoemaker, stands close by. Early in the afternoon the town of Ekaterinburg is reached, where fresh supplies may be laid in and any further preparations made. Should the weather be getting cold, furs may be bought here to advantage. There is a very good *Gastini dvor* and a large market. There are two or three hotels in the place, and rooms may be hired also at the post house, if the traveller be disposed to stop the night. A new arrival is not long in this town before he is waited upon by the

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commissioners from some of the lapidaries, offering their precious wares for sale, and some of these are of exquisite beauty. This is the chief mart for the sale of the Ural gems, among which are found jasper, agates, amethysts, diamonds, malachite and lapis lazuli. There is a Government establishment for cutting, polishing and manufacturing these into various articles for the imperial palaces and many beautiful specimens of Siberian work help to decorate the apartments of the Czar, in St. Petersburg and elsewhere. There is also a government machine factory in Ekaterinburg where steam engines are now made. The nominal chief is a Russian officer, but the practical director under him is Mr. Bispham, an English engineer, who receives a far higher salary than his superior. Immediately adjoining this fabric is the mint where the copper currency of Russia is coined. The whole process from the melting of the copper to the completion of the coin may be seen at the same time, the ingenious and complicated machinery being worked by a powerful steam engine. The finished coin however is far inferior to the productions of the English mint. The preparation and engraving of the dies is also carried-on on the premises. The famous gold washings of Berezofsky are about 10 miles from Ekaterinburg, and although the mines are now mostly closed, the stranger will probably be interested to see the manner of collecting the gold from the surface earth. The number of hands now employed is not nearly so great as formerly.

16th day. If however the traveller resolves to proceed without stopping to see any of the lions, he will reach Kamuyslof next morning. This is a neat little town on the river Pushma, containing a few thousand inhabitants, and in great measure dependent on carrier traffic. The country now assumes that flat monotonous character known as the Steppes, which continues with little variation for about a thousand miles. The soil is black and exceedingly rich.

17th day. Tumen is reached next day about noon. This is a long straggling place on the banks of the Tura, with a good deal of trade, being the earliest Russian town in Siberia. There is a good *gastini dvor* and a market, the town being a busy and interesting scene on market days. Great numbers of Tartars come in from the surrounding country on these days, to dispose of their wares and provide for their wants. In the summer season, steamers run from this to Tobolsk, Omsk, and Tomsk, being used as tugs, but they take passengers also. Their progress however being slow, and the route very circuitous, they are two or three times as long in making

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the last named two places as is necessary by the post road. Tumen is specially famed for the manufacture of a kind of rug, something after the fashion of Turkey carpets. In the neigbourhood of the town, on the high bank of the Tura, is the tomb of Steller the Kamchatkan traveller.

18th day. The traveller who values time, will doubtless follow the ordinary post road to Omsk, leaving Tobolsk to the east, and at Bogandinskaya, the first station, he will have reached the terminus of the posting monopoly. Beyond that the posting is directly in the hands of the Crown, and horses are charged 1½ kopek instead of 3 kopeks each. The town of Yalutoroysk will probably be passed in the night; the road in this part becoming very bad, and getting worse and worse till near Omsk. The following day

19th day. is occupied with a succession of villages, in which, as in every other part of the route, the houses are all built of wood; for which reason smoking is disallowed out-of-doors in any Russian town or village. The general features of the country hereabout are admirably described by Madame Cottin in her touching tale of "Elisabeth, ou les Exilés de Sibérie." Early next morning the town of Ishim is

20th day. passed, and, the following day, Tiokalinsk, a neat town with a good post house. The river Irtish is

21st day. crossed on a flying bridge between the third and fourth stations beyond, and the town of Omsk is reached in good time the following day.

There is little worth stopping for at Omsk; the town is pleasantly situated on both sides of the river Om. The fortress was built about the end of last century. The palace of the Governor-General of Western Siberia, a large military college, and a number of handsome government buildings give an air of importance to the place. There are a great many Khirgese living in the vicinity, who visit the town in large numbers as horse dealers. There is a tolerable hotel, Gastennitzi Moskva, and charges are moderate.

22nd day. Leaving Omsk there is no place of importance in the first day's journey; the road is good, and the Om is crossed on a floating bridge. Next day the traveller will leave the government of Tobolsk, and enter that of

23rd day. Tomsk. The following morning he will be at Kainsk, a small but very busy market town.

24th day. Continuing his course over the steppe of Barabintsk, he will be at the town of Koluivan on the evening of the following day, a place celebrated for its

25th day. porphyry works. He is now in the neighbourhood of a region rich in the precious metals, famed for its mines and its picturesque scenery. The river Ob is crossed here. The next evening he will cross the

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river Tom, and arrive at the town of Tomsk, where if he be
26th day. disposed to stay the night, he will find no want of hotel accommodation.

Tomsk is a town of about 24,000 inhabitants, and contains some handsome buildings. There is much wealth in the place, and having been long notorious for intemperance and its attendant evils, its present character fully justifies the charge. When Pallas visited it in 1771 he complained that the mud was so abundant that carriages sunk up to their axles in it. Even now, although it must be vastly improved since that time, any one who is there on a wet day, will have no difficulty in believing his statement.

Proceeding eastward from Tomsk, the country becomes
27th day. more irregular and hilly, and the fir and cedar begin to appear in the forests. There are nothing but villages on the first day's journey. Next day brings the
28th day. traveller to the small town of Mareinsk of no special note; and the following, he enters the government of Yennissei, remarkable for its beautiful
29th day. macadamized roads. Towards evening he will pass through the town of Achinsk pleasantly situated on the banks of the Tchulym. Let no one be deterred by the statement of Cochrane who travelled this road in 1820. He says:—"I proceeded through it (Achisnk) and many villages, till I reached Krasnojarsk, distant eighty miles, over a road, with little exception, almost impassable; that part which lies between Chornaresk to Malokemtchoutska is so bad that I know of no better punishment to call the faculties of the director-general of the roads into exertion, than making him ride the distance of fifty miles every day in a téléga; if that did not recall him to his duty, I think nothing could,—at all events, it would be no sinecure. For my own part, my bones were so shaken, that I preferred walking." Whether the complaints of the worthy Captain and other persecuted wayfarers may have had any influence on the director-general, does not appear, but it is certain that in that very place, the roads are now almost proverbially excellent, being unsurpassed in any part of the Russian empire. The writer of this traversed the greater part of the distance named at full gallop. If the traveller is determined to sacrifice everything for the sake of time, he may save 15 versts by avoiding Krasnoyarsk altogether, but it is to be presumed, few who take the Siberian route, will consider that a satifactory equivalent. The city of Krasnoyarsk may be reached on the afternoon of the following day, and there is a hotel in connexion with the posting house, where every requisite may be obtained. This is a clean town lying in a valley between the

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Yennissei and its affluent the Katcha, in a picturesque situation, almost surrounded by hills. The commerce of the place is insignificant, but agriculture is in a thriving state, and cereals very abundant. A project for planting a colony of Scotch agriculturists in this neighbourhood was favoured by the emperors Paul and Alexander I., but was never brought to fruition.

30th day. If the traveller resolves to proceed without delay, he will cross the Yennissei on a ferry boat, about fourteen miles from the city, and proceed along a very hilly road, in some parts even precipitous. The road, on the following day, lies through a fine hilly country, remarkable for some iron mines and foundries; and early next

31st day. morning the town of Kansk is reached. This place is said to have been celebrated in former times for its trade in furs, but at present the trade in that or anything else seems to be insignificant.

32nd day. During the night or at an early hour in the morning, the river Kan will be crossed, this being the boundary between the governments of Yennissei and Irkutsk, the same being indicated by a white obelisk on each side of the river. The road for the day lies through a succession of forests abounding with game; bears are yet sometimes seen and foxes are very abundant, but wolves have entirely disappeared.

33rd day. Nijni Udinsk is reached the following morning in good time for breakfast. This town, which stands on the banks of the Uda, presents a rather imposing appearance on approaching it from the North west. Provisions here become scarcer and dearer. At Hudoslanskaya, the second station beyond, the made road ceases, and for 150 versts there is the most wretched route that can well be imagined. The work is in progress however, and in the course of a year or two the present state of matters will be rectified.

34th day. The next day's journey is through a more open country, assuming something of the steppe

35th day. character; and Irkutsk is reached towards the

36th day. evening of the day following, after a pleasant and picturesque drive of some hundred miles or so.

Irkutsk is the largest and finest town in Siberia, having a great number of handsome shops and other buildings of an imposing appearance. Besides the Governor of the city, the Governor-General of Eastern Siberia resides here, as also the Archbishop of Irkutsk. In addition to the usual government establishments, civil and military, there is a museum, a Geographical Society, and other devices for the instruction

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and amusement of the residents. The best hotel is the Gastennitzi Amur.

If the traveller arrive at Irkutsk between the middle of May and middle of August (O.S.) he will be able to cross the Lake Baikal in a steamer. From the beginning of December till the middle of March, it may be done even more expeditiously by sledges on the ice; but during the intermediate times, when the ice is forming and thawing, the lake is impassable. It is necessary then to take the mountain road, round the south end of the lake, which is a very difficult path, and in time of snow, not without danger. About 150 versts must be travelled on horseback, as there is no made road yet. During the time above indicated, a steamer crosses to and fro twice a week, leaving the landing place on the western side every Wednesday and Saturday morning at 7 o'clock. The fares across are, 1st cabin, 8 rubles; 2nd, 5 rubles; and deck, 3 rubles. It should be observed however that the weather frequently interferes with the above arrangement, as regards time; for the storms, which are specially prevalent towards the end of the season, often delay the steamer for days beyond its time. Should the traveller resolve to continue in his carriage on to Kiachta, he will have to pay twenty rubles for taking it across the lake, and four rubles for landing it. He will however find a much better market for the sale of it at Irkutsk, and the *kibitkas* furnished by the post between that town and Kiachta are quite passable for so short a distance.

Assuming then that the traveller arrives at Irkutsk on Tuesday or Friday, and is anxious to push on without stopping, he may start by post the same evening about 10 or 11 o'clock, and coursing along the north bank of the Angara, he will reach Listvenishnaya, the third station, an hour or two before the steamer weighs. The scenery of the Baikal is grand in the extreme, and is considered by many travellers to be unparalleled. If the steamer start at the appointed time it will probably get to the other side about noon. Our salt water captains would no doubt be somewhat amused at the appearance and conduct of the Baikal skipper, and no less so at his Buryat crew. As there is no jetty, the landing has to be effected in boats, on a spit of sand, stretching out about 12 miles from the village of Possolsky; to reach which, carts will probably be in waiting, but it will be safer to have engaged horses by previous correspondence as this is off the post road. At Possolsky there is a large monastery and an archimandrite, who is the head of the Russian mission to the Buryats. It will be observed that the majority of the inhabitants are now Buryats, but exhibiting little of their original independence.

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being everywhere in abject submission to the Russian power.

37th day. By the following morning, the traveller will find himself in quite a picturesque region, coursing along the left bank of the Selenga, and if desirous, for the sake of saving time, he may shorten the route a little by

38th day. avoiding the town of Verchni Udinsk, leaving it on the left, and passing on to Selenginsk, which he will reach in the evening. This is a small town, but was formerly of considerable importance as in the immediate neighbourhood of the mercantile entrepot between Russia and China. Early next day he will arrive at Kiachta on the frontier, the authorised station now for all commercial dealings with the Chinese. It is a small town, but contains much wealth and many good houses.

A different style of travelling has now to be adopted; the tarantas, if brought thus far, must be disposed of at all hazards, and some subsitute employed more in accordance with Mongol notions. Officials in the service of the Chinese and Russian governments have the privilege of posting across the desert, and may in that manner accomplish the journey to Peking in 12 or 14 days, which costs about 200 rubles for a single person without baggage. This is not a charge, however, as the service is theoretically free; but it is customary to make presents to the Mongols, to the amount of about 3 rubles at each station. This is generally given in brick tea, as the use of money is not yet fully understood among these nomads. The mere private adventurer, however, is not allowed to travel in this manner, and must consequently make an engagement with some of the numerous Mongol carriers to convey him across the desert. He may either engage sufficient camels for himself and his baggage, and have merely two or three Mongols as his attendants, in which case the journey to Kalgan on the Great Wall may be done in 23 to 30 days according to the weather. Or if he is willing to join some caravan, he will find the journey less expensive, though perhaps occupying a little more time; but, on the whole, it will be the pleasanter way of proceeding. In this part of the route, the Mongolian is undoubtedly the most useful language, but there are generally some Chinese in the caravans who can also speak Mongolian. Any other tongue is of little use in crossing the desert. The Mongols are accustomed to journey for eighteen hours at a stretch on the backs of their camels, and then pitch their tents for six hours, the time allotted for cooking, eating, sleeping, etc. The Chinese merchants, however, often take their own carts with them, which are drawn by a camel, and

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being covered, are very warm and commodious for sleeping in; and most European travellers will no doubt be disposed to follow their example. These carts are of two kinds; the better sort, having wheels with spokes and an iron tyre, may be got at Kiachta for from 60 to 70 rubles; but another kind of a ruder make will be procured for from 20 to 30 rubles. The main difference is in the wheels, which, having no iron on them, get worn into a very irregular shape after a few days' use, giving a most unpleasant jolting motion, which increases as the journey continues. There is no fixed charge for this journey, but contracts have been made according to circumstances, from 30 to 150 taels. It has been usual to have such contracts made out in writing either in the Chinese or Mongol languages, but the Mongols will be found most scrupulously faithful to their engagements, and the mere verbal agreement will probably be held as sacred by them as by any people. Europeans often carry their tent with them, and have it pitched at every halt; but much trouble will be saved by one who is willing to put up with the tent occupied by the Mongols; he will receive a welcome to a place among the rest, and will thus, moreover, have an opportunity of seeing something of Mongol life. Before leaving Kiachta, it will be advisable to lay in some stock of provisions for 25 or 30 days. Sheep may be purchased in the desert for about a tael of silver each, and in summer time milk may always be got. A canteen with portable cooking apparatus is a most useful auxiliary, and a small Mongol grate should also be procured. If towards winter, a good supply of furs is indispensable.

Having waited on the Russian Commissary at Kiachta, and shewn his passport received at St. Petersburg and made out for Peking, the traveller will receive from that functionary a passport drawn up in the Russian, Chinese and Mongolian languages, and stamped with the seal of the Chinese mandarin at Maemaechin, the Chinese mart adjoining the Russian town of Kiachta.

44th day. All preliminaries being so far arranged, five days' continuous travelling through a rugged mountainous region will bring him to the Mongol town of Urga. This town, which is inhabited by ten thousand lamas, is the head quarters of Mongolian lama-ism, being the residence of the Kutuchtu or spiritual chief, and in the neighbourhood of which is the establishment of the Tsetsen khan, one of the most powerful of the Mongolian princes. There is a Chinese town about four miles distant, also called Maemaechin, where almost all the trade of the place is carried on. About midway between the two, on an open plain, is the Russian Consulate, where a large and handsome

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building is now being erected. About 20 days more will
64th day. probably see the traveller at the town of Kalgan on the Great Wall of China, after having crossed the magnificent pass in the Hinggan chain of mountains.

It will be necessary to shew his passport to the local Chinese mandarin at Kalgan, and for the journey thence to Peking, the usual way is to hire a palanquin borne by two mules, and extra mules for baggage if required. A palanquin with a couple of mules will cost about 8 or 9 taels. The first day he will pass through the prefectural city of Seuen-hwa, the ancient Ta-too, or Great Capital of the Mongols, likewise a picturesque mountain pass, and stop the
65th day. night at Ke-ming-e. Next day, passing through the cities of Paou-gan, Sha-ching and Too-moo, he will stay the night at Hwae-lae. About noon on the
66th day. following day he will reach the Cha-taou fort from which he will travel through 15 miles of the
67th day. grandest mountain scenery in the whole of his journey, and stop for the night at Nan-kow, a village at the southern end of the pass. Beyond this it is all a level and extremely dusty country as far as Peking, the
68th day. metropolis of China, which may be rached before the gates are shut on the following day, this completing the journey from London to Peking in two months and a week, without any particular exertion, and with what some will consider a great advantage,—a sea-passage of only 100 minutes. By pushing matters, probably it might be done in a week less time.

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ARTICLE V.

THE MEDICINE AND MEDICAL PRACTICE OF THE CHINESE.

By James Henderson M.D., F.R.C.S.E.

It is not without a feeling of deep interest that the Student of Medical history proceeds to survey an art which has occupied the research, and afforded scope for the talents of some of the greatest philosophers and best men that our world can boast of. His interest especially will be awakened, if he sees the people of an Empire equal in number to one-third of the whole earth's inhabitants, all but utterly destitute of the benefits and blessings accruing from an advanced and carefully cultivated knowledge of this art. We believe, too, that China was one of the first (if not the first) nation to practise Medicine, and in all probability was at one time the most advanced in Medical science. The mind wanders backwards over a period of nearly four thousand years; and during those hoary ages, when Abraham fed his flocks on the plains of Mamre, and Joseph sold corn in Egypt, Medical art in China was just as well known, the nature of disease as well understood, the structure of the body and the functions of its different organs as well known, and the people of China as much benefited by the healing art, B.C. 1892 as in A.D. 1862. Why is this?

When we glance backwards at the history of Medicine, those mighty in Medical art and science, though long dead, are conjured up before us, and pass on as a panorama. A grave-looking Chinaman seems to take the lead; the shadowy form of some Egyptian priests, and some Grecian priests headed by Esculapius scarcely less shadowy, follow; then come the silent and deeply contemplative Pythagoras and his disciples; next come the Cnidians and the Asclepiades, with Hippocrates at their head. Socrates, Plato, and Aristotle bring up the rear of this group. Afterwards come the disciples of the Alexandrian schools, with those of Pergamus—Galen, Cœleus, Aretœus, Aurelianus, Pliny, Dioscorides, Avicenna, Paul of Egina, Boetius, etc. Then follow the Arabians, with Rhazeres at their head in the 9th century. It is a strange and motley array; cowled priests, short-frocked bath men and barbers, hooded women, gowned and bearded Necromancers, with the symbols of Astrology and Christianity on their banners. The panorama moves on;

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light begins to dawn. Galileo, Bacon, Vesalius, Harvey, Sydenham, Hunter, and Jenner, with other names as familiar, appear on the scene; while intermingled with these great and good men come Rosicrucians and pretenders, Alchemists and Humoralists, Solidists and Chronothermalists, Mesmerists and Hydropathists, Homœopathists and fantastic dreamers of all sorts. Few things will be found more interesting than to trace the progress of the healing art through its various stages of progress and improvement.

The first period may be called one of *instinct*, arising naturally from the wants of man, and extends from the Mythological age to the fall of Troy. The second period may be called *Mystic* or *Sacred*, and extends from the fall of Troy to the dispersion of the Pythagoreans, B.C. 500. The third may be called the period *Philosophical*—Hippocrates was the first who added philosophy and reasoning to observation and experience. He introduced those doctrines which finally overthrew empiricism, and caused dogmatism to triumph in the time of Galen. "He appears to have had the sagacity to discern the great and fundamental truth that in Medicine, even probably more than in any other science, the basis of all our knowledge is the accurate observation of actual phenomena, and that the correct generalization of these phenomena should be the sole foundation of our reasoning." It was Hippocrates who, by introducing a system of inductive philosophy to the cultivation of Medicine, and by stating with particular care the natural history of disease, *i.e.*, the tendency of diseases to a favourable or fatal issue, raised the *art* of Medicine to the dignity of a *science*, and by his great nobility of soul and utter contempt of all ostentatious charlatanry, amulets, and all mystical machines to impose upon the ignorant credulity of the masses, together with his perfect freedom from all popular superstition, and above all by *his great love of truth*, and his unwearied diligence in searching after it, he made Grecian Medicine far outstrip that of any other nation, proving beyond the shadow of a doubt, that the art of healing in Greece, in the days of Hippocrates (B.C. 450), was far better known and more skilfully practised, than it is now in China in the 19th century. I have now touched the key which answers the question previously put, in regard to the backward state of Medicine in China; the reason is that the cultivators of Medicine have never cared to do what Hippocrates and many of his followers in the West have done, namely—searched diligently after truth, and loved to discover and follow it, believing that the discovery of a particle of truth is worth almost any amount of toil and trouble, and will fully reward the earnest student, and stimulate him to

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fresh efforts in the exploration of that great, noble, and fertile field, which the Almighty Author of truth has laid open to be explored and cultivated by his truth-loving children.

A thirst for knowledge sprang up in Greece in the days of Pythagoras, and received an impetus from his disciples Plato, Aristotle, and Hippocrates, who established the Erudite school in Greece, that during all the centuries that have since elapsed, including the long period popularly known as the Dark Ages, has never been extinguished. China during her long history can produce no such period during which a thirst after knowledge in Medicine, Philosophy, and Natural Science prevailed as in Greece so long ago as the days of Pythagoras. He was both the Galileo and Luther of his age. And I will challenge any student of Chinese history to shew that the Chinese in their writings during any age down to the present have manifested a knowledge of physical science in any manner approaching to that exhibited by him 500 years before Chirst. He taught the doctrine of the unity of God, of mind and matter being two eternal and uncreated essences, the homogeneity of nature, and its indefinite perfectability. He taught also a doctrine of development in animated nature, closely analogous to that laid down in the "*Vestiges of the Natural History of Creation.*" To shew his views on this point, I subjoin an extract from a commentary on the doctrines of Pythagoras, in the "*Nouveau Dictionnaire d'Histoire Naturelle.*" "He could conceive a time when insects, shellfish, or the impure reptile, knew no superior in the universe, and were at the head of organized being. Who knows whether in the Eternal Night of ages, the sceptre of the world will not pass from the hand of man to that of a being more perfect, and more worthy to bear it? Perhaps the Negro, now inferior, reigned at one time over the Earth, before the white man was created. If Nature has necessarily granted Empire to races which she has formed more and more perfect, why should she stop her progress now? Who shall place limits to her power? She is upheld by God only, and it is his powerful hand which guides her.' Nor was China by any means wanting in Sages and thinking men about this interesting period—one of the most memorable epochs in the intellectual development of the human race, for contemporary with Hippocrates was Confucius, one of China's greatest and best men; Zoroaster, and the great statesman Pericles, also the poets Sophocles, Alochycus, Euripides, Aristophanes, and Pindar; likewise Socrates, Plato, and Xenophon, with the historians Herodotus and Thucydides, and Phidias the great sculptor, etc. A host of distinguished contemporaries unrivalled by any age or period. Hippocrates

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was the type of the philosophic physician,—his strong love of truth and virtue,—his singular disinterestedness and self-denial,—his patriotism and unwearied benevolence, contrast most favourably with all that is known of the cultivators of medicine in China, down to the present date. His highly cultivated mind, and strong common sense, enabled him to attain that depth of knowledge so difficult to secure, and which never seems to have been reached by a Chinese physician, namely, the knowledge of his own ignorance. For notwithstanding their utter ignorance of Anatomy, Physiology, and Pathology, together with their very imperfect Symptomatology, and crude system of Therapeutics, they are always ready to explain every difficulty however complicated; no doubt is ever expressed, no conscious ignorance is ever deplored, and no hope of, or anxiety for clearer views, or more knowledge of any subject, sickness, or remedy is ever desired. Such a system, and contemptible state of self-reliance, superciliousness, and satisfaction without any ground or reason is deplorable indeed, and so long as it lasts must of course prove a fatal barrier to improvement in every respect. How different was the spirit in which Hippocrates cultivated medicine his maxim shews—"Art is long, life is short, opportunities are rare, experience deceitful, and judgement difficult." Hippocrates, like every wise and judicious physician, always endeavoured to assist nature in the efforts which she makes to throw off disease. "Nature," he says, "is the great physician of diseases," and like every truthloving man, he gave Nature, or the *vis Medicatrix,* her proper share of credit in the cure of them; and although he lays it down as a rule that the physician should regulate his treatment "to do good or at least to do no harm," yet on certain occasions his practice was bold and decided;—he was the first to discover and to practise the principle of derivation, and revulsion in the treatment of disease; he bled freely in inflamatory affections of the chest, and in milder cases he practised cupping both with and without scarifications. He practised medicine and midwifery in all their branches, with a boldness and decision, and in some respects, a skill, which has never been surpassed by any physician in any country, and certainly never approached by any Chinese practitioner. He was a bold and fearless operator in the practice of Surgery;—he opened the chest in case of Empyema, and Hydrothorax; he also perforated the skull with the trephine in injuries of the head. His interesting works—"*De Fracturis*" and "*De Articulus,*" give ample evidence that he was well acquainted with the various kinds of fractures and dislocations; he had a very skilful mode of adjusting fractured bones, and securing them by means of wax bandages. In treating dislocations, he applied mechani-

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cal power when human strength was not sufficient to restore the displaced bones. His minute description of accidents which are common at the hip and elbow joints shew him to have been a profound thinker, an accurate observer, and a scientific man.

His remarks on the nature and treatment of club foot also display a sagacity and skill that might shame some professors of Surgery in the present age. His work entitled—"*De Aeræ, Locis, et Aquis,*" shews that he paid great attention to the influence of climate, temperament, changes of the weather, food, and drink upon health and disease.

He was the first to observe critical days and crises in disease, and the natural tendency which the body has to cure itself by critical evacuations at certain periods of the disease.

His work *De Virtus Ratione in Morbis Acutis,* shows that he was also well versed in the science of dietetics, and no physician of the present day could read it without profit.

At that early age we do not wonder that the Chinese physicians knew so little; we only wonder that Hippocrates knew so much, especially when we remember with what abhorrence the dissection of the human body was then held. Practical anatomy was not permitted, physiology was not known, and in this respect Hippocrates had no greater advantages than the Chinese. We have no reason to believe that he had any opportunity of acquiring a correct knowledge of the structure of the human body, of the circulation of the blood, of the existence of a nervous system, or of the relations of different parts to each other; but he did the next best thing, which the Chinese have never done: he examined and dissected animals, and thus by comparative anatomy, and by the study of pathological changes as occurring in the lower animals, and by an inductive philosophy, he traced the structure and functions of healthy organs from the lower to the higher animals; and that with certain modifications the same diseases and the changes produced by them, are common to both.—Thus he attained to a degree of Medical knowledge based on inductive science and experience, which greatly surpasses anything to be found in China even at the present day.

The *Anatomical* period may be called the fourth in the history of medicine. (It is necessary that I should thus glance rapidly at the progress of Medical art in the West, in order more fully to shew its real condition in China.) The third or *Philosophical* passed into the *Anatomical.* Aristotle mastered the philosophy of his day, and after middle age, began to study comparative Anatomy, Natural History and

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Philosophy; he attended Plato's Lectures with the greatest assiduity. A Macedonian by birth, he was selected by Phillip as preceptor to his son Alexander; and when he went to the conquest of Asia Minor, Aristotle corresponded with him on matters of science, and had many interesting specimens of Natural History sent home to him, and thus formed a museum. The patronage which Alexander bestowed on the studies of his Tutor, soon set the prejudices against human dissections systematically at defiance, and two of his Generals —Ptolemy Lagus in Egypt, and Eumenes in Mysia,— followed in their great leader's footsteps, and became rivals in all scientific pursuits. The one founded the school and library of Alexandria, the other those of Pergamos; and science and literature received such an impetus that in less than a century after they were founded, the library of Alexandria contained no less than 600,000 volumes—and that at Pergamos 200,000.

The whole cycle of science was vigorously cultivated by the Ptolemies; they made large collections in Zoology and Botany, they fitted out geographical and commercial expeditions, and cultivated bibliography; but medical science was their favourite pursuit. Ptolemy Soter and his son Philadelphus established an University or academy of science, and at a great expense arranged the Alexandrian library, and encouraged and supported both teachers and philosophers. Amongst these were the two distinguished Anatomists— Erasistratus and Herophilus; the former was the grandson of Aristotle, and founded a Medical School at Smyrna.

The Ptolemies not only encouraged human dissections, and made provision for supplying the Medical Schools with subjects, but they also dissected themselves; and so famous did the Alexandrian School become at last, that to have studied there was sufficient to establish the reputation of any physician. Such a happy state of things however did not continue very long, for the Romans conquered Egypt and interdicted all dissections of the human body; the noble library of Alexandria was also destroyed under Julius Cæsar, and although Cleopatra subsequently transmitted that of Pergamos there, the obstinate imbecility and folly of Coroialla rendered her praiseworthy patronage all but useless.

After the lapse of nearly a century, the Medical school at Alexandria again began to flourish, and produced amongst other great and good men—Galen, Celsus, Pliny, and Dioscorides. The sixth and seventh books of Galen's work prove that his knowledge of physiology as far exceeded anything that the Chinese have ever known, as the physiology of Europe at the present time exceeds that of Galen. He

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taught that the heart was the fountain of life—the seat of vital powers, "the stove from which the innate heat is diffused over the system by the arteries." He says the purposes of respiration are twofold: first, to mainatin the animal heat, and to evacuate the fuligrinous part of the blood. Indeed, it may be said that Galen anticipated the theory of respiration, lately so accurately described and announced by Liebig, for he points out the analogy between combustion and respiration, and concludes that the two processes are very similar. He compares the lungs to a lamp, the blood to the oil, the heart to the wick, and the animal heat to the flame. He gives a wonderfully accurate description of the arterial and venous systems, and everywhere inculcates that the heart is the centre of the arterial system, and that the office of the valves of the heart is to prevent the regurgitation of the blood from the left to the right side of the thorax during the systole. The valves and cavities and substance of the heart are also described with marvellous accuracy. (*De Motu Musculi*—§3). It must be admitted, and Harvey himself admits, that Galen made a very near approach to the theory of the circulation, for he seems to have been well acquainted with the anastomosis of arteries and veins, and stoutly maintains against Erasistratus that the contents of the arteries is blood and not spirits. He also seems to have held that at every systole of the heart and arteries a portion of blood is thrown out by the exhalant and secretary vessels; and also at every diastole, blood from the liver and air from the lungs, rush forward to supply the vacuum.

Thus like some physiologists now, he seems to have held "that the expansion of the ventricle and arteries is the cause of the influx of the blood," instead of teaching like Harvey that the diastole is caused by the influx of the blood.

This period closes with the works of Paulus Ægineta, which constitute a complete Cyclopædia of the Medical literature of his day.

In A.D. 640, the Alexandrian school was again broken up by the Saracens, and its library of some 500,000 volumes was used to heat the public baths for a period of six months. By this time also, the Franks, Visigoths, and Lombards had overrun Europe, and the Arts and Sciences found protection only at Constantinople, and with the Caliphs of Arabia; and here the 5th period may be said to have commenced.

Haroun al Raschid was the most celebrated and enlightened of the Arabian Caliphs. His court became a refuge for the intellectual persecuted Christians. He established public hospitals and schools in Bagdad, and here his son founded an University, which in the Middle Ages almost equalled in reputation that of Alexandria. He

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directed his Ministers and Ambassadors to purchase at any price, all Medical and philosophical manuscripts, and for 40 years he paid a Christian for translating, literally the weight of what he translated in gold. Rhages, a Persian by birth, was a distinguished writer and professor at the University of Bagdad, and chief Physician of the great Hospital.

About this period also, the Moorish princes cultivated Medical science in Spain. The library of Cordova contained 224,000 volumes on Medical science and philosophy.

The school of Salerno in Italy was also famous for this branch of learning, between the 10th and 13th centuries.

Between the 11th and 15th other Physicians and Surgeons of great note flourished in Western Europe: Lanfranc, professor of Surgery in Paris, and Jean Pitard, who founded the famous College St. Come, in the 16th century.

Nicolas Leonicenus, professor of Medicine at Ferrara, translated some of the works of Hippocrates and Galen into Latin, in 1428.

In 1483, at the siege and sack of Constantinople, many learned Greeks fled into Italy, taking with them valuable manuscripts on Medicine. Linacre studied at Florence, under Demetrius Chalcondyle, a Greek refugee; he founded the London College of Physicians, also, a Chair at Oxford and Cambridge, for expounding the works of Hippocrates and Galen.

It was necessary for me thus to glance rapidly at the history and progressive steps of Medical art in the West during the Early and Middle Ages, in order that its condition and real state may be fully understood in China at the present day. I am also anxious to demonstrate by these means, what I feel is so true, and what I have already asserted, namely, that Medical art in China has *not yet* reached by a long way that degree of progress or perfection, which it did in Greece in the days of Hippocrates; nor has it ever been cultivated with anything like that degree of earnestness, and thirst after knowledge and love of truth, which was displayed by that great and noble truth-loving man, and his energetic followers.

Nations do not differ so much in physical conformation, as they do in mental characteristics and peculiarities. Classical and æsthetic taste distinguished the ancient Greeks. A solid substantial and warlike cast of mind marked the old Romans. Roving predacious and contemplative habits characterized the Arabs; persecution and bigotry the Mahomedans and Turks; and metaphysical subtelty, listlessness and pliability, the dark-eyed Hindoo. The Chinese may be stamped a matter-of-fact and practical people, great utilitarians, ready to sacrifice everything for present profit

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and pleasure, decidedly low in their æsthetic taste, sadly defective in the sentiment of religious veneration,—knowing little of, and caring less for, beauty, sublimity, perspective, proportion, picturesqueness, melody, harmony, sculpture, drawing. &c. They are, however, an observing people in matters readily cognizant to their senses, though their observations are often superficial, and their deductions consequently ridiculous.

They are neither fond of, nor profound in, scientific pursuits, and as the study of the natural and abstruse sciences appears to them unproductive of *immediate* benefit, they all but utterly neglect them.

In their habits they are industrious and indefatigable; they have made considerable progress in the Science of Ethics; but the politeness which they exhibit seldom has its motive in good will, and consequently when the tarnish is off, the rudeness, brutality, and coarseness of the material is seen.

One of the worst features however of the Chinese character, and that which I believe proves the greatest obstacle to their improvement as a people, is their UTTER DISREGARD FOR TRUTH.

In the pursuit of every branch and department of science, a love of truth must ever form the integral element from first to last; every consideration, opinion, and system must bend and break down before the force of *truth*.

There must first be a strong desire to find her; she must be loved and highly esteemed for her *own sake alone*.

But how can the science of Medicine, which for its very existence leans on the love of truth in its cultivators, progress amongst a people who individually are trained from their birth to falsehood,—whose highest officers of State feel no shame at being detected in a lie,—a people whose talents are measured by their ability to deceive, and who are taught to fear no punishment from their gods for deception and falsehood.

The Chinese are no more ignorant of the science of Medicine than they are of the other sciences; of pneumatics, hydrostatics, optics, electricity, mineralogy, geology, chemistry, and many cognate sciences, they literally know nothing, nor do they profess to know them. Of Medicine, however, they do pretend a knowledge, even from the remotest times of antiquity.

Perhaps there is no tribe of men, far less a nation, on the face of the Earth, but what has some knowledge of the healing virtues of some plants, and of the use of them in the cure of disease. Before, however, diseases can be treated with safety or any prospect of success, it is absolutely

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necessary for the student to have a thorough knowledge of the structure and function of the human body *in health*. Man must be studied both in his physical and psychical nature; his relation also to the external world must be intimately known, and as these studies necessarily open a vast field of scientific research and accurate observation, the subjects connected with the moral, mental, and physical constitution of man will form a good criterion, by which we may judge not only of the scientific superiority of some nations over others, but also of certain individuals in regard to talent and superiority over their fellows of the same nation.

I shall now give a brief account of the Medical writers and their writings in China, beginning only with those whose authentic history may be traced. Afterwards I shall summarily describe the present state of Medical practice in this great Empire.

Chinese Medical authors have been numerous from the most remote periods. Before the Christian era volumes were written on the various branches of Medical practice; and there seems little doubt that the art had been reduced to a sort of system as early as the days of Solomon, or the siege of Troy.

Shing-Ming, and Hwang-te, are described as the first who wrote treatises. Their writings are chiefly composed of traditional rules and maxims handed down from the time which no authentic history reaches; twenty-four volumes of commentary were written on Hwang-te's works in the Eighth century by Wan-ping.

A work in twenty-four volumes called "*Ling-chu-king*," describing minutely the practice of amputation and the nature of internal diseases, is also said to have been written by Hwang-te, and has been largely commented on by subsequent writers down to the 18th century. A curious work called the "*Nang-king*," is said to have been written in the 3rd century B.C., wherein 80 difficult or doubtful questions are said to have received a solution. It must have received considerable attention, for no fewer than 11 commentaries were written upon it before the 14th century. In the 15th century, a physician named *Chan-she-hung*, published a new Edition of it illustrated by diagrams. The celebrated court physician *Wang-shuh-ho*, published a work on the Pulse in 10 volumes about A.D. 290, called Mi-king, along with his own observations; much traditional knowledge on the same subject is taken notice of. Many subsequent editions of this work have been published during the several dynasties, and the work is much prized at the present time.

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In the 10th century a small work on diseases of the Eye was written, called *Yung-hae-tsing-we.*

During the Sung dynasty Chingkuo, published a collection of prescriptions in 8 volumes, entitled *Su-Chin-leang-fang.*

A work on Fevers in six volumes, *Shan-han-tsung-pin-lung*, was also written during this period. This work contains a chapter on the composition of medicines.

In the 13th century, Ching-tsze-ming wrote a work in 24 volumes, called *Foo-jin-ta-tsuen-leang-fang*, on the diseases of women. This contains a large number of prescriptions said to be useful in curing the various complaints. Subsequent abridged editions of the work have appeared.

About this period was written a book in 12 volumes, called *Eh-lin-yuen-jung.*—It treats of fevers and other diseases, and has undergone much alteration in various editions.

About 1340, Wae-yi-ling wrote a book in 20 volumes, called *She-e-ti-hean-fang.* It is divided into 7 parts. The 1st treats of the diseases of large blood vessels; 2nd, small blood vessels; 3rd, nervous diseases; 4th, parturition and diseases of women; 5th, Eye diseases; 6th, diseases of the mouth, teeth, and throat; 7th, the treatment of fractures and arrow wounds. In treating of the diseases mentioned above the writer describes the cases where he thinks acupuncture may be used with success.

About 1360, Wan-le wrote on Fevers a work called *E-kin-soo-hwy-tsie*, treating also of external and internal diseases generally, and of apoplexy. A treatise on diseases of the Skin was written about this time by *Tse-te-che*, in which he discusses the causes and cures of different skin diseases.

A celebrated work on Therapeutics called *Poo-tse-fang*, was written by *Choo-su* an Imperial prince of the Ming dynasty. It consists of 160 volumes, and contains some 2,000 lectures on about 2,150 subjects. It has upwards of 770 rules, 240 diagrams, and about 22,000 different prescriptions. The famous Materia Medica entitled "*Pun-tsoon-kang-muh*," was written by *Le-she-chin*, in the middle of the 16th century, in 52 books. A considerable part of this work is made up of extracts from more than eight hundred authors, and of 1,890 different Medicines or remedies only about 370 are new. The basis of this celebrated work is said to be a small treatise written by Shing-Ming, several centuries before the Christian Era. The *Pun-tsans* has not been translated into any European language; but through the kindness of the author, Mr. Daniel Hanbury of London, I have before me a most

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interesting and carefully written paper, reprinted from the "*Pharmaceutical Journal*" for July and August 1860, containing "a synopsis of the contents of the Chinese Herbal" in a tabular form. A careful perusal of this excellent paper will repay any one who is interested in these subjects. With rare talent and research the author has made the most of his scanty materials.

It was about this period, (during the Ming dynasty,) that the faculty of Medicine was fixed by the Government to consist of 13 branches. The Imperial Medical College at Pekin, however, at the beginning of the Tartar dynasty, fixed the number at 11, and subsequently it was reduced to nine, and the branches are at present—diseases of large blood vessels and small-pox; diseases of small blood vessels; diseases of the skin: diseases of the eye; diseases of the mouth, teeth and throat; diseases of Women, diseases of bone, fevers and cases for acupuncture.

In 1602, a work by *Wang-kang-tang*, in 120 volumes, was published, called *Chin-che-chun-shing*. It treats of the diseases of women and children, fevers and ulcers. The writer quotes largely from preceding authors.

In 1591, a work of 20 books was published on Hygiene, called *Tsung-sang-pa-tsun*. It treats of diet, drink, regimen, amusements, rest, study, proper clothing, how to prevent disease and live virtuously. Several short treatises appeared about this period on the diseases of children, with collections of prescriptions and cases and rules for treatment quoted from old Authors. About this time a work came out in 7 volumes—*Tung-pu-chin-kew-king*, on acupuncture, with a large number of rude diagrams. Two copper anatomical figures of the human body were made by command of the Emperor to assist in illustrating the practice of acupuncture. One of these models it is said is still in Pekin, but is most unlike that which it is intended to represent.

During the Ming dynasty several works were published on Smallpox. The first is called *Wang-jen-tho-tow-chin-lung*. Some of these books are illustrated with diagrams of the disease, and contain numerous prescriptions for its treatment. Two works on Cholera were written during the 17th century. One is called *Chu-chin-tseun-hoe*, the other *Cha-choou-yeu-hang-tseuen-shon*, which contains a large number of prescriptions, and discusses largely the methods of treating that disease.

In 1684 a work in eight books, called *Neu-ko-king-hing*, was published by Swon-Hein, on the diseases of parturition.

In 1674, a work in six volumes, entitled *Shing-sho-you-han*, was published by *Foo-jin-yu* on diseases of the Eye;

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and about this time another on parturition called *Ta-san-yaou-cho*, in which are given directions for the management of Children.

In 1696 Sung-yu wrote a work in 16 books, called *Sung-yoo-tsung-sang-tseuen-shoo*, in which he gives many rules for the preservation of health, and mentions several drugs which will cure every disease. A work on the properties of Medicines in 6 volumes called *Chin-ste-ee-kun-fang-lung* by Ching-le-ting, was written about this period; another edition was published in 1707, containing prescriptions for almost every pain and symptom of disease that man could have. A work appeared about the same time called *Keh-kew-kwang-sang-tseh*, made up of plans for saving life in case of accidents and suicide, and also for its prolongation. The most complete work on the practice of Medicine was published in 90 books in 1740, called *Yoo-tswan-e-tsun-king-kee*. This treats largely of the pulse, discusses the circulation of air in the body, contains many prescriptions of celebrated physicians, and rules for the treatment of fractured bones. It contains many plates and diagrams, and a vigorous attempt is made to classify different diseases. Several summaries on the practice of Medicine were written about this period, amongst others, one by Chin-kwo-pang, called *Eh-heo-sin-wu*, which embraces the whole art of Medicine: another, *Eh-tsun-pie-tu*, in ten chapters by Le-chun-tsze. In 1832 a work was published by Le-tsun-yung in 8 books called *Eh-kong-te-yoon*. It contains chapters on cold and heat, dry and moist, full and vacant, stoppage and free passage, ascending and descending, masculine and feminine, external and internal &c., &c.

Other works on Medical art might be mentioned, but enough has been done to shew, that however fanciful and worthless the quality of the material, there is no lack of quantity.

Unfortunately, however, throughout the whole range of Medical literature in China, lamentable ignorance and supercilious conceit, are everywhere manifest. In all their writings, there is no evidence of disinterested industry, or yearning after knowledge and more light; their best theories are based upon empty speculations and wild fancy; in their endeavours to support what they consider consistency and harmony in their system of physics, they unscrupulously sacrifice not only truth, but also intelligibility and reason; in most of their writings their aim seems to be to mystify and make every subject as mysterious as possible, professing as they do most to admire and reverence that which is least known and understood. In none of their works is there any evidence to shew that human dissection was ever practised, so that both human and comparative anatomy as a science

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is utterly unknown; hence they make no distinction between arteries and veins, or between nerves and tendons; true, they have some anatomical diagrams, but as Mr. Lockhart says, "these are just as if some person had seen an imperfect dissection of the interior of the body, and then had sketched from memory a representation of the organs, filling up parts that were obscure out of his own imagination, and portraying what according to his own opinion the parts ought to be, rather than what they in reality are." The Chinese are as ignorant of physiology as of anatomy, of the functions of the heart, lungs, liver, kidneys, and even of the brain they know literally nothing; they make no distinction between venous and arterial blood. They seem, however, to have some idea that certain sympathies exist between different organs, and viscera, and of one organ deranging another, as they call the heart "the husband, and the lungs the wife." They call a man Seaou-tien-tsz, *i.e.*, a microcosm, or little universe. Man's body they say is composed of five elements—fire, water, metal, wood, and earth, and these in some extraordinary manner they connect with 5 plants, 5 tastes, 5 colours, 5 metals and 5 solid viscera, excluding the brain; diseases they say are produced by a derangement in the balancing of these 5 elements. Fire and moisture, cold and heat, when in excess or deficiency, derange the economy, and the secret of success in the healing art is to supply what is wanting in the body or withdraw what is superfluous, and thus to reproduce harmony and an equilibrium amongst the five elements; hence they pretend to have Medicines to "strengthen the breath, put down the phlegm, equalise and warm the blood, repress the humours, purge the liver, remove noxious matters, improve the appetite, stimulate the gate of life, restore harmony," &c., &c. Medicines also are said to have a healing and correcting influence upon certain mysterious dual powers in nature called the *yin* and *yang*, corresponding to light and darkness, earth and heaven, strength and weakness, &c. They call the heart the prince of the body, and from it, and the pit of the stomach, all ideas and delights proceed. The soul resides in the liver, and from this organ emanate all great and noble purposes. The gall-bladder is the seat of courage; and the individual is bold or timid according to its size; its ascending in the body is the origin of anger. "The Chinese sometimes procure the gall-bladder of animals, as tigers and bears, and even of men, especially notorious bandits, executed for their crimes, and eat the bile contained in them under the idea that it will impart courage." The small bowels are joined to the heart, and the urine passes through them to the bladder, the large bowels are joined to the lungs, and "have 16 convolutions."

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They regard the osseous system as a sort of framework; they speak of the skull as one bone, so of the fore-arm, leg, and pelvis. But of all the systems of solemn quackery, none is so evident or prevalent both in theory and practice as their doctrine of the pulse. As they are ignorant of the function of the heart, so they are of the circulation of the blood. This is proved, 1st, by their asserting that there is a different and distinct pulse for every part of the body. 2nd, In none of their writings is there any mention of valves in the veins, which both Galen and Harvey were much struck with, and concluded that they were placed there for some great object. 3rd, No notice is taken of the changes which the blood undergoes in lungs and capillary vessels, nor is there any mention of a double circle. 4th, Their practice of feeling the pulse at both wrists, or as they say at both sides of the body, and declaring that not only does the pulse differ on both sides; but they pretend to distinguish three on one arm, the first immediately on the metacarpus called respectively "the bar" and "the cubit." It is true that in their early writings they mention "the blood as the chief source of life;" but this they seem to have gathered from the fact that when all the blood is withdrawn from the body the individual dies! All they say is, that the blood "moves or oscillates in blood vessels." Some of their diagrams "represent tubes issuing from the fingers and toes, and running up the limbs into the trunk, where they are lost, or reach the heart, lungs, or some other organ, as well as they can, wandering over most parts of the body in their course."—Scarcely two Authors however agree as to the manner in which the body is irrigated with blood.

Now—what is most striking and what excites our surprise is, that century after century, and generation after generation, should have passed away in a vast country like this, and especially among such a large number of men who set themselves up as authorities or teachers of others, there should not be found *one* with a mind independent enough to make fresh investigations, or sceptical enough to doubt the numerous unreasonable assertions of his predecessors.

The *observations* and *facts* of Chinese physicians are of an extraordinary nature, and would never satisfy the mind of the truth-seeking student of the Caucasian division of the human race. Observation it is true must form the basis of advancement in Medical Science; but we must first clearly understand what observation is, and what it implies. An observation means more etymologically, than an act of the senses; it means also an act of the mind, the careful investigation of a thing; nothing can be carefully investigated without a knowledge and reference to a thing's antecedents,

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relations, or co-efficients; therefore, both perceptive powers and reasoning must be exercised in making an observation. Defined by Springel thus,—"Sequitur animadversionem observatio, quæ nihil aliud est, quam attentissima et studiosa succedentium sibi phænomenorum animadversio. Quæ ut in observationem transeat, opportet primum attendere animum ad-res, earum formas, qualitates, et proprietates."

The process of observation becomes simple and intuitive by practice and accumulated knowledge; for example, when the scientific Physician feels a pulse, he exercises two distinct mental acts at the same moment, viz, "A clear and precise computation of the thing to be observed," and "an examination of its reciprocal relations and connexions." In other words, he has to determine the relation of the pulse to the heart, lungs, and nervous system of the case. Chinese physicians state that the whole superstructure of Medical practice rests on this theory of the pulse,—the diagnosis, prognosis, and treatment of all diseases depend entirely on this. Here is a system pursued for thousands of years with absurdity and falsehood on the face of it, "for it sets at defiance the simplest laws of hydraulics, and gives a vital force and quality to a pulsating and conducting tube, which it could never possess." So much for observations and facts of Chinese physicians.

The celebrated Cullen, referring to the state of Medical science in Europe in his time, observed, "that there were more false *facts* than false theories in medicine;" so it is in China; everything is false, simply because everything rests on a false foundation; falsehood is at the root of every system, rendering correct information and reliable facts impossible. A fact in Medical science is that which is evident to the educated senses of an intelligent observer. The senses must be educated before facts can be discerned; for example, it may be a fact that certain valves of the heart are diseased; but unless the senses are educated we do not know the fact. The observer must also have intelligence to generalize phenomena, and to arrange the facts he may discover, according to well understood principles and laws, which regulate and sustain the animal economy. Chinese physicians may not be to blame for want of penetrating astuteness or natural talents, but they are to blame for declaring that they know, what they *do not* know, for declaring they feel in the pulse what they *do not* feel, for not seeking more knowledge, and for resting satisfied with present attainments.

After having practised 18 years among the Chinese, and having mastered their language, Dr. Hobson in an excellent paper in the *Medical Times and Gazette* of Nov. 18th, 1860, says—"While they—the Chinese—write learnedly about the

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wonderful properties of the pulse, and palm a lie upon the public in professing to distinguish its minute and varied forms, yet I have never met with one Chinese Medical practitioner who dared affirm to my face that he had done so; or was willing to try his boasted skill on a patient of mine, though offered a considerable reward to point out any well-known disease by the pulse alone."

Again, in the same paper, Dr. Hobson writes,—"The extent of the pulse is one Chinese inch on the right and left wrists, and nowhere else. It is divided into three parts, called Tsün, Kwan, and Chih. Each of these has an external and an internal pulse, that is, there is a distinct pulse in each of these three places, and on the inner and outer side of the plusating vessels, making altogether twelve pulses, six on the right, and six on the left. This explains why both wrists must be felt, and the astonishment that is expressed on a foreign physician's being content with feeling the pulse in one wrist only. Besides these twelve, there are others which scarcely admit of explanation, being too refined even for Chinese doctors themselves, and are confessed to be unimportant in practice; but of those just mentioned, each one of the twelve corresponds with, or belongs to, twelve viscera, two of which are imaginary, viz., the gate of life, and three upper, and middle and lower membranous expansions, which I translate Membranes of the Viscera. The following table will shew the theory more clearly:—

CHINESE THEORY OF THE PULSE.

EXTENT, one inch, or three fingers placed side by side on the right or left wrists.

DIVISION into three parts,—1st called *Tsün*; 2nd *Kwan*; 3rd *Chih*.

Pulse of the left wrist.

Tsun	External side	belong	to the	heart.
	Internal side	,,	,,	small intestines.
Kwan	External side	,,	,,	liver.
	Internal side	,,	,,	gall bladder.
Chih	External side	,,	,,	kidney.
	Internal side	,,	,,	bladder.

Pulse of the right wrist.

Tsun	Outside	belong	to the	lungs.
	Inside	,,	,,	great intestine.
Kwan	Outside	,,	,,	spleen.
	Inside	,,	;,	stomach.
Chih	Outside	,,	,,	gate of life.
	Inside	,,	,,	Membranes of the Viscera.

There are four kinds of pulse,—1st *Fow*, the strong full pulse; 2nd *Chin*, deep, feeble, small pulse; 3rd *Che*, the slow pulse; 4th, *So*, the quick pulse.

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The three places of the inch pulse, may each have a different pulse,—

The *Kwan* may be *Fou*, or strong and full;

The *Tsun* may be *So* or quick;

The *Chih* may be *Chin*, small and feeble;—All at the same time.

Who can say, with this theory before them, that Chinese know anything about the true circulation of the blood?

I shall here give copious extracts on the pulse from "A Description of the Empire of China, *from the French of P.F.B. Du Halde, Jesuit.*" The writer seems to have full confidence in the skill of the Chinese physicians respecting the pulse.

"To understand diseases, and judge whether they are mortal or not, the best way is to examine the pulse.

In disease of the Heart the pulse of the left wrist must be consulted.

In those of the Liver, the left hand must likewise be taken, but it must be examined precisely at the joining of the wrist with the bone of the cubit.

In diseases of the Stomach, examine the pulse of the right wrist, and in those of the lungs, examine the pulse in the joint of the same hand.

In distempers of the Kidneys, the pulse must be examined above the joint, at the end of the cubit,—the right hand for the right kidney, and the left hand for the left kidney.

Every season of the year has its proper pulse.

In the first and second moon the season when wood is predominant, the pulse of the liver which answers to wood, is *Hyen*; that is to say, a long tremulous motion not unlike that of the instrument called *Tseng*.

In the fourth and fifth moon, the pulse of the heart, which answers to fire, is as it were overflowing—*Hong*. As to the stomach, which is referred to the earth, its pulse at the end of every season (that is in the third, sixth, ninth, and twelfth moon) ought to have a moderate slowness—*Wan*. In the seventh and eighth moon, when metals govern, the pulse of the lungs, which answers to them, is the slender *Sye*, superficial *Few*, short *Twan*, and sharp *Se*.

In the tenth and eleventh moon, water reigns; and the pulse of the Kidneys, which corresponds thereto, is deep *Chin*, and slender *Syê*.

In spring, to have the pulse of the lungs is mortal, the pulse of the heart being set aside: for the heart is the son of the liver, which has the kidneys for its mother, and the stomach for its wife.

In spring to have the pulse of the stomach, in the winter the pulse of the heart, in summer that of the liver, are very

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bad symptoms. This is the sum of what relates to the different pulses, proper to the different seasons, regard being had to the order of the generation or opposition of the five elements.

Care must be taken not to confound the different kinds of pulse which resemble each other: for the pulses *Hyen* and *Kin*, *Se* and *Wey*, *Few* and *Kong*, *Hong* and *She* have some affinity, and yet their indications are very different and contrary. Thus the pulses *Chin* and *Fu* come to the same point by different roads; but those called *Syn* and *To* have a sort of relation even in their indications.

If the pulse of the wrist be *Key* or quick, it is certainly attended with the headache; if it is *Hyen*, long and tremulous, it is a sign of the heartburn; if it is *Kin*, short and tremulous, it indicates the colic; if it is *Wan*, or moderately slow, the skin is as it were in a sleeply state; if it is *Wey*, or small, the breast has suffered from a cold; if it is *Su*, or in a great hurry, there is a violent heat at the stomach; if it is *Wha*, or slippery, blood abounds; if it is *Sa*, or sharp, there is a loss of spirits; when it is *Hong*, or overflowing, the breast and sides are as it were too full, and the patient perceives an oppression there; when the pulse of the wrist is *Chin*, deep and sunk, a pain is felt in the back.

When precisely at the joining of the wrist with the cubital, the pulse seems to be *Few*, superficial, and *Wan*, moderately slow, there is a nausea or want of appetite. If the pulse is *Kin*, short and tremulous, there is an oppression and redundance of flatulent matter, which is very difficult to cure effectually. If it is *Yo* weak, and *Su* in a hurry, there is great heat in the stomach; if it is *Hyen*, long and tremulous, and *Wha*, slippery, the stomach has taken cold.

If it is *Wey* or small, the heart is, as it were, oppressed with fulness.

If it is *Chin*, deep or sunk, a weight end heavy pain is felt in the region of the diaphragm, and this proceeds from repletion; whereas, if it be *Syu*, soft and as it were moist, though there be a swelling in the lower parts from the reins to the feet, it proceeds from emptiness, and being exhausted, wherefore the watery humours must be dissipated as soon as possible.

To know if a Patient will recover, you must carefully examine the motion and duration of the Pulse.

If the pulse frisks like a fish that dives every minute, and then comes up again sometimes so slow that one would think she was held by the tail, and yet makes its escape; alas! the best of these pulses is worth nothing at all. Had a physician the philosopher's stone, he could not recover such a patient, who must resolve to die.

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But there are certain distempers wherein the patient, though free from such pulses as we have just mentioned, has his intellects disturbed, loses his speech, or has hardly any voice. Sometimes also one cannot perceive any motion of the pulse either at the wrist or joint. If however it be felt at the extremity of the cubitus,—if the beating and intervals have much the same extent, and if the motion continues pretty regular for some time, though the patient seems to be at the last extremity, he will not die; at least a skilful physician may save him. This is the sense of an ancient text: the tree is without leaves, but the root is still alive.

The manner of feeling the Pulse.—On the left, the heart, the small guts, the liver, the gall, the left kidney. On the right, the lungs, the large intestines, the orifice of the stomach, the stomach itself, and the right kidney.

On the right (at the wrist), the lungs, the large intestines; (at the joint) the orifice of the stomach, and the stomach itself; (at the extremity of the cubitus) the right kidney.

The same doctrine will hold in examining the distempers in women, with the difference, that in females the pulse of the cubitus in its natural and healthful condition, is contrary to that of men.

There is a bone which rises at the joining of the arm with the hand, and there the pulse must be felt, which is called the gate or the joint; before this joint is that which we call the mouth, an inch long. *Tsun-kew* (the wrist) behind the same joint, is what we call the cubitus, *Che;* the wrist is termed *Tang*, and the cubitus *In*, in the language of physicians. In feeling the pulse at these three places, great care must be taken to lay the fingers upon the vessels precisely where they ought to be.

If in the same space there are six pulses, there is an excess of heat; if seven, the excess is considerable; but if they amouut to eight, the danger is very great; and if they exceed that number, the patient is dying.

If in the space of one respiration the pulse beats but once, the distemper is come to a great height and dangerous; but it is much worse if it beats but once in the space of two respirations, for it is a sign death is not far off.

Too many beatings of the pulse proceeeds from excess of heat, and too few from excess of cold. This is a constant tradition received from all ages; the various degrees thereof are set down in the book of the eighty-one difficulties.

In Spring the long tremulous *Hyen*, in Summer the overflowing *Kong*, in Autumn the softness of hair or feathers, in Winter the hardness of stone: it is necessary also to subdivide these seasons into *Tsye-ki.*

Seven sorts of Pulses which indicate danger of death.

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When the pulse being felt in the morning seems to bubble under the fingers irreguarly like water over a great fire, one may be assured that the patient will die in the evening; that is, has very little time to live.

It is a sign that death is equally near, if the pulse seems like a fish, whose head is stopped and cannot move, but frisks with its tail, not very regularly. The cause of the distemper lies in the kidneys.

When the pulse after beating in a hurry changes all of a sudden,and becomes very slow and sluggish, there is likewise danger of death, but it is not altogether so near.

If the pulse by the hardness of its beats, resemble in some sort a bullet or stone, or dried earth shot out of a cross bow, both the lungs and stomach want spirits, nor is this a transient failure but a rooted distemper.

In like manner, if the pulse seems like drops of water, that fall into a house through some crack or little hole in the roof, and in its return is scattered and disordered, much like the twists of a cord that is unravelled, the bones are dried up, even to the very marrow.

Also, if the motion of the pulse at the extremity of the cubitus in both arms resembles the pace of a frog embarrassed in the weeds, or that of a toad, death in all these cases is certain.

If the motion of the pulse resembles the hasty picking of the beak of a bird, there is a failure of spirits in the stomach. We may also conclude that the heart performs its functions ill, and the blood is in no good condition.

He who is to feel the pulse, takes the left hand of the patient if a man—the right hand of a woman.

He begins by placing the middle finger exactly where the wrist bone locks with the cubitus, then claps the two next fingers one on each side. At first he presses but gently, then a little harder, and at last very hard, taking care that his fingers be rightly adjusted; after which he may proceed to examine the pulse in the three places appointed, laying it down for a principle, that a regular pulse beats four, or at most five times to two respirations.

The pulse at the end of every season, commonly called the *pulse of the stomach*, is equally and moderately slow, and felt by a moderate pressure.

When these pulses are in a due temperament, it is a sign of health; if there be an excess or defect it is a disease.

To a long wrist you need not apply the finger several times, but on a short one there must be a good number of trials, and very close to each other.

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OF THE PULSES OF THE SEVEN PASSSIONS, OR AFFECTIONS OF THE MIND.

In joy the pulse is *Wan*, moderately slow; in compassion, *Twan*, short; in sadness, *Se*, sharp or rough; in frenzy, *Kye*, very irregular; in fear, *Chin*, deep; in a sudden fright, fluttering; in anger, close and hurrying.

DIFFERENCE OF THE PULSES ACCORDING TO THE SEX.

In a man, the pulse of the wrist should always be brisker than that of the *cubitus*; if the contrary happens, it is unnatural, and indicates a defect in the kidney.

On the contrary the pulse of the woman at the cubitus ought always to be brisker than that of the wrist; otherwise it is unnatural and indicates a defect in the *Tsyau*, the superior stove or fireplace."

Then follow long descriptions of the pulse, peculiar to different organs affected with different diseases, as "the pulse of the Heart;" "the pulse of the Liver;" "the pulse of the Stomach;" "the pulse of the Lungs;" "the pulse of the Kidney;" "the pulse of the left wrist proper to the Heart;" "the pulse of the joint of the left wrist proper to the Liver;" "the pulse of the extremity of the left cubitus proper to the Kidney;" "the pulse of the right wrist proper to the Lungs;" "the pulse of the joint of the right wrist proper to the stomach;" "the pulse of the extremity of the right cubitus proper to the Kidney," etc., etc., etc.

Thus it will be observed that Chinese books contain so much nonsense and patent absurdities regarding the pulse, that an effort is required to repress a feeling of rising indignation against a hoary system so full of falsehood and folly. What is still worse, a system which *every Chinese physician knows to be utterly false*, but which must be respected because it is old, and because being false it is much more in unison with all the other systems and institutions prevailing in China. Poor China! she seems quite unable to distinguish between truth and falsehood; she seems to have been "given over to strong delusions that she might *believe* a lie."

"The Chinese Materia Medica," says Dr. Hobson "fills several volumes; it is of ancient origin, and as the science of Chemistry is unknown, it contains very few preparations from the Mineral Kingdom, which forms so important a part of our Pharmacopoeia; nor is there anything at present in the language to represent an oxide, alkali, or salt, hence medicinal substances are drawn chiefly from the Vegetable Kingdom, and are confined to those produced in China and the neighbouring countries. In a popular abridgement or selection of Chinese Materia Medica, which I examined a few years ago, I found there were 442 medicinal agents described. Their name is just given, then the part or

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organ of the body into which they enter or assimilate with; next their properties, whether hot or cold, their taste, smell, and colour; and lastly their uses and doses. It had the advantage of the larger work in being methodically arranged into classes and orders. A list of these, so far as I have been able to identify and name them, will show what disgusting and worthless substances are mixed up with what are appropriate and useful even in a selected Chinese Materia Medica. It will also exhibit the plan of a therapeutic arrangement in putting the properties of Medicines before their mere physical qualities, which is an improvement worthy of commendation.

ORDER I.—TONIC MEDICINES.

First.—*Those Medicines which warm and strengthen the Viscera*, such as the ginseng, dried dates, fruit of lung-gan, li-che, flesh of fowl, beef, honey, &c.

Second.—*The mild or tranquillising tonics.*—Liquorice root, parasite of mulberry tree, fruit of the cypress, old rice, broad beans, species of yam, asses' glue, birds' nests, duck, mutton, pigeon &c., &c.

Third.—*Medicines which increase the natural fire (or stimulating Tonics).*—Cassia, cinnamon, aloes, wood, sulphur, asbestos, stalachite, fresh tops of stag horns, dried red spotted lizard, silk worm moth, etc.

Fourth.—*Medicines which nourish the secretions, especially of the Kidneys.*—Linseed, hempseed, Elm bark, medlar, minium, black and white lead, tortoise shell, human milk, and various parts of the pig.

Fifth.—*Medicines which strengthen kidneys and testes.*—Extract from stag horns and various parts of the animal, dog's flesh, dried placenta, a species of fern, walnuts, &c.

II.—ASTRINGENTS.

First.—*Warm and tonic Astringents.*—Nutmeg, gallnuts seeds of lotus flower, poppy heads, &c.

Second.—*Cooling Astringents.*—Pomegranate, charcoal bones and teeth of the dragon, oyster-shell, &c.

Third.—*The general pure Astringents.*—Seeds of the date, armenian bole, quince, sour plum, &c.

Fourth.—*Repressing weakness or Astringent tonics.*—Iron filings, hematic iron ore, loadstone, talc, litharge, gold and silver leaf, &c.

III.—RESOLVENTS.

First.—*Dispersants of cold.*—Fragrant basil, a species of ginseng, fresh ginger, orange stalks, different parts of onions, &c.

Second.—*Medicines which disperse wind.*—Mint, calamint, species of bivalve shell, branch of cassia, mimosa pods and seeds, seeds of species of acacia, tiger's bone,

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spotted and black snake, musk, dried scorpion, cicada, centipede, shed snake skins, camphor.

Third.—*Medicines which disperse moisture* (not recognisable.)

Fourth.—*Medicines which disperse morbid heat.*—Species of yam, black residue of beans, soy, &c.

Fifth.—*Emetics.*—White hellebore, seeds and root of turnip, stems of sweet melon, sulphate of copper.

Sixth.—*Warm Resolvents.*—Native nutmeg, varieties of long, white and black pepper, cardamons, putchuck, mugwort, aniseed, a species of ginger, dried ginger, gelangel, species of corn flag, a species of nut, tobacco, cloves, sandal wood, gum-bensoin, camphor, barley, rosin, caraway and mustard seeds, &c.

Seventh.—*Mild or Equalizing Resolvents.*—Chamomile, scouring rush, seeds of burdock, native putchuck, duck weed, betel-nut, and covering, pumelo skin, dried orange skin, mint, dried silkworm chrysalis and ordure.

IV.—PURGATIVES.

First.—*Absorbents of Moisture.*—Rice paper plant, sliced China root, &c.

Second.—*Laxatives,* seeds of plantago, soap stone, petrified pecten, sage, amber, small red bean, &c.

Third.—*Diuretic class.* Species of fern, several not recognisable.

Fourth.—*Suppressing Phlegm* (expectorants).—Alum, bezoar, species of borax pistacio nut, coarse mica, juice of bamboo, &c.

Fifth.—*Purgative and cooling.*—Rhubarb, raspings of bamboo, parsimmon tops, water melon, pear, verdigris, species of sea shell, gypsum, common salt, sulphate of soda, snow water, crystallised salt, calcareous spar, catechu pearls, bear's gall, preparation from human excrements, &c.

Sixth.—*Purging away the Fire* (Refrigerants).—Gentian (red and yellow,) sliced peony, mulberry root and leaves, shavings of antelope's horns, loquat leaves, shavings of rhinoceros' horns, &c.

Seventh.—*Repressing humours.* Almonds, buckwheat, &c.

Eighth.—*Mild or digestive Aperients.*—Root of a species of lily, wormwood, vinegar, coarse rice, turtle shell, &c.

V.—MEDICINES WHICH AFFECT THE BLOOD.

First.—*Those which warm and nourish it.*—Germander (?) brown sugar, olibanum, cassia wood, wine, scallions, rabbit dung, cuttlefish bone.

Second.—*Medicines which cool the blood.*—Bastard saffron, young cypress, elm tree root, cinnabar, rabbit's flesh.

Third.—*Astringents of the blood.*—Madder, turmeric, myrrh, dried varnish, seeds of species of plum, dragon's

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blood, peach seeds, arrow root, old copper cash, dried leech, red marble, goat's ordure, cantharides, &c.

VI.—MISCELLANEOUS.

First.—*Medicines which destroy worms.*—Assafœtida, betel extract, quicksilver, a chloride of mercury, vermillion, &c.

Second.—*Medicines which disperse poisons.*—Seeds of castor-oil plant, resin, shavings of ivory, Elephant's skin, preparation from toads, &c.

Third.—*Expelling poisons (or alteratives.)*—Seeds of burdock, honey-suckle stamens and pistils, species of green pea, dried earth-worm, &c.

Fourth.—*Poisonous substances.*—Seeds of croton oil plant, arsenic, &c.

The following is a list of the kingdom and class from whence they are taken:—

Vegetable Kingdom.

Herbs	191
Shrubs and Trees	72
Fruits	25
Seeds	16
Vegetables	10
	314

Mineral Kingdom.

Metals	6
Minerals	29
Crystals	10
Earths	5
	50

Animal Kingdom.

Parts of Animals	25
Reptiles	8
Fishes	3
Molluscous shells	10
Insects	22
Parts of human body	10
	78

Chinese doctors know nothing of the composition of the simplest compound substances. They regard as simple bodies what we know to be compound. When told that gases in certain proportions constitute water and atmospheric air, they profess a sceptical surprise. They have no knowledge of gases (except so far as these impinge on their olfactory nerves.) *Ke* air—or breath, embraces all they know. When composing a work on pneumatics, Dr. Hobson had to invent names for oxygen, hydrogen, nitrogen, carbonic acid gas,

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&c., &c. New names had also to be invented before the electric machine, galvanic battery, air pump, thermometer, barometer, &c., could be explained or described. In optics, solar light, the radiation of heat, indeed in all the natural sciences, they have not got beyond the A.B.C. Nothing is known of Chemistry, and hence the difficulty to explain the composition of different substances, is all but insuperable. A Chinese Doctor gives a very incredulous stare, when told that there are 16 or 18 different substances in opium, some of which have quite opposite actions. Every country in Europe employs medicinal substances from all parts of the world. For example our aloes are from the Cape of Good Hope, our opium from Turkey, our spices, camphor, &c., from Singapore and India, our Cinchona bark, (quinine,) from South America; and our musk and rhubarb from China.—Stereotyped exclusive China however confines her materia medica almost entirely to the 18 provinces, except a very few substances which come from Siam and Japan. All the drugs in common use by Chinese practitioners are simples prepared in the crudest way, made up chiefly for administration in the form of decoctions, infusions, powders, and boluses, the latter about the size of a common marble or walnut, and which the patient commences to eat as he would a small pear or apple; by biting the side with his teeth. I may state here that however small a pill may be, or however disagreeable its taste, a Chinese patient will on no account swallow it until it is well masticated.

His way of taking pills is precisely the way that we eat green peas; he thinks he should eat from 10 to 40 at a time. At the treaty of Nankin one of the Chinese commissioners sought the advice of a member of the English medical staff, who at once sent a box of pills for His Excellency, with instructions to take one for a dose at certain intervals. Whether the Mandarin had misunderstood the directions given; whether he thought one small pill too little for such a large man, or whether he had the idea of some who ought to know better, viz., that if one pill will do good 10 pills must do better, it is not easy to determine, but H.E. *ate* ALL *the pills at once*, and died within 20 hours.

Almost all the drugs used by Chinese doctors are from the vegetable and animal kingdoms; very few are in use belonging to the Mineral kingdom, though the number and variety of mineral preparations are considerable. I shall mention the names of the metallic substances used in China for Medicinal and other purposes; all are in a very crude state of preparation.

SULPHUR,—Native sulphur, also found largely in Japan.

SILICA,—Massive quartz.

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Alkaline Salts.

Nitrate of Potash, several varieties.
Native Carbonate of Soda.
Borax, Biborate of Soda refined.
Sulphate of Soda, Crystals.
Chloride of Sodium, impure.

CALCAREOUS SUBSTANCES.

Carbonate of Lime, calcar-spar.
Levigated white marble.
Carbonate of Lime and Magnesia.
Sulphate of Lime.
Oxide of Calcium.
Silicate of Lime and Magnesia.

MAGNESIAN AND ALUMINOUS SUBSTANCES.

Silvery white mica, Brown mica.
Steatite or Soap-stone.
Silicate of Magnesia.
Silicate of Alumina.
Agalmatolite.

ARSENICAL SUBSTANCES.

Arsenious acid, a natural mineral.

Yellow sulphuret of Arsenic. Native Orpiment is shipped to India, and is used by the Chinese in cases of ague. Native red sulphuret of Arsenic, Realgar, is shipped to London from Canton.

FERRUGINOUS SUBSTANCES.

Magnetic oxide of Iron.
Magnetic Iron ore.
Per-oxide of Iron.
Red Hæmatite.
Brown clay Iron ore.
Hydrous Peroxide of Iron.
Nodular Iron Pyrites.
Green Sulphate of Iron.

MERCURIAL COMPOUND.

Mercury.
Nitric oxide of Mercury.
Red Precipitate.
Chloride of Mercury—Calomel.

Calomel contains a fourth part of sulphate of Lime; perhaps comes from Russia. The Chinese use calomel as a purgative and also in an ointment for foul sores. There are also several crude compounds of lead, zinc and copper. The Chinese make a plaster of carbonate of lead and copper.

CINNABAR.

Red Sulphuret of Mercury.—Mr. Daniel Hanbury says, —"This mineral has been regarded by the Chinese as the *Philosopher's stone,* and most extravagant ideas have been

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entertained respecting it. The Revd. J. Edkins in a communication recently laid before the China Branch of the Royal Asiatic Society, has pointed out that alchemy was pursued in China long previous to its being known in Europe; in fact that, for two centuries prior to the Christian era, and for four or more subsequent, the transmutation of the base metals into gold, and the composition of an elixir of immortality, were questions ardently studied by the Chinese. It is moreover a matter of history, that intercourse between China and Persia was frequent both before and after the Mahommedan conquest of the latter country; that embassies from Persia as well as from the Arabs, and even from the Greeks in Constantinople, visited the court of the Chinese Emperor in Shansi; that Arab traders settled in China, and that there was frequent intercourse by sea between China and the Persian Gulf; that China had an extensive alchemical literature anterior to the period when alchemy was studied in the West. All these facts go to prove that that pseudo-science originated not with the disciples of Mahommed, but that it was borrowed by them from the Chinese. With regard to the Philosopher's stone, it is remarkable that while the alchemists of the West have spoken with doubt as to what it was, with the Chinese its identity appears hardly to have been questioned. That wonderful body, which when used as a Chemical agent was supposed to have the power of converting other metals into gold, and when employed as a Medicine of conferring immunity from death, is according to the Chinese alchemists *Cinnabar*. Of this the author of a work of the fourth century writes in terms thus translated by Mr. Edkins: 'When vegetable matter is burnt, it is destroyed, but when the *Tan-sha* (Cinnabar) is subjected to heat it produces mercury. After passing through other changes it returns to its original form. It differs widely therefore from vegetable substances, and hence it has the power of making men live for ever, and raising them to the rank of the genii. He who knows this doctrine is he not far above common men? In the world there are few that know it, and many that cavil at it. Many do not even know that mercury comes out of cinnabar. When told, they still refuse to believe it, saying that cinnabar is *red*, and how can it produce a *white* substance? They say also that cinnabar is a stone—that stones when heated turn to ashes, and how then can anything else be expected of cinnabar? They cannot even reach this simple truth, much less can it be said of them that they have been instructed in the doctrine of the genii.'"

Unfortunately the idea of rejuvenescence is not confined to the power of this pseudo-philosopher's stone; Chinese

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medical books say, that old people can renew their youth by drinking human milk. "Its taste," they say "is sweet; it nourishes the viscera, is a soothing application to abraded skin, and to inflamed eyes; it fattens old decayed persons, and its virtues surpass considerably cow's, goat's, or mare's milk. Formerly some toothless old men who took human milk lived on a hundred years, became fat, had good spirits, and begat children." Nor is this opinion of the wonderful virtues of human milk confined to doctors or their books. Dr. Hobson, mentions a case which I believe is not singular among Chinese nurses, in Shanghai. "An infant a few months old, in consequence of the mother being unable to continue nursing, was committed to a Chinese wet-nurse, and as money was no object, the woman that had the best supply of milk was chosen for this purpose. For a few days the child seemed to go on tolerably well, but it soon after became affected with head symptoms; and as one child had died a year before from symptoms somewhat similar, the parents became alarmed, and begged that I would come in, in consultation, to see the child. I found the child lying listless and almost insensible on a friend's lap, labouring under the symptoms so graphically described by Dr. Marshall Hall, and Dr. Watson, of spurious hydrocephalus. I examined the nurse, who was a young healthy-looking woman, with breasts full of milk to over-flowing. I had some put by in a cup for inspection; it threw up no cream on its surface, and looked pale and watery. On further investigation I discovered that the woman had been in the habit of selling her milk in small cups-full to old persons, under the idea of its highly nutritive properties, and thus her milk though abundant in quantity soon became quite degenerated in quality, and instead of being nutritious was actually poisoning the child dependent on it, and now fast sinking from inanition. I recommended the nurse to be changed immediately. Happily a suitable one was found in a few hours, and in three days afterwards I saw the child laughing and playing on the sofa by the side of its new nurse."

From these short notes given above it will be seen that there is great variety of metallic substances in China, and that it only requires Western science, capital, and energy, to develope a rich and splendid commerce of these metals to other lands.

In Kæmpfer's History of Japan, 1727, I read at p. 113, that "Quicksilver and Borax are imported (into Japan) by the Chinese. I met however with two sorts of Borax growing naturally in Japan, but they are so thoroughly mixed with heterogeneous substances, that the inhabitants don't think it worth their while to pick them up. Sublimate Mercury is

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very much asked for by some private people, who will give an extravagant price for it. They use it as the chief ingredient of a Mercurial water, which is in great vogue among them for the cure of ulcers, cancers, and other cutaneous disease. Native Cinnabar is by them given inwardly in several distempers. The artificial cinnabar they make use of for a colour. Both are imported from China. The buying and selling of this commodity is in the hands of private merchants, who monopolize it by virtue of letters patent from the Emperor. The native cinnabar in general is of a beautiful red colour, but some of it is so exquisitely fine that it is sold for more than its weight in silver."

The Chinese make a beautiful vermilion, the preparation of which is described by an old Chinese author, and recorded by Mr. D. Hanbury thus,—"I ℔ of mercury and 2 ℔ of sulphur are triturated together until they form a blackish powder, which is put into a crucible closely covered with an iron lid, and luted down. The heat of a wood fire is then applied, the lid being kept cool by something wet. The sublimation is thus effected, 1 ℔ of mercury usually producing 14 oz. of cinnabar of the first quality, and 3½ oz. of the second. In the library of the India House (London) is a series of beautiful native drawings representing the preparation of vermilion by the Chinese."

Chinese vermilion is an article of regular importation into London, where the finer qualities realize from 3*s.* 3*d.* to 3*s.* 6*d.* per ℔.

Native orpiment or yellow sulphuret of Arsenic is occasionally taken to produce death. A young woman was lately carried to the Chinese Hospital here, who had in a fit of anger or disappointment swallowed nearly two drachms of this substance; she recovered. Opium, however, is in much greater favour for such purposes among the Chinese, the irritating poisons produce too much suffering and trouble. Both orpiment and realgar are used by the Chinese to cure intermittent fever, but the dose is so uncertain that it proves worthless in almost every case. They have cups made of realgar (red sulphuret of arsenic) and by making the patient drink a little warm water out of one of these cups, they say they can cure an ague.

Arsenic is found in Yunnan and Burmah; 60 years ago it was exported in large quantities from China to India. An impure preparation of carbonate of copper is sometimes used by Chinese practitioners to induce vomiting in cases of opium poisoning. Nearly all the medicines used by Chinese physicians are of the most simple and inert kind. In the medicine shops which are well arranged, and used *only* for medicines, there are drugs of different qualities neither of

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which is first rate, all the best being sent to the foreign market; while the second and third qualities only are kept for native use. Dr. Hobson says—" I found that the medicines sold in the druggists' shops, were not only naturally weak in their medicinal properties, but were often much injured by damp, and the careless mode of collecting and drying them. Rhubarb instead of a bright yellow variegated colour, was generally of a dark colour, with little smell. On enquiring the cause, the medicine vendor said that the people would only pay for cheap medicines, and, with regard to rhubarb and musk all the best was bought up for the foreign market, so between the ignorance of the doctors, and the poor quality of the medicine administered, the sick in China stand but a poor chance of deriving much benefit from medical skill, even though the doses are unusually large."

The quantity ordered makes up to some extent the defect in quality, for pints and quarts of infusions and decoctions are sometimes taken for a dose. Fluids as well as solids are sold by weight, for the druggists have no fluid measure. In making up prescriptions the weights most commonly used are from ten grains or one candareen and a half, to ten drachms, or one tael. The drachm weight or 60 grains is most frequently used. Respectable Chinese doctors seldom keep their own drugs, but write prescriptions, and give to their patients, to send to the medicine shops.

Medicines are all classed under one or other of the five elements, and to remedy the disorder must possess the suitable qualities of hot or cold, dry or moist, sweet or bitter, &c. In practice also, much is spoken of the *yin* and the *yang*, or the dual powers in nature, relating to strength and weakness, light and darkness, Earth and Heaven, &c. Upon these, medicines are said to act in some mysterious manner. Like physicians in Europe, some are much more popular than others, not so much on account of superior skill or greater success in practice, as on account of extra pretension, more assurance, and assumed mannerism.

The description by Dr. Hobson of the active every day practice of a Chinese doctor whom he knew at Canton is a very good example of the life and work of the medical practitioner in every city in China. Dr. Hobson says—"This man was nick-named Ta-wang-seen-sang, or Dr. Rhubarb (from his frequent use of this medicine, and his great faith in its remedial powers). He and some others that I could name were engaged from morning to night in medical practice. He would keep at home prescribing for the sick until a late breakfast hour; after ten he would commence going his rounds in the sedan chair carried in great haste by three or four men. Those patients were visited first who

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had their names and residences first placed in the entry book, and as the streets were narrow and crowded, to avoid trouble in finding the house, a copy of the Doctor's sign-board would be posted up outside the patient's door, so that the chair bearers should be able at once to recognize the house without delay."

The Doctor being ushered into the hall or principal room, is met with bows and salutations by the father or the elder brother of the family. Tea and pipes are offered in due form, and he is requested to feel his patient's pulse; if a male, he sits opposite to him, if a female a screen of bamboo intervenes, which is only removed in case it is requisite to see the tongue. The right hand is placed upon a book to steady it, and the Doctor with much gravity and a learned look, places his three fingers upon the pulsating vessel, pressing it alternately with each finger on the inner and outer side, and then making with the three fingers a steady pressure for several minutes, not with watch in hand, to note the frequency of its beats, but with a thoughtful calculating mind, to diagnose the disease and prognosticate its issue. The fingers being removed the patient immediately stretches out the other hand, which is felt in the same manner. Perhaps a few questions are now asked of the father or mother, concerning the sick person, but these are usually few, as it is presumed the pulse reveals everything needful to know. Ink and paper are produced, and a prescription is written out, which consists of numerous ingredients; but there are one or two of only prime importance—the rest are servants or adjuvants. They are all taken from the vegetable kingdom, and are mostly simples of little efficacy. The prescription is taken to a druggist to be dispensed; the prescriber seldom makes up the medicine himself, and as large doses are popular (a *quid pro quo*), so the decoction made from the whole, amounts to pints or even quarts, which are swallowed in large portions with the greatest ease; powders, boluses, pills, and electuaries are also used. If the patient is an officer of the Government or a wealthy person, the nature of the disease, prognosis, and treatment are written out for inspection of the family; for this the Doctor's fee is a dollar, about 5*s*, but generally speaking, both the Doctor and the patient's friends are quite satisfied with a verbal communication; and if the man has a gift for speaking and has brass enough to use it to his advantage (both of which are seldom wanting in time-serving men) he will describe with a learned and self-satisfied air the ailment of the patient, and the number of days it will take to cure him. The fee is wrapped up in red paper, and called "golden thanks," and

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varies from 6*d*. to 2*s*. 6*d*., or more according to the means of the patient; the chair bearers being paid extra. The Doctor returns to make another visit if invited, but not otherwise. It is more common if the patient is not at once benefited by the prescription, to call in another, then a third, then a fourth, and even more, until tired of physicians (for the Chinese patience is soon exhausted, their faith by no means strong in all their Doctor's asseverations) they have, as a last resource, application made to one of the genii, or a god possessing wonderful healing powers. The result is, that the patient dies or lives, not according to the treatment received, for that must be generally inefficacious, but according as the natural strength of the patient is equal to surmount the difficulties by which he is surrounded.

Chinese medical practitioners never attempt strictly speaking the use of surgery; their ignorance of anatomy, the accurate knowledge of which is essential to the surgeon, most effectually precludes them from using the knife, and from all surgical operations. Hence when accidents occur, when bones are fractured, the doctor is never thought of; there is no attempt made to set or adjust the bone. The sufferer is placed upon a bed if a lower extremity is fractured, and the bones allowed to unite or remain apart as the case may be. Either way, the injured man is made an object for life; in 99 cases in the 100 he can never walk again. Bones are never attempted to be brought into apposition by extension or counter-extension. And the ends of fractured bones are left to ride over each other.

As little is done for dislocation as fracture; rough handling is used occasionally by fellow workmen where the deformity is great, but it can easily be understood how little good will be done by such a method. No rollers or bandages are ever applied to support disabled extremities, no sticking plaster is used to bring incised wounds together, and heal them by the *first intention*. There is no classification of sores or ulcers. All kinds of tumours, fibrous, fatty, vascular, cystic, osseous, sarcomatous, simple, malignant, medullary, cerebreform, &c., &c., are mixed up and confounded together, without the slightest distinction; so with Aneurisms, hernia, hydrocele, and abscesses, all are confounded together, and these again with tumours. Scarification, cupping, bleeding, opening abscesses, &c. are never practised; far less is amputation ever attempted (except that summary one between the head and shoulders). No distinction is made between the different diseases of the eye; cataract, glaucoma, and amaurosis, are confounded together, so are iritis, choroiditis, retinitis, cornitis, sclerotitis, &c., &c.: indeed the greatest confusion prevails

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regarding the whole symptomatology of diseases of the eye and of surgical diseases generally, I may say of all kinds of disease. For example Dr. Hobson says: "The Chinese have no name for inflammation, and I had to transfer the term, or a contraction of it, before I could describe its symptons and treatment. They have a term which means hot; but a hot disease is not inflammation, nor have the well known characteristics of the disease ever been described in any book that I have seen or heard of in China; so that though they have a large nosological list, this most important pathological affection is not even so much as named. A more striking proof of the want of accurate observation in the study of diseases could not be given." Their chief surgical operations consist in acupuncture, *i.e.*, where a bone or muscle or joint is in a state of inflammation chronic or acute, a substantial stiletto is thrust into it and stirred about in a most reckless manner. Thus in some cases producing the most terrible consequences, sometimes causing death, or making the patient a cripple for life. In bad cases of dyspepsia also where there is much pain, a long, strong needle is thrust in, through the epigastric region for several inches, piercing the stomach or liver, or both together as it happens. I have had several serious cases brought before me of this kind with the marks of the needle quite fresh and distinct, where it had evidently pierced the stomach and produced a large amount of inflammation, and a very unmanagable form of gastric irritation. Thus it will be observed that if the Chinese ever knew as much of anatomy as to enable them to practise acupuncture safely and usefully, they certainly do not so now. The mode of treating fevers, small-pox, etc. is just as absurd, and were their remedies powerful would be as mischievous; happily however for the patients, the drugs are generally inert and unless the case is very severe, the sufferer struggles through, just as patients do at home under homœopathic treatment. On one occasion I was requested to visit the daughter of a graduate, a girl of 16. Three native doctors had been attending, but had pronounced her disease necessarily mortal, and some of her friends had commenced to make the grave clothes. I found her labouring under one of the most severe forms of typhus fever; there was intense restlessness and delirium, and altogether the case looked very unpromising. I prescribed quinine and wine in large quantities with fifteen grains of Dover's powder at night. Twenty-four hours after, there was a decided improvement, and convalescence proceeded gradually and steadily. In treating low fevers no Samsu or strong stimulants are used; infusions and decoctions of weak and simple herbs with cups of warm, very weak tea, and for

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food, congee or rice and water constitute the whole routine of treatment. Nature never gets a friendly lift from a Chinese doctor when she is struggling to throw off a low continued fever. The same may be said of small-pox; the poor patient sinks or swims according to the severity of the disease and the strength of the constitution, and although inoculation by putting small-pox virus up the nostrils, has been practised by the Chinese for more than a thousand years, no attempt has been made to improve the treatment. Dr. Pearson first introduced vaccination into China. He wrote a tract explaining it, which was translated by Sir G. Staunton in 1805. Since then it has been carried on to some extent by Chinamen who have devoted themselves to this department, but has never been taken up by Chinese doctors generally, though they all yield a passive assent to its utility.

The *type* of disease among the Chinese is very different from what is seen in England, or in Europe generally. The variety of temperament is not met with in China which prevails in Europe. Among the Chinese there is no nervous or sanguine, or nervo-sanguine temperament, indeed with the exception of perhaps 1 in 10,000, all Chinamen have the phlegmatic or lymphatic temperament. The bilious is met with among the upper and literary classes, but it is comparatively rare. This lymphatic temperament renders inflammatory diseases of an acute kind almost unknown. Inflammatory diseases constitute very nearly one-fifth of the whole mortality in England, and if we include inflammation and *its consequences* a much larger mortality will be the result, but it is not so in China. With the exceptions of inflammations of the eye, I may say all others are chronic or sub-acute. As I said before the Chinese doctors have no word in their vocabulary which can be construed to mean inflammation. Since I came to China I have had upwards of 100,000 natives under treatment, and among these I have not met with a well marked case of pneumonia, pleurisy, pericarditis, phrenitis, peritonitis, cystitis, nephritis, or even hepatitis, either from traumatic or idiopathic causes. The lympathic temperament of the people would partly account for this, but the chief cause is their mode of living, the absence of all stimulating food and drink. Hence diseases produced by deficiency or poverty of blood are frequent, while plethora is scarcely ever met with. Next to intermittent and remittent fevers, diseases of the digestive organs are most frequent among the Chinese; diarrhoea, dysentery, dyspepsia, cholic, cholera, vermes, jaundice, ascites, hæmatemesis, diseases of the liver and spleen, tabes, mesenterica. &c. That terrible disease *Cancrum oris* is as might be expected frightfully common among children, especially among

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female children. Chinese doctors can do nothing for it, and should the poor sufferer survive the ravages of the disease, the mother or friends endeavour to dispose of the patient in such a way as not to be troubled with it in future. Diarrhoea and dysentery are the most fatal diseases in China. From extensive observation I believe that one half of the mortality amongst the Chinese, is more or less connected with these two diseases.

Diseases of the respiratory organs are common, especially in the Northern provinces. Phthisis however is not nearly so common as in Europe. Bronchitis in all its stages and forms prevails, with catarrh and hæmoptysis. Chronic rheumatism is extremely common, but as might be expected gout is never met with, nor is there much of heart disease and aneurism, which are so common amid the rivalry and intense excitement and competition of Western nations.

Venereal diseases of the most malignant kind, in every possible form and stage, prevail to an alarming extent amongst all classes. Chinese doctors seem to know nothing of this class of diseases; at all events nothing is done in the way of treating them, and hence the poor victim frequently sinks under its ravages. Paralysis is also common, and the native doctors can do nothing for it. It is usually of a simple nature and readily yields to a course of strychnine. Skin diseases I need scarcely say are terribly common; every possible form is met with, though psora is most usual. Indeed, so prevalent is this disease that it is almost rare to meet a mandarin, merchant, official, or man of any calling, who is perfectly free from this unpleasant and uncomfortable form of skin disease. Rupea, Elephantiasis, herpes, lepra, porrigo, favus, psoriasis and leprosy, also prevail to a greater or less extent.

Cases of apoplexy occur though they are not common. Apoplexy is called *Chun-fung*, *i. e.* struck by wind. The doctors are in utter darkness as to its pathology. Hysteria is exceedingly rare amongst the Chinese; I have never met with a well marked case of it. Many Chinese women suffer from diseases resulting from over lactation. It is no uncommon thing for a mother to continue to nurse her child two, three, and even four years; many however break down in consequence, and the woman begins to look old before she is two and twenty. The mortality resulting from parturition must be very great in China. No data can be found on which to form an estimate of women who die from this cause, but judging from statistics made of the native women in India, where as in China every thing is left to nature, the mortality must be immense. Statistics on this question some years ago, shewed that 20 per cent. of the native

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women in India died in childbed. In other words, one woman in every five dies for want of proper attention! In contrasting this with European statistics, we see strikingly manifested the advantages of science and art in obstetric practice. For example, in 1660 when this art had made but little progress, I find from the London bills of mortality, that *one woman in thirty-six died in childbed.* A hundred years later (in 1760) when more attention was given to this branch of medicine, the deaths fell to *one in eighty-one.* In 1800, the mortality had fallen to *one in a hundred and thirteen,* and now it is so low as to be about *one in a hundred and fifty or sixty.* What a contrast to Asiatic nations, where absurd prejudices, helplessness, and ignorance, in art and science, cause an amount of mortality *which might easily be prevented,* scarcely to be credited. *Ignoratione rerum bonarum et malarum maxime hominum vita vexatur.*

Several authorities have stated that Insanity is rare among the Chinese. This however is not my experience. For example, since the middle of January this year, I have had eleven cases of insanity under my care, as indoor patients in the Chinese Hospital. Of these, four have been cases of *dementia,* and seven have been acute mania. One case of dementia is in the Hospital at present, and one case (a woman) of acute mania; both are under treatment and have considerably improved, and will I think be ultimately cured. In cases of mania the Chinese tie firmly the patient's hands and feet, lay him on the ground, and leave him to struggle, so that in two or three cases that have come under my care, the wrists have been much cut with the cords used for binding. Two or three cases have been as violent as I ever saw in England. To the great terror of their friends and bystanders, I have invariably set the patients at liberty, though sometimes I have been obliged to have recourse to handcuffs, having been attacked on three occasions by the worst maniacs. One attempted to bite in a most savage manner, more than once, but was ultimately cured. Indeed, all were cured except two who positively refused all food, drink, and medicine. For a time they were fed by the stomach pump, but ultimately died from inanition.

My opinion has often been asked regarding the effects of Opium on the Chinese. The epidemic denunciations, or the systematic crusade against Opium in China, seems to have died away, and the last two or three years we have heard nothing of it. The first year I was in Shanghai, Dr. L——, from the United States, attended very regularly for a time at the Chinese Hospital, and professed great interest in the emancipation of the Chinese from this bad habit. He denounced the use of opium in a most unqualified manner,

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and told me that he was about to open an Hospital for the Chinese, and would devote much of his time, talents, and attention to the cure and prevention of opium smoking. As I never saw him without a cigar in his mouth, and having seen the bad effects of tobacco as well as of opium, I proceeded to examine this radical reformer regarding his own personal habits; with the result that on an average he smoked 14 cigars, drank from one to three tumblers of beer, and two or six glasses of wine, every twenty-four hours! "Physician heal thyself,"—reform thyself before you commence the reformation of others.

Mahomet denounced the use of wine among his followers; hence we must point to Mahomet as the Father of all the Opium smokers, because, in those countries where the sway and influence of Mahomet have been most felt the use and abuse of opium have prevailed. In *every* nation, among *every* people, *some* beverage is used. Alcohol in some form or other has been employed by most nations from the earliest times; and when the pseudo-Prophet put his strong veto upon wine, a substitute had to be sought for, and hence we see Persia, India, Turkey, and last of all China becoming centres of opium-consuming nations; simply because the religion of the people prohibited the use of wine. China however would seem to be a sort of exception, being of so passive a character as to be the slave of circumstances rather than the devotee of religion; but no one can deny that of all the beverages used by man, opium seems to be the most suited for the Chinese; and as soon as we can prevail on the people of England to give up wine, *then, and not till then,* shall the Chinese be prevailed upon to give up the use of opium. In saying this I do not advocate the use of opium. I have seen much mischief result from it; never so much, however, as I have seen at home produced by alcohol. *But this does not modify the evils of opium;* still we should all study a little consistency, and wipe our own eyes before we proceed to operate on those of our fellow men.

Upwards of 1,500 opium smokers have been under my treatment, but (except in cases of suicide) I have not been able to trace a single death directly to the effects of opium smoking. I often see men who have smoked 20 to 25, and some 30 to 35 years, who appear to have suffered very little from its use. In other cases again, visible effects are produced after a few months' indulgence, and the man has to stop, which I do not think is such a formidable thing as some writers say. The first injurious effect of opium is the derangement of the digestive organs, the appetite is diminished as in that of a wine-bibber. If the habit is largely indulged in, little food can be taken, and emaciation becomes great, with

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a peculiar complexion and expression of countenance never to be mistaken by an experienced eye. The Chinese doctors can do nothing for this habit beyond advising the patient to diminish the quantity he smokes by degrees, but I doubt whether any are cured by this means. The use of opium seems never to have reached to that extent in China, which we read of its having done in Persia, Turkey, and India. For example, I read in *Morewood's "History of Inebriating Liquors,"* of "an English Ambassador lately sent to a Mahometan prince, who was conducted, on his arrival at the Palace, through several richly decorated and spacious apartments, crowded with officers arrayed in superb dresses, to a room small in dimensions, but ornamented with the most splendid and costly furniture. The attendants withdrew. After a short interval, two persons of superior mien entered the saloon, followed by state-bearers, carrying under a lofty canopy a litter covered with delicate silks, and the richest cashmere shawls, upon which lay a human form to all appearance dead, except that its head was dangling loosely from side to side, as the bearers moved into the room. Two officers holding rich fillagree salvers carried each a chalice, and a vial containing a black fluid. The Ambassador, considering the spectacle to be connected with some Court ceremony of mourning, endeavoured to retire; but he was soon undeceived by seeing the officers holding up the head of the apparent corpse, and after gently chafing the throat and returning the tongue, which hung from a mouth relaxed and gaping, pouring some of the black liquor into the throat and closing the jaws till it sank down the passage. After six or seven times repeating the ceremony, the figure opened its eyes, and shut its mouth voluntarily; it then swallowed a large portion of the black fluid, and within the hour, an animated being sat on the couch with blood returning into his lips, and a feeble power of articulation. In the Persian language he addressed his visitor, and inquired the particulars of his mission. Within two hours this extraordinary person became alert, and his mind capable of arduous business. The Ambassador after apologizing for the liberty, ventured to enquire into the cause of the scene he had just witnessed. "Sir," said he, "I am an inveterate opium taker. I have by slow degrees fallen into this melancholy excess. Out of the diurnal 24 periods of time, I continually pass 18 in this reverie—unable to move or to speak. I am yet conscious, and the time passes away amid pleasing phantasies; nor should I ever awake from the wanderings of this state, had I not the most faithful and attached servants, whose regard and religious duty impel them to watch my pulse. As soon as my heart begins to

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falter, and my breathing is imperceptible except on a mirror, they immediately pour the solution of opium into my throat and restore me as you have seen. Within four hours I shall have swallowed many ounces and much time will not pass away ere I relapse into my ordinary torpor." Although the subject has been largely discussed by many writers, and even tried in Courts of law, there is no proof to show that indulgence in opium shortens life. This was very fully investigated in a trial which took place in 1831, between Sir W. Forbes, and the "Edinburgh Life Assurance Company." The late Earl of Mar had effected large insurances on his life, *while* much addicted to the use of opium, and which the Company did not know at the time of the insurance. Lord Mar died two years after the insurance, of dropsy and jaundice, and the Company refused to pay, on the ground that his Lordship had concealed from them a habit which shortens life. After a long trial and much discussion, the Insurance Company was found liable, and had to pay the policy. The chief ground however of the decision was, that they had not made proper enquiries into his Lordship's habits. It was proved that the Earl had taken from *one to three ounces of laudanum daily for* 30 *years*, that he lived very freely, that he suffered much from rheumatism, and that he died of jaundice and dropsy at at the age of 57. Dr. Christison mentions "a well known literary author about 60 years of age, who has taken laudanum for 35 years, with occasional short intermissions and sometimes in enormous quantities; but enjoys tolerably good health." The same distinguished author records the case of another "eminent literary man who died about the age of 63, and was in the habit of drinking laudanum to excess from the age of 15. His daily allowance was a quart of mixture consisting of three parts of laudanum to one of alcohol."

Thus it will be observed, that it is still an open question, whether the constant use of opium really shortens the natural life of man, or whether its constant use be productive of any particular train or forms of disease which necessarily shorten life. In cases of opium poisoning, Chinese doctors are not usually sent for; the popular remedy in such cases, is to pour common oil down the patient's throat till he runs over. Doctors have been known to give a crude preparation of copper to induce vomiting. This practice however is very rare.

Tumours, both simple and malignant, are very common amongst the Chinese. Among the former the cystic and fatty are most general. Carcenoma and cancer are frequently met with both in the breast and in the uterus. Chinese practitioners can do nothing either to prevent or to cure this class of disease. I have never met with, nor have I ever

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heard of a case of scarlet fever among the Chinese. This is not much to be wondered at when we remember the type and character of this fever, and the constitution and temperament of the people. It is however a subject of marvel to many, and I have often been asked to explain how it is that comparatively there are so few epidemics of *low* fever among the Chinese? shut up as they are in cities, in narrôw crowded streets, and in low, damp houses, with city, streets, houses and people filthy in the extreme. True, the mortality is great but *not nearly so great* as might be expected.—The chief causes I think are these: All the houses and shops are, for the most part, built of wood, which is put together in the most careless and unworkmanlike manner, the wind blowing through every seam and joining of the wood; but especially all the shops have the *whole front open*, and owing to the great narrowness of the streets, projections over the door almost meeting each other, these shop fronts can be kept open in all weathers and at all seasons. Another chief cause is, I think the narrowness of the streets (or rather lanes,) and their being almost completely covered in above, by means of balconies, mats, and boards; thus in hot weather, although the streets are notoriously dirty, the powerful sun is excluded so as to produce no pernicious exhalations, which would evidently be the case were they exposed to the sun. In his famous Medical Dictionary, Dr. Copland remarks—" It is established beyond a doubt, that the narrow-winding streets of towns built in low situations, or the vicinity of marshes, are, especially where the houses are high, actually conducive to health, inasmuch as the exhalations transported from thence have a less ready accession to all parts of them, the horizontal currents of air being more completely intercepted by the nearest buildings; also, when the streets are narrow, and the houses high, the sun cannot act upon the soil, which necessarily becomes saturated with animal exuviæ, unless deeply intersected and purified by drains and sewers." The same results were noted by the great historian Tacitus, when Rome was rebuilt after its destruction by Nero.—" Erant tamen, qui crederent veterem illam formam salubritati magis conduxisse, quoniam angustiæ itinerum, et altitudo tectorum non perindè solis vapore perrumperentur. At nunc patulam latitudinem, et nullâ umbrâ defensam, graviore aestu ardescere."

I would now bring these somewhat irregular papers to a close;—irregular, because written at intervals and during short leisure moments in the midst of other duties. I cannot close however without mentioning the excellent works published by Dr. Hobson in Chinese, and the manner in which they have been received by this people. Dr. Hobson

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has placed four volumes containing the Principles and Practice of Western Medical science, before the reading people of China, and these works have been well received, and well spoken of. The *first* work appeared in 1851. It was a treatise on the well established truths of *physiology*, and was illustrated with many engravings both from stone and wood, executed by Chinese artists at Canton. The book commences by describing the bones, muscles, nervous system, and the senses; then follow descriptions of the digestive, respiratory, and circulatory systems, organs and functions, with a short history of man, and the book closes with some excellent remarks on the wisdom, design, unity, and power of the Great Creator. This book soon became very popular, and so great was the demand for more copies that some persons holding high official rank, republished it in Canton, and this in China is considered an extraordinary mark of respect to the author of a book. Sir Henry Parkes has translated the preface of the Editor of one of these republications; as it is an excellent illustration of Chinese phraseology, I give it as he translated. It will be observed that few practitioners of modern times would venture to excel the Mongolian Physician either in boldness of design or in practical ingenuity,

"Those doctrines of the faculty which date from the works of Tung-Wan, surnamed Le, and which were disseminated by Lo-Keënfoo, through Chekeäng and the Keäng provinces, are known as the Southern school of Medicine; and those which originated with the writings of the Tan-ke, surnamed Choo, and were spread by Len-kwang-how throughout Shanse and Szechuen, are called the Northern school: in the same way as we number in the North and South two different denominations of Buddhism, or distinguish between the Southern and Northern schools of painting. Again, in medicine, we have the Eastern school, which dates from the introduction into China of the 'Precious Mirror,' a work by Heutseuen, Prince of Yang-ping In Corea, for it has not been thought right to exclude writings adapted to the use of posterity because emanating from a remote and obscure foreign quarter.

"The people of the West have a quick and ingenious current of thought, and are fond of discussing abstruse or scientific subjects; their different writings on Astronomy and Mathematics have long been received in China as standard works, and the Medical science is the only point on which we have hitherto remained uninformed. In the commencement of Keäking's reign, the European physicians introduced among the Chinese their art of Vaccination and more lately they have opened Hospitals at Canton for the

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treatment of disease, so that no objection can be taken to our now naming them the Western school, in addition to the Eastern spoken of above.

"This new treatise on the human body is written by Hobson, a Western Physician. Whenever in his country a person dies of an unusual disease, it is imperative on the Surgeons to open the body of the deceased, examine all the internal parts, in order to ascertain the cause of death, and experiment with various medicines how the disease could be cured. We know therefore, for these reasons, that some benefit may be derived from this book; the order in which it is arranged is similar in some respects to that of the illustrated work of Wang-wei-tih of the Sung dynasty. Notices are limited to the anatomy of the human body in its original or sound state, and the treatment of diseases is not entered upon. For as the art of healing disorders, whether they be of an internal or external nature, consists simply in restoring the whole frame to its original condition, it follows that a knowledge of this subject, aided by deep study and careful thought, will ensure the acquirement of the requisite skill of the Practitioners.

"Although this book is entitled a new system, it is not to be supposed that all which it contains is new to us. Thus the argument that the brain is the seat of human understanding may be judged to be credible by the case of Tse Tsze-fung, a Doctor of the Hanlin College, which is related in the prose and poetical works of Woo-ting. At one time he possessed such an extensive learning and so powerful a memory, that he was called a walking library. Having fractured his skull by a fall from his horse, a skilful Mongolian Physician replaced the injured part of his cerebrum with a portion of the brain of a Cow, and so far saved his life; but the accident occasioned the utter prostration of his eminent powers of mind, and he became from that time forward a wholly different man to what he had been before. Those parts of the book, on the other hand, which expressly contradict the doctrines of Ling-Hew and Soo-Wan, serve only to prove the partial and narrow bent of the writer's views, and the one-sided nature of his reasoning. Take, for instance, that passage in which he states that the moral qualities of courage and decision have no dependence on the size of the gall-bladder. Is he ignorant that this fact, according to the old writings, was ascertained by post-mortem examinations? and would he maintain that proof is only to be deduced from the postmortem examinations of his own country, and that those held in China are not sufficiently trustworthy for the verification of facts? Again, in regard to his theory of the circulation of the blood, and of the

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different form of the fœtus during the several stages of pregnancy how, may we ask, could any post-mortem examination have shewn him the blood flowing in the veins of a corpse, or have enabled him to ascertain the age of the uterine formation? All that he says therefore on these subjects, is distorted and erroneous. Still, as the writer is able to study Chinese works, and to inform himself of the excellent instruction they contain, we may assume that what he advances is not entirely without foundation. He says on his part, 'I think so and so,' and no harm can come on our part from giving him a hearing. Viewed as a means of opening up new trains of thought, and stimulating the mind to understand the mode of curing disease, the book itself can scarcely fail to be of service to the members of the Profession, and on this account, therefore, I have been induced to give it a place in my collection, and have endeavoured in these prefatory remarks to indicate briefly its merits and defects. Written by Tih-yu, the proprietor of the Hae-shan-seen-kwan, and dated on the 8th day of the 12th month of the 1st year of Heen-fung."

In another edition published at Canton, a recommendatory notice of the same book runs thus,—"A Western writer Hobson, has published a Treatise on Physiology, with illustrations, in which the subject is thoroughly elucidated. He gives first a general description of the entire body, and afterwards treats of its various parts separately. The illustrative figures are 271 in number, they were lithographed at the free Hospital at Kum-le-fou in Canton. These I have arranged after the orginals on eight scrolls which may be hung side by side, and so be conveniently studied, and they will be very suitable for presents. To persons desirous of acquiring the healing art, they will give a complete insight into the internal and external structure of the body, and the principles of its organization, and possess them of the means to obtain a true diagnosis of diseases. They are properly characterized in the following terms,—The myriad processes of life are here displayed, and the human frame is opened to view. The internal and external organs are distinguished and accurately delineated. From the form the nature is demonstrated; what appears to be anomalous is shewn to be well ordered. It is the first time that we have beheld such productions. Our science indeed cannot compete with that of the philanthropic Author. By Yeh-Suy-ung; from the Palace of the Governor General of the Two Kwang provinces, in this 8th autumnal month of the third year of Heen-fung."

From the foregoing remarks, it cannot be doubted that the people of China are both ready and willing to be taught a more excellent way in regard to Western science and

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philosophy, did we but take the trouble to lay the principles, practices and truths of these matters before them. That the people of China can be taught, no reasonable man could doubt. What China wants, are—1st, Good schools superintended by Europeans, in which will be taught one of the most universally spoken European languages, because it is now an established fact, that, modern science can only be taught in an European tongue. 2nd, We want schools in which would be taught the various sciences—Philosophy, Mathematics, Medicine &c., &c., &c., all superintended by Europeans. And I feel convinced that if such schools were once established, and in good working order, the people would support them of their own free will—for nothing is ever to be expected from this effete and despicable government, or dynasty. The great question is,—Who is the man or where is the body of men that will earn immortal laurels, and the gratitude of one-third of the whole human race by establishing such schools? Is such a man or body of men living? We shall see. The work on Physiology was succeeded by one on Surgery, a large octavo volume, with upwards of 400 illustrations in wood, carefully copied from Liston, Fergusson, Druitt, Erichon, and others; this also was well received, and after this a small work was published on Midwifery and the diseases of children. As I have already said, Chinese doctors know nothing of the subjects treated of in any of these works. The fourth work by Dr. Hobson was on the Principles and Practice of Medicine, and contained a digest of the British Pharmacopœia. At the end of this work there were short treatises on the properties of light, heat, air, electricity, and water, &c. These interesting works have not only been well received and circulated throughout the Empire of China, but every one of them has been printed and published in Japan. They have appeared in fourteen thin octavo volumes both in Yedo and Miaco, and it is a fact worthy of record, as it shews how well the Japanese know the Chinese written language, that these works are all published in the Chinese language, with interlineations and various notes in Japanese bearing on the meaning of the text. It is only fair to state that British and other foreign merchants with their proverbial munificence and liberality in every good cause, bore all the expenses of the first publication of these most useful and interesting works for the edification the people, and for the advancement of the *Medicine and Medical Pratice of the Chinese.*

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ARTICLE VI.

THE SEA-BOARD OF RUSSIAN MANCHURIA.

By J.M. Canny Esq.

Read before the Society on 5th Sept. and 29th Nov. 1864.

The following paper on the Russian possessions on the coast of Manchuria is the result of the writer's personal experience while serving in the Russian navy in the years 1862-3. During that time he visited in succession almost all the settlements and colonies along the sea-board of the Amoor Territory and the opposite island of Saghalien; and living as he did amongst the Russians themselves, hearing their opinions and having access to all the information within their reach connected with the different places, he had many facilities for seeing and judging of the country and its inhabitants. When to this it is added, that a slight knowledge of the Russian language enabled the writer to communicate with the settlers at the different ports, including soldiers, peasants and convicts, and to ask them of their hopes and fears, their joys and sorrows, the society will be at once in possession of the various sources of information from which this paper is drawn, and of the circumstances under which it was written.

In order, however, to understand more clearly what follows, it will be necessary to take a brief retrospect of the facts connected with the occupation of this country by the Russians. It is only a few years, no doubt, since the annexation actually occurred, and the leading events of the affair are still familiar to many of the gentlemen here present to night; but nevertheless the present state of the country is so intimately connected with its past, and so much the result of that annexation, that a brief glance at history is indispensable for a complete apprehension of the subject.

Down to the middle of the present century the possessions of Russia on the Eastern coast of Asia, did not extend further south than the 55th parallel of North latitude. Aian in the sea of Okhotsk and Petropauvloosk in the peninsula of Kamschatka were her two most southerly settlements; and these were quite inaccessible to traders for the greater part of every year. It was consequently natural for the Russians, located in these inhospitable regions, to

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cast their eyes longingly southwards, where there were ports and harbors in which their ships could conveniently winter, and a country rich in timber and other unexplored resources, and but loosely held in the feeble grasp of the Chinese Government. It would have been a tempting bait even to a less aggressive nation than the Russian; but to a man like the Emperor Nicholas it was irresistible. In the year 1849 therefore the first advance was made to the south, and Petrovsk on the Northern entrance to the straits of Saghalien or Tartary was occupied. In the year 1850 the exact position of the mouth of the Amoor was determined, and in 1857, Nicholaïëfsk, now the center of government for the whole of Maritime Siberia, was founded. Shortly after, in 1853, De Castries Bay, latitude 51½° N, and Port Imperial, lat. 48½° were taken possession of, and a military post of 150 men located at Aniva Bay in the South of Saghalien. This was a rather rapid advance southward—seven degrees of latitude on the main-land and the whole southern end of the island of Saghalien were annexed—and from the facility with which it was done and the want of opposition on the part of either natives or Chinese, there seemed much to hope from the future.

But hitherto the occupation of territory and the advance of the Russians had been confined to the coast—and the great valleys of the Amoor and Usuri as well as Manchuria proper remained still as they had been for centuries, Chinese soil. Russia might have wished, as no doubt she did, to advance down the Amoor and thus obtain an easy communication between the far interior of Siberia and the ocean—but the opportunity was wanting; and without the opportunity she was obliged to wait and watch.

She had not long, however, to wait. The outbreak of the Crimean war was just the opportunity she wanted. England and France were occupied in Europe, and Russia was left to do her will in Asia. But it must be admitted that while the Crimean war afforded her an opportunity of extending her possessions in Eastern Asia, it also, to a certain extent, imposed the necessity of so doing on her. Russia could not have well avoided the invasion of the Amoor Territory in 1854. She had several men of war out here, some of which had been chased half round the world by the Allied fleets. They had no ports of refuge, no place where they could provision in safety;—Aian and Petropauvloosk were perfectly open to the attack and blockade of the allies; the sea-board of China was still more insecure, and the coast of America equally unsafe. It was a trying time for them:—a stormy period that of the spring of 1854:—clouds surrounding the horizon on every side and hardly

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one glimmer of hope anywhere visible.

The difficulties, however, were bravely and successfully met. In the beginning of that same year, Count Mouraviev, Governor General of Siberia, who, by the way, should not be confounded with his namesake of Polish notoriety, fitted out an expedition of 1,000 men with provisions and supplies for the fleet; and while the snow was still on the ground they marched out of Irkutsk for the head waters of the Amoor. In May they reached the Shulka, one of its upper sources where a small steamer built in the Trans-Baikal, and a fleet of fifty rafts were in readiness to convey them down the river. On their passage they met with a good deal of opposition from the Manchus and local mandarins—but nothing in the shape of positive resistance. They were too strong for the small Chinese posts along the river. In July they reached the sea, and the object of the expedition was accomplished—the fleet in the Pacific was relieved, a place of refuge opened for it, and a grand line of some 2,000 versts of water communication connecting the interior of Siberia with the sea was for the first time thrown open to the Russians and the civilized world.

From that time forward, we may look upon the northern valley of the Amoor as virtually Russian territory. Strong military posts were located at different strategic points along the river. In 1855—6 and 7, men were poured down by the thousand, and such a firm hold was taken of the country that it became, thenceforth, utterly impossible for the Chinese ever to recover what they had lost. But while the Russians kept strengthening themselves on the Amoor they did not quite neglect the coast of Manchuria. In 1858 Olga Bay was occupied; and in 1860 Ports May and Passiet, both in Victoria Bay and the most southerly of any of the places hitherto annexed, were formally taken possession of. This completed the list—Russia had gone as far South as she could; her territory reached to the Northern frontier of the Corea—only the Shan-a-liu chain of mountains separating her from that country. It was a natural boundary which Russia did not deem it either advisable or prudent to pass, and which has remained and is likely to remain the frontier line between the two countries on the south.

Up to 1857 Russia had invaded and taken possession of Chinese territory without any attempt to obtain a legal right to it. In that year, however, overtures were made to get a formal cession of the country from the government at Pekin —but unsuccesfully. In 1858 they were again renewed, while the Chinese were smarting after the capture of Canton, and so effectually, that a treaty was obtained from the Emperor transferring the left bank of the Amoor and the right bank

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of the Usuri to the sea, to the Russians. In 1859, after our repulse at the Taku forts, the Chinese government denied the authenticity of this treaty:—but the taking of the Summer Palace in 1860 by the Allies brought them again to their senses, and in November of the same year a new and much more ample treaty was signed, transferring, once and for ever, the whole of the newly acquired territory to the Russian government. By this treaty Russia obtained a sea-board of over 700 miles in extent, and a stretch of country along the Amoor of more than 2,000 versts inland.

It was in the autumn of 1862 that the opportunity first presented itself to me of visiting the country. I was at the time on board an eleven-gun corvette which was ordered from Hakodadi to make a survey in Victoria Bay. The survey lasted eleven weeks; and during that time we visited many parts of the coast of the southern Manchuria and the two Russian settlements of Ports May and Passiet.

Victoria, or Peter the Great's Bay, as the Russians call it, is a large inlet extending N. E. and S. W. for 140 miles, and indenting the coast westward to a depth of some 40 miles. Its northern boundary is Cape Polormpoëe and on the south it reaches to the Corea. It is a noble bay, possessing, in its center a magnificent group of islands called the Eugenie Archipelago and several fine harbors and anchorages in which ships are safe at all seasons of the year. The country all along its western and northern shores is exceedingly fertile and productive; it is thickly wooded, and watered by numerous small streams from the coast range. To the north, Victoria Bay is divided into two deep gulfs, called respectively Guerin and Napoleon, by Albert peninsula; and on the southern extremity of this peninsula is situated Port May, the chief Russian settlement on the coast of Manchuria. The name of Port May, which it has in our charts, has been changed by its present masters, who call it Vladi-vostock—Dominion of the East. It is in 43°.3′ N. and 131°.58′ W. and within two days and a half of Hakodadi by steam. About 120 miles south of Port May or Vladi-vostock is Passiet—the next most important place in southern Manchuria. Passiet is the frontier post on the south betweeen the Russians and the Chinese. It is only a few miles from the River Tumen, the actual boundary, and within sight of the Shan-a-liu chain of mountains which divides Manchuria from the Corea.

Both Ports May and Passiet are military settlements—especially the former, the governor of which has more men under his command and more extended powers than any other on the coast. He it is who superintends the postal communication with the different settlements and colonies,

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and the despatch of couriers to the center of government at Nicholaiëfsk on the Amoor during the winter. In the summer there is no regular post maintained—the carriage of letters and despatches being effected in an uncertain, irregular manner by means of the government transports on the coast; but in the winter, when the rivers and lakes get frozen over and travelling may be done in sledges, there is a fortnightly overland mail. The route taken by the mail carriers is from Vladi-vostock to Lake Hanka, and from thence in sledges down the river Usuri to the Amoor—the whole journey being made in a month or five weeks.

The Russian settlement at Vladi-vostock on our arrival there in September 1862, consisted of some twelve or fifteen log huts with a population of fifty or sixty men and only two women. The men with a few exceptions were all either soldiers or sailors—the less said about the women, the better. They were pardoned convicts sent down from Siberia and given their freedom and liberty at Vladi-vostock. The exceptions referred to amongst the men, were, two free peasants, a tavern keeper, and an agent of the Russian Amoor company who kept a small store of what the Americans call "notions." Rum, sugar, printed cottons, woollen stuffs and all sorts of imaginable things, were given in exchange for furs, or sold at an exorbitant price for Russian roubles.

All the houses at Vladi-vostock are wooden structures —one story high,—such as are commonly known as block houses. The trees are felled, stript of their bark, and then, without any further preparation than that of cutting them to the proper length, are laid longitudinally one over the other —the interstices being stopped with oakum, flax or coarse grass to keep out the wind. At the angles they are morticed and joisted into one-another—the structure being completed by a wooden roof painted red or green, and a few glass windows. They look rather picturesque from ship-board with their coloured roofs and white window-frames gleaming amongst the trees, and contrasting with the brown, unpainted timber that forms the side of the house. They are well built and durable structures, but they become fearfully infested with insects, and are hot and uncomfortable in summer. The hospital, one of the first buildings we visited on shore, was comparatively clean and orderly, but it was utterly impracticable to rid it of the thousands of insects and creeping things that congregated in the crevices and interstices of the timbers. In the house of the port captain or governor this evil was partially remedied by having the walls of the rooms well cleaned and papered; but whenever the paper got torn, as it frequently did on such an uneven surface, the insects would again make their appearence—much to the discomfort of a

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stranger visiting the place for the first time, though without in the least disquieting the permanent residents.

Besides the houses already noticed, there are in Vladivostock barracks for the military and sailors, two or three government stores, a church, bake-house and public bath—the latter, no unnecessary appendage, by the way, to a Russian colony. All these are substantial wooden structures—the church in particular, which is the best building in the place. Attached to it is a very old padre, or pope as the Russians call their priests, who was chaplain in the navy so long ago as 1812. He remembered quite distinctly the death of Catherine the second, and had served in almost every part of Russia from Bessarabia to the Amoor. Nevertheless he was still strong and hearty; and seemed to care little about the prospect of ending his days in such a solitary, out-of-the-way place as Vladi-vostock. His wants were few and easily satisfied. An invitation to dine on board ship, where he could get something better than his own coarse fare of black bread and fish or some sort of meat, was enough to make him perfectly happy. The present of a few roubles for the decoration of his church never failed to bring down his blessings. His room—he had only a single room to live in—which I frequently visited, was primitive in the extreme. Its whole furniture consisted of a rude wooden bedstead—the linen of which was neither very fine nor very carefully arranged—a table, a chair and two or three old religious books. The walls were bare and unpainted; and the only ornament visible was a picture of our Saviour in one of the angles of the apartment before which a small lamp was suspended.

The house of the governor, one of the most pretentious buildings in the place, is located in the center of the settlement without any enclosure or compound to separate it from the others. It is an oblong structure of about 45 feet by 30 feet, divided into four apartments—a sitting room, two bed rooms and a kitchen. The interior of the house with its furniture and fittings, has been admirably described by M. Lindau in the *Revue des deux Mondes* for August 1863:—the sitting room, "in the middle of which was a round table covered with an old cloth, on which were scattered glasses and cups, cigars, cigarettes, an open book and some journals; behind the table a sofa which bore traces of long use; in another corner, a square table for writing, and underneath, as a sort of carpet, a magnificent bear skin on which no one had ever trod; above the table a portable book case was attached to the wall, containing treatises on navigation and meteorology, as well as some French novels. Near the window there was another table, the work of a sailor, and on this, as well as on the sill, might be seen jumbled together

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indiscriminately, uniform caps, a tobacco bag, boxes of cigars and several tattered volumes of the works of Gogul, Poushkin, Lermonthog and Krylov. Round the room were hung a number of bad likenesses of the Tzar and different members of the imperial family, alternating with those of the relatives and friends of the master of the house. In another part was suspended a carbine and revolver, two swords, a pair of pistols, a cocked hat, a pair of spurs, together with a riding-whip, a marine glass, a barometer and thermometer." The description is admirable; it would be perfectly accurate only for one oversight—M. Lindau failed to notice a pack of cards. I have never been in the house of a Russian officer on the coast of Manchuria in which I did not see not only one, but several packs of them thrown loosely about the sitting room. They are as indispensible to a Russian as food and drink; they are the resource by which he contrives to trifle away the dull summer's day and the long winter nights in these lonely regions. But though not elegantly or tastefully fitted up, we passed some very jolly evenings in the house of Lieutenant Bouratchock whose hospitality was unbounded. In fact, he kept open house for us during our stay, and hardly an evening passed without a party of officers going there to play *lansquenet*, or otherwise amuse themselves. A supper of venison, fowl or fresh pork with black bread was served every evening at 10 p. m., after which vodhka and brandy made their appearance. Invitations were never given on these occasions; every one came and went just as he pleased —it was hospitality *sans cérémonie*.

The officers at Vladi-vostock and all the coast settlements pass a dreadfully isolated and lonely life. Cut off almost completely from communication with the rest of the world, it is rarely that anything occurs to disturb the monotony of their existence. Months frequently pass without their hearing from home, and a newspaper half a year old is quite a god-send to them. Lieutenant Hildebrandt told me that he had been on one occasion for over five months without having any authentic information from home, either in the shape of letters or newspapers—and that, at a time when the internal state of Russia was extremely critical—the period of the emancipation of the serfs.

During the summer there are occasional breaks in the dulness and monotony of these places; ships arrive with letters and periodicals, and the daily routine of life in superintending the men at work, is in itself a distraction. But in winter everything is in a state of stagnant unchange; the sailors and soldiers are shut in by the cold and cannot engage in out-door labor. One day follows another without variety. The officers sleep, smoke and play cards; they

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read a good deal at first, but after a time their stock of books becomes exhausted, and then they are thrown on their own resources for amusement. Occasionally, however, they go on hunting excursions into the interior, or travel on horseback or sledges to visit the neighbouring settlements.

There is very little cultivation carried on in or about Vladi-vostock. Potatoes, cabbages, cucumbers and vegetable marrows are grown in small quantities, and hay is cut from the meadows for the use of the cattle. Very little corn is produced, but it was in contemplation to send a body of agricultural colonists down there from the Amoor, which was done, I understand, towards the close of last year. The Russian peasants, however, make bad colonists; they have a rude and obsolete method of cultivation and they are lazy and idle to a degree. They work well, and, strange to say, willingly enough, under a taskmaster, but when left to themselves they are improvident and indolent in the extreme. With English colonists this rich and fertile country could not remain long unproductive; but there is very little to be expected for years to come from the settlers the Russian government is sending into it—the greater part of them pardoned convicts who have been accustomed only to forced labour, and have forgotten in Siberia the little of agriculture they knew at home. Further on, we shall see the conditions under which these colonists are sent to the different settlements along the coast.

The country to the back of Vladi-vostock is undulating and hilly—covered with walnut, birch and oak, but with many stretches of grass land free from timber, from which the Russians cut a very fair quality of hay. They feed bullocks, horses and sheep on these spots, but the land appears to be too moist and rich for the latter. The prices of these bullocks varies from $20 to $30 a piece—nearly twice the price we paid for them at Hakodadi. They were, however, much heavier and fatter than the Japanese bullocks and the beef was far superior.* Most of the cattle we bought in the place for the ship's use belonged to the governor; but any one that pleased, either officer or soldier, native or peasant, had the same rights to the soil—the same liberty of feeding as many bullocks or horses as he could procure or purchase. There was no restriction—nothing to pay, but a perfect communion in the possession of the land. Any person, however, bringing a piece of ground regularly under cultivation became at once its owner to the exclusion of all other claimants.

A word now about the military state of the settlement. In September 1862 there were from fifty to sixty sailors and

* They have so increased, however, within the last eighteen months that they may now be bought for about $10.

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artillerymen in Viadi-vostock. Afterwards some fifty more artillerymen arrived from Nicholaiëfsk on the Amoor with a few pieces of mountain artillery such as are used in the defiles and fastnesses of the Caucasus, and may be conveniently carried on horse-back. Part of these men were sent down to the frontier post at Passiet, and the remainder were kept in Port May—thus raising the number of men of all arms in the place to about eighty. I cannot say much, however, in favour of their *morale* or discipline. I never saw them once drilled during the time I was there; and they seemed to regard uniform, except when on duty before the government stores as sentries, as a useless and unnecessary restraint. I could never see them in their abnormal style of dress—half Russian and half Manchu,—without being reminded of Jack Falstaff's "Ragged regiment." They hardly seemed to me to be soldiers at all; they were employed indiscriminately at all sorts of work—building houses—repairing jetties,—loading and unloading ships and in cutting down wood for the winter's firing. They were occasionally permitted to go on hunting expeditions into the interior, and I have frequently met them during my rides, returning from such excursions with bear skins and other spoils of the chase slung before them on their horses. Tigers are rarely or never met with in the summer, but in the winter they enter the settlement and kill the dogs and young oxen. I saw in the house of Lieutenant Bouratchock the skin of a tiger which was shot by an officer the preceding winter from his own window. About a day's ride from the settlement deer are quite numerous, but none of us were tempted to make an excursion there, owing to the unpleasant prospect of a fifteen or twenty hours' ride on an uncomfortable wooden Manchu saddle.

To return, however, to the military state of Vladivostock—the most important fact connected with it at the time of our visit, was that the Russians had collected a very large supply of artillery there. There were seventy-four guns in the place altogether—seventy 60-pounders and four 36-pounders. They were all smooth bore, broadside guns, and were lying unlimbered on the beach in front of the government stores where the carriages were kept. It was a large supply of artillery for such an unimportant place, and evidently betrayed an intention on the part of the government of providing against some danger, other than that arising from either the natives or the Chinese.*

* Captain Fletcher of Hakodadi, who visited Vladi-vostock only last May, informs me that all the guns were then being removed to Nicholaiëfsk on the Amoor: so that the authorities would seem to have changed their intention of fortifying the place.

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It was rumored at the time that 1,000 men were shortly to arrive from Nicholaiëfsk to construct batteries and forts:—but the rumor turned out to be a myth. The men did not come, and the construction of the batteries was deferred *sine die*. The real cause of the delay was owing, I believe, to the fact that the government had not decided whether they were to be erected at Passiet or Vladi-vostock. Both of these places possess fine harbors—particularly the latter; but they are not naturally strong, and it would be difficult to protect either of them satisfactorily. Vladi-vostock might be easily protected from an attack by sea, as the entrance to the harbor is narrow and admirably suited for defence—but it is perfectly open to the attack of landing parties, and is completely under the command of a ridge of hills on the opposite side of the ba y—only a mile and a half distant. Passiet is more expo sed still, and might be shelled without any difficulty by a fleet. In the summer of last year, Generals Condratiev and Ushakov were sent from the capital of Siberia to judge of the capabilities of these ports; and an adjutant of the Emperor sent from St. Petersburg followed directly after. What the result of their inspection has been, I am unable to say,—their reports were sent in to the government last winter, but have not, as far as I am aware, yet been made public.

The native inhabitants of Port May and of all the country round Victoria Bay, are a Manchu race, intermixed with Chinese and a few Goldi from the head waters of the Usuri. They are, for the most part, adventurers who have run away from the neighbouring Chinese provinces, and made their way into Manchuria in order to avoid the punishment for crime or debt at home, or through a mere spirit of adventure. On this account they are almost all young or middle aged men with hardly a woman or child amongst them. They cannot bring their families with them, of course, when they leave China; and in Southern Manchuria there is no aboriginal race with whom they can again inter-marry. Further North the country is inhabited by the Tazas or Oroches, and when the Manchus wander so far up the coast, they take wives from amongst them with whom they form temporary unions. The natives of the country round Victoria Bay live in small villages of from three or four to a dozen miserable cabins, and pass their time in hunting and the cultivation of small plots of ground. Some of them, especially those that live near Hanka lake and the Upper Usuri, cultivate the *Ginseng* plant, and others devote themselves to the search after gold which has been found in small quantities in the beds of the rivers that flow from the coast range.

In their dress and personal appearance they hardly

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differ from the Chinese. They shave the head, and wear a tail, but they are dirtier in their habits, and generally speaking, possess a much coarser and more Mongolian type of features. During the winter they wrap themselves in skins and furs which they seldom change, and in the summer they wear white and blue cottons tied round the body with cords and strings. These garments are almost invariably in a tattered, ragged condition, and have very little to boast of in the matter of cleanliness. Their shoes are after the Manchu fashion; they are made of tanned leather and are similar in shape to those worn throughout Manchuria Proper. They live in miserable cabins made of reeds and long grass. Several of the native huts which I have seen on the coast were so small that a man could not stand erect in them, and so narrow that there was only room in the interior for two beds—one on each side of the entrance. These beds, which were almost on a level with the ground, were covered with bear and deer skins; the inmates sat and lounged on them during the day and slept on them at night. In the large villages of the interior the houses are said to be much better. Even on the coast I have seen some two or three comfortable houses, built of roughly hewn planks after the northern Chinese style.

It may not be amiss here to correct a statement of M. Lindau's, in the article already referred to in the *Revue des Deux Mondes*, with regard to the natives of this part of Manchuria. Speaking of some he had seen at Vladi-vostock he says:—"Ils etaient hidieux de saleté et de laideur, et il y avait dans leur regard farouche et craintif quelque chose de la bête fauve."—"They were hideously dirty and ugly, and there was something of the wild beast in their fierce, cowering look." Nothing could convey a more erroneous idea of them in my opinion. I have seen far more of the natives of the whole country both north and south than M. Lindau has, and I must say, that any one who should take the above statement as a literal fact applying to the people in general, would be very much mistaken indeed. That many of them are both dirty and ugly, I am readily prepared to admit; but that they are offensively so,—"hideous with dirt and uglinesss" is far from being correct. I have seen few of them, no doubt, whose clothes or person might not have been improved by a bath—but none that were so bad as M. Lindau's words would seem to imply. The same may be said with regard to their good looks—many of them are certainly ugly enough; but I have seen among them some fine-looking, well made Manchus, standing over six feet high, and models of anything but ugliness. There is no reason why these men should be either fierce or cowering. I have never noticed

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it and never heard it remarked amongst the Russians. Going on board a foreign ship for the first time, they would be naturally timid and reserved in their manner. I once saw an old Manza tremble with fear while he was being sketched by a Russian officer on board ship. He fancied, I believe, that we were trying to bewitch him; and the moment the sketch was finished he rushed down the ship's side into his boat and pulled rapidly ashore amidst the laughter of his companions. But in their villages these men are quite different. It could not be otherwise considering the free independent lives they lead. The authority of the Chinese government hardly ever extended to the sea coast of Manchuria,—and the Russians, since their occupation of the country, have made it a rule to interfere as little as possible with the natives. On the contrary, they let them do just as they please so long as they observe the common laws of justice between man and man. Strict orders are given to the governors of all the posts throughout the country not on any account to disturb them in the possession of the soil—nor are they obliged to pay taxes. One result of this policy is that the Russians and natives are now on the friendliest terms all over Manchuria. When the former first entered the country they met a little opposition at Port Passiet—a boat's crew under Lieutenant Nazimov having been fired on. But the natives soon saw they made a mistake and had more to gain than lose by the presence of their new masters. The consequence is, that they are now as quiet and inoffensive as could well be expected. The Russians travel about the country in small parties with the utmost freedom. In the winter two postmen carry the mails, and sleep in Manza houses and villages—yet I never heard of one of them being either robbed or otherwise injured. I once saw a young Manza flogged by a Russian officer and it was the only punishment I have ever seen inflicted on a native. He had got into the hospital and sold a bottle of vodhka to one of the patients. He was caught in the act, and received the knout in the most summary manner.

One advantage which Vladi-vostock possesses over the other posts on the coast consists in its facilities for communication with the interior. Two roads lead from it—one, to Hanka Lake from which there is a free water communication with the Amoor by means of the Usuri, and even to Peking, it is said,—and the other to the frontier post at Passiet. On both these roads relays of horses are kept—at distances varying from 20 to 30 versts. That to Passiet, which is about 300 versts in length, has thirty horses for ordinary duty; and the other a still greater number. As the former road, or, more correctly, bridle-path, extends round

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the whole north-western and western shores of Victoria Bay, some of the officers and myself tried to arrange an excursion along it: but owing to the movements of the ship being so uncertain, surveying amongst the islands, now on one part of the coast, and then on another, we were unable to manage it. As it was, however, we saw very much of the country all round the bay, and had a splendid cruise of about a week through the Eugénie archipelago.

This is a magnificent group of islands—thirty or forty in number—extending south from Albert Peninsula, and separated from it by Hamelin straits—or the Bosphorus, as it has been re-christened by the Russians on account of its picturesque beauty. It well deserves the name—I have seen nothing more beautiful in the East,—nothing to surpass the scenery amongst these islands, rising as they do into richly wooded hills with long sweeps of meadow land in the valleys, and descending to the sea in bluff headlands and bold escarpated cliffs of clay, slate, sandstone and red porphyry. Tronson who visited them in 1855 on board H. M. S. *Barrocouta* says: —"Here the islands are very pretty, rising into truncated cones or table land covered by rich pasture; pleasing valleys add a charm to the scenery, their sides clothed with oak, hazel walnut, wild vine, dog rose and currant now in fruit; and near the houses (of the natives) are well tilled gardens containing potatoes, onions, kidney beans, vegetable marrows and cucumbers." In another place he says: "The hills are covered with rich long grass, peonies, orange lilies, convolvolus, vine, and orchids." It used to be our habit of an evening, when we had dropped anchor for the night in one of the picturesque bays or inlets of these islands, to go on shore and pick grapes and wild raspberries. The vine grows wild over the hills and in great abundance,—but the grapes are small and somewhat tart. This latter fault we remedied by mixing them with milk and sugar *à la Russe*. Half an hour was generally sufficient for two or three of us to gather several dishfuls. A stroll over the hills with a gun was usually rewarded with a brace or two of pheasants; but the birds were rather wild and not very numerous.

The country to the west of Victoria Bay is thickly wooded and fertile. Its geological character along the coast is similar to that of the islands—sandstone, red porphyry, and white marble. Coal has been found, however, in several places. I first saw it in the North Eastern angle of Guerin Gulf, where a superficial opening had been made by the Amoor Company, and several thousand tons of slack coal been collected. It was merely the upper surface of the bed as it cropped out on the side of a soft sandstone bluff that had been dug out—not the slightest attempt having been made

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to sink a shaft or penetrate more than a dozen feet beneath the surface. On the opposite side of the same gulf, near the mouth of the Sooi-phoon river, another opening was made, which has been worked by the government, but with little better success. It was only a few feet deep, and the coal, though somewhat better, was still of an inferior quality. Between the Sooi-phoon and Passiet, coal crops out in several places along the coast; so that it seems, in fact, as if the whole western shore of Victoria Bay were one vast coal field. Nowhere, however, except at Passiet, has it been worked in any regular, systematic manner. There a shaft has been sunk to the depth of 120 ft. and a steam engine employed in pumping the water out of the chambers. A fair quality of coal has been obtained, which is used instead of fire-wood by the soldiers of the settlement, and by the government transports on the coast when they run short of Saghalien coals.

The commercial prospects of Southern Manchuria may be summed up in a few words. Nothing can be done in the way of an import trade—the native inhabitants are too few and too poor, and the Russian settlements too small. There is no demand for any articles of European produce, except perhaps, a little whiskey or rum. The government supplies the soldiers with all necessaries in the shape of clothing and eating, and the Manchus get what little clothing they want from the interior. There is a small barter carried on at present between the natives and Russians at the different settlements along the coast. The former exchange sables, bear and tiger skins for lead, printed cottons and vodhka. Whenever we wanted to buy any furs, we found the current prices to be:—from $4 to $6 for sables, according to the quality—$3 to $4 for a bear skin and* $10 to $12 or even $15 for a good tiger skin. The residents, however, could buy them much cheaper, as they were always ready to buy when the natives were obliged to sell.

The most important business with the natives, however, was to be done in fish and sea weed. The creeks and harbors of Victoria Bay abound with different sorts of marine fish, and the rivers in some places absolutely teem with salmon. Take an instance which came under my own observation. On one occasion, when we were at anchor near Vladi-vostock, seven or eight of our sailors obtained permission from the first lieutenant to go on shore to fish. They left the ship about midnight and went to a small stream three or four miles distant, where they waited until the tide went out. They then lighted a number of torches and beat the fish up before them into a small pool two or three feet deep. Here

* Captain Fletcher informs me that he has purchased some hundreds at the rate of two paper roubles ($1) each, and the other furs correspondingly cheap.

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they were prepared to catch them with nets and spears—but they were so numerous that they were afraid the nets would break,—and they rushed into the midst of them and began tossing them on shore with their hands. Next morning they returned on board with nine *poodhs* weight (324 lb. English) of salmon*. The natives, when they have salted and dried enough salmon for the winter's consumption, carry the surplus into the interior where they exchange it with the more settled Manchus for clothes, millet, pipes, powder &c. They also bring for barter a species of sea-weed which is much esteemed and which they collect in large quantities round Victoria Bay. It is not so good as the Japanese. I have seen as many as fifty or sixty closely packed bundles (about 70 or 80 lbs. each) of this at Vladi-vostock ready to be sent down the coast for transportation into the interior. I am unable to say what price was demanded per bundle. Capt. Fletcher says it is equal to No. 3 Japanese but much dearer.

Gin-seng can hardly be said to be an article of commerce in any of the coast settlements. It is chiefly cultivated in the interior, towards the upper waters of the Usuri, and the Manzas of the seaboard set quite an extravagant value on it. I remember having been once asked $160 for a handful of roots by a native. He kept it carefully preserved in a rich, black clay, wrapped up in birch bark. It was much whiter and more transparent than Japanese *Gin-seng* and quite smooth on the surface. Near Hanka Lake *Gin-seng* can be bought for a very moderate price; and further north on the coast I have seen living plants sold for $3 or $4 a piece. A native of Olga Bay made me a present of one in August last year, with the necessary instructions as to its proper treatment. It was to be planted in the richest earth I could get—to be kept moderately watered, and screened from the sun's rays. I followed my instructions to the letter—watering it daily and protecting it from the sun with a white cloth, according to the advice of my Manza friend, but all my care was useless. In about ten days it began to wither, and died in a few weeks after.

A word about the timber trade of Southern Manchuria. This is the only trade in the country at present which might be really valuable, and it is the only trade which the government interdicts. Permission was granted, a short time ago to export lumber from Port Imperial—a small settlement on

* Capt. Fletcher says that the salmon is of a very fair description—somewhat similar to Japanese; but not so good as English.

Beche de Mer of an excellent quality is found all round Victoria Bay: but the natives asked such a high price for it ($60 a *poodh*) that they must have a better market for it in the interior than is to be had at Shanghai.

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the 48th parallel of North latitude. This has been done as an experiment, and in case it succeed the export of wood will be allowed from some of the other ports. The islands and country round Victoria Bay, as has already been noticed, are splendidly wooded. From the sea to the coast range—a distance that varies at different places from 15 to 30 miles, the country is one immense forest covered with oak, ash, walnut, elms and limes. The cork tree is also abundant in this region, not very large—rarely attaining a greater diameter than a foot or fifteen inches. Walnuts and limes attain a height of thirty or forty feet, and the ash still larger proportions. Oak, however, is the grand staple product of these forests; it overspreads the whole country both in the islands and on the main land, and though not very large near the coast, it increases rapidly in size as one penetrates inland. On the banks of the Sooiphoon, a river that falls into Guerin Gulf, it is said to attain a diameter of three or four feet, and towards Lake Hanka it becomes still larger.

From the references already made to Passiet, and from the frequent allusions to it when describing Vladi-vostock it will be unnecessary to enter into a fresh description of the place. In fact all these coast settlements in Manchuria are quite alike in external appearance; they are built after a certain type, and when you have seen one, you have, in a certain sense, seen all. Passiet is the frontier post of the Russians to the South—only a few miles from the river Tumen which is the boundary between them and the Chinese. It has the same style of block houses as Vladi-vostock—an hospital, government stores, barracks and a garrison of sixty or seventy men. When I was there in 1862 there were two women in the place—one, the wife of the hospital dresser, the other, the wife of a soldier. The Russians lived in the same way there as they did at Port May—a solitary, lonely life, the monotony of which was only broken by the arrival of an occasional man-of-war or transport in the summer, and of the government couriers from the Amoor in winter. The Commandant, Captain Cherkasky, told me he hardly ever saw a newspaper, and the few books he had were conned over so often that he knew them by heart. He found a little amusement in studying English, which he did by means of a MS. dictionary and an old newspaper. Cards, hower, were the great resource to pass away the dull days and evenings of winter.

The climate of Passiet is similar to that of Vladi-vostock. It is rather hot in summer, and during the spring and autumn, fogs are very frequent all over Victoria Bay. As a consequence of this, and of the heavy rains that fall from June to September, colds and lung diseases are rather

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common. There is hardly any other disease known, however, and the country is said by the Russians to be exceedingly healthy. In winter the cold is severe—the harbor of Vladi-vostock being frozen over for nearly four months, and Passiet for nearly the same time. The following table of Meteorological observations will give a correct idea of the temperature of Passiet. It was given to me by Captain Cherkasky who was himself the compiler. It shews the average temperature for each month of the year 1861-2 according to Reaumur's thermometer.

1861-2.

September	+11½°
October	+ 4¾
November	— 1½
December	— 8½
January	— 8¾
February	— 5¼
March	— 0¾
April	+ 6½
May...	+ 9¾
June	+14
July...	+18
August	+17

North of Victoria Bay there are several Russian settlements on the coast, but only three of any great importance. These are, Olga Bay, Port Imperial and De Castries Bay. Port Imperial, or, as we call it, Barracouta Bay, I have not seen, but Olga and De Castries I visited last year, and made a stay of six weeks at the former. As there is nothing however to distinguish De Castries Bay from the Russian settlements already described—nothing very remarkable about it, except that it is the port of call for vessels bound to the Amoor, in which they can get pilots and steamers to tow them through the difficult navigation of the Liman,—I will conclude the present paper with a description of Olga, which is a purely agricultural settlement and as such somewhat different in character and type from the others.

Olga Bay, situated 43º 40′ N. by 135º W. was discovered during the Crimean war by Captain Forsyth in H. M. S. *Hornet*, and called by him Port Seymour. In 1857 it was visited by Admiral Count Putiatine, who gave it its present name and decided on sending a colony thither. The colony arrived in the following year, and consisted of an officer with about a dozen sailors under his command and five or six agriculturists with as many women—all pardoned convicts. These latter the government supplied with everything necessary to their new position,—farming implements, live stock and grain, and agreed to support them for two years,

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that time being considered sufficient to enable them to bring such a quantity of land under cultivation, as would provide them with a subsistence.

It may not be uninteresting here, perhaps, to enter into a few details regarding these conditions. They are the same as those under which the authorities at Nicholaiëfsk have been sending settlers down to the different ports along the coast for the last four years, and under which they are still sending them. They are unusually favorable to the colonists, and as such manifest the anxiety of the government to people the country with Europeans. During my six weeks' stay at Olga I have seen the working and practical results of these conditions, and have had from Lieutenant Homekov, the governor of the place, all the information that he could give me on the subject.

Every peasant, whether free or a pardoned convict, on his arrival at any of the coast settlements, has a house built for him; farming implements are then supplied to him, as much grain as he wants, and whatever land he brings under cultivation he becomes at once the proprietor of. He also receives a horse and cow, two sheep and some fowls, and as much black bread as he and his family can eat, during two years. These gifts are not altogether *gratis*—the peasant has to pay for them afterwards to the government; but when or in what form has not yet been decided. These conditions are exceedingly favorable to the Russian settlers in Manchuria; but some of them have, from circumstances, become, in fact, too much so, and have a prejudicial influence on the colonists themselves. That clause, for instance, which entitles the peasant to be supported for two years, has worked anything but well—owning mainly to the fact that its terms have not been strictly adhered to. Instead of two years, as originally intended, the period of supply has been in many cases extended to three and even four, and the peasants have come to look upon it as a matter of right which cannot be wrested from them. As a consequence of this they are lazy and indolent, and trouble themselves little about the future. Their present wants are satisfied—they have got enough black bread,—and for a Russian peasant that is the *summum bonum* of life, the goal which when attained he hardly ever looks beyond. In the summer of last year when I was at Olga—over four years after the first establishment of the colony—the extent of land brought under cultivation did not exceed twenty acres! The number of settlers had in the meantime increased to twelve by successive importations, and another small colony of seven or eight males—mostly sailors—and as many females, had been established fifteen versts inland near the Gilbert river. These latter had brought

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nearly the same amount of land under cultivation, and were, on the whole, much more industrious than their brethren at Olga. Wheat, barley and rye were the principal crops, and owing to the fertility of the soil the return was very good. They say, however, the climate is not well suited to cereals; it is too moist and wet in summer and the corn ripens only slowly and imperfectly. The land is unusually rich, and much freer from wood than is the neighborhood of Victoria Bay; it is easily brought under cultivation, and there are miles of fertile valleys extending inland from the coast on which I have seen rich meadows of grass only waiting for the scythe to convert it into hay of excellent quality.

The interior of the country round Olga is but thinly peopled. There are two races differing in language and manner living there together—the Manzas or Manchus whom we have already met at Vladi-vostock and another people called by the Chinese and Russians, Tazas. These, like the Manzas, dress much after the Chinese fashion; but they do not shave the head, and instead of tail they train the hair backwards into two plaits which fall on the shoulders on either side behind. Strings of shells and glass beads interspersed with a few metal trinkets usually stretch across the back of the neck connecting these plaits, and a metal ring is no uncommon appendage to the left nostril. There is a marked contrast between the Manzas and Tazas in personal appearance. The former are tall and robust with intelligent oval faces, while the latter are small and not so strong, with a broad Mongolian face, high cheek bones and deep, sunken eyes. The relation of master and servant exists between them for the most part throughout the country. Wherever the Manzas have settled they have availed themselves of the services of the Tazas to perform all the out-door labour of the household. The Manza cultivates the soil and grows corn and vegetables, but the Taza is the delver of the ground who does all the hard work. He toils for the Manchu and gives him his daughter in marriage—for the Manchu here, around Victoria Bay, have no women of their own and are obliged to take Taza females when they wish to contract marriage alliances.

When not in the regular service of a master, the Taza has rarely a settled dwelling—but leads a sort of gipsy life in the forests and on the rivers,—living indifferently in one place or another as circumstances may dictate, and supporting himself chiefly by fishing and the produce of chase. Several species of deer together with the bear, wild boar and other kinds of game with which the forests abound, afford him the means of gratifying his taste for hunting, and at the same time of supplying himself with the necessaries of

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life; while the sable and squirrel are shot by him for their valuable furs which are exported in large quantities into China and across the Russian frontier to Haborovka and Nicholaiëfsk.

The Tazas are the *Oroches* of European geographers—they inhabit the sea-coast of Manchuria from Olga Bay to near De Castries, seven degrees of latitude, and are quite a distinct race from the Goldi and Manguns of the Usuri and Amoor. One proof of this is in their different ways of dressing the hair—another in the fact that the Tazas do not tattoo themselves—a practice very common amongst the Goldi and Manguns.

It may not be uninteresting here to give some extracts from a diary which I kept during my stay in Olga last summer. It will give an idea of the life a European may lead in such an out-of-the-way place. I had been up to the Amoor and the island of Saghalien in a gun-boat with Admiral Popov, and on our return six officers and myself were left at Olga to wait the arrival of the flag ship to which we belonged. She was here in Shanghai undergoing repairs, and instead of a few days, as we anticipated, we had to remain six weeks before she came.

DIARY:—

July 27th. Left by the Admiral at Olga Bay with six officers to wait for the *Bogatier*. The governor of the settlement has given us half his house. We have all squatted ourselves, however, in one large room—two of us only having sofas, the others being obliged to sleep on the floor. There are no beds; one fellow has got a bear skin, and another a Japanese mat,—the rest manage as best they can.

July 28th. The *Abreck* left yesterday, so that we are now quite alone in this barbarous place. Except the society of the commandant and wife who speak nothing but Russian, there is no one with whom we can converse. About a dozen sailors, with as many peasants and their wives—these latter all pardoned convicts—make up the rest of the community. The peasants live about a verst inland, where they have from 15 to 20 acres of land under cultivation—and we, on a hill overhanging the bay. There are two bays at Olga, an outer and an inner—the latter, round which the settlement is built, is perfectly land-locked and about a mile and a half in length by three quarters of a mile wide. Our resources for passing the time until the *Bogatier* comes, are:—a couple of guns, a boat to pull round the bay, a small collection of books, four dozen of wine—and a few packs of cards.

July 29th. Got a horse and rode into the country for about ten versts—The country through which we passed was very beautiful—lovely green hills crowned with timber—valleys

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open and free from any impediment to cultivation. Reached a few native houses and had a sort of conversation in broken Russian with the master, a tall good looking Manza. The interior of the house was neat and comfortable—construction of the fire-place rather peculiar. A square dais or platform of masonry about two feet high by four or five wide extends nearly the whole length of the house. At one end of this is the fire-place, from which a tube or channel runs longitudinally under the dais, and after passing beneath the wall of the house, close to the foundation, suddenly turns upwards and forms a regular chimney on the outside. By this neams the smoke is all utilized and made to heat the dais on which the inmates sleep at night and lounge during the day. Several bear and stag skins were spread over it which were used both as bedding and covering. Many junks of dried venison and some sacks of rice were to be seen, the house was as comfortable in fact as the houses of the Russian peasants—though not so substantially built nor so warm in winter. Two or three Taza cabins stood near the house of the Manza—wretched abodes built of reeds and long grass. Two women and a man were lounging about them. They were neither clean nor good looking and their huts were closs and stifling.

July 31st. This place is fearfully infested with insects and all sorts of creeping things. Mosquitos and other more dangerous insects, at night—and millions of the most tormenting flies during the day. We have no mosquito curtains of course—such a luxury was never seen at Olga.

Aug. 4th. It has been raining for several days, so that we get up to our knees in mud and slush when we leave the house. Some of the fellows have been out to shoot once or twice, but returned with only a few small birds and a solitary duck. No fishing to be had at this season of the year. Yesterday we were amused by the arrival of four or five natives, both Manzas and Tazas, with venison and wild boar for sale. Our host, who acts as caterer for us, bought a side of vension weighing over forty pounds for a dollar—and twice the quantity of wild-boar for three.

Aug. 7th. We visit almost every day the houses of the peasants. The men are good looking and have very little of the appearance of convicts about them, but the women on the contrary, are coarse, ill-looking and forbidding. These Russian peasants are the laziest men imaginable. We never enter the village without finding some of them lounging about their doors, wasting their time smoking and drinking. They are true Asiatics in indolence, and Russians in their passion for vodhka. As for the women—they are hardly the class suited to increase the population of the country.

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The houses of the peasantry are rather comfortable and clean, if we make allowance for the thousands of insects that are generated in the crevices of the wood. With their liberty and freedom from official interference, the peasants are better off, in my opinion, than they would be at home. The single apartment, which is kitchen, sleeping room and all, in these houses, is invariably boarded—the walls either white washed or papered with the leaves of books. I was surprised to find among the ornaments which decorated one of them, an old number of the *Illustrated London News* and a placard of Bass's Pale Ale! There is always a heavy, oppressive atmosphere in these houses, owing to the large Russian stove; and I cannot remain any time in one without sitting near the open window.

Aug. 24th. More boating and shooting, with occasional excursions several miles up the Gilbert river and a few short rides on horse-back. Shooting good in the interior, but not so, near the coast.

Have had several visits during the past ten days from Tazas. They come to sell furs and game, and buy lead. One of them had some *Ginseng* plants to dispose of. They navigate the bay and rivers that fall into it, in boats of from twenty to thirty feet long formed from a single tree scooped hollow. I have seen a whole family, husband and wife with a couple of children, in one of these open boats—their entire furniture consisting of a few skins, a matchlock, fishing spear and some dry birch-bark used as torches for their night fishing. Their fishing spear is a three pronged instrument with a double barb on each prong. Was down yesterday at the jetty when a Taza boat arrived. There was on board a family consisting of husband, wife and child. The woman exceedingly good looking—pretty in fact, with a rich olive complexion, regular features, brilliantly white teeth and large pensive, dark eyes. Never saw a better looking Tartar woman—she was almost beautiful.

Sept. 5th. Have been to visit the native village again where I met a Manza. He repeated some words in English and counted up to thirty with considerable facility. He had Chinese ink and brushes with which he was writing when we entered, but we were unable to make out from him what he had been writing. Went into another house and found the owner softening in hot water the hard tendons at the roots of a stag's antlers. He was converting it into a gelatine which is much prized all through Manchuria.

NOVEMBER 29TH.

In the paper read before the Society on the 5th September, the writer gave his experience of the Russion settlements in

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Southern Manchuria. In the present, he proposes to advance much further to the north, to the town of Nicholaiëfsk on the Amoor river, and again off the mainland to the posts of Kusunai and Dui on the island of Saghalien. The subjects have much in common—the Russian settlements both North and South, in Manchuria and in Saghalien, being all to a certain extent alike, founded and established after a particular type, and occupied by similar classes of men; but at the same time a new field of enquiry is opened and many new questions of interest are suggested. This is particularly the case with that part of the subject which refers to the settlements on Saghalien where the Russians are circumstanced very differently from their compatriots on the mainland, and where they are brought into contact not only with the aborignal races of the island but with the Japanese. They have only two settlements on the whole island—viz. Dui, where there is a considerable body of convicts who work the coal mines, and Kusunai situated so low down as 48° N. lat. where the Russians and Japanese meet and have two small out-posts on the frontier line. It was my good fortune to visit these places in the summer of last year on my way to the Amoor, and though in neither was my stay very long, yet it was sufficient to enable me to see what the Russians were doing, and how they conducted both their own affairs and their relations with the natives and Japanese.

KUSUNAI:—On the 8th of August 1863 I left Olga, and after two days with calm weather and clear skies I found myself before Kusunai, Lat 48° 35 N. and 142° E. The Russians first settled on Saghalien in 1853, when Dui and the Muraviev post in Aniva Bay were occupied. During the war they found it necessary to abandon both of these settlements but shortly after the conclusion of peace in 1856, Dui was again occupied, and a garrison of about twenty men sent to Kusunai. On some grounds, which have not transpired, the post in Aniva Bay was not re-established; so that Kusunai is now the most Southern of the Russian possessions on the island. It is an open road-stead, utterly unprotected, and exposed to all gales from S. E. to N. We dropped a single anchor about a mile and a half from shore, and from shipboard we had an excellent view of the little settlement. It is prettily situated on a rising ground some two hundred yards from the beach, and is backed by a range of beautiful green hills clothed with maple, birch and oak, and with occasional patches of long rank grass on their slopes. The houses are similar to those we have already seen on the coast of Manchuria—black buildings of one story high, with white sashed glass windows, and a wooden roof painted red or green. That of the officer in charge of the post stood

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out prominently on the summit of a hillock, and beside it a flagstaff from which floated the Russian tricolor.

Shortly after casting anchor a party of us went on shore with Admiral Popov, where we were met by the commandant and about twenty soldiers whom he had under arms to receive us. A group of six or eight natives, who formed in regular military line, stood a few yards apart, looking curiously at the novel spectacle. They were stout, strongly built fellows of about the middle height, with the long hair, flowing beard and regular eyes of the Aino. Their costume was after the Japanese fashion, but some wore Russian boots and a few had old military uniform caps which they removed on our approach. They saluted us as we passed after the manner of Russian peasants, and looked frightened at the crowd of strangers in gold lace that surrounded them.

There are altogether only six or eight houses in Kusunai, that of the governor hardly differing from the others in furniture or appurtenances. The barracks, bakehouse and bath-rooms which we visited were clean and orderly, but the men seemed to feel their loneliness and isolation more than their brethren on the mainland, and several of them questioned the officers as to when they were likely to be recalled to the Amoor. They have certainly a dull monotonous time of it there—they are not agriculturists, and consequently have no interest in the cultivation of the soil, but are a purely military post, thrown on their own resources for occupation or amusement nearly all the year round, and having hardly any connexion or communication with the rest of the world. There is no line of posts from Kusunai to the Amoor in winter, as is the case with the settlements in Manchuria, and the vessels on the coast very rarely visit the place in summer.

The little garrison had been left for nearly two years previous to our visit without receiving either money or supplies, and they were at one time so hard pressed for provisions, that the men were obliged to be put on a short allowance of black bread. Tea or sugar they had not tasted for ten months, and the only thing in the shape of spirit they could procure was a little saki from the Japanese.

The harbour of Kusunai, as has been already remarked, is an open, unsheltered road-stead; a small stream which runs in a S.W. direction and falls into it is almost the only break on the coast line. This stream is the boundary between the Russians and Japanese in Saghalien. The former occupy the northern or right bank of the river about half a mile from where it falls into the sea, and the latter have located themselves lower down on its left bank. Opposite their settlement, which is nearer the mouth of the river than that of the Russians, they had erected weirs, and so effectually dammed

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the river across, the Russians were unable to get a single salmon in their part of it. The Russian officer in charge had frequently remonstrated and threatened, but remonstrances and threats were useless:—the Japanese said that they were the first comers, the rightful owners of the country, and that to them belonged exclusively the privilege of fishing in the river. The Russian officer in command of the station was unwilling to push matters to an extremity and come to open hostilities, although he might have done so with very little risk; and the Japanese gained their point for the time. Matters remained in this way up to the period of our arrival. When the case was explained to the Admiral, however, he made but short work of it. No interpreter being to be had at the time, it was of course impossible to argue or reason on the case with the Japanese; he therefore ordered a boat's crew to break down a passage in the dam, and gave directions at the same time to the Russians not to allow them to rebuild it. I could not avoid admiring the coolness of the polished, two sworded officer, a veritable Yakoneen, shaved in the most approved fashion, during this trying scene. He seemed to look on the work of the boat's crew with the utmost indifference, though I have no doubt that he was vowing in his own mind at the time to be even with the Russians on some future occasion.

The Japanese settlement at Kusunai consists of about half a dozen houses, built in the Japanese style, though somewhat more substantial than the houses in Japan, in order to resist the severe cold of the winter season. The precise number of their garrison I am unable to state; it may be safely set down, however, as within ten or twelve, in addition to which we may add an equal number of natives employed as servants. While we were parleying with the officers on the right of fishing the river, we were surrounded by six or eight of these latter. They were all pure Ainos, with broad faces, small eyes and long black hair divided in the middle. Two of the number were particularly noticeable and contrasted strongly with the others. They were mere youths, of what sex I could not determine; they stood somewhat aloof from the crowd, and seemed rather afraid to approach us. Their immense heads, broad, bloated features, and large, dark lustrous eyes immediately characterised them as the very exaggeration of the Aino type. There were no women in the group, and if there were any in the houses they were not visible.

We have just seen with what jealous watchfulness the Japanese at Kusunai look after the Russians, and how tenaciously they adhere to their claims. They yield their ground foot by foot and inch by inch, and submit to necessity only

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when they are absolutely obliged to do so. They are precisely the neighbours for an aggressive nation like Russia. Their ingenuity in creating obstacles and impediments stands in the place of physical force, and gives them a means of check-mating the Russians, so long as there is no resort to arms. This is the only alternative the Japanese have to dread; the Russians could at any time drive them out of the island if they wished to fight, but they are not prepared to do so. There are diplomatic difficulties in the way; the treaty which opened Japan to the nations of the west guaranteed the integrity of Japanese territory, and Russia would have to answer to more governments than one for any infraction of its terms. Even as it is, however, the Russians look upon the whole island as really theirs. I have hardly ever met one of them who does not so consider it, and in a semi-official map of Oriental Siberia in my possession, published in 1861, the whole of Saghalien is coloured as if it were Russian territory. That it will eventually be so, there can be no doubt, and I, for one should not regret the change. If there is to be any amelioration brought about in the lot of the natives, especially in that of the interesting race of Ainos, it can only be accomplished by the Russians Any one who is at all acquainted with the history of Northern Japan, and the grinding tyranny to which the Ainos are subjected, must see that there is no hope from the Japanese. Centuries of wrong have raised an insurmountable barrier of hate and fear between the two races, and the Japanese of the present day, instead of trying to remedy these evils, only perpetuate and augment them. The Aino in their eyes is but a dog and he is treated little better than one.

Of the interior of Saghalien but very little is known. The northern part of it was partially explored by Leopold Von Schrenck, who crossed the island near 51° North latitude, in a sledge drawn by dogs, in February 1856. The southern part is still a terra incognita. The Russians have no settlements in the interior, and it would appear, from all that can be learned on the subject, that the Japanese are similarly circumstanced. According to Schrenck, as quoted by Ravenstein, Saghalien is occupied by three different races—the Gilyacks in the north, the Orokes on the east coast, and the Ainos in the south. Of the Gilyacks we shall hear further on:—the Orokes I have never come in contact with, they are said to be a Tungusian race, and are the only people on Saghalien who domesticate the rein-deer; they are a purely Tartar tribe, however, akin to several on the mainland, and with the oblique eye and high cheek bones of the Mongol. With the Ainos it is quite different. These are possibly the most curious and interesting people that Europeans have

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hitherto come in contact with in the east. They are, if I may use the expression, a European people surrounded on all sides by the oblique-eyed races of central Asia, from whom they essentially differ in origin and physical characteristics. The following description of their personal appearance by Ravenstein, is extremely accurate:—"The head is large, and the face broader and more rounded than with Europeans. Their countenance is animated and agreeable, though destitute of that regularity and grace which in Europe are deemed essential to beauty. They have large cheeks, a short nose rounded at the tip, with very broad nostrils. Their eyes are of moderate size and lively, for the most part black, though occasionally blue may be seen. The eyebrows are bushy: the mouth of the common size and the voice strong. The skin is of a tawny colour. It is however the quantity of hair which distinguishes these savages most strikingly from their neighbours and the Eastern Asiatics generally. They wear moustaches and long beards reaching down to the middle of the breasts. The arms, chest, neck and back are very hairy; individuals, however, quite as hairy may be found in Europe."* I have occasionally seen them in the streets of Hakodadi, and they seemed almost as much an object of curiosity to the Japanese as they were to us. I always fancied that there was an expression of welcome in their lively intelligent faces when they met a European, as if they considered his presence as the dawning of a new era for themselves.

The origin and early history of this people is buried in much obscurity. They possess, I believe, no authentic records of their own, and their conquerors, the Japanese, preserved very little worth knowing about them. From these however it would appear that they were the aboriginal inhabitants of Northern Nipon, and were brought under the sway of the Japanese about the beginning of the 10th century. Owing to ill-treatment and other causes, they gradually disappeared from that island; and in the 14th century when the Japanese invaded Yeso they had either been driven northward or amalgamated with their conquerors. They are now wholly confined to Yeso and Saghalien, and chiefly occupy the interior of the former.

On the question of their origin, I do not feel myself justified in hazarding an opinion. My acquaintance with them was too slight and too restricted to enable me to form a theory on the subject or to substantiate any private opinion or surmise. M. Mermet de Cachon, late of Hakodadi, published a small pamphlet in Paris a few months ago, entitled, "Les Ainos" which will, I have no doubt, throw very much light

* Ravenstein p. 393.

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on the subject. Only a few copies of M. Mermet's book have as yet reached China—none of which I have been able to see.

DUI:— Dui, 50° 46′ N. 142°.20′ E. is the second settlement of the Russians on Saghalien. It is 120 miles north of Kusunai and about 60 miles to the S. E. of Castries Bay on the opposite coast. It is at present the great coaling station of the Siberian fleet, and is the most populous of any of the places hitherto described. Steaming in from the sea-ward, the first object that strikes the eye is a range of hills 800 or 1,000 feet in height, which change their color from blue to green as the vessel advances; and next a neatly built, wooden light-house situated on a bold headland which overhangs the settlement and falls down to the beach in an abrupt cliff of five or six hundred feet in height. Then, as we approach nearer, the fir and larch, with which the hill sides are clothed, become clearly visible—the cliffs seem to rise higher and higher, the visitor strains his eye inland to discern some positive indication of a village or a human habitation, but nothing presents itself to his view except a few black patches and streaks on one of the cliffs, which might be the openings to coal beds or the stains of coal working. A few minutes later, however, we can distinguish a wooden jetty which runs for some twenty yards into the sea, and two or three long, low sheds filled with coal. Then, in a pretty little valley, lapped in between green hills, and forming a regular vista, we see a line of block houses.

The settlement is composed of twenty or thirty houses similar to those already seen on the coast of Manchuria, winding along the valley for about half a mile inland. They are pitched indiscriminately in all sorts of places, wherever the owners' freak or fancy suggested, without any regularity or system; a plot of ground for growing vegetables is attached to each, and a net work of foot-paths leads from one house to another. The barracks which we visited were rather comfortable and in fair order, but badly ventilated. The appearance of the soldiers was not prepossessing, but their rifles and side arms were kept clean and in good order, and they themselves, if not very neat in their *personnel*, were certainly stout, healthy fellows. Few of them appeared to have suffered from bad health or the severity of the climate, and in the hospital the cases of sickness were not worth mentioning.

After visiting all government buildings, such as the barracks, store houses, hospital etc. the house of the *Nachalnick posta*—chief of the post, or governor, next claims attention. It resembles in all essential particulars the houses before described as occupied by Russian officers in these inhospitable regions. The personal comfort of the occupant is not

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by any means carefully looked after, and the limited means of amusement which I before indicated, are here still more circumscribed.

The population of Dui in July 1863 consisted of about two hundred souls. Of these a hundred and twenty were convicts, and the remainder composed the garrison. The convicts were all condemned to forced labour in the coal mines, some for life, and others for periods varying according to the magnitude of their offences. Soldiers superintended them, and kept them to their work during the day, and in the evening they were dismissed to their homes which lay sprinkled over the valley. No guard was maintained over them from then until the following morning, and at such times, as well as on all Sundays and holidays, they enjoyed comparative freedom and had full liberty to occupy or amuse themselves just as they pleased. A few of the worst cases however were kept under a somewhat stricter surveillance and had less liberty accorded them. Many of these convicts were married or had formed unions with the female *condamnés* of the place, and they had their own little block houses round which were plots of ground on which they grew vegetables. Their lot, on the whole, was not a very hard one: they were subjected to little restraint, and if they were obliged to work as a matter of necessity they had the satisfaction of getting paid for it. Government had adopted this expedient, knowing that much more could be got out of such a body of men on the system of payment than by mere forced labour, which, even with constant supervision and watchfulness, is seldom remunerative. Two *kopecks* (about a cent and a half) is therefore paid for each *poodh* (36 lb. English) of coal brought out of the mines, and with this money the men support themselves—government supplying them with the staple of life, black bread, at cost price. Meat and vegetables they procure as best they can. This system had worked very well up to the time of my visit—there was far more work done than could have been possible on the principle of forced labour, and the expenditure was but very triflingly increased. Add to this, that a healthy social life was thus infused into the convicts; they had no incentives to idleness; industry was rewarded, and every man felt that he had a definite goal before him. At the time of my visit last year, ordinary labourers were able to bring from 30 to 35 *poodhs* of coal a day out of the mines, for which they were paid from sixty to seventy *kopecks*—about two shillings English—and hard working men have occasionally made as much as a ruble—3s. 2d. English—by their day's labour*.

* The average, however, is much lower than either of these—something about 1s. 6d.—a result that is mainly due to the innate laziness of the men themselves.

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Provisions and clothing are exceedingly dear at Dui, owing to the great difficulties of transport, and but few are able to save any money out of their earnings.

Out of the 120 convicts settled at Dui in 1863 there was not a single instance of one of them having been sent there for a political offence. They were all criminals; they had been sent to Siberia, some for robbery and other such offences, and some for murder. Capital punishment has been abolished in Russia, and the penalty for murder is banishment to the mines for life. There are many such offenders at Dui, and the governor occasionally finds it difficult to manage them. The houses of many of the convicts are neat and comfortable—and the owners in some cases made quite a little independence. They have scraped together a small capital at first by hard work in the mines, and afterwards increased it by trading with the natives principally in furs, which they receive in exchange for Russian merchandise. These furs we found somewhat dearer than those on the coast of Manchuria, owing of course to the proximity of Nicholaiefsk where there is a good market for them.

The coal of Dui is of a very fair quality and the beds are said to be of unlimited extent. All the Russian steamers of the Siberian fleet use it, and several of the engineers whom I have spoken to on the subject pronounce it much superior to any coal hitherto found on the eastern coast of Asia. On our return from the Amoor in the gun-boat *Abreck* we took a supply on board and were able to steam nine knots and a half per hour, when we could make only about eleven and a half with English coal, and not more than seven with Japanese. The Russian government are at present anxious to establish a market in China for its sale; and Admiral Kassakevitch, Governor of maritime Siberia, was empowered at the beginning of this year either to sell it at the rate of $5 per ton or to let the whole mines for a certain period.

The native race in and around Dui, and on all Saghalien from the 50th parallel north, is Gilyak—the same people that we find round the mouth of the Amoor on the opposite coast. There can be no doubt about the origin of this tribe; their flat noses, high cheek bones and small oblique eyes at once tell the tale, and class them as pure Mongols. It is strange, however, that they have a tradition of their own which points, not to central Asia, as the cradle of their race but sea-ward towards Saghalien. M. Fanclet, a French missionary, tells me that whenever he asked the Goldi, Manguns and other Tunguze tribes amongst whom he lived, where they came from—they invariably pointed *up* the river, indicating a land to the westward; but that when the same question was put to the Gilyaks they always

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pointed *down* towards the sea. The Gilyaks are the dirtiest and most ill-favored of any of the Mongol races along the Amoor, and their houses, which are miserable sheds constructed of fir bark, are described both by Tilley and Ravenstein to be wretchedly filthy dens. Those which I saw were mere hovels in which the whole family were huddled indiscriminately together, the sexes living promiscuously. They are said, however, by the Russians, not to be an incontinent or debased race. Their notions of right and wrong, of *meum* and *tuum* are, it is true, rather hazy—and if I could believe the Russians whom I met on Saghalien and the Amoor, they are the most vindictive and unforgiving of the Mongol tribes of Eastern Asia. An injury is never forgiven by them, and a wrong is only to be blotted out in the blood of the wrong doer.

The Gilyaks dress something after the Chinese style;—they do not shave the head, but train the hair backwards into one or two plaits which fall on the shoulders. They subsist chiefly on fish; but in the winter they support themselves by hunting, and carry on a barter trade in furs with the Russians and the neighbouring tribes on Saghalien and the mainland. From the Russians they get woollen cloths, lead, powder and spirits. For these commodities they exchange sable, fox and squirrel skins. The sable is bought from the Gilyaks for three or four rubles, and forwarded to St. Petersburg to realize from ten to fifteen. This trade is principally in the hands of the American and the Amoor companies, and with proper management very much might be made out of it, but it has not proved over lucrative, and neither company has much to boast of its commercial success on the Amoor.

With regard to the approach to the Amoor, and the appearance of, and mode of life at Nicholaiëfsk, I cannot do better than transcribe a few pages from a journal which I kept at the time of my visit.

July 2nd. This morning at 2 a.m. we left Castries Bay with its bold cliffs and steep headlands. Today we are steaming slowly northward through the Liman or narrow straits that separate the north-western shore of Saghalien from the mainland. The shores on either side are quite visible—on the right, the low, sandy shore of Saghalien—and on the left the abrupt, hilly country that intervenes between the lower Amoor and the Straits of Tartary. Neither looks very inviting from ship-board. The coast of Saghalien is a level sandy flat with a range of mountains that looks like a blue mist, far away in the interior, and the opposite mainland a bleak-northern looking country, the hills covered with dark-hued spruce and pine,

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and without the slightest trace of a cultivation or a human dwelling.

Outward we steam, carefully feeling our way through the intricate navigation of the Liman, for the strait is shallow and the fair-way for ships tortuous and but imperfectly buoyed. We have an experienced Russian pilot from Castries Bay on board and the best charts, but, notwithstanding these advantages, we have been three times aground—at no time, however, longer than fifteen or twenty minutes. Fogs are of unusual frequency in this place and exceedingly hurtful to navigation.

July 3rd. Anchored before Nicholaiëfsk. We had expected to arrive early in the forenoon of yesterday; but were disappointed. The anchor was only dropped at 9 a.m.

The country round the mouth of the Amoor is dreary and uninviting in the extreme. Nothing meets the eye but gloomy forests of larch and Ayan pitch pine, which in many places have been burned down, and present a charrel, blasted appearance. From thence upwards to Nicholaiëfsk there is nothing worthy of observation, except a few Gilyak villages and the fortress of Chnerah which was begun on a very large scale by the Russian Government in 1861 and carried on since then at an enormous expense.

NICHOLAIEFSK:—the capital of Maritime Siberia—is a town of 6,000 or 7,000 inhabitants, 4,000 of whom are military. It is pretty well laid out on a high plateau on the left or northern bank of the Amoor, with all the streets running in straight lines parallel or perpendicular to the main street which fronts the river. The houses are block buildings, for the most part one story high, and are separated from one another by gardens or parterres on which a few hardy shrubs are grown. The streets are unpaved and very badly kept, while ruts and the stumps of trees are to be met in the most public thoroughfares, rendering locomotion in a carriage far from safe.

July 6th. Visited the principal government establishments such as the military and naval barracks, the hospitals and the government school. I found the barracks comfortably built and in tolerable order, but the atmosphere in all close, and reeking of garlic. It was the siesta time of the soldiers—from 11 A.M. to 1 P.M.—and several were lounging about smoking and talking. They seemed a rather tatterdemalion set of fellows, with torn clothes and only the pretence of a uniform, but stout and healthy and apparently capable of enduring any amount of hardship, and their arms were in all cases well kept. The hospitals are neat and orderly; they are divided into dormitories with a double row of beds in each, and at the foot of every bed a placard is put up with

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the patient's name and disease.

There is, or ought to be, a telegraph between here and Mariinsk,—but although it was begun three years ago, it is still *in statu possibilitatis*. It is like everything Russian here; brilliant projects and grand schemes are being perpetually canvassed and accomplished on paper—but their accomplishment is confined to paper. This affair of telegraphic communication from Nicholaiefsk up the Amoor river and on to Irkutsk and St. Petersburgh is an instance —the fortress of Chnerah is an instance, and a railway across the whole continent of Asia from Europe is another instance. The telegraphic line was begun by the government in 1861, and was to have been completed in some four or five years, but I have not much hesitation in saying that it will not be in working order in ten. At the time of my visit to Nicholaiefsk last year, only 120 versts—80 miles—from Nicholaiefsk to Mikhailovskoi were completed, and that short distance was hardly ever in working order. The fortress of Chnerah is a still more notable example of what I say. This was begun in 1859 on a very large scale, and the Russians said great things of it and looked upon it as the Sebastopol of the east. Military engineers were sent from St. Petersburgh to superintend its construction, two thousand convicts were sent down the river to build it, and in three years some 3,000,000 rubles—about half a million sterling—was spent on the work. The result has been that a few weeks before our arrival orders suddenly came from St. Petersburgh to stop the works, and it was found that the labour of 2,000 convicts for over three years was perfectly useless and that half a million of money had been utterly thrown away!

I am far from denying, however, that the Russians have done very much on the Amoor. On the contrary, I believe they have done more than any other European Power could have done under the circumstances. The mere fact of their having some 50,000 European settlers in a country so remote as Oriental Siberia, where ten years ago there was not one single representative of our civilization, speaks for itself. Then, they have opened up a country hitherto unknown to Europeans, and established steam communication on a river which is navigable for vessels of light draught 1,400 miles inland. They have located a force of about 15,000 military in the country, have constructed strong batteries and established a dock yard.

The club house at Nicholaiefsk, although not entitled to rank higher than a second class European tavern, is called in Russian "The assembly or club of the nobles of Oriental Siberia." Living at the club costs three rubles a day—about $2.25. During the summer it is not much frequented, but

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in the winter *soirées dansantes* are held twice a month. Twenty or thirty ladies assemble on these occasions and the time is pleasantly passed with dancing and cards.

The harbor battery, Fort Nicholas, mounts about a dozen guns. It is a simple earth work some five feet high and has perfect command of the river which is over a mile wide opposite the town. Fort Constantine, which is on an island in the middle of the river, is still more heavily armed.

The dock yard is a rather extensive establishment, presided over by an American named Barr who has become a Russian subject. Over a hundred people are employed in it, and they were able at the time of my visit to construct engines for the small steamers on the river. The first steps were also being taken to establish a foundry for casting guns. The machinery in the place was all American.

From what I have seen of the foreign residents here, they are not very well disposed towards the government, or content with the administration of affairs in commercial matters. There are too many restrictions, and too much direct interference, they say, on the part of the authorities. Trade is not allowed to flow on in the channel which it naturally makes for itself,—but is being continually meddled with and diverted from its proper course.

There might be a large trade done in timber, as the middle Amoor is magnificently wooded, but the government has prohibited its export. One result of this is that all articles of import are extremely dear—the few ships that do busines with the place being obliged to go away in ballast, and freights are in consequence very high.

The value of the trade of Nicholaiefsk has varied very considerably during the past few years, but from £100,000 to £120,000 may be taken as a fair annual average. It is principally in the hands of San Francisco merchants, and consists mainly of wines, spirits, sugar, tea, coffee, glass, cutlery, crockery, clothing and all the other articles necessary for the consumption of a considerable European community. The vessels engaged in the trade leave San Francisco early in the spring, touching at Hakodadi on their way, and manage to enter the Amoor about the end of May when the ice breaks up on the river. The first vessel that arrives is expected to reap as good a harvest, comparatively speaking, as the first tea ship that reaches England from China. All the merchants at Nicholaiefsk do both a wholesale and retail trade, and the cargo they receive is in part forwarded into the interior by the small steamers which ply on the river, and in part retailed in their own stores. Of the steamers on the river, two or three belong to American

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houses (there is not one English merchant at Nicholaiefsk), one or two to Mr. Sühdorf, a German merchant, and the rest are government property.

It takes these vessels from 20 to 25 days to ascend the river as far as Stretinsk—a distance of nearly 1,500 miles inland—but only 12 or 15 days to return. This is explained by the fact that the current of the Amoor is very strong, running some 4 knots an hour at Nicholaiëfsk, and the tides in the river are hardly perceptible. These steamers do a fair passenger and cargo trade, but from what I heard from Mr. Sühdorf on the subject they were not paying. According to him, there were too many of them, and the summer was too short to allow of their making a sufficient number of runs. The navigation of the river is open about the 20th of May and closed about the middle of November, and during that time the river steamers can make only four or, at the very utmost, five trips up and down.

I am rather surprised to learn that the Russians have hitherto taken no steps to convert the native races that have come under their rule. There are no missionaries amongst them, and all the priests that I have seen here are for the exclusive service of their countrymen. The French, however, have not overlooked the field, and several of them have made their way from Peking and Shanghai through Mongolia to the Amoor. Amongst others *Père Franclet*, a Lazarist missionary, who was lately in Shanghai but is now in Sze-chuen.

July. 19th, Have been several times at the stores of the "Amoor company" to buy some things, but can never get what I want. This company started originally under very favorable auspices, but has now almost fallen to pieces.

The Russians have done very much to improve the country round Nicholaiëfsk, but it still remains bleak and desert like. The town is surrounded on all sides by dreary patches of forest land whence the timber has been cut, but the stumps still remain in the ground, and being from a foot to a foot and a half in height are exceedingly inconvenient to the traveller either on foot or on horseback. There is hardly anything in the shape of cultivation to be seen in the neighbourhood, if we except a farm of the governor's and a few acres of cultivated land at a village some five or six miles distant. Oats, barley, rye and some vegetables are the only productions.

There are no roads in the neighbourhood, at least nothing that we would characterize by that name, and only foot paths lead from one settlement to another. The great highway is the river—on the banks of which, or only a few

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miles inland, all the Russian settlements are situated, and this is traversed by steamers for four or five months in the summer and by sledges during the winter. The sledges for the wealthier classes and for the government mail which arrives fortnightly from Europe, are drawn by horses and dogs. Throughout the whole course of the river there are Cossack stations 20 or 30 versts apart, and at these stations relays of horses are kept, and travellers can get a few necessaries such as tea, bread and eggs during their winter journeys.

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ARTICLE VII.

RETROSPECT OF EVENTS IN THE NORTH OF CHINA DURING THE YEARS 1861 TO 1864.

By R. A. Jamieson Esq.

After the political storms which had disturbed the current of European intercourse with China during the years 1858, 1859 and 1860, the year 1861 arose upon renewed friendly relations, based on a foundation far more durable than any which had formed the ground work of the hollow alliances previously made between the central Flowery land and the nations of the West. The exclusive policy, which had for so many years obtained in this country, was finally proved untenable, and a tacit acknowledgment of the superiority of European civilization was forced from the most bigoted native conservatives. The means by which this desirable consummation was brought about are well known. Constant misunderstandings, arising from false representations made to the court of Peking by unprincipled local mandarins, rendered a change in the system of official intercourse absolutely necessary, and the comparatively trifling nature of those causes which in the first instance led to hostilities was eagerly seized by the foreign representatives as a pretext for closing a fruitful source of ill feeling. The absolute necessity which existed for direct and unrestrained intercourse between the representatives of the treaty powers and the Chinese central authorities had been recognised, and instructions were accordingly issued by the home governments to the effect that permission for the foreign ministers to reside at Peking should be made a *sine quâ non* in any understanding that might be arrived at. The conscientious yet uncompromising stand taken by the European ministers, supported by a display of overwhelming physical force, brought about the results in which we now find valid reason to rejoice. It were vain to suppose that the temper or character of the Chinese official mind has been altered by these events. The local mandarins are affected solely by passing circumstances, and act either under definite instructions from Peking or in accordance with great general principles laid down for their guidance. It will, therefore, abundantly appear that continued residence at Peking, or,

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in other words, the continuance of direct intercourse between the European ministers and the Crown is necessary to the stability of official and commercial relations at the ports, and to the safety of foreign life and property.

The year 1861, although, as I have said, opening on renewed professions of mutual friendship between European nations and the Chinese government, witnessed at its commencement a state of confusion within purely native circles almost unprecedented except in the history of this particular country. Large and most important portions of crown territory were in open rebellion, whilst the venality and utter powerlessness of the provincial officials were becoming too apparent to escape notice, and so serious as to threaten the total wreck of the empire. The debauched ruler of the myriads of China had retired to the recesses of the mountains, and ensconced himself within his luxurious palaces at Jehol, where, although the victim of disease and disappointment, he devoted the latest hours of a miserable life to the pursuit of every species of vice. Such a close, in truth, accorded well with the manner in which the earlier portion of Hien Fêng's reign had been spent, and with the horrors which disgraced the latter portion. The inhuman slaughterer of unoffending foreign prisoners could not have expiated his crime by any suffering too severe or by any fate however appalling. His death (22nd August 1861), therefore, accompanied as it was by all that is most horrible to an autocratic prince—powerlessness and disgrace—was a penalty far more lenient than might have been expected at the retributive hands of justice. Let us drop the curtain on the closing scene of the reign the style of which was *Universal Plenty*, and turn to the circumstances which attended the the accession of the present Emperor under the style of *Good Luck*. It was soon made manifest that the men who surrounded the throne and had been compelled by dire necessity to profess compliance with the newly inaugurated policy, were in reality opposed to foreigners, and desired nothing more than a return to the old exclusive system. So far did they carry this feeling that serious apprehensions were entertained lest the reins of government should be wrested from the hands of those who had but recently assumed their guidance in chief. However, on the 2nd December 1861, a decree was issued, setting forth the high crimes and misdemeanors of which the Council of eight appointed by the late Emperor had been guilty, and ordering a report on the degree of punishment to be awarded to Tsai Yuan 載垣, Prince of Yi, Tuan Hua 端華, Prince of Chên, and Su Shun 肅順 one of the members of the grand secretariat. On the same day an order was given for the degradation of the two

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former, and the arrest of Su Shun. On the 10th appeared Tsai Yuan's, Tuan Hua's and Su Shun's death warrant, and an order for the degradation of the other members of the council. The decree to which I refer was as follows:—

CONCERNING the memorial presented to US by the Clan Court, the members of the grand Secretariat, the six boards, the nine courts, the Hanlin college, the Board of control and the Board of Censors, relative to Tsai Yuan and the other offenders, paying US to act in accordance with the statute which prescribes the punishment to be inflicted on the worst form of revolt, and to sentence them to be cut in pieces :—

WE, therefore, now (as before) issue a decree summing up the charges against Tsai Yuan, Tuan Hua and Su Shun, viz. their mutual assistance in treason, their attempt to obtain independent authority and, lastly, their general insubordination. When His late Majesty died, these men formed themselves into a council for the administration of a Regency, although in the latest directions given by His Majesty, no mention of a Regency was made, but there was simply an oral order given to Tsai Yuan and the others to the effect that WE were to be chosen as successor to the throne. Disregarding this order, and acting independently of, and even occasionally in opposition to the Empress Dowager, they arrogated imperial power to themselves, and never sought for an expression of OUR will. Thus when Têng Yuan-chên, one of the board of Censors, presented an elaborate memorial on the subject of a Regency under the Empress Dowager, these men modified the reply which WE directed, and even insulted Her Majesty by asserting that to them it belonged to give US council, and that to submit reports to the Empress was a mere empty form. The sound of their voices was like the yelping of angry beasts, and they showed most clearly that they held their sovereign in no veneration. While thus insulting US, they endeavored to prevent the princes of OUR Royal house from presenting themselves before Her Majesty, stating that that august lady had no right to summon them to an audience.

Besides these general charges, WE find that Su Shun has been guilty of gross disrespect. This man was so oblivious of all the principles of right and law, that without any authority, he in an evil moment seated himself in the Imperial chair, and, moreover, used no ceremony when entering and leaving our apartments. When at OUR mountain residence, he went so far as to use for his own personal convenience, vessels &c. designed for the Emperor's use, and that only within the palace. Yet when these things were wanted they were fonnd in use by him, and he, moreover, opposed their removal from his residence. Not satisfied with this, he formed the design of causing a quarrel between the two Empresses, and to this end he begged for separate interviews with each, when he openly disparaged each to the other. These special charges have been communicated to the Inner Council by Their Majesties. They have now been drawn up in separate articles for communication to the council of Princes and Ministers.

The latter declare it to be their opinion that the penalty to which Tsai Yuan and the others have rendered themselves liable is no less than death by torture. The prime minister, Wen Hsiang and Pao Chien, Vice Presidents of the board of revenue, the president of the banqueting hall, the six princes (*mentioned*) the grand secretaries and the president of the board of punishment have been summoned, and asked whether the punishment awarded to these criminals might not be mitigated. But without a single dissenting voice they stated their decided opinion that Tsai Yuan, Tuan Hua and Su Shun had forgotten that they were subjects, and that their guilt admitted of no mercy. WE were deeply grieved when we discovered that men so nearly related to US had rendered themselves liable to a felon's death in the market place. But on a calm review of their conduct, their plotting against the public welfare as well as the insults which they heaped on OUR Imperial house seemed to evidence that they were ready not only to outrage US personally but also to sin against the very dynasty which WE represent. They, no doubt, believed

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that the verbal commission given them by his late Majesty would carry them scatheless through any dangers in which their crimes might involve them. But they were ignorant that His Majesty never constituted them a commission of Regency. WE look reverently to His departed Majesty, and WE are at a loss to discover how WE may vindicate the sacred trust reposed in US except by making an example of these men. Otherwise WE should violate the precedents of the empire, and hand down a misleading example to thousands of generations. But although the gravity of their offences would warrant US in inflicting upon them the death decreed by the court appointed to try them, yet, taking into consideration that universally recognized nobility of blood given by a nearness to the throne, WE are disposed to mitigate their punishment. While, on the one hand, it were impossible to pardon them, on the other WE will spare them the shame of public exposure.

Wherefore, out of OUR unbounded clemency, WE direct that Tsai Yuan and Tuan Hua be permitted to commit suicide, and WE order the undermentioned officers to convey OUR Imperial will to the prisoners:—viz. Hua Fêng, the Hsu Wang; and Mien Shan, president of the board of punishment.§ This indulgence is extended in order to preserve the credit of the state, and not from personal friendship for Tsai Yuan and Tuan Hua. As to Su Shun, although the extravagance of his ambition renders his guilt greater than was that of the before mentioned criminals, and leaves US every excuse for carryiug out the utmost rigor of the law, yet WE are unable to decree so ignominious a death, and WE accordingly order his immediate decapitation under the supervision of Jen Shan and Tsai Ling. Thus a warning will be given to others who may contemplate following in his steps. As to Ching Shao, who although related to US by marriage was privy to the whole transaction, and Mu Yin and others who have disgraced their office by making no struggle against the usurpation of power by these men, the following is decreed:—The Court appointed to try them, while it accounted Mu Yin the worst, as he had long been a member of the Great Council, recommended that they should all be banished to the uttermost limits of the Empire. Such is, indeed, what they deserve, and such should be their fate, but that they were put in a predicament by Tsai Yuan and the others, so that it was almost impossible for them to do right.

Wherefore, Ching Shao is deprived of his office of Grand Chamlerlain, but his hereditary rank of *Kung** will not be taken from him, neither will he be deprived of his dignity as son-in-law to the Emperor. His sentence of banishment is also remitted. Mu Yin is degraded from his post, and banished to the military stations beyond the frontier. The others are deprived of their offices, but their sentence of banishment is remitted.

RESPECT THIS.

On the 7th November, Yi Hsing 奕訢, Prince of Kung 恭親王, a younger brother of the late Emperor, was appointed Regent in conjunction with the two Empresses Dowager, and the style of the new Emperor was, on account of a verbal difficulty, changed from 祺祥 *Chi Hsiang*, "Good luck," under which he had ascended the throne, to 同治† *Tung Chi*, or "Union in order."

Meanwhile, the friendly relations which existed between the Eastern and Western powers were being rapidly cement-

§ A Peking Gazette of August 31st 1864 announces that, in view of the signal services rendered by the ancestors of Tsai Yuan and Tuan Hua, the princedoms are to be revived, and bestowed on distant members of the family.

* Duke.

† The common use of the second character or *ming* of the new Emperor's name 載淳 *Tsai-shun*, was, in accordance with Chinese usage, on his accession, forbidden. On ordinary documents it is now replaced by the character 湉 The first character or *pan pei* may however be used as before.

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ed by the conciliatory policy adopted by the representatives of France and England. The foreign ministers, once established at the capital, with a highroad to and from it kept open by means of the port of Tientsin, found themselves in a position so secure as to warrant them in relaxing somewhat of the severity with which the Chinese government had been treated. Accordingly the city of Canton (Kuang-chou fu) which had been held by the allies since the commencement of the war, as a security for the indemnity, was on October 21st 1861 formally handed over to the native officials. The successful working of the customs system at the various open ports, and the greatly increased revenue obtained by means of the foreign inspectorate tended to keep up the good feeling, and to exhibit the unspeakable advantages to be derived from friendship with the western powers. Thus, the overwhelming force which at first was necessary to break down the barriers which separated the inhabitants of China from their foreign brethren, was succeeded by an influence no less powerful in its effects, although far more in accordance with the laws of friendship and the rule of right. Glancing back now after more than three years of intimate political and commercial relations with the Chinese, we cannot but be struck by the far sighted policy which guided the negociators of the Treaty of Tientsin and Convention of Peking. The motto

> Est modus in rebus, sunt certi denique fines,
> Quos ultra citraque nequit consistere rectum,

was well appreciated by the English and French plenipotentiaries, and to that moderation which distinguished their actions, we owe our present satisfactory position. Had the Chinese been more hardly treated, had, in fact, the representatives of the western powers pursued their advantage to the limits to which they might justly have pushed it, the breach would have been made so wide that friendly relations might never again have existed. But with a force sufficient to crush the reigning dynasty at once and for ever, the foreign plenipotentiaries remembered mercy in the midst of justice, and refrained from annihilating a prostrate foe. Doubtless the immense responsibilities which, in view of the disorganized state of the country, would have weighed on the English and French nations, had the general anarchy been increased by any act of theirs, operated in favour of the existing government. I need hardly recall the horrors of the Taiping rebellion, which for many years had devastated the country, or lead my readers to dwell on the painful pictures which the history of its progress unfolds. When referring more particularly to the state of the Kiang-su province in the years 1862 and 1863, the consideration of the subject will be

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forced upon us. In the meanwhile it will be sufficient to say that, at least up to the time of which we are now speaking, the insurgents had given no proof of an ability or even of a desire to establish any form of government by which the welfare of the country and the happiness of the people might have been secured. The friends of the Taiping movement have laid much stress on the fact that while the insurgent armies were advancing it was impossible to institute any form of general government. But the sad reality remains, that even where a district or a city was left in the peaceable possession of the Rebels, no local civil government was ever formed, but, on the contrary, martial law remained constantly in force, if, in truth, the exercise of arbitrary power by a few sanguinary tyrants can under any circumstances be qualified by the name of LAW. Thus, while the foreign relations of the established government were enveloped in clouds big with disaster, the internal administration was in a state of unparalleled confusion. The ancient capital of the Empire, the seats of learning and of commerce had been seized, and the great producing districts had been devastated by fire and sword. Even the literature, all honoured as it was, stood in imminent danger of being utterly lost in company with the grand historical monuments of bye-gone ages. The haunts of religion were desecrated by iconoclasts, whose only ambition was destruction, and whose evangelising machinery consisted solely of the axe and the spear. The scholar was driven from his books, the labourer from his toil, the ashes of the husbandman's vine and fig tree lay mingled with the smoking embers of his humble dwelling, and helped to form a pall to shroud his murdered remains. The singing of birds and the warbling of running brooks were alike hushed, and gave place to the howling of dogs amongst the ruins of the once peaceful hamlets.

The enormous resources of the Empire cannot be more forcibly illustrated than by a simple relation of the steps taken to resist the advance of foreigners into the country. That that resistance was a desperate one none will deny, and that it entailed a vast expenditure of life and treasure is at once manifest. It is difficult, therefore, adequately to realise the state of the interior, unless we examine the plain unadorned facts which from time to time came to light during the rebel occupation of the central provinces. However, when we do obtain a simultaneous view of the crippled state of the Empire, and of the extraordinary display of wealth and power which was at the same time made, we are struck with astonishment at what evidently might be done, were the natural resources of the country fully availed of, and the financial administration entrusted to competent and highly

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principled men. Unfortunately the whole mineral wealth of China still awaits the pick and shovel of the adventurous of both hemispheres, and the general ignorance which prevails with regard to the simplest axioms of agricultural chemistry renders the produce of the fields far less than what might with the proper means be obtained. But doubtless a day will come when China, in spite of all opposition, will be truly opened, and its immense wealth poured at the feet of the outside barbarians. Judging by what has already been seen of western enterprise in the far east, an attempt to develop the resources of the land must be in the long run successful. But the history of foreign progress in countries rich in mineral wealth, is so disheartening that we can hardly without shuddering contemplate the sudden advent of thousands of our fellow countrymen in China.* In relation to that period, whenever it may arrive, the troubles which of late years have convulsed the country will be found to have exercised a beneficial influence. But for those troubles and the imminence of the danger which threatened the constituted government, foreigners could never have appeared to the Chinese in so favourable a light as that in which they now stand. Jealous of encroachment, the native officials possess so much confidence in the integrity of the western representative as satisfies them that no measure outside the provisions of the Treaty will be forced upon them, although, of course, very considerable influence may be used to induce their compliance. Thus, to take a familiar instance, the proposed railroad from Shanghai to Soochow was, as is well known, recommended powerfully to the local mandarins, but, when their opposition was found unbending, the project was, for the time at least, dropped. The line of telegraph from Shanghai to Wusung furnishes another example of tacit compliance on the part of foreigners with the prejudices and caprices of the unenlightened Chinese mind. We might have wrung from the central authorities a reluctant consent to both of these propositions, even without the slightest risk of bringing on any open demonstration of ill feeling, but I believe that by permitting western civilisation to make its own way, we are ensuring to the country a larger share of the blessings of that civilisation than if we in all cases compelled the adoption of such measures as to us appear wisest and best. For a new state of things cannot spring full grown into existence, and take the place of old established and time-honoured customs. We are not sufficiently acquainted with the minutiæ of the Chinese character or mental constitution to decide *ex*

*If the mines be opened it will lead to much that is nefarious, and troublesome. It must not be done. *Peking Gazette—Kea King* 19th year 1st moon, 20th day [Feb. 9th 1814]. Translated by Doctor Morrison.

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cathedrâ on the fitness of such and such innovations. But so long as foreigners remain in the country, the influence now exerted will be sustained, and the obstacles which at present retard its progress will, like the block of stone adduced as an instance by the Roman poet, be worn away "by constant dropping." Thus the gradual advance of knowledge may aptly be compared to the gradual permeation of water through rugged and apparently impenetrable strata. Its progress is necessarily slow, but it is none the less inevitable, nor can it be hastened by any mere mechanical contrivance. But when, as years and cycles glide by, bringing with them the truths which are already current coin amongst the more favoured races of the west—truths, whether physical or moral, which are now unknown to the Chinese or neglected and despised by them, the whole civilised world, of which China will then form a part, will unite in ratifying the poet's dictum :—

> All truth is precious, if not all divine,
> And what dilates the powers must needs refine.

That many will look on this condition of the celestial empire as a vision never to be realised, I do not for an instant doubt. But we have already seen how, partly by physical force and partly by moral suasion, many of the old institutions of the country have been broken down, and foreigners allowed to share the privileges which before were considered the exclusive birthright of the sons of Han. Thus the right to live at the capital has been tacitly granted to missionaries as well as to officials, the customs at the open ports have been placed in the hands of foreigners, foreign officers have been placed in command of the Imperial levies, a foreign arsenal under the direction of a foreigner has been established at Soochow, and may before long be transferred to Peking, and foreigners both in the capital and the provinces are often invited to aid in the counsels of the native officials. With such an amount of progress to look back upon, it would bespeak a want of faith in the destinies of the world were we to despair of eventually welcoming China into the commonwealth of nations.

At the end of the year 1861 such was the position in China. The old restrictions had for the most part disappeared, and a healthy tone had been infused into the mutual feelings of natives and foreigners. The two civilisations were placed side by side, and a fair chance given to each by the Treaty stipulations. Much depended on the steadiness with which the reins of diplomatic power were held by the western representatives, and much also on the circumstances which might arise to prove the value of foreign assistance. The new start was a fair one, and opportunities were soon afforded

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of exhibiting the immense advantage which the central government had gained by bringing the Lion and the Eagle into terms of friendship with the Imperial Dragon. Early in the year 1862, the Taiping rebels who had for some months left Shanghai in a state of fancied security, again appeared in the neighbourhood of the city, terrifying the officials, paralysing trade, and inflicting woes unnumbered on thousands of helpless villagers. The local government saw with painful distinctness that the revenues of the richest port on the seaboard of China would be lost to them unless the foreigner should draw his sword, and bring to the assistance of the effete Imperial army all the resources of brute force and of organising ability. Accordingly all the aid which we were in a position to afford was freely extended to the Imperialists. Their raw levies were drilled with arms and accoutrements, and taught to look with no terror on the tatterdemalion hosts which before seemed invincible. English and French troops were massed at Shanghai and in its neighbourhood, a powerful naval squadron was kept in constant readiness to operate wherever its presence should happen to be most needed, whilst the interior safety of the foreign settlements was watched over by a strong and enthusiastic body of volunteers. From January 1862 until May 1864 each month witnessed sanguinary contests between the insurgents and British troops, or between the insurgents and Chinese soldiers led by Europeans. Thus, the whole moral and physical influence of the western governments was thrown into the scale against the Rebels, and was lavished on the support of the Manchu rule. In the immediate neighbourhood of the foreign settlements, and far in the interior of different provinces, the prowess of foreigners was displayed, and the advantages of foreign drill and discipline tested. The result has been most satisfactory to the credit of the European name, and has afforded a selfish motive which cannot, so long as the recollection of the Taiping movement remains fresh in the minds of the government, be without its influence in determining the bearing to be for the future observed towards European states. I need not enter into a detailed account of the victories gained over the rebels. The tales are so alike in every material particular that one simple relation, accompanied by a list of actions might adequately represent the history of the campaign. Under Ward, Burgevine, Holland, Cooke and Gordon, it was still the same—an utter inability on the part of the insurgents to stand against the disciplined troops.*

*The following is a list of the principal actions which took place during the campaign in Kiang-su and Che-kiang :—

NING-PO	captured by the Rebels	Dec.	9th	1861
Kao-chiao	,, ,, (on the Woosung road)	Jan.	20th	1862
Chang-to-chao	,, by Ward (on the Putung side,)	Feb.	21st	,,

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Before leaving the consideration of the decadence and fall of the rebel movement, it will prove of interest to many both in Europe and China to transcribe some few of the notices published in the *Peking Gazettes* with regard to the exploits of the foreign commanders and to the fate which befel some of them. First in order of time comes the gallant Protet, who lost his life at the attack on Nanjao, May 17th 1862. On the 11th of the ensuing month, the following edict appeared in the Gazette:—

Kao-chiao	captured by Ward and the Allies...	Feb. 24th	1862
Seaou-tang	,, ,, ,, (opposite Ming-hong)	March 1st	,,
Wang-ka-tze	,, ,, ,, ...	April 3rd	,,
Chao-poo	,, ,, ,, ...	April 17th	,,
Kah-ding	,, by the Allies	May 1st	,,
	(but recaptured by the rebels shortly after)		
NING-PO	captured by the Allies	May 10th	,,
Tsing-pu	,, by Ward and the Allies	May 12th	,,
Nan-jao	,, ,, ,, (Admiral Protet killed)	May 17th	,,
Tsing-pu	re-captured by the rebels	June	,,
Tsing-pu	,, by Ward	Aug. 9th	,,
Chê-kiang Yu-yau	capt. by the Ningpo contingent and the Al.	Aug. 11th	,,
Chê-kiang Tzu-chi	,, ,, ,, (Ward killed)	Sept. 20th	,,
Chê-kiang Feng-hua	,, ,, ,, and the Allies	Oct. 9th	,,
Kah-ding	re-captured by the Contingents ,,	Oct. 24th	,,
Shang-yu	(Ch.-kg) capt. by Cooke and Le Brethon ...	Nov. 20th	,,
Tai-tsang	attempted capture by Holland	Feb. 14th	1863
Che-kiang Shao-hsing	,, ,, by Tardif (Tardif killed)	Feb. 19th	,,
Che-kiang Shao-san	taken by Cooke...	March 21st	,,
Foo-shan	,, Gordon...	April 6th	,,
Tai-tsang	,, ,, ...	May 2nd	,,
Quin-san	,, ,, ...	May 30th	,,
Wo-kong	,, ,, ...	July 29th	,,
Fung ching	,, Macartney	Aug. 26th	,,
Seedong	,, ,, ...	Sept. 1st	,,
Fo-yang (Chê-kiang)	,, the Franco Chinese	Sept. 20th	,,
Pa-ta-chiao	,, Gordon & Bonnefoi	Sept. 29th	,,
Wan-ta-quan	,, Cooke	Oct. 20th	,,
Wu-lung-chiao	,, Gordon & Bonnefoi	Oct. 24th	,,
Wo-kong	relieved by Kirkham	Oct. 28th	,,
Si-kow	captured by Gordon	Nov. 1st	,,
Lu-kow, Wan-ti, Fu-tzu-kuan	,, ,, in the month of November		,,
SOO-CHOW	Surrendered	Dec. 4th	,,
Wu-sih	given up to Rohde ... ... (about)	Dec. 10th	,,
Ping wang	captured by Ching	Jan. 2nd	1864
Chang-chow	attempted capture by Li-san-ta-jen	Jan. 10th	,,
Yih-shing	taken by Gordon	March 2nd	,,
Li-yang, Kin-tang	,, in the month of March ...		,,
	(The latter was soon after re-occupied by the rebels)		
Kia-shing	taken by Ching's men	March 20th	,,
Chang-chow	attempted capture by Gordon	April 27th	,,
HANG-CHOW	taken by the French Contingent	March 31st	,,
Wai-soo	,, Gordon	April 11th	,,
CHANG-CHOW	,, ,, ...	May 11th	,,
Tan-yang	evacuated (about)	May 18th	,,

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(*Abstract*) Li Hung-chang announces that the foreign commanders in conjunction with the "Ever victorious army" have taken the rebel stronghold at Nan-jao, and that the French Admiral has been mortally wounded. Such is a resume of his report... ... ...The French Admiral daringly headed the advance as far as the moat which surrounded the works, and personally dashed into the midst of the rebels whilst he shouted to the soldiers to follow him. When however he was in the thick of the fight he fell mortally wounded. Now to US it seems that this heroic conduct on the part of the Admiral, whilst it adds new lustre to his fame as a French officer, is in itself a proof of the most exalted and disinterested valour. The particulars of the report have deeply moved US, and WE therefore order the aforesaid Li Hung-chang to appoint two high officers to act as OUR deputies in presenting an offering to the manes of this distinguished officer. WE also order that one hundred marten furs, and four rolls of Imperial satin be sent through the Prince of Kung to the family of the deceased as a mark of our consideration. Respect this.

Next we note the death of Ward, whose exertions in aid of the Imperial supremacy in the province of Kiangsu are well known to all my readers. As a reference to the note on page 150 will shew, he was mortally wounded at Tzu-chi on September 20th 1862. On October 12th the following edict was published:—

Li Hung-chang reports that at the recovery of Tzu-chi General Ward was mortally wounded, and he begs that an altar may be dedicated to him as a mark of OUR Imperial consideration.

Now Ward was an American who entered OUR service at Shanghai, and leading OUR troops recovered the city of Sung-kiang fu, where as well as at many other places he repeatedly routed the Rebels. These exertions were at the time rewarded by his appointment to the rank of Fu-chiang. The report forwarded by Li Hung-chang informs US that Ward, having heard that the Rebels on their way to Ningpo had taken Tzu-chi, proceeded with the utmost rapidity to the place, and commenced operations against it. The enemy, nothing daunted, returned the fire of our troops, and one bullet struck Ward on the breast, traversing his body and coming out at his back. His men, however, completed the work whilst he himself was carried back to Ningpo where he died on the following day. In truth Ward was a great man—a soldier who caused no shame. Li Hung-chang has already directed Wu Hsun and other officers to look after the funeral, and WE order that at Ning-po and Sung-kiang, altars be erected to his memory, while the Board of Rites will indicate the proper ceremonies to be observed in accordance with his rank, that thus his spirit may be comforted and refreshed. Respect this.

The officers who immediately succeeded Ward in the command of the Anglo-Chinese contingent did not obtain any large share of credit, and I therefore pass rapidly on to the expressions of the Imperial favour lavished on Gordon.

On the 24th December 1863, the following decree was issued to the Inner Council:—

Li Hung-chang memorializes announcing that having led his forces to the attack of Soochow, he has retaken the city. The perusal of his report has afforded US joy and satisfaction indeed! Gordon, as a Tsung-ping of the Province of Kiang-su, in command of his auxiliary force has displayed thorough strategy and skill, and has put forth most distinguished exertions. We ordain that a medal of distinction of the highest class be conferred upon him, and further that he receive a donation of Ten Thousand Taels, in token of OUR approbation. Respect this.

Chang-shing	captured by the Imperialists ... ...July	1st 1864
NANKING	fell ... ...July	19th ,,
HOO-CHOW	captured by the French Contingent ... ...Aug.	28th ,,

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On the same day the following private decree was issued:—

Li Hung-chang is enjoined to communicate OUR Decree of approval and praise to Gordon for the great bravery and exertions (which attended) the re-capture of Soochow. The donation of Ten Thousand Taels is to be provided and sent to him by LI. Foreign nations already possess orders of merit under the name of "Stars;" let therefore the decoration of the first rank which we have conferred upon Gordon be arranged in accordance with this system. Respect this.

This "cumshaw" was sent to Quinsan for Gordon's acceptance, but he, under the impression that it was a present from the provincial authorities, refused to receive it.

In the Gazette of April 9th 1864 we find the following:—

Li Hung-chang reports that General Gordon some time since started from Li-yang hsien to attack Kin-tang. He carried with him mortars to breach the walls. At the attack he was wounded in the leg. Li has therefore recommended him to remain at rest. Such is the despatch. Now Gordon being excessively brave and fearless was wounded in consequence. WE are on this account deeply moved (with grief and admiration). On the other hand WE are informed that the wound is not serious. WE order Li-Hung-chang to visit Gordon and enquire for him daily, so as to keep his mind at rest requesting him to wait until he shall be perfectly restored to health and strength. Respect this.

Again, in the Gazette of April 30th:—

Li Hung-chang reports that Gordon when leading his men towards Kintang was wounded in the leg, and the Futai has therefore recommended him to rest for the present.

Gordon has proved himself most formidable in every way to the Rebels. It was thus that he was wounded. WE are deeply grieved, but are yet somewhat relieved by hearing that the wound is not serious. Li Hung-chang is therefore directed to see Gordon constantly, and enquire about him, so that he may remain tranquil, and await his recovery before attempting other conquests. Respect this.

In the Gazette of May 21st the following commission was issued:—

Gordon, the Commander in Chief in the province of Kiangsu, as a leader of soldiers, assisted US in destroying the Rebels, and was continually in action. On this occasion he with (Li Futai) attacked and subdued Changchow in a manner most extraordinary. He is, therefore, promoted to the rank of Ti-t'u. Moreover, in accordance with Li Hung-chang's request, WE present him with a banner and a star in order to mark OUR high appreciation of his services. WE await the settlement of the affairs of the "Ever victorious army," which, when reported to us by Li Hung-chang, will elicit a generous mark of OUR favour.

The further distinction of a Yellow Jacket (*Hwang ma kua*) and short peacock's feather was conferred on Gordon by the Gazette of June 16th, which was to the following effect:—

Formerly on account of Gordon's having acted as leader of OUR Imperial forces against the enemy, and having assisted to take Chang-chow, WE issued an Edict, expressing OUR will that he should be elevated to the honorary rank of Ti-t'u, and should be presented from OURSELF with a banner and a medal to mark OUR appreciation of his services. Li Hung-chang now reports that the "Ever victorious army" which Gordon used to lead has been disbanded in the most satisfactory manner, and he begs US to heap further distinctions on Gordon's head. Such is the substance of his despatch. Since the spring of last year Gordon has headed the "Ever victorious army," and aided the ordinary Imperial forces in the subjugation of Fu-shan, the relief of Chang-shu-hsien,

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the capture of Tai-tsang-chou, Quin-san-hsien. Wu-kong-hsien, and at last, [towards the close of the year] the provincial city of Soochow. Then again he this year captured Yih-shing-hsien and Li-yang-hsien, whilst he compelled the retreat of the Rebels at Yang-shai. He finally captured Chang-chow fu, thus continually heaping meritorious acts one upon another. Moreover, he has, in the most satisfactory and peaceful manner, completed the disbandment of the disciplined army. There was no uncertainty [or vaccillation] about Gordon's services: he was ever inspired with that bravery and strategic talent which enabled him to prove so formidable. He was also intimately acquainted with the relation existing between China and other powers. It is therefore most necessary for us to mark our approval. Gordon is hereby presented with the Yellow Jacket, and a short peacock's feather. He is also presented with the official robes and paraphernalia belonging to the rank of Ti-t'u. Thus will our favour be manifested to him. Respect this.

As to Gordon's career I need not speak. The benefits he has heaped on British interests in China need no flattering notice from my pen, while the esteem in which he was held by the native government may be judged of by the extracts I have inserted above. Suffice it to say that during the entire course of his service in China he acted on the most public spirited grounds, and finally left these shores universally admired and respected.

As I have devoted so considerable a portion of this Retrospect to the progress and fall of the Rebellion, it will not be out of place to refer beiefly to the closing scene of the Taiping movement, to the destruction of the last stronghold held by the Chinese false prophet and his followers. For this purpose I cannot do better than reproduce an edict published on the 2nd of last August.

This day the report of Kuan Wên and Tsêng Kuo-fan as to the recapture of Nanking and the destruction of the Rebel leaders, was received by courier travelling six hundred li a day under a red flag. It informed US of the total extinction of insurgents, of the capture of Li Hsiu-chên (the Chung Wang) and Hung Jên-ta.

Such is an abstract of the report.

When the tidings were received WE, in common with the officials and people all over the country, were highly gratified. The long-haired rebel Hung Hsiu-tsuan had, ever since the thirtieth year of Tao-kuang, continually stirred up confusion. Coming from Kuang-hsi through the two Hu and the three Kiang he sent off detachments towards Chih-li and Shan-tung, thus almost filling the Empire with his myrmidons. Then again, in the third year of Hien Fêng, he captured Nanking, and wrongfully assumed the name and style of an EMPEROR, thus plunging the people of the Southeastern provinces into troubles and difficulties in which WE deeply sympathised, although WE could not adequately express that commiseration. The cup of crime and wickedness was at length filled up, and gods and men were alike enraged. Our Imperial Father the late Emperor, whose temple style is Wên Tsung-hsien, was much moved, and with the utmost severity carried on the work of extermination. He appointed Kuan Wen, the Governor-General of the two Hu, Imperial Commissioner to act in conjunction with Hu Ling-yi, Futai of Hupeh, to superintend the re-conquest of the districts in the neighbourhood. Hu Ling-yi took up his position in the department of Su and Sung for the purpose of clearing away the Rebels in the Eastern provinces. Tseng Kuo-fan was appointed Governor-General of the two Kiang, and Imperial Commissioner for the extinction of the Rebellion in Kiang-su and Kiang-hsi. Thus there was no confusion in the

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steps taken, and day by day the design set before each progressed. In the seventh month of the eleventh year (of Hien Feng) OUR Imperial Father ascended on the dragon, at which time one half of Kiang-su and Chekiang had fallen into the hands of the Insurgents. On His death-bed he expressed his deep regret that he had not completed the extinction of the rebellion. WE, thus left at a tender age, were compelled to assume the onerous duties of the Throne, and carry out the designs of OUR August Father. We begged the assistance and guidance of the two Empresses Dowager, who recommended the appointment of Tseng Kuo-fan to the office of Vice Prime Minister, and military governor of four provinces, with sole power of organising a force. This high official has, ever since his appointment, fulfilled the duties imposed on him. His only idea seems to have been to force his way and exterminate the rebels. He ordered Peng Yu-ling, Yo-ping and Tseng Kuo-tsueh to act in concert on land and water. Day by day the cities on the banks of the Long River gave in their allegiance, until more than one hundred were restored to OUR sway. Between one and two hundred thousand rebels met their fate in the field, and at length the investment of Nanking was completed, and all means of supply cut off. On the 16th day of the sixth month of this year (July 19th) Tseng Kuo-tsueh, leading vast numbers of military officers and soldiers, made a successful attack on the outer city, and killed an incalculable number of the enemy. The Rebel chief Hung Hsiu-tsuan with his most desperate followers were, however, said to have determined to hold out within the inner wall.

So much for Tseng Kuo-fan's first report. WE received a second despatch announcing the capture of the city which by the Rebels was falsely called "Heaven-preserved." The Rebels who had made a stand within its walls were in truth excessively determined, but on the 30th day of the fifth month (July 3rd) Li Chiang-ho with others, taking a body of soldiers, seized the Dragon's Neck hill, and thus on the next and following days all the forces were enabled, by taking turns, to keep up a constant attack. Li Cheng-tien and Wu Tsung-kuo with others commenced to mine even under the guns of the wall, where the fire was the hottest. Hsiao Fu-szu, etc. raised a battery close to the wall and most courageously carried on the attack. On the 16th day of the month (July 19th), very early in the morning, Tseng Kuo-tsueh ordered a simultaneous attack on all sides, exploded the mines, and blew up more than two hundred feet of the wall. Li Chen-tien, Wu Ming-liang and others, oustripping the soldiers, made for the breach, whilst the soldiers themselves, racing on, flung themselves in a body into the opening. The Rebels who still held the wall to the left of the breach flung down enormous grenades on our men, destroying very many of them, and for a moment checking them. Peing Yu-chü, Hsiao Pen-szu and others, with their own hands cut down some few of the fellows who were retreating, and thus not a single man succeeded in forcing his way to the rear. Meanwhile Wu Ming-liang, &c. led their troops to the Kuang Lung hill, and attacked the Rebel position to the right of the Tai-ping gate, and thus the garrison was driven back. Li Chiang-ho and others at the same time attacked the suburb outside the Tai-ping gate, and effected an entrance in that direction, whilst Wang Yuan-ho and his men assaulted the wall to the north of the palace occupied by the *soi disant* Heavently Prince. Liu Lien-chieh led a body of men to the Shen-tsai (North East) gate, and by ladders scaled the wall at that place, all his soldiers rushing in simultaneously, fighting up to the Lion hill. The Yi fen (North) and Chao yang (East) gates were at the same time taken. Meantime Lo Fen-yuan got in through an old mine on the West side of the Tsu pa (South) gate and thus found his way to the top of the wall. Li Ching-chou and others having established themselves in the suburbs of the Tung chi (little East) gate, scaled the wall at that place, whilst Chen Shi and his troops made a furious attack on the Han Hsi and Shui Hsi (West) gates. Li Hsin-chen, the *soi disant* Chung wang, at the head of a rabble of desperadoes, thought to escape by the Han-hsi gate, but was opposed by the steady resistance offered by Chen Shi and his force. The rabble above mentioned were driven back, anp

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were fain to take refuge on the Tsing Liang hill. Huang Yi-shen, a naval commander, attacked the Chung Kuan and Nan Kiang Chi, and had a heavy fight with the rebels on the bank of the river. In conjunction with Chen Shi and Yi Liang-hu he also attacked the Han-hsi and Shui-hsi gates. Thus was the entire number of gates taken. About one or two o'clock next morning the palace of the *soi disant* Heavenly Prince as well as the residences of many other fellows who called themselves Princes, were burned, and the smoke which arose filled the heavens. The Rebel Hung and other atrocious wretches to the number of more than one thousand, issued from the palace by the Southern gate, and took refuge in the houses which surrounded it. Yuan Ta-shen with others searched them out, and killed more then seven hundred of them, taking also two jade seals and one gold seal which Hung Hsiu-tsuan had been in the habit of using. At three or four o'clock on the same morning (20th July) a band of about one thousand rebels, having assumed the dress worn by the Imperial soldiers, advanced by the breach near the Tai-ping gate, but were stopped by the men in the Kuen-tzu and Hsiang-hou camps. Tseng Kuo-tsueh ordered a squadron of cavalry to throw itself into the Shun hua-chen (a suburb of the South gate) where the *soi disant* Zealous King, by name Li Wan-tsai, was taken. The fugitives were chased to Hu-shu (a city about twenty miles to the south of Nanking), and completely exterminated. Tseng Kuo-tsueh questioned Li Wan-tsai, and elicited from him, that after the seizure of the city, the *soi disant* Chu Wang (Chung Wang's brother), the minor Western and Southern Kings, and the Ting, Tsung and Chu Wangs had fled by night, but had been taken by the Imperial forces and executed in company with many other inferior chiefs. Others who were examined stated that head rebel Hung Hsiu-tsuan, had during the fifth moon of this year committed suicide by poison, and that his grave was within the so-called palace. The young lord, Hung Fu-tien, had, they said, assumed his father's duties, but as soon as the city was carried he had ordered a funeral pile to be built, upon which he had burned himself. That criminal Li Hsiu-chen, having been wounded during the assault upon the city, took refuge in a private house on one of the hills, where he was ferreted out by Hsiao Fu-szu, and captured. In the same place Hung Jen-ta, the second brother of the *soi disant* Tien-Wang, was also seized. Thus were those old Rebels who had come from the two Kuang and the two Hu completely exterminated by the Imperial troops during the 17th and 18th days of the sixth moon. Within three days, more than one hundred thousand men were slaughtered, comprising those fellows who called themselves Princes, Field Marshals and Heavenly Generals, as well as a miscellaneous collection of high and low officials to the number of more than three thousand. (To sum up all) not a single individual escaped.

This was indeed a special Dispensation in OUR favour, for which we are grateful to Heaven and OUR Sacred Ancestors. The Empresses Dowager are unanimous in their feelings of gratitude for the peace and order which have been granted to US. They knew how to choose fit persons (to whom to entrust this great undertaking), so that everywhere there was the greatest unanimity, and both civil and military officials girded themselves for the task set before them, which has been fully accomplished. OUR Imperial Father, now enthroned in Heaven, will congratulate himself on the turn affairs have taken, whilst the inhabitants of the world, from the highest to the lowest, will be grateful. WE acknowledge that virtue lies not in ourselves, how then could WE bring about these successes? WE look back on the deceased Emperor, who never desisted from the pursuit of that purpose of his (the extermination of the rebels). It continually grieves Us to think that HE did not survive to see his designs carried out. Since this Rebel Hung first created confusion in Kuang-hsi, fifteen years have elapsed, and since he settled himself in Nanking twelve years have dragged slowly on. The Insurgents have trampled more than ten provinces under foot, and overthrown several hundred cities, which have gradually been won back. Now, however, that the originator of all this mischief has met his fate, those great warriors who during the pacification of the country were exposed to every blast of heaven, and were drenched

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with rain, tasting every danger and difficulty, are indeed entitled to most unmistakable marks of OUR favour and gratitude.

As to those two criminals Li Hsiu-chen and Hung Jen-ta, Tseng Kuo-fan is directed to seek out most reliable officers to whom they are to be entrusted for conveyance to Peking, where they will be carefully tried, and compelled to expiate their crimes. Hung Hsiu-tsuan's corpse is to be exhumed, his flesh torn from his bones, his head cut off, and hung up, after having been sent round to the scenes of his villany as a warning to others. Thus the grief and anxiety of the people will be alleviated. Other matters are left to the arrangement (of the Boards), Respect this.

Thus closed the rebellion, so far as it was likely to prove formidable to foreigners, and when we look back calmly on the political influence we have gained by its means as balanced against the shock given to our mercantile interests, we may, I believe, confidently assert that the rebellion was an important element in the attainment of that position which we enjoy. Whether, theoretically, our influence is now likely to diminish on account of the restoration of tranquillity may safely be made a matter for speculation; practically we may assure ourselves that the government of China as constituted at present will never be in a position to despise foreign assistance. It may even be premature to assume that tranquillity has been restored—the recent rumours of rebellious movements in the south and west, as well as the formation of strong coalitions amongst the powerful chieftains in the northern and central provinces may bode no good to the established government. But, under any circumstances, the friendliness which now exists between the Chinese and ourselves, cannot be shivered without endangering the Manchu rule. Having this hold on their interests as a guarantee of their faith, we need not fear that the officials will commit themselves to any act of hostility directed against us.

I have not yet referred to the attempt made to establish an Anglo Chinese fleet in these waters. The particulars of the scheme are familiar to all, and I am therefore absolved from entering with any minuteness into its details. But as the train of circumstances which attended the organisation and subsequent disbandment of that fleet seemed to indicate an indifference to foreign opinion, and a desire to throw off the yoke which foreigners appeared ready to impose on the country, it is necessary to allude briefly to the nature and probable results of the Lay-Osborn expedition. The condition. The conditions under which the fleet was fitted out were as follow:—Mr. H. N. Lay, then Inspector-general of customs, animated by a desire either of raising the Chinese nation to a level with western powers, or of personal aggrandisement, obtained permission from the Tsung-li Yamên*

* Foreign Board.

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to purchase vessels, guns and stores in England, to engage English officers and men to serve in the vessels, and to draw from the different Custom Houses funds sufficient to meet the requisite expenditure. The document which conferred this authority on Mr. Lay was dated "Peking, October 24th 1862." Mr. Lay accordingly proceeded to England, and made the necessary arrangements in conjunction with Captain Sherard Osborn who was by him appointed to the command in chief. In July 1863 the Prince of Kung issued instructions for the regulation of the affairs of the fleet, by which Captain Osborn was required to take a position subordinate to some Chinese high official who was to be entrusted with the supreme direction of whatever operations were contemplated. Captain Osborn at once refused to recognize this change in the intentions of the government, and with the approbation and under the instructions of Sir Frederick Bruce proceeded to disband the men and officers employed, sending them to England in detachments. The vessels were ordered some to England and some to India to await purchasers. The personal and political elements which brought failure on the scheme have been very fully set forth in a despatch from Sir F. Brucc to Earl Russell, under date of November 19th 1863,* and to that despatch I would refer my readers for a most luminous discussion of the entire question. The limits within which this article must necessarily be compressed prevent me from giving quotations at length. Suffice it to say, that the Chinese were so penetrated with the idea that Mr. Lay's objects were wholly selfish, and his mode of action utterly incompatible with his position as a paid agent of the government, that they summarily dismissed him from the post of Inspector-general of customs, at the same time hinting strongly that their confidence in foreign agents had been rudely shaken by his conduct. The following is a translation of the despatch conveying Mr. Lay's dismissal:

To Mr. Lay.

In consequence of your having failed to manage the affairs connected with the steam fleet in a proper and satisfactory manner, although that matter was fully entrusted to you, this Board considers it no longer expedient to employ you. Mr Hart has received orders to assume the Inspector-general-ship, and you are now commanded to resign the office from the day upon which you receive this despatch, for after that time the control of the Imperial Customs will no longer be entrusted to you. The sums of money resulting from the Tonnage Dues, which have hitherto been placed under your charge, must be at once handed over to this Board; and you will yourself proceed to Shanghai, where the period of four months from the date of this despatch will be allowed

* Correspondence respecting the fitting-out, dispatching to China, and ultimate withdrawal of the Anglo-Chinese fleet, under the command of Captain Sherard Osborn, and the dismissal of Mr. Lay from the chief inspectorate of customs, page 21.

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to wind up every portion of the Custom House business, and to hand over all monies and accounts to Mr. HART. Mr. HART will on receipt of the same, report the matter for the consideration of this Board. For the four months which we have granted, although you will have formally given over office, your pay shall continue as heretofore, but will end on the expiration of the said period. This is to be considered as a proof of the great liberality of the Chinese Government. It is further to be noticed that this period is ample for the despatch of all the necessary business. It must, therefore, on no account be exceeded.

This communication has been forwarded to Mr. HART, the Inspector-general of Customs, and to the Superintendents of Customs at all the Ports, and to you also, in order that you may act in obedience to its directions. Respect this. A Special communication.

This in brief is the history of the Anglo-Chinese naval expedition which, had it been entrusted to more competent hands, would doubtless have proved a most valuable element in the reorganisation of the naval and military system of China.

I am unable to enter at length into a statement of the trade carried on at the Northern ports during the three years ended 31st December 1863. The annual returns published by order of the Inspector-general of Customs set forth very clearly the gratifying fact that the legitimate commerce of the country is steadily on the increase. The extension of trade produced by the opening of the new ports has not alone given foreign nations a larger number of markets for their goods, but has also brought them nearer to the producing districts, and has afforded an opportunity for increased intercourse with the natives. The advantages thus gained are none the less certain because no tabular statement can do justice to them. From enlarged relations with the natives occupying the interior we have everything to gain and nothing to lose. Victories gained over their prejudices are more creditable to us as pioneers of enlightenment than were the sanguinary successes which crowned our efforts at Canton, at Taku and at Peking. Indeed, we may take it for granted that so long as foreigners confine themselves to a trade conducted on those high principles which are supposed to guide the first class English merchant, they will have nothing to fear from the hostility of the Chinese. The nation is in its essence cowardly, and when it finds itself made the victim of chicanery or deceit it avenges itself in a mode which we stigmatize as barbarous or treacherous. But if any provocation should stir up a third Chinese war, I believe that I am justified in assuming that it will proceed from foreign nations.

During the past four years missionaries of all creeds have not been idle. The Catholic ministers who penetrate the country in all directions, carrying with them little germs of knowledge, civilization and refinement which they plant

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side by side with the truths of the Gospel, are not often heard of, but are nevertheless idenifying themselves more and more with the people, and are rapidly pushing the work of evangelisation. The different denominations of Protestants are also working according to their several lights, but the system pursued by them is by its very nature incompetent to produce effects in any degree similar to those to which the Catholic missionaries may point. While the former trust to preaching and teaching alone, the latter use these powerful engines, and follow up their operation by entering heart and soul into the interests of their flocks—by living amongst them, sharing their joys and sorrows, healing their diseases, and communicating to them those useful arts which tend to elevate an ignorant people. It is much to be regretted, that (to adopt the words of an eminent contemporary writer) Protestant ministers "do truth the honor to believe that on manifesting it to the world as the sun casts its light upon the waves, the world will be inspired by it."* Never was there a more fatal delusion. The Chinese are by nature irreligious, and on that account require ocular demonstration of the truths which they are expected to believe. The age of miracles is past, but in the hands of the properly qualified preacher of the gospel, modern science has placed a power by which he can prove the vast usefulness of his scientific teaching and thus prepare a way for the reception of the mysteries of revelation. It was by miracles that the divine Founder of Christianity commended his moral teaching to the unbelieving Jews, and it is by their imitation of this model that the Catholic missionaries have succeeded in drawing thousands of adherents to the banner of the cross. Could there be found some devoted Protestants, who would give up their prospects in life, the fair reward of their talents and their industry, and consecrate themselves to the work of bearing the twin messages of physical and religions truth to the ignorant and perishing myriads of China—were a few properly qualified medical men sufficiently inspired by the love of souls to leave country and kin, to take up the cross and advance into the heart of China on a new and noble crusade, then indeed some hope of the evangelisation of the country might reasonably be entertained. But so long as very many of the missionaries sent forth by the Reformed churches possess no special education and but a small modicum of general knowledge, mission work will remain what it is, but will never accomplish any useful end. I am naturally anxious to avoid going offence to the few really talented and earnest men who have devoted themselves to this work,

* *La Religieuse.*

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but I can fearlessly refer to those gentlemen themselves for a candid opinion on the usefulness of their efforts. An earnest Christian who, standing at the shop-board, has been dazzled by the martyr's crown apparently held out to him by the prospect of mission enterprise in the far east, and by the prestige of rising by a sudden step to the rank of a shepherd over the flock of Christ, will not necessarily make a good missionary.

Nor shall we ever find a Protestant mission worthy of the name, until the men composing it are properly selected with a view to their general talents, their genuine enthusiasm, their linguistic ability, and their physical fitness to encounnter the dangers of an eastern climate. All honour to the noble few who do risk their healths and lives in delivering (whether judiciously or injudiciously) the message of salvation. They act up to the light by which they are illuminated, but if that light be darkness, how great is that darkness! It is absurd to believe that the foreign missionary who lives in a foreign house, surrounded by foreign luxuries, preaches unintelligibly in a chapel which, as a rule, bears an air of poverty and gross neglect when compared with the mansion devoted to the use of the minister, can influence the minds of his hearers. They look for some sign of devotedness, they expect some proof of a divine commission. The learned look for wisdom, and the ignorant look for temporal benefits, but the latter are disappointed and the former disgusted. Let us, if the widow's mite and the orphan's scanty heritage is to be shared by the ministers of religions imported into China, at least secure the probability of some useful result. Let training colleges be established where the wisdom and learning of China will be as carefully taught as are the theological dogmas of the western schools. Let the language be taught at an age when even one moderately talented can with ease acquire it. Let the mind be practised in reasoning and in sophistry, for if these be not the weapons we are to use, they are at least the weapons against which we shall be compelled to defend ourselves. Let physical science and medicine enter into the curriculum of instruction, and thus, armed at all points, let the minister go forth, anxious not to obtain a means of subsistance—not to marry and settle himself in a position which otherwise he could not attain, but desirous of spreading the truths of revealed religion and of natural science amongst the dark and debased nations of the earth.

While thus speculating on the possible improvement of the spiritual machinery used to influence the Chinese, we are irresistibly led to review the national progress, if any, made in science and general knowledge during the past

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four years. The Chinese have advanced. In some instances, at least, they have learned their own ignorance, and the knowledge of this is the first step to enlightenment. They have practically allowed the inferiority of their military system, and have invoked the aid of foreigners in their arsenals and manufactories. The arsenal at Soochow established by Macartney is a decided movement in advance. Natives from every part of the empire are employed in it, and will on their return to their homes spread the knowledge they have acquired. Such must be our hope, although we may be unable to form any very definite expectations on the subject. But, under any circumstances, a foreign arsenal in one of the principal cities in China is a phenomenon which ten years ago not the most enthusiastic believer in the destiny of the nation could have anticipated. Sad to say, the Chinese, so far as they have been left to themselves, have not made any progress. Their methods are as clumsy as they ever were, and we are occasionally reminded of the loss even of the arts which at one time were successfully practised. But with competent foreign advisers, with the gradual but certain spread of civilisation from pole to pole, we may hope that yet China will rise from the dust, and take her legitimate place amidst the great nations of the world. "Methinks," says Milton in the *Areopagitica*, "Methinks, I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks; methinks I see her as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unscaling her long abused sight at the fountain itself of heavenly radiance, while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she may mean." *

* A this moment the genial showers have not yet descended; how the coming year will be is not known. *Report by the Censor* Hea Sew-shoo, *Translated by* Doctor Morrison.

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I. REMARKS *on some impressions from a Lapidary Inscription at* KEU-YUNG-KWAN, *on the great wall near Peking. By* A WYLIE ESQ.

Fac-similes exhibited, May 6th 1864.

The impressions exhibited to the meeting, form part of a long inscription in six different kinds of character, on a remarkable limestone arch, at Keu-yung-kwan, a rugged mountain pass on the way from Peking to Chang-kea-kow on the Great Wall. The legend covers the greater part of the inner facing of the structure on both sides, from the basement to the spring of the arch.

Two of the versions are inscribed in horizontal lines at the top, in antique Devanagari and Tibetan characters respectively. Four other versions, (of which the specimens are now before us,) are inscribed below in vertical lines.

Two of these are read from left to right. The first to the left has been termed the Baschpa Mongol, after the name of the inventor Baschpa, a Tibetan lama and high priest of Buddhism in China, who was deputed by the emperor Kubla, to form a special alphabet for writing the Mongolian language. This was completed and put in circulation by the year 1269, the characters being merely a modification of the Tibetan, written in vertical columns, and connected by ligatures. Chinese history furnishes details regarding this writing, and the facts have been long noted by oriental scholars. Remusat regrets indeed that he had never seen a specimen of it; and Schmidt goes so far as to doubt the fact of it having ever been brought into actual use in China. An able article on the subject, with a copy of a Mongol inscription in that character taken from a Chinese book, with the German translation, by H. Conon v. d. Gabelentz, appeared in the *Zeitschrift für die Kunde des Morgenlands* for 1838. But it is believed the first fac-simile of the character actually in use that reached Europe, was an impression from a stone in Shanghai, sent to London in 1855, of which a

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short account, with a reduced copy, was published in the *Transactions of the China Branch of the Royal Asiatic Society*, part 5. 1855. M. Pauthier of Paris has more recently been occupied with the matter, and has published some papers on it in the *Journal Asiatique;* a font of type for the character having been cast in the Imperial Printing Office there. We have records of the existence of about thirty specimens of the character throughout China.

The next compartment to the right is what the Chinese term the Ouigour character, being the base of the character in present use for the Mongol language; but whether this be a specimen of the original form, as brought to China by the Ouigours themselves, or whether it be the form it assumed after it had received the modifications of Saadja Bandida and Tsordji Osir, two Tibetan lamas, who successively applied themselves to the adaptation of this character to represent the Mongol sounds, it would be premature to state without a more minute examination. It is certainly very different from the modern Mongol character, and it differs also in many particulars from the two Mongol letters found in the French archives, sent from two Mongol princes of Persia to Philip le Bel of France, in 1289 and 1305; although it approximates much closer to them than the other. A fac-simile of these letters was published by Remusat, in his Account of Correspondence between Christian and Mongol Princes.

The other two compartments are in vertical columns read from the right to the left. The first from the right is Chinese. The next is the Neu-chih character, probably the most interesting of the whole, as being the only veritable specimen which has yet reached us of a long lost language, and of which a very few specimens are known to be in existence. The history of this character is briefly told in the native annals of China. When the Neu-chih Tartars became established in China, as the Kin dynasty, in the early part of the 12th century, Akuhta, their first monarch or Tae-tsoo, jealous of the dignity of his empire, was desirous of reducing to writing their national language. As a rude tribe, but recently emerged from barbarism, they had no national literature; but having captured many subjects of the Leaou dynasty, and also of the native Chinese, they acquired some knowledge of the written language used by these two nations. Taking a hint from what had been done by the Leaou, Akuhta commissioned a scholar named Kuhshin, to invent a set of characters on the same principle, but based on the Chinese *Keae-shoo* or pattern hand characters, suitable for expressing all the sounds of the Neu-chih language. These characters when com-

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pleted, were authorized by imperial edict, and ordered to be brought into general use, in the 8th month of the year 1119. These were afterwards termed capitals, and Hetsung, a succeeding emperor of the same dynasty, invented a set of small Neu-chih characters in 1138. These were first employed officially in the 5th month of 1145. A note to Ma Twan-hu's "Antiquarian Researches" states that the Classics and Histories of China were translated in this character. There is little probability however that they were ever printed, and the slightest chance of now meeting with such a rare and curious literary treasure, is too feeble to be entertained. Amongst a number of books in this character, in one of the imperial libraries in Peking, the catalogue names one on the Neu-chih alphabet. The importance of such an aid is obvious; but the stringent and unrelaxing jealousy with which every foreigner is kept without the dragon walls, effectually excludes the hope of any assistance in that quarter.

It will be observed that the inscription in each case is in two different sizes of the same character. The large character portion is one of a class of Buddhist formulae, known by the name of *To lo-ne king*, in Sanscrit *Dharani*, being a kind of precative charm, in the virtues of which much reliance is placed by the Chinese; but it is at the same time utterly unintelligible to them, being merely a transliteration of Sanscrit sounds. The last fact however renders it especially important for obtaining a clue to the phonetic value of the Neu-chih elements. At the same time there are some offset difficulties to be overcome. On comparing the four versions we find they do not literally correspond, parts in the one being omitted in the other; whilst the large and numerous blanks, occasioned by the broken condition of the stones, in each of the versions, completely break the thread of identification, and add greatly to the labour of the process. It is probable they are all made, though at different times and by different hands, from the Sanscrit original. If a copy of that, together with the complete inscription can be procured, the obstacles to decipherment will probably be very much reduced.

Another interesting fact is that the small character parts of the inscription are not a mere transliteration, but contain some explanatory details regarding the other part. These are given in the proper Chinese and Mongol languages, and there is every reason to believe that in the Neu-chih part, we have a specimen of that language and literature. Unfortunately there are many of the small characters, which we do not recognize amongst the large. As the Neu-chihs were the ancestors of the Manchus or present dominant race in

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China, it is natural to conceive that theirs is but an older form of the Manchu language; and the few limited vocabularies of it, which have been preserved by the Chinese, completely confirm that view; a fact which may be turned to good account in any efforts at unravelling the mystery.

II. EXTRACTS *from a Report upon the present condition of the Sea wall at the head of Hang-chow bay. By Major* EDWARDS *R. E.*

Read before the Society August 5th 1864.

The sea wall* commences half a mile to the south of the South East gate of Hangchow, and along the bank of the river Tsientang, which here becomes an estuary, past Haining to a hill called Tien-shan, a distance of thirty two miles. Afterwards it partakes more of the form of a bund or earth embankment, and as such passes along the coast to Hai-yen, Chapû &c. to the mouth of the Yangtze. This latter part still remains in good order and is not so liable to be destroyed as the part first mentioned. The river Tsien-tang opposite Hangchow expands into an estuary and becomes a bay at Tien-shan. This estuary is very shallow and at low water nearly dry. The ebb tide runs down for ten hours, at a rate of from 8 to 10 miles an hour. The flood commences opposite Tien-shan in the form of a bore or wave varying in height, but generally 4 or 5 feet, which passes up the estuary at the rate of 12 or 15 miles an hour breaking with great force against the sea wall. In a few seconds the tide rises four or five feet. At certain times of the year, about the 8th of the 8th moon, the people from the neighbourhood of Soo-chow and other places come to see the bore, which is reported to flow in at this time with very great force.

The wall from Hangchow to Tien-shan is constructed to keep out the sea at high water, which would otherwise inundate the surrounding country. Spring tides here rise about a foot above the surrounding country: the level of which is considerably higher than that of the country around

* Major Edwards examined the sea wall in June last, by direction of Colonel Moody R. E. in consequence of certain disquieting reports which had reached Shanghai relative to the extent of the damage, and the injurious effect it might have on the waters of the Hwang-poo, which, it was said, would soon become impregnated with salt. A large sum had annually been expended by the Chinese government on the repair of this wall, but during the rebel occupation of Hang-chow, this, like every other public work, was neglected. The repairs, which will now involve a very considerable outlay, are being undertaken by the government.

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Shanghai, as is shown by water running down into the Hwang-poo river.

The rise and fall of the tide near Kan-pü is 40 feet, whereas at Woo-sung it is only 15 feet. Consequently the water rises 12½ feet higher at the head of Hang-chow Bay than at Woo-sung. Near Hangchow the rise and fall is only 7 feet, which is due to the slope in the bed of the river Tsien-tang. As the tide at the head of the estuary rises at least to the same height that it does at the mouth near Kan-pü, it follows that high water mark there is 12½ feet higher than at the mouth of the Hwang-poo river at Woo-sung. However at Woo-sung the tide does not rise to within two feet of the level of the country, whereas at Hang-chow, it rises one foot above it. From this we deduce the level of the country at Hangchow to be 13½ feet above that of the country at Woo-sung, the distance between the two points being about 96 miles.

The wall is 6 feet thick at the top, and 12 feet at the bottom, having the same slope front and rear, and is in most places about 20 feet high. It is built of limestone quarried near Shaou-hing on the opposite side of the bay. The stone is very hard and durable and is cut into pieces about four feet in length and one foot in width and depth. It is built on a foundation of piles and backed up with earth 40 feet in thickness. To preserve the wall from the effects of the sea and currents, a bank built with earth and fascines and piled in front has been formed in many places in front of the masonry wall.

Within this sea wall is an interior bund of earth at a distance of from a few hundred yards to one mile from it. This has existed generally throughout, but between Hang-chow and Hai-ning it does not appear to have been kept in repair for a very long time, and for a considerable distance no traces of it are left.

From Hai-ning to Tien-shan it is in good repair.

The country in the vicinity of this wall has been occupied by the rebels for the last four years, and it is owing to their not having kept it in repair that great portions of it have been destroyed. The part most seriously affected is that in the neighbourhood of Hai-ning. Towards the east it is partially destroyed for six miles. There are many gaps in it some 500 and 600 yards in length. Here the water from the estuary is prevented from getting into the creeks by the inner bund, which is now unbroken, and no pains should be spared to maintain it so.

To the westward of Hai-ning towards Hangchow the wall is not materially damaged for the first 5 miles, but there are a few small gaps. Passing along still to the westward

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the next 4 miles present a series of gaps of 400 to 500 yards in length. Immediately beyond we came upon a break of not less than 2,000 yards in length where the wall has been completely obliterated. Beyond this however there are only a few small breaks of minor importance. It is from this large gap of 2,000 yards and in those immediately preceding it, that the water now finds its way into the creeks, and inundates at high water some 60 square miles of the surrounding country. Thence it penetrates to Shih-mun on the Grand Canal, and afterwards reaches the Hwang-poo, but as that derives its water from the Tai-hu which flows into it through many creeks and small lakes south east of Soo-chow, as well as from the hills and country near Hang-chow, it is evident that so large a body of water can only be very slightly affected by the small quantity of brackish water which enters it through the breaches in the sea wall above described. This circumstance need not therefore awaken any apprehension as to the waters or vegetation around Shanghai being perceptibly affected by brackish water. Immediate steps should however be taken to repair the inner bund. This could be accomplished in a short time if sufficient means be employed at an expense of one hundred thousand taels.

The principal causes which have brought about the destruction of the outer wall, independent of those arising from its not having been kept in a proper state of repair for the last four years, are :—

1st. Faults of construction.

2nd. The undermining action of the currents of the river.

3rd. Want of protection from the action of water at the back of the wall.

With reference to the first, there are three faults of construction :

a. The wall is built without counterforts and consequently is wanting in solidity and strength.

b. The lowest course of stone is not carried sufficiently below low water mark, which often allows the water to act under it at low water.

c. The piles on which the wall rests are not of sufficient size or strength, and consequently the foundations are insecure.

The undermining action of the currents is the most difficult to deal with. It tends to bring down the angles of the wall, and more efficient means should be used to guard against this by employing stronger piles and heavier masses of stone at the foot of the wall, constant attention being paid to keep it always in a state of repair.

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The remaining cause, viz: from water acting at the back of the wall arises from the want of proper "puddling". This is one of the most important things to be attended to, because in most instances the wall has been brought down by this cause alone, from the water working its way under it, and in course of time carrying away its foundations.

III. Report *on the appearance of the Rugged Islands. By* Edward Wilds Esq. *Master commanding H. M's Surveying Ship Swallow.*

Read before the Society August 5th, 1864.

On Tuesday 14th June we entered the Rugged Island group from the northward, passing between Spire Island and the islands next eastward, not named on the the chart; and took up a berth near the centre Rugged group, in 5 fathoms mud, with Ta-yung Island bearing S. 38° E. and the summit of Tri-point Island N. 48° E. We passed within ½ of a mile of Spire Island, and carried 4 fathoms water.

In the evening a party landed on the S. W. side of Tri-point Island, and visited the village and neighbouring hills. This island has three small fishing bays open to the south-westward. A mud flat extends to some distance from the shore in each of these bays, which dries at low water for several feet.

Within a few feet of high water mark, at the upper part of the centre bay, (which is the largest) is situated a fishing village running parallel to the shore; and 100 feet behind it is a salt lake about 800 yards long and 250 wide, but apparently only a few feet deep.

The bay alluded to is about 600 yards long, and contained at the time of our visit 3 Ningpo junks, and 20 native fishing boats. The crew of some of the former, whom I questioned, said they came for stones for ballast, and for repairing roads at Shanghai. The village contained about 300 miserable looking houses, and I should think quite 450 inhabitants. The houses were all thatched over, and inhabited by poor fishermen, who were extremely civil, and informed us they had not been visited by pirates for several years. Some poultry were seen in the town, and several goats were grazing on the sides of the hills. Numerous small fish houses were situated on the slopes and ridges of the hills above the village, and a number of long bamboos were fixed in the ground, on which the fishermen trice their nets to dry and repair them. They also spread them over the roofs of

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their houses as in the Corea. They store their fish by covering them over with large coarse mats, and secure them by passing a thick piece of grass rope about 6 inches in diameter round each about a foot from the ground. A landing can invariably be effected at any of these bays, but at low water it is very inconvenient, on account of the mud flat, as the mud is very soft, and the water is too shallow for a boat to approach close to the shore.

There appears a great scarcity of water on Tri-point Island, and it is altogether so rugged and uninviting a spot to reside upon, that at a glance, any one would condemn it as totally unfit for a sanitarium. From its highest hill, (which is about 300 feet high, situated on the N. E. side of the island,) we had a good view of the Saddles, and all the islands for 35 miles round. The marginal line of discoloured water trending to north-eastward was very clear, and a refreshing breeze was blowing, which was quite a relief after the weather we had experienced at Shanghai. There are a few cultivated spots on the sides near the upper part of the hills, producing barley, some of which was cut and tied up in small sheaves ready to be stored.

Rocks, 4 to 10 feet high, and 6 to 20 in width, were scattered all over the island, and between them are small patches of smooth grass, kept close by the goats notwithstanding their small number. On the sides of the hills blackberry and wild strawberry bushes grew thickly; they were chiefly in bloom, many were half grown, and a few ripe. The wild honey-suckle was also occasionally met with.

Throughout the night and following day, (Wednesday, 15th June) we experienced very thick weather, with rain, but, being anxious to leave the group early the next morning, at 1 P.M. I went away with a party to explore as far as possible the Island of Tayung, the largest of the Rugged Islands: and returned to the ship at five in the evening. After a hard pull of more than a mile, in heavy rain and thick weather, with a fresh breeze, we reached the extreme of a mud flat, that runs off full half a mile from the upper part of a bay which is on the N. W. side of the island; but being unable to wade through the mud to the foot of the hill, we were compelled to return to the boat, which had in the mean time by accident got broadside on to the sea and nearly filled.

We then coasted in search of a better landing, which was at length effected under the lee of some projecting rocks on the north side of the island. We walked some considerable distance to the foot of a fertile ridge, that runs from the summit of Tayung, passing through paddy fields, by a narrow foot path ankle deep in mud. The greater part of the north western side of the island has a gradual descent,

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is well cultivated, and is I believe the most valuable of the group, having numerous fields of bearded wheat in ear nearly ripe, fields of ripe beans, besides Indian corn, which was very tall, strong and promising, but not yet in ear. I also noticed patches of water melons, which appeared to thrive well in the soil, and fields full of young plants of the sweet potato in large furrows. The Chinese cabbage also grew in small patches. The soil generally was of a loose, but dark sandy nature, apparently very easy to work.

We visited two villages; the principal named large Yang-seu, is on the north side of the island, the other called little Yang-seu, is very small and is situated about half a mile from the former, on the N. W. side.

The larger village contains about 125 houses, and I should think 400 inhabitants. It is situated at the bottom of a small bay, (with a mud flat which extends some considerable distance, but dries long before low water.) Six Ningpo junks were at anchor just without its edge, and a large number of native fishing boats were hauled up on shore, besides several which were on the mud or afloat. The inhabitants all appeared very poor; they were civil and acknowledged themselves to be fishermen. A few hundred yards westward of this bay there is another smaller one, in which fishing boats were hauled up, and at the upper part of which there was also a mud flat. These mud spots in nearly every case extend from the right to the left extreme of the bay. We saw a few goats, a fair number of fowls, and plenty of native dogs. The natives at this village also informed us, that they had not been visited by pirates for several years. The paths through the town were very narrow, but evidently bore signs of improvement, as I occasionally saw flints and stones newly laid down. The roofs of the houses were of coarse grass, and the sides a mixture of mud and stone, altogether rudely constructed. Over many of their houses fishing nets were spread to dry. Inside several we saw heaps of salt, and much of their time we were informed is taken up manufacturing it for use. The inhabitants stated that there was no sickness on the island, and that their general health was very good. Through a gap in the land in a south easterly direction, I saw several junks at anchor off a small bay on the S. E. side of the Island, but time and weather did not permit my visiting the S. E. or opposite side, which is probably as well cultivated as the N. W.

A few trees about 20 feet high, resembling the lilac, were seen in full bloom. The smaller village contains about 30 houses, and about 50 inhabitants:—a great deal of salt is manufactured and stored here, fish is also corned, and

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stowed in the usual way under matting. This town is situated on the N. W. side of the bay, just within the point at which we attempted to land, and half a mile distant from the larger village already mentioned. The paddy fields between the two villages, extend nearly to the bottom of the hills at the foot of which they are situated. We estimated their area at 30 acres, forming nearly a square on the N. W. side of the island. From the summit of Tayung Island (as above mentioned) there is a sloping ridge trending down first towards the westward, but afterwards curving in a northerly direction, and terminating near the paddy fields. I was informed a stream of good water ran down a ravine, which could be plainly seen on the northern face of this ridge, besides a second smaller one to the left of it. There are several springs on the island, some of which I tasted and found the water was very clear and good. Had it been fine weather I should have made the circuit of the island, and climbed to the top of the hill, but at the time I was there the summit was hidden by mist. The island is much less rocky than Tri-point, and is the only one in the group at all adapted for establishing a sanitorium. Its situation in the fairway between Ningpo and Shanghai is an additional argument in its favour, as steamers plying between the two ports could easily drop passengers desiring to stay there. In other respects the Saddles would be perhaps preferable. I may mention that steamers cannot approach very near to the shore, as the difficulty of landing in rough weather is to be considered a drawback. The harbour affords good shelter from all winds, except between S. W. and N.W., and the holding ground is also good. I was informed that there was no mandarin at any of the islands composing the Rugged group.

IV. BAROMETRIC *and* THERMOMETRIC *Observations taken during the month of September* 1864, *with a view to determining the height of the Lew Shan. By Messrs.* HOLLINGWORTH *and* PIRY, *of H.I.M's Customs, Kiukiang.*

Laid before the Society, December 13th, 1864.

The Lew Shan is about nine miles to the south of Kiukiang, and is a favourite resort of excursionists during the summer months. The gentlemen who made the observations given below, were, they believe, the first foreigners who had ever reached the summit. The roads are in very fair order,

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and the sides of the hill are dotted with little houses originally intended for the shelter of pilgrims. The height of the summit is 5,040 feet, and thus any degree of temperature may be obtained. Add to this that delicious water is to be found in springs which occur at regular intervals, and it will appear manifest that the Lew-Shan would form an excellent summer sanitorium for the foreign residents at Shanghai and the Yangtze ports.

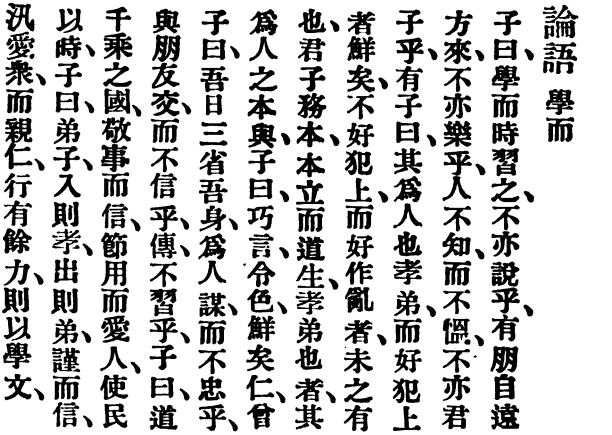
Note:—The following observations were taken between 24th September and 3rd October 1864. The weather at Kiukiang and in the neighbourhood from the 23rd to the 27th September was very equable, a strong N.E. breeze blowing steadily, the atmosphere clear and dry, and a few fleecy clouds passing at great height and with considerable velocity. All the barometers used are aneroids. That bearing the number 24,706 has no maker's name, the other two are by Negretti and Zambra—one without a number, the other No. 1,241. The former two are about the same size, and have thermometers attached, from which the register given below was taken. No. 1,241 is a small pocket aneroid without a thermometer. The observations made on 28th September and 3rd October were for the purpose of comparing the instruments, and were taken at a height of about 10 feet from the bund at Kiukiang. No boiling-point observations were taken.

Aneroid Bar. and Ther. No. 24,706.					No Number.			No. 1241
Date.	Place.	Time.	Thermo.	Barom.	Place.	Thermo.	Barom.	Barom.
Sept. 24	Kiukiang	2 p.m.	,,	30.05	Kiukiang	,,	30.20	,,
,, 24	,,	3.45 ,,	,,	,,	do.	78	30.15	,,
,, 24	,,	10.00 ,,	,,	,,	Se-sung-szu	73½	29.98	,,
,, 25	,,	5.45a.m.	,,	,,	do.	68	30.08	,,
,, 25	,,	7.0 ,,	72	30.18	do.	,,	,,	,,
,, 25	,,	8.30 ,,	,,	,,	Tien-cha-szu	61	27.80	26.90
,, 25	,,	9.0 ,,	72¼	30.20	*do.	,,	,,	,
,, 25	,,	11 00 ,,	72½	30.19	do.	,,	,,	,,
,, 25	,,	Noon.	73	30.16	do.	,,	,,	,,
,, 25	,,	1.0 p.m.	74	30.14	Summit of L.S.	63	25.12	24.92
,, 25	,,	2.0 ,,	74	30.14	†do.	,,	,,	,,
,, 25	,,	3.0 ,,	73	30.10	do.	,,	,,	,,
,, 25	,,	4.30 ,,	,,	,,	Se-sung-szu	74	29.90	29 57
,, 25	,,	5.0 ,,	72	30.12	do.	,,	,,	,,
,, 25	,,	8.20 ,,	,,	,,	‡Tsing-kea-poo	72	30.85	29.96
,, 28	,,	1.0 p.m.	70	30.02	Kiukiang	,,	30.20	29.85
Oct. 3	,,	9.0 ,,	69	30.14	do.	70	30.38	29.96

* The instruments were placed on the dry ground in the shadow of a wall
† The instruments were placed on the dry ground but o ly in the shade of chair cases, none other being available.
‡ The instruments were hung up in a boat about the level of the Kiukiang Bund distance about 8 miles to S. of Kiukiang.

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V. Specimen *of a new* Font of Chinese Movable Type *belonging to the Printing Office of the American Presbyterian Mission.* By William Gamble Esq.



The font of type, of which the above is a specimen, was commenced in 1861, and is now nearly completed, so far as it is intended at present to carry it, although it would no doubt be very desirable to have a complete font of movable type for the 40,000 characters in the Chinese written language. Roman type of the same size of body is called by the English *Small Pica*, and by the French *Philosophie*, but this font having been made here, may be called, in honour of the place, the *Shanghai Font*. It contains 7,400 Matrices; of which 6,000 are of full body, each one being a complete character. Of the remainder 1,291 are of two-third body, and 109 of one-third body, for casting those primitives and radicals separately, which are combined in printing for the formation of the complete characters. The total number of characters that can be made by this font is about 25,000, which is a much greater number than can be made by any of the fonts now in use. Although the characters are so small the most complex are perfectly legible, but it is doubtful whether a font of Chinese characters of a smaller size would be of much practical utility. The principal design in making this font was to place the Scriptures in the smallest possible compass, but it will also be used in printing books which necessarily have the Chinese character and Roman letter intermingled, and it will therefore be of the greatest service to scholars.

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SUMMARY OF PROCEEDINGS.

1st March, 1864.

The North China Branch of the Royal Asiatic Society, which had from various causes fallen into decay, was formally re-organised at a meeting held on the first of March, James Henderson Esq. M. D. in the chair.

It was proposed and carried that a meeting of the former members of the Society and those desiring membership should be held on the 9th March.

The meeting then adjourned.

9th March, 1864.

James HENDERSON Esq. M. D. in the chair.

The Rev. R. Hamilton, Doctor Johnston and Messrs. R.J. Thomas, R. A. Jamieson, E. Lawrance, R. Hart, R. F. Gould, J. M. Hockly, O. R. Crockett, R. S. Gundry, W.S.F. Mayers, Thos W. Kingsmill, J.M. Lloyd, S.A. Viguier, H. Noetzli, J.H. Gwyther, J.A. Maitland, G. W. Talbot, A Fisher, G. Martin, O. Martin, J. J. Dawson, J. Clark, J Anderson, E. C Bowra, J. Cull, H. W. Dent, John Morriss and W. Remé were elected Resident members. Messrs. C. Thorne and A. J. Man were elected Non-esident members.

It was proposed and carried that Sir Harry S. Parkes K. C. B. should be asked to accept the office of President.

The following officers were then elected by ballot :—

James Henderson M.D.	*Vice President.*
Thomas Hanbury	*Corresponding Secretary.*
H. W. Dent	*Treasurer.*
R. Alex. Jamieson	*Recording Secretary.*
R. Hart F. C. Sibbald M. D R. F. Gould	*Directors.*
O. R. Crockett	*Librarian.*

The meeting then adjourned.

6th May, 1864.

Sir Harry S. PARKES K. C. B., *President*, in the chair.

Doctor Lamprey (67th Regt.) and Messrs. Rennie, Koch, Dore, F. A. Groom, Pollard, MacDonald, Oliphant and Johnstone were elected Resident members.

The inaugural address was delivered by the President.

Mr. Wylie exhibited four impressions of inscriptions on a remarkable arch near the great wall (See page 163).

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Mr. Hanbury exhibited a collection of coleopterous and other insects, made during the past summer in the province of Che-keang.

The meeting then adjourned.

June 8th, 1864.

Sir Harry S. PARKES K. C. B., *President*, in the chair.

H. E. Ying, Taotai of Shanghai, Doctor Elliot and Messrs. J. Markham, F. B. Johnson, J. Nutt, C. E. Parker, O. K. Gordon, J. T. F. Bowker, W. Pardon, A. Vischer, E. Marston, G. J. W. Cowie, J. G. Dunn, G. A. Brett, W. Tarrant, J. G. Murray, Thos. Dick, C. Jamieson and E. Oppert were proposed as Resident members.

DONATION :—From W. Saunders Esq—A Series of nine interesting views in Japan.

Doctor Lamprey read a paper on *Architecture in China*, for which the thanks of the meeting were voted.

The meeting then adjourned.

July 6th 1864.

Sir Harry S. PARKES K. C. B., *President*, in the chair.

H. E. Ka, late Perfect of Sung-kong, Captains Fairbrother and Drummond and Lieut. Wood (2nd Belooch Regt), Doctor Miller, and Messrs. C. J. King, W. Cheshire, J. K. Davis, J. S. Mackintosh, A. A. Cross, and W. W. King, were proposed as Resident members.

DONATION :—From the Imperial Royal Zoological and Botanical Society of Vienna, several volumes of Transactions.

Doctor Henderson V. P. read a paper on *The Character of the Chinese*, and received the thanks of the meeting.

A series of rubbings from the Confucian temple at Wu-chang fu were exhibited.

The meeting then adjourned.

August 5th, 1864.

Sir Harry S. PARKES K. C. B., *President*, in the chair.

Messrs. Thos. Martin, H. S. Batchelor, J. Jameson, T. Canny, H. A. Sidford and A. B. Tilby were proposed as Resident members.

A report on the Rugged Islands by Mr. Wilds, H. M. S. *Swallow* (See page 139) was read.

Extracts from a report by Major Edwards R. E. on the state of the sea wall at Hang-chow bay were also read (See page 169).

An account of the appearance of Nanking immediately after its recapture was given by Mr. Alabaster.

The meeting then adjourned.

September 5th, 1864.

Sir Harry S. PARKES K. C. B., *President*, in the chair.

The Rev. F. K. Mitchell, Messrs. H. P. Hanssen, F. B. Forbes, A. Little, N. Latimer, R. R. Westall, A J. Adams, E. Anderson, J. McCollop, J. P. Lynill and A. Stout were proposed as Resident members. T. T. Canny Esq. read a paper on *The Coast of Russian Manchuria* (See page 106) for which the thanks of the meeting were voted.

The meeting then adjourned.

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October 12th 1864.

Sir Harry S. PARKES K. C. B., *President*, in the chair.

M. le Baron von Radowitz, Messrs. G. F. Seward, T. Probst, E. Schmidt, R. W. Little and T. Sampson were proposed as Resident Members.

A paper entitled *First Impressions of Tientsin*, by E. C. Bowra Esq. was read, and a vote of thanks returned.

Some of the state dresses presented by the Emperor to Lieut-Col. Gordon R. E. were exhibited to the Society.

The meeting then adjourned.

November 29th 1804.

Sir Harry S. PARKES K. C. B., *President*, in the chair.

Messrs. T. Adkins, P. J. Hughes, E. J. Hogg, A. W. Corner, G. Robson, G. Whitfield, D. Turner and J. Kerr were proposed as Resident members.

A second paper on the Russian possessions around the Amoor was then read by T. T. Canny Esq. the writer confining himself principally to a description of the island of Saghalien [See page 127.] A vote of thanks was passed for this second contribution to the Society's transactions.

The meeting then adjourned.

December 13th 1864.

Sir Harry S. PARKES K. C. B., *President*, in the chair.

The gentlemen whose names were on the list for balloting were duly elected.

A paper on *The Geology of Kwang-tung and the Adjacent Provinces* was read by Thos. W. Kingsmill Esq., and for it a vote of thanks was returned.

A series of barometric and thermometric observations made at Kiu-kiang and on the summit of the Lew shan was laid on the table [See page 172]

It was then proposed and carried. "That a committee consisting of the Council, and such other members of the Society as the Council may call in, be appointed to revise the Constitution and Bye-laws."

The meeting then adjourned.

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JOURNAL

OF

THE NORTH-CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

New Series No. II. December, 1865.

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PREFACE.

In presenting the 2nd number of the new series of the Journal the Committee trust that it will be found to contain papers of considerable value. They have laboured during the past year under some disadvantages as during the period which intervened before the resuscitation of the Society, the interest in its operations had of course died out. At the close of the second year however, increased attention has been bestowed upon its labours. Many distinguished men of science at home have sought for membership; and the promise of instructive papers are more numerous than they have hitherto been. The Society endeavour to keep in mind how very vague and uncertain are the impressions which prevail in the West about the manners, customs, natural history and geography of Eastern countries and therefore they are careful to publish anything which comes from an authentic source and is likely to throw light on these important subjects, assured that the cause of science is not advanced by showy generalization or theory building but by the exact registration and patient collection of minute facts.

Ed. Com.

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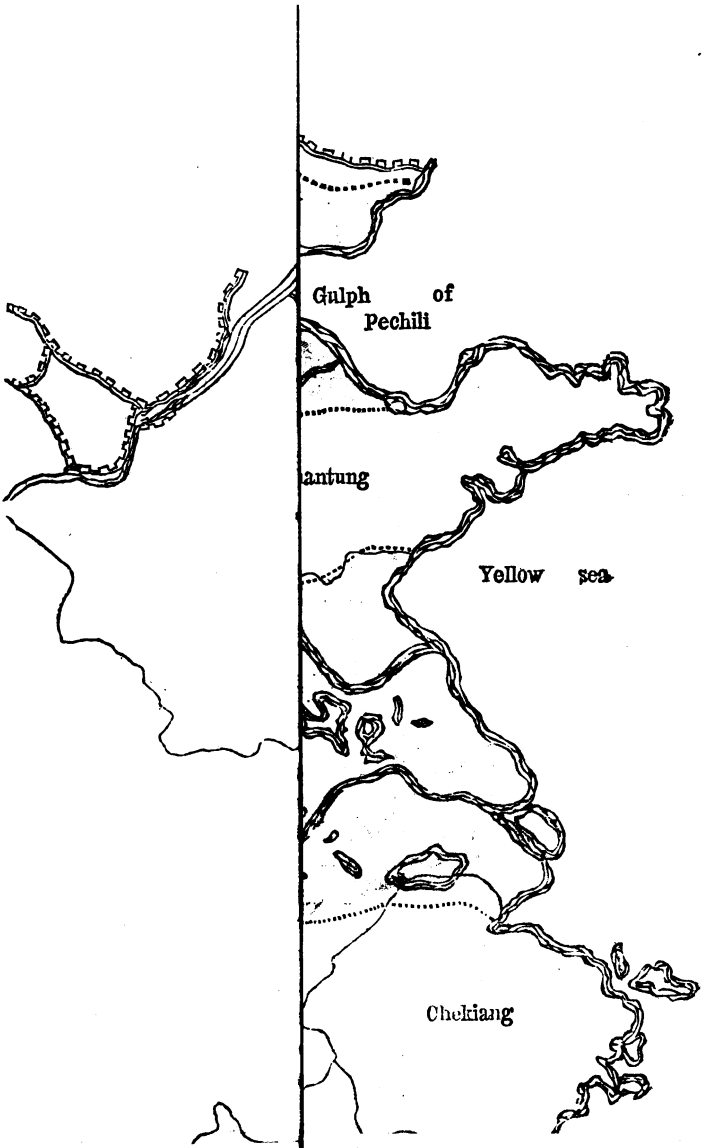
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JOURNAL

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ARTICLE I.

NOTES ON THE GEOLOGY OF THE GREAT PLAIN.

By Dr. Lamprey *Surgeon* H. M'S. 67th *Regt.*

By drawing a line along the margin of the mountainous and hilly portion of the continent of China, we find it separates an area of considerable extent though somewhat irregular in outline,* such a line would run along the northern limit of the province of Chi-li a little south of the great wall and north of Pekin, passing to the westward it would skirt the western hills, and so turning almost due south, pass through the province of Ho-nan, till guided to the eastward by a spur of hills which separates the province of Ho-nan from Hu-peh it would reach the valley of the Yang-tse, and turn eastward, passing along the northern portion of Hu-peh till it reached Ho-nan again—then bending southward it would pass round the Tong-ting lake, and so continue almost due east till it reached the sea at Hang-chow, having made a detour in this part of its course to include the area of the Po-yang lake. This would include a great part of the continent of China, extending from Pekin to

* This outline was obtained from Danville's maps of the provinces of China, compiled from the survey made by the Jesuits, whose accuracy is unquestioned, also from the Admiralty charts of the Yang-tse, from the survey of the Su-chow district, lately completed by Colonel Gordon and Major Edwards, and from my own exploration of the north-western portion of Chi-li and the Su-chow district.

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Hang-chow, a distance of 10 degrees of Latitude, and reaching as far westward as the west of the province of Hu-peh; including, in short, nearly the whole of Pe-chi-li, a considerable portion of the west of Shan-tung, half of Ho-nan and Hu-quang and nearly the whole of Keang-nan, constituting the area of the Great Plain, or that level alluvial portion of the continent which is distinguished from the hilly and mountainous country of the other provinces.

In this area are numerous lakes of considerable extent, many rivers, including two of the first magnitude, the Yellow river and the Yang-tse Keang, besides many artificial canals, and creeks made for purposes of irrigation or drainage, and occasionally isolated hills or groups of low mountains, as seen on the map of the recent survey of the southern portion of the province of Keang-soo made by Colonel Gordon and Major Edwards of the Royal Engineers.

A superficial view of the country around Shanghai, which constitutes a portion of this area, cannot fail to impress us with its character of extreme flatness, for with the exception of a small hill or two, barely discernible, on a clear day, in the south western horizon, (Tsing-poo hills) apparently no undulation of the surface is any where visible. If we ascend a Pagoda or any other high structure, we see a highly cultivated country, intersected in all directions with canals and creeks communicating with the Whang-poo, a wide and tortuous river wending its way to the Yang-tse. If we travel up the Whang-poo to the southward we enter a series of wide creeks and shallow lakes, which at length conduct us to a large expanse of water called the Tai-hoo, estimated at 60 miles long by 30 miles wide. The Tai-hoo lake is very shallow, being generally about 5 feet in depth.—Along its whole circumferance there are but few landing places, the margin of the lake being of a marshy character, so that small boats cannot reach nearer than 300 yards of the land. Here while the country passed over wears the common flatness, we notice ranges and isolated groups of hills of no great elevation, which are continuous with the mountainous districts running through the south and far west of the continent.

It appears from the ancient records of the Chinese* that the

* See CHINESE MISCELLANY No. IV. p. 2 (Shanghai mission press 1850) and Rev. J. Edkins paper on the ancient mouths of the Yang-tze published in Transactions Vol. 11 No. 1 p. 79.

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drainage of these lakes was formerly effected by a large river named the Woo-sung whose course has been obliterated to a great extent, though formerly, it is said to have been several miles wide, and to have been, at one time, one of the channels by which the Yang-tse reached the sea; the present Su-chow creek would indicate the former course of this river, which appears to have bifurcated at some remote period, one branch turning eastward and the other passing to the northward, where it entered the sea or rather estuary of the Yang-tse at Woo-sung, in short the present river communication between the entrance to the Su-chow creek and Woo-sung would be the direction of one of its ancient beds. In the 14th century this portion of the river became so shallow by the deposition of alluvial matter, that it was necessary to deepen its bed, at the same time, a deep channel was dug to connect the waters of the Woo-sung with the Whang-poo, which previous to this period appears to have been more a series of expanded sheets of water, (the Chinese word 浦 *poo* having this signification) than a regular river course as it is at present These records also inform us that the channel of the Woo-sung has been frequently choked up since then, by alluvial matter, and that it has required a considerable amount of labour and expense to keep it sufficiently open for traffic, and that previous to the union of the waters of the Whang-poo with the Woo-sung (A.D. 1402) there was a small creek running in the direction of the present river bed, which at one time was only a bow shot in width.

Turning northward by the course of the Whang-poo for a distance of about 12 miles from Shanghai, we are lead to the great Yang-tse-keang which rises in the mountains of the far interior, and passing through the middle of the continent divides it as it were into two great portions, receiving in its course the waters of many tributaries, and at length enters the sea not many miles distant from Shanghai.

It is stated in the Chinese records* that the Yang-tse Keang, formerly entered the sea by three channels, designated the northern, southern, and middle Keang; the first took the course of the present Yang-tse, the second entered the sea at Yu-yau, 餘姚 passing by Hang-chow city, this was closed in the 3rd century, the middle mouth was either at Can-pu 漕浦 or Woo-sung, in short, following the

* Rev. J. Edkins ante p. 77.

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course of the old Woo-sung river. The subject of the ancient mouths of the Yang-tse Keang, as described in old Chinese records, has been ably treated by the Rev. Mr. Edkins in the published transactions of the North China Branch of the Royal Asiatic Society, in the Journal for 1860, in which he shows that there has been much controversy among Chinese scholars, as to the course of the middle *keang* and southern *keang*, the northern *keang* having maintained its original position throughout.

An important feature of the character of the Yang-tse is that it is subject to a tidal influence, for a considerable distance from its mouth, the flood stream being felt as high as Nan-kin and a rise and fall of a few inches being noticed at Kiu-hien a distance of 80 miles further up the river.

At the entrance of the river from the sea, there appears to be little periodical variation in the depth of the water, beyond what occurs at spring and neap tides, though at Han-kow a distance of 604 miles from the sea it rises in summer to a height of 34 feet above its lowest level, at Kiu-kiang it rises to a height of 22 feet, and at Nan-kin 12 feet showing a gradual decline of the height of the annual rise towards the mouth of the river.

The annual rise in the waters of the Yang-tse resembles the same phenomenon as observed in the Nile, where the rise is only 4 feet higher, and in the Ganges where it is 7 feet lower; in all these rivers the inundation presents much the same appearance of a broad expanse of water covering the surrounding country for miles, with occasional island-like clusters of trees appearing here and there on the surface. In the case of the Yang-tse these inundations are said to attain a higher level, every fourth year, when the population inhabiting the plains are obliged to remove to higher ground and wait for the subsidence of the flood, which commences to descend gradually in August, unless the occurrence of rain would cause some variation, till the river reaches it lowest level in winter. The following observations were made on board the Algerine Gun-boat, which was stationed at Han-kow, in 1863-4, when a daily record of the level of the river was carefully kept.

After the weather had become sufficiently warm in February to melt the snow of the lower ranges of hills and some rain had fallen, a rise of 4 feet was observed, this again subsided to 2 feet in March, and rose again to 9 feet in April, from this date it gradually rose to its fullest height of 34 feet in July, and after the first week

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of August, it as gradually descended to its lowest level in December.

The water of the river is of the same muddy colour noticed further down its course, and in addition to carrying a large proportion of this material, in a mixed state, the water when at its highest level, moves with such velocity that it carries with it four feet of the mud of the bed of the river in a continuous stream.

The number and extent of the shoals and banks that are found in the entrance of the river, and in many parts of its course, are similar to what has been observed in other deltas of great rivers and render the navigation an intricate matter. These shoals and banks appear to be in a state of growth at the rate of about a foot in height in 12 to 15 months, for instance the "Blonde shoal which in 1842 had 2¼ fathoms of water on it has since grown up and now shows in several places at low water," (China Pilot).

The North Branch has been growing one foot per year since 1842" (China Pilot).

Another instance of the rapid growth of these banks is the Beacon about 15 miles below Woo-sung which was built in 1855, at that time the water washed round it, it is now about 1200 yards distant from the water's edge, 500 yards of which distance is now perfectly dry.

The Tsung-ming Island in the estuary of the Yang-tse is 32 miles long by 10 miles broad, it has been formed since the 14th century; it would be a matter of some interest to examine a section of it's soil.

The surface of the soil around Shanghai is but little elevated above the water level, 4 to 5 feet being the general height of the water side banks of the canals and creeks, and water is generally reached at this depth from the surface, though during wet weather and spring tides, the water in the wells of the city of Shanghai has been frequently noticed to be on a level with the surface of the ground. In many instances embankments are required to preserve the fields from inundation, especially in the vicinity of the river Whang-poo and the creeks subject to tidal influence.

One of these embankments (塘 *tang* as they are called in Chinese,) may be seen on either side of the river in the vicinity of the settlement, where it is 6 to 8 feet above the level of the cultivated fields in some localities, and far above the level of the ground floors of the store houses built on the river sides.

Another evidence of the low lying surface of the soil, is the Hai-

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tang or bund found along the sea shore eastward of Shanghai; it extends along the northern coast line of Hang-chow bay, commencing at a short distance from Woo-sung and reaching to Hang-chow city; it is an earthen mound 20 feet in height throughout the greatest part of its course, and in some places is protected by an outer bund, while between Hang-chow city and Can-pu it takes the form of a stone embankment to resist the velocity of the tides, especially the flood, which comes in, in the form of a bore several feet in height, the height to which the tide rises being 40 feet. This portion of the embankment has lately given way in several places and the country is now flooded with sea water over an area of 60 square miles, and the water in the principal canals in the vicinity has become brackish for some distance.

This work appears to have been commenced in the 7th Century though it was not till after 1747, after the occurence of a great flood which devasted the country to a considerable extent along the coast, that the work was completed by closing up several apertures, which had been allowed to remain open to drain the surface after the higher tides.

The formation of this bund finally closed the middle mouth of the Yang-tse at Can-pu, which is believed to have been for a long period the principal entrance to the river and the one resorted to by the Arab merchants.*

Without this bund the whole of Poo-tung to the northern coast line of Hang-chow would be subject to inundations which might reach, as far as, the Tai-hoo lake—That the sea must have washed a considerable portion of this area is proved by the fact that marine species of shells are found in strata under the surface, which occasionally form high ridges; one of these may be seen at a village called *Fa-Fa-Cheou*, 化化喬 and not more than a mile distant from the bund where there is a remarkable rise in the level of the ground or ridge extending for about 2 miles in a north and south direction, portion of which is upwards of 30 feet above the level of

* Note. The description of the voyage to Can-pu given in the accounts of the early voyages of the Arabs in China, would not be supported by the present Geography of this locality. Mr. Wylie informs us that the Ancient City of Can-pu is washed away or submerged by the encroachment of the tides, if so, probably, a great extent of dry land, which formerly occupied the area of the present estuary of the Tsien-tang, and a great portion of Hang-chow bay has shared the same fate.

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the country; on examination of its structure it is found to be composed of horizontal layers of comminuted shells of marine species, some of these laminæ are loose and composed of tolerably perfect shells though somewhat water worn, other layers are more compact, these shells belong to *Cerythium*, (Fig, 3.) *Buccinium*, (Fig, 2.) *Cardium*, (Fig, 1.) and 2 Species resembling *Corbula*, (Fig, 4.) and *Grateloupia irregularis*, (Fig, 5.)* the latter forming the bulk of the mass. There is no sand, or other ingredient mixed with the shells. There are ample facilities for examining the structure throughout its whole extent, as it is largely quarried for making lime and in the course of time will no doubt disappear.

Fig 1. Fig 2. Fig 3.

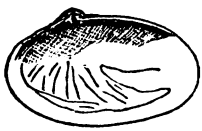






Fig 4. Fig 5. Fig 4.







This shell formation may be seen in the banks of the creeks in the vicinity, where there appears to be a very shallow depth of soil. Similar banks are found in other localities. Near Ca-jow (高喬) there is a quarry of similar kind, and I find, in the Chinese Miscellany the following (page 36) "There are three ridges in the district (Shanghai) called the So-kong, 沙岡 Chuk-kong 竹岡 on the south side, near Sung-kiang, and the Tse-kong 紫岡 a little to the north of these, these ridges are upwards of 30 miles in length. The tradition is that they were thrown up by the waves of the sea, they are found to be full of shells to an unknown depth. In the statistical account of Su-chow it is said that near the sea there are long ridges of land joined to one another, which form a natural barrier to keep out the sea

* Shells similar to 4 and 5 are now found in a recent state, where the shell bank reaches the sea shore.

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and thus preserve the people of Su-chow in safety."

In the Wang-poo the tidal influence becomes much modified by distance from its confluence with the Yang-tse, the rise at Woosung is 12 feet at spring tides, at Shanghai it is 10 feet and at Min-hong 30 miles further inland it is 5 feet and still further as at Tai-tsan it is limited to a few inches. The velocity of the flood tide is much greater than that of the ebb, the time from low to high water being some hours shorter than from high to low water. We find also that the tint of the water which is of a dirty brown colour opposite Shanghai, gradually clears as we ascend the river and that where there is least rise and fall of the tide the water is found quite transparent.

On analyzing some of the water drawn from the Whang-poo opposite Shanghai, an hour before Spring tide in December last, I found 27 grains of deposit which was equal to 59 minims in bulk while moist, in a gallon of water; this deposit took about 6 hours to form, and the first particles which settled to the bottom corresponded with the gray sand to be noticed hereafter, while the bulk of the deposit had the same appearance as the loam of the surface of the soil. Underlying the loam which varies in thickness in different localities, there is a stratum of grayish sand so deep that specimens have been brought up from a depth of 248 feet from the surface, in boring an Artesian well in Messrs. Russell & Co's. compound in the Foreign settlement, the same sand is found forming the vast shoals that skirt the coast, the growing banks of the Yang-tse and the islands of its estuary.

The difference of the loam and sand is at once seen on agitating some of each with water in test tubes, the one containing the loam remains turbid, for a considerable time, while the one containing the sand becomes clear almost immediately, showing that the slightest modification of the velocity of the water will cause a deposit of the coarser particles of sand, and that it requires a period of complete repose to deposit the loam, which forms the upper stratum.

The loam contains a large proportion of alumina which can be readily detected on breathing on a dry specimen. The sand has mixed with it a large proportion of mica, the shining particles being easily detected. It appears to be largely composed of calcareous matter, as it effervesces strongly in contact with an acid.

The relative position of the loam and sand is seen in the following section of the artesian boring just referred to. (Fig, 6.)

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The first ten feet of the boring passed through a stratum of yellow Loam, beneath which was found a stratum of the gray micaceous sand similar to that found in the mud flats of the river, of an uniform character, and extending to a depth of 248 feet from the surface, where a stratum of rounded pebbles was met with, which was penetrated to the depth of four feet, when at this depth (252 feet) from the surface, the instrument broke and the boring was discontinued.

From 45 feet below the surface to a depth of 60 feet, fragments of shells were found; this would correspond to the present level of the river bed, due east of the position of the Artesian well, where probably the same shells may be found. At a depth of 140 feet from the surface portions of plants were met with; they appeared on examination with a microscope to be chips of Bamboo and Grass. At a depth of 180 feet, portion of the bark of a tree, apparently of a branch of fir, one inch in diameter was brought up, and a shell resembling a *Cyrena*; this shell, was not water worn. At a depth of 240 feet, a fragment of lime stone rock was met with.

The accompanying diagram, (Fig 6.) which has been drawn to scale, shows the relative bearings of the depth of the adjacent river bed, and high and low water mark, to the position of the various objects found at particular depths in boring the well.

Another instance may be seen about a mile distant from, and north of the Su-chow Bridge, (Wills') on the Hong-que side of the creek, where I observed the following stratification to exist in a section of an Earth Pit (Fig 7.)

Fig 8.



Fig 9.



The surface soil consisted of a stratum of yellow Loam six feet in thickness, beneath this there appeared the same gray sand which was found in boring the Artesian well in the settlement, both these strata were laminated and where the loam met the sand, there were alternate layers of loam and sand for a distance of a few inches.

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Fig 6.

Section of the Artesian Well.

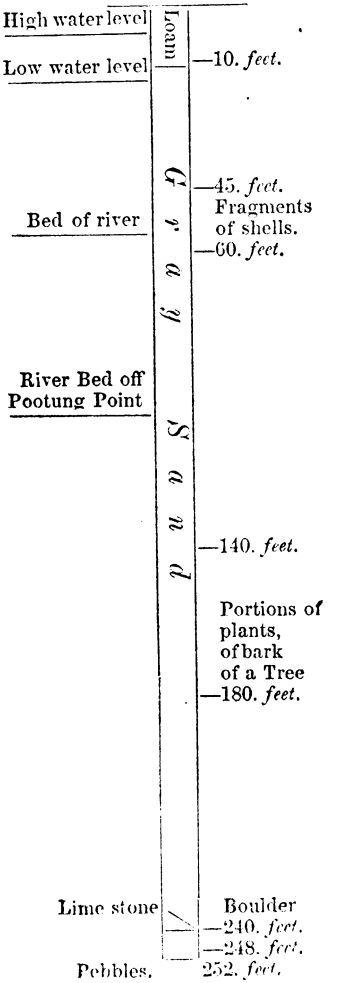
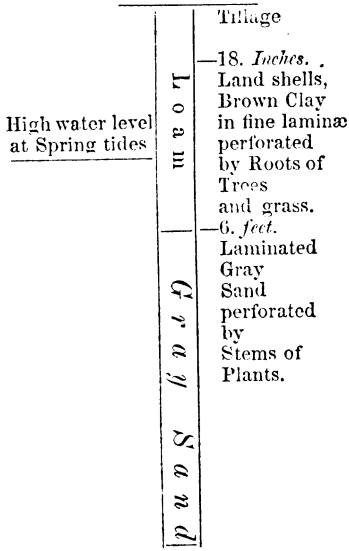


Fig 7.

Section of an Earth Pit.



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The loam to a depth of 18 inches from the surface was not laminated, the soil being subjected to tillage, the laminæ for that distance were destroyed, beneath this the laminæ were distinctly seen, also the perforations made by roots of trees, reeds, &c., which were also apparent in the stratum of sand beneath.

At about 2 feet from the surface there were fossil shells, of *Paludina*, (Fig 8. 9.) which were not met with lower down.

The diagram shows the high water level to be only 4 feet from the surface. The same laminated appearance may be seen in the mud of the bank in the process of formation near the British Consulate, it has now attained that height corresponding with the union of the loam with the sand, the alternate laminæ being easily distinguishable. In this instance the laminæ are much broken and run into each other, owing to the constant disturbance they are subject to, from people walking on the mud bank.

Fig 10.

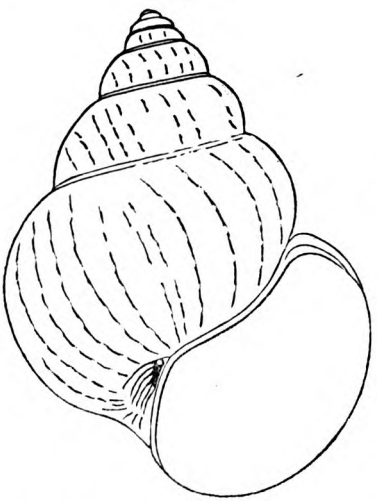
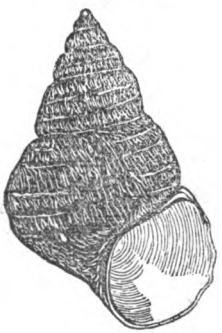


Fig 11.



I found the same laminated appearance in the soil dug in making a well near the Fu-tai's Camp, about a mile west of the South Gate of the City of Shanghai. This locality was frequently subject to inundation until a bund was constructed along the north bank of the Whong-poo south of the city. A similar structure of the soil was observed at Tsing-poo about 25 miles S. W. of Shanghai.

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The laminated appearance of the soil, in the foregoing instances is the result of tidal deposition, as we can readily understand that the slightest modification of the velocity of the water, charged with this mud, will cause a deposit. The velocity of the flood tide being greater than the ebb, the heavier particles carried with the rise of the water, are deposited during the slower movement of the ebb, and hence every tide must tend to fill up the river and creeks, which is precisely what we find taking place around us.

Fig 12.



Fig 13.



The rapidity with which deposition takes place may most readily be seen in the mud banks now in process of formation in front of the Consulate, and on the Poo-tung point, on the opposite side of the river; six years ago, there was 6 feet of water found over these banks which are now only covered at high tides, the banks having now reached that stage of their growth where the clay and sand are in alternate layers, as seen in the portion taken from the surface. In the course of time, aided by the creeping rush, growing on the surface, a further deposit of the finer particles suspended in the water will take place, and being held together by the fibrous roots, will increase until the surface is completely beyond the reach of all but the very highest tides. The ordinary height of the Spring and Neap tides may be seen in the accompanying diagram illustrative of the tides, as they occurred, in the year 1864, at the place of observation at Woo-sung. The spaces between the radii represent days, and the spaces between the concentric circles are intended to represent feet, commencing with the innermost circle as 11 feet, which was the least depth of water at the place of observation. In one instance, on the 15th of July, during the prevalence of a cyclone, it will be observed that the

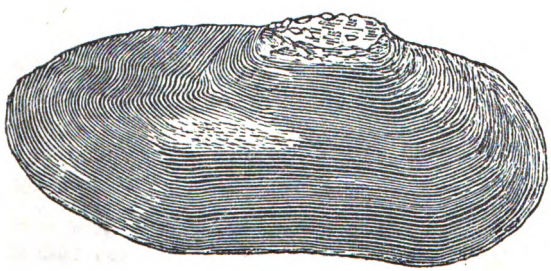
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Fig. 14.



Anodonta.

Fig. 15.



Unio.

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tide reached the height of 25 feet, whereas 23 feet was the average height of the spring tides, and the average rise and fall, about 12 feet. By this diagram the occurrence of Spring and neap tides in relation to the phases of the moon may also be seen. All who are connected with the trade of the Port of Shanghai, must feel the deepest interest in this rapid growth of these mud banks which in the course of time may seriously impede the navigation of the river. I fear the remedy will not be attained by projecting the bund further into the river, as it is proposed, but rather by removing the obstructions to the freer ingress and egress of the water of the Yang-tse, caused by the bars at the mouth of the river, and by inducing a greater flow of water into the Whang-poo from the lakes and tributary creeks, so as to give a greater velocity to the ebb tide. The channels of all the tidal creeks in our vicinity are being choked up to a great extent, and the soundings of the river are much less in depth than they were a few years ago; in short, the growth of the bank in front of the Consulate is a measure of the general deposition of alluvial matter throughout the tidal area of the Whang-poo.

That there is a less volume of water in the river than formerly, is evidenced by the high bunds, it was found necessary to construct to keep out the high water, which in former days overflowed the districts east and west of the city; such floods apparently do not now occur. It ought to be borne in mind too, that the river in front of the settlements, from Su-chow creek to Tong-ka-du, is artificial and that it would be as easy to obliterate its course by gradual encroachments on its width, as it was to enlarge the shallow creek which previously connected the Whang-poo with the Woo-sung.

Fig. 16.

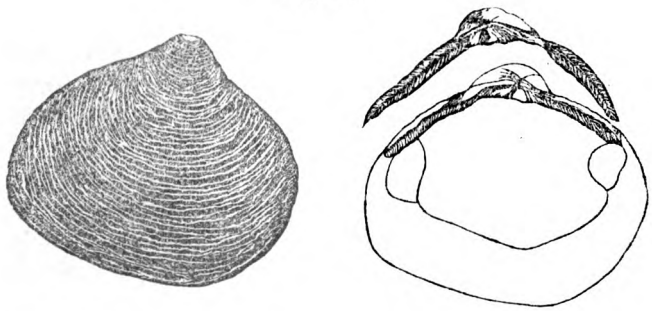


Scattered over the surface of the soil both in Kiang-su and Pe-chi-li, and buried in it at various depths, we find the remains of shells belonging to *Paludina*, (Fig. 8. 9. 10. 11.) *Planorbus*, (Fig. 12.

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13.) *Unio*, (Fig. 14.) *Anodonta*, (Fig. 15.) and *Cyrena fluminalis** (Fig. 16. 17.) All these figures are of natural size. These shells are still found in a living state, the *Paludina*, inhabiting the pools swamps and reedy banks of rivers, the *Planorbus* the drier ground of mounds &c., and the bivalves the mud of the creeks and streams, these species whether collected in the vicinity of Peking or Shanghai being the same. I have found in the vicinity of Tai-tsan, the shells of a larger species of *Anodonta* and *Unio* than those met with in the smaller creeks in our vicinity, and in the north, the dimensions of these shells are as follows *Anodonta*, 10 inches by 6½ inches—*Unio* 8 inches by 5¼, sufficiently large to be used as dishes or plates by the Chinese, who commonly employ them for this purpose. I have met with *Succinea Amphibia* (Fig. 18.) and a *Cerythium* (Fig. 19.) in the Shanghai district, the latter are generally found with the extremity broken off, which is done, in order to get the animal out of the shell, being as highly esteemed by the Chinese as periwinkles are by us. *Paludina*, *Cyrena*, *Unio* and *Anodonta* are also used as food by the poorer people. *Helix plebeum* is also found. Of marine species of bivalves 2 species of *Citherea*, a *Cardium* and *Solen* are largely consumed. *Cerythium Cinctum* and a *Bulla*, both marine species and obtained from the neighbouring sea coast and estuary of the Yang-tse, are also found in the market.

Fig. 17.



In the Shanghai district the remains of a *Thelphusa* are frequently met with. These crabs abound in all directions especially in

* *Cyrena fluminalis* though now found living throughout the Great plain is only found in a fossil state in Europe, see Lyell's, "Antiquity of man." page 123.

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the vicinity of water. They are a burrowing crab, and show great agility in reaching their burrows when in danger, they are also very active in climbing rough walls, and occasionally, they may be seen ascending the reeds on the river bank. They hybernate in their burrows during the cold season, and make their appearance after the first few warm days of spring. They are eaten by the poorer people.

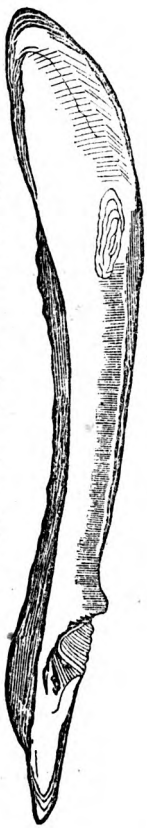


Fig 21 *represents the interior of this bivalve.*

Fig. 21.

Natural Size.

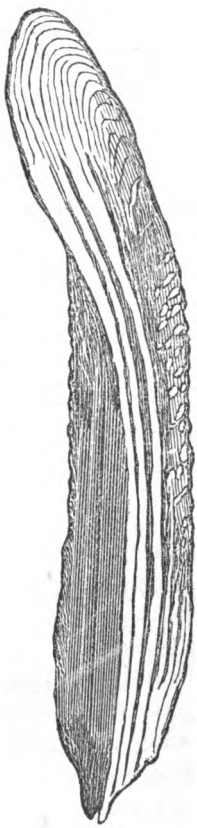


Fig. 20.

Amongst the remains of bivalves found in the northern district, I have met with a form (Fig. 20.) which appears to be a marine species, it is to be found in a fossil state in the low swampy ground at the south side of Tien-tsin City, within the defence ditch. In the mud

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of the embankment the same fossil shell is also to be found. The soil hereabouts supports a scanty vegetation of which *Salsola*, forms the chief portion, showing its marshy character. I have recently found on the sea shore of Hang-chow Bay, not far from Cholin, the recent shells of the same species of fossil, with which it corresponds in every particular, showing that the sea at one time had access, to the walls of Tien-tsin, or to the locality on which the city now stands.

The remains of a *Solen* so slender in structure that I could not preserve it, was noticed in the mud thrown up from the bottom (15 feet deep) of the boundary ditch at the English settlement at Tien-tsin, this mud being similar in character to what we notice in the soil about Shanghai.

Fig. 18.



Fig. 19.



The aspect of the alluvial plain in Pe-chi-li gives one the idea of an interminable level country, no hills or rising grounds are to be met with for miles from the sea, a few sluggish streams and irregular expanses of water, forming shallow lakes and marshes are met with near Tien-tsin; passing further to the westward we find it slightly undulating, here it is chiefly formed of sand, but it is not till a considerable distance is passed that the outlines of hills become apparent.

Having had the opportunity of making an excursion in this direction I was able to notice the general features of the country in the north western extremity and central portions of the province of Pe-chi-li, the following extract from my journal will serve to give some idea of the aspect of this portion of the plain.—"Still the country continued flat, further on however at a distance of about 30 miles from Tien-tsin the surface became slightly undulating and at length our road passed on to an embankment which one would suppose was originally constructed for a railroad, further on, this embankment had more the appearance of being at one time a sea cliff or deep river bank, having on the southern aspect a declivity

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of about 60 feet, while on the northern side a small bund separated the summit from the country which was on a level with it, on leaving the road and turning to the north, to see more of the upper plateau, I found at the distance of about a mile the dry bed of a river 150 yards wide, which I learned was the When-ho the waters of which had been turned into the Shang-shi-ho or upper western river, by means of a dam built across it some distance off."

During the melting of the snow and ice in the hills of the north, at the commencement of the warm weather, the water overflows this dam and boats are able to sail up the river for a short time; there were a few boats observed on the banks, but they had much the appearance of being used in ferrying people across the river when full of water.

On looking over the lower plateau, I noticed several smaller bunds extending some little distance from the embankment, and fancied they had been constructed for the purpose of reclaiming land, the aspect of the lower plateau had much the appearance of being the dry bed of a great river, ten or twelve miles in width, the country for that distance to the scuthward appearing to be arid sand with insular patches of cultivation and willow plantations, it preserved this character for some miles along the course of the embankment. Could this be the original channel of the Yellow river which tradition and the topographical records of the Chinese say, once flowed into the Gulph of Pe-chi-li?

On my return to Tien-tsin the road lead me further along the course of this embankment, which I found gradually lessened in height, till it approached within a few miles of Tien-tsin where it sloped off to the level of the surrounding country. There was one part of its course I observed to be recently constructed, it was in a place where the When-ho approached it and burst a way through to the country lying south, doing considerable damage. About this part of its course, there was no doubt that it was artificial, but in other places I could get no information from the country people further than "it was always there."

On reaching the Western hills I was struck with the abrupt manner they appeared to rise from the plain, and on passing through some of the valleys I visited, the thought that at one time they formed bays and inlets of the sea, immediately suggested itself.

In some of these valleys there was a great scarcity of water some villages being dependant on wells 4 or 5 miles distant although the

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dry beds of large rivers were met with. Occasionally heavy torrents flow down those river beds and the chief of the Budehist Monastdry at Shan-fong-shan informed me that "formerly the rivers had plenty of water but now there were rivers without water."

A view from the summit of those hills* over the plain is very striking:—although containing no water the river beds could be traced for a long distance flowing as it were to the eastward, and the great plain itself looked not unlike the ocean, with island like patches of trees and villages, whose outlines became less and less distinct in the distant horizon.

A striking object on entering the valley leading to the Shan-fong-shan monastery, was the appearance presented by a road side cutting of a few feet in height; there was first a layer of clay about 2 feet in depth, and beneath this a stratum of large rounded stones some of which were 6 to 8 lb in weight, in depth this stratum was about 18 inches, underlying this there was a stratum of clay about the same thickness, and beneath this another stratum of rounded stones, beneath which there was another bed of clay. In the further end of the valley about 8 miles off, I noticed people digging for clay to fertilize their fields. The clay was underlying a stratum of rounded stones which formed the dry bed of a river.

Within a short distance of Pou-ting-foo I crossed the dry bed of a river about 2 miles in width, concerning which I could get no information, though no doubt it lead from similar dry water courses in the ranges of hills to the westward. All these rivers may have been at one time full of water supplied by constant rain falls or melting snow in the mountain ranges, while clothed with trees, which was the case formerly, though they are now completely destitute of timber.

The houses and villages of the plain about Tien-tsin are all built on ground raised 4 or 5 feet above the level of the plain, this is owing to the inundations that are liable to occur, and though no inundations occurred in 1860—61, while I was in the north of China, I noticed the outlines of the fishing gins in different parts

* Note. The Si-shan or Western hills belong to the carboniferous series, being chiefly marble, they contain coal also,—and slate, the stratification of the mountains is easily seen, the southern aspect being precipitous for a great portion of their extent. This stratification is wonderfully horizontal, almost throughout its course, the road from Shan-fung-san to Si-ling is bounded by a natural wall, as it were, upwards of 1,500 feet high.

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of the plain outside the Treaty-joss house and other places. These inundations carry with them the material of large deposits, and so tend to raise the surface of the soil over which they spread, and convey to the sea the materials with which the tides are continually building up and extending the longitudinal width of the coast, which like that of the coast in our vicinity is in a state of growth.

There are other sources however by which the soil is elevated and marshy places made dry land, of these the Dust storms are the most active agents. Those who have passed a year in the north of China can form some idea of the enormons amount of material conveyed by these storms, from place to place and their capability of choking up canals and rivers and filling up swamps and in time altering the physical gergraphy of the plain.

High winds produce almost similar results in localities where the surface is loose and sandy. The Dust storms depending on Electrical phenomena appear to have a wide range, being noticed so far south as Shanghai, and west, as far as Han-kow, in short extending over the area of the Great Plain. These Dust storms have much the character of the "Tebbad" described by Vambery as occurring in the plains of central Asia. *

In conclusion, there can be no doubt, after a study of the geology of those two portions, the northern and southern limits of the great plain, that the remainder is similarly circumstanced as to its formation by alluvial deposition, and that there was a period, when the whole of this great area was covered with water, a period when the water of the Gulph of Pechili extended from the western hills of Chili to its present eastern limit, and the Shan-tung promontory with the contiguous mountainous portion of the province was an Island, and the province of Keang-soo had no existance.

To determine the precise time when this was the case would be a difficult matter, but when the ancient writings of the Chinese speak of floods and mention the name of an individual Ta-Yu who directed the course of the rivers into permament beds, and reclaimed the land from the inundations 4000 years ago, or that we are told that the Yang-tse entered the sea at Quin-san 2000 years ago, when Shanghai and the numerous cities and towns in the district had no existance whatever, we should not discredit these records but should rather examine with attention the matter they contain.

* "Travels in Central Asia" p. 161.

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ARTICLE II.

A SKETCH OF THE GEOLOGY OF A PORTION OF QUANG-TUNG PROVINCE, By Thos. W. Kingsmill.

In laying these rough notes before the "North China Branch of the Royal Asiatic Society" the writer lays claim to no new discoveries, few of the observations having been made by himself, and his specimens having been mostly collected during short stays in Canton and Hongkong; his aim is rather to throw into some shape the scattered notes of others, and to endeavour to form a connected sequence, for comparison with the rock formations of China and other parts of the world, and he will feel happy if these few remarks should call the attention of others, with better means of observation, and more time at their disposal, to this subject.

Lying as China does between the parallels of 20° and 40° North Latitude, and between 100° and 120° East Longitude, considerable diversity in its Geological structure and Physical Geography might be expected. The general character of the whole, to the south at least of the Yellow River, is however very persistent, consisting of plains slightly elevated above the sea level, occasionally of large extent, bounded by irregular ranges of mountains, seldom within these limits much exceeding 3000 or 4000 feet in height. The usual division of China into Hill Country and Plain, though partially true is much exaggerated, few of the plains continuing uninterrupted by eminences for any considerable distance, whilst in most instances the ridges of the bounding hills can be seen from most intermediate points, at one side or the other. The entire country is rather divided into several isolated basins, any one of

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which can be studied by itself, whilst in most instances the lines of demarcation follow roughly the political divisions of the Empire.

Amongst these natural divisions of the country we may adduce the provinces of the two Quangs, Kiang-si, Fuh-kien and Che-kiang, Ngan-whui, Kwei-chau, Kiang-su, &c. all forming separate districts divided by ranges of mountains, and distinguished each by peculiar geological characteristics, as well as by a diversity of natural productions, and a general aspect differing from its neighbors.

Of these districts the central and eastern portion of Quang-tung is especially interesting, not only as being best known to us, but as containing within a limited area a connected sequence of formations ranging upwards from the early Palæozoic rocks of Hong-kong and the adjacent coast and islands, to the New Red Sandstone of Canton and the Delta of the Pearl river, intermixed with some traces of still later formations, and being accompanied by masses of rocks of igneous origin extending probably over a still more prolonged epoch.

This portion of the province is intersected by ranges of mountains running from about N. N. E. to S. S. W. parallel with the coast chain, which commencing in the islands to the south of Hong-kong runs with one or two breaks to the Chu-san Archipelago. Almost at right angles with this, taking an approxinate E. and W. direction runs another chain, forming, at the Northern extremity of this district, the Mei-ling Mountains, parallel with which the elevatory forces, having acted across the first system, have produced a number of short ranges and secondary valleys, and given a general strike of E. and W. or thereabouts to the latest formations. Through these valleys run three rivers which unite not far from Canton city, their mingled waters flowing to the sea by numerous branches, forming the Delta of the Canton river, the best known branch of which, the Chū-kiang, after flowing past the City of Canton enters the Bay of Lin-tin at the Bogue; their names are respectively the Peh-kiang or North River, formed by the confluence at Shau-chau of two streams flowing respectively east and west from the flanks of the Mei-ling Mountains, and thence taking a S. S. W. course to San-shui, where it meets with the Si-kiang or West River the most important of the three. This river rising in the Mountains of Yun-nan flows in a general easterly direction though a portion of that province, and thence though Quang-si to Quang-tung which it enters at Wu-chau; continuing in a general

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easterly course it flows past Shao-king to San-shui where as before mentioned it joins the Peh-kiang; a portion of their united waters flow thence to the S. S. E. entering the sea to the west of the Island of Hiang-shan, whilst the remainder, passing by numerous channels through the Delta, mix their waters with those of the Tung-kiang or East River, which rising in the North East of the Province flows for some distance nearly parallel with the North River, receiving the drainage of the western slopes of the Coast chain, and arrived at Hwai-chau, takes a westerly course, joining the Chü-kiang by many mouths some thirty miles below Canton.

As a convenient starting point and one where the lowest formations can be studied with advantage, we will begin with the Island of Hong-kong, which small as it is will well repay attentive examination. Landing at the City of Victoria and observing the buildings, the masses of rock lying about the exposed surfaces of the Mountain, as well as casually looking at the quarries deeply sunk into the hill, a stranger would most likely conclude that the whole was one solid mass of granite. A minute investigation in the water courses worn into the sides of the hill, and a walk to Aberdeen and the other districts at the south side of the Island, will however show that other causes besides igneous have been at work, and that the igneous rocks themselves are by no means confined to granite, slate and quartz as well as trappean rocks presenting themselves in many localities.

Before passing on to describe the other rocks, the granites found here will merit our attention for some little time, as stone of a similar quality occurs along the coast line far into Fuh-kien province, and differs much in composition from the granites of the inland ranges. From the large amount of Mica they contain, as well as from the excess of Alkaline materials in the Felspar, forming one of their components, they are readily decomposed and have yielded to the disintegrating action of the atmosphere, in these regions impregnated with water for a large portion of the year, to an enormous extent, leaving behind a mass of soft unctious clay surrounding the grains of unaltered quartz. The granite is however very concretionary in its structure and irregular in characters, and here and there are to be seen large masses of solid stone which have resisted decomposition, and lie like enormous boulders imbedded in the surrounding matrix; in places exposed to the wear and tear of the tropical rains this matrix has been washed away,

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and the undecomposed masses left far and wide over the surfaces of the hills, have more than once been referred to as the results of glacial action corresponding with the boulder drift of more northern latitudes.* Along the coast this decomposed rock annually washed by the rains assumes a most barren aspect, giving a bleak and desolate appearance to the coasts of the Southern provinces of China as approached from the sea, often hiding exceeding fertility within, whilst the deep channels worn by the mountain torrents, and the detached masses of rock of every size and form scattered about, give the whole an air of utter confusion, and render walking amongst these ruins of nature's handiwork no easy task.

Associated with these granites in an inextricable tangle occur the slate and quartz rocks mentioned above. In the island of Hongkong, which we have taken as the type of these lower rocks, stretching from the neighborhood of West-point to a little to the north of Stanley, parallel with the south coast of the island, and from three quarters of a mile to a mile broad, may be noticed a band of highly altered slate and quartz rocks; the line of demarcation between these and the granite may be very well seen at Stanley, where the southern portion of one of the hills jutting out into the sea consists of granite, covered with numerous detached pseudo boulders, whilst the surface of the slate rocks, disintegrated in a different manner by atmospheric influence, assumes a rounded swelling outline. The numerous headlands on this coast are all composed of granite, whilst the sea has intruded to a considerable extent on the softer clay rocks forming the recesses of Deep Bay, Ti-tum Bay and others. These rocks are however by no means confined to this district but occur in irregular masses in several localities, more especially about the mountains to the south of the Ly-ū-mun pass, where they form the characteristic formation, they are throughout distinguished by a large admixture of quartz rock, sometimes stratified, but more frequently massive, and utterly broken up by joints and cleavage plains, the states vary in composition from soft shales to hard purple slates and everywhere present the same aspect as the quartz rocks, being subdivided by joints into small fragments, and being utterly useless for any economic purpose.

Intermingled with the granite and slate rocks occurs a third system; masses of intrusive traps and trachytic Porphyries appearing

* Elementary course of Geology, Ansted. 2nd. Edition page 42.

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in many localities, occasionally in large masses. Near the reservoir for the new water works and stretching some distance both sides, the general direction being apparently W. S. W. crossing the shoulder of the hill, and forming near Pak-foo-lum a promontory running out some distance into the sea, occurs a mass of a porphyritic character, consisting of a dark felspathic rock with crystals of quartz though the mass. At Deep Bay another outburst of igneous rock may be noticed, here it partakes of a prismatic structure, and at the side of the road leading to Stanley may be noticed forming irregular cubic masses, in some places much disintegrated; similar rocks appear to occur near the Ly-ü-mun and in other localities.

Patches of an overlying stratified deposit formed from the debris of these several rocks may be noticed at several places in the Island, but as these appear to belong to a much more modern formation, we shall leave them for the present, while we proceed to follow the earlier formations along the coast and into the interior.

Proceeding from Hong-kong northerly, the mountains are found to be mainly composed of the same formations as those already described, the masses of granite however become less frequent, and the slates and quartz rocks with enclosed igneous protrusions take their place; travelling into the interior the associated granites die gradually away, this rock being now found in large protrusive masses as the Lo-fu-shan north of Hwai-chau-fu while its composition also alters, its structure being much finer, the enclosed plates of mica much smaller and less frequent, and the whole of a much more durable character.

In the north of the province the traps of Hong-kong change to green stones and porphyries, the former much preponderating, and passing into Fuh-kien province, we meet with large masses of hornblende rock of a greenish gray color; as may be expected the slate rocks accompanying these masses of igneous origin are much altered and contorted and no where does the slightest trace of organic life present itself. These formations extend from the east coast to the dividing ridge between the East and North rivers, and probably at intervals through the entire of the province, in the valley of the East River however detached formations of a latter date occur, corresponding with those hereafter described.

Next in antiquity to the Hong-kong series appear to come the Shau-king slates and grits, a fine opportunity for studying which

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is afforded at the pass locally called the Shu-hing-hap a few miles below Shau-king-fu. These rocks consist of slates and grits of various degrees of fineness, from the fine grained inkstone for which this locality is famous throughout China, to grits sufficiently coarse to form grind-stones. It is difficult to assign these rocks a true position in the chronological scale but the internal evidence points them out as subsequent to the coast series, and it would well repay the time and trouble spent if some one resident at Canton would make an investigation into these interesting formations on the spot.

These grits appear to occur in a range of hills which cross the West river at Shau-king in a N. N. E. direction nearly parellel with the North river, the banks of which they appear to strike not far from Tsing-yuen. In close juxta-position to these slates and grits, if not belonging to the same series occur the well known Shau-king marbles. It is difficult from descriptions to form a proper idea of these rocks, but a group called the seven stars (Ts'ih sing), rises abruptly in lofty needles from the alluvial plain surrounding the city of Shau-king; at intervals along the course of the West river similar rocks occur, as at Cockscomb hill, near Yue-shing, and at other places; those near Yue-shing, known locally as the Kai-yik-koon, contain an immense cavern; similar caves occur in the neighbourhood of Shau-king and would doubtless repay the trouble of investigation, at a time when the latest geological deposits, connected as they are with the early history of man, are exciting so much interest. But to return to our more immediate subject ascending the East River above Ho-yuen, occur also these limestone rocks bearing the same character of isolated fantastic masses, as for instance at Peh-mien-shih the "white faced rock" and Peh-ma the "White horses." A rock apparently similar is described as occurring near Wu-ma-t'au about 90 li below Nan-hiung on the head waters of the North river. Mr. Ellis describes them as below.* "We passed the rocks last mentioned, called by the boatmen Chen-tun or Lo-shü-shan, rising abruptly to a height of 200 feet from the river, the base pudding stone with limestone or rather marble resting on it." A similar description is given of the rocks near Yue-shing which rest on a "yellow sandstone. From all these descriptions it will be seen how difficult it is to assign a position to these rocks without further examination,

* Ellis's account of Lord Amhersts Embassy Vol. 11 p. 158.

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they are all highly crystalline, masses of igneous rocks in most places being found in the immediate neighbourhood, granite occurring near Shau-king on the West river and also in the neighbourhood of the Mei-ling pass, as well as in the hills of the East river, they are also devoid of traces of stratification, and the Shau-king rocks at least, are marked with veins of graphite in zigzag lines, this mineral itself being sometimes found in these veins, but more usually visible only from the dark color it gives to the stone, and being probably derived from the carbonaceous matter of fossils, formerly imbedded in the mass, but destroyed by the metamorphic action it has undergone.

These rocks underlie the Limestone formation to be described afterwards and appear to represent the lower limestone formations of Kiang-su and Kiang-si; in both districts the limestone being highly metamorphic and accompanied with quartzose and slatey formations, in Kiang-si these formations, as at Kiu-kiang and the Lü-shan appear to be unconformable with the succeeding upper carboniferous series, near Hang-chow they appear to be fossiliferous, the writer having found an Euomphalus and some remains of brachiopodous shells; they probably therefore represent the lowest beds of the Carboniferous Limestone, or possibly the Upper Old Red Sandstone. A careful examination of the beds along the lower portion of the North river would probably afford much light as to their exact position.

Leaving these detached masses for future investigation, we come to the proper limestone formations of the district, and here, for the first time, we arrive at a series of rocks whose position in the geological scale can be inferred with any attempt at accuracy. These limestone rocks, always preserving the same lithological character and the same relative position, lying uniformally on the subjacent rocks, are to be met with in very different localities in China, of their positions in this province we shall defer for a while speaking, whilst we notice their occurrence in other portions of China.

They are to be found in many of the provinces and occasionally rise into mountains; hills of this description form the boundary lines between the provinces of Hu-peh and Sz-chuen, where through a mighty cleft—the gorge of I-ching—the Yang-tsze forces its way from its upper to its lower course, they also occur along the boundary line between Kiang-si and Hu-peh abutting on the river

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Yang-tsze between Kiu-kiang and Han-kow, where for a distance of many miles, from the Pwan-pien-shan to Ke-t'ou, the river runs between high limestone hills. The rocks here are stratified dipping at high angles, the beds vary from a few inches to 5 or 6 feet in thickness, the thicker strata being much fractured, in some places the rock becomes almost massive, but the color is generally much darker, the strata more marked, and the metamorphism less complete than in the earlier rocks, as at Ke-t'ow, a description of which from Olyphants account of Lord Elgins embassy is appended.* "We ascended" he says, "the hill to an elevation of 700 or 800 feet and revelled in the prospect spread out before us. The flourishing town of Whang-shih-kang, presenting a favorable contrast to the demolished cities in its neighborhood, lay basking in the sun a few miles distant.—Broad blue lakes and grassy plains extended northward to a purple range in the dim distance; while behind us were wooded valleys and wild rugged hills, with spars jutting into the great river, and rising in abrupt crags from its yellow waters. We descended into a valley where some excavations into the hill sides with blackened edges gave promise of coal; none of the pits into which we entered were deep, the people said they had not been worked for fifty years, but that previous to that period coal had been extracted from them."

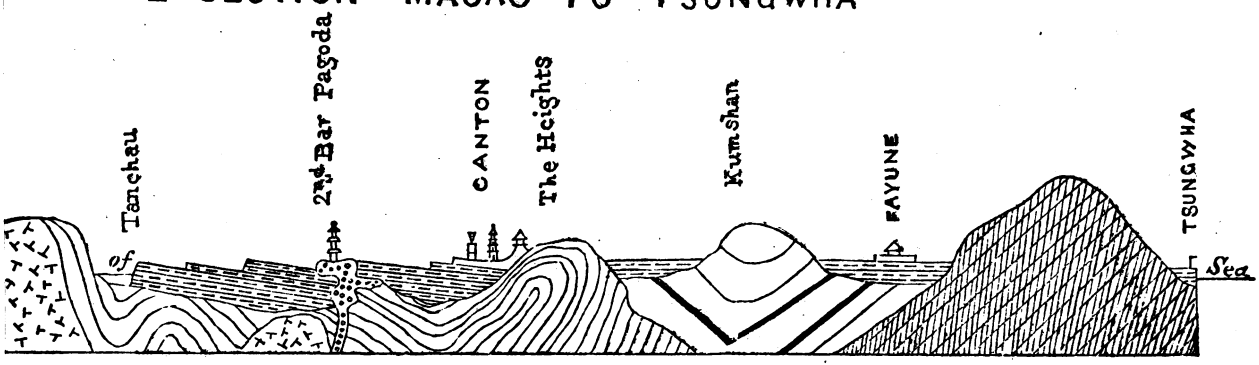
But we are departing from this series which immediately concerns us, this rock at Ke-tow immediately underlies the coal formations, as may be seen from the description just given, the coal formations here beginning at the village of Hwang-shih-kang or "Yellow stone ridge," in this district the accompanying rock being a hard quartzose grit interstratified with shales containing traces of fossil plants corresponding with those of the Carboniferous era in other parts of the world.

These limestone rocks so clearly too, in composition and appearance, resemble the Carboniferous limestone of Europe and America, that on these grounds alone one might feel justified in looking upon them as their representatives; fossils too though scarce do not appear to be altogether absent, and the writer has seen some orthocerites, a very common carboniferous form, in slabs of limestone said to have come from the North river. In the province of Hu-nan similar rock fossils are also said to occur, but their almost entire absence in rocks of this and earlier ages, throughout a country so extensive

* Lord Elgins Mission to China and Japan, Oliphant, Vol. 11. p. 438.

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IDEAL SECTION MACAO TO TSUNGWHA



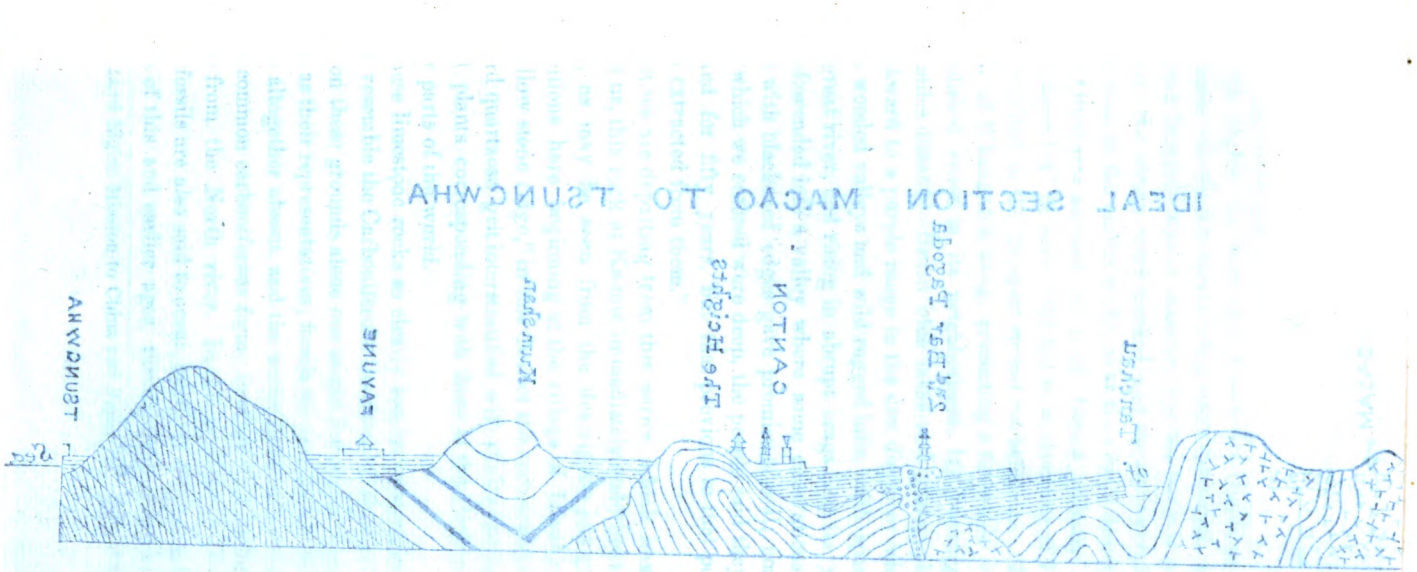
nite — Slates & Schists — Carboniferous Limestone

l Measures — New Red Sandstone — Volcanic Rocks

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as China, is a most remarkable occurrence. The effect of metamorphic action is not a sufficient explanation for this, as we often meet with slabs even in metamorphic districts where the slightest ripple mark in distinctly visible, and where at least we might expect to meet with the burrows of annelids or the tracks of mollusca.

That fossils are not altogether absent we may conclude from remarks in Chinese writings, and it is worthy of note that Chu-fu-tsze, a philosopher of note in the eleventh century, calls attention to these remains of former existence, and reasons therefore that the world must have undergone great changes in a geological point of view, since the remains of fishes and shells are to be found even on the summits of the highest mountains; a fact from which he advances, that at some former period these hills must have been submerged under the sea; a conclusion at which European philosophers with far better opportunities were long in arriving. We may however assume that fossils are rare in China generally from the high price set on the fossil crustuceans of Hai-nan, to which wonderful medicinal effects are popularly ascribed, which would scarcely be the case were similar remains to be generally met with in other parts.

But to return from this digression to the province whence we started; we find mountains composed of limestone of similar character, rising from the plain of Wha-hien (or to use the local pronunciation Fa-yune) some 20 miles north of Canton, the stone here is of a gray color, compact and partially crystalline, the hills rise abruptly from the plain, and their sky line is broken into fantastic masses very different from that assumed by either slate or igneous rocks. Limestone of similar nature but more highly crystalline occurs in large masses also in the west of the province, especially to the south of the West river; at Tung-an it becomes a fine white marble exhibiting in its crystallization a peculiar flakey appearance, at Lo-ting marble of many colors is to be obtained while on the border of Quang-si it in some places assumes a brecciated appearance. In these western districts it appears to be associated with gneiss showing that a large amount of metamorphic action has taken place since its deposition.

Limestone is also to be found in the Mei-ling Mountains, the celebrated Mei-ling pass having been cut through this rock, associated here with granite, which appears too from the axis of the range

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the limestone being apparently much altered, as Ellis describes it as resembling in the distance columnar basalt. Above Ying tuh occurs another mass of limestone, the Kwan-yin-shan, which is described as being composed of dark colored stone of vesicular surface. No observations of the dip or stratification of these masses appear to have been made, but a probably favorable opportunity is afforded in the Peh-shih-k'ow, a pass though the lofty range before described, forming the main road between the cities of Wha and Tsung-wha hiens, both being easily accessible from Canton.

The observer in this district would have also the opportunity of studying the superincumbent coal measures, as well as on one side the early grits and slates of the Peh-yun-shan, or White cloud hill, belonging to the coast series of rocks before described, and on the other side of the north river, the probable prolongation of the Shao-king series. In the bottom of the plain too he would find rocks of still later formation, the New Red Sandstone, whilst not far off the newer plutonic rocks of the province might be studied with advantage. It would be difficult to name a portion of country of so small an area affording so many opportunities to the geological explorer, and nothing would conduce more to our knowledge of the structure of the whole province, and reasoning from this to that of the whole of China than a carefully executed geological map of the district, bounded on the west by the North river, on the east by the White cloud hill, on the north by the range of hills before described as lying north of Fa-yune, and on the south by the Fuh-shan creek.

Overlying immediately these limestone formations we arrive at the coal measures. Three coal fields are known to occur in Quang-tung province. These coal fields respectively are those of Shau-chau, of Fa-yune, and of the West Coast, of the two former neither is extensive, nor is the quality of coal to be obtained good, to the geologist however a formation of this nature is always interesting, often the more so from its small size and isolated position.

The coal field of Fa-yune, as before described, is bounded on all sides by hills of earlier formations, the measures themselves consist of shaley rock rising in low hills associated apparently with bands of limestone, the coal is found in the beds inclined at an angle to the horizon, in some places so near the surface as to be worked from pits, whilst in others spiral shafts have been sunk to enable the materials to be carried to the surface, some of these beds are fossiliferous and would probably afford many characteristic remains.

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Leaving Canton by the north east gate, thin beds of coal, associated with a red shaley rock, are described as cropping out; about Kong-tsun, a village 12 miles distant, limestone shales appear to occur and a few miles further at Le-shan the first coal workings are met with; further on, at a low hill called Chang-shan, 5 miles S. S. E of Fa-yune, the mines are worked more extensively. To the westward in Cum-shan hill coal is also worked, the beds here being inclined at a rather steep angle; crossing a low range of hills into the valley of the North river coal appears again but here the mines are not worked, or at least not to any extent, probably on account of the want of water communication.

All through this coal field the coal is of very inferior quality, it is either soft and friable, or hard as a stone, and burns with difficulty, leaving a large amount of ashes, the natives do not make any use of it for domestic purposes, it however appears to form an important article of export, boats loaded with coal being constantly found in the Fa-ti creek, which appears to be the head quarters of the trade.

Similarly situated with regard to the underlying rocks, and extending from the neighborhood of the Kwan-yin-shan before mentioned, to the foot of the Meiling Mountains, is the Shau-chau coal field. This field differing in many respects from that before described, is probably to be viewed rather as an outlier of the great Hu-nan coal field, the superincumbent strata appearing to be connected without a break.

The coal measures of this district may be seen on the eastern branch of the North river a few miles above Shau-chau, they appear to occur in nearly horizontal strata; the coal beds cropping out on the river, and being worked by horizontal shafts driven in from the bank. The coal here is soft and friable and is principally used in the manufacture of sulphate of iron. The accompanying rock is described as an argillaceous schist, deeply colored with oxide of iron, very soft and much decomposed. Similar deposits are also spoken of in connection with the coal field of the southern portion of Kiang-si.

To the west of Shau-chau for some distance coal is described as occurring; the mines are situated some four miles from the bank of the river, and shafts are sunk to a depth of 40 or 50 feet. No notice of its quality has been given nor of the associated beds, it probably is of a similar nature, as coal for ordinary purposes

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appears to come from Hu-nan province or the head waters of the river.

None of these coal fields are likely to prove valuable in an economic point of view, but being all more or less readily accessible, they are well worthy of study as throwing some light on the larger coal fields of China, which occupy no inconsiderable portion of its surface, and will doubtless before ong have an important effect on the commerce of the country.

The last coal field (that of the West Coast) has not, so far as the writer is aware, been visited by any Europeans, it is described as covering a very considerable district to the South of the West River. It stretches along the coast from Tien-peh to the western embouchure of the Canton River, and thence to Sai-chu in the department of Nan-hai, and includes the whole or portions of the departments of Kei-ping, Yen-ping, Sin-ming, Sin-whei, Kau-ming, Hoh-shan, Tien-peh, and part of Nan-hai west of the Canton river.

The coal in this district is not much worked partly because opposition is offered to its extraction by the officials, but principally owing to the unsettled state of these districts, which are the scene of a perpetual contest between the Pun-ti and Hak-ka factions, mines however are said to be worked to a small extent near Sai-chu, Shui-tung, Yang-chuen, and Tien-peh.

The coast here is but imperfectly known, but contains many safe harbors, and the existence of a coal field so near the colony of Hong-kong may yet be found of considerable industrial importance

The coal is described as of good quality, but its geological position and stratigraphic relations remain still to be investigated; dark sandstone rocks, probably of the coal measures, occur however in the district of Sin-whui, forming a chain of low hills parallel with the western area of the Canton river.

Leaving the coal measures we arrive at a rock probably the representation of the New Red Sandstone of England, from which it does not differ much in lithological character.

Ascending the Canton river from the sea, we first meet with this formation above the Bogue forts at Tiger Island; here it dips at an angle of about 15 towards the N. N. W., lying unconformably on the slate and grit rocks of which the hills to the south of this are composed, the edges of the beds here and in other places in the plain are much denuded, while the slopes parallel with the

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bedding have suffered but little waste, giving these rocks much the appearance when viewed from a distance, of couchant wild beasts, the probable origin of the name. The rock here is composed of a dark colored coarse red sandstone; at Tan-chau to the S. W of Tiger island this rock is largely quarried, the texture varies here from a coarse dark red sandstone, to a coarse conglomerate containing fragments of rocks of the coast chain, granite, micaceous schist, quartz &c, a white grit is also found here much used for the purpose of making mill stones, for which from the tonghness of its texture it is well suited; passing northwards it forms the basis of the greater portion of the delta of the Canton river, still preserving its character and structure; at Tung-kwan to the east of the Chū-kiang it is found of a lighter shade and finer texture; it underlies the alluvial plain at the mouths of the East river, and is represented as being found in the valley of that river as far as Ho-yuen, the mountains at each side belonging to the earlier formations before described.

To the north of Canton it appears to thin out, leaving the coal measures of the Fa-yune district exposed, entering the Tsing-yuen district it is again found on the east side of the North river, here it has suffered much denudation and rises from the plain in bold isolated masses 100 or 200 feet in height, the stratification strongly marked and forming as it were a number of islets. Throughout these districts it preserves much the same character, consisting of sandstones finer or coarser, mixed with beds of conglomerates and coarse white grits, in no instance does it appear to have afforded fossils.

Sandstone rocks, of apparently the same age, are to be met with on the banks of the upper branch of the North river westwards from Shau-chau, forming precipitous crags overhanging the stream; on the eastern branch of the same river, known locally as the Ts'ing-kiang, sandstone apparently similar with beds of conglomerate interstratified occurs, immediately succeeding the coal measures before described, this formation occasionally rises into high crags overhanging the water, and in some places the conglomerate is described as consisting of fragments of limestone, similar to that at the Mei-ling pass mixed with the remains of other early formations the edges of the enclosed fragments in most places exhibiting few remains of abrasion.

Sandstone is also described as occurring on the West river, near

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the borders of Quang-si, but it most probably is to be referred to the same age as that already described as underlying the limestone masses at Yue-shing and other places.

Near the Mei-ling pass about the City of Nan-hiung a very peculiar formation is represented as occurring, the following account of it by Dr. Abel is copied from the Chinese Repository Vol. XX "During our second days progress the hills which formed the banks of the river exhibited a breccial formation at their base, covered with beds of ferruginous clay giving to the soil throughout a great extent of country a remarkable redness, bricks were making of this in kilns spread over the surface, which came from the furnace of a blueish color"—"Towards evening we occasionally passed rocks in an undecomposed state that exhibited the same color as the beds of clay, their strata were sometimes inclined and had beds of fine gravel interposed between them. On anchoring in the evening and examining some rocks similar to those we had passed over, we found they changed their red color below the surface and became of a blueish grey, when decomposed we found the clay soil before mentioned. Those rocks which near to the surface might be said to be composed of argillaceons sandstone of a coarse grain, passed lower down into pudding stone, containing fragments of quartz and decomposed felspar."

It is very difficult from this description to arrive at any satisfactory conclusion as to the age or position of this deposit, but crossing the Mei-ling into Kiang-si we meet with a similar deposit in a like position about 30 miles above Kih-ngan, for Ellis describes the hills here as being "in a state of great disintegration," the the soil of a deep red color, with granite in large blocks at the bottom, these formations he appears erroneously to ascribe to decomposed sandstone, that rock when desintegrated producing nothing but sand; he mentions near Ngan-nan that the rocks were chiefly "red sandstone, with alternate layers of clay slate in places that seemed to have either been situated out of the reach of, or to have resisted the degrading process," probably again confusing two formations.

It is probable we may obtain a date to these deposits, from comparing these remarks with his description of a remarkable deposit near Ta-tung in Ngan-whui province, on the river Yang-tsze, "Pudding stone and Sandstone," he informs us, composed the greater part of the hills we crossed to day, they are all in a rapid state of

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disintegration." Passing up the river, near Ta-tung we find that the country at the foot of the Wild-boar mountains assumes an undulating character, low swelling hills stretching to the commencement of the mountain ranges, which thence rise abruptly to a height of from 2000 to 3000 feet, a very fine section of this formation is exposed near the entrance of the Ta-tung river, the beds here dip North at an inclination of about 10°, and are composed of semi-indurated red clay in thick beds, mixed with bands of coarse gravel, and alternating with strata of soft fine sand. In the Province of Hu-peh immediately west of Hwang-shih-kang a perfectly similar deposit is also found, which appears to give a clue to its stratigraphical relations. At a place call Kai-shih-chow the Coal measures are seen dipping at an angle of about 20° E; they here consist of hard grit and quartzose rock interstratified with coarse conglomerate, following the river we shortly arrive at these beds above described, they are found dipping at a precisely similar angle towards the same quarter, and appear as if removed from their original position by a fault; following them up the Yang-tsze towards Han-kow, we find them rising over the lower rocks at some places, forming hills, and in one or two spots assuming the character of a nodular red sandstone, with traces of fossil stems.

From these observations the writer is disposed to refer them to the Trias of Europe, as well from their position as from their composition, consisting as they do of alternating beds of gravel ferruginous clay and sandstone; their composition differs much from the Sandstone of the Delta and neighborhood of Canton, but they probably will be found representatives of nearly the same epoch.

Above the New Red Sandstone no sedimentary formation of any great extent occurs in this district, in stead we meet with an extensive outburst of igneous rocks occupying a considerable portion of the Delta of the Canton river; these rocks are readily distinguished from the similar productions of the first epoch treated of, consisting principally of basalts, generally columnar; whilst the former were composed of green stones, porphyries, and other rocks, indicating a more deeply seated agency.

The principal seat of these eruptions appears to have been the Si-chu-shan, a range of hills to the S. W. of Fat-shan, running in a direction from N. N. W. to S. S. E., the rocks at the western side of the embouchure of the North and West rivers also appear to be

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of similar composition; in the hills immediately to the westward of Canton basaltic outbursts may also be noticed in many places, one mass at the Second Bar pagoda is very conspicuous to the traveller proceeding up the river, the rock here being exposed in cubical masses rising like steps of stairs from the river's edge, the adjacent rocks at both sides being red sandstone; mention is also made of basaltic rocks near where the west river enters the province from Quang-si, and doubtless they will be discovered in many other localities.

In the Si-chu-shan the rock rises into bold masses from a level country, this district being celebrated for the beauty of its scenery, the valleys being richly clothed with bamboos while a lofty water fall issuing from the higher slopes tumbles into the valley below in a mass of spray.

The composition of these basalts does not offer any peculiarity very worthy of remark in this paper, and we shall therefore pass on to the later sedimentary deposits.

Returning to our starting point in the Island of Hongkong, we may notice patches of a soft, light colored, semi-indurated, deposit, fringing the foot of the cliffs near the extremities of the larger valleys in the island, and rising to a height of from 60 to 100 feet, this deposit on examination we shall find composed of a fine clay half solidified, and from its composition evidently derived from the ruin of the igneous rocks of the neighborhood. Mingled with this in varying proportions according to the abundance of one or other rock in the locality, we shall find beds of quartzose sand with a feldspathic matrix the debris of the disintegrated granite before described; the lines of stratification are confused, but appear to be horizontal or nearly so, while the masses are in many places much affected by cleavage planes. One of these deposits we find at the extremity of the "Happy Valley," at one side forming a low range of hills stretching down to East-point and at the other the projecting mass of "Morrison's Hill." Another patch of the same description may be noticed at Aberdeen, exactly opposite the extremity of the new dock. A patch may also be noticed near Little Hongkong and probably in many other parts of the island. The manner of formation of these fringing deposits is easily explained by a partial submergence of the island, the fine sand and debris from the disintegrating rocks were carried down and deposited in still water at the extremities of the valleys, which latter on the elevation of the land were again hollowed out leaving at their sides the remains

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Of their age we can only form an opinion from contained fossils, their complete insulation preventing a comparison from position; they have yielded an echinoderm of the family Spatangidae and some obscure bivalves apparently related to Pholadomya, from these we may probably class them as Secondary, though it is possible they might belong to an early Tertiary formation. Possibly other fossils may be discovered which will throw light on this subject, the formation both at Morrison's hill and Aberdeen is easily accessible, and at both places good sections have been exposed in forming the new roads.

With these our description of the geological formations of the province must end, merely giving a passing glance at the modern alluvial deposits of the plains, and the caverns in the numerous masses of limestone, both objects attracting much interest at home, from their bearing on the early history of the human species, the former deposits having in other portions of China afforded remains of extinct Mammalia.

Further observation will doubtless discover remains of many other formations in this province, and fill up many of the breaks already noticed, it will also doubtless be found that many of the conclusions we have arrived at are altogether erroneous, and that the sequence set forth above must be altered, possibly throughout. A few facts with reference to the Geology of the district may here be reviewed, one of these is the prominent position occupied by the early igneous rocks, both along the coast chain and in the west of the province, these occur in enormous masses, assuming the nature of granite as along the sea coast, and in some island districts, trachytic as shown all along the coast chain from Hong-kong to Chu-san, green stone as in the north western districts and on the borders of Fuh-kien, and porphyry as found in many districts associated with limestone.

Next in importance to these come the metamorphic rocks of different composition, and probably also differing in age, the slates and grits of the coast and allied formations and the limestones of the central and northern districts. Thirdly we have the coal measures forming three well marked fields of considerable geological interest, even if not likely to prove economically valuable, and fourthly we have the sandstones of the lower plains, and the Delta of the Canton river associated with an accompanying outburst of igneous rocks. These form the most marked features of the district, and though

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difficult to unravel, it may be hoped that the puzzle is not quite impracticable; the subject for its own sake is an interesting one, but bearing as it does immediately on the industrial resources of this great country, so lately opened to European enterprise, it is scarcely presumptuous to look forward to the date when these studies shall be pursued, with a view to the profitable investment of capital, and when the mineral resources of the country worked in an enlightened manner, shall draw wealth to her treasuries, and peace and prosperity to her teeming millions.

Note:— Since the above was written the writer's attention has been drawn to the similarity of the upper formations in the neighborhood of Nan-hiung to the Laterite of India; these resemblances consist in its highly ferruginous nature, its cellular structure, and its occurrence with beds of gravel. This formation is very characteristic in the neighborhood of Kiu-kiang where it forms the surface beds, being overlaid only by the modern alluvial deposits of the Yang-tsze, no beds of lignite are however known to accompany it.

In India it has been referred to an epoch varying from Miocene to Pliocene but apparently without any very conclusive evidence. In China it appears to cover an enormous extent of surface, being found in Quang-tung, Kiang-si, Cheh-kiang, Hu-peh, Ngan-whui and probably other provinces; it is apparently succeeded by beds of gravel and a red clay with calcareous nodules the representative apparently of the Kun-kar of South India, which may be seen forming low hills outside Chin-kiang and in the City of Nan-king.

Under the circumstances the text has been left as it originally stood till more satisfactory data for judging of its age can be arrived at.

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ARTICLE III.

鳥獸 *NEAU-SHOW.* BIRDS AND BEASTS (OF FORMOSA.)

FROM THE 18TH CHAPTER OF THE REVISED EDITION OF THE 臺灣府志 *Tai-wan foo-che*, STATISTICS OF TAIWAN.
TRANSLATED BY ROBERT SWINHOE, ESQ. H. B. M. CONSUL AT TAIWAN:
WITH CRITICAL NOTES AND OBSERVATIONS.

鳶 YUEN. Kite. (*Milvus melanotis*, Schlegel. Found from Canton to Amoorland, in Japan and in Formosa. It is called at Amoy and Formosa *Bah-heo* or *Nai-heo*.)

鴒 LING. Wagtail and Lark group, *Motacillinæ* and *Alaudinæ*. (鶺鴒 *Tsih-ling* means Pied Wagtail, of which there are three species found in China and Formosa, *Motacilla luzoniensis*, *M. japonica*, and *M. ocularis*. 百鴒 *Pih-ling*, is the Thick-billed Lark, *Menalocorypha mongolica*, found in the Western hills near Peking, and kept throughout China as a cage-bird for its song and mimic powers. 角鴒 *Koh-ling* is the Sky-lark usually called 半天飛 *Pwan-t'een-fei*, or Flying in mid sky. The species in Formosa, and from Foochow to Canton is the *Alauda cœlivox*, called at Amoy *Paw-tew-ak*. In North China to the Amoor the English Sky-lark, *A. arvensis* occurs. At Shanghai the species is intermediate to these two, and is identical with *A. cantarella* of South Europe. The authors probably intend to signify that lark-like birds are found in Formosa, without specifying any particular kind.)

鸛 KWAN. Herons. (*Ardeadæ*, exclusive of species. 烏鸛 *Woo-kwan* is the common Heron of general distribution, *Ardea cinerea*, called in Amoy 青絲 *Tche"-si* or Grey Egret. 白鸛 *Pih-kwan* is the Great White Heron or Egret, *Egret-*

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ta alba. Europeans wrongly call these birds Cranes. The character for crane is 鶴 *Hō*.)

鶺鴒 Tsih-kō. Domestic Pigeon. (鶺 *Tsĭh* is also the specific appellation for the Pied Wagtail, [see above.] It means the bird of the roof or housetop.)

雉 Che. Pheasant, *Phasianus torquatus;* the common Chinese species.

烏 Woo. Crow. (The coast towns of Formosa are singularly enough destitute of crows. In the Tammy mountain range and at Sawo harbour I found a black crow, which I have distinguished as the *Corvus colonorum*. The Chinese there have a great respect for it and object to its being shot, as they say the bird warns them against the approach of the savage, and sympathizes with them when any of their comrades are killed.)

燕 Yen. Swallow. (Of this there are three species in Formosa; the ordinary *Hirundo rustica* or Chimney Swallow, the Daurian Swallow, *Hirundo daürica*, and the Sand Martin, *Cotyle sinensis*.)

鳩 Kew. Dove:—that is 斑鳩 *Pan-kew*. It differs from those on the Chinese main. Those of a grey and black colour are called *Pan-kew*. To this group belongs a chesnut-coloured (赤 chih) species called 火鳩 *Ho-kew*, Fire-dove, *Turtur humilis*. There is another with green body and entirely red 紅 hung) bill and legs, which is called the 金鳩 *Kin-kew*, Golden dove, *Chalchophaps formosanus*, but this species only occurs at Tanshuy. [Lower Tamsuy in the Fung-shan district is here meant.] (Names for the Dove in the Amoy and Formosan dialect are *Pan-ká* and *Ka-tsuy*, the latter term being more generally used.)

鷺 Loo. Egret, *Herodias garzetta*. (Commonly called 白鷺絲 *Pih-loo-sze*;—Amoy, Péh-hing-sī. *Choo-loo* 朱鷺 is the Russet-headed small White-heron, *Bubulcus russata*. Both these are called by Europeans *Paddy* Birds; the former is the common White Egret which occurs in South China throughout the year; the latter is the Egret with reddish head and back, seen only in summer and often about cattle.)

畫眉 Hwa-mei. Amoy, *Hoe-bi;* Painted Eye-brow; same as the species of the Chinese main, but with no white on the eye-brow. (The Formosan Song thrush, *Leucodiopteron taiwanum*, differing as observed by the authors chiefly in the absence of the white eye-brow, from the Song thrush of South China, *L. sinense*.)

鸐鶪 Keu-kuh. This is the 八哥 *Pa-ko*, Eight brethren.

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The Mainah, *Acridotheres cristatellus*, a black bird with a small frontal crest and a white wing spot.)

布穀 Poo-kuh. Cloth-grain. (The Crow Pheasant or Larkheel Cuckoo, *Centropus affinis*, vulgarly called *Bang-king*. The large Crow Pheasant of South China, *Centropus sinensis*, does not occur in Formosa. The Cuckoo is called at Amoy the *Kat-suy-ieng* or Dove-hawk.)

鳧 Foo. Wild Ducks. (Of these many species visit the Formosan shores and inner waters in winter. No species of duck to my knowledge is a constant resident in the island.)

鷗 Ngau. Gulls and Terns, *Laridæ*. (A general term, including the many species of Gulls and Terns that occur.)

海鷄母 Hai-ke-moo. Sea-fowl's dam,—of a black colour with green legs, and larger than the domestic fowl. It dwells amidst the islands of the sea, whence its name. The marrow of its bones has a fine relish. (This description answers to the Black Albatross of the China seas, *Diomedea nigripes*, the younger birds of which have greenish feet. The term *Hai-koe-boo* at Amoy is usually applied to the large Grey Gull, *Larus occidentalis*.)

鴛鴦 Yuen-yang. Mandarin Duck, *Aix galericulata*. (I do not believe that this bird occurs in Formosa in a wild state. It breeds in summer in Amoorland, and is found in winter as a visitant to the lakes of central China. I have never heard of its appearing on the coast, and do not see how it could well wander to Formosa. The Falcated Teal, *Anas falcata*, has probably been mistaken by the authors for it.)

翡翠 Fei-tsuy. Vulgar name, 釣魚翁 *To-he-âng*, Fishing reverence. It is accustomed to sit on banks by water and watch for fish, on which it feeds. (The *Fei-tsuy*, whose feathers are used for embroidery and ornament in China, are the *Halcyon smyrnensis* a beautiful species with blue-green upper-parts, and the *H. pileata* with purple upper-parts, neither of which occur in Formosa. The *Halcyon* here is the *H. coromanda*, a pink species. The small species called *To-he-ang* is the *King of the Shrimps* of Europeans, *Alcedo bengalensis*, closely allied to the English King-fisher, and found throughout the greater part of Asia.)

白鷴 Pih-heen. Silver Pheasant, *Euplocamus nycthemerus*. (Not found wild in Formosa. Its position is occupied by the handsome Pheasant *E. swinhoii*, known to the colonists as 畫鷄 *Wa-koe*, Flowered fowl.

長尾三娘 Chang-wei-san-neang. Long-tailed third maiden, (or third daughter of a family:)—allied to the 鷴

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Heen, Silver Pheasant, of a bluish-grey colour, reflecting a dazzling brilliancy. Another name for the same is 練雀 *Leen-tcheo*, Elegant Magpie. (This is the Long-tailed Blue Jay of Formosa, *Urocissa cærulea*, called in this dialect, *Tăng-be-swa^{n}-neuo^{ng}*. The allied form of China is the *U. sinensis*, called at Amoy, *Tăng-bi-ke^{n}*. Its stated affinity to the Silver Pheasant, to a European naturalist would appear ridiculous.)

烏鰲 Woo-tsew. Amoy, *Aw-tsew;* the Drongo, *Dicrurus macrocercus*, with a black body and long tail, is smaller than a 鷹 *Ying*, Hawk, but is able to fight with hawks, fowls, kites, and all evil-disposed birds.

伯勞 Pih-laou. Amoy, *Pe-lo;* Shrike or Butcher-bird, *Lanius schach*, which is the 鵙 *Keuĕ*.

黃鶯 Hwang-ying. Amoy, *Ng-ying;* the Oriole, *Oriolus chinensis*.

鷹 Ying. Hawk. (Usually applied to the short-winged Hawks, *Accipiter*, but often to the Falcons as well.)

鸕鷀 Loo-tsze. Amoy, *Law-tche;* Cormorant, *Phalacrocorax carbo*.

鵂鶹 Hew-lew. Formosan Large Owl, *Syrnium caligatum;* that is the 鴟鴞 *Ch'e-hiau*, Eagle Owl, *Bubo maximus*. (The authors are wrong in confounding these two birds. The large owl of this island called by the colonists *Ham-hay*, is quite distinct from the Horned Owl of China and of the greater part of the old continent.)

雀 Tcheo. Sparrow, *Passer montanus*. Amoy, *Chek-tcheaou-ah*, or Paddy bird.

白頭翁 Peh-t'ow-ung. White-headed reverence. (The Green Bulbul, *Ixos sinensis*, called in Amoy *Peh-t'aou-kok*.)

海鵞 Hai-go. Sea Goose. Vulgar name, 南風憨 *Lam-hong-gong*, South-wind Booby; also called 布袋鵞 *Paw-tay-go*, Cloth-bag Goose. It is commonly found on the sea-shore, hunting fish. Its quills can be used for feathering arrows. (This is the White Albatros of the China seas, *Diomedea brachyura*, which usually comes up with the south-west monsoon. It is often caught in spring by fishermen, and brought into Amoy. In captivity it looks very stupid. The cloth bag refers perhaps to the fact of small bags being made of its large webbed feet. I have never met the 鴈 *Yen*, Wild Goose, in its winter migration at Formosa.)

葦雀 Pe-tcheo. Pencil sparrow. Like a sparrow but smaller, of a (紫 *Tsze*) clay colour. Their twittering is pleasant to hear. Kept in a cage they will come and go of their own accord. (This is the *Munia*, of which there are

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three species in Formosa, the *To-pe-la M. topela*, the *Opela* or *Aw-tsew-pe-la*, *M. acuticauda*, and the *Aug-pe-la*. *M. formosana* of the mountains. These three are all kept in cages by the Chinese.)

白鳩 PEH-KEW. White Dove. It coos at the fifth watch, whence it is termed the bird that knows the watches.

竹雞 CHUH-KE. Amoy, *Tëek-koe;* Bamboo fowl. (The Formosan Bamboo fowl or Partridge, *Bambusicola sonorivox*, is distinct from that found in South China, *B. thoracica*. Their cries however are very similar. They are caged by the Chinese, and prized for their noisy song, and fighting propensities.)

鷂 YAU. Harrier, *Circus* sp. (Of this Hawk several species occur.)

鷦鷯 TCHEAO-LEAO. The Grass-warblers; termed in the 通志 *Tung-che*, General Statistics, 鷦鶹 *Tcheao-e*. 爾雅 *Urh-ya* calls it the 桃蟲鷦 *T'aou-chung-tcheao*, Peach-insect Wren, and its female the 鶹 *E*. Another name for this bird is the 鼸雀 *Wă-tcheo*, Stockinged Magpie. Another, the 巧婦 *Keaou-foo*, Skilful Housewife. The native foreigners go out to cut grass, and on hearing its voice go back. (There is much confusion of species here. These names are usually applied in South China to the Little Tailor-bird, *Orthotomus*, called at Amoy *Mang-tang-ah*, no species of which appears to exist in Formosa. They may in Formosa imply either the *Prinia sonitans*, the *Drymoica extensicauda*, the *D. flavirostris*, or the *Suya striata*.)

鬼車 KWEI-KEU. Demon's conveyance; vulgarly called 九頭鳥 *Kaou-t'aôu-aw*, Nine-headed Crow. (This is the Goat-sucker *Caprimulgus stictomus*. The other bird of darkness that the Chinese have many fables about is the *Am-kong-tcheaou* or Night Heron, *Nycticorax griseus*.)

彩囊 TSAI-NANG. Coloured purse, *Gallicrex cristatus*. This and the five following species are not comprised in the old Statistics. They are now introduced into the present revised edition, in the *Foo-kaou*, or Appendix of descriptive quotations.

五鳴雞 WOO-MING-KE. Fowl of five cries, *Coturnix* sp.

雷舞 LUY-WOO. Thunder dancer, *Ardetta cinnamomea*.

番草 FAN-pe. Foreign pencil, *Motacilla boarala*.

鵚鶿 CHIH-KWAN. Chesnut Heron, *Gorsachius goisaki*.

倒掛 TAOU-KWA. Topsy-turvy hanger, *Loriculus puniculus* or Love bird. It is brought from the Chinese main.

The above species are of the *Feathered* class.

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附考 *Foo-kaou.* APPENDIX OF DESCRIPTIVE QUOTATIONS.

長尾三娘 CHANG-WEI-SAN-NIANG has a vermilion bill and halcyon wings. Its dorsal mantle is shot with a lustrous tint. Its tail is long, surpassing one foot, whence the Taiwan men have derived its name. It is found in the midst of the *Cho-lo* (Kia-e hien) hills, and is seldom seen in the plains. [Extracted from the 臺海采風圖 *Tai-hai-tsai-fung-too.*]

白鳩 PIH-KEW. White Dove.—in blowy rainy weather dances its wings and moves in circles. It is clothed in a frost-like robe with snowy edgings. It may be approached and played with. By some it is called the 洋鴿 *Yang-kŏ.* Foreign pigeon, and is said to come from Java. When Formosa was first opened (to emigrants), a pair were not purchaseable under $20, but now the young being frequently produced and reared in confinement, their value does not exceed at most one tenth of that sum. [使槎錄 *She-chai luh.*]

白鳩 PIH-KEW. The white dove knows the times and seasons; and marks the limit of each period of time by several continuous coos. [臺灣志畧 *Tai-wan-che-leŏ.*] (This bird is usually known in South China among Europeans as the Pescadore Dove, people supposing that it is found wild on those flat-topped treeless islands. It is simply an albino of the Indian Dove, *Turtur risorius*, which is not found wild in China. The Laughing Dove is a common caged bird throughout Asia, and in many parts of Europe, breeding readily in confinement. In the wild state, it occurs throughout India and its archipelago. It seems probable that this domestic variety was originally introduced into Formosa as a caged bird, by the Dutch from Java.)

綠鳩 LUH-KEW. Green Dove,—has a (紺 kan) violet bill, and (碧 peih) turquoise plumage, more brilliant than that of the 鸚鵡 *Ying-woo*, Parrot; but possesses no fine voice, yielding in this respect to the White Dove. (This dove is not uncommon in the mountains of Fung-shan hien and Tai-wan hien, occasionally visiting the plains. It is a *Treronine* species, and has been named *Sphenocercus formosæ.*)

海八哥 HAI-PA-KO. Marine Eight brethren,—has a black body, a red crown, and green feet. It is otherwise called 田鷄 *Tien-ke*, Field fowl, 烏鬚 *Woo-seu*, Black-beard, and 鷂烏 *Che-woo*, Falcon Crow. It can attack and beat others of the feathered tribe. Its tail is long and of a black col-

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our. It may be seen at times in flocks sitting on the backs of cattle. [使槎錄 *She-chai-luh.*] (Several birds are sadly confounded together in this extract. The bird first meant is the *Tian-koe* or Field fowl, so called at Amoy, the generally distributed Moor-hen, *Gallinula chloropus.* But this has a very short tail; and by the long black tail, a bird of like haunts, the Leaf-walker, *Hydrophasianus chirurgus* is signified. The given habits of the species of attacking birds of prey and sitting on the backs of cattle, are not possessed by either of these water-birds. The only two black-birds to which such characters can be assigned are the true *Pa-ko*, *Acridotheres cristatellus*, and the *Woo-tsew*, *Dicrurus macrocercus*, alluded to above.)

烏鶖 Woo-tsew. Drongo, *Dicrurus macrocercus*, is like a *Pa-ko*, Mainah, but has the whole body entirely black, the bill like an awl, and the tail long. It flies impetuously, sings like the 黃鶯 *Hwang-ying*, Oriole, and is excellent at imitating the notes of other birds. At night, according with the watches, it passes the cry from one to another. It can attack the 鷹 *Ying*, Sparrow-hawk, and the 鷵 *Chen*, Kestrel. Meeting all evil birds, it flies into the air, and darting at them, pecks at their breasts and sides. Hawks and Kestrels fly slower and cannot catch it with their claws to inflict hurt. It flies away singing and returns to its perch. The evil birds dare not approach. [臺海采風圖 *Tai-hai-tsai-fung-too.*]

彩囊 Tsai-nang. Coloured purse,—is like a fowl, but smaller; on its crown it has a purse of five colours; *Gallicrex cristatus.* [使槎錄 *She-chai-luh.*]

五鳴雞 Woo-ming-ke. Fowl of five songs,—is as large as a 鵪鶉 *Yen-chun*, Quail, with the nape white. At every watch by the clepsydra it utters a song. (An allusion to the ancient method of noting time by water dropping in a vessel.) [Ibid.] (This small Quail I do not know, but I suspect it to be either the *Coturnix sinensis*, kept as a cage bird at Canton, or a local variety of the same.)

雷舞 Luy-woo. Thunder dancer,—is the name of a bird of a (蒼 tsang) greenish-brown and chesnut colour. On hearing thunder it dances; *Ardetta cinnamomea.* [Ibid.] White *Pa-ko*, Mainahs, and White *Hwa-mei*, Thrushes, we have never seen, but it is said that at 鹽水港 *Keen-shwuy-keang*, 統領埤 *Tung-ling-pei*, 加冬樹 *Kia-tung-shuh*, and 大數圍 *Ta-soo-wei*, every year white *Pa-ko*, Mainahs occur. The people of the neighbourhood watch them at

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breeding-time, and take and rear their young. [使槎錄 *She-chai-luh.*]

番鶵 FAN-PE. Foreign Pencil,—is in form like a Swallow, with an ashy-black back, yellow-coloured under-parts, and a long tail. It sings as it flies, and shakes as it walks. It belongs to the **鶺鴒** *Tsih-ling*, Pied Wagtail genus, *Motacilla boarula.* [諸羅志 *Cho-lo* statistics.]

鵚鶪 CHIH-KWAN is vulgarly called the Snake-eating bird. In appearance it is like the **鶴** *Hŏ*, Crane, but somewhat smaller. It has a short tail and bent body, and its plumage and wings are of an ashy-red colour. It feeds only on **蛇虺** *Shay-hwuy*, Snakes and Vipers. It understands finding out the holes of snakes. With its bill it pecks about the cavern's mouth, and induces the reptile to come out, when taking it with its bill, it flies into the air with it, the snake continuing to wriggle about its head and tail. [臺海采風圖 *Tai-hai-tsai-fung-too.*] (I think the bird here meant is the Tiger-bittern, *Gorsachius goisaki*; at least I know of no other to which the description can apply.)

倒掛鳥 TAOU-KWA-NEAOU. Topsy-turvy-hanging Bird,—is like the **鸚鵡** *Ying-woo*, Parrot, but smaller. Its plumes and quills are of a fresh clear red alternating with green, and harmonize well with the green tree branches. The tip of its bill is like a hook, its feet are short, and its claws are long. It delights in hanging head downwards, and at night sleeps in the same way. This species comes from Japan and Luzon. [Ibid.] (Love-birds, *Loriculi*, are here meant, which are brought to Formosa in cages from the main by Chinese. No species of Parrot appears to be found in Formosa.)

DOMESTIC ANIMALS.

牛 NEW. Cattle. The **水牛** *Shwuy-new*, Water-cow or Buffalo comes from the Chinese main, and is used to crush sugar-cane for the preparation of sugar. The **黃牛** *Hwang-new*, Yellow cow, the neighbouring hills have in abundance. They are caught and tamed, and are trained for use in the ploughing of fields and drawing of carts.

馬 MA. Horse,—comes from the main. They have also at hand mares with which the stock is kept up.

狗 KOW. Dog.

猪 CHOO. Pig.

羊 YANG. Goat.

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貓 MAOU. Cat.
鷄 KE. Fowl.
鵝 GO. Goose.
鴨 YA. Duck.
番鴨 FAN-YA. Foreign Duck (or Muscovy); like the duck but larger; feathers with less gloss; bill and legs vermilion colour; flesh coarse; taste inferior; comes from abroad.
番猪 FAN-CHOO. Foreign pig. Hair of a yellow colour.

The above are *Domestic* animals.

APPENDIX OF DESCRIPTIVE QUOTATIONS.

Formosa has an abundance of wild cattle, occurring in herds of hundreds and thousands. When it is desired to capture some, a wooden stockade is erected with four sides, in one of which is left a door. The cattle are driven towards it till they all enter, when the gate is shut on them and they are barred in and left to starve. Afterwards they are by degrees haltered and bridled, and treated to fodder and beans, until they become not different from domestic cattle. [臺海采風圖 *Tai-hai-tsai-fung-too.*] (In the Fung-shan district, the Chinese farmers have many of them large herds of cattle, which are driven out to feed on the hills every morning, and driven back to pen in the evening. They are small, extremely pretty animals, with short horns, and rather a wild look. They are mostly of a yellowish-brown colour, but blackish-brown varieties also occur. They are straighter-backed and somewhat different from the Amoy cattle, and indeed look like miniatures of some of the cattle at home. These cattle are for the most part offspring of captured animals from the hilly interior, which from isolation, might be expected to differ from the wild stock of the ordinary yellow cow of south China, if we knew of the existence of such an animal, and had the opportunities of comparing the two together. The Formosan wild cow is new to science.)

The horses are small and weakly in strength, different from those of the Chinese main. The inner mountains have mountain horses. [Ibid.] (Horses, or rather ponies are very scarce in Formosa. Those I have seen may have been importations, but they did not appear to me to differ particularly from the ponies procurable at Amoy. What the mountain horses are I cannot make out, unless they be offspring of animals that the Dutch may have introduced.)

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水沙 *Shuy-sha*, as also 紅頭嶼 *Hung-tow-sew* (the Red-head island or Botel Tobago), produce yellow goats, whose skins are sold for mattrasses. [Ibid.] (The domestic goats of south China and Formosa are black, small, short-haired, and bearded on the chin. Query? Is the animal here spoken of, the Formosan mountain goat antelope, *Capricornis Swinhoii*, in a state of domestication?)

The Foreign Duck is as big as a goose with small and delicate feet, and has its cheeks red like a cock's comb. The drake is a deep yellowish-brown colour. When released they are accustomed to fly about. People frequently take them to the Chinese main, but they are unwieldy stupid birds, and have nothing in them to afford amusement. [Ibid.] (The Muscovy Duck, *Cairina moschata*, or as the Chinese sometimes call it the 龍頭鴨 *Lung-tow-ya*, Dragon-headed Duck is here meant. It owes its introduction into Formosa as a domestic bird probably to the Japanese, or perhaps to the Dutch.)

Wild Quadrupeds.

艾葉豹 E-yeh-paou. Mint (*Artemisia*) leaf Leopard is a product of Formosa. It is somewhat larger than a dog and harmless towards man. It is otherwise called the 獐虎 *Chang-hoo*, Muntjak Tiger, (*Leopardus brachyurus*, a species allied to the *L. macroscelis* or Tiger Cat of the Straits, but remarkable for its short tail.)

熊 Heung. Bear.

麋 Me. Elk or Plain Brown Deer, *Rusa Swinhoii*.

鹿 Luh. Spotted Deer, *Cervus taiwanus*.

麅 Ke. (Not known to me. The dictionary defines the animal "Stag-like, with feet resembling a dog; has a long tusk on each side of its mouth, and is fond of fighting.")

麞 Keun or 麇 *Chang*. Muntjak. (Same as the small Chinese species *Cervulus Reevesii*.)

麃 Yew. (This character does not occur in Kanghe's Dictionary.) Like a 鹿 *Luh*, Spotted Deer, but larger. (Not known to me. The Elk, the Spotted Deer, and the Muntjak I have procured, and sent to England; but it is hard to believe that there still remain two undiscovered species. Surely a small island like Formosa cannot contain *five* species of Deer!)

兔 T'oo. Hare, *Lepus sinensis*.

猴 How. Monkey, *Macacus cyclopis*. (Common on Ape's Hill, Takow.)

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山貓 SHAN-MAOU. Hill Cat, *Felis viverrinus.* (Found throughout tropical Asia.)

獺 T'A. Otter. (A variety of *Lutra nair*, with white sides to under neck.)

山羊 SHAN-YANG. Hill goat,—can scale heights; breeds far amongst the mountains; skin suitable for making shoes. (*Capricornis Swinhoii*, allied to *C. crispus* of Japan. Half goat, half antelope.)

鼠 SHOO. Rats and Squirrels.

野豬 YEH-CHOO. Wild Boar, with tusks sharp as a reaping-hook. (*Sus taiwanus*, allied to, if not identical with, *S. leucomystax* of Japan.)

The above are of the *Furred* tribe.

APPENDIX OF DESCRIPTIVE QUOTATIONS.

The Formosan hills have no tigers, therefore deer are very numerous. In former years the whole country was given up to hunting-ground for deer by the aborigines. Now the Chinese have ploughed and sown, so that fair fields extend as far as the eye can reach, and the deer have betaken themselves to the mountains. They are there hunted and taken, but the horns of the Formosan species are thin and soft in the butt, and not equal to the sleek and plump branchers from *Kwan-tung* (Leaoutung). A hundred pairs when roasted will only yield 20 or so pounds of hart-glue (used for medicine.) Though deer abound, you may seek a piece of venison in vain in the markets. At the winter and spring festivities however, the aborigines cut venison up into square blocks weighing over a pound each, and after steeping them in salt, forward them to the departmental and district cities. The colour of the venison so preserved is black, and its taste changed. It is not fit to pick up with chop-sticks, and yet its price is no trifle. [使槎錄 *She-chai-luh.*]

Deer by their horns record their years, each fork on the horn signifying one year, much as the age of horses is recorded by their teeth. The aborigines are in the constant habit of shooting deer with the bow for a livelihood, but no one has ever met with a buck carrying seven forks or more on the horn. It was formerly declared that the deer were fairy animals of great longevity; and it was stated that at the age of 500 they were white, and at the age of 1000, black. But these stories are fables; for the *Chuh-tsan* [Tëek-cham near Tamsuy] aborigines shot with the

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bow a small deer with its entire body pure white, its horns at the time having only two forks each. This albinism cannot therefore be otherwise than due to an accidental variation in the colour of the hair. Books are by no means entirely to be believed in. The deer three years after birth commences to horn. The horns after the first year drop away much in the manner of human milk-teeth. Other horns appear in their place, which throughout its life-time it does not again lose; but every year an extra fork is added to them. [稗海記遊 *Pai-hai-ke-yu.*]

The doe deer at the age of 4 months acquires teats. Before they make their appearance she gets extremely fat. When big with young, her skin is soft, smooth, spotted, and glossy, and very lovely. As soon as the doe that has finished suckling observes her roe getting to maturity, she deserts it and repairs to other hills, fearing that her own young might entertain an improper affection for herself. Animals do not confuse the ties of consanguinity, the horse excepted. The stallion however when he does commit incest with his mother, soon after dies. The doe deprives her offspring of such an opportunity, by setting a distance between herself and her young; for she deserts it and betakes herself afar. [Ibid.]

The Bear genus does not consist simply of one species. There are the Pig-bear, the Dog-bear, the Horse-bear, and the Man-bear, each differing in its peculiar form. All the bears have hair stiff as bristles, thick and shaggy. The arrow's head cannot enter their coat. Their paws are strong, and with their claws they can climb trees, on the summits of which they will sit cross-legged, or they will burrow into the earth and dwell there. People capture them by stratagem. Before they have carried young, their bellies contain much suet which is eatable; their paws however are the titbits (lit. the one of eight pearls.) Hashed and roasted they afford a true relish, but it is no easy matter to cook them properly. The cook extracts the juice from the paws, and boiling it into a soup with other kitchen stuff, it lends a delicious relish to the *potage;* one paw will serve for several boilings. If you get a monthful at the cook-shop, it will induce a smile of appreciation to learn its taste. [Ibid.] (I do not think that more than one species of bear is found in Formosa; all the skins and paws that I have seen are of this black bear, *Helarctos formosanus.* It is black with a white crescent on the breast, and is allied to

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the Sun-bear of Japan, *H. japonicus*, and that of the Himalayas. *H. thibetanus*.)

The Hill Pig or 野彘 *Yay-che*, Wild sow has the ears and tail rather small, the hair bristly, of a (蒼 tsang) greenish-brown colour, and differs somewhat from the domestic pig. The largest are as big as a cow, with enormous tusks projecting beyond the lips. It gashes trees and can break them down. Its strength can oppose the tiger. When enraged it will wound people with its tusks, abruptly breaking their ribs or goring their bellies. It rushes on its object like the wind. Hunters dare not shoot them. There is also the 豪猪 *Haou-choo*, Porcupine Pig, which is another species. It is covered with arrows, like the quills of the 猬 or 蝟 *Wei*, Hedgehog, which make a rustling noise when the creature walks. These arrows it can dart at people, but they do not carry to more than the length of a 尋 *tsin*, 8 feet, or a 丈 *chang*, 10 feet. [Ibid] (The Porcupine, *Hystrix* sp. will be when discovered, a new animal to the Formosan list.)

Foochow 東島 *Tung-taou*, East Island is no great distance from the Pescadores. It only produces deer, which occur in herds of from 100 to 1000. The islanders catch them, and taking out their intestines and stomach eat them mixed with the animal's ordure, as a great dainty; but the carcase they sell. All the dried venison and deer's sinews that the Foochow people now sell are procured from East Island. [玉堂薈記 *Yuh-tang-wai-ke*.]

山鼠 *Shan-choo*, Hill Rats are caught by the natives who stuff the rats' bellies with bits of sugar-cane, clear off the hair from the skin, and then roast lightly the carcases. Thus prepared and boiled with pork they make a palatable soup. [使槎錄 *She-chai-luh*.]

山猫 *Shan-maou*, Hill Cat. Its hair is used for binding into tufts for writing pencils, and is short, delicate, and pliant.

In the villages there are also those who catch 蟬 *Chin*, Cicadas, and rolling them up in paper roast them brown, and eat them as an accompaniment to wine. [Ibid.] (This last clause has without doubt been printed out of place. It should have been inserted by the authors in the article on Insects and Fish that follows the one we have been working on.)

I must offer a few words in conclusion as to the intentions of this Paper. A friend a few weeks ago observed to me, that in the course of his Chinese reading, he was con-

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stantly stumbling across Chinese names for birds and quadrupeds which with the help of the existing dictionaries he was totally at a loss to identify. He at the same time suggested, that if I translated the chapter on the Zoology of Formosa in the *Tai-wan-foo-che*, I might benefit both the students of Chinese and myself. Thus stimulated I set to work, and now offer the results of my labours to the Society at Shanghai. As regards myself, I have found a certain benefit to accrue, for I have learned that there are still several animals in the island, with which I am unacquainted, and I have been able to bring to light from this Chinese work, several facts and remarks which will much interest scientific men at home. Regarding however the Chinese work from a scientific point of view, it will be found to fall very far short of what might be expected in a book comprising as it pretends to do, the entire statistics of Formosa. The notices of the animals are short and incomplete, and sometimes so imperfect as to render it almost impossible to detect what creatures are intended; moreover only a very small proportion of the birds and beasts actually known to exist in the country are treated of. In fact it requires no great discernment to see that the authors are no naturalists, and in most cases have not seen themselves the animals that they describe, but have simply accepted hearsay evidence as to the existence and habits of this or that species. This will account in a measure for the confusion sometimes observable in their descriptions. I have done my best to render the Chinese text as simply and as plainly as possible, and have taken care not to swell the paper with too many notes.

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ARTICLE IV.

西洋紀聞 Sei yo ki-bun, or Annals of the Western Ocean.

Translated by the Rev. S. R. Brown.

Part I.

In the fifth year of Hō-ei, twenty-fifth of the cycle, (A. D. 1708,) and on the sixth day of the twelfth moon, while at my western residence, I heard officially, that on the 8th moon of the previous year, a foreigner had landed and stopped on one of the islands belonging to Oöszmi (*a part of Satszmâ's territory, Tr.*) I was informed by the Government, that beyond the words Yedo, Nippon, Nagasaki, etc. his language was unintelligible. The man himself drew several maps on paper, on which he wrote, Namban, Rok'son, Casteira, Kiristan, etc. which words he pronounced as he pointed to them. At the word Roma, he pointed to himself.

These facts were officially reported to Nagasaki, and the government there made inquiries of the Hollanders. They said that Roma was the name of the place in Italy where the head of the religion of the Lord of Heaven resided, but that they did not understand the meaning of Rok'son and Casteira. When the authorities inquired of the Chinese from Nanking, Amoy, Taiwan

Introductory Note by the Translator:—

The following paper is a translation of an old Japanese manuscript found in a book-store at Yeddo. The volume is divided into three parts, the 1st of which contains an account of the arrest of a Roman Catholic priest upon the Island called Yaku-shirna, off the southern coast of the territory of the Prince of Satszuma, in the year 1708; his removal to Na-

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(*Formosa, Tr.*) and Canton, and also of the Tungkingese, and Siamese, they said they had heard that Kiristan (*Christian, Tr.*) was the designation of a corrupt religion. Further than this, they could give no information.

On hearing these things, I told the government, it appeared certain that the foreigner was from some country in the Western Ocean (*Atlantic Tr.*) but I could not see why the Dutch and others at Nagasaki should say they could not understand the words in question. The government again did me the honor to consult me on the subject, and my reply was, as follows.

"I remember having heard an old man say, that the people of the Western countries, are very ready at acquiring all languages, and that when the Namban (*A general name for the nations of Europe, Tr.*) formerly came to this country they were able in a very short time to speak Japanese, and then they began to propagate their religion."

"That religion prevailed here many years, and foreigners were continually going and coming. When this religion was prohibited, great numbers of Japanese proselytes were banished. Europeans must therefore in all probability be able to understand the Japanese language. If those who come to this country, with some end to attain, did not understand Japanese, how could they accomplish their object? But the language is not the same in all parts of this country, and besides there are ancient and modern words. If then we discover what dialect this man speaks, among those that have been handed down from generation to generation, it should seem that we might understand what he says. If we question him through some one who is familiar with his dialect, we shall certainly be able to understand him. I am still more at a loss to understand what the

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gaski, and examination there; and his subsequent arrival at Yeddo, imprisonment, trial, and death. The writer was a learned man, whom the government employed to assist the officers in the examination of the prisoner. The name of the latter, as given in Japanese syllables, was Jean Baptista Shirotte. It is believed that he was the last Roman Catholic missionary, who landed on these shores, previous to the year 1859, and that he is referred to in the "Lettres Edificantes," as having landed there and having never been heard of afterwards.

The 2nd part contains the report of the prisoners examination sent up from Nagasaki, and the information obtained from him at Yeddo, respecting the military and naval power, the wars and conquests of the Western Nations.

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Hollanders say. From the time of the So and Ngen dynasties [*The Chinese dynasties Sung and Yuen A. D.* 1100 *to* 1366, *Tr.*] to the present day Rok'son, some times called Roson [*Luzon, Tr.*] has been the well known country, whence a kind of jar considered valuable for packing tea, has been imported into this country. Who has not known them by the name of "genuine Roson jars."

Again Casteira [*Castilia in Spain. Sponge cakes were first brought to Japan in Spanish ships, and are now commonly known there under the name Casteira, Tr.*] is a country not far from far famed Italy, and thence a kind of cakes were imported into Japan. We have the same kind at this day. It certainly is inexplicable that such persons as myself should have heard and remembered these things, whilst the men from those foreign countries know nothing about them."

Such was my report to the government.

The government replied that my suggestions were very reasonable. So I heard that the foreigner was to be punished capitally, according to the laws of the land.

Thus passed this year and the next came, viz. the 6th of Hō-ei, (1709); and from the 10th of the 1st moon, the country being in mourning, (*On account of the Taikun's death, Tr.*) I heard no more of this matter. As the year drew to a close, at the beginning of the 11th moon, the government informed me that the foreigner who had come and stopped at Ooszmi the last winter, would shortly arrive at Yedo, and that my services would be required in investigating the case. They also said that they had not been able clearly to ascertain the circumstances of his case from the copy of the testimony taken last winter by the the governor of Nagasaki. I also learned that the order for me to assist at the examination was occasioned by my former remarks to the government on the subject.

It then occurred to me, that were it only the language of my own country with which I should have to deal, I should have no difficulty in understanding it, but, I supposed that when it came to interpreting the names of places and men, and still more when it

The 3rd part comprises the missionary's answers to the questions put to him, about himself and his family connections, his reasons for coming to Japan, and his religious Creed. The volume is interesting as showing how the Japanese Government have felt towards, and treated Roman Catholic missionaries since they were expelled from the country. It shows also with what eager curiosity they pried into the minutest matters, and made note of the results.

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came to matters of religion, the foreign words would be numerous. I had heard that in consequence of the severe prohibition put upon this religion, the so called Dutch interpreters, had met with things unintelligible to them. I therefore thought that when I came to the same things there would be difficulties again. Thinking there was a work in the governor's office, wherein words of this sort were explained, I begged the government to favor me with the loan of it. My request was made known to the Gorojiu, and three volumes were handed to me from the governor's office. On looking at these volumes, I found they contained the substance of the religion referred to, but there was no explanation of terms, yet there were some passages relating to one or two foreign countries.

So when I heard that the foreigner had arrived, as I was to be called to the governor's office on the 22nd day of the same moon, I met the governors the day before and made arrangements.

On the appointed day a little after noon, I went there to meet them. The governors* came there and on looking at the articles which the man brought with him, I saw some newly made gold and silver coins of our own country. Again when examining his religious vestments, I found them made of white cotton cloth, with a lining of cotton, bearing the vermilion stamp of its manufacture at Nara [*the name of a former capital, south of Miako, Tr.*] I also showed them to the governors. When they saw them and the rest of the things, they said, they could have no doubt about them. After reflecting upon the matters not yet understood, and having finished their inspection of the articles belonging to the foreigner they called for the interpreters sent up from Nagasaki. [*The author here inserts the names of the three interpreters.*]

To them I said, "In ancient times, where there were southern barbarians at Nagasaki, there were interpreters for their respective nationalities. When first their religion was prohibited, such interpreters still existed, but after they died, there could be none to keep up their knowledge. Moreover, as soon as that prohibitory law was enacted, even those who uttered the words of those foreign countries by mistake could not escape the punishment of death. Though one might have heard such words by tradition, yet he

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Note by the author. The names of the governors were, Yokota Bitchiu no Kami, and Yanangisawa Hachi Rō-e-mon.

The place referred to was the so called Christian Zash'ki (or Hall) at I-shi kawa (or stone brook) north of the Taikun's castle in Yedo.

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would not have dared to utter them. Now as this was 70 or 80 years ago, there is no possibility that any one should understand those languages. The speech also of different parts of our country differs. For instance if a Nagasaki man is made to listen to the dialect of Mutsz he will find many things hard to understand.

But inasmuch as it is the language of his own country, when the man supposes that such and such an expression means so and so, although he does not exactly hit the mark, he does not come far from it. Now when we look at a map of the world, we find that Italy like Holland is in Europe, and their distance apart is not so great as that of Nagasaki from Mutsz. By the help of the Dutch language, therefore, you certainly will be able to interpret seven or eight out of every ten of this man's words. Still in addressing the government, it would be wrong to represent conjectures as ascertained facts. The business of to-day then is different from that of former days. You are not making statements to the goverment at present. You are to interpret this man's language for me, and should you not thoroughly comprehend what he says, give me the interpretation to the best of your ability. I shall not think of making use of your communications to me, as though I believed them to correspond exactly with his meaning. If you do as I have desired, although there may be mistakes in your best conjectures, it will not be your fault. I will then say to the governors, that you are not to be blamed should there be many inaccuracies in your interpretations, because the language is one that you have never learned."

They answered that they would do as I had requested. So sometime after midday, the prisoner was brought out for examination on this wise. He entered the courtyard supported by two men, one on the right and the other on the left, and bowing to the officers present, he took his seat, as ordered, on a bench placed there for the purpose.

The court house had a wooden verandah on the south side. The prisoners bench was set about three feet from it. The governors sat within the building near the verandah. I sat a little farther back from it. The chief interpreter was seated in the verandah, and the two under interpreters at his left. The prisoner had made all the long journey from Nagasaki to Yedo in a *norimon* and therefore could not walk. He was brought from the prison in the same article. For this reason he was supported as above mentioned by

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the two men. A trooper, and two foot soldiers sat down on either side and behind him on straw mats, all these arrangements were the same at the subsequent examinations.

The prisoner must have been somewhat above six feet in height. An ordinary man would not have been as high as his shoulders. His head was covered with black hair; his eyes deep set, his nose prominent, and his complexion sallow. His sleeves were narrow and wadded with cotton. His dress was of Japanese pongee, and he said it had been given him by the prince of Satszma. He wore a single thickness of white cotton cloth next to his skin. When, through the interpreters, he was addressed by the governors, he bowed politely and then answered. Though the weather was cold, and his garments thin, he refused to accept any more clothing. This, he said, was because he was prohibited by the laws of his religion, from receiving articles from persons who did not embrace his faith, and although he was greatly indebted in the matter of food and drink, to the favor of the government for the chestnuts he consumed day by day, in order to support life whilst he was propagating his religion, yet how could he transgress by receiving the further favor of clothing at their hands? He said that when he wrapped the garments given him by the Prince of Satszma about his person, they were sufficient to protect him from the cold and he, therefore, earnestly begged the governors not to be troubled about him.

When the prisoner took his seat he had a fashion of making a sign with his right hand upon his forehead. It was so afterwards on all occasions of this kind. The explanation will appear in the end.

The above conversation with the prisoner being ended, the Governors politely bowed and requested me to be seated near them. On this day I did nothing but put questions to the prisoner through the interpreters, and hear his answers about matters relating to his own country. A map of the world had been brought to elicit information about his country; but owing to its having been drawn in Japan it was not sufficiently minute in its deliniations, and the Governors therefore promised to bring another old one which was in their possession. By repeatedly listening to the prisoner's replies to the questions put by the interpreters, I found, as I had supposed, no trouble in understanding him. His words were a mixture of the dialects of Ki-mai. (*Five departments of the*

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country round **Miako**, *Tr.*) Sa-kai-do (*The province of the western sea in five departments, Tr.*) and To-kai-do, (*The maritime province of the east in fifteen departments, Tr.*) These he pronounced with his native accent, which made it doubtful whether we understood his exact meaning. Moreover, as he supposed it might be difficult for us to understand him, he always repeated his words over and over again, and besides, he was not unfrequently wrong in the pronunciation he had learned. Farthermore, as to names of men and places alone, it was only by the most careful and patient listening that I understood them.

The interpreters, being moreover conversant with the Dutch language, were hampered by their accustomed pronunciation, and he instructed them how to pronounce words like himself.

In this manner after listening attentively to him for about two hours, (*one in Japanese, Tr.*) I then questioned him myself, and received his answers. As the sun was now low in the West, I said that we should have to come here again on this business, and begged for an adjournment. Thereupon the prisoner addressing himself to the interpreters, said, "I came to this country to relieve the world, and to benefit this people, by every means in my power. It certainly was not my intention to distress men as soon as I arrived. The year was then almost at its close, the weather was cold, and the snow would soon fall. These gentlemen here, have guarded me night and day without intermission, and I cannot bear to see it. They have watched me as though I were disposed to escape. I braved the winds and waves of many a league, to come here. By much endurance, I reached Japan, and have come to this city in accordance with my own earnest entreaty. Whither then should I flee were I to leave it? I do not resemble the natives of this country in personal appearance, and where could I lodge myself for a single day? Yet, if these persons, have been charged by the government to guard me so strictly, it is not right for them to be remiss about it. Let it be so in the day time, by all means, but every night, let them put me in handcuffs and fetters, and confine me in the prison. I shall be greatly obliged, if haply you can induce the governors to permit these guards-men to rest at night."

The governors heard his remarks, and seemed to feel pity for the man, but I said that it seemed to me that he was telling a falsehood; whereupon, he replied with a very angry look. "My

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sense of shame for a falsehood is not that of men in general, more especially because lying, is stringently prohibited by my religion, and since I have been able to discern the character of actions, I have never uttered a falsehood. How could you say what you did to the governors?"

I then asked him, if he did not just now say that he could not bear to see the guards watching him day and night incessantly. He assented, I replied, that if so, his words were false. The vigilance of the guards was in obedience to the strict orders of the governors. They also gave these orders, to keep him under a close watch, because they had been so instructed and because they wished him to be free from all danger. But commiserating him on account of the thinness of his clothing, and apprehending he might suffer from the cold, they had again and again asked him to accept a present of clothes. "Now," said I, "if what you say of your feelings for these guards is true, why are you unwilling to put to rest the anxieties of the governors? If, too, your religious principles do not make you regard their anxieties, why need you pay any heed to the discomforts of those who watch you in obedience to their orders. If, then, what you first said was true, what you now say is false, and if what you now say is true, what you said before was false. You will be under the necessity of explaining and defending your position somehow."

Thereupon, with a look of extreme mortification, he replied, since I have heard your remarks, I see that in what I said to the interpreters, I was certainly at fault, and that I ought by all means to quiet the minds of the governors, by receiving the clothes they offer."

The governors congratulated each other, and told me I had truly spoken well on their behalf. The prisoner than addressed the interpreters, saying "I beg you to intercede with the governors for me, telling them that although they have shown such favor to me, yet my mind would not be at peace, if they were to give me silk clothes, and therefore I prefer to receive only such as are made of cotton."

It was now near sun set, the prisoner was remanded to his place of confinement, and I went home. The next night, that of the 23rd, I invited the interpreters to my house, where we talked over such of yesterday's matters as I did not understand. On the 25th I went again to the examination, where I met the governors, and they had the prisoner brought before them. On that day I had a

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map of the world, which the governors had brought from their office, and by inquiring of the prisoner about the affairs of his part of the world, many things were made clear, and many new facts elicited. The prisoner observed that, as the map had been made more than 70 years before it would now be difficult to get a copy of it in his own country; that it was to be regretted that it had been torn here and there, and if it were repaired, it might be handed down to posterity. This day also, from 10. A. M. to 2. P. M. was spent in asking questions and receiving answers, and then the prisoner was sent back to his cell.

Wishing to see the prison, I went there with the governors as my guides. On the north side of the prison, there was a small house. They told me that a long time ago a native priest of the Roman religion, who had recanted, and returned to the true faith, had been put into that house. Two old people in that house, a man and his wife, rose and bowed to the governors as they approached. Being the servants of the son of a criminal, they were given to the priest who was confined here, as his slaves, but they were allowed by the government to become man and wife. Although they never became proselytes to the priest's religion, still as from childhood they had been servants to some one, they were not allowed to go out of the prison gate, and receiving their clothing and food from the governor's offices, they had to spend their old age here.

Afterwards I looked at the prison and found it to be a large one, divided by thick plank partitions into three compartments. In the western of these was the prisoner. He had made a cross, cutting it out of red paper, and pasted it on the west wall of his cell, and beneath it he was repeating his liturgy, and reciting passages memoriter from his sacred books. South of his cell, there was a shabby building which was occupied by his guard. When I had looked at all these places, I returned home.

On the last day of the moon, I went to examine the prisoner, but as I had told the governors it would not be necessary for them to meet me there that day, they did not come. I spent the day in asking questions on subjects that had come up on former occasions, and on which it was requisite to make further inquiries. All our inquires, hitherto, had reference to the part of the world to which the prisoner belonged, and I had not asked him any thing about the nature of his religion. Whenever he had introduced that

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subject, by turning aside from the topic under discussion, I had put him off, by making no reply.

The next day I made an official statement to the governors, to the effect, that up to yesterday, I had seen the man in all, about three days, and now there was no need of misunderstanding what he said, and that he probably well understood what I said to him.

I furthermore, stated, that we had fully investigated the facts which related to his coming here, and that if his examination should be carried further, his disclosures must necessarily relate to his religion. Hence I thought it advisable that the governors should be present to hear what he had to say.

The *Gorojiu* replied that they had ordered the examination to be continued, and directed the governors to be present. On the 4th of the 12th moon, I went to the court room and there met the governors. The prisoner was brought in, and I asked him, why he came here, and what sort of religion he intended to propagate in this country? Unable to contain himself for joy, he answered. "Six years ago I learned that I was to be sent to Japan, and after braving winds and waves, for the thousands of leagues, I reached this country, and at length have arrived at its capital, as you see. Were I in my native land to day, it would be new-year's-day, and while all there are congratulating each other on the occasion, I am for the first time commanded by their excellencies, to gave an account of my religion. Better fortune than this, I could not have."

I then questioned him to the fullest extent about his religion. His statements did not differ from the account of it given in the three volumes brought from the governor's office. His language being different, there were, however, differences in the names of men and places, though these arose merely from mistakes in rendering the sounds. He was a well informed and thoroughly educated man, and to all appearence a savant in his own country, and I felt that I could not cope with him in geography and astronomy.

The answers which he gave to questions about his country are recorded further on. He said that there were many branches of science is his country, and that he was familiar with sixteen of them, of his acquaintance with astronomy there was an illustration on the first day of his examination. The day was declining when I asked the governors what o'clock it was. They replied that they had no clock by them. The prisoner thereupon turned his head, looked at the position of the sun, and then at his shadow upon the

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ground. Afterwards, counting upon his fingers, he said, "By my country's method of calculation it is so and so, naming the part of the hour, the hour, the day, the month, and the year. Now though it may seem easy to make the calculation by means of one's shadow it could not be expected that he should so readily tell the time.

Again taking a Dutch map of the world, I asked the interpreters to find Europe, and tell me where Rome was, but the printed letters being very small they could not find it. The prisoner said have you a "*chiruchinus*"? They answered No. I asked him what he meant? He said that in the Dutch language it was called a "*passer*", and in Italian a "*compass*". I told him that I had one and taking it from my pocket gave it to him. He said it was loose in the joint and therefore difficult to use, but it was better than none. Then seeing that the place to be determined was minutely delineated on the map he took a pencil and wrote off the name, and having with the compass calculated the degrees, although he sat on a bench up the court yard he extended his hand to the map upon the floor, and finding the lines of latitude and longitude, which were drawn as fine as a spiders web, he touched a point as far as it was possible for him to reach, and said please see if it is here. On looking in the direction to which the foot of the compass pointed, it rested on a small circle as large as the eye of a needle, and the interpreters said that the foreign work Roma was by the side of it.

Besides this, when beginning with Holland, I questioned him about the places in all the countries of Europe, he adopted the same method, and never made a mistake as to a single place. On the map of Japan I asked him, "What place is this"? rising the compasses as before, he said, "It is Yedo, is it not?" and as in the former case, the word "Yedo" was written there. Although it was seen that there were rules for determining these localities, yet, in as much as they were so minute, it was not so easy a matter to be done. I asked him if I could learn these things. "It is very easy," said he. I told him, that I had always been dull in figures, and I feared it would be impossible for me to do it, he replied, that it was not necessary to be particularly familiar with figures, in order to do it, and I could very easily learn it.

He was a serious, and candid man, and one who was scrupulous about being right in small matters. When he took his seat in the

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courtyard on the bench, he first put his hands together, and bowed, and after being seated, he made a sign upon his forehead with the thumb of his right hand, and closed his eyes. Though he sat a long time, he was as motionless as a statue. When the governors rose from their seats, he was sure to rise, and bow and then resume his seat, so it was every day, once when he saw the governors sneeze, he uttered some charm addressed to them, and said to the interpreters, "The weather is cold, and they should put on more clothes. In my country we pay great attention to sneezing, because once it became epidemic, throughout the country." When the interpreters made mistakes in the sounds of his Latin words, he told them again and again, how to pronounce them, and when they were right, he greatly praised them. On hearing me speak the Latin words, he laughingly said. "The interpreters, unfortunately in consequence of having learned the Dutch language, find it difficult to get rid of their Dutch pronunciation, and do not speak like you, perhaps it is because you once learned our language.

At another time, when he could not orally explain, nor was it easy to represent by signs the various articles ranged along the sides of a Dutch man-of-war, such as the three decks, and the great gun at every part, I held up my left hand vertically, on one side, and thrust three fingers of my right hand, into the spaces between the fingers and showed them to him. "That's it?" he exclaimed, and turning to the interpreters observed, "It was quickly and clearly said."

Again, when I asked him how far it was to New Holland, he made no answer. I repeated the question and he said to the interpreters, "Nothing is more stringently prohibited by my religion than to kill men and can I in any way teach men to spy out other people's countries? I heard but did not understand this remark, and asked him, why he said thus. He replied, "Although I know what you asked through the interpreters, yet it is not proper for me to answer such questions about other countries."

I again enquired what he meant? He replied. "When I met this gentleman (*the questioner*, *Tr.*) a short time ago, I knew nothing of his office in this country. If he were in mine, he would not be without some important official post. New Holland is not far from this country, and if he is thinking of taking that country, he can very easily do so. Should I then minutely explain the way

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to New Holland, I should verily be showing him the way to invade another people's country." At this, although I was painfully sensitive lest the governors should hear me, I answered with a laugh, "Even had I such an intention as you allude to, I could not move a single soldier, because of the strict laws of my country." His excessive caution generally showed itself in matters of this kind.

When he was questioned about his religion, there was not one word near the truth in what he said. All his good sense forsook him immediately, and we seemed to be hearing two men speak. Hereby it is evident that the learning of his country is merely a knowledge of the particulars of form, and of those things which are said to be below form, but of things above form they absolutely know nothing at all. Hence I was amazed at what the prisoner said about the existence of a Being who created heaven and earth.

I respectfully presented to the government the two volumes in which I have noted down the substance of the questions put to the prisoner and his answers.

The official reply received, was as follows. "Whereas it has been definitely determined, years ago, that the religion of Jesus is prohibited in Japan, this disciple of that faith comes here, professedly to defend the missionaries from aspersions cast upon them. If he is a missionary, why did he not bring with him the proper credentials, instead of coming falsely pretending to be a native of this country? Even if his statement be true, his subsequent acts must be considered as doubtful and suspicious. He is nevertheless a missionary of his country. According to law, let him suffer capital punishment. When sufficient time has been allowed to collect the testimony, let this just verdict be executed."

Understanding this affair, and that hereafter there would be no end to such men's coming to Japan, I presented a full account of what had occurred on this case to the government, for their future guidance in similar investigations.

Not long after, at the time that the Taikun retired from this life, (*died, Tr.*) in the 4th year of Shiō-toku, (1714. *Tr.*) The old man and his wife, who had been the servants of the recanting priest of former times made a confession. They said, that although their master in his life time, secretly instructed them in the tenets of his religion, yet, they did not wish to violate the laws of their country. Now, however, they were advanced in years,

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and when lately they saw this man disregarding himself, and traversing 10.000 leagues in order to come here, and when here, arrested and imprisoned, out of concern for themselves, because they could not live long, and from fear of the pains of hell, they had embraced his tenets and become his proselytes. They begged also that they might by all means be punished according to law.

These old people were, in the first place, put into separate confinement. In the third moon of the next year, (1715) the Dutch brought tribute to Yedo, and the Roman prisoner, having, contrary to what he at first asserted, been guilty of communicating his religion to these persons, was put in chains. Thereupon his passions burst forth in a violent manner; he railed and shouted. He called out the names of the two old people, incessantly, day and night, exhorting them to be firm in the faith, and not to change their purpose so long as they lived.

The Dutch who came to Yedo this year, said they had heard that the so called Thomas Toterunon [?] who went to Peking, soon returned to his own country; that the Chinese were so supicious of him that he could not remain among them.

When asked what they thought of the prisoners coming here, they said their countrymen did not understand the reason of it. He might be one who had committed some crime, and who, when at the point of being put to death, had begged to be allowed to come here, and so his countrymen, thinking, as he says, that it would be great good fortune, if this country were opened, and moreover, that if a priest were put to death, it would be without precedent, consented to grant his request. It may have been as the Dutch suggested but I do not think so. It was because his countrymen thought the time had come when their religion should be propagated in this country. This is my deliberate conclusion. The prisoner brought with him, some of our newly made gold coins, and zeni. When I first asked him why he had brought here 3 sorts of gold coins, his answer was. "My country, by means of the charitable contributions of all Europe, has wealth, without the necessity of laboring to procure it. Besides much silver is produced at Rome, and further, the Spaniards get large quantities of silver and gold, from the islands of the sea, south-east of our country. Without waiting for these things to be sent from Rome, I have only to write a letter, and send it to Roson, (*Luconia Tr.*) and they will come speedily."

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Remembering the above saying of his, I have come to a conclusion respecting the reason why he came here. He saw from time to time the changes in the country's coinage of gold and copper, and supposed that the wealth of the country was greatly exhausted, and therefore the people were distressed, and the time of this popular distress, was that in which his religion was not prevalent here, and although it was still prohibited, he thought that if he should use the inducement of gold and silver, that prohibition might be removed. Hence after this I never spoke to him again about the gold and silver coins.

So in the winter of this year, on the 7th of the 10th moon the two old servants died of disease. They were said to be 55 years old. After the middle of this month, the prisoner also was taken sick, and died on the 21st at midnight. He must have been 47 years old.

The notes which I have made of what I had to say on this case, under the reign of the late Taikun, as now written out, make in all three volumes. In the first I have recorded a succinct account of the whole affair, and appended to this a supplement containing a copy of the substance of the report sent up from the Nagasaki governor. In this is included a statement of what the prisoner said about the affairs of all countries beyond the seas. I have also recorded his answers to my questions, at least the most important parts of them.

As months and years have elapsed since the man came here, there are many things which I have forgotten, and even in respect to his language, and the matters referred to, there must be many mistakes, in what I have written. Should any one went to give currency to the novel things herein contained, in relation to foreign countries, there is nothing that need be kept secret.

If any one should be inquired of by the government he need not tell them that there is any thing more than this first part.

Part II.

The earth with its land and water is spherical like a pearl and situated in the concave of heaven like the yelk of an egg within the white. The circumference of the earth is 90.000 Ri, (!) men live above, below, on all sides of it. The whole is divided into five continents, viz: Europe, Africa, Asia, and North and South America.

South of Europe is the Mediterranean sea. On the north is the

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Northern Ocean and Greenland. It is bounded on the east by the Danais (Don) and the Euxine Sea, and on the west by the Atlantic ocean, called by the Chinese Tai-sai-yoö (大西洋.)

In the South of Africa is Kabote bonius Fransqa. (*The spelling here is very difficult to decipher, but the Cape of Good Hope is plainly meant, Tr.*) On the east is the Red Sea. The island of Madagascar lies in the ocean south-east of Africa. On the west is the Atlantic. In the north-eastern part, Africa is connected with Asia by a very narrow isthmus.

Asia is bounded on the east by the China Sea, called by the Chinese, the Lesser Eastern Ocean, (小東洋) which includes many Islands, as Nippon, Loo-choo Yezo &c. On the west it is bounded by the Danais, (Don), the Euxine Sea, the Red Sea, and the Mediterranean. The Mare Austrum, embraces many islands, as, Sumatra, and Roson (Luzon) &c. Northward it extends to the Sea of Tartary.

North America is hemmed in on all sides by oceans, but at the south-western extremity it is joined to South America by a narrow isthmus. South America is connected with North America; at its southern extremity it reaches the Southern Ocean. On the north-east, this two fold continent joins Greenland. With what country it is connected on the north-west, I know not. (*The author observes in a note that it extends to Yezo, Nippon &c. Tr.*) *The author here adds some remarks of his own, the foregoing being the items of geographical information obtained from the Roman priest.* (*Tr.*)

I cannot understand how the maps and globes of the West were produced. On a map of the world made by Go-chiu-mei. (吳中明) in the time of the Ming dynasty, it is said in a marginal note, that "there are old engraved maps in Europe. The Europeans and Franks are all fond of travelling afar, and wandering from home, and they put their discoveries on record, so that after many years they have been able finally to ascertain the form of the whole earth." When I met this Roman priest, I brought out a engraved map of Europe, and asked him to explain it to me. When he had looked at it, he said, "This was printed in Holland seventy years ago, and is remarkably well done. It would be difficult to get it in the West at the present time. The Holland of which he spoke, is the same that sends tribute here every year. It consists of two most remarkables, which are described in the Sei-yoö-fu-chi.

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[西洋布地] viz: Holland and Zealand. By inquiry of the Hollanders, I have learned that a countryman of theirs, Macorans, (?) by name, who was well versed in geography, and astronomy and skilled in navigation, once laded six vessels with provisions, clothing and other necessaries, and set sail upon the Atlantic on a voyage of discovery. His own ship foundered at sea, and he distributed her crew and cargo among the other vessels. After six years absence, three of these vessels, all that remained, returned to Holland. Then the Hollanders obtained a minute acquaintance with the globe, its seas and mountains in many parts, but they say that little is known of the south-western part of South America. [Now by comparing the works entitled:—"The Three Powers, illustrated with plates." (三才圖繪) "The Philosophy of the Seasons" (月令廣義) and "Questions on Astronomy, with illustrations," (天經或問圖) with the Wán kwŏ ken koŏ dz. (萬國坤輿圖) (or Map of world) I find that they all contain but an epitome and outline of things.]

On the above named Map, besides Europe, Lybia (Africa) Asia and North and South America, there is Magellanica, a continent in itself, making six in all.

A marginal note states that "Magellan is the name of a Frank, who sixty years ago first passed through this strait, and came to this country, and hence the scholars of Europe name the strait, sea and land, after him. Magellan is an erroneous spelling of Macorans, and therefore the Hollanders are mistaken in calling him a Frank. On the Dutch map all that Southern region is as yet unexplored, and no names of places are inserted. Again, in a note on the map of the world, North and South America are drawn as though entirely surrounded by seas, and the Northern continent is joined to the Southern. Now, on the Dutch map North America is not yet explored in the north-west part of it. I cannot explain these discrepancies.

The countries of Europe are as follows.—

1st. Italy on the Mediterranean Sea in the South of Europe. Its chief city is Rome, which the Pope has made his capital. It is scarcely 18 *ri* circuit. Its inhabitants, according to the statement of the Roman priest, number 700,000. They are largely engaged in manufactures and are skillful in making various articles for household use. The Pope alone holds jurisdiction in religious matters. Every place has its officers for the management of civil

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and military affairs. Red coral is found in the Mediterranean around the shores of Italy.

2nd. Sicily. It is the most southern island of Europe in the Mediterranean Sea. There are two mountains in it, one of which constantly emits fire, and the other smoke, by day and night. I believe the disciple of Jesus, called Campana Josephu who came here in 1624, was a native of Sicily. He was afterwards converted to to the orthodox faith (*heathenism, Tr.*) and received the name of Oka moto Sanyemon.

3rd. Portugal. Its capital is Lisbon. It borders on the ocean in the S. W. part of Europe. Among us it is also called Namban. In their commerce with various countries the Portuguese finally settled at Goa, Malacca, Macao and other places in Asia, to carry on trade between them. Commerce with Japan was commenced in Portuguese ships, and the Roman religion gradually spreading eastward, reached this country by the same means.

The Portuguese first came to Burgo in 1543, and between 1596 and 1623, Portuguese envoys came here from year to year as to their Suzerain. The Goa and Macao men were all Portuguese, sent by the chiefs of the trade. In the winter of 1613 they were forbidden to bring the disciples of Jesus here in their merchant ships. Subsequently in 1609 three hundred Japanese who had gone to Macao, were killed by the Portuguese and the following year the Portuguese were forbidden to come here on pain of death. Foreign ships ceased to come here till 1639. In the 5th month of 1640 a Portuguese ship arrived, and all her crew were burned to death. In 1647, the 6th month one of their ships came bringing tribute, but was driven away, and obliged to return in the 8th month.

According to Josepheu,* the first Portuguese queen was a daughter of the king of Spain. The king of Portugal having died without issue, his wife returned to the country of her parents. The Portuguese ministers and people, hearing that the queen was enceinte, urged her to come back again and she did so, and having given birth to a son, the royal succession was renewed. This heir to the throne, died at twenty one years of age, and left no issue, having never married. The brother of the former king being an ecclesiastic, they brought him from Rome, and made him king but as he never married he left no heir. The ministers and people therefore held a council and begged the king of Spain to grant

* Campane Josephu (Tr.)

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them as a successor to the Portuguese throne, the niece of their former king. Subsequently this queen gave birth to a son. When he grew up to manhood he became a religionist, and wished to have nothing to do with the government of the country. His son likewise, following the example of his father, retired from the world, and though his people and ministers repeatedly tried to dissuade him from this step, he would not listen to them, finally he was persuaded by the priests of Rome, who said to him, "God gave your kingdom to your father, and it is not right for you to abandon it." Convinced by their advice, he could not abdicate his throne, and therefore interested himself in the affairs of government. (This was 60 years after the first Spanish sovereign reigned in Portugal.) He kept up the succession of Portuguese kings. Hence he continued to feel the same good will towards Japan that had been exhibited by former sovereigns and again sent tribute to this country. This was in 1647. The name of this king was Don Juan Guaru [?].

Portuguese merchant ships came here in 1685, but they were again sent away, aud came no more after this. I have also inquired into the history of the propagation of the Roman religion, and find that when commerce first commenced here, a priest called Franciscus Xavier came in a Portuguese ship, and first landed in Beergo. This was between 1532 and 1555. This religion first entered China in the 29th year of Wan lëih [萬 曆] 1601. This being the case, there was an interval of 60 years between the introduction of that religion into Japan, and its introduction into China.

Spain is geographically connected with Portugal and France, and includes 18 provinces. A part of South America has also been annexed to it and settled under the name of New Spain, parts of Asia likewise, and Roson (Luzon) have been taken and united with Spain. Between 1596 and 1615 envoys from Spain first came here, and vessels from Roson were constantly arriving. Their crews were all Spanish subjects. When trade was forbidden, they ceased to come. In 1624 Spanish envoys came again and were summarily dismissed. Castile touching upon the south-western part of Spain, forms with it one kingdom. I never heard that Castile had any commerce with Japan, but it is said that Franciscus Xavier who first propagated the Roman religion here, came from Castile.

France upon the sea west of Europe, is geographically joined to

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Holland and Italy, and the part of South America newly annexed to it is called New France. It is said that French merchantmen have traded with Japan, but it is not certain. Some one says, that the French country spoken of in a book of the times of the Ming dynasty is Portugal, but I do not so understand it. The intercourse of Europeans with China commenced under the Ming dynasty in 1567. The Franks were the first to bring tribute to China, and according to this, they went to China 24 years before foreign ships came to Japan.

Germany is a large country of Europe, whose capital is called Vienna. By way of distinction, the sovereign is called the Emperor in all parts of Germany, and he has seven feudal princes under him. The Hollanders call the emperor Keizer, and say that there are nine feudal princes; which is correct I cannot say. Though Germany is rich in men and materiel, yet it is not easy to move an army there, for should one of the princes disagree with the rest in council, the project must be abandoned. Moreover the northern part of Germany is cold, and as gunpowder is not abundant, they obtain it from the Dutch.*

The Germans, in pursuit of their fisheries on the sea coast, came to some small islands, where they finally settled; forming a union of seven provinces. After these were annexed to Spain the oppressions of the Spanish became intolerable, and they separated from Spain. Finally they raised an army, each of the contiguous provinces lending their aid, and there was war for eighty years. Holland finally invaded and took ten provinces from Spain. When they all had become weary of war, the two countries made peace, and Holland having restored the conquered provinces to Spain, was at rest. The Hollanders were without a rival in naval warfare, but were not equally skilled in fighting on land. Nevertheless they invaded and took several parts of Africa and Asia, and their own country was enriched, and their troops brave. At the present time, Holland is one of the strong countries of Europe.

The seven provinces above alluded to are Overyssel, Friesland

* The author here proceeds to name the following countries of Europe, merely giving their positions, viz. Brandenburg, Pomerania, Poland, Saxony, and Muscovy. Of the last, he says that the cold there is extreme, and that in winter the ice freezes to the depth of 10 feet, so that men and horses travel on it. He also mentions Sweden as lying side by side with Norwegia and looking towards the Frozen Ocean.

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Holland, Zealand, Groningen, Guelderland and Utrecht. The places beyond the seas which they took, are the Cape of Good Hope, Kotororiru (?) Malacca, Batavia, New Holland and New Zealand, etc. What the Roman priest said of Holland will be seen hereafter. The statements of the Hollanders differ in some respects from his. As the affairs of this country will be elsewhere spoken of, I do not enter into particulars here. The intercourse of Holland with this country commenced in the year 1600, and that is the only country that has continued to bring tribute to Japan.

England is in the ocean north-west of Europe, and consists of two large islands. One of them is divided into two parts, Scotia on the north and England on the south. The other island is called Hibernia. This country being in the midst of the sea, its inhabitants have become expert at navigation, and have learned naval warfare. The Hollanders, following their example entered upon foreign commerce and finally became familiar with the ocean highways. All our (European) merchantmen fear the naval power of England and call its inhabitants pirates. The king of England, mortified at this, has forbidden his people to go abroad to foreign countries at their own pleasure. This country originally respected and believed in the Roman religion, but lately the king put away his lawful wife, and took a favorite cencubine in her stead. The religion of the Lord of heaven treats adultery as a great crime. The Pope, in consequence of that breach of the commandments, fell out with England; all Catholic countries did likewise. Holland was excommunicated at the same time.

I find that the English and Dutch began to hold commercial relations with Japan in 1600. In the autumn of 1613, the English brought tribute here. In the following year they came again. I am not aware of their coming here after that, till the 5th month of 1673 when they brought home some ship-wrecked Japanese, the 7th moon they returned to their own country.

Scotia in the ocean northwest of Europe forms with England one island, and is north of the latter. Hibernia in the same ocean, is close by England and Scotia.

The extreme southern part of Greenland extends to the Ocean which is north of Europe. In its northern part it is connected with North America. That region is so cold that it produces neither men nor any thing else. They say that the Dutch in their whaling voyages, take great numbers of whales there. They

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have a story that some of them once formed a company, and provided food clothing and other necessaries to protect themselves against cold and want, and stopped in those parts. Consequently, the next year some of their countrymen went to look after them and found them all in a sitting posture, but they were all dead, not one was alive. Their flesh was like dried fish, and not at all putrified. So extreme is the cold in that region.

[In the countries of Europe, generally, the question of the succession to the throne being already settled there is no occasion to discuss it. In case it has not been determined, the ministers and people cast their votes for a successor and he who receives the largest numbers of votes is elected and made the ruler. So also when a ruler confers office upon a minister, the person who is most recommended by ministers and people receives it. The sovereign does not dare to confer a single office upon his own responsibility.]

The Dutch say that they have no hereditary monarch in their own country. As in the Chow dynasty, each of the six Boards of government officers appointed its own chief for the direction of business, so in that country the people choose their own officers of government.

[The tiles of European sovereigns are various. The highest is called *Portifex Maximus* which means Surpreme or without a superior. Only one man bears this title, viz: the Pope of Rome. The people of European countries, address him with this title, because they believe in the Roman religion.

The next in rank is an Emperor, the next a Rex and the next a Prince. From what the Roman priest said, a Rex seems to be similar to a Chinese commander-in-chief, (大將軍). Next to the prince is the First (?) He too is like a Chinese commander-in-chief. The next is the Dux. This officer is in command of whatever troops are raised in each district, and must be the head officer at the capital. The officers attached to each of the above, are so numerous that it is impossible to designate them all.

When Holland and Spain were at war, the Rex of England went over with his own troops and became the Prince (general-in-chief,) of Holland in the conduct of the war.

On the map of the world, I find it stated that the Pope of Rome, controls affairs in all those countries where his religion prevails.

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Those who next to him have the control of political affairs are the Emperor and the Rex, and those in charge of military affairs are the Princes, or Firsts. [The two last may be different designations for the same rank in different parts of Europe.] Manners and customs are generally the same throughout Europe, yet there must be diversities in minor matters. The Germans, Swedes, and Hollanders are curly-headed, yellow-haired people, and the pupils of their eyes are white. The Muscovites resemble the Mongolians.

The scope of the learning cultivated among them is very broad, the most remarkable in the world in this respect. Their grammar is like the Sih-tan (悉曇) in the Pali language. Their rhetoric is like the Wan-chang (文章) of the Chinese. By rhetoric is meant the science of composition. Besides these, it is said that they learn all the minutiæ of astronomy, geography, the arts, and mechanical trades.

OF AFRICA.

Torka (Turkey?) in the Italian language is called Torka; elsewhere it is called Tsuruka. This country is very extensive, and geographically connected with Africa, Europe and Asia. Its capital is old Constantinople. In ancient times it threw off the Roman yoke, (Africa and Barbary are on the Mediterranean sea.) The manners of the Turks are like those of the Tartars; they are unequalled in bravery and cruelty. They have so many soldiers and horses, that they can bring into the field 200000 in a day, so many indeed, that they could not be counted in a whole day. The Europeans are constantly making incursions upon them, and therefore the Turks combine their forces for mutual protection.

From what the Roman priest says. I should conclude that the whole of Africa belongs to Turkey, and besides that on the north-east it extends to Germany, and on the south-east to Sumatra. According to Joseph's statements it is near to Portugal. When I enquired of the Dutch, they said that it joined Tartary on the north-east. So contrary are the statements made about it. If Joseph's statement is correct, Turkey must be contiguous to Portugal in the north-west, and in the north-east must extend to the eastward of Muscovia, for Muscovia is north-east of Germany, and side by side with Tartary. But I cannot understand how it is that this country embraces all that lies in the Indian ocean, as far east as Sumatra, nor can I understand why, if Turkey is so large, it does not appear so on the map of the world, and the

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Chinese copy of this map should give no explanation of it. I think that Africa may be the Lybia of the map, and the confusion has arisen from a mistake in transferring the name into Chinese. We ought to have a good map to ascertain the facts of the case.

The Cape of Good Hope is in the extreme south of Africa, tigers, leopards lions, and other wild beasts and birds abound there. The prisoner says that the Dutch have taken possession of the Cape, and annexed it to Holland. The Dutch denied this, when I inquired of them about it, but said that their ships, bound to the Indian ocean, were obliged to pass the Cape, and therefore it was their usual stopping place.

Madagascar is a large island in the Indian ocean, south-east of Africa. In the barbarians language it is called San Lorenzo. On the map of the world it is stated that there are 700 districts in Africa. The map gives an epitome of the principal mountains and rivers, of that quarter of the globe. The information derived from the Roman priest and the Hollanders respecting the soil, people, customs and productions of this part the world is not intelligible. As Africa is connected with Turkey, probably Europeans seldom go there, and for that reason little is hitherto known of it. The Dutch however say that the inhabitants of the Cape and Madagascar are savages, that when the Dutch go to Madagascar to get the products of that country, the natives are frightened and do not come near them, and that when they see the remnants of food left by the Dutch, they are so stupid that they slily creep up and eat them.

OF ASIA.

Persia is west of India, and joins the east part of Africa, and belongs to Mogul. Its productions are numerous. The Dutch say that Japan and Persia are the only countries in the world that produce fine horses; that no other countries equal them in this respect.

In 1556, Siam and Cambodia sent tribute to Japan and begged continually that horses might be given to them. What therefore the Dutch say must be true.

Mogul is an ancient country of India, of great extent, population and wealth—the great country of that part of the world, but yet the people of different parts of it are incessantly engaged in wars with each other. Bengal, Sarata (Surat or Guzerat perhaps) and Indostan belong to Mogul. Coromandel-coast, is the name of the seaport, the prisoner says, but it means land bordering on the sea, and

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is the name of a part of the country, where many foreign ships congregate. I find, from the Roman priest's statements, that there are three religions in the world, viz: the Christian, the Heathen, or Gentile, and the Mohammedan. The last is the religion of Mogul, and Africa and Turkey also have embraced it. What is called the Hwuy-hwuy (回 回) religion in China is probably the same.

Bengal is an ancient division of eastern India and produces quicksilver, cotton cloths, silks and medicines. The cotton cloth which the Hollanders now bring to this country are marked with the name of Bengal.

India is the western part of Indo. I think the so called, ancient Indo is the general designation of Goten (五 天), and what is now called India, is the western part Tenchiku (Hindostan).

Goa is a great seaport on the western coast, from which the Portuguese commerce is carried on. Malabar, Chau (?) and Santomei (?) are names of places belonging to Goa. The last two places produce silks, hence at the present Santomei is the name of a certain kind of cotton cloth, and Chau of a kind of silk fabric, because originally they came from thence.

I find, that the Portuguese who had settled at Goa, at first hired a sea-port of Canton province, and appointed men to manage their commerce at that port, who styled themselves managers of the commerce of Western countries, or governors of the Western city and commissioners of the port of Macao. They who brought tribute from year to year to Japan, were Portuguese who came from Goa and Macao. Macao is the name of a bay in Canton province.

Ceylon is in the Indian ocean south of India. On the side of a mountain near the sea, there is a footprint of Budha still preserved; some say this is the spot where Budha died. The people are like the Moguls, and their country produces pearls, precious stones, cinnamon, betelnut, and cocoa-nuts. There is a place on the southern side of the island called Colombo whose inhabitants are black and probably they are what the Chinese call Corombo. The Dutch say that the inhabitants of countries near the equator are all Corombos, and are not naturally intelligent. From this place black people among us are called Corombo.

Siam in Chinese is called Shamuro. In ancient times it consisted of two separate countries, *Sha* and *Ra*. In 1341, the people of Ra, annexed the Sha country to it, and the two became one. Being a southern land, its climate is very hot, though in the winter

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months the air gradually becomes cool. The Siamese have curly hair, and are naked, except that they wear a silken sash around their loins. The productions of the country are medicines, hides, horns &c. Between 1596 and 1615, Siam began to carry on commerce with Japan. From 1615 to 1644, the kings of Siam continually sent tribute here, and wrote their letters on gilt paper. At the present time, only Siamese merchant ships come here from year to year. In 1596, some of our own people went there and after a while became the king's ministers. They also wrote letters and sent presents, to our government, and it is said their decendants are still in Siam. Champa (?) and Cambodia are south of Siam. In 1596 they both had commerce with this country. I never heard of any tribute sent here by the kings of Champa. There was a yearly tribute from the kings of Cambodia up to the year 1624, but at present none but merchant vessels come here from Cambodia.

As the prisoner had never visited these countries, I did not enquire of him about them, but, since they had formerly had commercial intercourse with Japan I added these remarks myself.

Malacca, south-west of Siam is a peninsular country. The Portugues formerly held Malacca, but it now belongs to the Dutch. It is recorded in a book presented by the Dutch to our government, that in 1612 the Spaniards made war upon Malacca. In that case it must have previously belonged to the Castilians, and the Dutch must have taken it by conquest, and finally made a settlement there. (By Castilians, I mean both Castilians and Portuguese.)

Sumatra is in the ocean south of Asia, and in its northern part is but little separated from Malacca. This country is directly under the equator and twice a year, i.e. in the spring and autumn, the sun casts no shadow there. From spring to autumn, the sun's shade is on the south side of objects, and from autumn to spring, on the north side. The climate is extremely hot, though it moderates in the spring and winter. The inhabitants are all naked and black. Their manners are like those of the Siamese. The country produces gold which the Dutch get. Jacatara* (Jacatra) is south-east of Sumatra. The whole island is called Java. Jacatra is the name of the province colonized by the Dutch and Batavia is its capital city.

* Irish potatoes are now called by the Japanese Jacatara or Jangatara imo, because first brought here from Java. Tr.

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About 14 or 15 days southward of Jacatra, we come to Java (proper) where the native prince resides, who is called Nusznamu. It is the custom of the people to wear their hair long and encircle the head with a thin cotton cloth stiffly starched. Their sleeves are narrow, their upper garment short, and they wear trowsers. The country is so warm that grain ripens twice in the year, and all sorts of vegetables abound. Hence the people never suffer from cold and are very indolent. Jacatra was first taken by the Portuguese. Ninety years ago, i.e. in 1623, the Dutch were at war with them, and took it from them. Thirty or forty thousand Chinese have emigrated to that part of Java governed by the Dutch. The celebrated Bantam, to and from which the Dutch were constantly going and coming between 1596 and 1615 is a place in Java. The so called Jacatara men, who now come here year after year are not the people of Bantam. The Chinese also emigrate to Bantam.

Borneo is an island lying east of Sumatra, and north-east of Java. The manners and customs of the inhabitants are like those of Sumatra people. The island abounds in quartz, crystals and camphor. Macassar is the name of a place south-east of Borneo and in the south part of Celebes. The native manners and customs are the same as those of Sumatra, and the island produces gold and and sandal-wood. North-east of Macassar is Mindanao. Besides these there are numerous islands, about which I did not make inquires of the prisoner, and therefore do not record here that which I do not understand.

Rokson is in the ocean south-east of Canton, and is also called Roson (Luzon) by the Chinese. We usually called it Rusun. The Dutch call it Luconia. A place in the south-east of Rusun is called Manila. In modern times the Spaniards took possession of it, and by means of the natives carry on its government. In the south-west part of the island, there is a mountain which produces a large amount of silver. More than 3000 descendants of Japanese emigrants live there together and do not depart from the customs of their father-land. When their officers make their appearance abroad, they wear two swords and are accompanied by spear-bearers. The rest of these Japanese, wear one sword. The Spaniards have laws for the government of this colony of Japanese, and do not let them wander about in the country indiscriminately. Four years ago 12 Japanese who had been driven off from our

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coast by a storm, arrived at Rusun, and the Spaniards assigned them a place with the rest of their countrymen.

Formosa is north of Rusun, it was first taken by the Dutch, but now belongs to China. I find that the Luconians who always brought tribute to Japan, from 1596 to 1615, were sent by the Spaniards at Manila.

New Holland is in the southern ocean and its territory is very large. It has been taken by the Dutch, and hence is called New Holland.

I learn from the Dutch, in respect to that country, that it is 400 Japanese *ri* south of Jacatra, and that their countrymen were the first to visit it. They say that it is a very large country; that the inhabitants were like brutes and could not speak; that the country is very hot, and those who go there sicken and die, that, indeed, few survive the effects of the climate.

The Tartary of which the prisoner spoke, is the Chinese Tattan; and his Japan, is our Nippon. His remarks on Tartary were so confused as to be unintelligible. According to the map of the world; Tartary is upon the eastern sea coast, and it appears to be a country abounding in dogs and tents made of skins like Yezo. I asked the Hollanders whether on their maps, the northern part of Yezo is connected with Tartary or not, but they did not know. Upon their map of the world, only the south-eastern part of Yezo is delineated, and they said that it was remarked in a marginal note, that in those waters a fish, that we call a masz (species of salmon) abounds and is much eaten by the natives. The Dutch told me that when they come to Japan, they leave the northern ocean, pass along the coast of Africa, and come to the Cape of Hope, then turning to the eastward, cross the Indian ocean, and arrive at the north-east part of Java. Thence turning northward they pass Sumatra, Java, Borneo and other islands, in a north-easterly direction, and arrive here. The whole voyage they estimate to be about 12.900 Japanese *ri*. But were they to go northward from Holland, and cross the northern ocean in an easterly direction, and then turn southward and come to Japan the distance traversed would scarcelly be 3,000 or 4,000 *ri*.

When I asked why they did not take that course, they replied that three years before, an Englishman by the name of William Dampier, of his own accord, crossed the Northern Ocean and came into the Pacific. But the Dutch thinking it impossible to do this,

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because the sun's light does not reach those northern regions, and therefore the sea is always dark, and the tides swift, could not believe Dampier's account of his voyage. Indignant at this distrust, of his varacity, he was about they said to publish a book on the subject, and if when the book made its appearance, its statements could be credited, the Dutch would be very glad of it. (This voyage of Dampier's was made in 1711.) Two years later I asked the Dutch about the matter, and they informed me that Dampier had died the year before, and that his book was not finished. According to their account, the delineations on the map of the world are not to be relied upon.

New Spain is in the southern part of North America; crossing this country in a southernly direction we come to South America, a country newly settled by the Spaniards. Acapulco situated on a bay in New Spain is a populous and wealthy port, a place of great resort for merchantmen. In 1619, a vessel from Acapulco, was driven off by adverse winds and drifted to Japan; here she was repaired and refitted by our government, and sent home. Two years after they sent presents to our government as tokens of their gratitude. The same year, Japanese merchantmen went to Acapulco. This is no longer done.

New France is in the north-eastern part of North America. This was first settled by the French. In appears to be a very extensive country. Its inhabitants live among the trees and rocks, and herd with wild animals, many countries have been usurped and settled by Europeans. Besides New Spain (Mexico) and New France (Canada) there are New Granada, and New Andalusia in the same category.

Brazil is in the eastern part of South America. It is a vast wilderness, whose northern, eastern, and southern boundaries touch the Atlantic ocean. The natives of Brazil lodge in trees or live in caves, and eat human flesh. On the map of the world there is a small island north of South America, called St. Vincent whence tobacco first came, it is said in a marginal note.

In the "Treasury of Secrets," (a book so called.) I find that the Dutch made war upon this island and took it. A note on the map, also states, that Patagonia is a country of South America, inhabited by a race of tall men. The Dutch replied to my inquiries about it, that a good while ago they passed by sea to the southern part of South America, as far as Patagonia. They sent some of their

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men in a small boat, who pulled against the tide running out of a strait, and went to see the country. As the boat did not return to the ship, others went ashore, and looking far away upon the land saw nothing but a vast desert, except, that upon a sandy hill there were traces of a fire having been kindled in a large hut. By the side of it there were tracks of human footsteps, twice as large as those of an ordinary man, and the distance between the fool-prints proportionally great. They therefore inferred that the inhabitants of the country were men of large stature. The small boat never got back, and they saw nothing more of the inhabitants.

On the map of the world, is is stated that in Peru a substance called balsam exudes from a tree in which an incision has first been made, and that a dead body smeared with it, is preserved from putrefaction.

The prisoner gave an account of the state of the nations of Europe.

The Emperor of Germany went to war with France and Spain. The Dutch and English joined him. The Spaniards raised 30.000 troops, and the king of France 40.000, and in all there were 70.000 men in their fleets, with which to resist the Emperor of Germany. The Dutch and English raised forces to assist. Against Germany, France and Spain helped each other. On both sides by land and sea, there has been incessant fighting, and the number of the slain already has amounted to 180.000.

Again at the death of the king of Poland, Brandenburg and Lithuania became involved in war with Germany. In this war 7.000 Poles lost their lives and 3000 Germans were slain in the battle. (*The author remarks that he does not know the causes of this war, nor where Lithuania is. Tr.*)

Again Muscovy and Sakmenia (?) combined to make war upon Sweden. Muscovy has also been at war with Turkey for about 10 years. All these countries are in great confusion, and the people have no peace of their lives.

The prisoner said, "When I came here, I sailed in a ship from France for the Canary Islands. But English and Dutch ships of war, carrying 200.000 men, blocked up the straits of Gibraltar and we could not pass, but by making the case known to the Germans I got through at great risk" The Canary Islands are in the Atlantic ocean and belong to France. The strait of Gibraltar is be-

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tween Portugal, (i.e. Portugal and Spain,) and Morocco or Torka. The foregoing statements by the prisoner, about the wars in Europe relate to the years, between 1700 and 1709.

I conclude this part of my book, with some information obtained from the Dutch.

In the fourth month of 1709 Holland in the war with France and Spain, killed over 10.000 of the enemy and lost more than 10.000 and took three French towns viz. Lille, Berguess and Tournay. (*as nearly as I can make out the spelling in katakana characters. Tr.*) In one month in 1710, the Dutch slew over 5000 Spaniards in battle and took 2000 prisoners. Two months afterwards they invaded France, killed 13,000 men, and took more than 4.000 prisoners. They also lost over 11.000 men, and finally gave up four towns which they had taken, viz: Douay, St. Amant, Bethune and Mons. In 1711, in the 7th month. The Dutch again entered France, and seized the department of Somme [?] forty leagues from Paris the capital. Finally they fought with both Spain and Germany.

On the eighth month of that year, Turkey and Tartary were at war with Muscovy, and the latter restored to Turkey the places she had taken from her. The same year also in the autumn, a war broke out between Sweden and Denmark. In this contest Denmark gained nothing by fighting, but lost territory here and there. Holland came to the assistance of Denmark, and finally by her intervention, restored peace between the two countries. The same year Denmark sent troops to occupy the places that were restored to her.

In the spring of 1712. England and Holland intervened and made peace between Turkey and Muscovy.

In the fourth month of the same year, Holland and Germany went to war with France and Spain. In this war there were 100.000 on each side. The number of the enemy [Spaniards or French] slain was about 10.000, and the Dutch lost 9,570. Seven months after the war opened the Dutch took possession of Kuino (?) and finally entered Marusene (?) But the enemy defended it so well that the Dutch did not succeed, but drew off their troops and returned.

Thus for years, the Germans and French have hated each other, and each country has wearied itself with war, until they began to wish for peace, but they could not agree upon the terms.

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In 1713, the 9th month, they finally made a treaty of peace (*Treaty of Utrecht. Tr.*) and each returned to the other the places and prisoners they had taken.

The war between Germary and France, I find commenced in 1700 and lasted till the year 1713 (正德三年)

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ARTICLE V.

SORGO, OR NORTHERN CHINESE SUGAR CANE.

By Varnum D. Collins Esq.

The plant, which is the subject of my Paper, was called in France, when first introduced there, "*Northern Chinese Sugar Cane*" to distinguish it from that grown in the middle and southern parts of the Empire. Its botanical, as now, its usual name, is *Sorgo*—being a species of the genera *Sorghum*. By the Chinese, it is called *Loo-tsoh*, and must not be confounded with *Kau-leang*—a species of the same general plant, and which it resembles, though bearing no saccharine juice; or with *Kain-tso* and other varieties of Southern Chinese Sugar Cane.

According to the best authorities, the Sugar Cane, first cultivated by Western Nations, came originally from China, where it has been grown from remotest antiquity. Jewish, Greek and Roman writers refer to it, only indefinitely, if at all, as something quite foreign to their countries. It is true, some of them speak of sweet reeds and canes, but a critical examination of the passages themselves which I have made, as well as collateral statements by the same writers, showing their utter ignorance of sugar or its mode of extraction, prove that these writers referred to other plants (the sweet calamus probably) than the Sugar Cane of China. I will quote, however, a few of these passages, and leave others to decide for themselves. In the 43d chap. and 24th verse of Isaiah—a book written about 1,000 years before Christ, God, in reproving the Jews for lack of valuable offerings, declares, "Thou hast bought

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me no *sweet cane* with money"; and in Jeremiah, 6th chap, and 20th verse, God complains on the other hand of their mere empty offerings by saying—"To what purpose cometh there to me incense from Sheba, and the *sweet cane* from a far country." Theophrastus, a profane writer, 320 years before Christ, speaks in one place of "a sort of honey extracted from canes or reeds"; and Strabo, on the authority of Nearchus, the commander of the fleet in the expedition of Alexander the Great, says that "reeds in India, yield honey without bees;" and finally, Lucan, a Roman poet, sings of those "who drink sweet juices from the tender reed." For several centuries after the birth of Christ, sugar was unknown in Europe, except as a medicine, or a rare luxury. It was about the close of the 13th century that the Sugar Cane of Southern China was carried by merchants, colonists and others, from the East to Arabia, and thence, westward, through Northern Africa, Sicily, Spain, and across the Atlantic, by the way of the Canaries, Madeira, Brazil, and the West Indies. It was not until 1751 that it was introduced by the Jesuit fathers, from San Domingo into Louisiana. While the *Southern* Chinese Sugar Cane has been thus early and widely spread abroad, for some unaccountable reason, not only the Chinese, but Western Nations have not duly appreciated the other—the Sorgo cane of the *North*.

It was reserved for the French, several centuries after the southern cane had made its first appearance in Europe, to introduce the Sorgo of the North of China—a plant which is destined to effect, greatly, Western civilization. In France and the United States, this plant has already attracted universal attention, and been long successfully and extensively cultivated. What I shall state, therefore, respecting it, will not be new, but old facts, confirmed by personal experiment and observation, and the recorded experiments and observations of others, especially those of Olcott, which are excellent. I propose to discuss four points, viz: the *botany*, the *history*, the *culture*, and *uses* of Sorgo.

The following, from a work on *The Trees, Plants, and Flowers of China*, is the nearest approach to a Chinese botanical and historical notice of the Plant by native writers; and this passage evidently refers to a species of Sorghum called *Kau-leang*, though some of the characteristics of *Loo-tsoh*, are mentioned viz., *black seed* and *saccharine juice*. The translation is by the Rev. J. M. W. Farnham of Shanghai.

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"*Tsoh Soo*, 蜀黍—This plant has received several names, all referrable to the district where it was first produced. The seed was brought from the province of Sze-chuen, whose ancient name, is *Se-Tsoh*. The names by which the plant has been called are *Kau-leang*, 高粱 *Tsoh-tsaeh*, 蜀秫 *Loo-tse*, 蘆稌 *Loo-tsoh*, 蘆粟 *Mo-tsih*, 木稌 and *Tih-leang*, 狄糧 The seed should be planted in good dry soil, early in the season—say April, if you would reap a good crop of seed. It ripens in autumn. The stalks are large and more than ten feet high, in leaves and general appearance resembling the reeds, though the stalks are not hollow. The top resembles a broom, and is thickly covered with little red, or black colored seeds, resembling kernels of pepper. This kernel is hard, and the heart of it is of a yellowish color. When the plant is ripe, the top is first taken off. The stalks are then gathered, bound in bundles, and placed in shocks to dry. There are two species of seed. The first is glutinous; and with a kind of rice, is used in manufacturing alcoholic drinks—also made into cakes. The other seed is not glutinous. It makes good gruel, cakes, &c., and is useful to feed cattle.

The stalks are manufactured into matting, &c., and the tops into brooms. The hulls of the seed contain a red coloring matter, used in coloring red wines. The heart of the stalk is sweet, heating, slightly glutinous, and useful as a medicine in cases of diarrhœa."

In Europe and America, there has been considerable difference of opinion, among Botanists, as to the proper name of the plant under consideration. One of them makes the remark that by Linnæus, it was called *Holcus saccharatus;* but when this genus underwent a subdivision by subsequent botanists, it (Northern Chinese Sugar Cane, or Tsoh-soo) was placed by some, in that of *Andropogon;* by others, in that of *Sorghum*. These two genera are closely allied, as any one can see, by referring to any good work on botany. Some of the best authorities consider the difference so slight as to warrant their union into one. In regard to the various species of Sorghum, grown in China, the names being given in the passage translated, there is not much doubt that they are identically the same plants, the difference between them being due to the long cultivation which the plant has undergone in different latitudes, soils, and other controlling circumstances, just as some of the grasses have sprouted into numerous varieties. The true Sugar Cane called by the Chinese, *Kain-so*—by botanists *Saccharum officinarum*,—though it belongs to the same tribe of grasses as the Sorgo,

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differs in some important particulars. The Sugar Cane of middel and southern China grows from six to ten feet high, measuring from the root to the tip of the leaves. It seldom produces seed, but is propagated, either annually, or every few years, by cuttings. The Sorgo, on the contrary, is an annual plant, springing from seeds, and growing from 12 to 18 feet high, with an ample inflorescence, each stalk heading out with about a gill of seeds. Few plants are more beautiful and graceful, and in the driest season its greenness is very refreshing to the eye.

It presents a tall straight stalk, marked at intervals with nodes, and from these, on alternate sides of the plant, spring long spreading, tapering and drooping leaves. The stalk very gradually decreases in diameter, from the base to the top. Its outer coating is smooth and silicious, [like the stalks of Indian corn,] and becomes harder as the water and starch of the plant become converted into woody fibre, and more silex is deposited on the outside. The seeds grow upon the 8 or 10 seperate tems which group together to form the tuft at the top of the plant, and unlike the Indian corn, this seed is the only fruit produced by the plant. When the tassel first emerges from its sheath, the seeds are nothing but a soft green husk. until by degrees, and in like manner to wheat, they become filled with farinaceous matter, and the grains are plump and hard. As the plant approaches maturity, the seeds undergo transitions in color, changing to violet, brown, and finally to a purple, almost black. When this latter color appears, the plant has reached its last stage of vegetation, and will then yield the largest amount of saccharine matter.

The *Kain-so*, or real Sugar Cane, is seldom grown successfully above 25° or 30° N. Latitude, or, when the mean temperature is less than 66° or 68° Far. while Sorgo flourishes above 40° N. Latitude. Indeed, wherever Indian corn will grow Sorgo flourishes, excelling the former, in greenness, grace and luxuriance.

Bryant, in one of his beautiful Poems describing the central portion of America as it appeared 50 years ago—before the feet of any but Indian and Pioneer had pressed its soil, thus pictures what to day are the great Sorgo fields of the world:—

> "These are the gardens of the desert; these,
> The unshorn fields, boundless and beautiful,
> For which the speech of England hath no name,—
> The Prairies. A fitting floor,

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For this magnificent temple of the sky.
With flowers whose glory and whose multitude,
Rival the constellations."

And it would take a pen like Bryant's to paint the beauty and even grandeur of the serried ranks of Cane, which, over tens of thousands of prairie acres, stand nodding their golden plumes and waving their green leafy banners, in the sunlight of summer—symbols of peace and joyful harvests.

The history of the introduction of Sorgo among Western nations, is as follows:—In the year 1851, Count de Montigny, at that time French Consul at Shanghai, forwarded, at the request of his Government, to the Geographical Society of Paris, a collection of such plants, seeds, and cuttings, found in this part of China, as he thought, might grow in Europe. Among this collection, was a package of Sorgo seeds. It has been quite a matter of friendly debate in France, as to whom belongs the real honor of introducing this valuable plant to Western nations, whether to the French Consul, who collected and forwarded the seeds, or to M. Roberts, director of the Marine Gardens at Toulon. While the name of the first gentleman is wedded to fame, in that he found time, amid Consular duties, to devote attention to science, that of the latter deserves especial honor, as to him was confided the seeds for propagation. M. Roberts planted them with care, but was rewarded with but a single sprout, which, however, under his fostering hand, grew and matured. The crop of seeds was gathered, and wisely distributed in France and Algeria, and from this, in due time, large harvests were gathered. During one season in France, Sorgo seed sold at a franc per grain; but in two or three years, they became abundant.

In 1854 W. J. Browne Esq. an agent of the United States Patent Office, on his return from Europe to America, brought with him a quantity of French seed. These were gratuitously distributed by the United States Government all over the country; but farmers generally received them with much suspicion, or indifference, though a few carefully planted the seed and cultivated the new plant.

Though a number of letters were received at the Patent Office respecting the plant, no special attention, however, was attracted towards it, until a report appeared from an ex-governor of South Carolina to one of the farmers' clubs of that State, giving the results of his experiments with the plant which at once attracted universal attention.

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For various reasons not necessary to state, since 1855 the area of Sorgo cultivation in the United States has steadily increased until it has now become one of the great crops of the country.

The same is true to a limited extent, in France and Algeria, but these countries cultivate the plant, in the main, for different purposes—chiefly for alcohol, while in America, it is raised for seed, forage, and for the manufacture of sugar, syrup, alcohol, vinegar and beer.

It must be confessed, however, that in one important particular, Sorgo has somewhat disappointed public expectation in America—in that Sugar is, with difficulty manufactured from its juice.

In looking over however, the agricultural Reports of the various States, I notice that in 1863, considerable Sorgo sugar was, notwithstanding, manufactured. Taking the state of Iowa—between 40° and 45° N. Lat. as the basis of an estimate—where, from 36,667 acres of land, 21,469 lbs of Sorgo sugar and 3,012,396 gallons of syrup were manufactured in 1863, we have for ten of the north-western states where the Sorgo flourishes, some 366,670 acres under cultivation, yielding, besides seed, alcohol and forage; say 214,690 lbs of Sugar, and 30,123,960 gallons of syrup. And according to the monthly Report of the U. S. Agricultural Dept. at Washington for October 1864, just received in Shanghai, the area sown in Sorgo in 1864, greatly exceeded that of any previous year. Indeed, good Sorgo sugar was selling at Chicago Ill. this winter at nine and ten cents per pound.

And just here I beg to state that this Agricultural Dept. of which I have spoken—so deeply interested in Sorgo culture and organized within the last four years, is doing a great work for America. At its head, as commissioner is the Hon. Isaac Newton, a plain, practical, progressive farmer of the nobler sort, reminding one of that class of men who were the associates or correspondents of Sinclair in England and of Washington in America.

The main objects of this Department are to collect and scatter among the farmers of America, agricultural information, as well as such seeds, plants, cuttings and breeds of animals, as will prove valuable to a new and rapidly growing country. It invites from abroad especially, and will reciprocate, agricultural information and contributions in the way of documents, seeds, agricultural implements, both for its Museum and for distribution among the people.

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It was for the purpose of observing the Chinese method of cultivating Sorgo, and especially, their processes of manufacturing sugar from its juice, that I was sent by this Department to China.

It is the impression in France and America, that the Chinese are thoroughly acquainted with all plants indigenous to their country; and that our chief difficulty in obtaining sugar from the juice of the Sorgo was owing, either to some defect in cultivation; in the mode of treating the juice; or in not possessing that species of Sorghum which yields the largest amount of crystallizable juice.

Strange as it may appear, I cannot find in their agricultural works or in actual practice, the *slightest* evidence that the Chinese cultivate Sorgo [*Loo-tsoh*] for any other purpose whatever, than for chewing and sucking the stalks. So far as I can learn, the plant is cultivated in this Province only—chiefly on the island of T'sung-ming in the Yangtze just opposite Woo-sung; and from thence the Shanghai market is supplied. And even on this island, only a few farmers cultivate small patches of one third of a mow —about one eighteenth of an acre each.

The plant is not considered a valuable product by the Chinese, or it would be more extensively grown; for I do not believe there are twenty acres sown on the whole island per annum.

One Chinese laborer can cultivate about two acres of Sorgo, receiving about two hundred cash (20 cents) per day during the six months of necessary tillage. In America, with a sub-soil plow, one farmer can cultivate ten acres—indeed the entire expense of rent, labor, seed &c, being about twenty (20) dollars per acre.

T'sung Ming is a flat island the cultivated surface being not more than from two to ten feet above the spring tides. It is of comparatively recent formation; and like most of the soil in this part of China is composed of alluvial clay. Numerous canals and natural creeks improved, intersect the island in various directions, so that almost every acre can be easily irrigated or approached by boats. The Sorgo there, however, is cultivated on the highest soil, and not irrigated, except in its earlier growth, or when the season is excessively dry.

In the middle of April the seeds are planted broadcast, in a piece of ground finely broken, warm and sunny; and lightly covered with a harrow in order to avoid rotting.

The seeds are not soaked previous to planting, or cast into the ground with any Manures. When the sprouts appear above the

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soil they are watered with liquid night manure; and again, after three or four days, if the weather be dry, the young plants are watered night and morning. When the sprouts are some six inches high, the healthiest are transplanted into ground which has been well broken up by the hoe, leaving, however, the sub-soil undisturbed. The sprouts are planted about six inches apart, (but not hilled) in rows about three feet wide; and when the plants are about a foot high, they are again watered with liquid manure. After this, the hoe is freely used in keeping down the weeds, until the cane matures which is about the first of November.

If for any reason, the seeds are not sown until late in the spring, the canes are topped before the seed-heads are formed, upon the theory that the juices going to form the seeds, are saved to the stalk.

The same diseases which attack the Sorgo in the United States, give trouble to the Chinese, but they know no remedies.

Though the soil is about the same on all parts of T'sung-ming, yet the qualities of cane grown there are very different, owing to seed, time of planting, culture, and other circumstances.

Although the cane is not fully ripe until November, yet it begins to come into market early in September, or just as soon as the stalks are sufficiently sweet.

The result is, but little, or no seed is or can be saved for sale—all being needed that are allowed to ripen, for next year's planting. No Sorgo seeds, therefore, ever come to market; and it was with difficulty that I obtained even two or three bushels.

From all that I have seen and read, both here and in the United States, I am well satisfied that foreigners have nothing to learn from, but much to impart to the Chinese in respect to Sorgo, as well as many other products of the Empire.

In regard to the *cultivation* of Sorgo, for extracting sugar, it has been stated by an eminent agriculturist, as a settled fact—and which is being verified every year in America, that sorgo may be successfully grown upon all lands where a fair crop of Indian corn can be cultivated. This simple statement covers the whole question of latitude and soils, and shows what an advantage Sorgo possesses over ordinary Sugar cane, flourishing, as it does, in torrid and temperate zones alike. But as only certain soils and modes of culture produce the best results, I propose to present some of the facts collected from personal observation, and as stated by

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agriculturists of reputation in America, bearing on these points. It has been found in America, that deep and loose and warm soils —of even poor quality, so situated as to be irrigated in very dry weather, during the earlier stages of growth, produce the sweetest and most juicy stalks; but if the soils are largely composed of vegetable detritus there is less chance of crystallization. Irrigation, however, is seldom practiced or needed in America. Land of medium quality, and between a black loam and a pure gravel, are the best for Sorgo: while in deep black loam, it often grows from 16 to 18 feet high; but suffers in the sweetness of the juice.

In regard to *manures* for Sorgo cultivation, the aim should be to add to the soil those things in which it is deficient, at the right time, in proper chemical conditions, and in the requisite proportions. In the cultivation of beets in Europe for sugar making, it was found that in boiling down the juice, some of the syrup refused to crystallize. The reason of this was traced to the presence of saline matter in the juice. This matter forms a compound with the sugar and prevents it from crystallizing. So powerful is this influence, that one per cent of salt in the juice will render three per cent of the sugar uncrystallizable. This same difficulty has been experienced in regard to the juice of Sorgo. All saline manures, then, should be avoided when sugar is to be made. The best manures, of course, are those which give back to the soil the elements which go to form the plant. An eminent chemist states, that the most important ingredients in the ash of the Sorgo, are the phosphates of lime and magnesia, acitate, muriate and sulphate of potash, together with hydrated silica and oxides of iron and manganese. Ordinary manures, yielding a large proportion of ammonia, are far inferior to the plowing in of green crops, and especially the crushed canes after having passed through the mill. Gypsum, or sulphate of lime, is excellent manure for Sorgo.

In France and the United States, where the warm weather is of comparatively brief duration, it is common to soak the seeds in tepid water, to which has been added 1 oz. of saltpetre to 6 gallons of water, for 24 hours, and just before planting, to roll the seed in plaster. By this means, five or six days are gained. The Chinese method of transplanting, to obtain the same result. is not much practised in America, owing to the vast area cultivated; but undoubtedly the two plans combined, would give excellent results. The ground in the United States is prepared with a subsoil plough,

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and drill planting is the usual method, about 25,000 canes being grown to the acre. As soon as the sprout is above the ground (which is from 7 to 10 days after planting) a one-horse subsoil plough is put twice between the rows, going up along the side of one row, and down the other. This deep ploughing disturbs the reclation of the soils, and allows the dew, air, sunlight and warmth to act almost directly upon the roots of the young plant, giving them vigor and strength. After cultivation, is but a repetition of this. The plants should not be hilled, as the cane needs the upper roots exposed, commencing as they do, on the stalks above the surface of the ground. "By the contact of the roots with the air they absorb carbonic acid, and other nutritious gases, and the just starting sap, being thus early acted upon by the gases and sunshine, is made more prone to crystallize. In China and the United States it has been found that Sorgo produces hybrids with plants of the same nature, thus loosing the distinctive saccharine virtue. It should not, therefore, be planted in the vicinity of Broom corn, *Loo-tse*, *Kau-leang*, or the various millets of China. Some American farmers affirm that hybrids are formed by even the presence of Indian corn.

In ripening, the Sorgo stalk assumes a yellowish tint, striped in places with red; but the appearance of the seed is the best test. In harvesting the Sorgo seed for next year's planting, the seed heads, with about 2 feet of stalk attached, should be cut off, and made into small bundles, and thus hung up to dry. This is the practice of the Chinese, who assert that it is injurious to the seeds, for planting, to thrash them from the seed heads, before the time of planting. Care should be exercised in drying the bulk of the seed which may be thrashed out at any time, by hand or machine.

In a number of trials, I have found that in China, as in the United States, each stalk yields, on an average, a gill of seeds, weighing about 36 lbs. to the bushel. Of course the yield per acre will depend on circumstances. From 25 to 60 bushels per acre are raised in France and the United States. It is the statement of eminent chemists that Sorgo seed equals barley or oats in nutrition, and certain it is, animals are very fond of it. The only objection to Sorgo seed is, that the coloring matter of the hulls, carried with the fluids of the animal system, dyes the flesh of animals feeding upon the seed—producing however no other injury to the flesh. And here, I would state that the coloring matter of the hulls is now

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used by French manufacturers in dying silks—producing some of the most beautiful purple tints known in the arts. Sorgo seeds make very fair meal and flour; and often have I eaten Sorgo cakes with Sorgo syrup.

In cultivating Sorgo for forage, the seed should be sown in drills —say two feet apart, and about 20 seed to the foot, as in sowing broadcast no opportunity is afforded of keeping down the weeds, or of easily gathering the cane. Besides, more air and sunlight are are admitted to the roots and stubble, and the second crop of ratoons (or new shoots) is more likely to be a full one. The crop, for green fodder, should be cut as soon as it is large enough to be fed to stock; and according to the length of the season, there may be two, three or more crops obtained from the same shoots, the last one bearing seed. The concurrent testimony of all experimentalists is that the *leaves* and *stalks* of Sorgo, constitute excellent fodder; and that it is so, is chemically explained by the presence of large quantities of carbon in the form of saccharine juice; and sugar and fat we know, are made up of the same ingredients, viz., carbon, oxygen. and hydrogen.

Sorgo, to be cured as *dry fodder*, should be cut in the morning, after the dew is off the plant, and then suffered to lie on the ground and become well dried, before it is bound up. The bundles should be small; and before stacking in the barn or other shelter, should be set up in *shocks* in the field, to cause as much water to be evaporated as possible. The stack should be built on poles to allow a free circulation of air beneath. Extra pains should be taken in order to avoid heating.

In the United States as many as nine tons of fodder, after two months drying, have been gathered per acre in one season: and in Algeria 84,000 lbs. of green forage. These figures of course are much above the average yield; but they indicate the possibilities of climate and good culture. The official Report of the United State Agricultural Deptment or rather Bureau for 1855, declares that. aside from other economical uses, the value of Sorgo, for feeding stock alone, in the parts of the country where it will thrive, cannot be surpassed by any other crop, as a greater amount of nutritious fodder cannot be obtained so cheaply in a given space within so short a time; and argues that, if it is considered profitable to keep land in grass, which yields a ton to a ton and a half of hay per acre, how much more profitable to raise Sorgo, which

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gives besides seed, from two to nine tons of fodder, where the land is properly manured and irrigated—for irrigation is only injurious to Sorgo for purposes of crystallization.

A good article of paper is now manufactured from the Sorgo stalks, in the United States—two mills using no other material.

The manufacture of syrup and sugar by the introduction and cultivation of Sorgo, is now no longer a question of latitude and race, but of price. It is not necessary or practicable, in a Paper like this, to enter into a minute description of the processes of manufacturing from the juice of Sorgo, syrup, sugar, alcohol, beer and vinegar, as they are precisely those employed when working the juice of the ordinary sugar-cane.

For the economical manufacture of syrup &c., it is necessary to express the juice of Sorgo in the most thorough manner, as that which is last expressed is the richest. This of course can only be done, by using mills with iron rollers, which express from 70 to 80 per cent of juice leaving 20 or 30 per cent of woody fibre.

In repeated experiments last November with a mill expressing only about 60 per cent of juice, I found that the average yield was one gallon of juice to every fifteen canes and one gallon of syrup, to every five of juice; or about 333 gals. of good syrup per acre; though I have known instances where over 400 gallons were obtained in the United States. It must be confessed, however, that Sorgo is beginning to deteriorate in that country. The juice comes from the mill opaque, frothy, and of a yellowish green. The most approved method of treating the juice—and the one followed by myself, is to add, as soon as possible, after the juice is expressed, about a teaspoonful of the cream of lime (thick lime water) to every four gallons of juice, and mix thoroughly in order to neutralize the free acid (phosphoric) which natually exists in the cane. Add, also at this stage the white of two eggs, well beaten with a small quantity of juice. Heat being applied, let the contents come to a boil, when the fire should be shut off, or the kettle removed from the fire to allow the scum to rise to the top, which it will do in the course of 20 minutes, if the contents are not disturbed. Removing the scum, or what is better, drawing off the juice at the bottom, it comes out clear and sweet. This juice may then be boiled down to syrup or sugar, removing, in the mean time, any scum which may arise.

Nearly all the color imparted to the juice (except what the lime

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gives) is received after the fluid has become somewhat dense, retaining but little water to carry off the heat. Of course, the syrup may be made thick or thin, according to the amount of water evaporated; but care must be taken in the last stages, not to burn the contents. In manufacturing the specimen of Sorgo sugar before me the syrup was boiled until the steam escaped from it in little puffs, when it was emptied into a shallow vessel, and exposed to the sun to hasten crystallization. Several days elapsed before crystallization was complete, leaving behind an exceedingly thick and gummy molasses, which was separated by preasure. The chief difficulty in manufacturing sugar from the juice of the Sorgo, is this gummy principle, which prevents rapid and complete crystallization; and whosoever shall discover a remedy for this, will contribute not only a practical benefit upon society, but amass for himself a fortune. The sugar before me, which represents about 14 per cent of Sorgo juice, is positive proof that sugar can be manufactured from the plant, but at the present state of our knowledge of the treatment of the juice, I do not think it can be done with profit in in China, but that it will be shortly, I have no doubt.

At the present time, about eleven-twelfths of all the Sugar extracted for general use, is obtained from the ordinary sugar cane; and some of the countries where it is produced, yield about the following gross amounts per acre, according to the best authorities.—Mauritius 6,000; Brazil 5,000; Cuba 4,000; Isle of Bourbon 3,300; Guadeloupe 2,000; Bengal 1,600; and Louisiana 1,000. The amount per acre raised in China, I have not been able to learn; but I have experimented with sugar cane cultivated as far north as Hangchow, which yielded over 2500 lb., and with Sorgo cane, from Tsung-ming, yielding 2000 lbs. per acre.

As my paper has extended already too long, I will only add, that from the juice of the Sorgo can be manufactured, economically, beer, vinegar and alcohol of very superior qualities. The yield of beer and vinegar is about equal to the amount of juice employed and that of alcohol one gallon to every 23 gallons of juice; or, in other words, the amount of absolute alcohol is a fraction over 6 per cent. The specimen of alcohol before me is not equal to some manufactured by me, but which I used up in making ether, and other articles. Gentlemen present know that nearly, if not absolute alcohol, is necessary in manufacturing ether and collodion; and

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Messrs Dinmore Bros., Photographers, pronounce my alcohol satisfactory in these respects.

In conclusion, I desire to say that for Sorgo cultivation in China there offers a new, and I believe profitable field of enterprise, because it yields cheaply, an abundance of saccharine matter for the manufacture of some of the chief articles of modern civillization, viz., syrup, sugar, alcohol, vinegar and beer.

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ARTICLE VI.

A VISIT TO THE AGRICULTURAL MONGOLS.

By the Rev. Joseph Edkins.

Every winter in the streets of Peking are seen large numbers of Mongols. They came partly to trade and partly on official business, or to perform prostrations at celebrated Buddhist shrines. They belong to various tribes of the wide spread Mongolian race. The quiet farmer from the north-east who lives two or three hundred miles from the Great Wall on some richly cultivated piece of land, comes to visit his son a Lama in a Peking monastery. A party of men riding well fed mules, with the fresh complexion of the Mongols, but dressed in a way scarcely distinguishable from the Chinese, are the followers of some prince who has arrived on his biennial or triennial visit to make acknowledgment of the faded supremacy of the Son of Heaven. That group of wild but cheerful riders on camels, attired in undressed sheepskins, are shepherds from the Khalka tribes beyond Lama miaa. One of them who wears a red robe, woven from the long hair of the Tibetan Yak, is a medical Lama who acts as physician to the other seven occupants of the travelling tent. This yellow robed Lama, who rides a strong and fast pony, speaks three or four of the languages of Tartary and transacts business for some Sunite chief who pastures numberless flocks and herds on the grassy plateau from which the traveller descends at Kalgan. This party of three in Peking carts, bent on a shopping expedition, are Ordoses who have performed a journey of a month from the northern bend of the Yellow River.

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Here in a large Lamasery, where there is a wooden image seventy feet high of Maitreya Buddha, are seen worshipping a company of Elut Mongols who have come a three months journey from the Kumboun monastery near the Kokonor. Such are a few specimens of the Mongolian varieties met with in Peking, during the cold season.

There are two principal markets for the Mongols in Peking. Those who come from the north-west and west are provided with lodging and market accommodation outside the An-ting gate at a mile's distance from the walls. The Eastern Mongols who are considered to be more nearly allied to the emperor by ties of kindred are received into the Tartar city in front of the palace. Buying and selling is here carried on extensively through the winter. The productions of Mongolia brought to Peking for sale are principally cattle, sheep, horses, camels and mules; cheap silk fabrics, skins and felt; frozen game and sheep, with Mongolian butter and cheese, to these should be added grain of all kinds, potatoes and opium.

The first I saw of the Mongols was in the winter of 1861. The moon, an orb of golden light, had just set behind a hill along whose side ran the Great Wall. The purple dawn, which heralded the sunrise, was gleaming on the eastern mountains that contain in one of their valleys the tombs of five of the Tartar emperors. We passed a party of men on camels, who did not understand Chinese, but spoke in a tone of friendliness and good nature, in what proved to be Mongol; on the camels were placed their tents, cooking furniture, provisions and the wares they had purchased at Peking. In the afternoon we met them again encamped on the road side. Their camels were grazing quietly on the pasture close by. The tent was of black sail cloth supported by two posts with a cross beam. Eight men including two Lamas were sitting round the fire. On the fire which was of charcoal in an open circular iron frame, was a deep pot of food. Beside it was another charcoal stove with a common Chinese cooking pan upon it. Our friends offered us mutton chops, recently cooked and remaining from their dinner just terminated, a knife was handed to cut the meat from the bones. They do not use chopsticks. The fingers convey food to the mouth.* Millet they eat with a spoon from small round

* See Mr. Lockhart's First Report of the London Missionary Society's Chinese Hospital at Peking for 1863 pages 18 and 19. Mongol princes, and the settled farming Mongols use chopsticks.

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earthen dishes. The Lamas shewed us their beads and an image of Buddha which they carry wrapped up with them. This image was an inch and a half long, carved in a small oblong piece of incense wood. We also saw their prayer books, these were long and narrow written in the Tibetan character and language on thick loose strips of paper, imitated from the palm-leaf books of the Southern Asiatic countries. None of the party knew Chinese. They sat on felt mats in their tent, wore leather trowsers, felt stockings, Chinese shaped boots, and cloaks with small sleeves and Chinese buttons. The camels travel thirty or forty miles a day. Encamping on a grassy spot they need no inns and little corn. In the month of May of the present year I had the opportunity of seeing the Mongols who are living in a settled state and engaged in cultivating, in conjunction with many Chinese emigrants, the rich arable plains and valleys of Eastern Mongolia.

The first day from Peking takes the traveller to a prettily situated town called Nieu Lan Shan. Here the hills commence, and the Great Wall is seen at the back of the district city of Hwai-jeu pursuing its serpentine course, sometimes over low hills, and then surmounting the highest and most precipitous ranges. The Great Wall suggests that an iron despotism has been a powerful element in Chinese history. The will that could achieve this stupendous work with unhesitating firmness, was the same will that destroyed the feudal system of the days of Confucius, and replaced it by the centralization that despotic government loves. The great book-burner and irresistible conqueror said, that the Great Wall should be carried along the whole northern barrier of China. The poor people were forced to do what the despot willed. They went up into the mountains and constructed this wall, 25 feet high and ten feet thick, partly of hewn granite and partly of large bricks, with notched parapet and numerous square towers. The wall is wonderful as an act of the human will and an achievement of human labour, like the pyramids of Egypt and the walls of Babylon. Yet the wall of T'sin Shĭ Hwang is scarcely so permanent as his institutions. In parts it has become only a long heap of bricks. But the Fu and the Hien cities, with their magistrates appointed direct from the metropolis, still remain a vital part of the Chinese system of government.

In the wall as seen at Ku pei-k'eu, the pass through which lies the road to Jehol, the watch towers are very numerous and originally

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of great strength. Usually they have three windows on each side. The top is an open terrace reached by a staircase inside. The centre floor and terrace are supported on arched brick work and stone work. The windows and passages are arched. The upper part of a window is often made of a piece of granite out of which the curve of the arch is cut. There is no trace of woodwork in these towers. Staircases are frequently found in the wall opening on the Chinese side near the watch-towers. The lime used in the wall has become black on the surface and is nearly as hard as the stones it cements. The towers near Ku pei-k'eu, are 20 feet square and forty feet high, but some are smaller. In one part of the wall high on the hills, there is at the bottom a broad foundation of granite stones in four rows. Above these, the base being a little narrower, there are ten more courses of granite stones. Then come four layers of hewn granite larger and more regular. Above these comes brickwork of 25 feet in height, the courses lying in curved layers according to the curvature of the mountain in that place. The width of the wall here is fifteen feet. When the Great Wall is carried up a steep hill, the parapet appears to the eye as a gigantic staircase.

Passing the Wall we entered the territory of the Har C'hin Wang or prince of the Harchin Banner. He is the feudal baron to whom the soil belongs from this point to a considerable distance beyond Jehol. The Chinese small farmers who cultivate plots of land in the valleys here pay double taxes. One to the Harc'hin Wang, and another to the Emperor.

The Mongol princes are hereditary and are descended from Ch'enggis (Genghis khan.) They are now the feudal inferiors of the Chinese emperor who invests them with their rank. They present as tribute a sheep and a measure of wine. They serve in war as Sen-go-rin-c'hin* has done, voluntarily. The emperor cannot compel them to serve him, nor can he exact any money from them. Seng-go-rin-c'hin's army, which has been serving for several years against the rebels in Honan and Shantung, has been supported partly by money from the Horchins and neighbouring banners 300 and 400 miles north-east of Peking, and party by the

* This prince's death recently produced great commotion in the court. When a young man, he became a Lama, and resided for two years in the Monastery Yung-ho-kung. On the death of his father he succeeded him as prince and ceased to be a Lama.

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Chinese emperor. We met a party of Chinese soldiers from the banks of the Songari and Amoor returning home after three year's service. They were Mongol-speaking Chinese colonists, who had joined the Mongolian troops under Seng-go-rin-c'hin, but had left the army before his death in May of this year.

Near Ku-pei k'eu we met two Lamas in yellow performing a journey by prostrations from their home beyond Jehol to Wu-ta'i-shan in the province of Shansi. One of them had commenced this painful pilgrimage in February, and would complete it next spring. After each prostration he stood up and walked forward to the point where his head had lain and here he prostrated himself again. By ordinary walking he would perform the same journey within a mouth. Such journies are frequently undertaken by the Lamas of eastern Mongolia for the acquirement of merit and the expiation of sin. The religions which sprang into existence in India favour this sort of self-sacrifice. It is melancholy to think that such a mode of bringing the body into subjection to the religious principle is far more likely to engender and foster an ambitious desire for distinction, and that so far as it consists in religious veneration, it is homage rendered not to God, but either to an idol, or to an abstract idea. This Lama lived by begging, and slept in temples on the way. A woman was near him performing the journey in the same manner.

Jehol is 140 English miles from Peking. The palace and park here are called Pi-shu-shan-chwang, the "mountain lodge for avoiding heat." The stones in front of the palace gate, ordering persons to dismount from their horses while passing, are inscribed in four languages viz. Chinese, Manchu, Mongol and Turkish. The last emperor died here. The city of Jehol is beautifully situated between hills. The inhabitants are Chinese emigrants from Shansi and Shantung. Elegant tables and boxes of inlaid wood are manufactured here, the principal woods used look like box wood (ming-k'ai-ye-ho) and walnut (hwa-yü.)

The Lama monasteries are in a beautiful valley in the vicinity of the palace wall. The largest are the Budala (see note A.) and the Tesh Lhumbo (see note C.) both built without wooden pillars in the Tibetan style of architecture. In Macartney's Embassy the Budala is described. In the centre is a large square building with eleven rows of windows principally false. Within this is the golden chamber, containing the images of many Buddhas, in the

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centre of a quadrangle. It is roofed with copper which is gilt. Among the offerings to Buddha placed here is the armour worn by the emperor Ch'ien Lung. In front of the structure with many windows is the chanting hall, an upper and a lower. Before this is a large monumental archway. There are among the Jehol monasteries two where Manchu liturgical services are read, Manchu Lamas reside in them. We were not allowed to enter any of these structures.

The prince of the Naiman tribe came to our inn to pass a night. He had been summoned home from Peking to the funeral of his mother. He had with him his principal wife and about a hundred followers. The prince and his wife were carried in blue sedan chairs. Some of the retinue stated that in their tribe then are about 300,000 people in all. They live in houses not in tents. Hada, a considerable trading city, is in their territory. The prince was in great dejection of spirits and scarcely attended to busines s When Christian books in Mongol and Chinese were shown him, he looked over them and declined them. An almanac in Chinese however was retained, and one or two small Mongol treatises by his attendants. These we understood to be for himself,

On leaving Jehol we crossed a long and steep mountain pass which led the way to the fertile valleys of Pa-keu (平泉州 ping tsiuen cheu) Here we overtook a party of Lamas on donkeys returning from Jehol to Gegen sum. They were better scholars than many Lamas we met, and willingly purchased same copies of the Mongol New Testament. In their monastery the Gegen sum (Temple of the Living Buddha) there reside 5000 Lamas. It belongs to the Mongoljin tribe and lies near the Liau river abou 200 miles north-east of Jehol., a Gegen or living Buddha is the chief of this large establishment. Prayers are read here in Mongol, Manchu and Tibetan. It is a central point of Lama influence in this part of Mongolia.

At a distance of 70 or 80 English miles from Jehol there is a smaller Lamasery, but also containing about 2000 Lamas. The reason for these large establishments is found in the fact that Eastern Mongolia is a fruitful country. The Mongol tribes located there, forty nine in number, from the Great Wall in the south, to the Amoor in the north-east, have grown peacable and wealthy. Agriculture and a settled life, imitated from the Chinese have led to increase in population, and in material prosperity. This has

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resulted in the extension of Lamaism under the fostering hand of the Chinese emperors. Sometimes three out of four sons will become Lamas. There are not many families in which some of the sons do not become Lamas. The Mongols are deficient in skill to become either good artisans or successful traders. Young lads have three courses open to them. They may follow the pastoral or agricultural life. They may became schoolmasters, secretaries or officials, or they may take the vow of celibacy, be shorn, and enter the Lama priesthood. The avenues for mannal skill and commerical enterprise are occupied by Chinese emigrants, who possess the necessary aptitude and sagacity for these pursuits. In eastern Mongolia there are many more Lamas than there are scholars. The Lamas absorb in their own body such learning as exists. The scholars as a class, at least in that part of Mongolia which borders on China, are students of Chinese works, and regard themselves as disciples of Confucius. Their object in acquiring Manchu, Mongol, and Chinese learning is to be able to perform the business of the government in the service of Mongol princes, and of Chinese and Manchu officers in various parts of Tartary. The lack of a commerical class and of public examinations very much limits the field of the schoolmaster as compared with his position in China. He has fewer scholars and they do not aim high. The ultimate tendency of the present state of eastern, and southern Mongolia must be to spread the Chinese language and literature with the Shantung and Shansi colonists over the territory of the forty nine banners. At present however we find no Mongol villages where the Chinese language has displaced the Mongol. On the other hand some of the Chinese colonists in the province of Hei-lung kiang bordering on the Amoor speak Mongol more fluently than they do Chinese.

After ascending a long and lofty pass the road east of Jehol descends into a broad and fertile tract of country with a few hills, partly isolated and partly in chains. For about 30 miles limestone hills are passed shewing curious rain-worn shapes. (Note D) The rain and snow of centuries have worn away the softer and more exposed parts of the limestone. The hills appeared crowned with what look like long walls of large round tower like shapes, one hill had a longitudinal opening through it, and is called in consequence the "hill of the heavenly bridge," Some singular upright masses looking like two old pagodas (see note B.) appeared on one, and a

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standing club on another. Twenty miles past Jehol I visited a cave near the summit of one of these hills. It was a water-worn passage a hundred yards in length from the east to the west side of the hill. The path to reach it wound round the hill from a valley on the east side, and we passed midway a temple partly built in the hollow of the limestone. After walking for some distance along the wall-like cliff, the cavern appeared at the back of the hill. It led to a temple facing the valley. An old Tauist priest lived here who was glad to see us, but refused to allow a Mongol of the party to sound his bell. He regaled us with tea, and accompanied us with a long crook to the foot of the hill, a walk he took daily. We passed shepherds on the way tending large flocks of goats. They had long crooks which they used as slings. The crook is bent into a round form suitable for holding a stone. By a slight movement of the arm the stone is conveyed to a great distance and is so aimed as to strike the hill in front of a wandering goat, and drive it back to the flock.

Pa-keu, or as it is called, P'ing-t'siuen-cheu, lies in a very fertile country. This city is between six and seven miles in length. There is a very busy population. The prosperous agriculture of the surrounding valleys joined with the silk manufacture, gives occupation to a very large number of persons. Two kinds of silk fabric are made here. The silk of the worm that feeds on the mulberry is used in weaving *mien-c'heu*, while that of the larger species, the wild silkworm, feeding on the *Polo* leaf becomes *kien c'heu*. Silk thread was being made in the court of the inn where we staid.

In the neighbourhood of this town were three Mongol villages all belonging to the Har-chan banner, visiting one of them we found that the people amounted to thirty families, and that the name of the place was *Go-c'hin gere*, "the thirty families. It was much like a Chinese farming village, only the women wore a peculiar net for the hair which is knotted under it at the back of the head. This black open net is also used among the Manchus in Peking. There was little difference in the appearance of the men. It was necessary to hear a man speak before it could be readily known that he was not a Chinese. They speak the Mongol fluently, but they also know the Chinese language. The houses are ornamented with red paper like those of China. On the posts and lintels of doors there were pasted in red, either the common Chinese

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sentences indicative of good fortune, or the same translated into Mongol. The houses are roofed with thatch or tiled.

Examples of Inscriptions. Boyint'o odon undur gelebibai, *the star of good fortune shines on high* 福星高照 Fuh-sing-kau-chau. T'engrin t'usimel boiyini soyoranoi, *the high officers of heaven confer happiness.* 天官賜福 T'ien-kwan-t'sï-fu.

A few of the Mongols in the village could read and there was a schoolmaster resident. A young Mongol farmer looked at our Mongol Testaments and tracts and concluded to purchase two Testaments through the persuasion of a friend who said they were of much more value than the small sum to be paid for them. This friend was an accomplished mandarin secretary who writes and explains despatches on official business. He happened to be in the circle of listeners, and knowing as most of his class do, the three languages Manchu, Mongol and Chinese, he was looked up to by the simple villager as an oracle. The women came forward to converse as readily as the men. They have the open, frank expression of the Mongols generally. They possess a fresher and more blooming complexion than is common among Chinese women. They wear precious stones and other ornaments in their ears, and place artificial flowers in the hair. The dress for men and women is very like the Chinese, but the sleeves are very wide. The Mongols are like the Manchus in this particular and also in shaving the head. The court in the time of the Mongol dynasty was more tolerant in regard to the hair then the present Manchu family has been. Under the Mongols each nation followed its customs. Marco Polo when in Khanbalik, the city of the Khan, (the modern Peking) saw the Chinese with their unshaven black hair tied at the back or on the crown. The Mongols at the same epoch wore, as now, the queue and shaved the head. From them the Manchus probably borrowed the fashion.

We passed a Sunday in one of the Mongol villages where 50 families resided with a few Chinese, and went by invitation to call on one of the resident-chiefs, who wore a white button. The house was arranged in Chinese fashion as regards the brick couch, and the furniture. The couch was covered with white felt. The wife aged 52, wore earrings of jay feather and silver work. She caused two very shy grand-children to be brought in. They were fatherless. Their mother was busy in the house at the time kindling a fire to boil the kettle to make tea, while a crowd of

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neighbours filled the court and house. She was either very much disposed to active employment or it was her custom to do the hard work of the house. When the kettle however had boiled she appeared beside her children and shewed the same curiosity as the rest at the novel spectecle of European visitors. The boy was reading Chinese, but would be taught when a little older to read and write Mongol. The household shrine of Buddha which stood in a corner had in it a Tibetan picture of that presonage, painted in dark colours, and blackened by smoke. Before it were set nine small wine cups filled with fresh water which was changed daily. The picture had been brought from Peking where these and other wares from Tibet are conveyed with the embassy from that country for the use of Lamas in the great Peking temples. The shrine had doors which are usually kept shut.

Some Lamas from Wu t'ai in Shansi were staying in the Village on their way home. They purchased some Mongol New Testaments. They had come to Wu t'ai from the Kumbun monastery, near the Kukunor, beyond the western frontier of China. They wished to return to this distant and celebrated seat Lamaism as soon as a favourable juncture occurred. I asked why they should perform this long journey, their reply was that it was better to be in Buddha's land. There was a small Lama temple in the village, where Tibetan and Mongol books were read. The name of the temple was inscribed on a tablet in Peking fashion in four languages 廣禪寺 Kwang-c'han-sï, "monastery for the extension of the contemplative life." In Mongol this is Diani delegeregok c'hi sum. The word Diani *comtemplation* is Sanscrit, from which language a large proportion of Buddhists words have been transferred into Mongol. An extensive vocabulary of philosophical as well as religious words has thus found entrance among the Mongols.

The language reminds the inquirer by many peculiarities that he is among an inland, pastoral people, whose life is spent usually in tents and surrounded by flocks and herds. On asking the name of a large stone trough lying by a well on the road side, I was told that it was called *onggac'hi*. But this word is used for boats and ships. The children of the desert unaccustomed to life on the waters called a boat a *trough*. They have never seen a ship and to their minds it represents itself as a *trough* of large dimensions.

The word onggac'hi is the same with the Chinese Ung or Weng,

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trough. The two last syllables are derivative suffixes, the word being formed as *lightener* from *light* and *darkener*, *darkness*, from *dark*.

The words for the human relations bear some of them a remarkable resemblance to those of the Chinese language. For elder and younger brother different words are used. Aha corresponds to the Chinese *hiung* or *ko elder-brother*, and *degu* or *du younger-brother*. The word for uncle on the father's side differs from uncle on the mother's side.

This connection in language points to a connection in race, a theory, which there are many other considerations to support. For example Mongols cannot marry a woman of their own family name. A man of one clan invariably marries a woman of another clan. Marriages are fixed by the parents as in China, and the time at which they are determined on is usually when the future bride and bridegroom are children. At marriages heaven is worshipped in the court of the house. Earth is not worshipped. The parents are knelt to in the house. These customs at marriage are identical with the Chinese, except that the latter also worship Earth on these occasions.

At death the agricultural Mongols follow the Chinese custom in using coffins and placing a mound of earth over them. They have long given up the revolting practice still prevailing among the tribes more distant from China and still pursuing a nomade life. It is customary on the great grassy plateau among the pastoral Mongols, to expose the dead on the open plain. No coffin encloses their remains. Birds and beasts of prey soon devour them.

The population of Mongolia has been variously estimated. The natives say that the average number of men, women, and children in a banner is 200.000 or more. There are forty nine banners in inner Mongolia. According to this estimate the whole number of southern and eastern Mongols must be about ten millions. De Castren mentions that the Buriats in Siberia number 180,000. This being based on Russian statistics must be accepted. Should the number of the eastern Mongols not be so great, the other branches of the race, including the Chahars, the Kalmucks, the Kalkas and other western and northern banners will together raise the sum of individuals to a very large amount.

Chinese authorities say that the Mongol tribes occupying eastern and southern Mongolia came in the fifteenth and sixteenth centuries

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from their original seats to the north of the desert of Gobi. Their territory was laid waste by the Emperor of the period Yung Lo. Into the country which he devastated the new colonies pressed. The forty nine banners have had between three and four centuries of peace in a good climate, a period amply sufficient to account for their present condition in regard to numbers and prosperity.

NOTE A.

Budala is the name of a mountain and temple near Lassa in Tibet. The temple is on the summit of the mountain and is the residence of the Dalai Lama. In Buddhist legends there is located in the Southern Sea, an island called Budaloka. In imitation of this the island of P'u-to near Chusan in China, was set apart as a seat of the worship of the Bodhesattwa Kwan-yin, and named accordingly. There is a story that the mother of Chien-lung, the Emperor who built the Budala temple wished to go on pilgrimage to P'u-to, and that, to render the long journey unnecessary, her son erected the temple at Jehol. In form however it is like the Dalai Lama's palace.

NOTE B.

There is a sketch in Macartney's Embassy of a pagoda-like mass seen on a hill before entering Jehol. An account of it is annexed [vol. II. p. 204.] which says, "About midway between the upper ridge and the bottom of the valley was a perpendicular rock or antique ruin. Its height exceeded 200 feet. It was sensibly wider at the top than at the base. Its form was irregular. Tall shrubs were growing from its upper surface. One gentleman of the Embassy sketched it. From this sketch was taken the engraving in the opposite page. Another gentleman went to examine it. It was not the remains of any building. It was not one entire rock; but consisted of indurated clay inclosing gravel in large masses. It was no doubt of a more compact nature than the soil which had surrounded it, and which yielded to the violence of the torrents, sweeping every thing else away, and leaving this inverted pyramid as a monument of the height of the ancient surface of the globe in this particular part of it. The light and soft particles of the earth which had been washed away formed the smooth and fertile plain of Pechili, while the harder and heavier parts, soon arrested in their progress, constitute the rough surface of the glens of Tartary. The removal of a layer of soil two hundred feet in depth, from the upper to the lower grounds for such a vast extent is a greater change upon the globe than any mentioned in the annals of mankind."

NOTE C.

Teshu Lhumbo twenty six miles south-west of Lassa, is the residence of the Teshu Lama, or Banchan erdeni. It is second in rank in Tibet to the Budala. When visited in 1789 by a British envoy from Bengal, there were 3700 Lamas resident in this establishment.

NOTE D.

On the east of Peking coal is found in the mountains near the Great Wall 30 or 40 miles to the south-east of Jehol. The coal district to the west of

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Peking extends over great part of the mass of hills there located. The line of the coal strata lies north-east and west-south-west of Peking, proceeds all along the north parts of Chili and is continued into Shansi, at the back of the coal is the limestone formation which has yielded the marble profusely used centuries back in the construction of Peking palaces and temples. The marble quarries are about 30 miles south-west of Peking. The hills east of Jehol I suppose to be a continuation of these limestone strata.

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ARTICLE VII.

THE HIEROGLYPHIC CHARACTER OF THE CHINESE WRITTEN LANGUAGE.

By R. A. Jamieson Esq.

Read before the Society on November 13th, 1865.

In this paper I desire to propound no theory of the origin of the Chinese character. As to that there can be no doubt; the testimony of native philologists and the deductions of common sense, based on a careful analysis of the peculiar picture writing of the Chinese, sets at rest every question that could possibly arise as to the origin of the written language. My design is merely to shew in what sense and to what an extent Chinese writing is hieroglyphic, and in order to do this I have availed of the means which lie open to every one of us—an analysis or dissection of various classes of characters. It will therefore be understood that this paper is merely a summary of those facts with regard to Chinese graphology, which, scattered through the pages of every Chinese work and found upon the monuments in existence, daily present themselves to the student of the language.

It will, I think, be allowed that every written language, when taken as unconnected with the spoken language which it represents, is more or less ideographic. The words, independant of their relation to a particular dialect, represent ideas, and, were the *construction* of all dialects or languages identical, there would be no need for more than one system of writing throughout the world. Were words as written at present by the English accepted as universal

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representatives of ideas, the combination of strokes which stands for the idea of "bread," for example, would by the English be read as *bread*, by the French as *pain*, by the Germans as *brod*, and so on *ad infinitum*. Of this we possess an excellent illustration in the reading of Chinese works by Japanese. The ideas conveyed by the characters are identical, but the sounds affixed to each are perfectly distinct. To a less extent the same may be noticed in the case of Chinese from different provinces reading the some book or manuscript, and therefore I am inclined to believe that the expression "sound of a character*" is radically erroneous, and should be replaced by the equally terse expression "name of a character." This flows directly from the consideration that characters in the first instance represented ideas and not sounds, and had no relation to a spoken language.

Indeed it is manifest that, did any one possess the requisite perseverance and memory, he might learn the written language of any country without the slightest acquaintance with the spoken tongue, and without any attempt to analyse each concrete symbol into its elements. It is in this manner to a very considerable extent that the Chinese language is learned; indeed what saves the student from the incalculable labor of such a process is the ideographic character of several of the symbols. Were this fact fully recognised, and the greatest possible advantage taken of it, many of the difficulties which now surround the acquirement of a competent knowledge of Chinese would disappear. The Abbé Huc, than whom few have possessed more favourable opportunities for arriving at a correct judgment on the subjects of Chinese language and literature, thus sums up his sketch of the formation of the written characters:—

> It would be impossible to calculate the traditions, the allusions, the unexpected analogies, the picturesque and epigrammatic features which are thus enclosed in these characters, and it is incredible what light would be thrown on the ancient moral and philosophical opinions of the primitive nations of oriental Asia by studying carefully, while guarding against too hasty theorizing, these symbolical expressions in which they have painted unconciously, themselves, their manners and the whole order of things under which they have lived and with which history has made us so imperfectly acquainted, since they date from a time when history was not.

In following out the plan of this paper I would desire to trace as rapidly as possible the statements made by the Chinese with

* Pictured idea.

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regard to the formation of the written characters, and then to examine a few of those characters themselves and endeavour to derive some information from their analysis. But first it may not be out of place to consider how little of an alphabetic nature there is in the Chinese language. The symbols are to be taken in their entirety as representatives of ideas, possessing sounds or names, but those names have been affixed arbitrarily without an attempt to combine them out of phonetic elements. That is to say the name or sound of a complex character is not the sum or approximate sum of the sounds of the characters which combine to form it. In this it differs from every other language, for we are informed that even the Egyptian hieroglyphics have a phonetic power as combinable letters in addition to their ideographic character. The alphabets of Europe and Asia are directly traceable to a hieroglyphic origin, the Japanese alphabetic signs, for example, being either Chinese simple characters or modifications of them.

The characters of the Chinese language may, on one principle of division, be classed under three heads:—Radicals or Determinatives, Phonetics and combinations of these two. I will again refer to the nature of the Radicals, for the present I wish to confine myself to the consideration of the phonetic elements. Remusat enumerates six hundred and fifty nine characters (including many Radicals) which give a clue to the sounds of combinations wherein they are found. I say "a clue," because in the majority of instances characters of different sounds will be found under the head of one phonetic. Thus the character 共 *Kung* which means *to include*, gives its own sound to 供 *to offer*, 恭 *horror stricken*, 拱 *to salute*, 栱 *a pillar*, 珙 a certain gem, and 龔 *to present**, while in combination † with 口, 巾, 水, 氵 with 竹, 氵 with 艸, 谷 and 門 it is named *Hung*, and the characters mean respectively, *to deceive*, *a banner*, *a torrent*, *a water pipe*, a certain plant, *a valley* and *to fight*. It also gives the sound *chiung* to the compound 冾 *to freeze*. Instances of the same kind might be adduced to illustrate the power of the other phonetics, but this will suffice. It must however be carefully remembered that many characters do not admit of this accurate analysis into logical and phonetic elements, and it is this fact that renders such a dictionary as Callery's,

* Compounded of the phonetic 共 and 龍 *lung* a dragon.

† 哄, 蛬, 洪, 澒, 溟, 鴻, 閧.

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in which the phonetic classification is exclusively adopted, defective and indeed almost useless.

To revert to the consideration of the original formation of characters, native works throw comparatively little light on our researches. The *Yi King* says:—

> The ancients knotted cords to express their meaning, but in the next age the sages renounced this custom, and adopted a system of written characters. Thus the officials were able (to publish their) ordinances, and the people to understand them, the ideas being clearly conveyed.

No doubt this Chinese 結 *chieh* a knot, answered exactly to the quipus wherewith the ancient Peruvians transmitted their ideas, as well from one to the other as to succeeding generations. It may also be inferred that by the knotted cords adopted by the Chinese, abstract ideas as well as sensible objects were represented. Thus, in the case of the Peruvians, to take Prescott's examples, while a white knot denoted silver, and yellow gold, they respectively denoted in a secondary sense, peace and war. In the early periods of the world's history, when traditions were handed down orally, knotted cords were perhaps more useful as aids to memory than as records in themselves, yet it cannot be doubted that they were capable, in at least some instances, of literal translation. Accepting the assertion that the starting point of Chinese writing was a knotted cord, history informs us that Fu-hi invented characters and made books. He is said to have derived his inspiration from the appearance of the heavens, the earth and the middle sphere. A subsequent labourer in the same field, the philosopher Tsang Chiai, or as some say the Emperor Tsang, was supplied with suggestions for the construction of characters by the tracks of birds and beasts, but these traditions are evidently attempts made in later ages to explain phenomena the origin of which is lost in obscurity. The 六書 which is the oldest work extant on the history of the written character, informs us that the characters were constructed on six plans according to the different classes of ideas to be represented. These were *Hsiang hsing* or pure images, *Huei yi* or combined ideas, *Chi shi* or indicative pictures, *Chuan chu* or reversible images, *Chia chiĕ* or borrowed images, and *Hsing shêng* or phonetics. Of the first class or pure images are those ancient forms such as  which are preserved in the modern 子, 日, 月, 目 and 馬. Of the second class which represent combined ideas, 明 *ming*

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bright, a union of the sun and moon, is a good example. 卜 *pu* divination, is evidently derived from some instrument such as a divining rod, and somewhat resembles the Egyptian 𓂝 *a hand*. It may therefore be taken as an illustration of the *Chi shi* or indicative pictures, as in it the idea of divination is symbolised by a divining rod. The same may be said of 中. 𠂤 and 𠂤 *chên* and *fa*, now written 正 and 乏, may be taken as examples of the *Chuan chu* or reversibles, which however are very few in number. The fifth class or *borrowed images* is illustrated by Remusat as follows:—

In order to express abstract ideas or acts of the understanding, a secondary meaning is attached to simple or compound characters denoting material objects, or the symbol of a substantive is made to denote the verb which expresses the corresponding action. Thus *the heart* represents *the mind* or *the understanding*, a *hand* stands for a *workman*, three pictures of men placed one behind the other signify *to follow*.

The latter example should probably be referred to the second class *combined ideas*. The *Chia chiĕ* taken as a whole is a division of words rather than of characters for, for example, while 手 represents pictorially or ideographically *a hand*, it is only in relation to the arbitrary fashion of the language whereof it has been made a symbol that it can be held to represent, as it occasionally does, an artisan or worker, as in the phrase 水 手 a water workman or sailor. Where synecdoche (if I may use the term) has been applied to the form as well as to the matter of a written language, ideographic characters so treated may be traced through the history of their changes, but can no longer be regarded as hieroglyphics. Lastly we have the *Hsing shêng* or phonetics which, as I have already shown, play an important part in the construction of each character. The first four classes are apparently purely hieroglyphic in form or may be traced to forms identical with true picture writing. Thus 山 (𠙵) *hills*, 相 (composed of 木 *trees* and ◎ *the eye*) to examine, 上 (𠂇) *above*, 右 and 左 (𠂇 and 𠂆) *right* and *left* are either pure or more or less modified hieroglyphics.

It will thus be seen that the inventors of the Chinese written character, by combining certain hieroglyphic elements in accordance with the principles which I have detailed, have succeeded in gaining the power of representing sensible and ideal objects. The characters are the representatives of ideas and not of words, and hence the judicious combination of characters in a Chinese written

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sentence possesses a power on the imagination which the most effective collocation of words could not exert. Of this we have a notable example in the description of the deluge of Yao given in the Shu-king or Historical Classic, and cited by Abel Remusat as an example of the pictorial nature of Chinese writing. The passage is as follows*:—

帝曰咨四岳湯湯洪水方割蕩蕩
Ti yue tsu szu yo shan shan hung shui fang kê t'an t'an
懷山襄陵浩浩滔天
huai shan hsiang ling hao hao t'ao t'ien, which he translates:—

Imperator ait, Oh quatuor montium (prœfecti) inundantes inundationes diffluentes aquæ passim vexant, diluvies diluvians operit montes, superat juga, torrentes torrentesque mergunt cœlum.

It is evident from a mere inspection of the characters composing the passage alluded to that any one who happened to know the Chinese hieroglyph for water 水 or 氵, would have at least an idea of what the meaning to be conveyed is.

I have already stated the effect of the introduction of phonetics, and I would now draw attention to the peculiar action of radicals or determinatives. Probably the best examples of the mode in which a radical determines the genus of the character in which it is found are the 金 and 疒 groups, although it is difficult to establish a preference for these groups over those classed under 人, 女, 木, 卵 and one or two others. With very few exceptions all the characters arranged under the 金 and 疒 radicals refer to metals, minerals, metallic instruments or ornaments, and to diseases and their effects, respectively. These groups are the most favourable for examination with regard to the possibility of dividing each character into two elements—a generic and a phonetic element, and the results obtained from such examination are most remarkable. I need not occupy your time by detailing at length what may be seen from the simple study of a radical dictionary. It will suffice for me to state that out of the 124 characters ranged in Kanghsi's dictionary under the radical 金, embracing those containing in all from ten to thirteen strokes, 94 are either identical in sound with the phonetic element or possess very slight modifications of that sound. Of these 94 therefore the

* By the way I would remark that in Remusat's plate the characters are written incorrectly.

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idea and the sound may by inspection be ascertained, the latter exactly, the former approximately. How true this is, will be at once evident to any one who will take the trouble of constructing a table of characters under the following heads, which in some cases are mutually inclusive:—

1st. Characters possessing a radical and a phonetic well marked; such as 銅 *t'ung* copper, and thousands of others. 2nd. Those which are formed of one or more simple characters which do not include a phonetic but include at least one determinant, such as 問, 聞, and others. 3rd. Those in which there is no simple element which can justly be regarded as a determinant, for example 字 a character. 4th. Those in which neither element can be assigned as either a radical or phonetic as in 能. 5th. Those in which both elements are phonetic, and neither can claim rank as a determinant; for example 喆 *chi* wise, composed of two identical characters possessing the sound *chi*, but meaning *fortunate* or *lucky*, and 6th, those wherein neither element is phonetic, but where the meaning of the complete character is a combination of the meanings of its elements. Such are *ming*, bright, 明 composed of *the sun** and *the moon*,† 針 *chên a needle*, composed of *metal*‡ and an ancient representation of *a sword*¶, 相 *hsiang* to examine, composed of 木 *mu*, the representation of *a tree* or *trees*, and *mu* the eye. Of these many are to be found, indeed they form the only important exception to the first class. This division is co-extensive with the *Huei yi* or combined idea class which I illustrated above.

Such a table as this would prove clearly that the majority of characters belong to the first class, that is, possess a well defined generic element and an equally well defined phonetic element, while an important section may be ranged under classes 2 and 6. To this extent, therefore, the language from what may be styled a mere superficial examination appears evidently to possess important hieroglyhic characteristics which have not been lost since those early ages wherein Fu-hi studied "the heavens, the earth and the middle sphere."

A question of considerable importance to this subject, is whether, given the present 214 radicals, the characters were formed from them by a process of word-building, whether, given the characters,

* *Jih*, † *yue*, ‡ *chin*, ¶ *shi*.

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the radicals were produced by analysis, or lastly whether either of these suppositions is correct. Although Fourmont expresses a distinct opinion that the two hundred and fourteen acknowledged radicals form a complete and methodical system of hieroglyphics, my impression is that they are not co-extensive with the original picture characters, but that these latter having been combined into complex characters in accordance with the rules laid down by the 六書, the history of such combinations not being well known, the radicals were eventually derived from those complex characters themselves. This will appear probable when we consider that many of the radicals cannot by the utmost stretch of the imagination be brought to represent ideographically the objects they are supposed to denote. For example *ku* a drum 鼓, ancient form 鼛, and many others. But, moreover, the 214 characters now acknowledged as radicals are of recent adoption. In the 六書, written B.C. 1000, the radicals or 字部 are stated to be four hundred and seventy nine in number. In the *Shuo wên* (A.D. 100) the number of determinant forms is arbitrarily extended to five hundred and forty, and in the *Yu pien* they are further increased to five hundred and forty two. Thus we must be careful not to assume that the radicals represent the original picture forms subsequently modified in accordance with fashion or necessity. It may now be impossible for us to penetrate into that dim antiquity wherein the original hieroglyphs of China lie shrouded. The monuments which might have perpetuated them have been utterly destroyed in the course of the countless revolutions and rebellions which have devastated the Empire from time to time, and the materials wherewith we are provided to assist our investigation of the mode in which characters were originally formed are simply the characters themselves, and our own powers of analysis.

Starting then from the simplest forms, whether we call them radicals or not, we find indubitable traces of a hieroglyphic origin. The first and most noteworthy is the character 一 *yi* "one." Passing on we meet 人 man, 刀 knife, 子 a child, 山 a hill, 上 above, and 心 the heart, with several others gradually increasing in complexity. From the entire number of so called radicals or determinants we may select at least seventy-four which carry their meaning more or less legibly stamped upon them, and perhaps half a dozen more which may be classed as doubtful. But it must ever be remember-

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ed that there is no fixed principle to guide us in the selection of elementary characters, the classifications which have hitherto been made being merely the result of an acknowledged want of some system of division. In some cases the determinant under which a character is placed in Kanghsi's dictionary, which we have learned to look on as the standard, is not that element which predominates in the logical analysis of the character, but generally the radical may be taken as a guide to the sense. It is also worthy of remark that out of the 214 radicals now acknowledged, twenty six are unused except in combination.

In order to illustrate the manner in which characters are formed, Abbé Huc adduces the following examples, which serve to display popularly the genius of the language:— 怒 *nu*, "anger" is formed from 奴 *nu*, "a slave" surmounting 心 *hsin*, "the heart," in which relation the combination may be compared with the English *passion* as derived from the Latin patior. 史 *shi* "a historian," composed of *shou* "a hand" holding up 中 "the middle," and setting forth that undeviating line of justice and moderation which should distinguish the historian from the partisan; and 朋 *pêng* "friend" formed of the combined representations of two pearls. Remusat again takes a group constructed from the 102nd radical 田 *tien* "a field" which by its form evidently denotes the division of an expanse of land into lots. Thus he shows that 苗 *miao*, which is made up of *a field* combined with the radical which signifies the growth of plants, means "the first fruits," and asserts that the latter in combination with 方 *fang* produces the character *miao* a temple, or place for offering the "first fruits," but in this he is mistaken. Again he adduces the combination of 水 and 每* to form the character 海 *hai* "the sea," and lastly the combination of 日 and 寺 *szu* "a temple" to denote a measure of time, the latter being compounded of 土 and 寸, thus offering a remarkable analogy to the Latin *templum* which was probably derived from *tempus*.

Before closing this paper it may not prove uninteresting to give a few examples of the peculiar combinations of elements in Chinese characters. They will serve to illustrate what I have stated above, and may lead to the discovery of some interesting analogies between Chinese characters aad the hieroglyphics of ancient Egypt. As the Society is fortunate enough to count amongst its members

* Meaning *every, often* or *frequently*.

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an eminent Egyptologist, we shall probably be indebted to him for some facts showing how under different conditions the same problems have been solved in China and in Egypt. And first I would notice a small class of characters which do not readily come under any of the heads which I have enumerated, in which the principle of combination may be said to be *mechanical*. An example of this is the character *chien* "a pyramid" 尖 composed of 小 *hsiao* "small," above 大 *ta* "great," which points out not only the different dimensions of the various parts, but in so many distinct words states that the object of which it is the symbol is large at the base and small at the apex. Of the same class is the character *chang* "evening" formed (㬎) of 日 *jih* "the sun" below 山 *shan* "a hill;" the sun sinking below the hills, although this may with propriety be referred to the ordinary *Huei yi* or "combined ideas."

The language possesses very few characters which express abstract relations. Thus for the idea of "being" in the abstract it has no better expression than 有 在 *yu tsai* "have get here," or 現 體 *hsien t'i*, which may be translated "actually embodied". There is no simple character to express the abstract idea of existence. In the same manner it is in phrases alone that we must look for terms to express such ideas as "a being" or "a substance". We must not lose sight of the imaginative element in the language, whereby the expression of a single idea when condensed into a character reveals to us the thoughts working in the inventor's mind at the time when he made the combination, and enables us to follow out the train of reflection which led to the adoption of such or such a form. Thus the character *chiai* "a limit," formed (屆) of the character for *corpse* and a lump of earth seems to teach the important lesson of the frailty and uncertainty of life. Another principle which may be styled *the principle of intelligibility* has also not been without its influence. Traces of its power are to be found in all languages, as for example in the word *main de gloire*, which is a corruption of *mandragore*, and the more familiar instance of *sparrow grass* as a vulgarism for *asparagus*. In Chinese, instances of the effect of this principle are frequently to be found, but one example will serve my purpose. The original form of the character *shai*, to shoot with a bow, was a hieroglyphic representation of a bow—thus 𢍏—which was perfectly intelligible. Subsequently modified, however, probably by fashion, it is subsequently found in this form 𣪘

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wherein almost all trace of its original pictorial character is lost. As therefore the characters were gradually modified and brought into their present *sung pan* and *kai shu* forms, the character *shai* had a spurious derivation assigned to it, and is now written 射 being moreover derived by Morrison from 身 the body and 寸 a measure, "to send from the body to a measured distance." One further instance, and I have done. It will illustrate the difficulty occasionally experienced in tracing characters to their original forms. 對 *tui* signifies to yield to an impulse, and according to Morrison is derived from 羊 *luxuriant growth of plants*, 口 *the mouth speaking at random* and 寸 *a measure*. It is said that the emperor Wan of the Han dynasty, anxious to teach his subjects, or, as many of them as could read, a great moral lesson, directed that the character 口 in the compound should be replaced by 士, to shew that a man should be influenced not by idle talk but by the deductions of reason. The emperor while desiring to perpetuate his fame as a moral philosopher forgot perhaps the comfusion into which arbitrary changes of this kind must throw the etymography of the language. Thus, partly from ignorant attempts to render the formation of the characters intelligible, partly from the varying taste of writers, and partly for the sake of expedition, the manner of writing the characters of the Chinese language has from age to age undergone extraordinary changes which render the investigations of the student who looks for original forms often fruitless, and ever tedious. But even allowing for these difficulties, the analysis of the written character if carefully carried out cannot fail to reward the student, by throwing light on the original construction of the language and teaching much of the history of human thought as applied to the construction of a means of intercommunication.

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ARTICLE VIII.

THE REMAINS OF ANCIENT KAMBODIA.

By Dr. Bastion.

The fate of Kambodia has been a singular one. Its name reaches with a mysterious sound in tradition and ancient lore. It is sung of in the Indian poems of the heroic age, it is pointed to by the nations of Ultra-India, as the cradle of their literature and religion, it is described in gorgeous colours by the Chinese geographers of former centures. At present the country exhibits the saddest aspect of utter desolation and ruin, and in truth, those who have landed at the small ports of Kamput or Kangkao, and have there observed the devastations of Siamese and Cochin-Chinese soldiery, and the vast solitude which reigns around the puppet-still flattered with royal titles, shut up in a bamboo palace amongst the swamps of Wong—could not indeed but wonder, at the entire disappearance of its former splendour and glory and would not unnaturally doubt (as has often been done) the veracity of the relations, handed down about ancient Kambodia, and consign them to the regions of myth. But ancient Kambodia existed all the while. It lay concealed, like an enchanted land, amidst the dense forests to the north of the great Lake, unknown to foreigners, known hardly to the natives themselves, looked upon with superstitious awe and never mentioned in profane ears. Geographical discovery has always been indebted to idealistic phantoms, which combined with ardour and enthusiastic perseverance to overcome hardships and fatigue in pursuit of the wished for object. Religious

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chivalry led the crusaders to the Holy Land and gave rise to the subsequent voyages in Central-Asia, in search of the Prester John. The African continent was doubled by the Portuguese; and the glittering vision of the Eldorado pushed onward the Spanish conquests in America, both northward and southward. The Eldorado has been revived in our own days. Since the gold discoveries in California and Australia, bands of adventurers traverse the globe in all directions to look for the precious metal. They have penetrated into the valley of the Amazon river and the recesses of the Andes; they have explored New-Zealand, New-Guinea, Borneo, Sumatra—and lastly, they have approached the hallowed ground of old Kambodia. And now, after the traveller's foot has trodden again these regions, so long neglected and deserted, there suddenly lies unrolled before us, in the clear light of day, what once appeared to belong only to the misty realms of fable and romance. The whole of an ancient civilization, of a culture of the highest degree, reveals itself to our eyes, a civilization the more important, as it gives the key to the primitive history of Ultra-Gangetic India, about which we can hope to glean little from the chronicles of the nations, who rule there now, all of these being of modern and quite recent growth. Out of the ruins of the Kambodian capitals, down from the magnificent halls of the great temple of Nakhon Wat, light will be shed on many obscure pages in the annals of Java, of Ciampa, of Ceylon, Siam, Malacca, Birma, Pegu and Cochinchina, yes, and more than this, even on China and the regions beyond. The temple of Nakhon Wat was the residence of the Buddhistic Patriarchs, built in honour of the famous Buddhaghosa, who introduced the letters from Lanka, and amongst his successors ranks Tamo or Bodhidharma, the apostle of China and subsequently of Japan, from which latter country vessels visited Kambodia to collect the religious books of the foreign faith.

The monumental remains of Kambodia are spread over a wide extent of country. They abound on the shores of the great lake (Bien-hoa or Thale-sap), but they are met with also in Korat and among the mountain fastnesses of the Loo tribes. A military road can be traced, which formerly ran from Naphburi in Siam to Inthapataburi, the capital of Kambodia, and then penetrated farther on, into the country of the Cochinchinese or (as they are called after the Mongols, who had placed their dynasty on the throne of China) the Yuen. Two massive stone-bridges, constructed with

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enormous slabs of hewn stones, are still remaining, and have so well resisted the inroads of time during so many centuries, as to be still passible to elephants and bullock-carts. One of them, 400 feet long, spans in thirty arches the river Lam-seng, the other passes over the Paleng river and both lead on straight to Inthapataburi or Wakhon Tom in the modern province of Siemrab. This province contains the most important portions of the monuments. Those I visited were (1) the temple of Nakhon Wat in a still perfect state of preservation with the exception of a few spires having fallen down (2) the town of Inthapataburi on Wakhon Tom, formerly the royal residence, the vast extent of which is still marked by the remains of three city walls, the inner-most of which encloses the palace (3) the town of Patentaphrom, which became the capital on the former one being deserted and contains the palace of thirty towers, still distinctly traceable (4) the well preserved temple of Ihra keoh in a more severe style of architecture, than that of Nakhon Wat and without the rich sculptures, which adorn the latter, (5) the temple of Lailan, containing a great number of those curious inscriptions, called Akson Ming, which are thought undecipherable by the natives, but are related, without doubt, to an antiquated form of Pali (6) the hill temple of Bakong where is found the artificial lake of Sasong (the royal lake) with the remains of temples all around and stone-ghants leading down on the four sides. The temple of Ihra-Inkosi lies nearer to the town of Siemrab. In the province of Battabong I visited (1) the town of Baset with the remains of temples, fortifications and tanks, (2) the temple of Wat Ekand (3) the hill-fort of Banon. On the way from Bangkok to Kambodia, I passed the ruined palace of Panomsock and heard a great many more spoken of by the people.

Of these different remains, the most prominent object is the temple of Nakhon Wat. It is situated near the Siemrab river, at four hours distance from Nakhon Tom [the great city] or Inthapataburi, the most ancient of the Kambodian capitals, about the foundation of which I succeeded in collecting a great many legends, still current among the people of the country. Some of these traditions receive a curious support by coincidences, mentioned in Siamese, Birmese and Chinese histories, but my limited time here forbids to dilate on them. The temple, it is said, was likewise originally a palace, but converted into a temple on the arrival of the patriarch Buddhaghosa to whom it was given as his residence and was there-

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fore called Nakhon Wat (the city of monasteries.) The figure of Buddhaghosa, or Phra Phuttathosa (the holy voice of the Lord) plays a momentous part in the Buddhistic missions of Ultra-India. A stone incription on the island of Ramree fixes his arrival at an earlier date than he is spoken of in the Cingalese chronicles, but most versions agree in placing this in the fifth century. The temple in which he dwelt, and from where the monks went forth to gather the savages of the surrounding mountains into the pale of the Church, stands now in a lonely jungle, which has grown up again on the soil, fertilized by the graves of bygone generations. A few Talapains have erected their huts between the columns of the stone-paved courts and contribute to keep the temple in repair by claiming the occasional help of some neighbouring villagers, who were assigned to them, as slaves of the temple, by the Kambodian kings. The workmanship of the temple is far superior to anything seen in the neighbouring countries, inclusive of India. It is built of large free-stone, fitted admirably together without the help of mortar, and the sculptures display an elegance and a beauty in their execution, which recall to the beholder the productions of Grecian art. Of the four squares, which, enclosing each other, surround the high dome (prasat) of the centre, the corridors of the outer one are embellished with those sculptures, in such a profusion, as scarcely to leave room for the inscriptions, interspersed between them. The objects represented are mostly taken from the mythology of Brahminical India, but in two compartments they appear to have reference to the special history of Kambodia, and no doubt will soon contribute to its illustration. One of these corridors contains, in a large procession, a catalogue of all the different nationalities, once subject to the empire, each one being represented in its peculiar costume and equipment. The characteristic features of the figures are marked quite distinctly. The Caucasian type prevails, in the lineaments of the face, and only at the end of the procession follow some rude mountaineers, recognizable as savages by their fantastic attire but with those physical features, which characterize the present inhabitants of the Indo-chinese countries. In an adjoining apartment the first meeting of the conquering race with the aborigines and their subsequent dealings are represented. I regret not to be able to go into particulars, as there is here a fruitful field for discussion and much that calls for explanation. The octagonal dome, surmounting the whole building, (which, in its entirety,

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forms a Dagob, like Buro-Budor in Java, enclosed in four niches, looking to the several points of the horizon, four standing Buddhas, and the brahminical deities, occurring in the lower stages, are only added to Buddhism, in the same way, as in Ceylon, Nepaul, China, Japan &c. One of the galleries represents the fight between the gods and the Asura, about the dragon-king, with four-handed Vishnu in the middle, standing on a tortoise. Others contain battle scenes of the Ramayana, with Hanuman, Lakman, Ravana, Garuda and such familiar objects There are still many colonies of Brahmins extant in Kambodia, where formerly Banon is supposed to have been their stronghold. Some are attached to the royal service, as court astrologers and guardians of the Regalia (the same as in Siam and Burmah) but others follow the pursuits of common life. When the Thai tribes of the present Siamese (in consequence of the Mongolian wars in Yunnan) first descended into the valley of the Menam and its contributaries, they met every where colonies of Brahmins, who aided them in founding cities and regulating the religious worship. Thus, for instance, it is said in the Siamese history, called Phongravadan Müangüia (the history of the northern towns), that king Tri-tham-trai-pidok sent out two officers (Cha Nakrong and Cha Kanlun) in company of 500 merchants to explore the country; an expedition, which led ultimately to the foundation of Phitsanulok. After having crossed the rivers Trom and Keo-nuay. they arrived at the plain of the brahminical villages, where Phra Phutthachao (buddha) had been in the habit of collecting alms, Of the villages of the Brahmins the eastern one contained 550 houses, the western one more than 100 houses. The two officers, after consulting together decided to stop there "Here" they said "is plenty of grass, let us therefore remain. The place is level and quiet. There are brahminical villages on both sides. Let us build a town here for our lord the king." And the officer Nakrong ordered the merchant Xaphokha to mount the cart and drive the 500 carts to the west, where the camp was placed. They then built a village called Xaphorat. And the servants of Nakrong assembled there to make bricks, in the number of one thousand. And the officer Kanlun built a village, which he call Xapho-Phraman and his people collected there, were in number one thousand. And they made a great many bricks. Then having sent for the Xipho-Phrahmana (the priestly Brahmins) they kept the religious feasts and acted plays for three days. And the

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Brahmins tied up the hair of the head into a knot and mounting on ropes, danced on them in honour of Phra-Insuen (Siva). A nobleman then came forth, to fix the site of the city. And the Brahmins, enclosed the place with strings, marked the sites, and then divided the ground. They parcelled out what should belong to the Brahmins, what to the Thai and what to the Lao" &c. &c.,

An important date for Siam, and the whole of Ultra India, is the *middle of the seventh century* (the time of the Tang dynsaty in China and the ascendancy of the Chola in the Dekkhan) when the new civil era (the Chunla-Sakkharat,) supplanted the religious one of Buddha (the Buddha-Sakkharat.) This change is sometimes ascribed to Phra-Ruang, who (as king of Sukhotay as also of Naphburi) has many representatives of his name in Siamese and Peguan history, but more generally to Phaya Krek, the "Leprous Beggar," who became king of Kambodia in the place of the hero Kottabong, whose fame still lives in the songs of the mountain tribes of the Kha. With the legends, concerning Phra-Ruang, is connected the rise of the Thai (the free ones or the Franks,) as the Maha-Thai or Si-fan, of whom the Chinese historian says; "that there was no people in the world more jealous of its liberty and no people, which lived more independant," in the same way of senatorial government, as is still preserved in many communities of the Shans and of the Laos. The Thai language is still spoken, with only slight dialectical differences, from the Siamese gulf to the mountains of Assam, bearing unmistakable signs of relationship to the languages of the Himalayd. According to the Y-toung-tche, a uniform language was introduced, when the Si-fan (called thence forth Tou-fan) had subjugated the 150 tribes of the Kiang. This was done by a successor of the celebrated king Hou-ty-pou-tsouiye, who came from the West, as the lawgiver and civilizer of those countries, which fell afterwards to the share of the Emperor of the Tan (Ta-fan-cheng-chen-Tsau-pou,) when the Han (Chinese) and the Fan divided Asia in an eastern and western portion (821 P. D.) in the same way as Spain and Portugal afterwards divided islands of the oriental seas. The king of the Sifan, (Loung-tsan-tche by name,) was the first, who (634 P. D.) sent ambassadors to China (real or pretended tribute bearers) and received (641 P. D.) from the Emperor a Chinese princess in marriage. The Siamese historians of the Phongsavadan Müang Nua give a long account of Phra-Roung's or Ruang's voyage to China (638 P. D.) which

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they represent, as a kind of conquest, and whence he brought home a veritable princess of China (for be it observed these princesses given to tributary kings, were often supposititious ones) as his legitimate queen. Phaya krek is sometimes represented, as the rival of Phra Ruang or, more correctly, as his royal master, [who frightened by the miracle of water being borne in a sieve, ceased to ask for the tribute of the meritorious One,] but generally the two cyclic legends of Phra-Kuang and Phaya-Krek run paralell with each other undisturbed in the liberal allowance made by the unscrupulous mind of the Siamese to every thing, that concerns chronology and dates. In one of the halls of Patentaphrom stands a statue of stone, the hair tied up in the brahminical fashion. It is said to represent Phaya Krek, with whom, the seat of the capital, and the royal dynasty changed [636 P. D.] This figure is popularly known, as Ta-Phrom [grandfather or ancestor Phrom] and thence the name of *Paten Taphrom* [the citadel of Ta-Phrom]. Phrom is the Siamese and Kambodian pronunciation of Phramana or Brahma, called Fan in Chinese books. Contemporaneously with the supposed date of Phaya Krek lived the last king of the Fan dynasty in Tonkin. The royal race, called Fan or Fane, which began 347 P. D., when Fane-yuen ascended the throne [at the death of Fane-Y the grandson of Kuliene], reigned till the year 653 P. D; when it became extinct. The historians of Tonkin and Cochinchina speak frequently of wars with the Ciem, which have generally been understood to refer to the present Siamese, where as they are to be explained, as alluding to Csampa [or Trampa], the kingdom of Tchan-ts-cheng in Chinese records. An old legend divides Ciampa and the whole of Annam into the country of the coast and the country of the mountains, and pretending that the first was ruled by the queen and the latter by the king of the primodial dynasty. Something similar is related of Tchen-la or Tchan-lap [the Chinese name of Kambodia], where a kingdom of the sea is spoken of, in contradistinction to a kingdom of the land. Afterwards two kings are mentioned, a king of water and a king of earth, whereas Ciampa was governed [before the introduction of Irlam by a colony from Malacca] by the king of fire and water. This very presonage, the king of fire and water, still resides amongst the mountain tribe of the Radeh and is said to receive a customary tribute from both the kings of Kambodia and of Cochinchina. Of the fact of his

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still exercising some influence over the barbarous tribes, called collectively by the name of Kha, I received confirmation in Saigon from a French missionary, who had passed sixteen years in the stations of those parts, and had seen him several times. The kingdoms of Fou-nan and Tchan-la having been united, they were involved in war with Tchan-tcheng [1183 P. D.] The king of Tchan-tcheng invaded Tchen-la and ravaged the country, carrying off a great booty. But the first successes were followed by disastrous reverses and the king of Tchen-la, in retaliation for the injuries inflicted on him, finally took possession of the whole kingdom of Tchan-tcheng (1197 P. D.) Both parties applied to the Emperor of China, as arbiter, and he decided, that Tchan-tcheng should belong to Tchen-la, but that the new kingdom should bear the name Tchan-tcheng. So, when afterwards on the ascendancy of the Thairace, the Suen-lo (Siamese) began their yearly inroads in Kambodia, (regarding which continual, but ineffectual complaints, were sent up to the court of China), the name, in the course of events, passed over to them.

The Chinese travellers [of the 12th century and earlier] describe in many places, the vastness of the Kambodian capitals, the splendour of temples and palaces and the abundance, with which gold was lavished on ornaments. In the latter must have consisted the richness of the country. Old gold washings are met with every where, in northern Kambodia, but seldom yield more than the necessaries of life, either because they are exhausted or because they are not worked properly by the indolent people, now inhabiting the country. Competent Europeans have not yet examined them. The description, which the Chinese give of the towers, the bridges, the galleries, the guardian lions, the ornamental dragons, can still be traced in every particular amongst the ruins, now remaining.

Another interesting instance I found in the *Memoires Chinoises*, (chiefly founded on Amiot's Communications.) It is said there of the king of Tchan-tcheng: Il porte sur la tête un bonnet d'orfin, travaillé en filigrane, audessus du quel sout trais petites montagnes du même métal" now, one of the most peculiar features in the sculptures of Nakhon Wat is the variety of headdresses there represented, but one which occurs the most frequently and always mark the royal personages, as towering above their followers, is a crown in filagree work with three elevations, as here described.

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Another singular custom, mentioned in the same book, which served to prepare virgins for marrying, is told by van Schouten (in the 17th century,) as existing in Arrakan. The Swenlo (Siamese) were already settled in Kambodia and had learned the cultivation of silk from the Chinese. The Kambodians have an old tradition, that their ancestors were fed and dressed by a plant, which furnished them both with nourishment and garments; often have I listened to their tales about Komaratta (the kingdom of the Lotus,) from where they trace the first emigrations. This likewise is confirmed by the Chinese authors [who at another place remark, that all work in the kingdom of Tchen-la is done by the Swen-lo] in saying; "Le pays produit de lui même une plante que suffirait seule pour nourrir les habitans. Cette plante vient dansl'eau et a mesure que l'eau crait, la plante s'eleve de facon, qu'elle surnage tout. Elle est très abondante et le fruit, qu'elle produit, est une espe'ce de grain, fort bon au gout et très nouressant" "a plant is produced in this country which alone is sufficient to feed its population. It grows in the water, and expands itself in proportion as the water rises until in covers the whole surface. It is very abundant, and its fruit is a sort of grain which has an excellant taste and is very nourishing." Thus we have a repetition of the classical Lotophagi. But I must conclude. My chief aim, in referring so much to Chinese authorities, is to draw the attention of this Society, which is more favourably situated than any other, to the many interesting facts, which might still be elicited from Chinese literature in illustration of the history and ancient geography of India and the adjacent countries. Many interesting works have been brought to light, but the immense store-house of Chinese reading, may still contain many others, which would amply repay the trouble of exploration.

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ARTICLE IX.

RETROSPECT OF EVENTS IN CHINA AND JAPAN DURING THE YEAR 1865.

By Thos. W. Kingsmill. *Treasurer.*

The year just passed through has been a remarkably uneventful one, and offers few salient points for the reviewer; the events of the last eight years have however commenced to bear fruit; changes, none the less important that their growth has been slow and almost unobserved, have obtruded themselves into notice, and a general feeling that reform, radical and complete, is required, has penetrated to all classes native as well as foreign. Many of the old landmarks of party have been swept away, and instead new associations, new interests are being created to bear fruit good or evil in their season.

The year opened so far as the political relations of China were concerned satisfactorily. By degrees the connections of the Court of Peking with foreign powers were being extended, while the country as far as the external world was concerned was in a state of profound peace.

Internally the remains of the T'ai-ping Rebels, after the loss of Nan-king and Hu-chow had retreated along the Mountain ranges forming the frontiers of Cheh-kiang, Kiang-si, and Fuh-kien, during their march threatening many cities, the most important of which was Kwang-sin-fu in Kiang-si, where they were defeated with severe loss, and causing much suffering amongst the inhabitants of these districts. They finally captured the city of Chang-chau-fu

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in Fuh-kien where at the beginning of the year we find them nominally besieged by the Imperial troops.

In the North-west the Mahomedan Rebels were steadily advancing towards the sea-board, laying waste the country and cities along their route, their track, even more than that of the T'ai-ping insurgents, being marked by blackened ruins and utter devastation.

In Hu-nan a military Mandarin had stirred up a local rebellion. In Manchouria the Tartar troops in the service of the Emperor had mutinied under the shadow of the very palace, and had given much trouble to the authorities. In Hu-peh local banditti at intervals descended into the plains carrying off the standing crops, burning villages, and encouraged by the inertness of the native officials had more than once threatened the open port of Han-kow.

In addition to these the Imperial government never fully established, was openly set at naught in the Southern and Western provinces. The incessant feuds between the Hakkas and Puntis in Quang-tung assumed a graver aspect; armed bands advanced as far as Kow-kong on the main embouchure of the Canton River. Quang-si scarce owned allegiance. In Yunnan the Miautze encouraged by the weakness of the government, boldly attacked towns and walled cities. In Sze-chuen the embers of rebellion under the followers of the *Soi disant* E-wang 翼王 still smouldered.

The internal affairs of the Empire were thus in the last stage of disorder, scarcely one province out of the entire eighteen could be depended on; everywhere the seeds of disaffection, sprung from the misgovernment of the later monarchs of the Tsing Dynasty, were scattered broadcast over the land, so much so that even the best friends of order had almost given up the cause as hopeless, and were ready to hail any change as for the better.

Commercially the year opened with prospects almost as dark, heavy losses continued for two successive years had affected many even of the old established houses. The export of Cotton, from which large profits had been anticipated, had ended in entailing heavy losses on exporters. The other staples of the country had arrived at home to a market continually depressed, owing to the uncertainty prevailing respecting the issue of the American war.

In Japan our relations with the government still remained unsatisfactory. The murder of two British officers on the 21st Nov.,

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Major Baldwin and Lieut. Bird, had cast a gloom over all, and though the native authorities had exerted themselves to bring the perpetrators of this outrage to justice, a feeling of uncertainty as to the motives that prompted their action was all but universal.

The unexpected recall of Sir Rutherford Alcock at this time still further tended to darken this gloom, as it was generally looked upon as an indication of the repugnance of the British Government towards an officer who had once, in the affair at Kagosima, taken active measures to repress Japanese arrogance and exclusiveness. The defeat of the Prince of Choshiu by the allied squadrons at Simoonisaki* had not yet borne full fruit, and foreign trade was considered to be in a very precarious condition.

Few subjects of domestic interest were mooted at the time; the great destitution prevailing amongst the lower classes of foreigners however, attracted considerable attention. During the continuance of the Taiping rebellion in the provinces adjoining the sea and the river Yang-tze, large numbers of foreigners were attracted by the opportunities held out of joining one or the other side in the contest, as well as by the precarious profits to be obtained by illicit trade in the disturbed districts. Many of these men were of the very lowest class, and the almost perfect impunity with which they could commit crimes of the gravest kind, naturally reacted on their character; driven out of the country by the cessation of the rebellion and the returning activity of the native government, they settled in the open ports, and leagued with the scum of the Chinese population lived by robbery, or in default of opportunity on what chance employment they could pick up.

The Chinese Authorities aggrieved at these outrages committed often with impunity, and generally, from the want of power entrusted to the Consuls, punished inadequately, pressed the matter on the attention of the foreign ministers, as being in contravention of the spirit of the treaties made with the several powers. At Shanghai the Tao-tai Ting distinguished himself by the energy with which he endeavoured to put and end to these outrages amongst the native population, he also urged on the Consuls the advisability of closing the gambling houses in the Foreign settlements which had become haunts of vice of every description.

Under such circumstances the year 1865 opened in China and Japan. Much of the exclusive policy of the former government

* On the 5th 6th and 7th September 1864.

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had become a thing of the past, and already the nations of Western Europe sought to introduce the modern appliances of railways and telegraphs, and much unmerited obliquy was thrown on the Chinese authorities for their refusal to introduce at once these innovations. At a meeting of this Society held in the month of April, a report of which will be found in this volume, Mr. Hart, Inspector General of Foreign Customs, drew attention to the difficulties under which they labored in respect of these matters; but we may express a hope that further knowledge and extended intercourse will remove these prejudices, and that in a few years we may look forward to a still further opening up of this country beneficial to its government and people alike.

Following out the ideas expressed by Sir. Macdonald Stevenson who visited the country in 1864 with a view to these matters meetings were held in Hongkong in the Spring, and a Company denominated the "Chinese Railways Co. Limited" was set on foot and a preliminary prospectus issued. The step was probably premature, and since that time the persistent opposition of the Chinese Government and the depressed state of trade has caused the scheme, for the present at least to remain in abeyance.

Within the year 1865 the completion of the Persian Gulf Telegraph has brought us nearer to Europe, though the continual irregularities of that line have as yet prevented it being of much service.

Telegraphic communication has also within the current year been established between Europe and Kiachta on the northern frontiers of the Chinese Empire, and a proposal to connect the latter place with Peking by a line of couriers has been under the consideration of the mercantile houses of Shanghai. A project for the construction of a railway to connect the seaboard of British Burmah with the South-western frontier of China has been brought under the notice of the Indian government and although at present in abeyance, the day seems not for distant when we may expect a new opening for foreign enterprise.

On the establishment of the present Tartar dynasty though the forms of government prevailing in China for nearly two thousand years were preserved, the first conquerors found it necessary, to overawe the subject race, Manchus were placed in all appointments of trust, and the ancient dress of the Chinese was proscribed. To keep up the prestige of the Manchu name garrisons of Tartar

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soldiers were placed in the principal cities of the Empire, with hereditary duties and privileges. Little by little the peculiar privileges of the conquering race were set aside, the posts of honor and profit gradually fell into the hands of the Chinese; many of the garrisons cut to pieces during the late T'ai-ping rebellion were not resuscitated whilst the two races became gradually more assimilated. The funds set apart for the support of the hereditary troops in these towns, were found in the depressed state of the country to be insufficient, and much destitution in consequence prevailed; an Imperial edict therefore of the 26th July abolishing the hereditary duties and peculiar courts of these troops, permitting individuals to pursue any calling at their pleasure, and subjecting them in all matters to the ordinary tribunals of the country, thus abolishing the last distinctive mark between conquerors and conquered, excited but little interest, and is merely worthy a passing remark as showing how completely the assimilation of the two races has been effected.—

PEKING GAZETTE (*July 26th* 1865)

The memorial (some time since) presented by Shên Kuei-fên (Futai of Shan-hsi) has been reported upon by the T'u-t'ungs of the eight banners, the Boards and the officials (appointed to the task.) The memorial in question treated of the pecuniary state of (the Manchu-bannermen) and proposed that they should be distributed throughout the country. It represented that the bannermen are sunk in the depths of poverty, and that it would therefore be most advantageous to distribute them among the provinces. In the reign of Tao Kuang this project was discussed, but nothing came of it. Now, however, affairs have arrived at such a pass that if some means of the kind be not adopted there is danger of disturbances amongst the sufferers, while, on the other hand, if the Imperial bounty be extended to them, and they be allowed to settle in the provinces their wants will be provided for. The throne was therefore conjured to permit for the future any Manchus who might desire to do so, to wander forth for the purpose of pursuing trade. This indulgence should be extended to all whether they be degraded officials or are too old to take office in either the civil or military departments, to those not supported by Government as well as to those who are, no matter whether they be *Chu-jen*. *Kung sheng*, *Hsiu-tsai*, *Hsiu-tsai* by purchase, soldiers or unemployed. It was suggested that the T'u-tungs should provide applicants with passes to enable them to disperse over the empire. The districts and prefectures selected by those who may take up their abode in the provinces should [in the periodical returns] be noted, as also the banner to which each man belongs. This would also apply to all [Manchu] mandarins in the provinces who have been removed from civil or military offices, and to such children, and blood relations of those who have died

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at their posts, as have not the means of returning to Peking. Moreover, should disputes arise [amongst the Manchus so located] necessitating the interference of the tribunals, the local [Chinese] magistrates in each place should take cognisance of the matter. Should, moreover, any [Manchus] be found guilty of crimes against the laws, they should be be punished by the local mandarins as though they belonged to the general population. Should any Manchu wish to enter the ranks of the people, he will be regularly registered as an ordinary citizen. When examinations for civil or military degrees are held those who desire to compete should report the same to the Governor-general and Futai [of their respective provinces], our submit their qualificatious to them, who in turn should report the request to the Boards. Lastly, bannermen in the provinces should be permitted, if they so desire, to enter the Chinese cavalry or infantry.

Such are the measures recommended by Shên Kuei-fên.

The idea seems to Us excellent, and WE therefore command the T'u-t'ungs of the eight bannens to act in accordance with the above suggestions, and issue Notifications informing the Manchus residing in Peking that from and earnest wish to relieve their necessities, WE permit them henceforth to apply themselves to trade.

Shên Kuei-fên in his memorial further represents that the same favor should be extended to those Manchus who are stationed at Hung-ch'êng-tzu and K'ai-ping outside the T'u-shi pass, and at Hsing-ho and Hsin-ping outside the Chang-chia pass.

How is it that destitution prevails in these localities? Are there not extensive fields to be cultivated? Let the T'u-t'ungs, Governors-general and Futais examine carefully and thoroughly into the question of the fittest residence for these men, and let them neither be discouraged by difficulty nor induced by a love of ease to be careless. They must not think that it is none of their business for WE shall await their reports on the [agricultural] capabilities of the region beyond the passes. As soon as the necessary information is collected let it be at once communicated to Us, that the above suggestions may be carried out.

Respect this.

Within the year the settlement of the districts lately disturbed by the rebellion has proceeded. Accounts from Soochow and Hang-chow as also from the provinces of Cheh-kiang, An-whei, and Kiang-si speak of returning prosperity, a prosperity which would have been greater, had not the unusually severe rains of the Spring and Summer almost entirely destroyed the first crop of rice in the lower grounds, and seriously damaged the second crop.

In the prefecture of Chang-chow in the province of Kiang-su, which suffered severely during the rebellion the distress was fearful, more especially in the district of Wusie near the head of the Tai-hu lake. In the lower portions of the province the Cotton crops turned out a failure, the yield being calculated at less than

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one third of that of 1864. From the prefecture of Shau-hing in Cheh-kiang the accounts were also disastrous and many lives were lost in consequence of the inundations.

The valley of the Yang-tze was also deeply flooded; during the month of July a great portion of the British settlement at Hankow was under water, the river having risen 44 feet over its winter level, many buildings were injured, and much damage done to shipping, while an unusually large extent of country was thrown out of cultivation. In Sze-chuen the two large cities of Chi-chi-hien, and Chên-hien were swept away by the flood. The city of Nan-king was also inundated, and much difficulty was experienced in the navigation of the river. Severe floods attended with disastrous results were also reported as having been experienced along the banks of the Yellow River.

While such was the state of affairs in the central provinces, a drought almost equally destructive prevailed in the North, and we find taking place at the same time, in the North, processions headed by members of the Imperial family to pray for rain, and in Shanghai a general fast ordered, and prayers offered up to the Rain-god [Lung wang] for a cessation of the severe rains which had rendered fruitless the labors of the husbandman.

At the Fung-wang-shan the Camps established by the Chinese government for the purposes of instructing the native troops in European discipline were carried on with some degree of success, in the early portion of the year under Major Jebb of the 67th. Regiment, and on his departure under Mr. Winstanley formerly of the English Army. The Arsenal established at Soo-chow under the direction of Dr. MacCartney has also been carried on with energy, and a considerable quantity of new machinery has arrived. It is intended to remove this Arsenal in a short time to Nanking, which city is supposed to offer greater facilities for its permanent establishment.

A Chinese officer was despatched to America, it is said, for the purpose of purchasing steamers to form the nucleus of a Chinese navy, and generally speaking more activity has been desplayed by the Chinese government in taking advantage of foreign arts and appliances.

As already mentioned at the beginning of this retrospect the remains of the T'ai-ping insurgents had made a stand at Chang-chow-fu in Fuh-kien, here opposed at first only by the undrilled

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and ill officered militia of the province they laid waste the country and levied contributions from the inhabitants. The promises held out by the insurgent chief Li-shi-yiu the *Soi disant* Tse-wang 字王 were but ill carried out by his followers, who appear to have acted here as elsewhere. The insurgent leader at the beginning of the year issued a manifesto addressed to the representatives of England, France, and America, asking assistance, and offering a partition of the Empire; this document expressed the usual dogmas of the peculiar system of Christianity professed by the followers of the late Tien-wang.

"If on the other hand your various nations relying on the omnipotence of our Heavenly Father and Jesus Christ, and acting upon the Doctrine of Christianity, will come to terms with us for destroying the Tsing Dynasty; if you command your naval armies and attack those places near the water, whatever cities, districts, ports, and passes you will have taken and conquered by your force, you will be at liberty without the least opposition on my part to keep; and whatever treasures and food found therein you will be at liberty to appropriate; and so I will attack on land, and whatever cities districts and passes I conquer, and whatever treasures and ports, and food I find, I will divide, giving one half to you; and all the distant cities, and marts will be surrendered to you"

Such was the last manifesto issued by the representative of a faction which had sought to overturn the Imperial government, and had boasted of its intention to renew the ancient glories of the Ming dynasty.

The insurgents had meanwhile availed themselves of what foreign assistance they could obtain, and had established an arsenal in the city; amongst others they were joined by a foreigner named Rohde formerly an officer in the Anglo-Chinese force under Lieut-Colonel Gordon; under his direction their movements appear to have assumed a more regular character, till towards the end of March the government aroused by the state of affairs, sent down some 8000 troops, disciplined at the Fung-wang-shan camps, under the command of Kwo-sung-ling a native officer who had attained distinction in the campaign of 1863 in Kiang-su; these troops were accompanied by Col. Kirkham also an officer of Lieut-Colonel Gordon's force. Before their departure mutual visits of friendship were interchanged between them and the Shanghai Volunteers, then under command of Sir Harry S. Parkes: arrived at Amoy from want of artillery or on account of the paucity of his troops, K'wo-sung-ling appears to have confined himself to investing the city, and gradually driving in the rebel outposts, till on the 16th April the rebels find-

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ing the town untenable suddenly withdrew under cover of night, retreating towards the town of Tung-shan.

Thus ended as a political movement the once great T'ai-ping Rebellion, after, devastating utterly some of the finest provinces in the Empire. Its hordes had entered fifteen provinces; had at one time approached within one hundred miles of Peking; had captured seven provincial capitals,* and numberless smaller cities; had even altered the face of the country; destroyed its communications deflected its rivers; broken down its sea defences. During its continuance smiling fields were turned into desolate wildernesses; "fenced cities into ruinous heaps." The plains of Kiang-nan, Kiang-si, and Cheh-kiang, were strewn with human skeletons; their rivers polluted with floating carcasses; wild beasts descending from their fastnesses in the mountains roamed at large over the land, and made their dens in the ruins of deserted towns; the cry of the pheasant usurped the place of the hum of busy populations; no hands were left to till the soil, and noxious weeds covered the ground once tilled with patient industry. Its head a religious fanatic, afterwards a debauched imbecile, despised by his own officers, and shut up in a palace built from the ruins of the once celebrated Porcelain tower, died an inglorious death in the midst of his women; his best officers, suspected, and surrounded with spies were thwarted in their endeavours, while a licentious soldiery was left unchecked to commit crimes of the most atrocious character. Under pretence of a mock Christianity their chief assumed divine honors and sought to palliate the crimes of his followers by the open exhibition of blasphemy and profanity of the most startling character. In war a wild impulse of destructiveness appears to have been the ruling motive; cities were suddenly captured and as suddenly evacuated, when the means of sustenance had been as ruthlessly as senselessly destroyed; for bare sustenance continued successes were necessary; like the fire raging in the prairie, its hordes rushed ever on; before lay smiling plains, behind blackened ruins; new fuel was every where necessary, found only too abundantly amongst those dangerous classes, which over-population and an effete civilisation combined had given birth to. The movement bore within itself the seeds of its own destruction, and its knell was sounded when the first check

* Kwei-lin, Nan-chang, Wu-chang, Nan-king, An-king, Hang-chow, Soochow.

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was given to its onward progress; thenceforth the flame indeed flickered up here and there amidst the universal destruction, but deprived of fuel from without, they one by one collapsed; till the fall of Nanking followed by that of Hu-chow deprived the movement of its head, and though as above related a feeble stand was made at Chang-chow, the movement had already become contemptible.

After leaving Chang-chow the insurgents opposed on all sides by Imperialist troops, and in the midst of a population who had shown themselves constantly hostile, appear to have broken up into two or more bodies, we hear of one investing the city of Kia-ying-chow in the North-eastern portion of Quang-tung province, but apparently without success, as no further notice is taken of the fact, while in October news arrived of the capture of Kan-chow-fu in Kiang-si which had been occupied by a body of insurgents, thus clearing Kiang-si of their presence. These troops probably retreated to the nucleus of mountains which near this separates the three provinces of Fu-kien, Quang-tung, and Kiang-si.

The last news we have heard of this body is derived from a statement made at the British Consulate, at Canton by an American named Baffey, one of those foreigners who were spoken of above as having joined the rebels at Chang-chow; he describes the cause of his desire to desert to have been the sight of two Chinese mandarins burnt alive in Chang-chow.

"When the rebels evacuated Chang-chow, I came with them into this province, and stayed with them until the 14th July when I deserted them in disgust. The name of the Chief I joined at Chang-chow was the Tze Wang, and it was with his party to the number of 20,000 that I left Chang-chow. There were 13 Europeans with them at that time. Eleven days after leaving Chang-chow the Tze Wang's division became disorganised near Ying-ting on a branch of the Han River, and I joined the Kan Wang. It was with the latter that I entered this province. The Kan Wang numbers his force at 100,000, but he has not more than 15,000 fighting men, who, however, are well armed. I got disgusted with them at last, the slaughter was dreadful; at the city of Chên-ping they took 1,600 Imperial braves prisoners, who surrendered on the promise of their lives, but the same night they beheaded the whole number, and I saw the creek run with blood for four hours. On the night of the 14th July I took advantage of my being with a party at a point some 60 li in advance of the city of Chên-ping, to desert by floating down the river on a plank, and the next day I took to the mountains. I wished to avoid the troops, as I knew I should be put to death if taken prisoner by them, so I made enquiries previously to my flight from

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the country people within the rebel lines respecting the direction of Kia-ying-chow, and at length I gave myself up to a village mandarin. Previously to this I was seized by some boatmen belonging to the village, who bound me hands and feet, and were about to behead me, when a respectable old man induced them to desist and led me to the mandarin. The latter sent me to Kia-ying-chow, where I was confined in an office belonging to the Magistrate, and treated well by the officials, but very badly by the people. I only had rice and water. I was then sent down to Canton by boat in charge of a small mandarin, who treated me kindly. I arrived at Canton the night before last, and was taken in a chair into the city, where I was lodged in a yamên, and last night was examined before two magistrates. It was at a Chinese prison; a linguist interpreted, but so badly that I could understand nothing." * * * * *

"The greatest number of Europeans ever at Chang-chow was sixteen. I attempted to escape out of Chang-chow, but was prevented by information given against me by a German. The cause of my wishing to desert was seeing two Chinese mandarins burnt alive by the rebels in the city of Chang-chow. For every tail of a mandarin soldier produced the Kan Wang gives $6 reward. The Kan Wang is about 35 years of age. He is the principal rebel chief at the present moment. I have never heard the rebels speak of coming near Canton, but they are very anxious to get to the coast so as to obtain arms. There is very little money among the rebels, and this province is not productive enough to support them. They threw up fourteen fine stockades around the city of Chên-ping, very different from the wretched ones erected by the Imperial troops.

The country people are very hostile. They had cut down the unripe paddy around Chênping to prevent its falling into the hands of the Kan-wang. The latter, unlike the Tze-wang, does not allow useless devastation among the villages."

The remains of the Rebel troops amongst these almost inaccesible districts will probably exist as banditti for some time to come; the central power at present having little authority beyond the walls of the cities.

The record of events at Chang-chow carries us incidentally to a subject which at one time threatened to produce a misunderstanding between China and the United States of America, I allude to the Burgevine affair. The history of this man's career in China is well known to most of the members of this Society; second to Ward he succeeded him in command; failing to give satisfaction, and displaying infirmities of temper unsuited to his position, he was summarily dismissed by the Fu-tai, who refused to reinstate him on a request from Peking. Feeling himself aggrieved he went over to the Rebels, taking with him the steamer Kao-chiau piratically

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captured at Sung-kiang: again betraying the cause of his new friends he capitulated to Lieut-Col. Gordon; notified to leave China by the American Consul, he was discovered by Li Fu-tai's officers on board the Fei-lung steamer then about to start for the disturbed districts, and was taken prisoner.

The Fu-tai at once delivered him up to the American Consul General, after which Burgevine was permitted to pass over to Japan; the United States Consul General waiving the criminal prosecution to which he had rendered himself obnoxious, in consideration of the assurances given by Lieut-Colonel Gordon, who however looked upon him as too erratic to be allowed to remain so near the scene of new temptations. It was however understood that the criminal prosecution was simply held in abeyance, in consideration of his at once leaving and remaining away from the country.

So much of his history belongs to the past, a friendly pen thus describes the events which led to his reappearance in China against his promise given, and in face of his deportation by his Consul.

"To him, tired of the quiet of existence at Yokohama, and anxious to behold other scenes, the offer of a passage from Kanagawa to Shimonosaki was most welcome. The *Fei-pang*, a steamer held for speculation by her owners, was going down to Shimonosaki to pick up any engagement likely to prove profitable, or to be sold. Report states that on her arrival there Choshiu, who had heard of the extremely ill-grounded terror wherewith Burgevine's name was greeted in China, offered him an important post in the army he was then engaged in levying against the Tycoon. This proposition was not finally accepted, as Burgevine wished to return to Yokohama before deciding on so important a step. But the owners of the *Fei-pang* had meanwhile altered their plans and resolved to bring the steamer to Shanghai, and thence start for Hongkong, returning direct to Shimonosaki. As there were no means available for returning to Yokohama direct, Burgevine at length made up his mind to accept the offer of his fellow-passengers and enjoy the round trip by Shanghai and Hongkong. So far this visit to China was purely accidental, and we have, moreover reason to believe that on the passage, when spoken to on the subject of joining the rebels, he expressed his conviction that the game had been played out, and that neither honor nor profit was to be derived from that quarter. Arrived in Shanghai, he met, we presume, some ardent sympathisers in the rebel cause. At any rate he resolved to leave the *Fei-pang* and take a passage in the *General Sherman* which at the time was loading a miscellaneous cargo for Amoy. His design in visiting Amoy seems to have been to find out the chances in his favor were he again to join the rebels, but from his conversation it was evident that he had adopted no resolution on the subject. On arriving at Amoy, by the ill-judged indulgence, to use no harsher epithet, displayed by Mr. Irwin and the exertions of some few Anglo-T'ai-ping

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residents, Burgevine, while in a state of intoxication, was induced to pledge himself to visit Changchow, and if need be give all the assistance in his power to the rebel cause."*

It appears that the presence of Burgevine at Amoy was known to the American Consul who in contravention of his duty took no steps to arrest him; afterwards betrayed by a servant he was arrested on or about the 15th May, when on his way, with two companions, armed to the teeth, to the Rebel lines, and was taken to the Chi-hien's Yamên where he was confined. The American Consul hearing of his imprisonment demanded his rendition which it appears was promised, but fearing non-compliance he is stated to have broken into the Yamên and found that the night before Burgevine with his companions, one of whom was an Englishman named Crane, the other a Portuguese servant, had been despatched to Foo-chow.

At Foo-chow the British and American Consuls demanded that the men should be delivered up, or that at least they should have access to the prison; both these requests however were refused the chief magistrate stating that the men should be sent on to Li Fu-tai of Kiang-su under whose orders Burgevine had as above stated formerly acted.

From this time nothing further was heard of the men, till in the beginning of August a report seems to have come to the Fu-tai's ears, that they had been drowned at Lan-chi-hien in Cheh-kiang, which was subsequently confirmed by a despatch on the 20th August sent to the British and American Consuls at Shanghai, stating that the boat conveying the three foreigners had been capsized owing to a sudden flood in the river, and that they and 10 Chinese had been drowned. Mr. Lewis United States Deputy Consul General proceeded afterwards to the spot to investigate the circumstances.

Nothing appears to have been discovered to disprove the assertions of the Chinese, though rumors of foul play were prevalent. The fact of a heavy flood was proved, but the bodies were too much decomposed to throw light on the manner of death: Burgevine's body was clearly identified by a fracture which had occured during his service in the Imperialist army, but no injuries incompatible with the native account of his death so far as known were found out.†

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* *North-China Herald, September 14th* 1865.

† It seems but right to add, that some of the circumstances attending Burgevine's death, though capable of explanation seem to throw some sus-

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Such was the last of Burgevine, whose career has so frequently been before the public; insignificant in himself, circumstances forced him forward; unsteady and unprincipled, his conduct twice threatened to interrupt the friendly relations of China and the United States; and at one time appeared likely to cause a dispute between the Court at Peking and the Fu-tai of Kiang-su. Of his death nothing more will probably ever be learned, and it will perhaps be best for the interests of all to let the cloud of obscurity remain over it.

Foreigners of other nationalities within the year were held as prisoners by the Chinese for political crimes. At Amoy were found an American and two Frenchmen; one of those who were drowned with Burgevine was an Englishman. After the evacuation of Chang-chow, Rohde and a man named Mansfield, an Englishman, gave themselves up to the Imperial authorities; they were sent into Kiang-si to Kan-chow, before which they were detained some time. Rohde was said to have been drowned by the upsetting of a boat, while the other was in October delivered up to the British Consul at Kui-kiang. These cases demand some investigation, as while it is impolitic to undertake the office of executioners for the Chinese government in the case of political offences, there is manifestly an opening afforded for serious abuses, in committing unquestioned to Chinese officials the power of life and death over the subjects of foreign states.

Mean while the so called Mahomedan rebellion in the North-western provinces bid fair to destroy what the T'aiping insurrection had hitherto spared. The followers of the late Shih-t'a-kai the *soi disant* E-wang mentioned above, as troublesome at the beginning of the year in Sz-chuen seem to have effected a junction with the discontented Mahomedans, who for the last two years had been in rebellion in Kan-su and Shen-si; marching Eastward along the banks of the Yellow river they captured the city of Kai-fung-fu,

picions on the entire truth of the Chinese narrative. The time which elapsed from the date of his death (June 26,) to the first unofficial announcement (August 2nd,) followed by a further delay of 18 days before the arrival of official despatches, seems difficult to account for; while some minor details noted by Mr. Lewis are reported to be difficult to reconcile with the native statements; the results of the inquest have not been made public as yet, but it is understood that an enormous amount of evidence bearing on the case has been collected.

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the provincial capital of Honan, formerly a place of much note, but latterly fallen into decadence from the constant fluctuations of the course of the Yellow river. In this district they are said to have been joined by numbers of men, who formerly had been engaged under a high officer in the repairs of the dykes of the river, but who had been thrown out of employment from the failure of funds consequent on the exhausted finances of the Empire during the T'aiping insurrection. It is also believed that the bands of Nien-fei spoken of above as periodically ravaging the plains of Hu-peh, here joined the movement. Their number thus swollen, they advanced towards the sea-board, causing consternation along their route, burning, ravaging, and pillaging, towns, villages and the open country. The Governor-general of Nanking, Tseng-kwo-fan, despatched a body of his picked troops to the North-western portion of of An-hwei, to protect that province and Hu-peh from invasion, while San-ko-lin-sin the Sêng Wang made every exertion to collect troops in front. The insurgents pushing on captured Lo-yang-hien, entered Shantung and took Tung-chang-fu, an important city on the Grand Canal, the Fu-tai of the province retiring to Tsi-nan-fu the provincial capital; thence they advanced to Lai-chau-fu on the sea coast within a few days march of the open port of Che-foo: several cities east of the Grand Canal fell into their hands, and San-ko-lin-sin endeavouring to convey assistance to Tsi-nan-fu met with a severe defeat. A body of insurgents marched down to Hwei-an-fu in Kiang-su, an important town commanding the entrance to the southern portion of the Grand Canal from the Yellow River, which they attacked without success. In this serious state of affairs, the province of Kiang-su being open to invasion in the event of the fall of Hwei-an, Tseng-kwo-fan, viceroy at Nanking, and Li-hung-chang, Fu-tai of Kiang-su, were ordered with all their available forces to the front. Meanwhile, the movement appears to have lost entirely its religious character, owing to the comparatively small numbers of Mahomedans, compared with the other discontents who had joined, and the following leaders (whose antecedents well show the nature of the insurrection) were placed in command, Miao, a nephew of the notorious Miao-pei-ling; Chang, a son of the equally notorious Chang-lo-hing who was long the terror of the North-western provinces; and Shên a son of the late Shên-pao strangled the year before for corruption in Shan-si.*

* *North-China Daily News.*

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Before the departure of Tsêng-kwo-fan from Nanking a change had come over the scene. San-ko-lin-sin, surrounded by rebellion, carried on the Imperial cause with varied success, till defeated in an attack on Tsi-ning-chow on the Grand Canal on the 16th May, he fled with a few followers and was treacherously murdered the following night by some villagers with whom he had taken refuge, outside the city of Tsu-chow-fu. * The insurgents taking advantage of the panic pushed rapidly on. In Shan-tung they took Kiau-chow on the sea-coast In. Chih-li they advanced to within ten miles of Pao-ting-fu, the extreme northern point before reached by the T'ai-pings, and here by a curious coincidence their progress was stayed and their retreat commenced.

But before proceeding further, we may at this time well pause to utter a few words of regret over the memory of a departed foe. One motive appears to have actuated San-ko-lin-sin in his public career, and that was a firm attachment to the Throne; whether in favor or lying under the cold shade of neglect, consequent on his defeat at the Taku forts, he never wavered; for four years left in command of an inadequate force, to protect the North-western provinces, he did what he could with the troops at his command. When the T'ai-ping cause became hopeless in the South, and the malcontents in Sz-chuen and Hu-peh, who had looked rather towards Nanking than to the Mahomedans in the North-west, had thrown their forces into the latter movement, and were marching though Ho-nan, San-ko-lin-sin was ever in the front attacking with varied success, and ever urging forward fresh reinforcements: that he was not more successful rested with the government at Peking, who were ever chary of aid in men or money; still at the time of his death, he had so far disposed his forces and filled them with his own spirit, that their panic was only temporary, and that shortly under another leader they recovered their lost ground and by this time have driven back the insurgents to their old haunts.

Strange to say San-ko-lin-sin was succeeded in command by that man of whose aggrandizement he had ever been jealous, he could not brook to see the rising influence of the Tsêng and Li families; looked at from his point of view it boded no good

* Another account states that San-ko-lin-sin met his death at the hands of some of his own troops, who had deserted to his side from the insurgents, and who felt aggrieved at his having restrained them from plundering the defenceless inhabitants.

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to the reigning house, and he was ever in public and private the open and avowed enemy of the Chinese viceroy at Nanking. That Tseng and his lieutenant Li had more than once treated with contempt the orders of the Court at Peking was not forgotten by him, and he could see no escape for the ruling house other than through the degradation of these men. Through his influence Tseng-kwo-tsueh the military commandant at Nanking was degraded, and even the Viceroy ordered to explain his own conduct at Peking an order however openly set at naught by him. Through him Tseng-kwo-fan, who had of his own motion give charge of his government to his inferior, and had taken the lead of an army, which advancing beyond his own jurisdiction, had entered Hu-peh to attack the Nien-fei, then threatening a descent on An-hwei, was sent back to his own capital. And through him at a later date was Tseng ordered to advance at the head of his own troops to the borders of Shan-tung and give an account of his conduct in disbanding without orders those troops, which might have been made use of to check the rapid advance of the rebels towards the coast.

After the death of San-ko-lin-sin the command devolved on Tseng-kwo-fan, who although Chinese, was placed at the head of the Imperial army both Tartar and Chinese. The Po-wang 博王 San-ko-lin-sin's son moved with 23,000 Mongols to the relief of Tsi-nan-fu then threatened by the insurgents, where he awaited the arrival of Tsêng's troops; meanwhile the city of Ch'iu-fu-hien said to have been the birth place of Confucius, had fallen into the hands of the rebels, who destroyed there the temple of the Sage, reckoned as one of the most magnificent in China. Here the tide of success appears to have commenced to ebb, the Nien-fei shortly afterwards finding Shan-tung untenable evacuated it; being mostly cavalry they inflicted much damage in their retreat, being able to made sudden raids on distant towns, and retire before met by the slower movements of the regular troops. About the same time their troops in Shen-si also retired within the province of Kan-su, having literally eaten up the country. Retreating along the banks of the Yellow river their entire main body is said to have been swept away by a sudden inundation, which also inflicted severe loss on the Imperial troops. Their present position is not certainly known but their retreat has probably been continued towards the

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provinces of Kan-su and Shen-si, where we found them at the beginning of the year. *

The position of the government at Peking has thus been much strengthened within the past year, the T'aiping Rebellion crushed, and that of the Mahommedans and Nien-fei forced within bounds. One other trouble however arose during the year which at one time assumed a threatening aspect: a number of troops, who had been disbanded at Nanking were on their way home by Kiu-kiang, and Hankow, they had complaints against the government for withholding their arrears of pay, some of them while at Kiu-kiang became mutinous and caused much trouble both to foreigners and natives, announcing openly their intention of sacking the place and joining the Rebels in Kiang-si. At Hankow matters assumed a more serious aspect. In the beginning of May a body of 8000 men arrived at Kin-k'ow, a town about 17 miles above Hankow, on the Yang-tze, mutinied and sacked the place, siezing what treasure they could lay hands on; they threatened in case their demands were not complied with, to return and take the undefended town of Hankow, a threat which brought the English and French gunboats to the front; seeing these preparations made to receive them they left the river, and marched on a marauding expedition back to Kiang-si, murdering on their route the Chi-hien of Nin-kow. The movement spread amongst the troops stationed at Hankow and a body some 1,500 strong encamped on some foreign owned ground opposite the foreign Club-house, where they occasioned much alarm to the residents. Fortunately these fears were not realized; by threats and cajoleries the authorities got rid of their troublesome visitors who marched off to join their confreres. As the movement bore, no political aspect and had no settled object, the men appear in the end to have quietly dispersed, probably finding it more profitable to return to their homes, than to wander over an almost deserted country.

* Since this retrospect was in print news has arrived of the unexpected advance of the Nien-fei, who have again appeared along the North bank of the Yellow River near the boundaries of Shan-tung. The European drilled artillery forming a portion of the garrison at Nanking has been ordered to the front, and energetic measures appear to have been taken by the acting viceroy: Shên, mentioned above, is said to be at the head of the movement, and native reports [which must be received with caution] have it, that Hung-fu-tien son of the Tien-wang, said to have been taken prisoner after the Capture of Nanking, having escaped, has joined the movement.

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In Quang-tung there seems no cessation of the feuds between the Hak-ka and Punti factions which rage as fiercely as ever; this province has ever been a thorn in the side of the central government; here are the head quarters of piracy; here rebellion has ever been hatched, and in this province now are the remains of the T'ai-ping bands, driven South by the advance of the Imperial cause. The weakness of the central power, established as it is in the extreme North of China proper, nowhere produces such evil results, and it seems that unless some more energetic measures be taken to repress these excesses, no government can consider itself secure.

Piracy has this year been rife along the coasts of Fuh-kien and Quang-tung, and has assumed a new aspect from the greater daring displayed by the pirates, seconded often, to their disgrace be it said, by Europeans. Many of these men native as well as foreign had been previously engaged in the Taiping movement, and took to the sea as the only course open to them on the suppression of the Rebellion.

An incident which occured this year at Peking has given rise to much comment.

Prince Kung was on the 7th November 1861, in conjunction with the two Empresses Dowager, appointed to the Regency, during the minority of the present Emperor Tung-chi, which office he held for more them three years; his conduct in the Tsêng-li Yamên during this period giving general satisfaction to the Ministers of the several foreign powers at Peking. Towards the Emperor and the Empresses Dowager however he seems to have acted in an overbearing and arrogant manner, which culminated at a review of the Tartar life guards held in Peking an the 8th and 9th of March, where his Imperial Majesty was present. The result is best given in the words of the Official Gazette.

EDICT DEGRADING THE PRINCE OF KUNG.

April 2nd, 1865.

"WE command the Princes and Ministers having the entrèe to the palace to read together the following decree:—

"WE have received the commands of their Majesties, the Empresses Dowager to the following effect:—

"On the fifth of this moon (March 31st) a memorial was presented by Ts'ai Shou-ch'i, representing that in his conduct of business the Prince of Kung had caused great scandal by his favoritism, his cupidity, his inordinate pretensions and undue arrogation of authority. If guilty of charges so grave how is it possible thay he should properly administer public affairs?

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Though there may not be evidence to convict, there must be some reason for such statements. The truth, however, is so far obscure that it is scarcely possible to divine it.

"When the Prince of Kung first entered on his duties as Chief Minister, he was diligent and circumspect, but in course of time he began seriously to overrate his own importance, and shewed his pride on numerous occasions, presuming on his high rank and large powers. In his eyes the sovereign ceased to exist; because WE are of tender years he has on numerous occasions coerced Us, and his attempts again and again to produce dissension (in OUR family) are more than it would be well to give in detail. At the daily audiences his bearing has been very pretentious, and in his language there has been much that was extravagant and designing.

"Were WE to lose time in giving publicity to his misdoings, when WE came to assume charge of the government in person, would the right men be in office, or would the administration of the state be what it ought to be? That WE forbear to enquire deeply into a case so serious is an evidence of great grace and liberality. * Let the Prince of Kung act no more as Chief Minister in the Council of the Empire. Let him be deprived of all his appointments, and let him have nothing further to say to public affairs. Thus do WE manifest OUR sincere desire to bring OURSELVES to make a way of escape for him.

"The Affairs of the Council are numerous and troublesome. Let the members of it, acting together in a spirit of justice and fidelity, give their entire attention to the consideration of such measures (as may be needful). Let Wên-siang and his colleagues in the Yamên for the General Administration of Foreign Commerce be united, and in disposing of the business of the Yamên proceed securely and satisfactorily.

"At the audiences, from this time forth let the presentations and other like duties be performed by the Prince of Tun, the Prince of Chun, the Prince of Chung and the Prince of Fou †

"A special decree."

(*April 18th*, 1865)

"Memorial:—

"I, Yi-tsung, ‡ respectfully memorialise the Empresses Dowager. On the 2nd instant I received, a decree announcing the degradation of Kung Ching Wang, and Emperors statement that a severe punishment was not inflicted, only because of His Majesty's clemency.

The extraordinary indulgence thus shewn seems to deprive me of the power of speech, yet the Emperors of former times when they dismissed or degraded their ministers were influenced by public considerations only. Each

* "AS premier, he was the I-chêng wang the prime adviser on administration. He is to be I-chêng, to advise or to belong to the great council."

† "The four princes named are the four surviving brothers of the Prince of Kung."

‡ The younger brother of the Kung Wang.

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man stood on his own merits. Now when Kung Ching Wang was the Regent I heard of no act of his which told against him, yet I am informed that he was in the habit of speaking disrespectfully even in YOUR presence. This was known to none but YOURSELVES, and those outside heard nothing of it. Those who accuse him of extortion offer no proof, so that I fear the populace will be disposed to blame YOUR MAJESTIES rather than the Prince. The affairs confided to the Regent are so weighty that it would be impossible to entrust them to any one else. I humbly beg that these few lines, which of my own accord I have written, may by YOUR MAJESTIES and the Emperor be submitted to the Princes, Dukes, Privy Council, the Nine Boards, the Han-lin-yuan, the Imperial Instructors and the Censors, that they may judge as to the truth of my statements."

Imperial Note.

"It has been read."

IMPERIAL EDICT REGARDING PRINCE KUNG.

"WE have had the honour to receive the commands of Their Majesties the Empress of Ngan and the Empress of Hsi to the following effect:—

"The Prince of Tun, the Prince of Chun Wang-chih, recently degraded from the Presidentship of the Court of Transmission, and the Censor Sun Yi-mow, having, one after another, presented memorials representing that, offender though he be, the name of the Prince of Kung might still be returned for employment, We delivered these memorials to the Princes and Nobles [of the Imperial Family], the Grand Secretaries, the Presidents of the Nine Chief Departments of the Hanlin College and of the Court of Banqueting, the Censors corresponding to the Six Departments of state and the Members of the Censorate, that having maturely considered them, they might report thereon.

And now Shih-to, the Prince of Li, and others of the nobles, the Grand Secretary Wojên and his colleagues, have respectively presented reports containing the result of their deliberations; while Yin Chao-jung, an under Secretary of the Grand Secretariat, P'an Tsu Yin, a Senior Member of the Censorate, Wang Wei-chen, an under Secretary of the Grand Secretariat, Kuang-cheng, a Censor, and other officers being censors, have presented a memorial signed by all:—all representing that the Prince of Kung although he had doubtless subjected himself to Our censure, was still a minister filling important posts and Our near connection, and submitting to us as a question which they must leave to Us to decide—the expediency of employing him and thereby affording him the means of reforming himself.

"The views of the above memorialists coincide in the main. But in the memorial of the Censor Kuang-chêng and his colleagues, it is remarked that if the Imperial household be the first to begin misunderstandings; if there be discord in [the place which is] the very foundation [of the state], the result will be an excitement of the public mind both in the capital and the provinces, and a consequent increase of anxiety to the Sovereign.

"Most important indeed is the point here considered, but, in one word,

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the pain which Our proceedings in this matter have occasioned Us, has not been appreciated by the Memorialists in question. And although the other day We did, verbally, command the members of the Council to proceed with the Prince of Fou to the Grand Secretariat, and to summon thither and declare Our pleasure to the ministers convened, it would be impossible for Us, after what has been stated by the Censors above cited, to abstain from repeating some portion [of what has fallen from Us already].

"The Prince of Kung was nearly allied to [the Throne]; in his person were concentrated all the functions of a whole Ministry as advisers of the Throne. He was, in the trust reposed in him, above all the other princes of the first degree; he had been the recipient of (*lit*, saturated with) all the imperial bounty possible; and it was only [for the following reasons that we dealt thus with him.] He had not duly repressed his feeling in favor of those connected with him; because they were so, he trusted them and employed them; and when called before us in the Palace, he had very frequently been unguarded in his language. As sovereign We must stay an evil in its commencement: We give our heed forethoughtfully to trifling [evils.] Had We remained silent there might have resulted from this inattention to a small matter, the most serious injury to great measures civil and military. The issue depending on our action was indeed not insignificant. The study of the histories of past dynasties had, moreover, shewn us that whenever a high officer, committing himself, is treated with indulgence and left unreproved, he soon becomes haughty and overweening, and it is seldom that he is able to die [in peace]; and when a few days ago we proclaimed in peremptory language the errors of which the Prince of Kung had been guilty, it was with the hope that he would not fail after his correction to take such pains with himself as would prevent his again offending. Our high purpose in the effort we made to find a way of safety was that, by a slight penalty, a great warning might be given. Had we entertained in the slightest degree the misgiving or ill-will [imputed to Us] the memorials of the Prince of Tun and the rest might have been left [unnoticed] in the palace. Why should We have handed them to the Ministers of Our Court. And now the memorials of the princes, nobles, grand secretaries and others submitted to Us, urge unanimously that, though an offender, it is quite competent for the prince of Kung to be a candidate for employment in the public service; this opinion is quite in accordance with Our own, and having declared it plainly, We command the prince of Kung of Our favor to have admission to the Palace as before, and as before to have direction of the Office for the administration of Foreign affairs. From this time forth it will be his simple duty to exert himself to shew his gratitude by an increase of attention and diligence: thus will he satisfy Our imperial desire that he should be perfected (or thoroughly reformed) by Our admonitions.

"As for the other members of the establishment who have access to the palace; in general, all are the Office bearers of the state, and it is their simple duty to unite in undeviating fidelity, and one and all to join in alle-

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viating the difficulties of the present time. This incident must not be the occasion of any misgiving or foreboding on their part, of any shrinking from difficulty, or relapse into self indulgence, the issue of which would be a vicious adherence to formality and routine.

"Let this be declared to all the officers who have access to the palace for their information.

Respect this."

DECREE RECALLING THE PRINCE OF KUNG TO THE GREAT COUNCIL.

"On the 14th of the 4th moon of the 4th year of T'ung Chi (8th May 1865) [the grand Secretariat] had the honor to receive the following Imperial Decree:—

"We have had the honor to receive the maternal commands of Their Majesties the Empresses Dowager as follows:—

The prince of Kung was this day bidden to an audience to return thanks for favor shewn him. Bowing himself to the ground, he wept sore; he was as one who could not endure himself. We addressed him [words of] instruction and admonition, and the Prince aforesaid did so blame himself and shewed such signs of remorse and contrition that We were greatly moved,

When the hanging screen was let fall (*sc.* at the commencement of the regency) the Prince of Kung was specially selected to act as [chief] adviser upon state affairs in the Council. During the years that have since elapsed he has so acted, and while himself largely the object of imperial favour, he had delegated to him an undivided authority, [as the possessor of which] he was beyond comparison more than any other minister at court of importance to the weal and woe of his sovereign. [He was punished notwithstanding and punished severely,] but simply because being from his great elevation easily assailable, [when he was assailed it was found that] from unguardedness in certain particulars he had committed himself; and, in proportion as Our hopes of this Prince were high, so was it incumbent upon Us, when We chastened him, to chasten him with great severity.

The Prince of Kung has had the sense to perceive Our meaning; he has amended his errors and renewed himself. The sovereign in the employment or dismissal, the advancement or degradation of public servants in the capital or in the provinces, acts not otherwise than openly and on a principle of justice; He is never in the least influenced by his prepossessions, still less, then, in the case of the Prince of Kung; who is a minister of high consideration from his near relationship to the throne and for the confidence [on that account reposed in him;] and who is possessed withal of abilities which make him a competent adviser upon state affairs. How then could the sovereign choose to leave him to the self-indulgence and idleness which would be his lot were he to be treated now otherwise than he was at first?

"Let the Prince of Kung again become a member of the Council. He need not reassume the designation of chief adviser, It will thence be seen [that his honours have been] diminished [in order to his] correction.

"Prince! Forget not the remorse and contrition felt this day. Be more than ever set upon sobriety and respectfulness. Strive earnestly to shew grati-

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tude for Our favor by your services. Let no feeling of doubt or dread now, any more than in past times, commit you, be it ever so little, to the delegation to others of your proper responsibilities. Thus will you respond to Our high hopes.

"Respect this!"

It is difficult to divine the motives which led to this sudden dismissal and as sudden recall of Prince Kung, which appears to have sprung from some family quarrel; that it was not intended as an anti-foreign demostration is shown by the fact of the *a'linterim* appointment of Wên-siang, a man who had secured much of the confidence of the foreign ministers, to the post of President of the Board of Foreign Affairs.

It will be noticed that Prince Kung in resuming his seat in the Regency was not reinstated in the Presidency. The following edict however appeared in the Peking Gazette on the 15 July.

"Imperial Proclamation."

"Kung Ching Wang is hereby appointed to the inspector-generalship of all military camps throughout the Empire."

"Respect this."

This appointment was made apparently as a counterpoise to that of Tseng-kwo-fan to the supreme command of all Imperial troops in the North.

On the 1st November the following edict, completely reinstating the Prince in all his former offices, created as much astonishment as the previous one of his degradation.

PEKING GAZETTE.

(*November 15th.* 1865.)

HIS MAJESTY has this day reverently received the commands of Their Majesties the Empresses Dowager (Tzu-an and Tzu-hsi), to the following effect—

For four years, since the death of the illustrious Sovereign Wên Tsung (Hsien Fêng). Kung Ching Wang has been most faithful and diligent in the discharge of all the duties of his station. With regard, further, to the funeral of the deceased Emperor, he some time since received OUR commands to undertake the superintendence of the prescribed rites, and to exercise a general supervision over those engaged in them. Every particular of the management was most carefully attended to. On this day the coffins of the Illustrious Sovereign, Wên Tsung, and the late Empress have been committed to the tomb in due form. WE saw that the funeral palace was both lofty and spacious and that all the necessary furniture was properly arranged. OUR deep grief was thus in some slight measure assuaged, and the Heaven-enthroned spirits (of Their Majesties) were also comforted.

Taking into consideration the affection felt by the Illustrious Sovereign Wên-Tsung (for the Prince of Kung) and the examples of what rewards have in former times been conferred upon merit, WE are bound to distin-

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guish him above his fellows, that all may know in what high consideration he is held. On the other hand, the Prince says, 'I am already overwhelmed, and I fear others may become jealous." WE have on several occasions prayed him (to accept further honours) but the genuine expression of his feelings was not to be changed. WE were therefore compelled to accede to his wishes, but we ordered the Tsung-jên-fu to prepare an account of his actions. Not only has his position as a Prince of the Blood Royal raised him to the highest offices in the state, but his conduct of affairs whether of greater or of less importance, has ever been marked by the utmost care, humility and minute obedience to OUR instructions. With respect to certain failures in trifling matters, WE promulgated an Edict on the 7th day of the 3rd moon in order that he might notice and amend his errors. WE were most anxious that he should attain the highest excellence, and, for this reason, we rebuked him somewhat severely. Subsequently, on the 16th day of the 3rd moon and the 14th day of the 4th moon, WE fully detailed what his (good and evil) deeds had been, so that the whole world might hear and know of them. But WE now fear that the men of future generations will not understand what the real circumstances of the case were, and may form an incorrect opinion of the Prince, just as a precious jewel in spoiled by the smallest flaw. Far be it from US to give a false impressions to the men of future ages, or to hide the eminent virtues of the Prince.

Wherefore, with regard to the Edict of the 7th day of the 3rd moon, WE order (the Imperial Historiographers) to take no heed of it, and to omit it from the records. WE thus display OUR high appreciation of the Prince's merits, and cause his reputation again to shine.

Respect this.

With the exception of the Burgivine case alluded to above the foreign relations of the Court at Peking with the great Western powers have remained in a satisfactory condition. The preliminaries of a treaty have been arranged with Belgium, founded on the some general principles as the treaty of Tientsin. The final evacuation of Chinese territory by the British and French forces was accomplished in July, by the withdrawal of the garrisons at Ta-ku and Shanghai, the Ta-ku forts being now held by native troops with a European instructor.

The Honble. Sir Fred. Bruce K. C. B. having been appointed British Minister at Washington, Sir Rutherford Alcock K.C.B. formerly her Britanic Majesty's minister at Yeddo was appointed to the vacant post. He arrived in Shanghai on the 2nd November and immediately proceeded to Peking.

On the West however where Chinese territory stretches far into Central Asia, events of some importance have occurred.

On the North-eastern frontier of British India flanking the

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Eastern extremity of the Himalayas lies the territory of Bhootan; a mountainous country intersected by deep valleys, where fever ever rages, and whose the only means of communication are by mountain passes often reaching the limits of perpetual snow; the country has been a feudatory of Thibet, itself subject to China, though the allegiance has been little more than nominal, and the commands of the Dalai Lama have carried small weight amongst the inhabitants of Bhootan, a race of uncivilized mountaineers, given to rapine and pillage, and notorious even amongst Asiatic races for falsehood and dissimulation.

These tribes by constant raids into the British territory lying at the foot of the mountains had caused much trouble to the Indian government; the latter not desirous of extending their frontiers and undertaking the conquest of these wild mountain regions, where success was no glory, and where climate and soil alike were unfavorable for military operations, sent an envoy to complain of these inroads, and if possible to come to some terms. The envoy sent with unfortunately only a few attendants, was forcibly compelled to sign a dishonorable treaty; a war was the consequence and troops were sent, but from the nature of the country and insufficiency of numbers they had to retire, and another expedition better fitted out sent to replace them. So far the story is part of Indian rather than Chinese history, but the conquest of these tribes will advance the British boundary in India to the table land of Thibet, and will give a frontier conterminous for 200 miles with Chinese territory. Relations will probably he opened with the court of the Dalai Lama, and a hitherto sealed country opened in some degree at least to foreign intercourse.

Within the year Thibet itself has been disturbed by the flames of revolution: the Regent forcibly appointed some years ago by the Chinese Imperial commissioner in contravention of the usual customs of the country appears to have given much trouble, the Dalai Lama is reported to have fled, and the Chinese themselves to be now seeking to depose the Regent of their own choice.

The Government of China has for the last three centuries been in intimate connection with that of Thibet; while by her Imperial Commissioners at Lhassa, she has always endeavored to control the course of events and have her our creatures elected, she has outwardly assumed a show of submission to the Dalai Lama. The unbounded reverence paid to the head of their religion, in mat-

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fers political as well as religious, by the Mongols has ever rendered it an object of importance to China to secure his friendship, and disturbances at Lhassa have ever given uneasiness at Peking.

Most important however of the movements along her western frontier has been the occupation of Khokand by Russia and the accompanying insurrection in Chinese Turkestan. Of these distant territories shut out by lofty mountain ranges from the surrounding countries; whose rivers born on their own mountain chains never reach the ocean; where fertile and smiling plains lie surrounded by savage deserts, inhabited by nations proud of their isolation, and bigoted to the last degree in their religion; and whence have sprung those movements of warriors which have more than once turned the stream of civilization; little more is known than the names. The steady onward march of Russia now and then draws on them the attention of Europe, only to permit them to fall into still darker oblivion; now on the southern shores of the Caspian from her fort at Ashourada she rules the navigation of that inland sea; now while western nations thunder and negotiate at Canton, and an allied fleet enters the Gulf of Pechili, she seizes the Sea board of Manchuria, and again stirring up dissension between Bokhara and Khokand she enters the territories of the latter. This is not the place to discuss, for what end she desires to possess herself of these little known countries, it remains only to give a summary of the facts so far as known.

The means of communication between India and these distant countries are few and little to be depended on, some chance Musselman trader now and these bears letters or news. With China the disturbed state of the intervening provinces appears to have almost put a stop to regular communication, nor does it appear to have ever been the policy of the Court to publish what information it possessed on these topics.

The published accounts of these events differ so considerably that little reliance can be placed on them. It seems however that Russia, taking advantage of dissensions in Khokand, in the month of May last marched her troops into that country. The Khan of Bokhara according to one account being a consenting party, while according to the other, which seems more likely, he had designs on Khokand himself, and after having captured the frontier town of Khojend had actually marched an army for the attack of Tashkend the second city in the Khanate.

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It appears however that Russia arriving first in the field took Tashkand by storm with considerable loss, and advanced her force toward the frontiers of Chinese Turkestan, Khokand the capital appears also to have fallen to her arms in or about the month of July.

The greater portion of Khokand seems now to have been added to the new province of Turkestan, formed the year before by Russia out of her late conquests between Lake Balkash and the Jaxartes.

This interference of Russia lead to difficulties with the Khan of Bokhara and war has been the result; according to some accounts Tashkend has been reconquered, while others affirm an arrangement has been come to between the parties.

"The belief in Central Asia itself is, so far as we have information, that Russia and Bokhara together will do their best to interfere in Affghanistan on behalf of Ufzul Khan and against our ally the Ameer of Cabul. Meanwhile the Ameer is making great preparations for his march on Candahar. He has avoided the mistake which led to the massacre of our army and troops, by directing the Ghilzae chiefs to be paid all their arrears and three months in advance. The Khans of the Kohistan, too, have received notice to send forward their quota of mercenaries, since the roads are passable." *

The treaty of Peking between Russia and China gave the latter power to establish a Consulate and Factory at Kashgar on the western frontiers of Chinese Turkestan, this right has not as yet been exercised, but there seems little doubt that her late conquests in Khokand have been made with a view to opening up communication with this territory, possibly to its eventual conquest.

About 150 years ago the principal cities of this district having been in continual feud, their chiefs to put an end to these disturbances called in the Chinese, who after some hesitation assumed the sovereignty, since then the country has been governed on a peculiar system, the Chinese assuming command of the military and receiving orders directly from Peking, but leaving the entire civil administration in the hands of the Native authorities, with the right only of appeal to the Anban, the Chief Chinese official.

The population consists of a mixed race of Kalmuks, Kirghis, and Chinese, together with a large number of Tunganis, a race Chinese in origin but in religion Musselmans, belonging to the Sunnite persuasion. Although only converted in the time of Timour, they

* Friend of India.

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are distinguished not only for their gross fanaticism but for their hatred towards those of their country-men not Musselmans, and in spite of their constituting the most advanced post of Islam towards the east, they yearly send a number of pilgrims to Mecca.

Such is the account given of the inhabitants of Chinese Turkestan by the last European who has travelled near these countries.* That its separation from China was inevitable, when the latter power was unable to control those feuds for the suppression of which its cities voluntarily placed themselves under the yoke of a foreign country, was no more than might have been anticipated, and accordingly we find that within the last year these districts have revolted.

"An English traveller who, in the pursuits of science, has been exploring the Himalayas and has had a desperate journey through the Para pass, and up and over the lateral valleys which lead to Leh, thus writes from the northern border of Cashmere on 18th July last.—"The whole of the Western Chinese Empire is in a state of disturbance and rebellion, I believe fomented by Russian Agents. Yarkand has made itself independent, the Chinese force of occupation burned itself with all its property in the fort. The Kashgar people are fighting against the Chinese, of whom 1,500 have shut themselves into the fort; and it is expected that they will follow the example of the Yarkand force. Khokand is in terror of the Russians, who have taken Tashkand, and will probably give in. Aksou and Ilchi are independent. Kotan is under a native prince who travelled much in India, and wants a European ruler or minister. Rudokh is kept by the Chinese, but all the country up to and beyond Lhassa is in rebellion. The Grand Lama of Lhassa has run away. The Russians go very steadily but certainly onward. The (Cashmere) Maharajah's sepoys, only a few men, have advanced three marches beyond the Karakorum pass." †

This movement is said to have been headed by the son of a Mahommedan rebel named Chang-kai-rh formerly celebrated in Chinese history, who was subsequently beheaded in the second year of the reign of Tao-kwang.

The country is described as very fertile producing in abundance the cereals and fruits of temparate climates, Mulberry trees are also said to be very numerous and silk to be produced in great quantities. The trade with China has been always jealously guarded by the court at Peking, who appear to have always placed obstacles in the way of free intercommunication; these districts moreover

* Travels in Central Asia by Vambery.

† Friend of India.

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have during the present dynasty been made use of as a place of banishment for political offenders.

It is probably that this movement in Turkestan has had an intimate connection with the Mahommedan insurrection spoken of above, which has for some years raged in the provinces of Kan-su and Shen-si. The Mahommedans of the North western provinces of China are nearly related by blood to their co-religionisty of Turkestan; the movement appears to have began with no tangible object in Kan-su or Shen-si and to have spread East and West; having no settled aim it developed no leader, in China proper at least, and quickly resolved itself into a band of freebooters ravaging burning and destroying.

The loss of these Western provinces known to the Chinese as the Kingdom of I-li 伊黎 will rather be a source of strength to the Chinese government. Separated as China proper is from these dependencies by sandy deserts and rugged mountains covered with perpetual snow, where the almost untrodden roads, now cross at a giddy height the torrents rushing wildly below, now ascend to the limits of perpetual snow, and again advance slowly by steps laboriously hewn out of the side of a precipice, where the slightest slip is destruction, and along which at intervals, to secure the traveller from starvation, have to be kept at public expense depots of provisions, but little need she fear invasion on this side: her best troops can be stationed in these almost impassible defiles, while the energies of her rulers may be turned to the improvement of her own territories, the advancement of her own people and the consolidation of her central government.

The impolicy of the establishment of the Capital at Peking, has been strongly displayed within the last twenty five years. To retain her hold over these wild tribes she allowed her own provinces to slip out of her grasp: while she was spending her revenues in offerings at Lhassa or subsidizing Mongolian chiefs in the North west, her own people discontented with bad government and oppressed by petty satraps had risen in rebellion; each provincial Governor jealous of his neighbor, and careless so long as he could carry on in his own province to the limit of his short tenure, allowed rebellion to rage around him and took no steps to prevent it, till he found his own province or often his own capital a prey to the flames of revolution. The example set by their superiors was only too closely followed by the inferior officers; false reports

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were sent to head quarters; no official would acknowledge disaffection in his own department; villages were sacked, the open country laid waste, even cities taken, yet still the official reports were ever the same; till at last governors, officials and people were swept away in one wild burst, and the court at Peking woke up to find one half of its territories in open revolt, a pretender in possession of the second city in the Empire, and his commands obeyed almost through the entire of the country South of the Yang-tze.

So far I have endeavoured to sketch those important events which make up the history of a state, it will now be a pleasing task to review those few topics of domestic interest which the year has evoked.

Foremost amongst these has been the establishment by Great Britain of a Supreme Court at Shanghai to take cognizance of all cases in China and Japan in which British subjects appear as defendants. The unsatisfactory state of the law as regarded the punishment of serious offences against life and property, has been pointed out in the beginning of this retrospect; the monetary relations of British subjects, more especially as regards Bankruptcy cases had also become too complicated for the powers of the existing courts sot hat on all hands a change was desired. Accordingly on the 4th September the new Court entitled, HER BRITANIC MAJESTY'S SUPREME COURT FOR CHINA AND JAPAN, was inaugurated under the following officers. Chief Judge Sir Edmund Hornby. Asst. Judge C. W. Goodwin Esqr. Law Secretary J. Fraser Esqr. A special Order in Council issued on the 9th March 1865 laying down the jurisdiction and powers of the new Court—which it is to be hoped will prove competent for the satisfactory discharge of the important duties entrusted to it.

During the year crime both native and foreign has much decreased, with the improved state of the country. Few crimes of importance have been committed by the low class foreigners who last year caused so much anxiety to the authorities, and in most cases the perpetrators have met with prompt punishment. By the exertions of the native authorities and the "MIXED COURT" composed of Officials both native and foreign sitting together, native crime has been almost repressed within the Foreign Settlements at Shanghai, and residents enjoy an almost total exemption from serious offences against life or property. The system of passports adopted for the protection of respectable foreigners travelling in the interior, has also work-

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ed well, and there are now few portions of China, where a passport from a foreign Consul will not secure the bearer from insult and obtain him assistance when required.

The system of Municipal government adopted at Shanghai has this year caused much discussion; the right to enforce payment of land-taxes sanctioned at a general meeting of Landrenters, has been established so far as British subjects are concerned, by a recent decision in the Supreme Court, and it is to be hoped that all other foreign courts will follow its example, and so give a recognised legal standing to the Municipal Council. The basis of representation is also about to be extended to all foreigners renting houses of a certain valuation, a step much required, as with the increasing growth of the settlement, while the number of Landrenters resident on the spot has continually decreased, and a dangerous importance was given to a few individuals acting as agents for absentees, the householders on whom daily the burden of taxation has more and more fallen, have found themselves without a vote in these matters.

The new Council elected in April, has with diminished funds, owing principally to the sudden depression in the value of land and house property, set itself energetically to work to reform the Settlements, and already signs of amendment are visible, while the finances of the Council have been placed in a much more satisfactory condition.

The state of the River Whang-pu, on the free navigation of which the prosperity of Shanghai depends, has lately given cause for serious anxiety, an action taken in the Supreme Court by Her Britanic Majesty's Consul at the suit of the Chinese authorities resulted in a verdict in favor of the rights of the latter over ground reclaimed from the river. The evidence on both sides, though somewhat contradictory, appeared to point to a rapid diminution in the quantity of water passing through the river; within the last few years the banks at both sides of the river have advanced from 100 to 180 feet on the stream, and threaten unless some active measures are taken to reduce the anchorage to the dimensions of a tidal creek. That this is no idle fear is proved by the instances of other navigable rivers in the same district having been silted up, and towns formerly of great importance being thereby reduced to the level of wretched villages.

In Hongkong no event of importance has occurred within the year. The late Governor Sir Hercules Robinson having been

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promoted to Ceylon, Sir Richard Macdonnell formerly Governor of Newfoundland has accepted the appointment in his stead. A new mint has been established in this colony, which under proper management may be made of immense advantage not only to Hongkong but to China generally, where the currency has ever been unsatisfactory.

While the importance of Hongkong has been steadily increasing that of Canton has as steadily diminished; many causes including the transfer of the tea trade to Han-kow and Foo-chow, as well as the unsettled state of the Southern provinces have been at work to effect this change. The former arrogant bearing of both people and officials towards foreign nations has met with condign punishment, by the transfer from the Provincial capital of the profits accruing from foreign trade.

As regards trade both native and foreign, the year 1865 will long be remembered as an unprecedentedly unfavorable one; the condition of business at the beginning of the year was pointed out above; during the early summer the panic increased and business for a time seemed almost suspended; already however signs of amendment are manifest, and it is to be hoped that the coming year will in some measure make amends for the continued losses which have marked the last three.

In Japan the chief topic of interest has been the appointment of Sir Harry S. Parkes as Her Britanic Majesty's Minister at the Court of the Ty-coon, as a member of this Society I can pay him no better compliment than quote the words of the address presented to him as President on his departure from Shanghai.

"The duties of Her Britanic Majesty's Minister in Yeddo will tax your resources yet more than your previous position has done, and we can only earnestly hope that you will be blessed with health and strength to fulfil the trying duties which lie before you in your new scene of usefulness, and may you see the two great results you have labored thoughout your public life to obtain, viz: the overthrow of the policy of prejudice and exclusion, and the mutual understanding of the Eastern and Western Nations."

Shortly after his arrival Sir Harry S. Parkes put himself in communication with the high Japanese authorities on the subject of re-establishing the British Legation in the city of Yeddo. In October with the British, French, and Netherlands fleet he visited Osaka with what effect the subjoined notification will show.

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NOTIFICATION.

H. M. S. PRINCESS ROYAL, OSAKA BAY, *November 25th*, 1865.

The undersigned, H. B. M's Envoy Extraordinary and Minister Plenipotentiary, has the satisfaction of making known for the information of all subjects of Her Majesty, that the negotiations in which he has lately been engaged at Osaka, in concert with his colleagues the Representatives of France, the United States of America and Holland, have been attended with the following results.

1st.—The Mikado has given his formal sanction to the Treaties concluded by the Tycoon with Foreign Powers.

2nd.—Negotiations for the revision of the Tariff on a basis agreed upon, will at once be proceeded with at Yeddo.

3rd.—The opening of the Port of Hiogo and the City of Osaka is guaranteed at the time mentioned in the London Convention of 1862, or at an earlier date, if circumstances should permit.

(Sgd.) HARRY S. PARKES.

The difficulties arising from the informality of the Treaty concluded with the Ty-coon, have thus been set aside and the constitutional head the of the state has ratified the acts of his Lieutenant. It is a matter of unbounded congratulation that these results have been obtained without the expenditure of a drop of blood, and that the object which led to three prolonged wars in China, has in Japan been obtained mainly by the energy and courage displayed by her Britanic Majesty's Representatives Sir Rutherford Alcock, and Sir Harry S. Parkes; for to the former must be allowed the credit of having initiated the course of conduct, honorable in itself and worthy of the great nation he represents, which has been brought to so successful a termination by his successor.

The Currency question in Japan still remains to be settled. At the first opening of the ports to foreign trade the relative values of the Gold, Silver, and Copper coinages were found fixed at arbitrary rates differing widely from those obtaining in other countries. Intercommunication with foreign countries had the effect of entirely deranging this system, and after many attempts to rule the exchange by arbitrary measures, a new coinage more nearly corresponding in its relative values with those prevailing elsewhere was introduced.

The government have however all through seemed desirous of forcing an artificial value on the silver current coins, with which alone the internal trade of the country can be carried on, and supplied but a limited amount for the use of the treaty ports, making however, of its own motion an exception in favor of officers of foreign

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nations holding appointments on shore or serving in the military or naval services.

The questions raised by this abnormal state of affairs remain still to be solved.

In other respects the relations of the Court at Yeddo with foreign powers have much improved within the year; crimes against the persons of foreigners committed by bands of Ronins have gradually become fewer in number, while the government of the Ty-coon seems to have used every exertion to bring their perpetrators to justice.

The question of opening up foreign trade with the Corea, now the only important country in the eastern coast of Asia closed to foreign commerce, has this year been mooted in many quarters, and some attempts to trade on private account have been made with partial success, but the foreigners themselves do not appear to have been allowed to land.

With these, my remarks must end. The year closes with improved prospects, progress, slow indeed but none the less sure, has certainly been made; the hopes of the friends of order have not been entirely doomed to disappointment, and there seems some chance of China, with her magnificent territory, and her industrious hordes playing that part at no distant date in the world's history to which her position entitles her.

Placed on the western extremity of the great Pacific Ocean she can hardly fail to derive advantage from the increasing energy of those new nations, which have within the last twenty five years sprung up on its shore; her future will doubtless be intimately connected with that of Australia, New Zealand, California, and British Columbia. Her stores of mineral fuel, her mines, the productions of her teeming soil, all mark her out as destined for future greatness and on herself and her rulers must fall the blame should she be left behind in the race of civilization.

The coming year will probably see the Pacific Ocean crossed by at least two lines of steamers, the terminus of one, will be China opening a new line of communication with Japan, the rising kingdom of Sandwich Isands, and the state of California. This last ocean once a solitude will soon be furrowed by the keels of magnificent steamers: new means of communication will develope new

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energy, and spots lonely and savage, will soon resound with the hum of population and the clang of machinery.

In conclusion I have to express my obligations to Mr. R. A. Jamieson late Secretary of this Society, who has kindly placed at my disposal his translations from the Peking Gazettes, and afforded me the means of much information on other topics.

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MISCELLANEOUS.

I. *Respecting* CHINA GRASS. *By* ROBERT JARVIE *Esq. Shanghai.*

1st. In what Countries is the Grass produced and how large are the quantities produced in each? India—The Bengal Presidency produces a considerable quantity but I have no data as to quantity or quality. There are three crops during the year. China—The Grass is produced in quantity in the Oo-nam and Hoo-pack districts about 8 or 10 days journey from Hankow also on the borders of the Po-yang Lake in the vicinity of Kui-kiang. There are other districts in China besides, where it is produced. There are two crops during the year—The first crop comes into the Hankow and Kui-kiang markets about the end of June, the second crop in August. Total export from Hankow and Kui-kiang to this in 1863 was about 35,000 piculs, value Tls. 300,000. Contracts are easily made with Chinese dealers. We had at one time a contract for 20,000 peculs in 1863 of the first crop and a similar quantity for the 2nd crop—the latter we cancelled the former was delivered, and I am aware of other houses having had large contracts also. I cannot give any idea of the quantity of the staple produced in each district but it must be very large. The Grass is used extensively all over China for manufacturing into cloth for clothing, and is used principally during the summer months. All classes wear dresses made from it.

2nd. Is Shanghai a market for the Grass? Yes; all the Grass exported must pass through Shanghai—it forms a common market commodity here.

3rd. Where are the principal markets for the Grass? Hankow, Kiu-kiang and Shanghai. At the two former places contracts can be made direct with the farmers through native brokers, dealers, and traders for delivery at Hankow and Kiu-kiang.

4th. Is the Grass to be found in large quantities, and could monthly orders of 10,000 to 20,000 piculs be executed without creating a serious rise in the price?

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I should say so. There is a very large native consumption of the staple and I scarcely think 10,000 piculs per month for the 4 months of July, August, September, and October, would influence prices at Hankow provided the quantity were contracted for. The Grass has seldom been less than Tls. 8 per pecul or above Tls. 9 at Hankow during the season when it comes largely into market.

5th. What would be the cost of a cargo laid down at Havre including commission, freight, insurance etc? You have herewith a *pro-forma* Invoice. The Grass is dear just at this season and will remain so until the new crop reaches market.

6th. What is China Grass employed for in the countries where it is cultivated? For manufacturing into various fabrics, clothing etc. The great place for manufacturing the fine descriptions of cloth and mixed fabrics with silk is Canton, where a large portion of the Grass is sent by the interior roads and water communications. The green Grass is used largely at Ningpo. A considerable quantity of the fibre is also used in making a coarse light cloth worn by the lower class of natives during summer.

7th. Are there different qualities? There are 4 qualities usually sold on this market.

Peu-sz 標絲 or best quality.
Tow-sz 頭絲 or No. 2 „
Yu-sz 弍絲 or No. 3 „
Sam-sz 叁絲 or No. 4 „

8th. What is the price of each quality?

Present value of	No. 1	quality	Tls. 15½	@ 6s.3d. ex:	= 8¾d per lb.
„	„ 2	„	15	„	= 8½ „
„	„ 3	„	14	„	= 7⅞ „
„	„ 4	„	12½	„	= 7 „

9th. Is the China Grass employed raw or disaggregated and what is it used for in both states? I am not aware that it is used in its raw state but only when prepared for wearing.

10th. By what system is the China Grass disaggregated? Is it through soaking or through chemical process? By soaking in a running stream, beating it, and then bleaching. I am not aware of any chemical agencies being used in its preparation.

11th. What is the per centage of waste produced by the disaggregation in each quality according to the process employed?

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About this I cannot give any information, but it could be obtained either at Hankow or Canton I believe.

12th. Can seeds be procured and in what quantity? Yes; At Hankow, but if a large quantity were wanted, time would be required to collect them. From what I can learn the plant is an annual raised from seed—it exhausts the soil very much and requires large quantities of manure.

I send you some cuttings of the cloths manufactured from Grass with the retail prices here. The coarse blue dyed is in very large native consumption. The fine cloths are principally manufactured at Canton. The coarse in this and the neighboring Provinces.

You have likewise samples of the four descriptions of China Grass in the raw state. The length of the staple and color appear to regulate price more than the quality. The Grass is packed in bundles weighing about ½ picul each.

II. *Notes on the* FUNERAL RITES *performed at the obsequies of* TAKEE. *Contributed by* REV. CHAR. H. BUTCHER A. M. *British Consular Chaplain at Shanghai.*

An unusually eligible opportunity for witnessing the curious funeral rites of the natives was afforded to the inhabitants of Shanghai by the death of TA-KEE, the wealthy Chinese Banker and Mandarin, whose obsequies were performed with unusual cost and splendour by his sorrowing relatives.

We paid our visit seven days before the interment in the evening about 8 o'clock, and at the time the exterior of the house was brillantly illuminated. A large orchestra was erected, fronted with small panes of glass bordered with cotton, pucked, twilled and twisted into the most intricate lattice work. Here sat the minstrels looking-down on the people and reposing after their exertions during the day. On entering the first Hall, we found the ancestral tablets of the deceased ranged in a long line to the right and to the left, and the scarlet umbrella, the mark of his rank. This court and the rooms through which we subsequently passed, were lighted with various oil lamps and chandeliers, as well as with innumerable paper lanterns of very quaint pattern and device. Indeed, the general aspect of the whole place resembled the transformation scene in an Easter Extravaganza, rather than a mansion lately bereft of its master clad in the solemn trappings

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of mourning. Passing through three of these rooms, between walls covered with white and blue hangings emblazoned with inscriptions from the Classics, we approached a shrine or inner chamber separated from us by a barred Portal, on which were the two Chinese charasters "Ling Mun" 靈門 signifying GATE OF THE SOUL. Into this we were courteously admitted and found ourselves facing a rude picture of the defunct Mandarin. Before this was spread a table laden with fruit, sweet meats, and the other mysterious delicacies of Chinese confectionery, and on the right side of the board heaped with this veritable "*feralis cœna*" stood one of the wives (or widows?) of the departed, her forehead bound with the white bandage or fillet, and her hands busily employed in keeping alight the pipe of her deceased husband. On the left, stood another and younger wife, like the elder, attired in mourning and with a face marked by the deep drawn traces of tears and vigils. Immediately beneath the Portrait lay the "Taou-tih-king" 道德經 (Bible of the Taouists) and on the walls at the side hung girdles, robes, and caps made of the coarsest grass cloth, the appropriate vesture of mortification and mourning.

There remained one other sight. Behind the centre shrine on a raised bier was deposited the coffin, covered with a rich crimson pall, and upon this was laid a cap supposed to be that of the son of the deceased, though in the present case this was a fiction of etiquette, as there was no direct male heir but an adopted child, a boy of eleven years old. A stream of people continued to pour through the house; H. E. the Taoutai of Shanghai being one of the visitors. Some few sat at small tables and drank tea, but the majority moved sedately to the SOUL GATE, and after looking around at the inscriptions, retired with a grave salutation to their acquaintances and friends.

But the observances in the house were insignificant compared with the out door procession.

First came a huge paper figure resembling an elaborate scarecrow or the Guy Fawkes of an English 5th of November. This was the *Kei-loo-shin* 開路神 or literally, "opening the road spirit," the pursuivant and herald of the dead in the realms beyond the grave called also "The devil seer." Next came a trophy of great value, the *Tsing* 旌 or plumed standard granted to Takee by the Emperor. Then followed a crowd, scattering lavishly to right and left, the paper sycee that diverts the malignity of evil spirits by exciting, and then disappointing their cupidity.

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The long line of red ancestral tablets and the well known retinue of the Taoutai followed. Next, borne by four men came the Tsi-ty-yung 印敕 or Imperial Seals, another testimonial of the favour of the Court of Peking. After a space or gap of some twenty yards, the most sumptuous portion of the pageant followed. Two and two came the Taouist priests gorgeously robed in amber satin vestments, stiff with brocade and gold embroidery. We are certain that no more costly sacerdotal robes excite the admiration of Mediœvalists at home than those whose brilliant colours flashed through dull lines of dirty coolies and reeking hawkers in the streets of Shanghai. To find vestments of equal magnificence we must examine the relics of the Episcopal Founders still treasured in our venerable Colleges, or failing the reality, we may glean some idea of their "shape and sheen" from the Pall of Ambrose of Milan in Vandyke's well known picture.

After this glittering group, a scarcely less conspicuous band than their predecessors and rivals, came the Buddhist priests in vestments of scarlet, then a band of children, neither dirtier nor cleaner than those who usually beset our highways; next the chair of the deceased containing the Shin-tsu-Ba 神主牌 veiled with red crape. This mysterious tablet is considered the seat of the human soul, now in happiness, and is covered with a close drawn veil lest the departed should be perturbed or vexed by beholding the sorrow of those he loved.

More Buddhist priests of the 2nd Rank vested in green, profusely embroidered, followed, and then the distinguishing mark of the procession to out-siders, namely, the close clustered mass of tall narrow silk and satin banners inscribed with sentences recommending the soul of the departed to the genii, and enumerating the benevolent acts of his life to insure him a kind reception in Spirit-land. Full of a curious symbolism was the next object that met the eye. In a basket-like frame covered with white and blue was the mourning lantern *Djur Lan* 球藍, hung *before* the dead man's face that he might recognize his friends in the other world.

The group that followed accorded more closely with the customs of the West, and included indeed almost all the funeral pomp we generally regard as necessary. The friends of the dead man with his little adopted son supported between two kinsmen and arrayed in the grass cloth mourning garments we had seen in the shrine.

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Then the massive Coffin from LINTIN now covered with green instead of crimson, and surrounded with a paper representation of the *Seen Hok* 仙 鶴 or Fairy White Stork that flies higher than any other bird and has been compared by some to the classic Phœnix.

The long cortege was closed by thirty nine chairs containing the wives in mourning garments, and their female friends crowned with chaplets of white China asters.

With such pomp and circumstance was Takee borne to the Joss HOUSES near the Maloo, then through the streets to the river side where amidst salvoes of cannon his body was placed on board the Steamer *Kiangse*, which was to convey it to the last resting place at NINGPO.

The pageant will long be remembered by the natives with admiration and pride, and from the strange picture of the unanimity of two rival Priesthoods, as well as from the many quaint and mysterious symbolical rites, these obsequies deserve the attention of every thoughtful Foreigner.

III. *Traces of the Judicium dei, or* ORDEAL IN CHINESE LAW. *Contributed by* W. T. STRONACH ESQ.

It is provided by law that an injured husband may at once put to death his wife and her seducer, if he finds them *flagrante delicto*;—but to prevent abuses, he must forthwith cut off the heads of the delinquents and report the affair to the magistrate. The man is examined, and his deposition taken. The two heads are then placed in a large tub of water. The water is stirred round rapidly which as a natural consequence brings the heads together in the middle. If they meet mouth to mouth or cheek to cheek, the statement of the husband is fully established;—if otherwise the husband will be suspected of having killed his wife in a passion, and then waylaid some one against whom he had a spite and murdered him, and will be punished accordingly. If he is acquitted by the above process, twenty or thirty lashes of the bamboo are administered, for not having taught *feu madame* better morals, and he receives a small present to assist in procuring a successor.

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IV. *Remarks on the* WATER WE USE *in Shanghai. By* DR. LAMPREY *Surgeon H. M's 67th Regiment.*

The difficulties some portions of the population of China labour under in regard to drinking water, and the necessity for boiling water previous to use, render the practice of drinking water hot, general throughout the country. The well water of the city and settlement of Shanghai is, generally speaking, unfit for use. It contains a large amount of impurities, consisting chiefly of nitrate of lime, derived from sewers and surface drainage, the soil being found to contain a large amount of lime. This nitrate of lime is found exuding above the surface of the tiles of damp floors and of old buildings where it effloresces. A small quantity put into good water gives it the unpleasant taste noticed in the river water. The muddy water of the Wongpoo contains from 25 to 29 grains per gallon of alluvial matter suspended in it—it also contains much impurity and organic matter, but on being filtered through animal charcoal it loses a large amount of impurity and becomes sufficient ly wholesome for use. It still retains a taste, which most river waters have. The amount of the impurities of the Wongpoo water was compared with those of the water supplied to other large communities, and the advantage the rivers of China have over those of Bengal and other places were pointed out, viz:— The rivers of China are not made the receptacle of the dead and the sewage of the towns, like the Ganges, &c. The chemical constituents of the sewage of towns though largely thrown over the land in China are immediately appropriated by the growing vegetation and otherwise become modified by contact with the soil. The absence of waste uncultivated jungles in China shews that the source of vegetable organic matter is less than in India. The Lake water though shown to be a bright sparkling water, contains a large amount of impurities, which were greatly reduced by the filtering process. Compared with the river water it has less organic matter in suspension, and was found to keep better than it. The filtered Lake water has a decided advantage over all the waters supplied to Shanghai. The important results are shown by reference to the following table, exhibiting the impurities of one gallon of the several waters treated of.

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	Sld. mat. *grs.*	Org. mat. *grs.*
Lake water not filtered,	40	4
Lake water filtered through carbon cylinders,	28	2
River water filtered through filtering paper by which 25 grains of alluvial matter was taken from it,	60	10
River water filtered through carbon cylinders,	28	4
Well water not filtered,	88	16

In a climate like this, where so many circumstances favour the prevalence of illness, such as fever, dysentery and at times cholera, it becomes a very important matter that this great necessary of life—the water we use—should not be in any way injurious. A perusal of sanitary reports shows how much the health of a community depends on good water, especially during the prevalence of any epidemic such as cholera, consequently every effort should be made to deprive the water of all impurities at the cost of whatever labour and expense. Rain water is generally neglected at Shanghai. Were this water collected, filtered, preserved in proper jars, and filtered again before use, it would be far better than lake or river water. The living animal and vegetable organisms found in the waters of Shanghai bear a general resemblance to those found in Europe—and while the presence of the former indicated a very impure condition of the water, the latter are generally admitted to possess a purifying effect. Investigations with a microscope afford an interesting subject for research. But the more important subject for investigation is the nature of the chemical impurities of the water. Without being much of a chemist a great deal of useful chemical facts may be ascertained, by carefully evaporating a given quantity of water. Weighing the residue and submitting this residue to greater heat and again weighing, it will show the amount of solid matter and of organic impurities. This has been done and the result is that given in the foregoing table.

V. *Remarks by* R. A. JAMIESON ESQ *made upon exhibiting a* TO-LO PALL *to the Society.*

The pall was taken along with a quantity of other loot at Soochow in December 1863, and was accidentally picked up by Major-

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General Cooke some months afterwards at Ningpo. Attempts had been made to trace its history but without success. The nature of the pall was sufficiently explained by an inscription, a translation of which is submitted to the meeting, but in addition the speaker would observe that these *to-lo* palls are presented by the Emperor to Manchu and Mongol Princes after death as an especial mark of favor. Thus in a *Peking Gazette* of the 15th day of the 10th moon of last year a pall of this kind is decreed to the junior Lui-chin-wang. But one instance has occurred of a Chinaman having been presented with this mark of Imperial favor. The case alluded to is that of Tsao Cheng-yung, a native of Anhuei, who, after having filled the office of Tsai-seang for several years, died in the second or third year of Tao-kuang. Without the Emperor's permission, no official or other person could be buried in a *to-lo* pall, but it might be mentioned that the lamas in some lamaseries in Thibet are said to keep these palls and let them out to families desirous of securing the happiness of their deceased friends.

In China, however, the regulation before mentioned obtains and the *to-lo* pall or shroud is buried with the corpse over which it is placed. For this reason it seemed probable that the specimen on the table had been taken, probably by the rebels, from the coffin of some high provincial officer. On inspection it would be seen that the upper surface was surrounded by a handsome woven border, containing a number of Thibetan characters in circles formed by other characters of the same language. Attempts had been made to obtain a translation of these from the Buddhist priests in Shanghai, and the environs, but no one could be found sufficiently acquainted with the sacred language of Buddhism. It might be guessed that the honorable and distinctive position accorded to the characters in question pointed them out as names or titles of Buddha, but this of course was a mere supposition. Within the border were several circles and squares for the most part containing Thibetan characters, but in a few instances devoted to Chinese. Thus the invocation to Buddha, as also the *to-lo-ching*, or commemorative inscription, are in Chinese, and occupy conspicuous positions at the right and left top corners respectively. The parts of the body to which different portions of the pall are to be applied are also pointed out by Chinese characters enclosed within right or circular lines. The parts specified are:—

Yu chien and *Tso chien*, the right and left shoulders; *Chi chien*, the navel; *Mi chu*, the organs of generation; *Yu hsi* and *Tso hsi*, the right and left knees; *Yu chio chang*, and *Tso chio chang*, the right and left sole.

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It is to be noticed that the Invocation and Commemorative inscription are written in sentences of seven characters each, somewhat resembling the form of Chinese verse but wanting in the rhythm which is observed by the poets. At the end of the fourteenth line of the Invocation occurs the following, which is evidently a phonetic translation of a Thibetan chaunt. Read as Chinese it is destitute of meaning:—

An lo tè lei, lo tè lei' ma ho san pa, wa lo tè la,
Chi lo tè lei, lo tè lai, ma shu pi shu, ti piao ta ya,
Sa li wa pa' pan hung fa chi.

Then follow the four lines:—

In the three regions, &c.,

as given below, at the end of which there is another burst of a chaunt, probably part of the foregoing:—

An pa tè mei, pa tè mei, san pa wa ma, ho su ko.

The following rough translations of the Chinese inscriptions were then read:—

(*Circle in the right top corner under five lines of Thibetan.*)

The true words which purge away guilt.

(*Circle in the left top corner under five lines of Thibetan.*)

The true words of pure and clear light.

INVOCATION.

(*Right top corner.*)

O fortunate habitation of the supreme Buddha (*lit.*, three precious ones.)
Buddha, not to be compared with the sons of men!
Supreme Buddha, dwelling in the clearness of light!
Yet has deigned to assume the precious tonsure.
Wherefore he is now highest amongst the gods,
Having fulfilled the laws of his godlike being as above declared.
In this manner, little by little, he conveys instruction,
That perfection may be attained by the subjugation of the appetites.
Having learned this doctrine I am fully acquainted with it.
There is no doctrine to be compared with it for excellence.
If indeed it be studied but by fits and starts,
At dissolution, the soul will remain grovelling.
By accepting this creed the evils of life may be avoided,
And quickly will the fruition of the holy doctrine be enjoyed.

In the three regions (Heaven, Earth and Air) impurity cannot rest on me.
Any more than it could rest on a pure lily.
In the three regions there are little bursting forth.
Swiftly shall I fly to the blissful fields.

COMMEMORATIVE INSCRIPTION.

(*Left top corner.*)

At the time of my death.

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I shall see the incomparable Julai;
In the sea I shall behold the sacred ones entrusted with the care (of man.)
As I have with sincerity for ever adopted the pure belief,
Up will spring visible bodies which I shall then recognise,
Eight mighty *pu sa* will explain the pure doctrine;
Dying, I shall be born into the beauteous land, the country of delights;
Fu-li and So-po welcoming me,
Where Shi-cha pre-eminent occupies a dignified position.
This pall which I bear will then prove most requisite.
I shall reach the bright domains of purity, and learn the deep and excellent doctrine.
How wise then to leave the delights of home, and the attractions of the world.
To disregard all craft and cleverness,
And disdain affairs of seeming importance,
That thus may be obtained the incomparable wisdom—
That thus speedily may the individual be absorbed in the deity!

EXPLANATORY LEGEND.
(*Between the feet.*)

This *to-lo* pall was made by Su in accordance with the book styled Mei-o-chü (the volume which dissipates evil influences). Su said this (volume of) Mei-o-chü contained Woi-tè-wang's secret charm. Incomparable is its excellence, its depth immeasurable. If for a departing spirit's benefit it be transcribed in its exact words and style of writing, and placed over the body of the dead' that is to say over the forehead, the throat, the heart and the genitals, or if it be inscribed on a cap or mantle, the soul will thereby learn to use the secret spell of Julai Buddha. And the advantages of this are as follow:—Evils have no more power over the soul, its grievous sins will be washed away, and it will not be cast into hell nor will it fall into the region of hungry ghosts, or of brute beasts. None of these calamities will befall it, but, on the contrary, it, enfranchised, will be born into the blissful regions of the west, the abode of the lily (or lotus). There at the time of death will it appear before Amito-fu, and will receive at his hands the histories of Pu-ti. If the sins of the soul have been so grievous that it cannot hope to gain the western climes, the region of purity, yet bearing this it may obtain a new birth, when amongst men and in Heaven practising every virtue, it may eventually gain the land of the lily (lotus) and gather the fruits of Pu-ti's instruction.

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SUMMARY OF PROCEEDINGS.

January 10th, 1865.

Sir Harry S. PARKES K. C. B. in the chair.

The following gentlemen were elected members of the society; W. Cochran R. C. Brown, Rev. C. H. Butcher, J. Mc L. Brown, W. Saunders, T. Battison, E. Solbe, W. H. Tapp, J. M. Taylor.

The Revised rules were submitted to the Society and adopted.

The Report of the year 1864 was read, adopted, and ordered to be printed.

The officers for the ensuing year were then elected as follows:—

Sir Harry S. Parkes.	*President.*
J. Henderson M. D.	*Vice Presidents.*
G. F. Seward Esq.	
C. T. Jones,	*Local Secretary.*
Rev. C. H. Butcher.	*Councellors.*
Rev. F. R. Michell.	
C. Alabaster Esq.	
T. W. Kingsmill Esq.	
J. Thorne Esq.	
T. Dick Esq.	
F. Carnie Esq.	*Treasurer.*

The following books were presented to the Society's Library.

1st. vol. Chinese and Japanese Repository. D'Aurilles Atlas.

A vote of thanks was passed to the Retiring Officers and the Meeting then adjourned.

February 10th, 1865.

Sir Harry S. PARKES *President*, in the chair.

The following gentlemen were elected members of the Society; E. Milsom Esq., H. S. Bidwell Esq., J. Newbery Esq.

Dr. V. D. Collins read a paper entitled "Northern Chinese Sugar Cane or Sorghum and its uses."

Dr. Lamprey then read a paper on the "Geology of the Great Plain."

Votes of thanks were passed to Drs. Collins and Lamprey.

March 10th, 1865.

Sir Harry S. PARKES *President* in the chair.

Messrs. Tyson and H. G. Hollingworth were elected members of the Society.

The president read a paper on the "Remains of Ancient Cambodia" by Dr. Bastian to whom a vote of thanks was passed. A paper on "China

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Grass as a partial substitute for Cotton" by R. Jarvie Esq. was read and a vote of thanks passed to that gentleman. Some discussion ensued in which the president, Messrs. Dunn, Hanbury and others took part.

April 13th, 1865.

Sir Harry S. PARKES *President* in the chair.

The following gentlemen were elected members of the Society.

Dr. Meyer, Capt. Blakiston, A. Howell Esq., G. B. Dixwell Esq., G. H. C. Salter Esq. F. P. Knight Esq., Capt. Castilla.

A Communication from the Irkutsk Branch of the Russian Imperial Geographical Society was read.

The Secretary read the first portion of a paper entitled Notes of a journey to the Potteries of "Kin-tê-chen and the Green Tea Districts" by A. Little Esq.

After some remarks by the President and Mr. R. Hart, a vote of thanks was proposed to Mr. Little and carried.

The President then read a paper by T. Sampson Esq. on Coolie Emigration. Some discussion ensued in which the president, Messrs Lawrance, Hart, Kingsmill, Lynill and Dr. Johnston took part.

A vote of thanks was passed to Mr. Sampson.

May 10th, 1865.

Sir Harry S. PARKES *President* in the chair.

The following gentlemen were elected members of the Society, P. A. Myburgh Esq. M. C. Morrison Esq. W. T. Lay Esq. T. Watters Esq.

Communications were read from Mr. Consul Meadows, Mr. Lindau. Rev. S. R. Brown and Dr. Hepburn promising to assist in promoting the objects of the Society.

Two copies of a new Chinese Testament. "A journey through Japan" by Mr. Lindau; and a block of Shantung marble were presented to the Society.

June 7th, 1865.

Sir Harry S. PARKES *President* in the chair.

The following gentlemen were elected numbers of the Society M. le Viscomte Brenier de Montmorand, T. Kroes Esq. E. Whittall Esq. A. Robinson Esq. The Hon. A. Burlinghame, T. Sutherland Esq. Herr Von Tettenborn, N. Trübner Esq. M. Giquel, H. Beveridge Esq. The President then announced that the Ex-Taotai of Shanghai had kindly placed rooms in his house in Ningpo Road, at the disposal of the Society.

A paper by Mr. Noetzli entitled "Incidents connected with a Journey to Cambodia" was then read and a vote of thanks passed to the author.

The President announcing his approaching departure, the following resolution was proposed and carried unanimously.

"That this meeting, while congratulating the President on his recent ap-

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pointment as British Minister in Japan, cannot but look with regret on his approaching departure, which will deprive the Society of those services he has so ably rendered as President since its recuscitation."

June 22nd, 1865.

Special Meeting.

G. F. SEWARD Esq. V. P. in the chair.

The following address to the President on his departure as Minister in Japan was read and adopted unanimously.

To. SIR. HARRY S. PARKES K. C. B.

SIR:—

It does not seem fitting to allow you to preside for the last time at a meeting of our association without some expression of the feeling to which your approaching departure has naturally given rise. We desire to convey to you our sincere thanks for the care and assiduity with which you have laboured to revive the North China Branch of the Royal Asiatic Society. Its resuscitation is mainly owing to your indefatigable and unremitting exertions. Amidst the pressure of harrassing official duties you have always found time to engage in correspondence, to attend meetings, to peruse and select papers, in a word to further in every way possible the best interests of the Society. We feel that though we might hope to find a President like yourself well versed in the Chinese language and literature, like yourself courteous and diligent, we can hardly expect to find any one who will unite as you have done, wide oriental experience with patience to encourage the humblest student and readiness to accept the smallest contribution to the general stock of knowledge. This kindness and patience so essential at the institution or revival of a scientific Society, we shall indeed miss when you say farewell to us, and the recollection of many instances when both have been conspicuous makes us heartily regret the deprivation we shall sustain. Our loss is deep in proportion to our appreciation of the benefits you have conferred upon us, and we are assured that to you the North China Branch of the Royal Asiatic Society owes whatever *it is* and to you whatever *it will be.*

We should only discharge a portion of our present task however, were we to omit to offer our congratulations on the occasion which calls you from Shanghai. It must be gratifying to you to receive so important and responsible a charge, as you are assured thereby of the estimation in which your past services have been held by Her Majesty's Government. The record of these services is not to be looked for in the transactions of a learned Society—they are part of the history of Foreign Intercourse with the East —but we cannot fail to recognise the same energy in your public career which, employed in a smaller field, has revived our little association.

The duties of Her Britannic Majesty's Minister in Japan, will tax your resources yet more than your previous position has done, and we can only earnestly hope that you will be blessed with health and strength to fulfil

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the trying duties which lie before you in your new scene of usefulness, and may you see the two great results you have laboured throughout your public life to obtain, viz: the overthrow of the policy of prejudice and exclusion, and the mutual understanding of the Eastern and Western nations.

The President thanked the Society and took formal leave of it.

July 6th, 1865.

G. F. SEWARD Esq. V. P. in the chair.

The following gentlemen were elected members of the Society, C. Dillon Esq. A. C. Dulcken Esq. Rev. M. Kauffman, J. Sparrow Knight Esq. Dr. Reid, Dr. Falconer, R. Watmore Esq. A. Littledale Esq.

A Brick from the Porcelain Tower at Nanking, and some Shanghai Snakes were presnted to the Society.

A Translation of a Japanese manuscript relating the particulars of the arrest, imprisonment, and death of Pere B. Shirotte by the Rev. S. R. Brown was read and a vote of thanks passed to the Translator.

A Discussion ensued in which the Chairman, Mr. Wylie and Mr. Kingsmill took part.

Dr. Lamprey then read a paper on "Shanghai Water" and received the thanks of the Society.

August 8th, 1865.

G. F. SEWARD Esq. V. P. in the chair.

Mr. Goodwin was elected on Honorary member.

The following gentlemen were elected members of the Society J. S. Forsyth Esq. H. Gribble Esq. F. H. Bell Esq. Dr. Jones, F. Whitmore Esq.

A paper on the Agricultural Mongols by the Rev. J. Edkins, and some notes on the same subject by C. Mitchel Grant Esq. were read.

After some few remarks by the President and Mr. Goodwin, a vote of thanks was proposed to Messrs. Grant and Edkins and passed.

September 8th, 1865.

G. F. SEWARD Esq. V. P. in the chair.

The following gentlemen were elected members of the Society, A. Maintz Esq. E. A. Reynolds Esq. Capt. Roundy, O. Brown Esq. W. Kidner Esq. H. Lang Esq.

A Copy of the translation of Wheaton's International Law by Dr. Martin, was presented to the Society.

The loss the Society had sustained by the death of its indefatigable Vice-President Dr. Henderson was brought forward.

Mr. Jamieson exhibited a To-lo Pall and delivered a very interesting explanatory lecture on it.

Mr. Goodwin pointed out the similarity between Chinese and Egyptian customs.

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A short paper on "Trial by Ordeal" by Mr. Stronach was read, followed by a discussion in which Messers. Alabaster, Kingsmill, Jamieson, and Seward took part.

Mr. Kingsmill read some "Notes on a trip inland from Nanking to Shanghai."

Votes of thanks were passed to Messrs. Jamieson, Kingsmill and Stronach.

October 9th, 1865.

Rev. C. H. Butcher *Vice-President* in the chair.

Mr. Gilfillan was elected a Member of the Society.

The Marquis de Pereira was elected an Honorary Member.

The Corresponding Secretary was directed to obtain from the Royal Asiatic Society, the affiliation of the members of the North China Branch.

A number of valuable works including contributions by Mr. Trübner were laid on the table.

A Paper on the "Fauna of Formosa" by Mr. Consul Swinhoe was read, followed by a discussion in which the Rev. Mr. Butcher, and Messrs. Gamble and Kingsmill took part.

The Continuation of the translation of the Narrative of the Persecution of Pere Battiste Shirotte was then read, and the thanks of the Society voted to Messrs. Swinhoe and Brown.

November 13th, 1865.

G. F. Seward Esq. *Vice-President* in the chair.

Sir. E. Hornby, Dr. C. A. Winchester, J. Breuell Esq. were elected Members of the Society.

H. E. Jose R. C. da Amaral was elected an Honorary, Lt. M. Castro Sampaio a Corresponding member.

Sets of charts and Blue-books, presented by the Foreign Office and Admiralty, were laid on the table.

A proposition that the Society should aid in publishing a new edition of the Chinese Classics was brought forward. A further portion of the Rev. S. R. Brown's Translation was read.

Mr. Jamieson read a paper on the Hieroglyphic Character of the Chinese Written Language and received the thanks of the Society.

A discussion ensued in which Messrs. Wylie, Schereschewsky, Goodwin, Dulcken and Knight took part.

The President gave a short Narrative of a Missionary Tour through fourteen of the eighteen Provinces of China by Mr. Bagley.

December 12th, 1864.

G. F. Seward Esq. V. P. in the chair.

Messrs. Gilfillan, F. Youde, O Hughes, W. H. Gracie, G. R. Corner, Drs. Thin and Dunscombe, were elected Members of the Society.

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S. Wells Williams L. L. D. was elected an Honorary member, and Lt. Silveira, Dr. Jenkins and Dr. McCartee, Corresponding Members.

Various Pamphlets, and Reports were presented to the Society.

The Secretary presented a series of pictures illustrating the tortures of the Budhist Hell and read some explanatory Notes.

Mr. Kingsmill read a Retrospect of the year.

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JOURNAL

OF

THE NORTH-CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

NEW SERIES No. III. DECEMBER 1866.

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PREFACE.

In presenting the third volume of the New Series of the Transactions of the North-China Branch of the Royal Asiatic Society, the Editorial Committee feel some apology is due to its members for the late appearance of the book. Many causes over which they had no control, and principally the full employment during the past season of the printing presses in Shanghai intervened, while at almost the last moment circumstances necessitated a complete change in the arrangement of the volume.

But while offering this apology for the tardiness of its appearance, they trust that in the utility and interest of the contained papers, it will not be found inferior to its predecessors.

March 1867.

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JOURNAL
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ARTICLE I.

NOTES OF A JOURNEY FROM PEKING TO CHEFOO VIÂ GRAND CANAL, YEN-CHOW-FOO, ETC.

By Rev. A. Williamson.*

On the 18th October, 1865, I set off from Peking in company with a native teacher: at Tung-chow-foo we obtained a boat to take us on to Lin-tsing-chow the spot where the Grand Canal bifucrates, the main branch leading to Hang-chow-foo and the River Yang-tze, the other called the Wei-ho to Ho-nan and the west. Two days took us to Tien-tsin, and our journey may be said to have begun.

Travelling along this portion of the Canal we found it in excellent repair, from 80 to 100 feet wide and from 8 to 10 feet deep, with the exception of a spot near Pau-t'ou where the banks were out of order, and the water shallow. After travelling some distance the winding of the stream showed its constructors had taken advantage of the bed of an ancient river, though the raised embankments at some places, proved that where necessary it had been constructed by human labor. The trade on the Canal did not come up to my anticipations, not amounting nearly to that which was carried on in prosperous times in the lower portions of Kiang-su. The towns also along the banks were less flourishing than I had anticipated, many being little better than heaps of ruins; the only towns of real importance on the way to Lin-tsing being Tsau-chow and Yüh-chow spelt Yi-chow in the Admiralty maps; the former encloses a large space of ground but there does not appear to be extensive business carried on. The latter which lies on the high-

* The first portion of this paper was read before the Society, March 13th; the second, April 16th, 1866.

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way from Peking to the South is an important city. The western suburbs are very extensive and a large trade is carried on in all kinds of wares. Passing Yüh-chow we came to a large and most flourishing town called Chung-kia-kow. The size and importance of this place quite took us by surprise. We found a great business and extensive warehouses,—the trade consistingly chiefly of cotton-wool, cotton-cloth, felt, silks, mouth pieces of pipes, (great shop-fulls of them), &c., &c. Here also we saw camels resting in an inn, indicating trade with the northwest, and were vexed we did not ask where they came from.

The people appeared much poorer and less refined than south of the Yang-tze-kiang; everywhere we met with Mahomedans; they often saluted us from the banks, and in the streets of the cities, with the cry "Mussulman," and claimed kindred with us: they sometimes called upon us and said that they believed in the same God, and were not like these stupid idolators among whom they lived. They appear much less bigoted than their brethren in India; and on enquiry we found that they had little or no connection now with the west: in former times Pilgrims used to go to Mecca, and in this way kept alive the spark of intolerance, but for many years I could hear of no one having undertaken the journey. We found numerous Mosques in this district, sometimes 3 and 4 in one city.

The scenery all along the banks from the capital, onwards to Lin-tsing-chow was extremely uninteresting; it was one extended level, swampy now and then, but for the most part excellent rich soil, without a hill to relieve the landscape and few trees.

Rows of the castor oil plant almost covered both banks from near Tien-tsin onwards to Lin-tsing. The towns and villages from being built of the dried bricks, owing to the absence of stone, had a dull monotonous appearance; the country was generally destitute of game of any sort, indeed with the exception of domestic animals scarcely a living creature was to be seen.

Arriving at Lin-tsing we found it to be an extensive market for all kinds of goods; the city had been burned down by the T'aiping rebels several years ago, and had not been rebuilt; it presented a sad sight, the walls, which were intact, enclosed only piles of bricks now covered with weeds, and a few poor buildings where beggars and semi-beggars lived. The inhabitants had rebuilt their houses on the banks of the canals, and formed a large town, the main street of which had a most animated appearance, crowded with

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large shops and warehouses, and nearly two miles long; in it great quantities of furs were exposed for sale. Here the Canal branched off in two directions, one to Ho-nan and south-westward, and the other and formerly the principal one proceeding south to Soochow and Hang-chow. Here the famous locks commenced, but they were now all out of repair and the Canal all but dry; accordingly we had to leave our boat and hire carts. The road ran nearly parallel with the Canal, and so we had the pain of seeing its delapidated appearance, every now and then; we were told that it was useless for between 60 and 70 miles, but receiving a supply from the Yellow River, it again became navigable, and continued so on to its ancient termination.

Proceeding onwards, we found cotton growing in great abundance, and whole families and especially the female portion of the households, busy picking the wool. Here for the first time I met with numbers of those extraordinary wheelbarrows propelled by sails, familiar to most of us in written accounts of China, but seen by so few; at first sight we hardly knew what to make of them—something moving along on dry ground with a sail set. Much ingenuity was shown in the rig, some being handled in much the same style as in native boats, the driver being able to reef or set the sail at pleasure: fourteen bean-cakes (three ordinary mule loads in this country) was no unusual load for one barrow, and sometimes we met them with six bales of cotton, two being considered a good load for a mule; there is however a considerable difference in point of speed, a man with his barrow can only make on an average 70 *li* per day, while 100 *li*, or upwards of 30 miles, is the ordinary task for the mule. In some instances two men were attached to a barrow, but in this case the load was increased.

The next morning we came in sight of the fine bell tower of Tung-chang-foo, and at least reached the city about 8 o'clock A.M. We found it to be a most important place; the city was in good order, well fortified, and with a fine Bell Tower in the centre. But the eastern suburbs far exceeded the city proper in importance; they were most extensive and the trade appeared enormous, I had seen nothing equal to them, unless it be the eastern suburbs of Shanghai, or the great north street of Tien-tsin. The city was nearly surrounded by water, partly by canal and the Yellow River. In summer time pleasure boats ply for hire all round the place. In the suburbs especially, as well as all over the city there was a great

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desplay of military prowess, soldiers, flags, spears, &c., &c., to no end; and there was need for this, for rebels were not far off.

Up to this point of our journey we found it somewhat difficult to identify places which are mentioned in the old books, but here the country began to be exceedingly rich in historical associations; this feature increased every day, culminating in the Temple and Tomb of Confucius, though not ceasing there. This city is supposed to take its name from a very famous man called "Chang" 昌, who rose in rebellion against Chow, the last Emperor of the Yin dynasty, and having defeated him took the little Wang, (King), Wan of Chow, and founded the Chow Dynasty, of which his son Woo was the first Emperor. He was 10 cubits high, had 4 nipples on his breast, had a Dragon's countenance and Tiger's shoulders; he was the father of a still more renowned son, the Duke of Chow, of whom more hereafter. He lived about B.C. 1100.

Having spent some hours in the city, we again set out,—few objects of interest presenting themselves. We examined the sluices of the Canal and their construction; the canal was all but dry, and the sluices entirely out of order. I found many of what seemed to me to be sea-shells, in the mud of which the banks were composed; the country appearing to have at one time been the bed of the sea. Passing a village called Wo-chung, hills appeared in sight; we knew that the famous Yellow River skirted their bases, and so our enthusiasm began to rise. The road became extremely soft and clayey, and we were nearly stuck fast; this part of the country having evidently been recently overflowed by "China's Sorrow." Slowly the river dawned upon our vision, like a mighty yellow dragon lying at rest on the level soil: at two o'clock we reached the ferry; there also we found a military post, for it was said there were bands of mounted robbers in the neighbourhood; the soldiers were very civil.

We found the river broad, rapid, and muddy; though not so broad as we anticipated, much wider than the Thames at London bridge. There were multitudes of ferry boats of all sizes plying, and having selected one of the largest, had our cart and mules and ourselves quickly placed on board, as we wished to travel 40 *li* further that afternoon. When everything was arranged, a number of men in single file dragged us up the side of the river a good distance; this was the more easily accomplished that there was a strong eddy. Being let go eight strong men seized two tremendous

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oars at the stern, and pulled across; the current however carried us down a good piece further than the opposite landing place, and we had some trouble in working up against the stream, there being no eddy on this side.

Whilst the boatmen were thus engaged, I had a good illustration af the manner in which this wilful river forces its way; as the current flowed swiftly on, the banks falling into the rapid stream, which continually undermined their bases, reminded me of cattle browsing or a mower cutting hay. In proportion as the banks were carried away on this side, they were continually renewed on the opposite; the river thus constantly changing its course. After landing and viewing the country I obtained still further insight into the way in which it did its work, and chased the people on its banks; the mountains here were not in ranges but separate circular hills; entering the country I found it marshy with a raised bank which served as a road; enquiring the reason, I was told that the Yellow River only four years before, had forced its way in between two hills a mile to the S.W., had flooded the whole district, and made its egress a little to the east of the village we were in.

I fathomed the river as we crossed it, immediately after we were let go I found it 15 ft.: in the centre I could find no bottom, not because of the depth, but because of the force of the current and the rudeness of the means employed,—a long pole; I also tried to estimate the average force of the current, I do not think it is nearly so swift as the tide at Shanghai, a gig could easily pull against it, and so I suppose it may be set down at 3 or 4 knots per hour. The question naturally presented itself to my mind whether or not the river was navigable for steamers; I made as many enquiries as I could relative to this point, and came to the conclusion, that there is no obstacle. The first sight of the river gave me the idea of shallowness, but this illusion was speedily dispelled; indedendently of sounding, it occurred to me that such a body of water flowing so quickly must have a deep bed; it may be at this side at one time, and that side at another, but it cannot but always have a deep channel somewhere. And this has been confirmed recently by actual investigation. Mr. Davis, of Messrs. Fergusson & Co., of Chefoo, sailed down the river from Tsi-nan-foo to the sea, and sounded it all the way; he found the depth of the channel averaging from 18 to 26 ft., and the bar not so formidable as was anticipated; at low water he obtained 3 or 4 ft. on the bar.

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and from 9 to 12 ft. at high tide. He also told me that the bar extended about 5 *li* or $1\frac{3}{4}$ miles in length from north to south, and was not very wide: we had heard that the river was deepening and increasing in volume, and these soundings prove the report to be correct; for it may be observed that they are much more favorable than those marked in the Admiralty Chart, which was prepared by Captain Ward of the "Actæon" a few years ago.

I made very particular enquiries as to the course of the river, the cities on its banks, and how far it was navigable; and give the information I received, which I think can be depended upon. At the ferry there lay a good many junks of the 2nd and 3rd class as to size, on their way up the river; we found some were bound to Tsau-chow-foo, others to Tsz-kow and others to Ta-ming-foo. Thus the course of the river appears to be from Ta-ming-foo, Lat. 36° 28′ N., Long. 115° 18′ E., nearly due south to Tsau-chow-foo, Lat. 35° 25′ N., Long. 115° 35′ E., then north-east to Tung-oh-hien, Lat. 36° 24′ N., Long. 116° 23′ E., where it takes possession of the bed of the Ta-tsing river, and through it flows on towards Tung-chang-foo, Lat. 36° 39′ N., Long. 116° 12′ E., past Tsi-nan-foo to Tieh-mên-kwan ("The Iron-gate Pass") about Lat. 37° 35′ N., Long. 118° 12′ E., and there pours itself into the sea through an estuary about 20 miles long.

Thus the river opens a way far into the interior, and to a part of China quite new to us, and rich and populous. I am somewhat dubious as to the truth of the statement, that navigation is impossible beyond Ta-ming-foo, but supposing it to be correct, a glance at the map will convince any one of the great importance of the river. The city of Tsi-nan-foo is the capital of Shan-tung, while Tung-chang-foo, Tsau-chow-foo and Ta-ming-foo are little less important than the first in a commercial point of view. Moreover it will be seen, the river crosses the Grand Canal and also the Wei-ho or Shang Canal, and other minor water roads, as the Chinese call them; so that by the first the whole of the south-west of Shan-tung and the entire province of Kiang-su is thrown open to us, while by the latter we have easy access to Kai-fung-foo and the whole of Ho-nan and Shan-si. In view of these facts, I have no doubt the river will not be forgotten at the revisal of the Treaty of Tien-tsin in 1868.

My ideas as to the best mode of working the trade, would be to make Chefoo the depôt, whence small but powerful steamers could

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run, calling at Hia-ying, described below, entering the Whang-ho at Tien-mên-kwan, and proceeding to the cities named above. This would be merely following the course pursued by the Chinese, and they make few mistakes in business matters.

A large proportion of the goods brought by foreign ships and steamers to Chefoo is transhipped on board native junks, and by them carried to the Yellow River: there has been a partial stagnation of trade for the last three months at this port, owing to the fact that the mandarins have enormously increased the dues on junks entering the Yellow River; it is said that vessels which used to pay 40 taels, are now required to pay 400 taels. The effect on the trade proves the extent of this department of traffic. I find that the mouth of the Yellow River is longer open than the Pei-ho, and that several portions of the river never freeze.

There are several important seaports on the north coast of Shan-tung, at which a coasting steamer might call; but perhaps the best situated for us, is that port I have just alluded to, called Hia-ying. It lies at the mouth of the Wei-ho, which river is navigable to Shan-hia, and thence by smaller boats 40 or 50 *li* further in the direction of that busy city Chu-ching, Lat. 36° 3′ N., Long. 119° 48′ E. The town of Shan-hia is only about 22 miles from Wei-hien, Lat. 36° 44′ N., Long., 119° 13′ E., the chief distributing city in the district of Shan-tung. Goods could thus be landed here for Wei-hien and Chu-ching, and all the present expense of land carriage from Chefoo saved.

Our route lying direct through the scene of Great Yu's labours, I endeavored to pierce the mystery of that flood which has so long interested Chinese scholars, and which is graphically described in the Shoo-king and in Mencius; and also tried to identify the hills and the rivers operated upon by that indefatigable minister. The emperor Yaou thus speaks of the flood:—"Destructive is the overflowing of the waters, in their vast extent they overtop the hills, threatening the heavens." And Mencius enters more into detail and says:—"The waters flowing out of their channels inundated the middle kingdom; snakes and dragons abounded, and the people had no place to settle." Some have referred this to the flood of Noah, but I am inclined to think that Mencius hints at the true reason. Consulting old maps of China we find that in very ancient times the Yellow River called the Ho 河 followed a very different course from what it now pursues; it flowed

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north into Chi-li province, then north and east, disemboguing itself somewhere near the present Ta-k'ow, probably by the channel of that river now called the Pei-ho. Keeping this in view, and considering the nature of the country which we have just described we gain not a little light upon the point. The whole district, containing the greater part of Chi-li, the north-western part of Shantung and all around, extending over I knew not how many hundred square miles, is one great plain full of marshes, many parts little if any above the level of the sea. This river is not only one of the largest in the world, but the most wayward; it is constantly breaking through its banks, and changing its course, and has been a perpetual source of anxiety to every dynasty; and great the labour, and fabulous the sums which have been expended upon it. A great inundation occurred in A.D. 131 which took 20 years to remedy. In the Han dynasty there were repeated floods. In A.D. 1344 all the districts of Wun-shang, Kea-tseang and Jinching were overflowed. Indeed so repeated and disastrous have there been that this river has got the name of "China's Sorrow." Now looking at the tremendous amount of water poured out by it, and at the flat and swampy nature of the country all through, we can easily conceive of an inundation such as that described; the few hills, or rather mounds, would certain ly be overtopped, or appear like insignificant islands here and there upon the surface of the waters; thus the flood can be accounted for by natural causes. Again having traversed this region, the extraordinary labours of Yu do not appear so superhuman as they once did; I used to think, that the accounts given of his travelling over so vast a region in his four kinds of carriages, a cart for dry grouud, a sledge for the mud, a boat for the rivers, and huge spikes in his shoes and staves for the hills;—of his incessant toil, passing his own door so often and hearing his infant child, he had never seen, cry, and refusing to enter, &c., &c., were to be set down as romance. But now I do not think his labours impossible; he had the best men in the kingdom to assist him, he had the full sanction of the government, and so all the resources of the kingdom at his disposal; the country extensive though it be is not impracticable, in a month he might go from one end of his field of action to another, and thus by travelling about, and having the command of all kinds of labor, could easily complete his work. No doubt he must have been one of the

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most extraordinary of men, clear headed, active, faithful to the empire and philanthropic, strong both in mind and body; we see this even in the brief description we have of his toil. He did not like his predecessor K'wan, who had been first appointed and had failed in the works, dabble away at the banks and details; he placed his finger at once upon the sore point, saw the cause of the disaster, and set to work there. He first fixed upon and mapped the high hills and great rivers, defined the ranges of the former, and found out the courses of the latter. This done, he divided the country into nine provinces, and arranged how he could most efficiently drain off the waters. He then set to work, commencing at the hills on the north-west of China, at a place then called Hoo-kow, Lat. 36° 15′ N., Long. 6° 5′ W. of Peking, in the present department of Seih, where the river was manageable; and here he cut off the force of the Yellow River. He then, to use his own words, "cleared out the nine rivers and led them to the sea, and deepened the canals and led their waters into the rivers." Thus in the course of a few years, some say three, others eight, he drained the country, and the people returned to their employments. I also during the journey tried to identify the mountains and rivers mentioned in the Shoo-king, as having been operated upon by Yu. The mountains still stand; but the rivers are less easily identified, and no wonder, for the soil is flat and yielding, and nearly 4,400 years have elapsed since then. Some of the rivers however are clear enough. The Hang river, and the Wei river in the Kei province, mentioned in the Shoo-king, Bk. II. Sec. I., still follow their old course; the former is the river which flows from Pau-ting-foo to Tien-tsin; and the latter is that which comes from the neighbourhood of Ho-kien-fu, the first is now called the Kow River, and the latter the Hoo-to river; they unite a little to the west of the Pei-ho, then fall into it, and flow in its channel on to the sea past Tien-tsin: we marked the place where they entered the Pei-ho, as we sailed past it on our way to that city. The river called the Yih-shui must be an old name for the Pei-ho.

The preceding notes show that another change of the everwilful Yellow River has to be recorded. Twice if not thrice within historic times has its embouchure changed from the Yellow Sea to the Gulf of Pe-chi-li and back again; an extreme range of no less than ten degrees of Latitude, from the Pei-ho where we find its northern mouth after the days of the Great Yu, to the ancient

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channel of the Hwui; of which about the commencement of the Yuen dynasty—it took forcible possession. The above remarks may help to show its present route, it now seems to have occupied the bed of the Ta-tsing-ho, its ancient course in the 3rd and 4th centuries of our era and once more to bear its tribute of water and sediment to the almost land locked Gulf of Pe-chi-li.

But to return to our journey; having disembarked we make for the village of Li-lieu-kiau, one *li* distant about Lat. 36° 25′ N., Long. 116° 18′ E. Here the roads became so bad, that they were impassible even for carts, and we had to turn to the wheel-barrows. Owing to the proximity of the rebels there was a large military force here, the men seemed far superior to the average of Chinese soldiers. We next day entered a hilly district, and crossed several streams, skirting the side of a picturesque lake abounding with waterfowl.

Having gained the level country again, we stopped at Tung-ping-chow. This city lies on a river and is a place of considerable trade. The neighbouring farmers were engaged in sowing wheat at the time of my visit, large quantities of arrow-root grow in this city and suburbs.

Here we again stood on historical ground. This is the district anciently called Tung-yuen, referred to in the Shoo-king as having been successfully brought under cultivation by the operations of the Great Yu. The soil and trees still corresponded with the description given more than 4000 years ago. It is still clayey, red, and rich, and the trees and grass strong and bushy. (Shoo-king, Bk. I. Ch. V.)

The city had evidently taken its name from that same passage in the Shoo-king, Tung-ping, the Eastern plain, and hence called Tung-ping-chow. The city is famous in history. After the murder of the Emperor Seang, 5th of the Hea Dynasty, the Bamboo Books tell us that his Empress Min fled to Yew-jing the old name for this place; it would almost appear as if this was also the birth-place of Shaou-k'ang, the succeeding Emperor. Again, in this neighborhood was fought the great battle which put an end to the Hea Dynasty, and introduced the Dynasty of Shang. History informs us that several times the inhabitants of this district have been driven from their homes by inundations of the Yellow River. One flood more disastrous in its effects than the others on record occurred A.D. 1344.

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Beyond Tung-ping-chow, the country was covered with forts owing to the nearness of the rebels, who within a week of our visit had approached within 100 *li* of the place; but fortunately news had come that they had divided their forces and were departing—one division due south, and the other to Ho-nan. The burning villages could be seen from where we were.

Continuing towards Yen-chow-fu we crossed the classic river the Wên-ho; it was broad, full of water and well supplied with ferry boats. All Chinese scholars, know of this stream; it is one of the rivers mentioned in the tribute of Yu, as that by which produce of the north country was conveyed to the river Tsi, and thence to the Capital. It is also mentioned in the Lung-yü Bk. XI. Ch. VII. where Min-tse-k'een not wishing to serve the K'e family says "decline for me the honor positively. If any one come again to me with a second invitation, I shall go and live on the banks of the Wên."

This river was taken advantage of in the time of Yuen dynasty to supply the Grand Canal; it was made to strike the canal at right angles, at its summit level, part of its waters flowing north and the rest south. Since the recent change in the Yellow River, it is of little service and I believe now flows entirely to the south.

Having crossed the river, we reached the city of Wen-shang-hien, the gates were closed through dread of the rebels, and we had some difficulty in obtaining admission. We remained but a short time and drove on for Yen-chow-fu which we reached the same afternoon. As we approached this city we had still more painful proofs of the misery caused by an ill ruled country; we met whole families in carts, some returning to their homes, having heard that the rebels had left their district, and others from a great distance hurrying to the city for safety. It was most painful: the males were walking, and the carts crowded with the female portion of the families, who sat on sacks of flour and corn, which were also piled up in front and back of the cart. All their live stock were yoked to the cart, and the produce of their farm, as much as could be carried away, had been brought but everything else left. Our attention was arrested by a fine grove of tall cypress trees, with a tall grave in front. We found that it was the burial place of Hwuy of Lew-new mentioned in the books of Confucius and Mencius; he was an officer of the kingdom of Loo, was a man of virtue and talents, and holds a conspicuous place in the pre-

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sent day amongst the writers of China (see Mencius, Pt. I. Ch. VIII.)

Soon the pagoda and walls of Yen-chow-fu came in sight: I was now approaching the district rendered classic as being the birth place of the two great sages of China, and the scene of many of the more important events in their lives. This city takes its name from one of the nine divisions of ancient China, into which we are informed the Supreme Ruler in a vision told Yu to divide the empire. It stands in the centre of the old kingdom or dukedom called Loo so often referred to in the classics. This is certified among other things by an inscription of four large characters over the top of the West Gate, telling us that to the west lay Chau and Wei, and we know that Loo lay to the east of these places. The father of Confucius is said, on a tablet in the temple of his son, to have ruled over this place in his time. The city lies on the river called the Sze-shui, of which I shall again have occasion to speak; it does not appear to be very rich, and bears a strong resemblance to Tung-chang-fu.

Having passed the night here we started for Tsiu-hien the city of Mencius which lies S.E. 50 *li* from this place. On our way we passed the grave of Tan-tai-mee-ming who "never took a short cut in walking and never came to his superiors office except on business" and also of Li-joh-sz a man famous in the Ming dynasty; indeed almost every tablet on the roadside had a history, and much could be written about them.

As we approached Tsiu, or Tsow-hien, we were struck with the beauty of the place. Lying at the foot of the range of hills, its sombre walls and sentinel like Pagoda stood out prominently, while the hills formed an enchanting back-ground to the picture. These hills have a history; that high peak toward the south-east is the "Yih" mountain, or "E" mountain, spoken of in the Tribute of Yu as the place where grew that solitary dryandra, the wood of which formed part of the articles conveyed to the Emperor, and which was used for making lutes. The mountain is famous at the present time for its supposed natural curiosities, here is a famous stone drum, another rock in the shape of a great bell, and yet another of octagonal shape on which can be seen the eight diagrams. While here we proceeded to visit the Temple of Mencius, no small pleasure to us; the temple stands to the south of the city outside the South gate. It consists of a series of buildings facing the south

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and enclosed by a high oblong wall; the interior is full of cypress trees. The gate-keeper, a very obliging man, admitted us and took us over the entire place. It is of the same character as ordinary Confucian temples, only on a far grander scale. One of the first things that struck us was a huge tablet erected by Kang-hi in honor of the sage; it stands on a monster tortoise 12 ft. long by 6 ft. broad, and 4 ft. high: the tablet itself is at least 20 ft. high 6 ft. wide and 20 inches thick; tablet and tortoise consist of one slab each, and the marble is beautiful and finely cut. Passing through a central gate and going up an avenue of cypress we had tablets on each hand all in honour of Mencius. The Han, Sung, and almost every dynasty is represented. The Yuen had one with Mongolian characters; Kien-lung had his *pai-low* or tablet in a pretty little temple or summer house. Our attention was drawn to a well, evidently believed to be a great wonder by the people; it was said to have been made by the entrance of a thunderbolt. We were then shown some interesting engravings on marble tablets, illustrating the genealogy of Mencius and incidents in his life. On the upper two were his mother and himself; underneath his great grand-father; below his twenty-four disciples: yet below drawings of the city and place; his grave on the hill, his father, &c.

The main building was two storied, the tiles were yellow and green; the upper verandah stood upon 8 beautiful marble pillars, each in one piece, on which were fine ornamental engravings. Going up the steps which lead to the main temple, we passed between the pillars, and thus entered the great building; right in front of us was a large statue of Mencius himself; it stood on a raised platform and was enclosed in a gorgeous shrine. This deeply interested us, as it was said to be a good likeness; and in fact it entirely realized our expectations of the man, judging from his books. He was of a middle stature, stout and had a ready-for-any-thing sort of appearance, a round full face, sanguine countenance, bright eyes, thin-closed lips, and a large flatish nose. The whole thing gave us the idea of a man thoughtful, resolute, outspoken, and one that had experienced disappointment and sorrow. In another place there was also his likeness graved on marble, with the same features, and on the east side a small temple with yet another image of him when he was a very old man; where the same features were strikingly portrayed, only marked and withered with age. On the left hand of Mencius in the main temple, also

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in a shrine, was an image of his favorite disciple Yo-ching-tsze; his countenance is full-faced but more sleepy than his master. Before the sage and also in front of the disciple are frames on which sacrifices are offered, at the proper seasons, on the 2nd and 8th month; and also huge incense pots. The verandah behind the temple was likewise supported by eight plain marble pillars, and the side verandahs by five pillars each.

Behind the main temple was a temple to the father of Mencius, in which was no image but only a tablet having this inscription: "The spirits resting place." I was told his father was a mandarin of Yen-chow-fu, but I am not sure if this be correct, though we know his ancestors were connected with the Mang family, one of the three great families whose ambition was such an offence to Confucius. On the east there was another small temple in honor of his great grand-father, doubtless one of these haughty men.

Having surveyed minutely the whole place, and found that the Duke and representative of the family was at home, we resolved to call upon him. His residence is on the west side of the street leading to the South Gate, the Temple being on the east side opposite.

Having arrived I sent in my cards, one English and one Chinese, and was most politely received; my teacher and myself were invited into a side room, and had tea presented to us. After a little we were called into the chief court, and there had a short audience with the Duke. He was a man of about 65 years of age. His eldest son was from home, but his second son and his grand-sons were all arranged in his right and left hands. His resemblance to the statue of Mencius struck us at once, the same short stout active frame, frank open demeanor, and outspoken impulsive character. He asked a few questions as to England, made a few remarks on our dress and then retired. We sent a present of the complete scriptures, a scientific work, and several other important books. He returned the compliment by presenting us with a copy of several inscriptions and other works. I felt deeply interested in him and his family. The boys were really fine bright clean children. He was the head of the 70th generation from Mencius.

The Emperor Shin-tsung in A.D. 1083 issued an order constituting Mencius the "Duke of Tsow," and also ordering this Temple to be built. Several changes have been made in his title since then; but his representative is, I believe, still called a Duke. One of his descendants called He-wan of the 56th generation was made

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by Kea-tsing A.D. 1522–66 a member of the Han-lin college and of the Board in charge of the "*Five-King;*" this honour was to be hereditary in his family, and the holder of it to preside at the sacrifices to his ancestor. *(See Legge's Classics.)* I believe this office is still continued. We knew that the head of the clan receives a large pension from the Government.

Leaving this spot we entered the South gate; on the east side we found a large tablet in honour of the mother of Mencius, with an engraving on the marble, illustrating that famous story of his mother cutting through the web, which she was weaving, to point out to him the evil of his neglect of study; this was on the back of the tablet, and on the front was an inscription saying that she lived on this spot. A little to the south of this we found another tablet, telling us that Tze-tse the grand-son of Confucius dwelt here, and on this spot composed the classic of the Chung-yung translated as the "Golden Mean" or the "Doctrine of the Mean" by different sinologues. There is a strong tradition, founded doubtless upon the preface to the book, that this philosopher personally delivered the work to Mencius, and instructed him in truth; Dr. Legge takes exception of this story, from a comparison of dates; it is not impossible however that some errors may have here crept in.

Having spent some hours within the city, which appeared comparatively a poor one, we made for the burial place of the family of Mencius. Their graves were placed on several hills about 20 *li* from the city, covered with forests of oak and cypress, and bushes of all kinds.

Arriving at the first hill we obtained a guide who quickly took us to the tomb of the mother of Mencius, who still occupies a most important place in the estimation of the people. Wending our way through the pleasant woods we were quite interested to find such a multitude of grave stones, with their inscriptions; the name and generation of the person were always given; and thus one could form a history of the clan from their tombs. Here was a family of the 60th geneneration, another of 41st, another of 15th and some down as far as 8th or 9th: time was too short to make out a complete list. At last we came to the tomb of his mother. I must say I was disappointed with the appearance: students of Mencius will recollect that the sage brought the body of his mother from the kingdom of Tse, and gave her such a splendid funeral that his

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disciples blamed him for the expense. But the tomb did not bear evidence of this. It is merely a great mound, yet not very great, on which were growing bushes and grass. In front of it were three tablets, one in honor of his mother, and side ones explaining amongst other things that she had not resided in this district, but at Tsow-hien, outside the south gate, and that this was merely the spot where her body lay. Before the three tablets stood a huge stone table, and a font cut out of stone for the sacrifices, a sheep, pig, &c., which were offered twice a year; at a little distance was the small temple where the offerers rest and prepare themselves for the service. Thus do they honour the woman, and she certainly was worthy of it. On enquiry we found we were 15 *li* from the tomb of the sage himself, and discovering that it was simply a repitition of his mother's, a mound and tablets and nothing more important, we refrained from visiting it, especially as it would have thrown us so late. And so adieu Mencius!

We now pushed on to Kio-fou-hien the city of Confucius which we reached about 2.30 P.M. This city is much better and busier than that of Mencius. It is peopled chiefly by the descendants of the Great Sage—8 families out of 10 bearing his surname. It has two south gates, the one on the west side being unused and only opened on the visit of an Emperor. This gate is in front of the Temple of Confucius and leads directly to it. The temple occupied a large portion of the western part of the city, the chief part of it standing on the place where Confucius lived. Its arrangement resembles that usually adopted in buildings of a similar class in China, but on a grander and more superb scale. Take it all in all I have seen nothing like it in other parts of China. The enclosure is oblong; the building is 13 halls deep. One square is shut off from another by grand gates. There are also two bridges crossed by a grand avenue leading from the magnificent south gate, through the inner gates, and on to the main temple. The squares are full of tall old cypress trees, and the sides of the avenue are crowded with tablets in honour of the sage; every dynasty is here represented and many of the tablets were thus extremely important. Early in morning we set out to view this place; a small fee soon opened the door, and we found the keeper obliging. The temple is divided in two parts by a thoroughfare for the convenience of the citizens to avoid a long circuit, the chief objects of interest lying on the north side. To this we went, and from the first moment we stepped in

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to the last, my whole mind was engaged by objects of interest; here on the left hand was a cypress, said to have been planted by Confucius himself, and its gnarled aged trunk bore evidence of its great age; here we were shown the place where he taught his numerous disciples, now a huge pavilion open to the south; in it was fixed in his praise, a poem composed by Kien-lung, engraved on a marble tablet. Now appeared the Grand Temple; a high building for China, and a most spacious one: it was two storied, the upper verandah on gorgeous marble pillars: these pillars were at least 22 ft. high and about 2 ft. in diameter, around them carved in the solid stone, twined two large dragons, the marble itself was richly veined. The tiles of the roof were of yellow porcelain, as in Peking, and the ornamentation of the eaves was all covered with wire work, to preserve it from the birds.

Within this building was the image or statue of Confucius, like that of Mencius only in far richer style; he sat in a gorgeously curtained shrine holding a roll in his hand, or rather a slip of bamboo, as it was this material which was used for writing in his days. The sitting statue was about 18 ft. by 6 ft., the image was well done and life-like; he is represented as a strong well-built man with a full red face and large head, a little heavy; he sits in the attitude of contemplation: his eyes looking upwards. He had a much more serious thoughtful aspect than Mencius, but not that straightforward dogged air which the latter wore; his front teeth were exposed, his nose thick and round; on the tablet was the simply inscription: "The most Holy prescient sage Confucius —his spirits resting place."

On the east were images of his favorite disciples ranged in order, in the estimation in which he was said to have held them; that of Mencius occupied the west side of the building. The roof was crowded with tablets in honour of the sage, varying with one another in extravagant praise; before his image, and also in front of these were beautiful incense pots; amongst them several most interesting relics; here was a clay dish said to be of Yaou's time (B.C. 2300) also two bronze censers, one with a lid bearing the date of the Shang dynasty (B.C. 1700–1500) the work on which was superb. Two bronze elephants dating from the Chow dynasty stood by, and a large table of the same age made of beautiful hard dark red-wood. These things spoke volumes for the state of the nation in these far back ages, the moulding and carving was most exquisite.

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Behind this hall stands a temple in honor of the wife of Confucius, in it was only a tablet but no image. In the second temple yet further back are four tablets, erected by Kang-hi; bearing each one of the characters 萬世之師 "The teacher of ten Thousand Ages." Here also were three engraved figures of the sage on marble; one an old man full length, rather dim, having no date; the second smaller with seal characters on the side; the third and best giving only his head and shoulders. These varied somewhat but were substantially alike; all of them gave the mouth or lips open, the front teeth exposed and the eyes full and contemplative. Immediately behind these were incised drawings on marble, illustrating all the chief incidents in his life with appropriate explanations at the side; there were altogether 120 slabs which were built into the back wall, the greater part of them were in good preservation, and were extremely interesting, the more so as they gave us an insight into the dress, kind of furniture, carriages and houses of those ancient times. From the keeper I was fortunate enough to obtain rubbings of all the portraits and slabs.

To the west of this are two temples, that in front in honor of the father of the sage, who is said to have governed Yen-chow-fu and Tsow-hien, the other in honor of his mother. They are plain temples, and have no images, only a tablet each. On the east are also temples to his five ancestors; here towards the east was a large block of marble on which was engraven a geneological *tree*, giving all the branches of his family; here also a well from which the sage drank. I got the man to let down a bucket and tasted the water, which was excellent though a little sweetish. On this side also was another building which he is also said to have used as his school.

The southern division is less interesting than the northern. It contains nothing but what I have already named, tablets innumerable, cypress trees, gates, walls and bridges; there are three gardens, four gates, and two bridges. Here in ancient time is said to have stood that "Spirit Tower" alluded to in the Shoo-king quoted by Mencius Pt. I. Chap. VI.

The Duke Kung the present head of the family lives in a mansion adjoining the temple on the west; within its area was the house, in the walls of which were found the classics, hidden for fear of that destroyer of literature and learned men the Emperor Tsin B.C. 212.

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The present Duke is a youth of 16 and is under his uncle as governor. The house is much finer than that of Duke Mêng. Emboldened by our success with Mêng, we resolved also to call on the representative of this family, though far from sanguine of success; a polite answer was returned, but we only saw some distant relatives.

The object of our visit to Kio-fou-hien being completed we set off for the tomb of Confucius. It lies to the north of the city at a distance of about a mile; a fine avenue of old cypress trees leads direct from the North Gate to the burial ground, this avenue is crossed by several arches, some of which are of much interest; approaching the burial ground we saw a forest of oak, cypress and many other varieties of trees, enclosed by a high wall, within which we learned was the grave. Having entered we passed through a grand gateway and diverged by an irregular path to the west; in a few minutes we came to a second avenue, not very long, but more interesting than the first; passing along this at the sides were lions and other creatures carved in stone and overhead the unfailing cypress. We shortly came to a house where the sacrifices to the sage were prepared, a little further we were shown a tree, planted it was said by Tze-kung one of his disciples, and here also a tasteful pavilion erected by Kien-lung the Emperor; moving onwards we passed the tomb of Tsi-sze the grand-son of Confucius, the author of the Chung-yung, and whom a tradition relates to have been the preceptor of Mencius. Peace to his ashes! justly does he bear the title "Philosopher Tsi-sze, transmittor of the Sage."

Advancing we passed between two sages in stone, larger than life, facing one another and holding in their hands bamboo scrolls. We were now at the tomb, a high mound like a little hill overgrown with trees and shrubs; and in front of it the usual font and tables for sacrifices. Beside it stood a huge tablet on which were engraven in seal characters, the name and doings of Confucius; it was 25 ft. high by 6 ft. broad. On the west of the tomb was the place where Tze-kung sat and watched over his master's grave, and mourned for him; it was originally a mere hut of reeds, but now a pretty little house has been erected on the spot, in memory of his self-denial. He is pre-eminently respected by the Chinese, inasmuch as while many of the disciples built huts around the grave, and dwelt there for three years, he alone remained three additional

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years, sorrowing for his master. On the west of the tomb of the sage we have that of his son, Le the father of Tsi-ze, and all around the graves of the representatives of the clan, among whom are not a few most worthy men. Towards the east are the graves of less important descendants and, as on the burial grounds of the family of Mencius, we found the gravestones all marked in generations from the sage.

On our way home we met a funeral of one of the house; there were the usual music, effigies, and paraphernalia of Chinese burials, but on a small scale indicating comparative poverty; but the chief mourner was a tall well built old man, as many of the descendants of Confucius are to the present day. Such is the present condition and aspect of the grave of Confucius. Rumours were abroad in the empire that it had been destroyed by the rebels but these were incorrect. The rebels did approach the city. They were asked "did they wish to destroy the Temple of the great age?" Repudiating this they replied "No; but they were determined to kill the unjust mandarins." When informed that the "Chi-hien" was one of the Confucian family they retired from the city; but as a great many of the country people had gathered in the grave yards, thinking to defend themselves, partly from the sanctity of the place, and partly by the wall which surrounded it, the rebels, bloodthirsty men as they were, attacked them and murdered multitudes among the graves and trees.

In the same direction a few *li* outside the city gate lies the temple of the "Duke of Chow" the great ideal statesman whom Confucius so constantly held up for imitation. We approached the spot with no little interest knowing that here we should see his statue, a reported likeness. The building stands in a large enclosure full of old cypress trees. On the left and right of the avenues by which we approached, are tablets erected to his honour by almost every dynasty: here is one so far back as the Tang, another by the Yuen, and so on to the present day. One more conspicuous than its fellows proved to have been erected by Kang-hi in his 26th year. The statue of the Great Duke faced us as we entered the temple, it is a striking figure of a large-bone strong man, bluff and good natured looking, the countenance full of intelligence, the head of high cast, with well developed forehead, hanging cheeks, and high nose. The Duke of Chow is said to have been miraculously conceived. In the She-king we have an account

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of it. There he is represented as the son of Shang-ti. After his birth his mother fearing something inauspicious from his wonderful conception, exposed him to be trodden to death in various ways, on the road side and on the ice; but he was always preserved, and at last taken home and nursed, where he grew up a wonder to all. But the Duke himself had no such ideas regarding his origin; in one of his speeches he tells us that he was "the son of King Wan, the brother of King Woo, and the uncle of King Chin." His brother King Woo was the first emperor of the Chow dynasty and was mightily helped by his great talents. To Duke Chow is ascribed by tradition the invention of the "South pointing Chariot" or mariners' compass.

A little to the east of the temple of Duke Chow some five *li* from Kio-fou lies the tomb of the ancient emperor SHAOU-HAOU. It is continued within an oblong inclosure surrounded by a high wall. Entering by the south we passed up a long avenue of old cypress trees, then through another gate into a garden; at the north of this garden stands a temple in which there were no images but only the place for a tablet of the deceased—the tablet we were told was in the city being repaired. In front were two tables erected by Kien-lung in honour of this Emperor, and behind the place for the tablet were red boards on which dragons were profusely painted. But the most interesting object lay behind this building. Here was the tomb itself; it was a pyramid built of large blocks of granite compactly placed together; on the top was a small house made with turned up eaves in the present Chinese fashion, and covered with porcelain brick. An old tree grew out of the middle of the pyramid and gave the whole thing a most venerable appearance. The pyramid was not at all to be compared to the Egyptian ones for size, but of the same shape, and instantly reminded one of them. Anywhere but in China would we look for such structures. But this is another indication of the antiquity of the Chinese, and the oneness of the human race. Behind the pyramid was a mound for the sake of the "fêng-shui." This Emperor is said by some to have been the son of Hwang-ti, the first historical monarch of China, and by others he is said to have been his grand-son; this matters little. We know that he succeeded Hwang-ti and reigned about 2500 B.C.; his mother was called New-tsee, and previous to the birth of her son is said to have seen a star like a rainbow come floating down the stream to

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the isle of Wha, when he ascended the throne there was an auspicious omen of phœnixes. The only other thing recorded to have occurred in his reign, is certainly sufficiently startling; Chinese writers tell us that anciently the people attended to the discharge of their duties to one another, and left the invocation of spirits, and the calling of spirits to earth, to officers who were appointed to that purpose. In this way things proceeded with great regularity; the people minded their own affairs and spirits minded theirs. But at the time of Shaou-haou through the lawlessness of Lew-le a change took place. The people intruded into the functions of the regulators of the spirits and their worship; they tried to bring down spirits from above. The spirits themselves no longer kept in check and subjected to rule, made their appearance all irregularly and disastrously. All was confusion and calamity. Then Chuen-heuh, the Emperor, who succeeded Shaou-haou took the case in hand and appointed Chung, the minister of the south, to superintend heavenly things, and Li, the minister of fire, to superintend earthly things. In this way both spirits and people were brought to their former regular courses and there was no unhallowed interference the one with the other. This is alluded to in the Shoo-king, Pt. V. Bk. XXVII. (See Legge's Shoo-king, Pt. II. Pp. 593 & 594.) This of course recalls to our mind that strong passage in Gen. VI. 1–4 about the sons of God having intercourse with the daughters of men; and if you look at the date on the margin of the Bible you will find it B.C. 2448, a remarkable coincidence certainly.

Within the city is also a temple in honor of Yên-hwuy or Tze-yuen the favorite disciple of Confucius, who was for some time inconsolable at his early death; on this account and not for anything Yên-hwuy has done or said the Chinese have conceived an extraordinary esteem for him. His temple which stands inside is grander than that of Mencius, and his tomb which like his master's lies in a beautiful forest is held sacred to this day. It is also situated in this neighbourhood about a mile east of the grave yard of the sage. We passed through part of his family burial grounds which like the others are marked by the generations engraved on the head stones.

Satiated with sight-seeing we now turned our faces toward Sz-shui-hien, and hastened our steps as the afternoon was far advanced, and we had fifteen miles before us; and yet we could not hurry, the whole district was so full of interest. There on the S.E.

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of us was the Ne-kew hill or the Ne hill to which Ching-tsai, the mother of Confucius went to pray for a son. Of course we discard the fables which surround his birth, but there does seem some reason to believe that he was born on this hill: a cave is still pointed out as the place where the sage was brought forth, "the Hollow Mulberry-tree cave," as it was called, and there is a temple now standing in honour of his mother.

North of us are the hills among which stands one of the five sacred mountains of China and the chief of them all, viz., the T'ai-shan or T'ai hill. There Shun offered sacrifices first on his great journey to survey his kingdom; the sacrifice was offered in the sacred month of the year, about B.C. 2272. We are told it was a "burnt offering to Heaven," evidently meaning thereby the Supreme ruler; he also at the same time sacrificed to the spirits of the Hills and Rivers, and because of this there is a great festival every year on this hill at that season, when multitudes of pilgrims from all parts visit it. The mountain is remarkable and is crowded with temples.

The river on whose banks our road partly lay, and on which we were impinging every now and then, was also historical; it is the Sz-shui river spoken of in the Tribute of Yu, B.C. 2210, famous for its sounding stones which formed part of the taxes. This district, especially the portion lying to the south, was also the place from which came those coloured earths, five kinds of which are mentioned in that old book, and which were used on the investiture of a prince. That kind was taken which resembled the soil of his principality, and of it an altar was built, which altar however was always covered with yellow earth. The river is now a feeder of the Grand Canal.

Arriving at Sz-shui-hien after night fall, we had some difficulty in obtaining an entrance, but noticing no object of interest we proceeded early on our way. On our route we visited the temple of Tse-loo another of the disciples of Confucius; his statue interested us. He was represented as a stout short man, dark faced and rather fierce looking. Looking at him I thought of many of his sayings, and of his melancholy death, for he died in battle, as Confucius had predicted. When engaged as a mandarin in Wei a rebellion arose; he refused to forsake his patron, the prince who had treated him so well, threw himself into the heart of the rebels, and was slain B.C. 479. His temple is now out of repair, but his memory is still fresh and fragrant.

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This city Sz-shui-hien stands at the limit of the level country. Leaving it the ground begins to ascend, and becomes gradually more and more rugged. Hard stony ground, bleak hills and marshes now prevailed on either hand, and we found herds of black cattle feeding on the scanty pastures. We passed several villages and reached Woo-tai just after the sun had gone down; spending the night here amidst discomforts, we in the morning set off for the city of Mung-yin-hien. Our route now lay through a beautiful hilly district; many of the hills were covered with the stunted oak shrub, on which they feed the so-called silkworm of the district, numerous baskets of the cocoons of which were exposed for sale in the villages through which we passed. The next day these oak plantations became more numerous. In the days of the Emperor Shun, more than two thousand years before Christ, silk is mentioned as one of the articles of tribute brought from the old province of Tsing-chow, our present locality.

Passing on we came in sight of another historical object, the eastern Mung hill, which is mentioned as having been brought under cultivation after the waters had been carried off by Yu, and on which in ancient time sacrifices had been offered, as we infer from the remarks of Confucius in the Lun-yu. It is also famous as having in modern time called forth the poetical genius of Kien-lung, who composed a piece of poetry in view of its snow clad summit, on one of his journeys to the southern parts of his kingdom. Not far from this hill is another called Yu, where Shun kept Kwan the father of the great engineer till he died. It was also from the vallies in the neighbourhood that the famous variegated pheasants' feathers came, which are also mentioned in that sort of dooms-day book and which were, even in these times, used for military decorations. In the afternoon we reached the city of Mung-yin, not a very important place, except as a depôt for salt; we found large salt warehouses here and a great trade in that commodity: the salt is carried on mules from the north of the city of Tsing-chow-foo. Leaving in the morning, we found the country thinly peopled, and goitre very prevalent in the vallies; the country shortly grew less hilly, and we at last reached the River E spoken of in the Tribute of Yu, as one of the rivers regulated by him. It is a small shallow river without bridges, but fordable at the spot where we reached it; it flows to the south and then south-east falling into the Sze River.

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On the succeeding days our party passed through the Hien city of Wei, the country undulating and gravelly; the city itself the head quarters of a large business. We crossed the river Wei by a ferry; this river rises near E-chow-foo, flows past the busy city of Chu-ching, and thence northward to the sea. It is a stream of some importance, navigable for forty or fifty miles; it also came under the care of the great Yu, who we are told conducted it to its proper channel. Advancing we came in sight of the Lai-chow hills, where lived the wild tribes, whom Yu instructed in the art of tillage and pasturage, nor does his teaching seem to have been ineffectual.

These tribes continued down to comparatively modern times; the tombs of their princes are pointed out on the sea side between Tung-chow and Che-foo, and I have often passed them, large mounds of earth, enclosed by what originally had been a high mud wall. The present Chinese inhabitants of this eastern part of Shan-tung disclaim being the original occupiers of the land; they trace their origin from the west, many families having come from Ho-nan and Shan-si as settlers.

Lai-chow-foo is famous for it's beautiful soap-stones of various colours and finely veined. This stone is cut into idols, pagodas and all kinds of ornaments. We procured several specimens of it, very like it that which is referred to in the Shoo-king as the strange stones, which formed part of the tribute of this district; if not this, it may the beautiful pebbles and also amber, which are to be found in abundance at the eastern point of the promontory. Lai-chow-foo is now faded in its glory and is a comparatively poor city to be the capital of a foo.

We next set out for Hwang-hien which we reached in two days; we were entering that district called in old times Yu-e, the place to which the Emperor Yaou is supposed with justice to have sent the astronomer "He" B.C. 2300, to observe the rising sun. The locality where he resided is said to be Ning-hai-chow a city which I have often visited, and from the high hills in the neighbourhood, he could observe accurately the sun as it rose from the bosom of the sea. From Hwang a short journey took us to Che-foo the termination of our long trip.

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ARTICLE II.

ACCOUNT OF AN OVERLAND JOURNEY FROM PEKING TO SHANGHAI, MADE IN FEBRUARY AND MARCH 1866.*

By Rev. W. A. P. Martin, D.D.

An intimate relation must always subsist between the civil capital and the commercial metropolis of a great empire. Not closer indeed is the connexion between the throbbing heart and the scheming brain; and however remote their geographical situation, the trade that centres in the one is sure to suggest and in the end control the legislation which emanates from the other, while political influences cannot fail in their turn to react on the interest of commerce.

The subject therefore on which I am called to address you, is one that may justly challenge a deeper interest than that which is given to some unpractical obstruction or even to the most entertaining narrative of scenery and manners. Not altogether devoid of matter for the studies of the antiquarian and the physical geographer, its chief interest lies in developing a new relation between Shanghai and Peking, and I shall deem my forty days of lonely travel well employed, if they shall contribute in any degree to pave a pathway for the locomotive or open a channel for the steamer.

What I have to lay before you in relation to my journey, may be comprised under the following topics:—

1st, The imperial road leading south from Peking.

2nd, The present condition of the Jews in Honan.

3rd, The navigation of the Yellow River.

4th, The central section of the Grand Canal.

I. As to the importance of the road referred to, the idea the Chinese entertain of it is expressed by an inscription at the head of a superb bridge near the city of *Choh-chau* 萬國梯航 "A Thoroughfare for a Myriad Nations." It is crossed by the envoys of several feudal states as they bear tribute to the emperor; and we

* Dr. Martin addressed the Society, describing his Journey, at a special meeting on the 29th of March. He subsequently at the request of the Society furnished this condensed statement for publication.

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saw, as illustrating the inscription, shortly after it had passed the bridge, the Lew-che-wan embassy approaching the capital in twelve carts adorned with yellow flags on which were inscribed the characters 貢使 "tribute bearers." The Ministers of our Western countries have never crossed that bridge but (dare we allude to it, in their present altered position!) some of them have actually born those yellow banners!

Not far from Pau-ting-fu the seat of the Provincial government of Chihli and about a hundred miles to the south of Peking, the road that leads to the maritime provinces branches off from that which conducts to the heart of the empire. The former bears to the S.E. until it strikes the Grand Canal in the vicinity of Tientsin in Shantung: the latter pursues its southward course for more than three hundred miles farther until it crosses the Yellow River at K'ai-fung-fu. This is the road over which I passed, as a main object of my journey was to make inquiries respecting the Jews in Honan.

The distance from Peking to K'ai-fung is 1400 *li* or about 470 English miles, through the greater part of which the high road as it winds through the plain, presents to the distant view the aspect of a river with wooded banks, a row of trees mostly willow and aspen, being planted on either side to supply shade to travellers and timber for the repair of bridges. Its course is also traced by other landmarks which if less graceful are more striking to the eye of a foreign observer. I allude to the police stations and watch-towers that line the road at intervals of from three to five *li*.

The police stations though presenting in conspicuous characters a list of the force together with an official statement of their duty to "protect the traveller and arrest robbers" were nearly all deserted. The tranquillity of the country however is not such as to justify this official negligence; for, not to adduce other evidence, we were informed that at one point of the road, several carts had not long before been carried away by robbers. The watch-towers built of brick and resembling the bastion of a city wall, are intended not only for observation but defence. In front of each are several little structures of brick, surmounted by a cone or semi-oval elevation covered with lime and resembling a huge egg. These are always five in number, for what reason I am unable to say, unless it is because the Chinese reckon five colors in the rainbow and five virtues in their moral code. They are the depositories of fuel, which is

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supposed to be ready for the lighting of signal fires on the occurrence of any sudden alarm. It is not however the flame, but the smoke that they use for signals; and the substance which they profess to employ for this purpose as possessing certain remarkable properties is 狼糞 "excrement of wolves." Both towers and beacons are alike falling to decay, and the impression made by their neglected ruins is that the day is not far distant when the telegraph of wolf's dung will be superseded by the electric wire.

Through this portion of my journey, the eye of the traveller rests on but one natural object that can truly be denominated picturesque —this is the long range of *Si-shan* hills, which meeting him outside the gates of Peking runs parallel to his course for nearly four hundred miles. The highest peaks crowned with snow and glittering like a thousand gilded domes, and their rugged sides resembling the wave-worn shore of a long retired ocean, they form at first a pleasing contrast to the unvarying level of the subjacent plain. But when the traveller has looked out on what seems to be the same landscape each morning for half a month, he grows weary of their uniformity, and seeks relief in speculating on the varied wealth that lies concealed beneath their monotonous surface.

Silver, they certainly do contain, but the mines of Shan-si, whether from defective engineering or other causes, are no longer remunerative, and have ceased to be worked. Of Gold we have no notice; but the "black diamond" is found there in rich deposits, and along with it an abundance of Iron, the most precious of all metals. Iron foundries are in operation in at least two districts—one near Peking and the other in *Hooh-lu-hien* 獲鹿, about two hundred miles to the south. As we passed the latter place, we met a vast number of carts conveying its productions to all parts of the province. These ranged from kitchen utensils up to salt boilers, five or six feet in diameter. They appeared to be well executed and the metal of good quality.

Of coal deposits, there seems to be a continuous chain, extending from the verge of the Mongolian plateau to the banks of the Yellow River. In the vicinity of Peking there are beds of both bituminous and anthracite, but at other points, I met only with the latter variety. With the exception of places near the Hwang-ho, it is transported mainly by land carriage—near Peking on the backs of camels, further south on mules, donkeys and wheel-barrows. The consequence is, that while at some points, it is cheap

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and abundant, at intermediate places it becomes so costly that the people are obliged to burn reeds and millet-stalks or glean a scanty supply of fuel from their stubble fields.

Here then, on the line of this imperial road, and along the base of this range of hills is the track for *the first grand trunk railway in the Chinese empire.* Not only would it find close at hand iron for its rails and coal for its motive power; but the carriage of coal and iron to all the cities on the line including Peking and Tientsin would constitute one of the richest sources of its revenue. With Ta-ku for one terminus and K'ai-fung for the other, it would pass through the capital of the empire, through two provincial capitals, six *fu* cities, and an indefinite number of *chows* and *hiens.*

Between these places the amount of local travel is immense. At some points I estimated the number of vehicles passing in the course of a day, at two hundred, employing from four to five hundred mules; while caravans of pilgrims mounted on camels were flocking to the shrines of Shan-si as the Hindoos do to those of Benares. The supposed railway would soon supersede these slow and painful modes of locomotion. Troops would be despatched by rail instead of marching by easy stages; and scholars attending the metropolitan examinations, and mandarins, with their large retinues, always good customers, would cease to creep through the grand canal or jolt for months in lumbering carts, and learn to appreciate our locomotives as they do our steamers.

My friend, Mr. Morrison, late Her Majesty's Consul at Che-foo, proposes the extension of the road to Hankow, and is perhaps, at this very moment, engaged in exploring the route in that direction.

But why indulge in dreams of railways into the heart of the empire, when an obstructive government refuses to tolerate a telegraphic line to the mouth of the Shanghai river!

They may not, I confess, be destined to a speedy realisation, but to me they are worth all they cost, as a relief from thoughts of present discomfort. What better preparation for such dreaming than to arrive at a miserable inn with sore feet and aching head after driving from five in the morning till nine at night to make out the distance of forty miles? You throw yourself down in an apartment without floor and without windows, without a fire, as I found in many places, to mitigate the rigor of the season, and without a softer spot than a pavement of brick on which to rest your weary limbs. Weird fancy waves over you her creative word,

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and old memories mingle with present realities. Instead of the shout of your mule-driver and the rumbling of his cart-wheels, you hear the shriek of the steam whistle, the rush of the train and the click of the telegraph. The dingy hovel rises into a stately station-house—its carpeted saloons thronged by people of all the provinces and the ticket-office besieged by an eager crowd. You press to the front, hear your money clink on the counter, and are just clutching the coupon that promises you a passage over the rails to Hankow at the rate of 1000 *li* per diem, when the crowing cock awakes you to another day of toil and pain.

II. The existence of a colony of Jews, who profess to have entered China as early as the dynasty of Han, has long been known to the christian world. They were discovered by Father Ricci in the 17th century, and full inquiries concerning their usages and masses, subsequently made by jesuit missionaries who resided at K'ai-fung-fu. In 1850 a deputation of native christians was sent among them by the Bishop of Victoria and the late Dr. Medhurst. Two of the Jews were induced to come to Shanghai and some of their Hebrew manuscripts obtained; but up to the date of my journey, for more than a century and a half, they had not so far as we are informed been visited by any European. It became therefore a matter of interest to ascertain their present condition, and this as I have remarked, was the chief consideration that induced me to make K'ai-fung-fu a point in the course of my inland travels. What others may have published, I shall not repeat, but concisely as possible lay before you a resume of my own observations.

Arriving in their city on the 17th of February, I inquired for the Jewish synagogue, but getting no satisfactory answer from the pagan inn-keeper, I went for information to one of the Mahommedan Mosques, of which there are six within the walls. I was well received by the Mufti, and the advent of a stranger from the west, who was reported to be a worshipper of the True Lord, drew together a large concourse of the faithful. At the request of the Mufti, holding a New Testament in my hand, I addressed them in relation to the contents of the Holy Book of Jesus Christ, whose name he pronounced with reverence as that of one of the most illustrious of their prophets. The Jews, he denounced as Kafirs, and evinced no very poignant sorrow when he informed me that their synagogue had come to desolation. It was, he assured me, utterly demolished, and the people who had worshipped there

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impoverished and scattered abroad. "Then," said I, "I will go and see the spot on which it stood," and directing my bearer to proceed to the place indicated by the Mufti, I passed through streets crowded with curious spectators to an open square, in the centre of which there stood a solitary stone.

On one side was an inscription commemorating the erection of the synagogue in the period Lung-hing of the Sung dynasty about A.D. 1183, and on the other a record of its rebuilding in the reign of Hung-che of the Ming dynasty: but to my eye, it uttered a sadder tale—not of building and rebuilding, but of decay and ruin. It was inscribed with *Ichabod*—"the glory is departed." Standing on the pedestal, and resting my right hand on the head of that stone, which was to be a silent witness of the truths, I was about to utter, I explained to the expectant multitude my reasons for "taking pleasure in the stones of Israel and favoring the dust thereof."

"Are there among you any of the family of Israel," I inquired. "I am one," responded a young man whose face corroborated his assertion; and then another and another stepped forth until I saw before me representatives of six out of the seven families into which the colony is divided. There, on that melancholy spot where the very foundations of the synagogue had been torn from the ground, and there no longer remained one stone upon another, they confessed with shame and grief that their holy and beautiful house had been demolished by their own hands. It had, they said, for a long time, been in a ruinous condition. They had no money to make repairs: they had lost all knowledge of the sacred tongue: the traditions of the fathers were no longer handed down, and their ritual worship had ceased to be observed. In this state of things, they had yielded to the pressure of necessity and disposal of the timbers and stones of that venerable edifice to obtain relief for their bodily wants.

In the evening some of them came to my lodgings, bringing for my inspection a copy of the Law inscribed on a roll of parchment, without the points, and in a style of manuscript, which I was unable to make out, though I had told them rather imprudently that I was acquainted with the language of their sacred books. The next day, the Christian Sabbath, they repeated their visit, listening respectfully to what I had to say concerning the Law and the

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Gospel, and answering as far as they were able my inquiries as to their past history and present state.

Two of them appeared in official costume, one wearing a gilt and the other a crystal button; but far from sustaining the character of this people for thrift and worldly prosperity, they number among them none that are rich and but few who are honorable. Some indeed, true to their hereditary instincts, are employed in a small way in banking establishments: (the first man I met was a money-changer); others keep fruit stores and cake shops, drive a business in old clothes, or pursue various hand-crafts, while a few find employment in military service. The prevalence of rebellion in the central provinces for the last thirteen years, has told sadly on the prosperity of K'ai-fung-fu, and the Jews have not unlikely, owing to the nature of their occupations, been the greatest sufferers.

Their number, they estimated, though not very exactly, at from three to four hundred. They were unable to trace their tribal pedigree; keep no register, and never on any occasion assemble together as one congregation. Until recently they had a common centre in their venerable synagogue, though their liturgical service had long been discontinued. But the congregation seems to be following the fate of its building. No hand of union remains, and they are in danger of being speedily absorbed by Mahommedanism or heathenism. One of them has lately become a priest of Budha, taking for his title *pen-tau* (本道) which signifies "one who is rooted in the knowledge of the Truth?" The large tablet that once adorned the entrance of the synagogue, bearing in gilded characters the name Israel (一賜樂業 E-sz-lo-yeh,) has been appropriated by one of the Mahommedan Mosques; and some efforts have been made to draw over the people, who differ from the Moslems so little, that their heathen neighbors have never been able to distinguish them by any other circumstance than that of their picking the sinews out of the flesh they eat—a custom commemorative of Jacob's conflict with the angel.

One of my visitors was a son of the last of their rabbies who, some thirty or forty years ago, died in the province of Kan-sah. With him perished the last vestige of their acquaintance with the sacred tongue. Though they still preserve several copies of the Law and prophets, there is not a man among them, who can read a word of Hebrew; and not long ago it was seriously proposed to

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expose their parchments in the market place, in hopes they might attract the attention of some wandering Jew, who would be able to restore to them the language of their fathers. Since the cessation of their ritual worship, their children all grow up without the seal of the covenant. The young generation are uncircumcised, and as might be expected, they no longer take pains to keep their blood pure from intermixture with gentiles. One of them confessed to me that his wife was a heathen. They remember the names of the feast of tabernacles; the feast of unleavened bread, and a few other ceremonial rites that were still practised by a former generation; but all such usages are now neglected, and the next half century is not unlikely to put a period to their existence as a distinct people.

Near the margin of the Poyang lake there stands a lofty rock, so peculiar and solitary that it is known by the name of the "little orphan." The adjacent shore is low and level and its kindred rocks are all on the opposite side of the Lake, whence it seems to have been torn away by some violent convulsion and planted immoveably in the bosom of the waters. Such to me appeared that fragment of the Israelitish nation. A rock rent from the sides of mount Zion by some great national catastrophe and projected into the central plain of China, it has stood there, while the centuries rolled by, sublime in its antiquity and solitude. It is now on the verge of being swallowed by the flood of paganism, and the spectacle is a mournful one. The Jews themselves are deeply conscious of their sad situation, and the shadow of an inevitable destiny seems to be resting upon them.

Poor unhappy people! as they inquired about the destruction of the holy city, and the dispersion of their tribes, and referred to their own decaying condition, I endeavoured to comfort them by pointing to Him who is the consolation of Israel. I told them, the straw had not been trodden underfoot until the ripe grain had been gathered to disseminate in other fields. The dykes had not been broken down until the time came for pouring their fertilising waters over the face of the earth. Christian civilisation with all its grand results, had sprung from a Jewish root, and the promise to Abraham was already fulfilled that "in his seed all the nations of the earth should be blessed."

III. From K'ai-fung-fu, I proceeded in a north-easterly direction as far as *Kiuh-fan*, the Mecca of the empire, which I reached after a circuitous journey of eight days. It is here that the remains of

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Confucius have slept for three and twenty centuries, while his doctrines have swayed the mind of the nation with undiminished authority; and his memory continued as green as the cypress grove that shades his sepulchre. I yield to few in respect for the character of that illustrious sage, who in the inscriptions that surround his temple is styled 萬世師表 "the model teacher of all ages," and of whom an emperor of the Ming's has said with some truth, that "but for Confucius, China would have remained shrouded in the gloom of a rayless night." I shall not however pause to describe his mausoleum, because it is a leading topic in the paper of my friend Mr. Williamson, whose path I crossed at that point; and especially because in this part of my journey I met with a more interesting object—the Yellow River.

The sepulchre of wisdom would detain us with the hoary past; but the fierce and turbid stream carries our thoughts irresistibly to the future. Spurning the feeble efforts of the natives, it waits to be subdued by the science of Western engineers; and too rapid for the creeping junk, it has rushed into the sea at a more accessible point than its ancient mouth seemingly for the very purpose of inviting our steam navigation. I crossed it at three points, once near K'ai-fung, where it still continues in its old channel, once at *Ts'ing-hiang-pa*, where I walked over dry shod at a place, where the junks that carried "Lord Amherst" offered incense to secure a favorable passage. The third point was near *Tung-ping-chau*, where it was hastening in its new course towards the Gulf of Pe-chi-li.

When I first saw it, I felt disappointed. The huge embankment, crenellated like the mud of a fortress, winding through the plain as the great wall winds over the mountains of the North, almost as huge a monument of industry and vastly more expensive—excited my expectations. But the river itself lay hidden between its banks, waiting for the melting of the winter snows to call it forth. Equal in length to the Yang-tsze-kiang, it could not at that season boast one twentieth of its volume of water. The diagonal pursued by the ferry boat at K'ai-fung-fu, as it is swept down by the current, is estimated in the Chinese guide book at no more than two *li*; the actual width opposite the ferry-landing is less than half that distance; and where its volume is contracted by a sudden bend, the breadth is reduced, if I may trust to ocular measurement, to less than one hundred yards. The greatest depth at the K'ai-fung

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crossing at the then low stage of water did not exceed six or seven feet, so that the ferry-men were able to use their poles all the way from one bank to the other. The Peiho below Tientsin makes quite as respectable a figure; and I could hardly have realised that I was viewing one of the chief rivers of the East but for the enormous embankments, which are so wide apart as to make allowance for an expansion of seven miles. At the point where I crossed it in Shantung, it had gained considerably both in breadth and depth, and thence to the sea it is no doubt much better adapted to navigation, by large vessels.

In this part of its course, the number of junks is greatly increased; but in Honan there appeared to be little communication between distant points. Numerous boats were carrying coal to *Fung-hien* not far from the capital; but I was unable to discover one that was bound for a more distant port. I was resolved if I could obtain any kind of craft to commit myself to the current and explore the river through its new channel; but my efforts were in vain. No boat was lying at the crossing, except those that belonged to the ferry; and I was informed that all the intercourse between the capitals of Honan and Shantung distant only three hundred miles, and both situated on the bank of the river, is carried on by land. Of the truth of this statement I had ocular evidence in the large number of carts and wheel-barrows which we met on the way, a whole fleet of the latter with sails spread, scudding before the wind, and reminding us of what Milton says of the—"Barren plains

> Of Sericana, where Chinese drive
> With wind and sails, their cany wagons light."

This deficiency of junk navigation is to be ascribed in part to the rapidity of the current, which makes the downward trip dangerous and the return voyage next to impossible; or it may be due to obstructions in the river where it breaks away from its old channel; but the best explanation is no doubt to be found in the unsettled state of the country through which it flows, its banks until recently being infested by ferocious hordes of banditti. We have never heard that its upper waters are obstructed by any impassable cataract, and if civil barriers were removed it is not impossible that steamers of light draught might make their way to Lan-chan or even beyond the north-western boundaries of China proper; traversing *en route* five great provinces, and communicating with three

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provincial capitals and with departmental and district cities without number.

In a geographical point of view the exploration of the Yellow River is one of the most interesting problems of the age; and in its political and commercial aspects it is one of the pressing questions of the hour. Natives and Foreigners would both profit by the opening of the *Hwang-ho* to steam navigation. To the foreign merchant it would open a market not reached by any of the affluents of the *Yang-tsze-kiang*, while to the natives it would bring a termination of that terrible brigandage under which they have been suffering for so many years. Let us hope that our Ministers will bear this in mind in the negotiations of 1868.

Two questions require attention before we allow ourselves to dismiss the subject of the Hwang-ho—the course pursued by its new channel; and the cause of that wonderful change which has thrown five hundred miles of sea-coast between its present and its former embouchure.

According to the best information, I was able to collect, the breach that opened the new channel occurred near *E-fung-hien* thirty or forty miles to the east of K'ai-fung-fu. From that point, washing the city of K'au-ching, it flows north passing under the walls of Ts'au-chou-fu, as far as Fan-hien, where it spreads into a lagoon some thirty *li* in width. I passed near this place, and should have crossed the river here but for the ice that had formed on the lagoon. Turning in an easterly direction it intersects the Grand Canal at *Chang-ch'iu-chen* 張秋. It was at *Li-lan-k'iau*, a little beyond this place that I crossed it—it had there diverged from the canal to the distance of fifteen *li*. A stone bridge that gave name to the locality, and which in former years sufficed to carry passengers over a small tributary of Ta-ts'ing, was lying in ruins, the advent of the Hwang-ho having tossed it aside with little ceremony. From this point, it not only usurps the bed of the Ta-ts'ing but obliterates its very name—the natives everywhere speaking of that startling phenomenon, the "Coming of the Yellow Waters."

As to the cause of this phenomenon, we are left very much to conjecture. Superstition discovered a mysterious relation between the outbreak of the Taiping Rebellion and the behaviour of the unruly stream in refusing to pay tribute to the Eastern Ocean, bursting over all bounds and pouring its waters into what the

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natives call the Northern Sea. They view it only in the light of a portent; but the alleged relation is not to be set aside as altogether imaginary. Dr. D. J. Macgowan, who in a communication to the *North-China Herald* first drew public attention to the remarkable change in the Yellow River, quotes authority to show that "in the latter part of 1852 the people of *Hwai-ngan* found the river fordable, and in the spring of the ensuing year travellers crossed it dry shod." Mr. Wade in the Parliamentary Blue Book for 1859–1860 cites a Chinese document to the effect that by an inundation in 1855 "the north bank of the river in Honan was carried away and the river ceased to flow." Now it was just between these dates that the Rebel invasions of the northern provinces took place; and what more natural supposition can we make than that the *Ho-tuh* or Superintendent of the River-works, who has under him a force of 64,000 men, on a *quasi* military footing, should have found other employment for his 'navvies' on the approach of the enemy, and neglected the River at a critical juncture? He may even have employed the impetuous stream as means for checking their advance. A rumour become current at the time, that many rebels had been drowned in consequence of the river breaking its banks. That this outbreak was the result of neglect occasioned by the rebel panic is highly probable; but the military use of the river which I have just hinted at is not without a precedent. The Chinese are as well acquainted with this method of extinguishing an enemy as were the heroes of the Dutch Republic. Not to speak of other instances, K'ai-fung-fu has in this way been subjected to at least three destructive inundations. Once by the forces of *Ts'in* for the purpose of dislodging the prince of *Wei* who held his court in what was then called *Ta-liang;* once by the Mongols in their conflict with the Sung dynasty, and again by a general of the Ming's with a view of destroying a body of rebels who were laying siege to the city. The whole population of the city fell victims to the miserable stratagem, and Chinese historians charge the cruel act to the rebel *Li-tse-ching;* but we prefer the contemporary testimony of Jesuit missionaries.

It is not perhaps generally known that the Yellow River in that immense departure from its late channel, which exites the astonishment of the present age, is only returning to a long forsaken pathway. The highlands of Shantung rise like an island from the level of the great plain, and it appears from Chinese records that the

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restless river in finding its way to the sea has oscillated with something like periodic regularity from one side to the other of this promontory, and at two epochs flowed with a divided current converting it into an immense delta. These vagaries are minutely traced in the 禹貢錐指 a hydrographical work published under the patronage of K'ang-he. From this we learn the curious fact that the River divided its waters between the two principal channels, and insulated the highlands of Shantung for a period of 146 years, and that it was not till the reign of the Mongols about 500 years ago, that it become settled in its southern bed. The writer concludes with the expression of an earnest desire that the troublesome stream may be induced to return to its northern course. After the lapse of two centuries his wish is now gratified.

IV. The canal, where I crossed it, to the south of *Tung-ch'ang-fu*, was nearly dry, and I had not been able to learn whether it was in a working condition above *Ts'ing-kiang-p'u*. From Kiuh-fan to this place, it was accordingly my intention to proceed by land; but my cart driver taking alarm at rumors of rebels refused to advance, and I was compelled to seek for some other mode of prosecuting my journey. The canal was suggested, and I made my way in that direction slowly, painfully toiling on, now on foot now on a wheel-barrow, anon mounted on one of the imperial post horses, or seated in a mandarin carriage. At length ascending a hill I saw the *Weis-han* lake spreading its silvery expanse at my feet. Embosoming an archipelago of green islands, and stretching far away among the hills—to my eye the scene was too pleasing to be real. I distrusted my senses and thought it a *mirage* such as often before had cheated my hopes with the opposition of lake and stream; and when my guide assured me that it was no deceptive show, I gave way to transports not unlike those in which the Greeks indulged, when escaping from the heart of Persia they caught a distant view of the waters of the Euxine.

Taking passage at the foot of the lake, I glided gently down with the current, and reached *Chin-kiang-fu*, a distance of 900 *li* in less than a week.

Through this portion of its course the canal deserves the appellation of "Grand." For the first half, extending to *Ts'ing-kiang-p'u* it varies from eighty to two hundred feet in width. Seething and foaming as it rushes from the lake and rolling on with a strong current through the whole of this distance it has more the appearance

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a natural river than of a canal. Near Ts'ing-kiang it parts with enough of its water to form a navigable stream which enters the sea at *Hai-chau*. Beyond this point, where it intersects the old bed of the Yellow River, its waters are drawn off by innumerable sluices to irrigate the rice grounds, until about forty feet in breadth and four in depth. Recruited however by a timely supply from the *Kau-yu* lake, it recovers much of its former strength, and flows on to the Yang-tsze-kiang with a velocity that makes toilsome work for the trackers.

To what extent the canal may be practicable for steam navigation is a question not without interest; and my mind had been occupied with it for some days, when I happily had the opportunity of seeing it subjected to the test of experiment. Just off the city of Kau-yu, where the canal reaches its minimum depth, I met the Hyson, a well known tug-boat from Shanghai, towing a flotilla of war junks. She would be able to reach the city of *Ts'ing-kiang-p'u*, but not to go beyond on account of the locks or water gates some of which are only twelve feet in width.

As the canal now is, propellers of three feet draught and ten feet beam, making up in length what they lack in other dimensions might drive a profitable trade between *Chin-kiang* and *Tsi-ning-chau* a distance of 1,200 *li;* but the utility of the canal would be greatly enhanced by adding a lock or two in the shallower portions and increasing the breadth of those that now exist so as to admit the passage of larger vessels. A little engineering at its point of intersection with the new course of the Yellow River would supply an abundance of water to a portion that is dry, making its facilities for junk navigation equal to those of its best days; and it would then be possible for steamers of the class that were lately employed in penetrating to the silk districts of the interior, to make inland voyages from Shanghai nearly to the gates of Peking.



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ARTICLE III.

西洋紀聞—SEI-YOÖ KI-BUN.

(Annals of the Western Ocean.)

AN ACCOUNT OF A TRANSLATION OF A JAPANESE MANUSCRIPT.

By Rev. S. R. Brown.

PART III.*

When I asked the western man about his name, his country, native place and parentage, he replied "My name is Juan Baptista Shidotti, and "I am from Pateirmo (?) of Rome."

Note. I could not pronounce all the words of his language, but I have here given an approximation to his name. It was Yowán or Oán, or Giowan. I have done the same in other cases. Yowán is a Latin word. In Portuguese it is Joan. In Dutch Yoán. Pateirmo† is the name of a place belonging to Rome.

"My father's name was Juan Shidotti. He has been dead eleven "years. My mother's name is Eleonora, and if she is still alive "she is sixty-five years old."

Note. His father's name and his own are much alike, only that he has the additional name Baptista. He told me that among the twelve disciples of Jesus, there was a John, and that Christians generally adopt the name of some of the apostles, whose doctrines they receive and add it to their own. John Baptista was his name and Shidotti his surname.

"There were four children in my fathers family, the eldest of "whom was a daughter who died young. The next was a son "who died at eleven years of age. This was twenty years ago. "From my youth I received the religion of the Lord of Heaven "pursued my studies for 22 years under 16 teachers."

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* This paper was presented to the Society on the 14th of May 1866. Parts I & II appeared in the Journal for 1865.

† This probably is Paterno (Tr.) or qu? Palermo.

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Note. The branches of study in that country are numerous, and when he speaks of 16 teachers, he refers to the several instructors he had in the various branches of learning.

"I entered the sacerdotal office at Rome. Six years ago I was "made a missionary by the recommendation of the whole country."

Note. Missionary is the designation of the fourth order of the priesthood after the Pope and a missionary is one who is sent to propagate religion.

"Having first received my superior's command to come to this "country, I applied myself to enquiries about the manners and "customs of Japan and to the study of the language for 3 years. "A man by the name of Thomas de Tournon also received the "Pope's instructions to proceed to Peking. Three years ago "we embarked each in a separate galley, and passing through Ge- "noa, came to the Canary islands. At this place we again em- "barked in a French merchantman and finally arrived at Leuconia. "From thence Thomas de Tournon set out for Peking, and I for "this country. There was a sudden storm at sea, the wind was "contrary and the waves tempestuous, and after the ships being "nearly capsized three times, I was at length enabled to reach "this country."

Note. Thomas de Tournon was his countryman. Peking is the northern capital of the Tai-tsing dynasty. The Dutch call it Pekin. A galley is a small vessel. Genoa and Canary are the names of Islands in the Atlantic.

I told him, I need not say that a man who, at the command of his country, had travelled 10,000 *ri*, had put aside all consideration of his own ease and comfort, but I asked how he felt in his heart toward his mother who was now old, and toward his elder brother whose years were past their prime. He did not answer for some time, his countenance looked troubled and he stroked his body with his hands and answered. "From the time I received "the Pope's instructions in accordance with the recommendations "of my country, I had no other thought than that I would com- "municate those instructions to this country."

"My elder brother and my aged mother also were both delight- "ed with nothing, so much, as that for the sake of religion and for "the sake of my country I should make the voyage. Yet it was "cutting myself off from my brother and mother. But while I "live it is my duty to forget them altogether." I asked him from

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what sort of persons he obtained his knowledge of our customs and learned our language. Taking two small volumes from his bosom, he said: these books were written about Japan, and besides, while he remained at Leuconia, he made enquiries and obtained information from Japanese who were there.

Note. One of these books was entitled "Pietas Sanctorum" and this was a record of occurrences in this country. The other was a dictionary of Japanese words rendered into Italian.

The two volumes were about five inches long and four inches broad, bound in what we call the Yamato toji style *(i.e.*, the sheets being sewed together one by one, much after the foreign fashion. Translator,) and more than an inch in thickness, with pictures inserted, illustrative of Japanese matters. The Japanese he met at Leuconia have been there for a long time and the descendants of former emigrants are numerous. Moreover he stated that he met there fourteen Japanese who were driven there by stress of weather three years before his arrival, and of whom he made enquiries as to the contents of these two books. In his travelling bag there were three sorts of gold coins, some shaped like marules and others oblong, coins of the Gen roku period (元祿 extending from 1688 to 1704. Translator,) and called here Kotsbuban. Besides these there were some of our new cash. When I enquired where he got them he said: "I need not tell you that it is necessary for all travellers to have money for their travelling expenses. When I left Rome I exchanged the silver scudi which I had brought with me for Spanish coin at Cadiz, and again when I came to Malabar I exchanged these for the coin of that country at Pondicherry (Tellicherry? Tr.) The coins of different countries differ in form according to the place where they are made, so that one cannot rise his money unless it be in the currency of the country. At Leuconia I exchanged it again for gold because gold is esteemed by the Japanese. The oblong and spherical coins are of this description and were obtained by exchange from the Japanese who arrived there three years before. I asked him by what name he designated his religious vestments and he replied: "religio" and said, the material of which they were made was linen* produced in Japan. To the question where he got it, he answer-

* A fabric made of hemp. Tr.

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ed, that he bought it at Pondicherry in Malabar (probably Tellicherry. Tr.) and had it made up at Leuconia.

Note. In the Portuguese language a canonical robe is called "*Kappa.*" Formerly our people made rain cloaks in a similar fashion. Now a days when speaking of a garment made in that style it is commonly called "*Marukappa,*" (*i. e.*, circular cloak. Tr.) and is the same in its cut with the exception of a slight difference in the collar and hood. When it is put on it is fastened together from left to right by what is called a botan (button) on the collar. This priest's robe is very long and drags upon the ground about three feet. The length is proportioned to the rank of the wearer from the Pope downward. The Pope's robe trails several feet upon the ground and attendants carry his train when he goes out.

I asked him if his coreligionist and fellow passenger from the Canary islands was the first of his countrymen to go to Peking. He replied "not so. Our religion was proscribed in China eighty "years ago. When this prohibition was removed it prevailed there "again. Nor is this all. The present Emperor of China (Kang-"hi, Tr.) has sent ambassadors to our country who were the bearers "of presents not a few. Among them were three pearls of such a "size as had never been seen before. (They were as large as a "man's fist.) In return the Emperor received a Tormentum that "discharged thirty iron balls at a time. (A Tormentum is a piece "of ordnance.")

"Hence St. George, a countryman of mine has resided at Nan-"king for 10 years past. Appatto Cortel (?) has also lived at Can-"ton for ten years."

"Again our religion was prohibited in Siam for 18 years. That "restriction being removed, Franciscus went there two years ago. "Moreover there are three men in Tunking, and two in Cochin-"China, whose names I do not know."

I asked him to tell me about the persons who first came to this country to teach his religion.

"———* years ago" said he "a propagator of the faith Fran-"ciscus Xaveirus (Francis Xavier) came to Japan and taught our

* The number is omitted, probably through the mistake of some copyist According to a Japanese chronological table the Portuguese came to Japan in the year 1542. Tr.

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"religion. The prince of Bungo was the first to receive his doc-
"trines. He sent a Daimio to Rome bearing many presents, who
"took with him his young son who became a proselyte. As the
"daimio was about to return to Japan he died and his tomb is at
"Rome to this day. Franciscus Xaveirus was a confessor to the
"King of Portugal, and a Castilian; yet he came to the east and
"to Japan to propagate his religion. On his way back to the west
"he died at Sanchan. (Sanchan is an island south of Canton pro-
"vince in China.")

I find that the prince of Bungo referred to here was Oötomo Sayemon no Kami and his name as a Buddhist novitiate was Soörin. His envoy was Uedda and his Buddhist name Gen-za. Originally he was a fellow clansman of Saitoö of the Mino country. In the year 1584 he was sent to Rome by Soö-rin and there died. In one of the volumes the prisoner had in his bosom, he shewed me a picture representing a lad upon whose forehead a priest was sprinkling water, from an earthen jar in his hand, and he said that this was the son of the daimio of Bungo receiving baptism. He could not answer my further enquiries as to the names of the persons sent to Rome.

Note. COMPAÑA JOSEPH* says, that there was a haunted house in Bungo, into which the Portuguese were put on their arrival; that the Portuguese drew a cross on the plastered walls and thenceforth the witchery ceased. When the prince of the country heard of it he thought it marvellous: and when a year after, Francis Xavier arrived, he at once became his proselyte. The cross is the Chinese character for ten (十 子.) There are many instances of Xavier's miraculous performances recorded by Joseph. The prisoner also told me things of the same sort. The traditions he related of the ancient saints were unworthy of credit and hence I do not record them here.

Among them was the story, that Xavier's coffin in which he was buried at Goa, was made of crystal and when the body was exposed to view, it seemed like that of a living man. I asked the Dutch about this, and they said it was impossible that the body of a dead man should not decay, and that if the prisoner told the truth it must be that Xavier's body had been embalmed. This appears to me to be the truth of the matter.

* This person is frequently mentioned, but I am unable to discover who he was. Probably he was a Jesuit, either native or foreign. Tr.

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On referring to the map of the world I find that a medicinal substance called Paria (巴你剌) grows in Lybia, with which when a body is smeared, it does not undergo corruption and that Peru produces a balsam tree whose oil has the same effect. The Dutch told me that they had never heard of it. The prisoner said that when God descended into the midst of men, the ancient disciples exhibited not a few miracles, and added "when on my way "here, I had arrived at the Canary Islands, there was a demo- "niacal wonder there, by request I gave them a charm which, "when set up, put an end to the witchery. If therefore there "should be any such thing occurring nowadays, and you would "try the experiment, you would be able to understand that I am "not deceiving you." Enquiry having been made of the Hollanders on the subject, they said, that in the countries of Europe where this man's religion prevails, they commonly make wooden Crosses and put them in their houses, and set up small ones on their house-tops. What they call an Agnus Dei, is an image of a lamb stamped on white wax with a cross on the right hand side of it, which they make and constantly keep about their persons. They also make the sign of the cross on their breasts. These are the means by which they ward off the calamities inflicted by the thunder-god. In reference to this I remarked, that if God was able to create all things and wished men to live advantageously, he had better not create thunder-gods, than teach men the arts whereby to ward off the calamities they inflict. Besides, I said, the inhabitants of the Canary Islands are wicked witches, for that is the place to which France banishes those criminals who are worthy of death. "As for yourself, Juan," said I, "if there are "any means whereby you can avail yourself of the services of de- "mons, you had better rid yourself of the sorrows of your impri- "sonment." The Christians of old, called those who taught these arts, and their diabolical practices tengu (*i. e.* devils, or devilish.) The Western foreigners use a similar expression which seems to signify the same as our common term (for a devil, or mountain dog, Tr.) I asked the prisoner about the first preaching of his religion in China, in the reign of Mán Lih of the Ming dynasty (1573 to 1619,) and about the Western man Li-ma-toö (Matthew Ricci) but he made me no answer. Again I repeated the enquiry and he replied that he had never informed himself on that subject. Now there has never been a Western foreigner who could not tell

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us about Francis Xavier's coming to this country. In regard to Ricci, also, according to the statements of all the literate of the Ming dynasty, all Europeans must have been acquainted with him; and I cannot understand how this man, being a European, should be so ignorant on the subject.

Subsequently on looking at the work entitled, Shin sei dai soö no biaku j'a shiu (新制大藏闢邪彙.) I found it stated that Ricci was born in a small district near Macao, in Heang-shan, and traces of the fact are minutely related. I also learned from the Dutchman, that the disciples of Jesus (Jesuits) go to all countries, and when they fall in with clever young men of great abilities, they take him to their own country and educate them. When they have become familiar with their learning, they send them back, each to his own country, to teach their religion. This they do, because they knew that the instruction of these persons, will be intelligible to vulgar ears. Half of those priests or teachers who were in this country were of this sort. Thus Ricci, also, born near Heang-shan and being clever and intelligent, went to the West, and at length returned to China, where he first introduced the Roman religion. The literati and gentry were deceived by him, and he being familiar with the languages of the country was able to read the books on the three religious (Buddhism, Confucianism and Tauism, Tr.) and made his teachings agreeable to the scholar. Being originally a Chinese it is marvellous that this European should not have known him.

Hearing of the wars of Europe. I asked the prisoner which country had the bravest soldiers. He replied, that for fighting on land none had been equal to the Turks; that the French had been called first in sea fight, and that the English had been considered the next best. At the present time, however, the Dutch stood first, and the English next to them. "Their ships of war, said he, "are like mountains in height and size, and there are three rows "of ports in their sides, 8 or 9 ports in each row, and a big gun in "each port. They fire these guns according to the distance, and "the size of the enemy's ships. There are no people who equal the "Hollanders in damaging an enemy at a long range. When I first "went to France, said he, "I saw a place near the sea shore at "once populous and wealthy, but when I was about to come here, "as I passed that place, I saw that the whole had been turned into "red earth without even a blade of green grass upon it. When I

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"enquired as to the cause of this I was informed that the place had "been ruined by the great guns of the Hollanders; and the des- "truction covered a space of several *ri* square."

I asked the Hollanders about the manufacture of these guns. They told me that the gun called a *Szranga* carried a shot weighing 8 or 9 catties, and that called *Kuän* (Cannon) threw a 40 catties shot, more than half a *ri* ($1\frac{1}{4}$ miles.) When the gun is made short it carries a less distance. The so called *napare* is made hollow in the centre and in two parts, and when the hollow has been filled with powder, the parts are put together so as to overlap each other, and the gun being aimed into the air, is fired. When the shot falls to the earth it bursts; the fire penetrates the ground some five or six feet and the earth for the space of a square *ri*, is turned into dust and ashes. This sort of gun they say, has the longest range. I enquired, when fire arms were first invented in the part of the world to which the prisoner belonged.

He replied that a man of Tubal Cain, in India invented them. India he said was not far from Damascus, and that it was now more than a thousand years since the invention of the scorpetium.* This India is called by the Chinese 如德亞. Both Damascus and Tubal Cain are names of places. Scorpetium here means a mirror. The Hollanders told me they did not know when guns were invented. I asked the prisoner about the countries beyond the seas which had been taken and settled by the Spaniards and French. As to new Spain, for instance, he observed that the country was originally without any rulers. The people were gathered here and there in tribes, and in their wars with each other, the weak became food for the strong, for they devoured each other's dead bodies. Some Spaniards having been driven off by adverse winds came there and taught them the art of making clothes, and the use of articles of furniture, and led them to be converted to the religion of Deus. The people having first learned to take care of themselves, gladly submitted to their instructions, and finally making over their country to him, besought the king to rule over them. In Luzon also, at first the inhabit-

* Our author has evidently got things rather confused here.

The Scorpio† is probably meant an ancient engine for throwing missiles, and Tubal Cain is not known to have given his name to any place in India or elsewhere. (Note by the Translator.)

(?) † Scloppus low Latin word for "a gun."

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ants were naked, only covering themselves before and behind with the bark of trees, and indeed they were scarcely removed from the condition of wild beasts. When the Spaniards came there they not only learned how to take care of themselves, but also acquired a knowledge of their religion, and the people unanimously begged that their country might be annexed to the mother country. Some remonstrated against it, saying that Luzon was 10,000 ri off, and it would moreover necessarily entail a great expense upon the Spanish people to govern it, and therefore it were better to leave Luzon to itself. But the king said it would be no small return for the favors of Deus, if while they were living the king should make the lives of the men of foreign lands comfortable, and deliver them from misery when they were dead; and therefore he granted their request. As to Goa, Macao and other places, they were leased, for the convenience of shipping and commerce. None of these places were taken evidently or by force. I remarked that our country was away on the eastern side of the world, and very small. Besides all Europeans well knew the stringent prohibitory laws of our country, and I could not understand what was his object in coming here. He replied "Not so. Your country in the first "place is not, as you say, very small and on the verge of the earth. "When we speak of countries generally we must not regard their "size or shape, or nearness or remoteness. The greatest countries "as to territory, within 10,000 leagues, are Tartary and Turkey, "but their inhabitants are not above the brutes. As regards Eu- "ropean countries also, but for our religion they would not differ "from Tartary and Turkey. Take for instance Rome itself. It is "scarcely more than 18 leagues square. Nevertheless since it has "become the place of our religion, there is not a land east or west "that does not reverence and honor it. The head is small but it "must be honored because it is above the body. Again, when we "look at things to test them, there are none that are not good at "their source. The vital fluid of heaven and earth, the revolution "of the years and days, also the life of all things have their origin "in the East. Among all the countries of the earth there is not "even a speck of land beyond this country eastward. Hence I "need not waste words in saying that this surpasses all other "countries. Furthermore, I need not remark now that our reli- "gion has not prevailed in this country for generations past."

He added that he saw in the little volume he had in his bosom

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that Toyo-tomi Taikoö was a tyrant. Tyrant is *his* word, and means a cruel Slaughterer of men. "As to the prohibition of our "religion in the present generation, said he, it is because the Hol- "landers slander us, by saying that we trouble the world and seize "upon other countries in pursuance of our religion. It is not ne- "cessary that I should discuss this subject. It is more than thir- "teen hundred and eighty years since Rome was civilized, and can "a country that is but an inch or a foot of land seize upon and in- "vade other countries? If you will ask the Hollanders this ques- "tion the matter will most certainly be cleared up." As for the Hollanders Luther (Luther is the name of a man whom the Hollanders honor and believe in) the prisoner says he was a heretic. Of this more hereafter. "The Hollanders, he continued, from "generation to generation have carried on their invasions of other "countries, and their plunderings without cessation. The coun- "tries they already hold I have named. Therefore it is not the "religion of a country that damages it but its people. Again, "Spain and France have annexed other countries beyond the seas "as I have before told you. But it was because those countries "had no rulers and the people had no one to look to. Had they "been in the condition of this country, what distress could have "caused them to require a ruler from a land 10,000 leagues away? "I have come here to remove this unjust impression and for the "purpose of asking that these prohibition may be removed, as has "been done in China and Siam." In my judgment the prisoners remark about countries in general, viz., that it matters not whether a country be large or small, near or distant, was a clever one. It also seems reasonable that it is not religion that misleads a country but men. Nevertheless his religion is that the creator of heaven and earth is the Great Ruler and the Great Father. It also teaches that to have a father and not love him, to have a ruler and not serve him, is want of filial piety and political fidelity, and yet that in the service of the Great Ruler and Father, we ought to expend all our love and reverence. According to the rules of society (禮) it is becoming for the Emperor (son of heaven) to serve the Supreme Ruler, but none of his ministers from the highest to the lowest dare offer sacrifice to Him, because we must not confound the distinctions of rank between the high and the low. But yet, the minister makes his sovereign his god; the son, his father; the wife, her husband. Thus to be faithful in the service of one's

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prince is the service of heaven; filial piety in a father's service is to render service to heaven, and there is no doctrine of serving heaven, outside of and distinct from these three social bonds. If there be another sovereign to be served besides my countries sovereign; a Great father to be served besides my own father, it makes it impossible to reverence my sovereign and my father; and not only will there be two to be honored in the family, and two sovereigns in the country, but both the sovereign and the father will be lightly esteemed. There ought to be none superior to these. Though this man's religion does not teach men to despise the sovereign and the father, the evil consequence would most certainly be, that even the killing a sovereign or a father would not be considered a matter worthy of reflection. I said to the prisoner that our country was not the only one in the East; that there was besides, China, called "the middle kingdom," from ancient times, in consequence of its literary productions and its renowned teachings, and I asked him how it was with that country. He replied, "the Japanese "are, for instance, like a thing that is round and the Chinese like "something that is square. The Japanese also are soft like this," taking hold of his clothes as he said it, and then again, drawing his hand over the bench on which he sat he added, "the Chinese "are hard and rough like this. Despising that which is near, they "cannot respect that which is far off." I think his remark about squareness and roundness appears to be just. As for the Chinese, since the so called times of Yau and Shun, they have had the traditional teachings of the Sages; and as respects foreign creeds, even that of Old Buddha is one difficult for them to receive and practice. In our country we establish sects and divide them into branches. The disciple of each praises his own religion, and as every body does not join it, by becoming a novitiate in another and seeing different doctrines for himself, he feels that nothing is strange. By leaving one sect and being happy in another, its tenets become prevalent. But the Chinese stick to the old orthodoxy, and it is not so easy to move them. I asked the prisoner what was the substance of the instructions he received from his chief (the Pope) when he was about to come here, and also of his reports to him. He replied, that after Francis Xavier arrived, the Roman Religion prevailed here for more than 70 years. In the time of Taiko-sama our disciples were banished (Note V.) This was at the time when Hide-yoshi ruled over Kiushiu. He drove

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away the Padres who lived at Nagasaki. From that time no priests of the Roman Religion have escaped the punishment of death in this country. Finally it came to pass that no Europeans could have communication with Japan. Though the late Pope or Pontifux Maximus Innocent XI deeply lamented this state of things, he died* 10 years ago with his purposes unaccomplished. The present Pontifux Maximus Clemens XII following up the designs of his predecessor called a council on the subject, but the council having convened, no decision was arrived at. After a year had passed the Cardinals held a council about it. They reasoned thus. In former times our religion was prohibited in China also, but now not only is that restriction removed but an imperial envoy has been here, Siam likewise had prohibited our religion but has again removed that restriction, and now both China and Siam are in this condition. If we first send a missionary to Japan and get his statements upon the state of the country and get a Cardinal to report upon the mysterious state of things there, our religion may again be propagated in that Eastern land. The Cardinals having come to this unanimous decision upon the subject, set themselves to selecting a suitable person for the mission. "As all unanimous-"ly recommended me I received my instruction and came here as "before related. I abandoned my aged mother and elder brother "and came 10,000 leagues for the sake of religion and the Pope, "and for nothing else. From the day that I received my orders, "I settled in my mind two things. First, that if by yielding to "the desire of my country our religion could be propagated here, "no blessing could surpass it. Secondly, that however extreme a "punishment I might receive in pursuance of my religious duties "for the sake of religion and the Pope, I would not mind it. Ne-"vertheless if I had received an order to search the country like a "spy I would have indignantly rejected it. But I was instructed "by the Pope to be obedient to the laws, when in this country, "and in nothing to transgress them, and therefore it is unnecessa-"ry to say that I shall yield my body in every case to those laws. "I have not been instructed by the Pope to return to my country, "nor can I do so of my own accord. Were I to have made the "voyage of 10,000 leagues in vain, what humiliation could save me "from the reproach of the world? Yet whose fault is it that I

* A.D. 1689.

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"have fallen upon unfortunate times when our religion cannot yet "penetrate the East? There is nothing more to be said." When you first came here you begged not to go to Nagasaki, but to come here. "Why was that?" I asked. "I made the journey of 10,000 "leagues, said he, for the sake of communicating to the govern- "ment the orders I received from my country. Therefore I de- "sired only to come here, (Yeddo.) Much more since Nagasaki "is the place where the Hollanders reside I did not wish to go "there." It appeared from this statement that he had received orders from, and was sent hither by his government. I therefore said to him, that even between neighboring countries, when an envoy is sent from one to another, he must have some credentials. But our country and his had no ancient friendship for each other and if he brought no credentials, how could we believe that he was an accredited messenger? When he came here, in order to deceive our simple western people, he dressed in Japanese clothes and spoke the Japanese language, and became like one of our own countrymen, and this was in order to preach his own religion. Looking then at his stratagem; it appears that he at first called himself an envoy but when we observe his subsequent proceedings, his assertions are not worthy of belief. He replied, "Since our "religion was prohibited in this country, all our people who came "to Nagasaki, have either been put to death or have been com- "pelled to return again. Not a single man has hitherto commu- "nicated his instructions to the Japanese. I, a solitary individual, "arrived at a rural place in the west, and at Nagasaki I have al- "ready given an account of my putting on Japanese clothes. In "reference to my own country, as I have already told you, that if "the government will graciously give permission, another accredit- "ed messenger will be sent, to thank the Imperial government for "its favor and to propagate our religion in Japan. In entering "any country one first enquiry is what is prohibited. Every land "has its own prohibitory laws. Still more, how should I who "came as a messenger to this country to beg that restrictions "might be removed, as soon as I entered this country, bring dis- "grace upon my country's commands by violating the prohibitive "laws of the land? This matter is plain enough of itself."

I told him that the religion of the Lord of Heaven was not a thing that I had not heard of, nevertheless I wished to hear a summary of it from him. He then proceeded to say—nothing

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came into existence of itself. It must have a Creator. Now, for example, when we look at a temple; it cannot make itself, but must have a builder. If we look at the government of a country, that government is not self existent. It must have a sovereign. Likewise heaven and earth and all things could not exist without a sovereign lord. That Sovereign we call Deus.* When Deus was about to create heaven, earth and all things, in the first place he created a Paradise† above all the heavens wherein to place good men. He created innumerable angels.‡ After this he created the great earth or the world, and taking some clean pure earth he made a man, whom he called Adam. Of a rib from his right side he made a woman called Eva. This was the beginning of men. This man and woman he made husband and wife. These he put in the land of Teriari‖ and the rest of the earth he appropriated to birds and beasts. Among men and things there are three kinds of life. That of plants is but growth and decay. That of brutes is but a life of motion, such as flying and running. When these two orders of creatures have once died they live no more. He created these to have a beginning and an end. Man is the most spiritual being, and his life is not destroyed with the end of heaven and earth. Man having a spiritual nature, is different from plants and brute creatures. Deus made him to have a beginning but no end.

For this reason Deus commanded Adam and Eva to beware and not to eat the Másán,§ for if they should eat it they would fall into the condition of brutes, and for a long time would be unable to extricate themselves from their misery. Hereupon Lucifer (an angel of that name) being proud of his own wisdom claimed that he was Deus: and not a few angels believed him. Deus hating them created the Inferno¶ and made them dwell there. Lucifer and his companions in revenge for the sufferings of hell, flew away to Teriari and first tempted Eva to eat the Másán and afterwards Adam through the temptation of Eva, also ate it. Thus Adam and Eva having both broken the commandment of heaven were driven out

* Authors notes, Ten cho (天主) when translated signifies Deus.

† Paradise in Chinese is (天.) The Buddhist priests call it Goku-raku.

‡ The Buddist priests call angels (光音天人) Kō-on-ten-nin.

‖ This Teriari seems to have been a peaceful happy place.

§ Másán is the name of the fruit of a tree. (Author's Notes.)

¶ Inferno signifies hell, or the pit of fire.

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of Teriari and mankind, their descendants also fell and cannot extricate themselves from their misery. On this account Adam and Eva repented and acknowledged their sin. Deus compassionating them because their sin was great and they could never atone for it themselves, promised them with an oath that he would himself be born a human being, and in their stead atone for their sin. These two having attained the age of 930 years, died and went to Paradise. More than 2000 years after Adam, a man called Noé and his three sons, (father, mother, the sons and their wives, in all eight persons) were obedient to the instructions of Deus. The people of the world at large did not believe in them. Deus decended and taught Noé to build a vessel. The vessel was completed in 120 years. God again came down from heaven and instructed them to collect and put on board the vessel all sorts of grains, fowls and swine. After it had rained 40 days the great waters overspread the mountains and the dry land and utterly destroyed all the men and things thereon.

None but Noé and his sons and their wives escaped death. His vessel is still seen on the top of a mountain in Armenia at the present time, and species of shells and corn are still found on the mountains and peaks of Europe which were floated there by the waters of the flood. More than 1200 years after (or 3000 and more years ago) Deus again descended upon Sinai in India and committed the 10 commandments to Moses, to be taught to mankind. The king of Egypt did not believe these teachings, and at last was about to put Moses to death. Accordingly the king led forth his soldiers in person, in pursuit of tens of thousands of men who were fleeing from his kingdom and followed them to the Red Sea. The sea was immediately divided and furnished a passage by which the fugitives escaped, and then as suddenly the tide overflowed again and all their pursuers perished by drowning. The sea received its name from this fact and the waters became blood, by the destruction of these people. About 1800 years after Moses or 1700 years ago there was a holy woman called St. Maria in Nazareth of India who was also a decendant of David, king of Bethlehem. She was 16 years of age when an angel appeared to her in a dream and announced to her the decree of God, viz., that God becoming her son should be called Jesus Christ, that St. Joseph should be his father, and that Christ should be born in Bethlehem, and that he should go to Egypt and return thence again.

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In consequence of this announcement, Joseph took her and leaving Nazareth went to the town of Bethlehem, and she, when as yet they had no conjugal intercourse, according to the vision she had seen, gave birth to a son in a stable. The child was named Jesus Christ.*

The three princes of Arabia, Taruso and Saba on the night of Jesus' birth saw a strange star and knowing that a sage had been born, each left his own country to find him. I do not know the countries called Taruso and Saba. The three princes met in one place and went together to visit Herod the king of Judia, and inquire about the matter. Herod knew nothing about the matter, but he made them promise, that if they found the newborn sage, they should inform him of it. After travelling 30 days they came to Bethlehem, and there was the star over the place and at last they paid their homage to Jesus in that town. An angel then descended and forbade them to tell the King of Judia of Jesus, because at heart he hated him. Maria finally went away into Egypt, and the King of Judia slew some tens of thousands of infants who were 2 years old, at Bethlehem. That king died seven years afterwards, and an angel again descending directed Maria to return to Nazareth. Many supernatural omens appeared at the birth of Jesus. In his childhood he called himself the Son of God. When 12 years old he went for the first time to Jerusalem and preached, and in the course of 3 years 5000 people became his disciples. Cæsar the king of Judia hated him and condemned him to suffer crucifixion on Mount Calvary. The cross, as it is called in the foreign language, is a frame in the shape of the character *jiu* (十) (ten.) There are also images of Christ made of gold, the likeness having been first obtained by the women who laid out his body when it was taken down from the cross. For when they wiped his face with a napkin, the likeness of his countenance was imprinted on it. When also you look upon the image of Jesus upon a copper model of the cross, there are the marks of places in which he received his death wounds. Three days after his death he rose again and appeared to his mother Maria, and expounded his doctrines to her for the benefit of his disciples. At the end of 40 days he ascended to heaven in accordance with the promise of

* This event took place in the 58 year of the Cycle 1709 years ago on the night of the 25th day of the 12 month. (Author's Note.)

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God (Deus) that he would be born a man, and make atonement for the sins of Adam and Eva. Not long after this the king of Judia was overthrown by his enemy Alteus (?)* and all the city and its suburbs with the people were burned up. At the present time its ruins remain in Turkey. Jesus was 33 years of age at his ascension. His mother Maria ascended to heaven at the age of 63 years. The rosary used by his disciples has 33 balls upon it, a number taken from the number of years that Jesus lived, and 63, which is the number of the years of Maria's life. Among the 72 disciples of Jesus, there were two out of 12 who were superior to the rest, to wit, St. Peter and St. Paul. These two left Jerusalem and came to Rome in Italy, and they also were put to death by Cæsar Augustus. More than 320 years after this, Constantine the king of Rome was afflicted with leprosy and all his physicians advised him to take a bath in the blood of infants. But the king said he could not bear to put human beings to death for the sake of curing his disease and would not adopt their advice. On that night he saw in a dream two godlike men, who told himthat there was a priest named Sylvester, at Tszratte, and if he would pay him a visit his leprosy would be healed.

The King went alone, by himself, and found this man, and there at the priest's house were the images of the two men he had seen in his dream, viz., St. Peter and St. Paul. Since they were killed at Rome, for 32 reigns no one who received their doctrines had been able to escape death. But in the 33rd reign, the time of Sylvester, at the King's request water was sprinkled on his own head and his disease was immediately cured.† The king was highly delighted and leaving his residence took a mattock and laid the foundations of twelve columns and built a temple for St. Peter. Having also propagated the faith in Sischivia (Sicilia,) Neapolis, Norui, Ibononia, Peteara, Flatos and Honteichus (seven countries respecting which I get no light from Chinese books. Author) he removed to Constantinople, the present capital of Turkey, some

* The author says he does not know whether Alteus is the name of a person or of a place. Tr.

† The prisoner told me that when a person becomes a proselyte to his faith, he must have water applied to his head. This rite, he said, entirely takes away sin, through the blood of Jesus who was slain. Tszratte, he said, was the name of the mountain where the priest Sylvester lived in concealment.

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hundreds of *ri* distant from his own country and there abode. From that time, to the present, in all the countries of Europe, kings, governors, vassals, and all, down to the lowest in society have embraced this religion. The whole area of Rome has been covered with a foundation of stones, one upon another, and since they began to build churches within its circuit of 18 *ri*, that place has never had a conflagration. By reason of their gold and silver, pearls and gems, there are no churches in the world to be compared with them for richness and grandeur. More than 700,000 people are congregated in that city.* It is more than 1380 years from the time Sylvester first enlightened that place, down to the present (Pope) Clemens; and there have been over 240 reigns. Each successive chief of the Roman religion has been called Papa, or Pontifex Maximus. All the orders of the priesthood have their distinctive titles. The first is called the Pontifex Maximus; the second in rank are called Cardinals. Of these there are 72. This corresponds with the 72 disciples of Jesus. An election to the Pope's chair (lit. mat.) is conducted as follows. The election is made among the Cardinals. Each Cardinal writes a name upon paper and folds it up. They then go before an image of Jesus and examine these papers, and he who has the largest number of votes is made Pope. Next to a Cardinal is a Bishop; the next is a Sacerdos, the next a Diaconos, the next a Sputeacos, the next an Evangelista, the next an Acolytos, the next an Oösteaus (ostiarius,) the next a Rectoratos, and below this there are many distinctive appellations. Below the Bishops the number is unlimited. The designations Padre and Iruman, are not descriptive of rank. In Europe a father is called Padre, and a mother Madre, and brethren are called Iruman.† So that those whom we respect we call Padres, and an intimate friend we call a brother or Iruman. In the same manner, in this country we formerly called a priest who

* He said there were eight hills in Rome. The Dutch affirm that the circumference of Rome is 24 *ri*. The ground is rugged and seven hills rise conspicuous from the rest. Palaces and churches of many stories in height glitter with the gold and blue reflected from each other. It is inexpressibly splendid and grand. Besides the religieux there are many artists there, the wonders of whose skill have no parellel in the world, and artists from all countries, go there in great numbers to study. (Author's Note.)

† Qu? Hermano, Spanish for brother.

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was one's friend, Padre or Iruman. In general, in the two hemispheres every one has a religion which he respects. There are but three kinds of religion. One is Christianity, another is the heathen or Gentile religion,* and the third is Mohammedanism. In European countries the Christian religion is universally received. But there are sects or branches of this. The religion which I have accepted and promulgated is the Catholic. All the sects which have sprung from Christianity are called heresies. Such are the sects of Luther, Arureo (Arians), Carpino (Calvin), and Mankeyo (Manicheans.) These are heresies. Such is also the religion of Holland. *(Note.* Luther was originally a christian, but subsequently founded a sect of his own, just as Ten-shiu was the original Buddhism, and other sects sprung from that.) The religion which prevails in Asia is called Mohammedanism. *(Note.* The same is true of Africa and Asia. I find upon examination that the people of Muscovia in Europe are like the Moguls, but whether they are Mohammedans or not I cannot say, not having heard what their original faith was.) In China the Confucian learning is revered. *(Note. The doctrine of the learned men of China, is that of the self existence of matter. But this man's religion teaches that all things were created by God and did not come into existence of themselves. The Chinese savants teach that the primordial substance produced the dual principles.) The disciples of Confucius are atheists. Such as those in this country who receive the doctrines of the Chow dynasty and of Confucius.*

Author's concluding remarks.

In my opinion, the Western man's explanations of his religion are wild and incoherent, shallow, narrow and unworthy of discussion. Still there are some very important points which we must investigate. And first, the being called Deus in the foreign language is Ten-shiu (天主) when translated in Chinese. The sounds of both are similar just as Jesus turned into Ya-so (耶穌.) Without reading the foreign words they employ the Chinese cha-

* The prisoner informed me that the heathen religion denotes that in which many god are set up and worshipped, but did not explain in what this religion consists.

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racters to represent the foreign sounds. The meaning of the foreign word is not in the Chinese characters. Thus at the close of the Ming dynasty a learned man named Limotoö (Mathew Ricci) made use of the characters (天主) Ten-shiu to translate the foreign term (Deus) and finally putting all its explanations together he made it out to be what is called Jioötei (上帝)* in the classics. Learned men were misled by his assertions and did not see through their falsity. If Deus when translated means Ten-shiu and if he be the Sovereign Lord of Heaven called in the classics Jioötei what then must be the signification of the word "Jesus" translated Ya-so? A similar case occurs in this country as when speaking of the acts of the God of the sea, we call him Tar-nichi-nio-rai from the fact that his name is represented by the Chinese characters (大日霎貴) Oö-hirei-me-nuchi. As well read persons are acquainted with the meaning of the term Jioötei (上帝) of the classics, I shall not stop to discuss it. If it be said that the words Ten-shiu came from the Palitritual it is a fact unknown to me. According to the Western man's explanation of the term, the foreign word Deus signifies the Sovereign, able to create, and denotes the Creator of heaven and earth and all things, and he says that heaven and earth and all things did not come into existence spontaneously.

If this be so, then by whom was Deus produced when as yet there was no heaven and earth? If Deus was able to give being himself might not heaven and earth have done the same? Again he says before heaven and earth existed, the celestial mansion was created for good men. I cannot understand how the distinction of good and bad men could exist before heaven and earth were produced. His talk about a heaven and hell since creation began, is generally in accordance with the Buddhist teachings on the subject and made out of them. It is unnecessary to discuss all his views. First, what he says about the creation of Paradise, is like the Buddhist story about the destruction of the first young heaven and earth of the first pulka (or Buddhistic era) by wind and water, and the subsequent gradual concretion of the foam until it became a celestial paradise. His angels are like their Koö-on-ten-nin (光音天人.) His story about eating the másán (forbidden fruit) resembles theirs about taking the dainties of earth and the

* Shangte, in China. (Tr.)

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human body becoming heavy and its glory departing, or about eating fragrant rice, and thus causing the distinction between the male and the female. How like child's talk is his saying that the sin of those who broke the commandment of Heaven was so great that they could not atone for it themselves, and that Deus compassionating them solemnly promised that Jesus should be born 3000 years afterwards and that by his mediation an atonement should be made. One who administers punishment at once is better able to take into account those circumstances which should excite his pity, and induce him to be indulgent to offenders. The so called law of heaven was that which Deus himself enacted, and it would have been nothing for him to forgive the breach of it. How much less when the prohibition was merely against eating a certain fruit! The offence may have been committed by mistake, and why could not the offender atone for his own sin, and why should Deus after waiting more than 3000 years before adjudicating the case, take the punishment on himself to atone for the offender. Although Deus took upon himself the sin of Adam, on whose account was the country of those who crucified him, finally destroyed? Again this man says that Deus entirely destroyed the world by a flood, only those who obeyed his teachings finding a way of escape in the midst of the great waters, and he also tells us that shells are now found in the places whither they floated on the great waters, and where they stopped, and that he who calls himself Deus is able to create and support heaven, earth and all things and that he is the great father and supreme ruler. If this be so, why could he not make all men good and obedient to his religion so that he need not destroy them all. Though called Deus, as he is unable to make men good, and cannot make them conform to his teachings, how can he be the Almighty Lord of heaven and earth? What great sin is chargeable to men who cannot obey because they are ignorant? Hence he ought not to be called the great Father and King who upholds men and created them, because he at length utterly destroyed mankind. And then as for the wonderful stone, he tells of, in the form of the ark and the shells found in the cliffs, what part of the earth has them not? There are places even in our country where they are found. What has Deus to do with this? The ten commandments also are like the Buddhistic canons, except that the law of adultery is derived into two parts. When I asked him for an explanation of this he

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replied that, the Pope originally did not permit any of his clergy to approach any woman, and others though men of honorable estate were not to have intercourse with more than one wife. The reason of this is that want of love between husband and wife proceeds from lechery. When among mankind, a father has a concubine, who is a mother, the wife hates the concubine's son, and also the father, because the concubine is the mother of the child. When the children have the same mother there is mutual love between the parents, and when they have different mothers there is mutual dislike. The want of harmony and affection between fathers and sons and brothers arises from adultery. Hence its special prohibition. He said also that all the wars and turmoils in his part of the world arises from changes in the succession to the throne. When the evil consequences come to this pass, the people are to be pitied. What the man says about the various wonders that occurred when Jesus descended from heaven and about his calling himself Deus, is like the omens that Sha-ka-mon exhibited when he was born, and his calling himself Ten-shiu-ten (Heaven of heavens.) His story about the resurrection of Jesus after his crucifixion is similar to that about Kudon who was killed by a robber, when a tree growing up through his dead body marked the spot, and Tai Kudon took some of the blood of the corpse and made a man of it. Sylvester's sprinkling water upon the head of his sovereign was like Tai-boö-ten-woö's taking the water of the 4 great seas and sprinkling them upon the head of the heir apparent. His sovereigns establishing his religion at Rome, building temples, &c. is like Kia-ranse doing the same at Chi-ku-yen, and erecting preaching places for the bonzes. Although I do not understand all that he said in a foreign language, yet in the main his religion had its origin in the Buddhism of India. As Shioo-shi say, he has "secretly stolen the dregs and husks from thence." But he has not deceived me. According to his statement, and as it is upon the Dutch printed map of the world, the place where Jesus was born, Judea, is not far distant from western India. Moreover, he says before Jesus was born, Judea alone knew that there was a religion of Deus. Buddhism then prevailed in India before the Christian religion existed. We find in the religion of Jesus, images, prohibitions, baptism, liturgies and rosaries. The doctrines of a heaven and hell, conversion, and rewards and punishments are all like those of Buddha. But the extremes of shallowness and vulgarity

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it cannot be mentioned on the same day with Buddhism. When men at the end of the Ming dynasty spoke of the causes of its overthrow they ascribed it solely to the religion of the Lord of Heaven. Our countries' prohibition of that religion was not more strict than was necessary for our defence. Who but those acquainted with its secret stratagems could have done it. But though it has been necessary, in the circumstances of the times, to use what is foreign to control the foreigner, it is a dangerous thing to call a tiger to hunt a wolf.

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ARTICLE IV.

廣東貢院

DESCRIPTION OF THE GREAT EXAMINATION HALL AT CANTON.

By J. G. Keer, A.M., M.D.*

The public buildings of a Chinese city present nothing attractive or imposing in the way of architectural beauty or proportions. Official residences consist of a series of apartments with high roofs supported by brick walls at the ends and wooden pillars in the middle, with a peculiar kind of frame-work supporting the eaves, which is the only remarkable feature of the work.

The fronts of temples are generally ornamented with painting or scenery in relief, and figures of dragons, fish, &c., adorn the roof.

In the construction of the great examination hall there is no attempt at ornament. The severest simplicity prevails throughout. The interest which attaches to the place is owing altogether to the uses for which it is found on examination to be so perfectly adapted.

The system of competitive literary examinations in China is an institution peculiar to the country and has been established for more than 1,000 years. It has had the sanction and support of every dynasty and of every emperor for that long period of time, and it has been accepted by the people with universal consent. Experience has no doubt proved it to be the best thing for the country under the peculiar circumstances of a semi-civilized, idolatrous and literary people.

The Examination Hall described in this paper is intended for the triennial examination, at which all the graduates of the first degree (秀才 *Siu-ts'ai*) are required to be present. Since literature is cultivated in every part of the Empire, and the same examinations are required by law to be held in every province, it will be remembered that there is a hall in every provincial capital, similar in every respect to the one here described.

* This paper was read before the Society, on the 13th Nov., 1866.

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In Canton the Hall is situated in the south-east corner of the City, just within the walls. Its dimensions are as follows:—

Length (N. & S.), ...	1,330 feet.
Width (E. & W.)	583½ „
Area, ...	689,250 sq. feet.

A high wall surrounds the whole, and two gates near the south ends of the east and west walls lead to the enclosure which admits to the main entrance.

There are two great divisions of the examination hall.—*First*, the ranges of cells for the Candidates, and *Second*, the apartments for the Officers who superintend the examination.

Entering the main door (頭門) No. 2, and passing the Gate of Equity (儀門) No. 3, and the Dragon Gate (龍門) No. 4, the visitor is admitted into the great Central Avenue which divides the ground into two parts nearly equal. The avenue is lined with trees and there is a stone walk in the centre, and one on each side. On each side of the avenue are the ranges of Cells, and each range is marked by a character of collossal proportions, taken from the Thousand Character classic. They present a most striking appearance to one entering the hall for the first time.

On the east or right hand side there are 75 ranges divided into 4,767 cells. On the west side there are 68 ranges divided into 3,886 cells, making a total of 8,653. Each range is covered by a roof which slants towards the south, and is six feet high at the lower edge. A passage 3 ft. 8 in. wide extends the whole length of every range and thus all the cells in each range communicate with each other. The cells are 5 ft. 9 in. deep and 3 ft. 8 in. wide. There are grooves in the side walls which admit planks that answer for a bed at night, and a seat and table in day time. During the progress of the examination there are gates placed at the entrance of each range which are sealed up. The arrangement of the cells is perfectly represented in the cut, but the number is only about one-sixteenth of the whole.

In the central avenue is a building No. 5, two stories high, called the observatory (明遠樓) which commands a view of all the ranges of cells. In the second story is an image of the god of literature (魁星).

A little beyond this building an inscription No. 7 is placed over the central walk, "The opening heavens circulate literature,"

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(天開文運 *T'ien-k'ai-wên-yun*) and near this on each side of the Avenue are two small receptacles for waste paper, marked "Reverend written paper" (惜字紙).

Apartments for Officers.

That part of the hall occupied by the officers who superintend and conduct the examination is about one-third of the space included within the walls. This section is subdivided into two parts which communicate with each other by only one passage. The first or outer part (外簾) is occupied by officers who superintend and manage the routine of business, copyists, &c. The second or inner part (內簾) is devoted exclusively to the Imperial Commissioners and their assistants, whose business it is to examine the essays.

At the end of the great avenue is the *Hall of Perfect Honesty* (至公堂), which is open on its south side towards the Avenue. The essays are here delivered to seven officers (收卷官 *Show-kiuen-kwan)* who receive them and give in return a ticket which allows the holder to go out at the Dragon gate. The essays are examined here, and if there is much blotting, or if certain rules in writing characters are violated, the writer's name is posted in blue ink at the outside entrance, and he is not again admitted.

In the rear of the hall of perfect honesty and connected with it by a covered passage, is the *Hall of Restraint* (戒愼堂) where the essays are received by three officers (彌封官), whose business it is to seal up the outside page of each essay, on which is written the name, age, residence, ancestors, &c., of the writer. A list of the names is kept and the essays are then passed to another officer, (謄錄官) under whose direction they are all copied in red ink. From one to two thousand writers are employed to this work. The copyists occupy rooms (n n) fitted up for the purpose on the right of the hall of perfect honesty, and the chief officer resides in the apartments marked (r).

On the right hand side of the hall of restraint is a passage which leads to (c) the entrance to the apartments (x) occupied by the Kien-lin (監臨) or chief superintendent of the examination, who presides over the processes above described and controls every department. The Governor of the province is ex-officio, Kien-lin or chief superintendent.

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Passing beyond the hall of restraint, the visitor enters the covered passage way which leds into the inner chamber or green room (10), called the *Hall of Auspicious Stars* (聚奎堂), where the essays pass the ordeal of that inspection which determines the fate of the ten thousand aspirants for literary honours. On the right and left of the hall of Auspicious Stars, are the apartments (a a) for the accommodation of the two Imperial commissioners, who are sent from Peking for the special purpose of conducting the triennial examination. Farther still to the right and left are the rooms (b b) occupied by ten assistant examiners (同考試官).

When the essays have been copied in red ink, they are sent to the readers (對讀) who compare each copy with the original to make sure that no mistake has been made. The originals are then returned to the Governor, and the copies in red ink are delivered to the receiver for the inner chamber (內收掌), who takes them to the hall of Auspicious Stars. They are there divided among the ten assistant examiners, who select a certain number of the best, and these only are submitted to the inspection of the Imperial Commissioners (主考) who give the final verdict as to which possess superior merit.

The commissioners and examiners are required to do their work in each others presence and also in the presence of a monitor (內監試). None of them are allowed to have any intercourse with persons in the other departments, and they are not allowed to take essays to their private rooms at night. The utmost care is taken to secure fair and honest decisions.

The hall of Auspicious Stars is regarded by literary men with mingled feelings of awe, hope and despair, for there it is that the judgement is passed on them which decides their destiny. If favorable, the way is opened which leads to fame, wealth and honor, the sum of earthly bliss. But if unfavorable they are condemned to years of toil and disappointment.

Beside the principal halls and apartments described above, there are numerous other rooms for military officers who command the police force on guard during the examinations, for store-rooms, for printing, &c., &c., so that the whole forms a labyrinth of rooms and passage ways, all of which have their appropriate uses.

The police force required for the occasion must be very large. One military officer has general command and he has under him thirty-six high-officers, and twenty-four of an inferior rank.

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The commissariat department is not a small affair, because supplies are required for all the officers and their attendants, for the copyists and the police force for about twenty days, during which time they are not permitted to go out.

Printing is also an important business, since the texts for the essays must be cut, and eight or nine thousand copies printed in one night.

The Triennial examination is held in the 8th month, and there are three sessions. The first is on the 9th, the second on the 12th and the third on the 15th. The candidates are required to enter on the day previous, have their names registered, receive their blank thesis paper, and have their cells assigned to them. They have one night to arrange their rooms and collect their thoughts. At daylight the next morning a printed copy of the texts which have been selected by the Imperial commissioners is placed in the hands of each one, and instantly ten thousand brains are at work, and ten thousand pencils commit to paper the learned, eloquent and poetical thoughts which spring into existence from the magic influence of the words of Confucius and Mencius. The day passes swiftly away, and many have finished their tasks before the sun is hid behind the western hills; many others toil on through the night, and some have only finished at noon on the succeeding day. But those who are ready, hand in their compositions before daylight, and return to their lodgings for a day's rest, and to recruit their overtaxed energies for another struggle.

On the first day the texts are taken from the Four Books, (四書) and three essays and one piece of poetry are required. Each essay is to contain about 700 words, and the poetry to consist of 16 lines of 5 words each.

On the second day the texts are taken from the Five Classics, (五經) and five essays are required.

On the third day general subjects, ancient history, &c., are given for texts. Five essays are required and each one not to exceed 300 words.

The arrangement of the cells is designed to give to each candidate a private room, where, with nothing but pen, ink and paper, he has a fair opportunity of displaying his knowledge of the classics and his skill in composition. The reward placed before him and the great numbers competing for the same prize, stimulate to the highest exertion.

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The arrangement of the apartments occupied by the officers, and the mode of conducting the examination are designed to prevent unfair dealing, and to secure an honest and impartial verdict in the case of every candidate. The several officers who perform the various duties required, in passing the essays from the hands of the authors to the examiners, are required to fix their seals at each step of the process, and to use inks of different colours. As far as possible each officer is placed under the observation of all the others, and fines, degradation and other punishments are prescribed for every wilful or accidental violation of the rules to be observed in each case. The minutest details are given of the mode of transacting every part of the business, so that it would seem impossible to act unfairly except by the connivance or agreement of all the officers who hold responsible positions. The theory of the institution is admirable if not altogether perfect, and if there is a failure to accomplish the ends proposed, the fault is not in the system, but in the corruption of those upon whom devolves the administration of it.

The interest which attaches to the triennial examination held in this hall may be estimated, when we consider that the eight or ten thousand candidates are men of learning of all ages from the youth of twenty to the gray-haired patriarch, who have already received the first degree. They also as literary graduates occupy positions of influence and responsibility in their respective families and neighbourhoods, and there are thus many who are interested in their farther advancement.

The importance of the occasion is also evident from the fact that the highest officers in the province with numerous assistants are associated with Imperial commissioners from Peking in conducting the examination.

The examination of essays continues until the 8th or 9th of the 9th month. And on the 10th the names of the successful candidates must be announced at the entrance of the Governor's Yamun. Messengers are in waiting to carry the joyful news by express to all parts of the province. A feast is given by the Governor to the new graduates; after which they go in state dress to worship the tablets of their ancestors, and to make calls on relatives and friends.

After each triennial examination a catalogue is published, which gives the name, title, rank and office of all the officers employed; and a list of the graduates, with the age, residence and former stand-

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ing of each. It also contains all the texts given, and a selection of the best essays and odes. The chief Imperial commissioner prepares a preface, and the conclusion is written by the assistant or second Imperial commissioner.

The Catalogue of the last examination held at Canton is an octavo volume of 112 pages.

Specimens of texts given at the last triennial examination in Canton.

苟志於仁矣無惡也

"If the will be set on virtue, there will be no practice of wickedness."—*Dr. Legge's Classics, vol.* 1, *page* 30.

唯天下至誠爲能經綸天下之大經

"It is only the individual possessed of the most entire sincerity that can exist under heaven who can adjust the great invariable relations of mankind."—*Dr. Legge's Classics, vol.* 1, *page* 293.

有安社稷臣者以安社稷爲悅者也

"There are ministers who seek the tranquility of the State, and find their pleasure in securing that tranquility."—*Dr. Legge's Classics, vol.* 2, *page* 334.

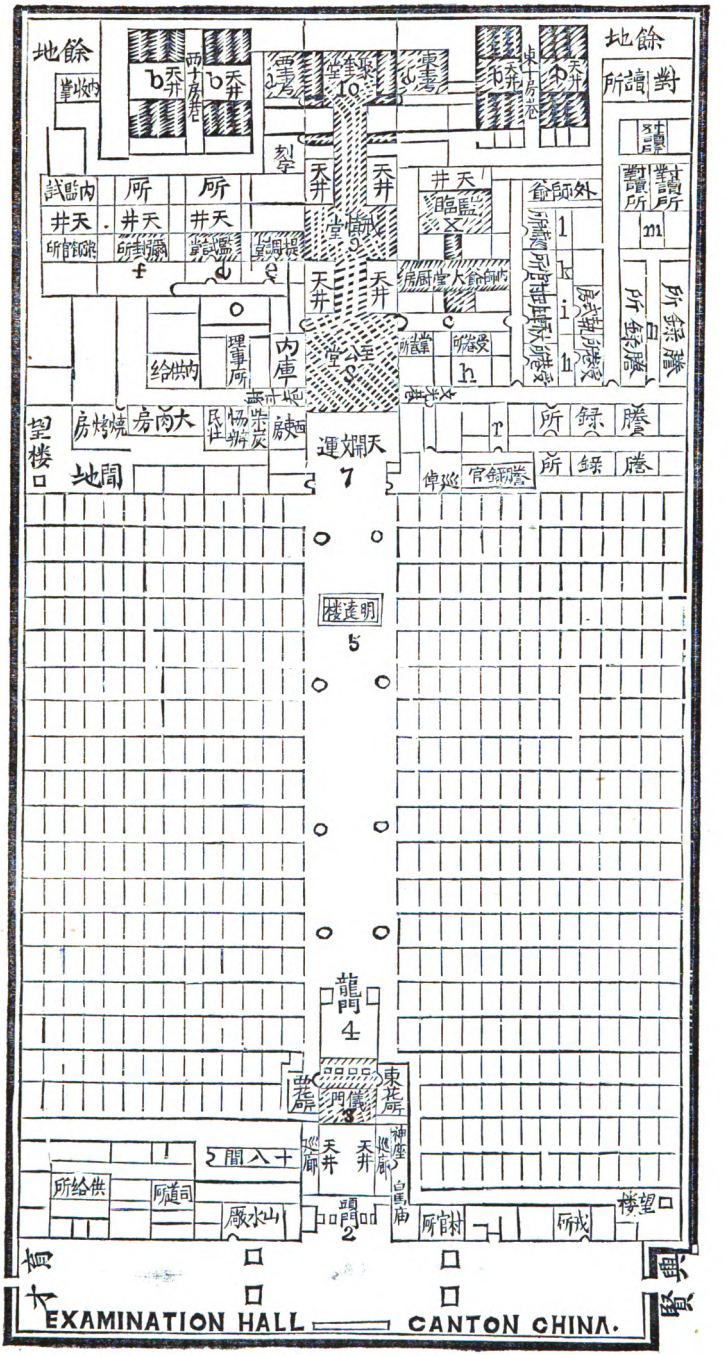
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REFERENCES.

2	Principal entrance.
3	Gate of Equity.
4	Dragon Gate.
5	Observatory or Look-out, in the 2nd story of which is the god of literature.
7	An inscription over the walk, "The opening heavens circulate literature."
8	Hall of Perfect Honesty.
9	Hall of Restraint.
10	Hall of Auspicious Stars.
a a	Private rooms of Chief and second Imperial Commissioners.
b b	Private rooms of ten Assistant Examiners.
c	Entrance to private rooms of Governor.
x	Private rooms of Governor.
r	„ „ of Officer who superintends the copyists.
n n	Rooms where essays are copied.
m	Rooms where copies are read and compared.
d	Private rooms of Monitor.
e	„ „ of Overseer of Candidates.
f	„ „ of Officer who seals title page.
h	„ „ of Officer who receives essays.
o	Commissariat department. Rooms on left of main entrance are also used for this purpose.

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廣東貢院圖



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ARTICLE IV. *a*

NOTES ON THE OPINIONS OF THE CHINESE WITH REGARD TO ECLIPSES.

By Rev. A. Wylie.*

I do not intend to give a detail of the popular customs and superstitions of the Chinese in regard to eclipses. That will be found with much more minuteness than I could give it in Mr. Doolittle's recent work, and other books of that class. But it is scarcely fair to estimate the attainments of a nation in such matters, by the standard of the uninstructed masses. Otherwise our own country might cut a poor figure in the annals of science.

It may be interesting to know how many *lunar eclipses are recorded.* The question would take a considerable to answer. I have most of the material necessary for such an investigation, and were I not just on the point of starting for the interior, I would direct a Chinaman to go over the books and collect them. The thing is most simply; it would merely take time. From the earliest period of Chinese history, a government establishment has been maintained, whose special duty it was to attend to this business, and the regular register of the eclipses solar and lunar begins about eight centuries before Christ. The record, with short intermissions during the times of trouble and anarchy, is continuous to the present day; so that without having examined the matter at all, I should guess there must be several thousands noticed.

Not only have they genuine records at that early date, which have been verified by Laplace, Cassini, and other eminent astronomers, but there is good reason to believe that they were then able to foretell lunar eclipses, although not solar ones. This could scarcely be otherwise with a people who had a perfect knowledge (as I believe, though I must defer the proof) of the Metonic and Calippic cycles, long before Meton or Calippus were born. The predictions were naturally very faulty, and often wide of the mark, the errors of calculation being frequently recorded. But with the

* This paper was read before the Society, on the 13th Oct., 1866.

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successive discoveries in astronomical science, their system became gradually perfected from age to age; the last great epoch in astronomical reform, previous to the arrival of the European astronomers, having been the system propounded by Ko Show-king in the Yuen dynasty, about the 13th century.

The great importance of this subject in regard to the state ritual and the calendar, has ever made it a matter of solicitude with the government, but their chief failing has been in the want of instruments. They have been perfectly familiar with the theory, we may say, for nearly two thousand years at least, and had they possessed proper instruments, with the same skill in observation, that they have shewn in computation, the Jesuit missionaries would probably have found them in possession of a much more highly perfected system.

As it is they have not been much given to speculations on the physical constitution of the universe, having contented themselves with devising schemes for calculating the various recurring phenomena of the heavens. We do find some few incidental notices however in books written long before the arrival of the missionaries, in which it is stated that an eclipse of the moon is caused by the earth coming between it and the sun. One of these is as far back as the 2nd century of the Christian era; but I lay no stress on them, as I feel very doubtful about their representing any general or established belief on the subject. They appear to me to be rather the mere speculations of individual writers.

In such circumstances, Ricci and his colleagues found the native mind well prepared to receive their theories. During the Ming dynasty, astronomy and mathematics had been in a particularly languishing state, and the officers of the Astronomical Board were working on with Ko Show-king's formulæ, which after a lapse of more than three hundred years, had accumulated such an amount of error, as to render them almost useless in the calculation of an eclipse. On the other hand the Jesuits were picked men, of high attainments, who had specially graduated in that department of science; and bringing with them the newest instruments and latest discoveries from Europe, had no difficulty in demonstrating the superiority of their science, before the eyes of such a matter-of-fact people as the Chinese. They were soon installed supreme in the mathematical department of the state service; and it is to be regretted that along with their new formulæ and improved tables,

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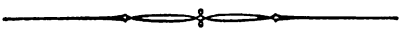
they took advantage of their position to foist upon the Chinese the antiquated system of Ptolemy, which had already for many years been exploded in Europe, in favour of that propounded by Copernicus. Schaal and others wrote a large work by the emperor's orders, embodying the whole system of European astronomy as taught by them. Early in the present dynasty this was supplanted by a magnificent work drawn up by an imperial commission, all natives, giving the whole system theoretical and practical, contained in the other, but more methodically digested, including much additional matter which had been more recently obtained from the Europeans. A supplement was written at a later date by two of the missionaries containing a quantity of new discoveries and rules, including Evection, Variation and Annual Equation of the Moon. These are now the text books in the Astronomical Board, according to which eclipses are still calculated. A still farther development of the European science was laid before the emperor by one of the missionaries about 1770, including the theory of gravitation, but it was not put to press. The rapid advance that has been made in Europe during a century past, especially in the improvement of the solar and lunar tables, naturally leaves the Chinese considerably behind the age; and officially at least, they cling to a modification of the Ptolemaic system that was engrafted on them with so much pains. There is however a yearly increasing class of inquirers, who eagerly grasp at the paltry scraps of scientific information, detailed in some missionary publications from time to time; but the mental pabulum is far from sufficient to satisfy their cravings. It would be an object well worth the patronage and assistance of the Asiatic Society, to multiply works of this class of a thoroughly standard character. A scientific Annual embodying all new discoveries and improvements, in addition to the outlines of the various sciences, would be a most valuable contribution to European Chinese literature. It would tell powerfully on the native mind, and be a lasting memento of the usefulness of the Society.

To return to the subject of *Lunar Eclipses;* there are four lines in which the matter may be treated.—1st, the Astronomical, which my remarks bear upon. 2nd, the Astrological, which is another department of the state service, as old, but kept quite distinct from the Astronomical. 3rd, the Ritual of an equally persistent antiquity at least, with the other two. 4th, Popular superstitions and customs.

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Although the eclipses are not mentioned in the imperial Almanac, yet the Board is required always to lay a full statement before the emperor several months in advance of the event. The particulars are printed and circulated in the capital in the Chinese and Manchu languages, sometimes with diagrams. The calculation is made for the principal city in each of the eighteen provinces, and forwarded to the officers there, who circulate them among the several cities of the province, to be received by the proper authorities in good time for the observances of the accustomed rites.

I need hardly say that while the state of ritual absolutely requires the ancient forms of more than two thousand years standing to be religiously continued; and the mass of the population willingly join in the hubbub, believing that they are thus scaring away the *wild moon* that has ventured to intrude upon the established luminary; yet it is a delusion to think that the more intelligent portion have any such faith.



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ARTICLE V.

ON SOME WILD SILKWORMS OF CHINA.

By D. B. McCartee, A.M., M.D.,

Of Ningpo.*

Saturnia Mylitta, Syn, Phalæna (Attacus) Mylitta; Phal. Paphia; Bombyx Mylitta. *(Jardine's Naturalist's Library, Entomology,* vol. vii. plates 14 & 15.*)*

Saturnia Cynthia, Syn. Phal. (Attacus) Cynthia. *(Ibid.)*

The writings of the Jesuit Missionaries long since made us aware that the Chinese manufactured three species of silken fabrics from the cocoons of silkworms differing entirely from the *Bombyx mori*, reared in a different manner, and fed upon the leaves of a species of *Xanthoxylum* or Chinese pepper, (*"poivrier de la Chine,"*) and of a tree which they describe as *"un espèce de frêne,"* but which appears to be undoubtedly an *ailanthus*. They appear to have been aware also, that the three fabrics were derived from only two species of wild silkworm. An abstract of the information collected by the Jesuit Missionaries on these subjects, may be found in a pamplet published in Paris in 1850 by the Baron Leon D'Hervey Saint Denys.† During my late sojourn at the port of Chefoo, I learned from conversations with Chinese there, that three species of silk are manufactured in Shantung from the cocoons of wild silkworms, and the account given by them of the worms, &c., corresponded with the accounts given by the missionaries, of similar operations in the province of Sz-chuen. The cocoons from which one of the kinds of silk is derived are called 大繭 *Ta-kien*, *large cocoons*, or 柞繭 *Tso-kien*, *oak cocoons*. A species of oak was pointed out to me at Chefoo, as the oak upon which the silkworm was reared, and is called by the natives 柞樹 *Tso-shu*, or sometimes *Po-lo-shu*, but my informant was unable to give me the Chinese characters for the latter designation. The tree corresponded with the description given by M. D'Incarville,‡

* This article was read before the Society, April 13th, 1866.

† Recherches sur l'agriculture et l'horticulture des Chinois.

‡ Recherches, &c., p. 155.

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"*Quercus Orientalis Castanæ folio, glande reconditâ in capsulâ crassâ et squamerosâ.* It is said that only young trees, not more than three or four years old, can be used. Through one of my Chinese friends, I obtained specimens of the cocoons of this silkworm, and when the moth made its appearance, I recognized it as the *Saturnia Mylitta* figured in Jardine's Naturalist's Library. If, I am not misinformed, a want of success has attended the attempts to introduce this silkworm into Europe, from the failure of the attempts to transplant the oak upon the leaves of which it feeds. In India the Cynthia Mylitta is well known as the source of the silk called *Tusseh silk* which is woven into a fabric much worn by Brahmins and other sects of Hindus; and as in India, the caterpillar feeds upon the leaves of the *Rhamnus Jujuba,* and *Terminalia alata glabra,** it may yet be found practicable to find in Europe a substitute for the leaves of the *Tso-shu,* upon which these silkworms may be successfully reared. I subjoin an account of the manner of rearing these silkworms and of reeling and spinning the silk, which I translate from a letter of the Chinese friend referred to.

"About the time of the Ts'ing-ming term, (April 6th), when "the leaves of the oak are beginning to bud forth, the pupa in the "cocoon becomes changed into a moth of golden reddish color, "with four thin (transparent) spots upon its wings, resembling "spectacles. It emits a liquid which moistens the extremity of "the cocoon, from which the moth gradually effects its escape. A "branch must then be broken from the oak tree, and the male and "female moths placed upon it and allowed to pair. In a few days "the females will deposit their eggs upon the oak leaves, arranged "in close rows, and resembling in appearance grains of rice. When "the worms are first hatched from the eggs, they are small, black, "and look like ants. People then take them and distribute them "upon the branches of the oak trees. But they must be carefully "watched every day, otherwise they will be devoured by birds or "other enemies. In the course of twenty or thirty days, the "worms have greatly increased in size, and their color which was "at first black, has gradually changed to green, and then to "yellow. Before they commence to spin cocoons, they have three "眠 *mien* or *moults;* when they are *moulting* they do not eat

* Linnean Translations quoted in Jardine's Library, loc. cit.

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"nor move for three or four days, but after the *mien*, they eat as "before. After the third *mien*, they do not eat, but begin to spit "out silk, weaving it backwards and forward upon the oak leaf "and enveloping themselves in it, thus forming a cocoon having "the appearance of a small egg, and of a white color. There are "two crops of cocoons: the first obtained from the eggs laid at the "Ts'ing-ming term; the second from those laid in the sixth moon, "(August.)

"There are two modes of taking off the silk from the cocoons. "The first is called 橫 *kwang* or *reeling;* the second 紡 *fang* or "*spinning*." (As the mode of reeling the cocoons of the oak silkworm seems identical with that pursued in reeling the silk from the cocoons of the mulberry silkworm, I omit it.) "Spinning silk "is performed with a spinning apparatus, having below a wheel "turned by the foot with a treadle. There is an upright wooden "stanchion into which is fitted an iron spindle about six inches "long and having a thread like a screw at its smaller end. The "spindle is made to revolve by a string or band passing around "the wheel and then around the large end of the spindle. Upon "the spindle is fastened a piece of sorghum stalk about three "inches long, upon which the silk is wound. The cocoons are "first prepared by putting them into an iron vessel containing a "solution of 堿 *kien* (or native soda,) in water, which is brought "to a boiling heat and then allowed to cool. Then take out the "cocoons, and perforating one extremity, extract the pupa, and "turning the cocoons inside out, remove all impurities from them. "Then take a piece of sorghum stalk about two inches long, put the "cocoons upon it as you would put a glove on your fingers, and "putting one cocoon over another until you have put on some ten "or more. Hold the sorghum stalk in one hand as a distaff, while "with the other you ravel a little of the silk from the cocoons and "put it upon the spindle; and when the spindle revolves, the silk "is wound upon the other piece of sorghum stalk which was tied "upon the spindle."

The Saturnia Cynthia is found in the districts of Dinagepore and Rungpore in Bengal, and is reared in a domestic state. The caterpillars are entirely fed upon the leaves of the Castor Oil plant *(Ricinus Communis).)* "The filament of the cocoon is so exceed-"ingly delicate as to render it impracticable to wind off the silk; "it is therefore spun like cotton. The yarn thus manufactured is

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"woven into a coarse kind of white cloth of a seemingly loose "texture, but of incredible durability, the life of one person being "seldom sufficient to wear out a garment made of it."*

Some years ago, the children of one of my neighbors while at play in the garden, found the cocoon of a wild silkworm, which was brought to me as a curiosity. When the moth made its appearance, I recognized it as a female of the Arrindy moth, figured in Jardine's Library. I placed it in a small bird-cage which I put in an open window, and the next morning I found that it had been visited by a male of the same species which still remained upon the bars of the cage. From their union resulted a numerous crop of eggs, which I carefully watched, hoping to be able to introduce the manufacture of the silk, into Ningpo. The eggs duly hatched in two weeks time, but notwithstanding I supplied the worms plentifully with the leaves of the *Ricinus*, and, indeed, with every other kind of leaf I could find in the garden, I had the mortification to see them obstinately refuse to eat, and all ultimately perish from starvation.

The smaller cocoons sent to me by my Chinese friend, from some unexplained cause, remained torpid for a long time, so that I despaired of being able to identify the species. Subsequently, however, the moths made their appearance, and proved to be the *Saturnia Cynthia*, just described.

The cocoons of the *Saturnia Cynthia* or *ailanthus* silkworm, are sometimes called by the Chinese 小繭 *siao-kien* or *small cocoons*, to distinguish them from the *large cocoons* of the *oak* silk-silkworm. When fed upon the leaves of the 花椒 *hwa-tsiao*, *(Xanthoxylum)* or Chinese pepper, they are called also *tsiao-kien*, and the silk manufactured from their cocoons is said to acquire a pungent pepper like flavor, which exempts it from the attacks of insects. There are two species of ailanthus upon which the silkworm is fed. The first is called 香椿 *Hiang-chun* or *fragrant ailanthus*. This grows plentifully in the neighborhood of Ningpo and Shanghai; and in spring the tender budding leaves are much relished by the Chinese as a culinary vegetable, under the name of 椿牙 *Chun-ya* or *ailanthus sprouts*. The other species is called 臭椿 *Ch'ou-chun* or *fetid ailanthus*, and sometimes 樗 *Yü*. Hence the cocoons are, in this case, called frequently *Yü-kien*. I

* Jardine's Nat. Lib., Entom. vol. vii., p.p. 143, 144.

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subjoin an account of the manner of rearing the ailanthus silkworm, and of the mode of obtaining the silk from the cocoons, which I translate from another letter from the Chinese friend to whom I have already referred.

"The ailanthus cocoons and the pepper *(hwa-tsiao)* cocoons are "the product of the same silkworm. When the worm has been fed "upon the ailanthus, the cocoons are called *yü-kien*, and when the "worm has been fed upon the pepper, the cocoons are called *tsiao-*"*kien*, because of their peppery flavor. When the moth comes out "of the cocoon in spring, take clean straw and tie it with strings "into bundles as large round as a man's finger and about six inches "long. Take a male and a female moth and put them together "upon each of the straw bundles. After the eggs have been laid, "take the straw bundles with the eggs upon them and tie them "upon the branches of the trees. When the worms are hatched, "they are of a black color and as small as ants, and are able to "crawl from the straw bundles and scatter themselves over the "branches. At this time they require no trouble to take care of "them, except to drive away the birds and insects lest they should "eat the silkworms. As they grow larger and eat up all the leaves "upon one tree, they must be taken in the hand and placed upon "another tree. They must be allowed to pass through their "moulting seasons undisturbed until the time arrives when they "make their cocoons." [I am told that worms that have been fed for a while upon the *Xanthoxylum* or pepper tree, may be removed and put to feed upon the *ailanthus* without suffering any injury from the change.] "Method of preparing the cocoons for being "spun. Take a 鍋 *kwo*, (or ordinary Chinese iron boiler) and "fill it with clean water, put the cocoons into it, and heat the "water. Add to it soda, [called in Shantung 堿 *kien*,] and "allow it to dissolve. The proper proportion is one *liang* (or "Chinese ounce) of soda to every thousand cocoons, and just "enough water to thoroughly soak the cocoons. Heat the water "until it has been all absorbed by the cocoons, and they have be-"come thoroughly moist and soft, when they may be taken out. "For spinning the silk, two methods are employed in Shantung, "one accomplished by means of a wheel and spindle, (such as has "been already described in the case of the oak cocoons.) This is "called 紡絲 *fang-sz*. The other method is called 捻絲 *nien-*"*sz* and is as follows. Take a small piece of wood for a distaff,

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"and put the cocoons upon it (in the manner already described.) "Then take an iron spindle having a thread or worm upon it like "a screw, and a slight hook at its extremity, and a heavy weight "at its lower extremity. Take a small piece of bamboo, split it "into halves and tie the halves together upon the spindle. Then "taking the distaff in the right hand and ravelling out a little of "the silk, fasten the hook of the spindle to it, and impart to the "spindle a twirling motion. The silk is thus drawn out and is "wound upon the split bamboo."

Those who have read the accounts of the mode of rearing the wild silkworm in India, in the works to which I have referred, cannot fail to remark the great similarity which exists between the method in use there and that pursued in China. Indeed I am quite conscious that I have added little, if any thing, to what is already known. Nevertheless, having heard that difficulties have been experienced by those who have attempted to rear the Chinese wild silkworms in Europe and the United States, as well as in spinning or reeling the silk from the cocoons, I am not without hope that through the medium of the Society, I may be able to give publicity to these accounts and possibly bring valuable information to the notice of some to whom it may prove of material assistance.

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ARTICLE VI.

POLITICAL INTERCOURSE BETWEEN CHINA AND LEWCHEW.

By S. Wells Williams, L.L.D.*

The recent visit of a deputation of Lewchewans to Peking to tender the salutations of their Sovereign to the Emperor of China, has suggested an inquiry as to the real nature of the relationship which exists between these rulers. It has sometimes been called a feudal subjection, and these islands in consequence have been considered as tributaries to China, but if the privileges and duties of the two parties be compared with those which existed in Europe during the tenth century it will be seen that these terms are inapplicable. No protection or aid has ever been granted to the rulers of the Lewchewan Group either against internal rebels or foreign enemies by the Emperor; who on his part requires no services, collects no revenue, gives no orders to the local officials, and leaves the time for complimentary visits and amounts of presents brought entirely to the pleasure of his so-called fief. The tendency of the European system of feudalism was to render both the sovereign and villain powerless; for the former could not maintain his acknowledged power against the rebellious spirits, nor the latter defend his person or property against the avaricious cruelty, of the feudal lords, who stood between them, desirous to encroach on the rights of both. Military force was the essential condition of such feudalism, and support and fidelity the principal relations between lord and vassal. "The vassal owed service to his lord, and the lord "protection to his vassal; if the vassal failed in his obligation his "land was forfeited; if the lord failed, he lost his seigniory." This remark of Guizot, descriptive of the relationship between the parties in Mediæval Europe has no application to that existing between China and Lewchew which is neither military nor feudal and in fact is like nothing which ever existed in Europe nor even in India, where vassals sometimes held their lands by military service.

On the part of the Chinese Emperor, the duty of "tenderly compassionating those who dwell beyond the pale of civilization,

* This paper was read before the Society, on the 13th October, 1866.

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in the desert wastes where savages and unlettered people dwell," has arisen from his assuming to be *the Tsien-tsz'*, or son of Heaven, who has alone been entrusted by Heaven and Earth with the jurisdiction and management of mankind. It was therefore a matter for congratulation on the part of Chinese historians, whenever foreign tribes and nations sent them envoys to the Emperor to present their homage and salute him in his court, both on account of the evidence such visits afforded of the widespread influence of their monarch in remote parts where his actual power had not reached; and also of the beneficial effects likely to result to these peoples who were wise enough thus to range themselves on the side of civilization and good order.

The annals of China contain a long series of notices of these visits, with accounts of the presents brought and given in return, all of which has done much to foster the national pride down to the present day, when these so-called "savages and unlettered people" have learned more than the Chinese ever knew, and the positions between these two parties, have entirely changed. The only two nations who now come as tribute bearers are Corea and Lewchew, and whose isolation from all external influences still retains them in their old notions that China is the Middle Flowery Land, where civilization and letters by right do dwell, and who take pleasure in manifesting their respect and reverence by periodical visits to its capital. The relationship between China and all these outlying states, including Siam, Annam, Birmah and other petty nations has usually been a peaceable one and its maintenance depended chiefly upon the inferior party. The Emperor on his part was pleased to receive the envoys and acknowledge their presents by equivalent or greater ones in return; but the idea that reciprocal obligations were involved was not thought of by the Chinese;—it even required a spice of audacity to hint that it would be well for the Emperor to send envoys in return. As trade was always a part of this international intercourse, these visits afforded facilities for traffic which were encouraged in every way, and the foreign commerce now carried on with China may be regarded as a development of these visits of homage.

But if the inferior nations brought no presents and sent no envoys, they alone suffered therefrom and it was not worth while to follow them up. China and her Emperor could still serenely repose in complacent grandeur, that needed no such adventitious

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aid. It was only when these misruled and unreasonable nations invaded her territories, that she was called on to soothe and educate them and shew them her power, much as a patient old pedagogue is at last compelled to resort to the rod and chastise his unruly scholar for his own good and as a warning to his school.

Much as we may smile at this patronising relationship between China and her neighbours, it has had very durable results, during the long ages of her existence, and has tended to diffuse the principles of her civilization throughout Eastern Asia. A thousand years ago she had some thing to teach them, and when the envoys of Haroun-Al-Raschid visited the Emperor at Chang-an in Shen-si, they doubtless saw and learned many things worth imitating.

These remarks will enable us the better to understand the relationship which now subsists between China and the little kingdom of Lewchew, as set forth in the following papers. It is the respectful homage of an inferior to a superior, and not that of a fief to a suzerain; it is the sincere regard of a disciple to the teacher from whom he has learned every thing that has given him character, position, safety, and stability at home and abroad. Such a relationship is creditable to both parties and I have no doubt has been beneficial to the latter as it seems always to have been transacted with the patronising consideration which the Chinese Government knows so well to exhibit. The documents which passed between the two Governments when the King of Lewchew received his investiture in 1809, will show better than anything else, the feelings reciprocally entertained. They are to be found in the Supplement to the history of Lewchew, published about 1813, by the two Commissioners Tsi and Fei, after their return from Na-pa, as an official report of their mission. From this work it appears that the Lewchewan Prince Zai-to 察度 first "sent tribute" in A.D. 1373, the fifth year of Hung-wu, first Emperor of the Ming dynasty. The incentive to open intercourse at this time may have been to honor the prince who had recently driven out the Mongols. But the first prince who received investiture from China was Bu-nei 武寧 in A.D. 1400, from the Emperor Yung-loh. No certain times were appointed for the embassy to arrive at Peking; and during the Ming dynasty the envoys sometimes came twice a year, sometimes once in five years, but the present dynasty directed them to come once in two years.

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The history of Lewchew that tells the Prince of Satsuma conquered all the islands lying between Kogosima and Formosa during the reign of Sio-neï 尙寧 in A.D. 1609, who was carried prisoner to Japan and kept there four years before he was restored to his throne. The Princes of Satsuma have maintained their sway over this archipelago ever since, but have allowed the Lewchewans to retain the management of their internal affairs. One of the privileges allowed to them was to keep up the visits to Peking, and maintain the factory at Fuhchau, through which considerable trade was carried on with Na-pa. This traffic has doubtless been advantageous to their Japanese masters, though no data are accessible as to its amount or articles. It is possible perhaps, that we may be able in time to learn more about a trade and intercourse which has continued without change for nearly five hundred years—a source of gratification to one party as an homage to its civilization and power, and of profit and improvement to the other.

From a little sketch of the chronology of Lewchew, we learn that there were twenty-five reigns from Ten-son 天孫, the founder of the state and a relative of the Dairi of Japan down to the year A.D. 1176; but neither their names nor the styles of the reigns have been recorded. Another family called *Soun-ten* 舜天 then obtained the throne; but after the third reign abdicated in favor of Yeï-so 英祖, a descendant of Ten-son, whose posterity hold it for four reigns. A new dynasty then got possession, whose first prince *Zai-to* 察度 has been already mentioned as having sent the first embassy to Hung-wu in A.D. 1373; but his family only retained the power during three years, when it gave way to *Sio-pa* 尙巴. This prince only held the central province, and this little island of sixty miles length was divided into three rival kingdoms, *Sio-pa* held *Chung-shan* 中山 or central mount, wherein the capital Sheu-di 守禮 and the chief port of Na-pa or Na-ha are situated. After seven reigns, another branch of *Sio-pa's* family, dispossessed the rightful claimant, and *Sio-yen* 尙圓 took the throne, and reunited the island under his sway and called it Lewchew or Doo-choo 琉球, meaning Pendent Globes. After a reign of twenty-nine years, he was succeeded by his son *Sio-neï* 尙寧 who was subsequently subdued by the Japanese.

The recent rulers of this insular state have been *Sio-kei* who

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died in A.D. 1794. His son *Sio-sei* died in 1788, so that his grandson *Sio-bun* born in 1788 succeeded in 1795 when only seven years old. This last died in 1804, leaving a son *Sio-zio* four years old to take the vacaut throne, but he died that same winter. The next sovereign was *Sio-ho* a great uucle and guardian of the infant prince *Sio-zio*, who succeeded him in 1804, when only seventeen years old. This man ruled the Lewchewan group when the English men-of-war "*Alceste*" and "*Lyra*" visited Napa in 1817. His successor at the time of Commodore Perry's visit in 1854 was a minor, and the government was administered by Sho-fu-king the Tsu-li-kwan 總理官 or regent, an old man of a mild and courteous bearing. That prince has since been succeeded by his son *Sio-bei* 尙圃 who has this year applied for investiture, through his envoys. The Peking Gazette of August 19th contains a memorial from the Governor-General at Foochow respecting the departure on the 4th July of *Chau-sin* 趙新 and *Yu-kwang-kiah* 于珖甲 the two commissioners sent to Na-pa to perform the ceremonies of investiture taking an escort of two hundred men with them. The Gazette of August 27th gives another memorial describing the entire loss of one of the junks, and return of the commission, which was consequently detained till the 13th August when it set sail again.

The following papers are extracted from the Supplement to the History of Lewchew, and relate to the investiture of *Sio-po* (or *Shang-han*, as the Chinese pronounce it) by the Emperor Kia-hing in 1804. This prince sent two envoys in 1807 to Peking, bearing *tsing-fung-so* 請封疏 or request for investiture, a translation of which is given:—

Request for Investiture.

Your Majesty's servant (臣) Shang Hau 尙灝, grandson of the king of Central Mount in Lewchew, respectfully memorializes the Throne, requesting that he be confirmed in his succession to the princely station, which will at once encourage him in his loyalty, and render illustrious the great statutes of the empire.

Your servant is well aware that his little state lies in the far distance and is only like a foot of ground for size; yet even away in mid ocean, it has an established government, and during successive generations its rulers, having received investiture, have here guarded the frontiers. I look up to the Imperial Benevolence—vast and expanded beyond expression!—and am profoundly sensible that all here are unable adequately to express our thanks.

My remote ancestor Shang-chi 尙質 was indebted to the favor of the Emperor Shun-chi for conferring on him the dignity of king in A.D. 1655

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and granting him a royal seal, which constituted him king in the Middle Mount, and for ever tranquilized this maritime feudality.

His successor Shang-ching 尙貞 was indebted to the letters-patent and proclamation of the Emperor Kang-hi, who in the year A.D. 1683 thereby constituted him the King.

His son Shang-shun 尙純 died when he was the heir; and the next in succession Shang-yih 尙益 deceased before he could apply for and receive investiture.

The next was Shang-king 尙敬 who, through the bedewing favor of the same Emperor, was confirmed in his seat in the year 1719. At the same time the deceased Shang-yih was retrospectively recognised as having been legitimate King.

Your servants high progenitor Shang-muh 尙穆 recently received investiture in the year 1757 from the Emperor Kien-lung.

His son Shang-cheh 尙哲 bade adieu to this world while still heir apparent, and left the succession to his son Shang-wan 尙溫 who by the high favor of Your Imperial Majesty, was installed as King in the Middle Mount in the year 1801, and fulfilled the duties of his princely station with reverence and diligence. One morning he fell sick, and the remedies of the physicians were powerless to arrest his dicease; he departed on the long journey in August 1803.

Your servant's father, Shang-ching 尙成 had no opportunity to ask investiture, for he sudenly left the world; and I, a mere youth, am called on to take his post and succeed to the inheritance.

As the obligations of a feudal prince are strict, I dare not style myself so without authority; therefore, to perpetuate the kingly power and observe the requirements, I now request your Majesty's investiture. I shall then be able to salute your Decree in this seagirt spot, where I keep ward over your frontier; and bow down before your command in this wave-worn corner of your realm, whence I can send up my tribute and reverence.

I have now especially commissioned my personal minister Yang Kih-tun, with the councillor Liang Pang-pih, who are to hasten to the vermilion anteroom to hand in this memorial-request.

Humbly prostrating myself, I look up to ask that the Sacred Kindness may grant to me, as it was granted to my predecessors, that an Imperial envoy (天使) be sent here to perform the ceremony of installing me in my kingly dignity. On your Majesty's part, such an act will render more illustrious the fullness of the Statutes; on my part it will invite me to more reverence and obedience in every particular. It will no doubt strengthen this remote possession for generations to come; and honored by the crowning blessing your Majesty's favor will continue through succeeding ages unimpaired.

I humbly implore the penetrating Glance to rest [upon my memorial], and beg that the proper Board may be required to carry my desire into effect. Your servant will await the arrival of these orders in trembling expectancy, and now carefully prepares his memorial for your Imperial hearing.

Dated in the reign Kia-king, 11th year, 8th moon, 7th day, or about Sept. 1st, 1809.

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The two envoys bore also a *tsing-fung-piau* 請封表, a memorial similar in style to this, but designed to express the king's profound respect and request confirmation of his title. About two years after they reached Peking, the application was answered by the appointment of two Imperial commissioners named Tsi Kwan 齊鯤 and Fei Tsi-chang 費錫章, who probably accompanied the Lewchewans on their return. There is something rather grotesque in the Emperor of China dispatching two such high officials to instal the ruler of this kingdom in his seat, when it is nearly certain that there was not an educated man in all his empire that could have reached Lewchew without the help of its sailors, or knew exactly where it was situated.

They carried several official documents, among which the following *fung-wang-shau* 封王沼 Proclamation for the King's Investiture, was the most important:—

Proclamation of the Investiture of Shang Hau as King of Lewchew in the 13th year of Kia-king (1809).

In virtue of having received in course the behest of Heaven to exercise the post of Augustus over the world. We hereby make this Proclamation.

To the end that We may magnify the instructions which we have received, and fulfil the statutes that require Us to tranquillize those who live in remote countries, and sedulously cherish those who are weak, that thus the peoples on and beyond our frontiers may be securely established, We do now greatly commend your earnest efforts to place yourselves under our sheltering wing. You have thus manifested your hearty joy and satisfaction at this protection, and have hereby continued in the inheritance of your fathers. Your envoys have come to the Court of Ceremonies with their offerings and presents, and it is eminently right that this distinct recognition should be made known.

You, O! kingdom of Lewchew, receive your dignities from the Middle Civilized Empire. Though you lie like an islet in the waste of waters, you have received bounties large and abundant; and though a mere ocean bank, your land is still confirmed to you.

You, O! Shang Hau, the grand son of the last King of the Central Mount, following your illustrious predecessors, have received their heritage that you may promote the welfare of your country, and perpetuate the valor of your race. Your filial duty to them is an earnest of your loyalty to us, for [by your envoys] you have strictly performed every rite of fealty in our coronation Palace, and the Golden Kraken can rest quietly in his ocean bed. You have fully exhibited through them your reverence, as they have come to our Vermillion Hall, with the pleasure that the gamboling porpoise meets the wind.

Robed in their courtly apparel, these envoys did not delay in presenting their gifts in our Court; and the products of your country proved in their hands the allegiance of our frontier.

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Now, therefore, as these Masters of Libations have made known to Us the desire of their lord to be confirmed in his heritage, we have specially appointed Tsi Kwan, a Revisor in the Han-lin Academy, to be our chief commissioner, and Fei Tsz'-chang, an under secretary in the Board of Works, to be Our second commissioner, to take this proclamation to you, O! Shang Hau, and confirm you as the king of Lewchew in the Central Mount.

Do you, all ye officials and laborers, ye scholars and people, together take him by your strength, and reverence him in your hearts, that thus the prosperity of your state may be perpetual.

We look to you, O! King, to rule your people in peace, and unite all among them who are just and loyal to your sway. We hereby appoint you to be their ruler that you may maintain in vigor the relations of a liege fief. You are to be diligent in co-operating to promote peace and order along our frontier, and thus prove yourself worthy of the thrice-repeated commendation now bestowed on you. Preserve unimpaired the inheritance of your country's happiness; and be content that in the Imperial Palace dwells one who will not forget his kindness.

It is for these ends that this proclamation is now made; let all, king and people, hear and know it.

Dated in the reign Kia-king, 13th year, 8th moon, 1st day (about Sept. 1st, 1809).

They also carried a patent, called *Fung-wang-chih* 封王勅 or Decree for confirming the King, who with his *wang-fei* 王妃 or queen, are honored with a present of an assortment of silks from the Emperor:—

The Patent investing Shang Hau as King [of Lewchew] in the 13th year of Kia-king.

I, the Sovereign Emperor, hereby make known my commands to Shang Hau, grandson of the king of Lewchew in the Central Mount.

Whereas, your ancestors have for generations kept the outskirts of Our realm as a protective feudatory, sedulous to present their tribute at the proper time; and having all been honorable, worthy and just persons, who have tried to follow that which is decorous, and maintain the proprieties of their stations, have thus approved themselves to Our constant commendation, and their illustrious fame has in consequence become known through all ranks of our officers.

Now therefore, having in course succeeded to the inheritance, you have sent your messengers to request Our commands. They knocked at our frontier passes on their way, and have at last reached the Court of Ceremonies, whose officers have greeted them. Their strong desire was to reach this goal with their presents; hastening on their journey away from the waters where the sole-fish abound. From those distant outskirts, where the clouds hide the horizon, they have reverently brought your palmleaf missive expressing your respectful feelings.

We, on our part, now return, over land and water, our silken (i.e. imperial) mandates to your rural hamlet in order to snvest you with the lawful succession. We shall continue our patronage to your truly loyal family and to

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your descendants; as We now exhibit our high regard by sending these letters-patent, which will call forth your constant allegiance. How glorious your race be!

We have accordingly now commissioned Tsi-kwân, a revisor in the Han-lin Academy, as our chief envoy; and Fei Tsz'-chang, an under-secretary of the Board of Works, as the second, who are ordered to your country, and confer on you [on our behalf] the dignity of King of Lewchew in the central mount. By them we have sent to you and your queen, presents of silks, letters, &c., all of which you will respectfully regard as the expression of our favor, and receive at their hands with your attendants according to the prescribed ritual. They will all as the stately bamboo dresses itself in new foliage, give you increased honor. They are substantial tokens of regard given to those who come to Our palace; therefore carefully arrange them, and cherish and preserve them as one does his girdle jewels. All your people will regard them as evidence that you emulate the glory of your predecessors in their rule. Therefore regard their instructions with trembling docility, whereby your land will be prosperous and famous, and you be enriched with unchanging and peaceful blessings.

Hear therefore and respect Our special behest!

[List of articles] bestowed on the king of the state.

Two pieces	Imperial dragon satin.	Two pieces	plain satin.
Three „	lustrous variegated satin.	Three „	brocade.
Three „	blue satin, variegated.	Four „	gauze.
Three „	blue satin, plain.	Four „	heavy curtain gauze.
Two „	changeable satin.	Four „	pongee.

[List of articles] bestowed on the 王妃 queen.

Two pieces	lustrous variegated satin.	Two pieces	plain satin.
Two „	blue variegated satin.	Two „	brocade.
One „	toilet satin.	Four „	gauze.
Two „	plain blue satin.	Four „	heavy curtain gauze.
One „	changeable satin.		

Kia-king, 13th year, 8th moon, 1st day, (about Sept. 1st, 1809).

An escript was also sent at the same time by which Shang-chiug or Sio-zio 尙成 the predecessor of Shang-hau, is confirmed in the regular line of kings, though he received no investiture while he lived; and two other orders, directing that the Chinese Commissioners offer the proper sacrifices the Temple of Ancestors to him and his father Shang-wan or Sio-bun, to neither of whom had this mark of respect yet been paid. This worship was offered on behalf of the Emperor to gratify the manes of the dead Sovereigns of Lewchew, and in its intention appears to be similar to the wish of Darius King of Persia, as recorded in the book of Ezra chap: VI–10, and chap: VII–23. He there desires that the returning Jews may "offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king and his sons;" ..... "for which

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should there be wrath against the realm of the king and his sons?" —i. e. if any subordinate and local deities within the realm of Persia should become angry because they had not received due honors. So the Emperor of China vicariously sacrifices to the departed spirits of the Lewchewan princes, among other reasons, lest they vent their displeasure against him.

The Chinese envoys stayed at Shen-di only a short time, for the replies of the king are dated in November of the same year. Corresponding replies to the Emperor's various edicts were sent by them translations of which are given. One is termed *tsie-ngan-so* 謝恩疏 or Minute of Thanks, and is a fit answer to the Emperor's patronising edict:—

Minute of Thanks.

Your Majesty's servant Shâng Hau, king of Lewchew in the Central Mount, herewith makes a careful memorial, in which he respectfully thanks Heavenly Kindness.

The kingdom of your servant is small, only as big as a bullet, and lies hidden away in a nook of the sea; but it has now been refreshed by the vast compassion of the Imperial Ruler in permitting him to succeed to his inheritance. In the year 1809, the imperial commissioners, Tsi Kwân and Fei Tsz'-chang (titles given), bearing their proper credentials, and charged with the Proclamation and Patent, the silks and presents, accompanied by their retinue, set sail in two seagoing junks, and happily reeched this land about Sept. 1809.

Your servant, attended by the whole body of officials and dignitaries and a concourse of people, met them in the Pavilion of Grace, where we humbly implored long life and perpetual peace to the August Sacred Person. I then received the Proclamation and Patent, and deposited them in the Envoys Hall. Having selected a lucky day, (Oct. 1st), I first took the Mandate commanding that the late Shang-ching, my father be installed as king in the regular succession; and then, the Edict ordering that worship be paid [on your behalf] to the former king Shang-wan, and to my late father Shang-ching; and fulfilled every particular.

On the 15th of November I reverently received and read the Proclamation and Patent of Investiture, which confirms your servant as King in the Central Mount; and accepted the dragon-embroidered satins, and also the variegated silks, and other articles conferred on the queen. Your servant, then with all the officials around him prostrated ourselves to the ground to give thanks for such bounty. I then begged the two Commissioners to let us have these documents to put in the archives of the kingdom among its precious things; and asked them to examine the old records to satisfy themselves that all had been done properly. They did so, and I have put them in our treasury.

When your servant reflects upon the abounding protection and grace of the Sacred Dynasty, which like the heaven and the earth at once covers and

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supports me, how can my feelings be adequately expressed! I have however commissioned my maternal uncle, Mau Kwang-kwoh, who is a high judge, with the aulic councillor Chin Chang-kwan, aided by a second envoy Mau Wei-sin and three interpreters, to take my dispatches, and shortly sail [for China] with their attendants, in a well appointed vessel. They take with with them a productions of the land as presents, to wit,—

1 pair gilt herons (or storks).
A statuette of a stork standing on a silver hill.
One helmet, with guantlets and cuirass complete.
Two daggers with gold mounted scabbards.
Two daggers with silver mounted scabbards.
Twenty daggers with lacquered scabbards and gilded copper mountings.
Ten spears with lacquered sheats similarly mounted.
Ten girdle knives with lacquered sheats, adorned with gilded copper mountings.
One saddle lacquered and dusted with gold leaf.
One set complete of bridle, traces, stirrups and spatter-dashes.
Two pairs gilded painted standing screens.
Five hundred beautiful fans.
Two hundred rolls of native silk and cotton.
Three hundred pieces soft plantain cloth (a sort of grass-cloth).
One hundred pieces native linen.
Five hundred catties white spelter.
Two hundred catties red copper.

When these persons and articles all reach your capital, I very humbly beg of your Majesty's Celestial compassion a condescending glance upon them, and upon what I have done. Then will my ecstatic delight exceed all bounds.

I respectfully hand up this Memorial for your Majesty's hearing.

Kia-king, 13th year, 10th moon, 2nd day, (about November 1st, 1809).

The presents which accompanied it were probably all of Japanese manufacture, and were no doubt sent with the approbation of the Japanese residents in Sheu-di; but one would be altogether in error if this and the next document should be taken as exhibiting the real political position of Lewchew towards China. The other is termed a *tsie-ngan-piau*, 謝恩表 or Memorial of Thanks for the Investiture:—

Record of thanks for Kindness.

Your servant Shang Hau 尙灝 king in the Middle Mount in Lewchew, in the sincerity of his joy and heartfelt pleasure, bows his head to the hearth as he receives the exalted words af your Majesty's rescript.

I lie prostrate under the sense of Imperial favor which in its grand movements can reach even to look after the glory of distant lands. The Autocratic virtue is vast and diffusive, and I look up to it that I may receive some of the luster of the Middle Kingdom. By it the face of things has

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been renewed in my sea-girt dwelling; and this dotation of the princely state has given me an unimpeachable name.

Your affluent bounty, coming thus to your far-off minister, apportions me some reeds for a dwelling, and some earth to rear sacrificial animals; the goodness which fills the universe has penetrated both statesmen and people here with delightful joy. I reverently acknowledge at your Majesty's foot-stool that your wisdom oversteps all ancient and modern instances, and your merit equals that of heaven and earth: the empyrean was open that you might receive the signet, while such intelligence, humanity, and justice all join to complete the perfect ruler. Uniting every region under one rule, you arrange your robes in solitary gardens, and immediately propriety, music, and spiritual influences spread themselves for the instruction and reformation of all. The firmament rejoices in such virtue, and even to this edge of the horizon the sea drinks in your goodness.

I your servant Shang Hau, having now succeeded to the oversight of this, frontier inheritance, shall be able to send up my proper tribute. I acknowledge the dragon-bordered missive which has come from far, and caused our national Gods to revive from their lethargy; I thank you for the phœnix command to install my father in his shrine, causing the ancestral hall to glow with fresh lustre. I tremblingly come into heaven's awful presence to make the nine prostrations; I look towards the ivory gate and give the trine commands to bow to it.

I have carefully selected my household officers Mau Kwang-kwoh, Ching Chang-kwan and others with them to reverently take a few articles (*lit.* hairs from our rivulets) and arrange them properly for your acceptance.

I humbly implore heaven's ceaseless blessing upon you, and that the reckoning of your years may be immeasurable. May you like the sun rising in his splendor gather around you for myriads of years continual blessings; like streamlets running to aid their source, may your reign embody all the glory of those preceding it. Then will the gemmed lamps for ever shine over the festal board; and day emulate night in the peace each will bring to you. The golden goblet, great and lasting, will remain to refresh your days as long as heaven and earth endure.

I, your servant, having no right to look up to your heaven-like Sacredness, yet may be permitted to leap and frisk from the joy I feel.

This presentation of my thanks is now respectfully handed up for your Majesty's hearing.

Kia-king, 13th year, 10th moon, 2nd day, (about November 21st, 1809).

Another paper from the King recommending the two Commissioners to the notice of the Emperor for the courteous and diligent manner in which they had accomplished their mission to Lewchew is given in the series, and its insertion in this official publication presupposes its favorable reception. The other four volumes of the work contain their observations while in Lewchew arranged under the heads of Government, Manners and Customs, Tribute, Productions, Itinerancy, Literary Institutions, &c.

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The Lewchewans were first prominently brought to the notice of Europeans by the visit of the British frigate "*Alceste*" and her tender the "*Lyra*" in 1817, when Captain Basil Hall and Lieut. Clifford gave such glowing accounts of the treatment they received.

Their published writings placed the Ruler and his subjects in the most pleasing light. The long continued existence of Lewchew, with a population of less than two hundred thousand inhabitants, as an entirely independent government lying between two such powerful nations as Japan and China might perhaps be impossible; but their attainments in self government and civilization during six or seven centuries past, have doubtless been owing to their relations with China. Taking her language and literature as their guides and models in education, and her political system as the best they knew, they elevated themselves above the Mongols and Manchus at a period when those nations were mere nomads. The Japanese sway over them, and the dialect of that language which they speak, have indeed brought them into closer relations with their nearer neighbors, but have never been able to overcome their respect for China. They teach the classics of Confucius in their schools, and prepare their leading men for the triennial visit to Peking by teaching them to speak its dialect, and sending young men to travel across the provinces, on their way thither.

If we compare the attainments and orderly sway of the Lewchewans, with the inhabitants of Formosa, New Zealand, Hawaü, or Luzon, before Europeans visited them, we shall better appreciate the immense advantage that a literature confers upon a people in preserving, elevating and consolidating it. The Lewchewans have pressing need, however, of other influences to raise them higher, for by degrees the power of the literary aristocracy has become consolidated into one of the most severe tyrannies that now exists on the face of the earth, one from whose terrible exactions their insular position opens no remedy or hope of escape, to the mass of the people.

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ARTICLE VII.

NOTES ON SOME OUTLYING COAL-FIELDS IN THE SOUTH-EASTERN PROVINCES OF CHINA.

By Thos. W. Kingsmill.*

The general position of the Great Coal-fields of China, stretching in a line trending from N.N.E. to S.S.W., from the Si-shan near Peking along the frontiers of Pe-chi-li and Shan-si, and thence through Ho-nan and Hu-peh into the great coal and iron district of Hu-nan, is known to most members of this Society; though information of their details and lateral extension is much to be desired. I have therefore endeavoured to throw some light on the less important fields of Kiang-si, Hu-peh, An-whei, Kiang-su, Cheh-kiang, Fuh-kien and Kwang-tung; though with the exception of one or two districts, I do not see much prospect of the produce ever becoming of more than local service.

The geological position of all these fields seems sufficiently well marked as belonging to the true "Coal Measures" of the Carboniferous system; sometimes indeed thin beds of coal occur in the Carboniferous limestone itself, but these do not appear to be sufficiently productive to permit of being worked with profit.

To render this description plainer it will be well to give some account of the rocks anterior to the coal measures, as they are found to exist in these provinces, marked as they are by a remarkable similarity throughout the entire area.

Commencing with the primitive formations of the district, we find enormous masses of unstratified quartzites, clay slates, gneiss and other metamorphic rocks of uncertain date, much entangled with igneous protrusions consisting of granite, porphyries, syenites, and in the southern districts at least, greenstones and hornblende rocks. These rocks may be said to form the main axis of the greater mountain chains, and constitute the characteristic rock in all the tea districts, for the proper growth of which plant indeed their presence seems absolutely necessary. Resting on these seems to occur the first sedimentary formation whose position can at

* This paper was read before the Society, on the 13th Nov., 1866.

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present be satisfactorily ascertained. It consists of a coarse quartzose conglomerate containing fragments of the earlier rocks, passing upwards into grits and slates of great thickness. This series is apparently characteristic in the valley of the Si-kiang in Kwang-tung; in that of the Kwei-kiang in Kwang-si; in the islands of the T'ai-hu in Kiang-su extending to Mo-do and the neighbourhood of Soochow; about Wu-chang in Hu-peh; on the flanks of the Lu-shan in Kiang-si; in the Hwei-chow districts in An-hwei, and probably in many other localities. From their eminent developement in two localities, the Shu-hing-hap near Shao-king-fu in Kwang-tung, and the Tung-ting-shan in the T'ai-hu, I would propose for them the name of the "Shao-king and Tung-ting Grits." In the Si-tung-ting-shan I have found in their upper portion fragments of at least two genera of ferns, some stems of conifers, as well as those peculiar leaves with striæ parallel with the stem generally considered to belong to the genus Lepidodendron.

These rocks are succeeded by limestone, like them extending over vast tracts and being generally marked by the same characteristics. In many places it seems to be interstratified with the grits and slates mentioned above and with them to form a system of great thickness and importance.

This limestone is generally of a light blueish grey color, extremely crystalline, divided by innumerable bands of carbonate of lime or silex and is almost invariably unfossiliferous. In Kwang-tung and Kwang-si it is highly metamorphic, forming marbles of various degrees of purity, from the Shao-king marble with veins of graphite to pure flakey white; in other provinces, as Kiang-si and An-hwei it sometimes becomes converted into a coarse white succharoid marble. In the neighbourhood of Nanking it becomes true dolomite, as also near the entrance to the Poyang lake. Dolomite agreeing in position with these rocks occurs also on the eastern flanks of the Woo-e-shan in Fuh-kien associated with a calcareous conglomerate.*

This rock is generally as stated above unfossiliferous, but in two localities at least fossils are known to occur; as the total number obtained within my knowledge are very few I will state each separately. I take this opportunity of thanking Mr. Bickmore, who after an adventurous journey through Kwang-si and Hu-nan pro-

* See Fortune's "Wandering in China."

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vinces has visited this port, for his courtesy in allowing me access to his valuable notes and collections made during that time.

The localities alluded to are situated, one near Hoo-chow in Cheh-kiang extending to the islands in the T'ai-hu, and the other at the northern frontiers of Kwang-si near the town of Sin-chow visited by Mr. Bickmore. The fossils I have seen are as below:—

1st, Macluria? species, from a very imperfect specimen found by myself in limestone said to have come from the Tung-ting-shan.

2nd, Rhynconella or Athyris? species, from an imperfect specimen with the hinge broken, also from the same neighborhood, found by myself at Nan-zing but not in situ.

3rd, Terebratula? species, a very bad specimen scarcely more than a depression in the stone, found in same block, as No. 1.

4th, Corals of apparently three species, one probably Cyathophyllum the others very imperfect specimens, found by myself in the Si-tung-ting-shan.

5th, Encrinite stems found by myself in situ in some quarries to N.W. of Hoo-chow near the T'ai-hu lake.

6th, Terebratula? two species in good preservation, obtained by Mr. Bickmore at Sin-chow, they were said to come from a waterfall some 22 *li* distant. This limestone is characteristic in the district.

7th, Stringocephalus? species, same locality in good preservation.

I have only advanced these names provisionally, as in the absence of a good collection it is utterly impossible to class fossils so slightly differing as the brachiopods, I would suggest therefore the formation of a museum of characteristic fossils by the Society as well worthy its consideration, and likely to extend its sphere of usefulness.

These fossils, though it would be rash to found too positive an opinion on such slight data, bear evidently a Devonian complexion, and to this group I am disposed to refer these rocks, at least till further discoveries throw more light on their age.

Near Kiu-kiang, in a gravel pit close to a stone bridge some three miles from the foreign settlement, the edges of some limestone strata of similar structure are exposed. I was much interested in this discovery as it seemed to throw light on the relations between this series and the succeeding; the rock consists of a blueish grey limestone much metamorphosed, and divided into small fragments by bands of calc spar, the strata are vertical the

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strike to the W.S.W. parallel with the flanks of the Lu-shan, to the early rocks of which it seemed immediately to succeed.

The succeeding strata are to be found at a distance of about fifteen miles to the west, where they may be noticed in a range of hills some of which are of considerable altitude bounding the river Yang-tsze. The rocks here are of completely different lithological character, though still in the main calcareous, they are distinctly stratified forming several anticlinals between the river and the earlier rocks of the Lu-shan, and from their relative position seemed of necessity to repose unconformably on the limestone rocks above described. Through the kindness of Mr. Bickmore I have been enabled to verify this surmise; at a place called Ki-yang on the Siang river in Hu-nan, he met with limestone rocks resting on the edges of the upturned strata also limestone. This lower limestone was similar in all respects to that described above, and which contained the fossils Nos. 6 & 7; the upper limestone was also similar to that about to be described; the strata of the lower rocks were nearly vertical, of the upper approaching to the horizontal. In the absence of fossils which have not to my knowledge been discovered in this upper limestone, I have named it provisionally Carboniferous: it clearly represents in position if not in age the Carboniferous limestone of Europe, reposing unconformably on the edges of the Devonian rocks, and being succeeded by the Coal measures, into which in some localities it seems imperceptibly to run.

It differs from the lower rocks in being generally of darker colour, distinctly stratified, and not mixed with siliceous rocks. In some localities it exists as a mass of calcareous shales, but generally the beds are much thicker varying from 1 to 6 or 8 feet. The limestone is not so pure as in the earlier rocks, being mixed to a greater or less extent with carbonaceous or argillaceous impurities. Very little metamorphic action seems generally to have taken place, and the laminæ of bedding are often beautifully distinct, the slightest ripple mark being well preserved. It exists in enormous masses in the valley of the Yang-tsze; as between Hankow and Kiukiang, where it forms the bold scenery of the Pwan-pien-shan and the well known "Cock's head."

It is also to be noticed in the neighbourhood of Chinkiang, in the interior of An-hwei south of the Ku-chên lake and in the valley of the T'sien-tang above Hang-chow. Similar rocks as described in

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my previous paper* occupy an important part in the Geology of Kwang-tung, and also seem to cover large areas in the centre of Cheh-kiang about King-wha. Besides these described localities there is no doubt that it is to be met with in most if not all of the provinces treated of in this paper.

This rock sometimes passes into a coarse calcareous conglomerate containing fragments of limestone probably of the earlier series.

Throughout the entire area mentioned above, containing portions of seven provinces, these above described rocks associated with occasional outbursts of trappean formations constitute the dominant geological features of the country. They are every where much disturbed and contorted, broken up by igneous protrusions, and jumbled together in masses of greater or less extent. The strata are never horizontal, are often vertical, but as a general rule are to be found dipping at high angles; the later rocks are however much less contorted than the earlier; the strike generally approaches W.N.W. to E.S.E. or nearly at right angles with the prevailing direction of the mountain ranges; at least this is the general result I have noted for the earlier portions of the series.

The general prevailing characteristics of the formations antecedent to the coal measures may thus be easily determined. The rocks are found flanking the great mountain chains; of which the great Woo-e-shan between Kiang-si and Fuh-kien, continued in a N.E. direction into the low plains of Kiang-su is pre-eminently the most important. Outlying ranges of greater or lesser importance are however to be found at both sides of these mountains, on the flanks of which we meet with similar rocks. The most important of these lesser chains, are the Mei-ling mountains between Kwang-tung and Kiang-si; the Lu-shan to the south of Kiu-kiang continued through the districts of I-ning-chow and Yuen-chow-foo and forming the watershed between Kiang-si and Hu-nan, and the mountainous district forming the central portion of Fuh-kien province. It will be seen that on one or other flank of these ranges the coal bearing districts I have to mention will be found to be situated.

First in order, as probably in future productiveness, though almost beyond the limits I have specified, is the coal-field of Kin-

* Geology of portion of Kwang-tung *Transactions for* 1865.

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kow situated about twenty miles above Hankow. This field is probably rather connected with that of Hu-nan than the district described above; but as I have not visited it nor obtained reliable information as to its position, I can do no more than name it. Some attempts to work it by foreigners have been made, but hitherto without success.

At Wu-chang and Han-yang the rocks forming the base of the Devonian rocks seem to occur; they are to be met with in a range of low hills running approximately E.N.E., and consist of quartzose conglomerates and quartz rocks dipping at a high angle towards the south.

The next coal field with which I am acquainted is that of Yi-shan about sixty miles below Hankow; it lies about five miles inland from the town of Hwang-shih-kang (Yellow stone ridge) so called from the color of the prevailing rocks which are composed of a reddish shale, the representative apparently of the Permian of Europe; the strike of these rocks is approximately N. & S. at Whang-shih-kang, the dip is E. about 20°. These rocks seem to be succeeded by light red sandstones, passing upwards into imperfectly conglomerated gravels and sands; the sandstone is soft in texture is remarkable from containing large numbers of lenticular argillaceous nodules, and sometimes has distinct remains of interlacing stems, but no other fossils that I could discover. This stone is much used in building operations at Hankow, but unless carefully selected is apt to disintegrate with exposure to the weather.

These formations extend a considerable distance towards the west, forming low hills on the south bank of the Yang-tsze, as far as the small town of Wu-chang-hien, when they may be seen dipping towards the east from the flank of the quartz hills which here join the river.

Immediately below these rocks the coal bearing formations are to be seen in a group of low hills known as the Yi-shan bordering the San-ko-tang lakes. The rock is composed of Quartzose Grits, sometimes almost massive, interstratified with argillaceous schists; the hills are round topped about 200 feet high, the water in the lakes is decidedly chalybeate, the dip of the strata varies from 5° to 25° towards the west.

There is only one seam of coal known to occur in this field, it is said to be from 1 to 2 feet in thickness, resting on an underclay of a greyish color containing remains of stems and rootlets. It is

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capped with a dark carbonaceous shale containing in abundance sigillaria and fern fronds besides impressions of soft interlacing stems; this shale is very friable and it was with difficulty I could obtain specimens sufficiently consistent to allow of carriage. The coal itself is of inferior quality, rapidly disintegrating on exposure to the atmosphere, and being very impure; it is only consumed in the immediate neighbourhood being principally used for burning lime in the quarries below Hwang-shih-kang. The mines are worked in a very primitive manner; small shafts about 3 feet high and 2½ feet wide are sunk at an angle of about 55° with the horizon down to the seam, up which the materials removed are dragged by naked boys; a rude staircase is formed with round poles fixed at the ends and the roof where necessary is supported by cross wood sheeting. The mines are drained in most instances by bamboo pumps fixed in stages in these shafts, but in some of those adjoining the lake small adits to carry off the water had been formed, the water escaping from these was highly ferruginous and gave a distinct tinge to the lake for some distance. I made enquiries about iron, but could not learn that any was worked in the neighbourhood.

Below this district the Carboniferous Limestone crops out, forming the mountains which between this spot and Wu-hiu-tsun line both banks of the Yang-tsze. The general character of this formation I have already described; in this locality however there occur with it some bands of impure coal, which have at some former period been worked, but at present are not considered sufficiently productive. In a valley above Shih-hwei-yau (the "Lime Kilns") a seam has been worked in a similar manner to that already described but has been long abandoned; large black mounds of carbonaceous shale form however conspicuous objects from the river; this shale is harder and less carbonaceous than that at Yi-shan; of the quality of the coal and its position I could obtain no clue. The hills here are composed of limestone in beds from 4 to 6 feet thick, much dislocated and contorted, and dip towards the N.W. at about 25°. Accompanying the coal the limestone is interstratified with argillaceous shale, in some places almost assuming the character of quartz, and beds of chert.

At the west base of the Ki-tow or "Cock's-head" rocks of similar character occur which have also been formerly worked for coal; discontinued workings, also in the limestone, are met with on the

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low hills behind the deserted city of Ki-chow. The strike of the beds in these hills is throughout nearly E. & W. forming several anticlinals; the strata highly inclined, sometimes almost vertical.

At their eastern extremity there seems to be a reproduction of the Yi-shan coal-field in the hien district of Sui-chang. I have not been able to visit this locality, but from the general character of the country and the similarity of the overlying beds have no doubt it is similar in its main features. The coal obtained here is used to a large extent by the Chinese at Kiukiang principally made up into balls with clay; it seems slightly superior to that from Yi-shan but is useless for foreign domestic, or steam-boat purposes. In fact at Wu-hiu but a few miles from these coal-fields I found a number of iron foundries and on enquiry learnt that both iron and coal had come from Hu-nan, the productions of the lower coal mines not being of sufficiently good quality. The coal used for this purpose is first converted into coke for which purpose the coal of this district is entirely unsuitable.

The position of this coal-field and its relations to the inferior and superior rocks is well worthy of study, as it seems to immediately underlie the mixed sands, clays and conglomerates which play so important a part in the geology of central China. The coal bearing rocks must also almost of necessity overlie unconformably the lower limestone spoken of above as occurring at the foot of the Lu-shan; this limestone is found at both sides of that mountain range, the quartzose rocks of which it seems to immediately succeed.

Leaving the river Yang-tsze there are now some coal mines to be described situated in the southern portion of the province of Kiang-si. This part of the province is sufficiently well marked out by natural boundaries, forming a basin surrounded by metamorphic and hypogene formations, and pouring its entire drainage into the Po-yang lake. The succession of Carboniferous and underlying rocks appears to correspond all through, and to be somewhat similar to that already described, I have not had the opportunity of personally inspecting any of the fields, but speak from reports of others.

The coal bearing rocks appear to form a belt round the entire province, being more especially developed at its southern extremity, at Loh-ping-hien in the prefecture of Kwang-sin not far from the potteries of Kin-teh-chên a coal-field is said to be worked, the coal

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is stated to be of superior quality and this combined with the presence of suitable clay has probably tended to the prosperity of the porcelain manufacture in that district. The only detail of the geological structure of the locality I have been able to obtain, is that in the higher districts adjoining the mountain pass leading from Hang-chow the rock is a "coarse blue limestone," in the neighbourhood of which "white quartz" is largely worked for the manufacture of porcelain. About Kwang-sin-fu the rock is stated to change to a dark red sandstone, the country "thickly studded with little hills, but not a vestige of vegetation of any sort on them they stood in the midst of the plain like monuments and had a curious and strange appearance,"* the resemblance of these rocks to those in the Tsing-yuen district of the Kwang-tung province, I will afterwards point out, they seem to represent the yellow sandstone rock of Hwang-shih-kang overlying there the Coal measures. In the district of Kiah-kiang on the Kan river coal mines are also said to occur, the adjacent rocks here are similar; passing by sandstone *Lord Amherst's* Embassy met the coal mines near a village called Foo-koo-tang; the shafts were sunk "like wells" the fragments thrown out "appeared pure slate, the strata near the grits principally calcareous." The coal did not appear to be good. The position and nature of the coal would thus appear to be similar to that at the "Cock's head" above described.

I find no other mention of Coal-fields in this portion of the province, but from its structure have little doubt that coal may be obtained at reasonable depths beneath the red sandstone which forms the prevailing rock in the basin of the Po-yang lake, whether this coal would repay the cost of working in a scientific manner or not must be left an open question for future explorers.

Returning to the Yang-tsze the next coal field I have to describe is that of Nanking though I have little doubt that in the Chi-chau and Ning-kwoh prefectures others are to be found. The sequence of the geological formations in this neighbourhood is very perfect and interesting. Commencing with the lowest rocks at the Chung-shan which seem to belong to the very base of the Devonian system we have

1st, In the Chung-shan or Tsze-chin-shan N.E. of the city, Quartz—much fractured no trace of bedding.

* Fortune's Wanderings in China, also Staunton's Embassy.

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2nd, Gritty slates much contorted, vertical. Strike N. & S. Siao-chin-shan.

3rd, Dolomite, subcrystalline without fossils but containing hollows possibly remains of previous organisms, also in Siao-chin-shan, forming its north-western face next the Tsao-hia creek.

The above three rock formations most probably represent the Devonian rocks of other localities mentioned above, the whole are much contorted and appear to form several anticlinals.

4th, Quartzose sandstone, yellow and white, coarse granular, the edges apparently fused, occurs in beds from 2 to 3 feet in thickness forming low hills outside the west wall of the city, underlying the Tsing-liang-shan; the dip at high angles generally towards the north and south.

The above is probably an outlier of the true coal measures; it only occurs in a few isolated rocks surrounded by alluvial formations, outside the west wall of the city.

5th, Conglomerate, composed of quartzose and limestone pebbles often approaching the size of boulders up to 18 in. diameter, much water worn, gradually becoming finer as we approach the upper beds, sometimes interstratified with coarse reddish sandstone. Strike N. & S. dip E. from 15° to 30°, is well seen when the hills have been scarped near the Han-si-mên: this conglomerate passes upwards into,

6th, Yellowish sandstone, fine grained, laminæ often very thin, nodular like that from Hwang-shih-kang from which it can scarcely be distinguished, occurs outside city towards the east forming low hills, also capping the Tsing-liang and other hills in the city; dip E. 10° to 15°.

These last two are evidently the representatives of the covering strata at Yi-shan coal-field, representing probably the Triassic formations of Europe. The coal bearing strata must therefore be placed somewhere between Nos. 3 and 5 which are wanting in the immediate neighbourhood of the city. When then in 1865 I made enquiries whenever possible as to the existence of coal-fields but was invariably answered in the negative, few of the former inhabitants had however returned at the time, most residents belonging to the families of the troops in garrison or those who had been permitted to stop when the garrison was disbanded in the latter portion of 1864. Since then I have obtained the names of some localities where coal is said to occur. They lie to the east

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of the city at a distance of about 50 *li*. At the Lung-t'an-shan 龍潭山 the coal is stated to be of superior quality. When the English fleet anchored off Nanking in 1843 large quantities of coal were found stored up on shore; the American expedition of 1854 likewise reports having met with abundance of semi-bituminous coal of excellent quality at the three ports of Chin-kiang, Nanking and Wu-hu, this coal probably came from these mines. At the Hwang-lung-shan 黃龍山 coal is stated to occur close to the surface, it is represented to be of inferior quality, exhausted by exposure to atmospheric action, and readily disintegrating, at Sze-shan coal of similar quality also occurs (祠山).

This completes my list of coal-fields in the valley of the Yang-tsze; there are doubtless more, more especially on the northern bank, but I have not learned their names. To arrive at the next district it will be necessary to cross the continuation of the Wu-e-shan, called on the maps the "Sung-lo hills." This field is to be found in the basin of the Tsien-tang river above Hang-chow in the prefecture of Yen-chow. The Carboniferous formations appear to be represented on both sides of this range by similar rocks; limestones, quartz, shales, and sandstones. In the neighbourhood of Hang-chow, Limestone similar in all respects to that representing the lower series at Hoo-chow occurs, and there is every reason to believe the upper formations identical. The principal coal mines are said to occur at a place known as Hwang-shan in the Yen-chow district. This coal is in extensive use amongst the natives finding its way even to the Shanghai market. It seems to be of rather superior quality to most of the others described, and sometimes is met with in the shape of large blocks; it does not however burn sufficiently well to answer foreign purposes or steamboat use, leaving a large residue of ashes, and not throwing out much heat; the Chinese use much of it in powder mixing it with earth to form balls, which burn without smoke or flame in their small cooking stoves.

I know nothing of the mode of working the mines nor of their extent.

Continuing south through Chin-kiang province I have not been able to learn of any coal bearing formation, though from the abundance of lime-stone in the King-wha district coal probably exists. In the neighbourhood of Ningpo wood or charcoal appears to be used for most purposes by the natives, even iron being melted by

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the aid of charcoal furnaces. Fuh-kien likewise seems to be almost destitute of mineral fuel, but in the south between Chang-chow-fu and Chau-chau-fu in Kwang-tung a small coal field again occurs. Mines are worked at a place called Pih-su; the coal is stated to occur in low hills in highly inclined strata. On the banks of the Han the same field is again met with, coal mines being worked on the frontiers of Kwang-tung and Fu-kien at a spot some 60 *li* below the town of Yung-ting-hien. I have not obtained any particulars as to the accompanying rocks in either case; the coal is of inferior quality, hard and stony, and is considered at Amoy and Swatow much inferior to that imported from Formosa.

Arriving now at Kwang-tung province I have little to add to my former descriptions of the coal fields situated within its limits. The Fa-yune district is probably repeated north of the chain of lime-stone hills mentioned as lying to the north of that town, the superficial rock here is said to be red sand-stone worn by a peculiar process of denudation into isolated pinnacles, and in the neighbourhood of these in the district of Tsing-yuen coal mines are said to exist, though not at present worked.

I must therefore bring this paper to a close with a resume of what I have already stated. Coal fields of greater or lesser extent are known to occur in all the South-eastern provinces; their geological position throughout appears to be the same, flanking the mountain chains of earlier date; the mountain chains seem to have been elevated at a date posterior to the deposition of the coal, but probably prior to that of the Permian and Triassic rocks.

So much for the position of the coal; my observations up to this time do not hold up much prospect of its being eventually worked with profit. The fields cover a considerable area but wherever worked the coal is scarce and of inferior quality, it is quite possible of course that the latter would improve at increased depths, but unless some thicker seams be discovered, these advantages would be counter-balanced by the increased cost of working. These remarks are to be distinctly understood as applying only to the district I have mentioned. I have not learned enough of the great coal-fields of Hu-nan and the north to be prepared to hazard an opinion as to their productiveness.

Having given this resume of the Carboniferous formations I think it only right to state that I have felt much difficulty in the identi-

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fication of the superior rocks. The formations, which I have provisionally regarded as Permian and Trias appear to pass upwards into a rock evidently the representative of the Laterite of South India, which has been classed by Indian geologists as Pliocene. This is succeeded as in India by Kunkur, a calcareous concretionary clay; a deposit of bright reddish or yellow clays with quartzose pebbles apparently intervening. I need not point out that here is an interesting field for close observation; the comparison of the allied rocks of the two countries being continued down to the coal-fields.



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ations



PER LIMESTONE. | CO

CARBONIFERO

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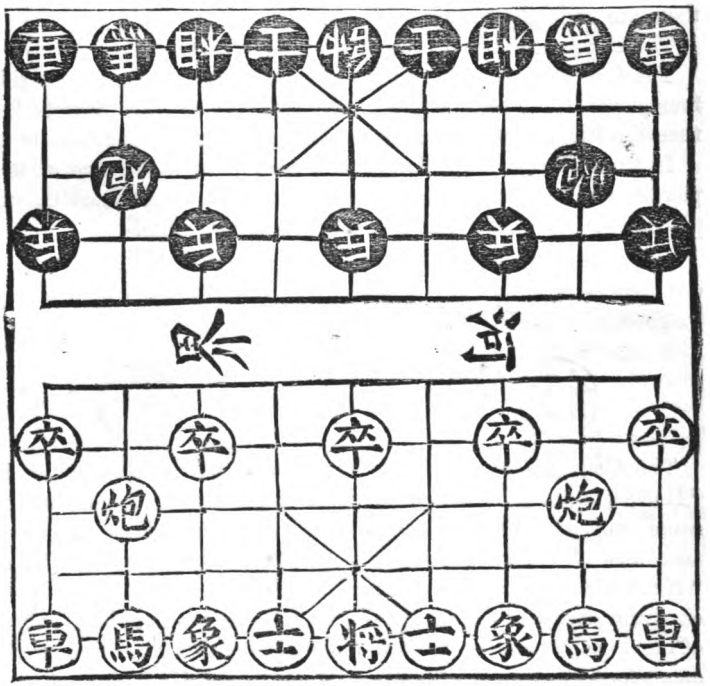
ARTICLE VIII.

A SHORT SKETCH OF THE CHINESE GAME OF CHESS, CALLED *KH'E* 棋 ALSO CALLED *SEANG-KH'E* 象棋, TO DISTINGUISH IT FROM *WEI-KH'E* 圍棋 ANOTHER GAME PLAYED BY THE CHINESE.

By H. G. Hollingworth.*

The Chinese Game of Chess is played by two persons, each having sixteen pieces, upon a board divided into sixty-four squares, eight on each of the four sides, but separated in the middle between the players by an oblong division called the *River* 河界, which extends from one side of the board to the other.

Red.



Black.

* This paper was read before the Society, on the 13th Oct., 1866.

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The squares are all of the same colour.

The pieces are placed upon the points where the lines forming the squares intersect each other.

The foregoing diagram represents the board with the pieces arranged as at the commencement of a game.

From this it will be seen, that, though there are only sixty-four squares there are ninety positions for the pieces.

The four squares through which the diagonal lines pass form the "Head Quarters," and the General and his Secretaries, are not permitted, to move beyond the lines bounding these four squares.

The pieces are all of the same size and colour, distinguishable from each other by an inscription, which is not only of a different colour, on the pieces used by each player, but the characters used on the one side, are generally different from those used on the other.

The pieces are termed *Red* and *Black*, and the characters on them are generally of these colours.

The moves are played by each player alternately.

The General is placed on the centre line, and has on each side four pieces, those next to him right and left are his Secretaries, then the Elephants, next to them the Horses, then the Chariots.

In front of each Horse is placed a Cannon at a distance of two points; and in front of the General, Elephants and Chariots, are placed the five Soldiers, at a distance of three points.

Movements of the Pieces.

 *Tseang.*

 *Sae.*

The General's movements are confined to the nine points in "Head Quarters," in which he moves the length or breadth of one square only at a time, backwards, forwards and sideways; he can take any of the adversary's pieces which stand unprotected in "Head Quarters" on the points adjoining that which he occupies, excepting however the diagonal points, as he has not the privilege of moving diagonally; he cannot be left on the same line as the opposite General without a piece intervening. He is exempt from capture, but he is not permitted to move into check, that is, on to any point guarded by one of the adversary's pieces.

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He is said to be in check when he is attacked by any piece of the adversary, and the expression  *Tseang* (General) is used to warn him of his danger, he is then compelled to move out of check, interpose a piece, or capture the attacking piece; failing to make any of these movements he is checkmated, and loses the game.

 *Sze.*  *Sze.*

The Secretaries are also confined to Head Quarters, and have only five points to move to; they move on the diagonal lines, through one square at a time, forwards and backwards.

 *Sëang.*  *Sëang.*

The Elephants move diagonally, through two squares at a time, forward and backwards, but are restricted to one side of the board, not being permitted to cross the River.

 *Ma.*  *Ma.*

The Horses move one point forwards, or backwards, and one diagonally, or one point sideways, and one diagonally, something like the Knight in the English game, but they cannot leap over any piece; they can move all over the board.

 *Keu.*  *Keu.*

The Chariots are the most powerful of the pieces, having the advantage of moving forwards, backwards and sideways, over all unobstructed points on the board.

 *P'aou.*  *P'aou.*

The Cannons also move forwards, backwards and sideways, over all unobstructed points on the board; but attack, and capture, only

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when a piece intervenes, leaping over it, like a Knight in the English game.

 *Ts'uh.*  *Ping.*

The soldiers move one point at a time, but only forwards, until they cross the River, then they move sideways as well, but not backwards, and have no increased power when reaching the opposite side of the board.

Capturing adverse Pieces.

This consists in removing the adverse piece and placing the captor on the point which the former occupied.

This movement is common to all the pieces, but the Cannon captures only when a piece intervenes, over which it leaps; all other pieces capture as they move.

NOTATION.

The longitudinal lines are numbered from Right to Left of each player, one to nine.

The transverse lines are not numbered.

The pieces are described by their characters in full, and the expressions, forwards, backwards, and sideways, are made use of thus,—

Chariot 1 forwards 10,

Means,

Chariot on line 1 forwards 10 points, which is the opposite side of the board.

Chariot 1 backwards 10,

Means,

Chariot on line 1 backwards 10 points, and brings the piece back to its former position.

Chariot 1 sideways 9,

Means,

Chariot on line 1 sideways to line 9, which is the players's left side of the board.

The following games will serve to illustrate the previous remarks; the abbreviations are as follows:—

g.	for	General.	sec.	for	Secretary.
E.	,,	Elephant.	H.	,,	Horse.

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char. for Chariot. can. for Cannon.
S „ Soldier.

f. for forwards.
b. „ backwards.
s. „ sideways.

	Black.				*Red.*			
1.	E	7 f	5		H	8 f	7	
2.	can.	2 s	4		can.	8 s	9	
3.	H	2 f	3		char.	9 s	8	
4.	S	3 f	1		H	2 f	3	
5.	can.	8 s	7		can.	2 f	2	
6.	S	7 f	1		char.	8 f	4	
7.	H	3 f	4		char.	1 s	2	
8.	H	4 f	3	takes S	can.	9 s	8	
9.	char.	9 f	1		S	3 f	1	
10.	S	7 f	1	takes S	char.	8 s	3	takes S
11.	char.	1 s	2		can.	8 f	2	
12.	can.	7 f	5	takes H	char.	2 f	2	
13.	can.	7 f	1		sec.	4 f	5	
14.	can.	7 s	6		can.	2 b	1	
15.	H	3 b	4		can.	2 s	4	
16.	H	8 f	6		char.	2 b	1	
17.	can.	4 s	3		H	7 b	9	
18.	H	4 f	5	takes S	E	7 f	5	
19.	can.	6 s	1	takes H	char.	2 f	4	
20.	can.	1 f	1	(check)	E	5 b	7	
21.	can.	3 f	7	takes E				

and checkmates.

	Black.				*Red.*			
1.	can.	2 s	5		H	2 f	3	
2.	H	2 f	3		can.	2 s	1	
3.	char.	1 s	2		char.	1 s	2	
4.	H	8 f	7		can.	8 s	6	
5.	S	7 f	1		char.	2 f	4	
6.	S	3 f	1		H	8 f	7	
7.	H	3 f	4		char.	2 s	6	
8.	can.	8 f	2		S	3 f	1	
9.	E	7 f	9		can.	6 f	3	takes H
10.	can.	8 f	2		S	3 f	1	takes S

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	Black.						*Red.*					
11.	E	9	f	7	takes S	11.	char.	6	s	3		
12.	can.	8	s	3	takes S	12.	char.	3	f	1	takes E	
13.	char.	9	s	7		13.	can.	6	f	2		
14.	H	7	b	9		14.	char.	3	f	4	takes char.	
15.	H	9	b	7	takes char.	15.	can.	1	f	4	takes S	
16.	sec.	6	f	5		16.	can.	6	b	3		
17.	char.	2	f	7		17.	H	7	b	5		
18.	S	3	f	1		18.	can.	6	s	2		
19.	S	3	s	4		19.	can.	2	f	5	(check)	
20.	sec.	5	b	6		20.	can.	1	f	3		
21.	g	5	f	1		21.	can.	1	s	3	takes H	
22.	g	5	s	6		22.	can.	3	s	6	takes sec.	
23.	S	4	f	1		23.	can.	2	b	6		
24.	can.	3	s	5	ta's S (ch'k)	24.	H	3	f	5	takes can.	
25.	can.	5	f	4	ta's H(ch'k)	25.	E	7	f	5		
26.	S	4	f	1		26.	can.	2	b	1		
27.	sec.	6	f	5		27.	can.	6	b	1	(check)	
28.	g	6	b	1		28.	char.	9	s	7		
29.	E	3	f	1		29.	char.	7	f	7		
30.	char.	2	b	6		30.	char.	7	f	2	(check)	
31.	sec.	5	b	4		31.	char.	7	s	6	ta's sec.(c'k)	
32.	g	6	f	1		32.	can.	2	s	6	takes S	
33.	can.	5	s	4		33.	can.	6	s	5		
34.	can.	4	f	3	takes sec.	34.	g	5	s	6	takes can.	
35.	g	6	s	5	takes can.	35.	char.	6	b	3		
36.	E	1	f	3		36.	char.	6	s	5	ta's S (ch'k)	
37.	E	3	b	5		37.	H	5	f	3		
38.	S	1	f	1		38.	sec.	4	f	5		
39.	char.	2	f	5		39.	H	3	f	4		
40.	char.	2	s	1	takes S	40.	H	4	f	3		
41.	char.	1	f	3	(check)	41.	g	6	f	1		
42.	char.	1	s	2		42.	char.	5	f	1	ta's E (ch'k)	
43.	g	5	s	4		43.	H	3	b	5		
44.	char.	2	b	6		44.	H	5	b	6	(check)	
45.	char.	2	s	4		45.	can.	6	f	4	takes char.	
46.	S	1	f	1		46.	H	6	f	7		
47.	S	1	f	1		47.	H	7	f	6	(checkmate.)	

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ARTICLE IX.

RETROSPECT OF EVENTS IN THE NORTH OF CHINA DURING THE YEAR 1866.

COMPILED BY CHAS. H. BUTCHER, M.A.*

THE year which has just concluded has been comparatively barren of events and the writer of a Retrospect sees few salient points on which to fix his attention. The contrast between East and West cannot be more vividly presented to us than when we look at the rapid march of stirring incidents which has signalized the year 1866 in Europe and then turn to the monotonous picture presented by the field of Asiatic Politics.

In the north of China very little of interest is to be observed. The embers of the rebellion are being gradually stamped out, but the Nien-fei have taken the place of the Taipings and though not so formidable a foe they have occasioned bloodshed and trouble to the Government in several places.

Early in the year we were assured that they had gained a series of successes in the country to the north of the Yellow River, they subsequently obtained possession of the district of Chu-chow and established their head quarters at a place called Hsiao-hsien. In the south of Shan-tung they were successfully resisted by the Imperialists under Puan, a mandarin who had held a high post under Gordon. In the spring they pushed their way with considerable energy in the Kiang-su Province and assembled in imposing numbers at Tung-tai, which place they approached by a circuitous route and forced marches along the seaboard. Their leaders deserve some credit for the ingenious manner in which they evaded a conflict with the army of Tseng-kwo-fân who had concentrated his braves around Tsing-kiang-fu.

These brigands however have not come into actual contact with the Foreigners except in the neighbourhood of Hankow and in that city as well as in the settlement they certainly excited in the month of February considerable alarm. Their vast numbers were augmented by several regiments of the Imperialists who revolted be-

* This paper was read before the Society, on the 13th March, 1867.

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cause their pay was as usual in arrears. The foreign residents at Hankow were thrown into a state of great apprehension and were entreated by the native authorities to concert measures of defence. Crowds of terrified Chinese poured into the city craving protection. The flames of burning villages and homesteads reddened the sky and as a natural consequence in the presence of such an iminent danger trade was absolutely suspended. The panic however which suddenly arose as suddenly abated. The mutineers were pacified by an instalment of pay and the Nien-fei deprived of their allies and alarmed at the energetic preparations for defence made by the Foreigners retreated to their homes. Considerable annoyance was experienced at Hankow in the autumn by the unexampled floods.

Table showing the rise and fall in the level of the River Yang-tsze at Hankow during the year 1866.

MONTH.	RISE.	FALL.
	feet. inches.	*feet. inches.*
January.....	nil.	nil,
February	2. 7.	nil.
March	21. 5½	nil.
April	2. 2.	nil.
May	9. 10½	nil.
June	3. 3.	nil.
July	8, 10½	nil.
August	1. 10½*	4. 3.
September.....	.....	.....
October	.....	.....
November.....	.....	.....
December	.....	.....

* Lowest level represented by 00.

That is up to 10th August making total rise from lowest level 40 ft. 11½ in.

Fall in the River.

August	inches.
25th	3.
26th	3.
27th	2½
28th	2½
29th	2½
30th	2½
31st	2.
	18 in.

Total fall to date, 4 ft. 3 in.

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Newchwang too has been the scene of much trouble owing to the menacing attitude assumed by bands of mounted Banditti. In December 1865 the attention of the whole community was roused by a circular issued by Mr. T. T. Meadows, H. B. M.'s Consul, in which he stated that Chinese Commandant of the District had called upon him and stated that a body of robbers or rebels 1,000 strong had taken Hing-king and had detached a body for the capture of Tung-hwang which force about 300 strong had since advanced in the direction of Newchwang. The foreign residents met and organized measures for defence, as the officials candidly declared they were utterly powerless. Indeed a more unhappy state of affairs than that which exists still in this part of the country cannot be conceived. The Imperialists have given up all idea of opposing the rebels by force of arms and their only plan is to attempt to induce them to join their standard by offering the bribe of Official Rank. Both oppressing brigands and unprotected people must unite in despising a government which can neither punish the refractory nor guard the innocent. Amidst these evidences of the weakness of the existing regime it is satisfactory to be able to chronicle any circumstance which indicates a desire on the part of the Chinese Government to obtain information as to the institutions of other countries, for hitherto the Peking Officials have steadily refused to entertain the idea that it is possible for *them* to gain instruction from Europe, and indeed have persevered in assuming the attitude of teachers instead of that of learners. China is still to the Mandarin "The Middle Kingdom" and "All under Heaven." But it is to be hoped that the sense of their own feebleness has awakened the Heads of departments to doubt the absolute perfection of their time honoured system. At least the constant contemplation of incompetency, failure and disaster, seems in some measure to have opened the eyes of Prince Kung and his confreres. We judge this from an event, the importance of which cannot easily be overestimated which occurred towards the close of March. Mr. Hart and a part of Chinese emissaries left for Europe on a semi-official errand. Though the native members of the Party did not receive any formal commission from Peking, their journey was suggested by the Tsun-le Yamen. Rumour of course pointed at their step as one likely to lead ultimately to the Establishment of an Embassy at Home, and Mr. Geo. F. Seward, U. S. Consul-General, at a meeting of the North China

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Branch of the Royal Asiatic Society did not hesitate to express sanguine hopes of the success of the Expedition. Indeed no cause could have been adopted more likely to reveal to the Chinese the real nature of European Institutions. English and German Professors have since come out to China and are now preparing themselves by a study of the language to instruct the sons of Mandarins in the tongues and the science of the West.

The foreign communities at the various Ports will probably regard the subject technically known as "The navigation of Inland Waters Question" as the matter of most interest in the past year. It had been the custom for some time for small steamers to ply on the creeks which intersect the silk districts for the purpose of bringing forward that article of merchandize with regularity and dispatch. The local mandarins suddenly and without preliminary warning issued a notice prohibitory of this traffic. The Chamber of Commerce at Shanghai forwarded through Dr. C. A. Winchester, H. B. M.'s Consul at that port, an urgent letter of remonstrance in which they alleged that the action taken by the Chinese was in direct violation of the Article IX. of the Treaty of Tientsin. Sir Rutherford Alcock, however, after mature deliberation refused "to take any decisive step to realize the wishes of the Chamber of Commerce," and expressed his opinion that the *two arguments used by the complainants to wit "that a prescriptive right to navigate the creeks in the craft referred to had been established by use," and "that these small steamers only differed from House-boats (which were *not* prohibited) by a difference of motive power" were utterly untenable.

The year has been signalized by a yet more revolutionary attempt to "open up" the country, viz., the publication of a comprehensive scheme for the introduction of Railways into the Province of Kiang-su. It appeared to the projectors that three circumstances specially conduced to the success of their plan—1st, the level character of the soil; 2ndly, the political events of the last four years, which have inclined the Authorities and People to look with greater favour than elsewhere on the introduction of foreign innovations and improvements; and 3rdly, the density of the population which occupies the numerous and flourishing cities of the District. The plan and estimated cost of the Shanghai and

* Sir Rutherford Alcock's Letter to Mr. Winchester.

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Soochow Railway were laid before the Shanghai Chamber of Commerce and a communication on the subject was addressed to the British Minister. Formidable difficulties however appear to have been thrown in the way of the scheme by the Native Authorities and it will probably not be pressed until a more favourable opportunity.

Telegraphs, the latest discovery of Western Science, seem likely to find their way into China even before the earlier invention of steam. Messrs. Russell & Co. have constructed a line which will serve to demonstrate to the local authorities the merit of their invention between their Hong at Shanghai and the godowns of S. S. N. Company, while in the South, an effort is being made to gain sanction for the construction of a Telegraph between Hongkong and the local capital which the Futai of Kwang-tung has apparently been induced to approve.

Though not strictly speaking a subject connected with the North of China this retrospect would be incomplete without an allusion to the important events in the Corea.

Early in the year news arrived of the murder of some French Missionaries by the natives of that country. Vice-Admiral Roze promptly proceeded to the Seoul but seeing that the Corean diplomatists were endeavouring to protract the negotiations until the river of Kang-hoa should be closed by the ice, weighed anchor and brought his squadron into the Chinese Ports safely. Several little things had been observed which showed there was no time to lose if a disaster were to be escaped. The flower of the Corean Army had come against the French forces and in an attack upon a fortified pagoda it was perceived that the enemy fought well and repulsed the assault with so much vigour that common prudence dictated the retirement of the French. There can be little doubt however that the initiative has been taken and that before long Foreigners will have the means of becoming acquainted with a region now almost unknown.

We have now mentioned in order the chief Political events of the year. It remains to add a list of the Literary Productions bearing on subjects interesting to the Asiatic Society which are announced as in active preparation. First we may mention the valuable rudimentary work of Mr. Wade, H. B. M.'s Secretary of Legation at Peking which is expected to be of great utility to Chinese Students and is now in a forward state of preparation at the Shanghai Presses.

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A Dictionary of the Foochow Dialect by the Rev. R. T. Maclay D.D. and the Rev. C. C. Baldwin is commenced printing, and a Dictionary of the Amoy Dialect is about to be issued at Hongkong. The Presbyterian Mission Press at Shanghai is printing Dr. Hepburn's Japanese Dictionary, and the Learned Author of "The Middle Kingdom" is soon to issue a Dictionary of The Court Dialect.

Two periodicals which are likely to be of great service have also commenced, one is published at Foochow and is called the "Missionary Recorder" and the other emanates from Hongkong and is called "Notes and Queries." It is intended to serve as a medium of intercommunication for persons interested in Chinese Philology, Geography or History.

These indications of literary activity are perhaps the most important "signs of the times" it has been our province to record for they are all means to facilitate that mutual understanding one of the other, which seems so hard to establish between Europe and China. Therefore though we cannot close the Retrospect of the year 1866 with a *vivid picture of the Genius of the Flowery Land rousing herself "noble and puissant," "like a strong man after sleep," we are not without hope that the rulers of this vast Empire are slowly but surely learning lessons of the West concerning "the true glory of Kingdoms and Estates." As for vast and substantial improvements in military organization and efficiency these are not to be expected until the finances of the country are properly adjusted for in the words of Lord Bacon, "The blessing of Judah and Issachar will never meet; that the same people or nation should be both the lion's whelp and the ass between burdens; neither will it be that a people overlaid with taxes should ever become valiant and martial."

* See Journal of N. C. B. of R. A. S. for 1864, concluding paragraph of Retrospect.

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SUPPLEMENTARY NOTES.

THE preceding papers relating to the intercourse between the Chinese and Lewchewans have received additional illustration from a recent number of the *Peking Gazette*, which contains the report of two envoys Cháu and Yu recently sent to invest the new king Sho Da with the Emperor's patent of royalty. This king is perhaps the son of the youth of thirteen, who was the nominal ruler of the kingdom when Commodore Perry visited it in 1854, and under the control of the Regent Sho Fu-fing. If so, he is also a minor; and one would be led to infer that the kings of this island kingdom are very effete, or that the ruling aristocracy keeps them as a state figment while they retain all the power.

Report of Cháu and Yu, the envoys sent to Lewchew.

(From Peking Gazette of Feby. 23, 1867.)

The two envoys who went to Lewchew,—Cháu Sin, the principal, an under-secretary in the Heir Apparent's College, and his second, Yu Kwang-kiah, a writer to the Inner Council,—reverently report to the Throne the time of their return to Fuhchau, and humbly beg your Majesty's sacred glance upon their memorial.

Having been honored with your Majesty's command to perform the investiture of [the king of] Lewchew, we set sail from Nantai at Fuhchau on the 15th of July, and went down to the mouth of the river, where we waited till the 20th for the south-west wind. We reached Lewchew on the 2d of August. In accordance with former usage, we selected the lucky days; and on the 29th of that month carried out our instructions respecting the sacrifices to be made [to the former kings]; and on the 7th of October, performed the ceremonies of investiture.. The king Sho Da 尙泰 was profoundly grateful for the honor, and showed his sense of the favor in his appearance and his words.

During the spring and summer, that country had been visited with distressing heat and drought; and almost immediately after the investiture, genial showers fell copiously over the land, which raised the joy of all ranks and classes to the highest pitch. The king earnestly begged that your Imperial Proclamation and Letters-patent might be left with him to be deposited in the archives of the kingdom; and finding that such had been the usage in former occasions, we reverently complied therewith, and gave them over to him, endeavoring in all things to fully exhibit the deep kindness which our Holy Lord feels for all.

Our wants having been fully supplied by the authorities, it was quite as well to diminish some of the former observances, and so we returned on

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board so as to be ready to set sail about the solstice. By so doing, we thought that to shorten our stay even one day would diminish their expenses by so much, and relieve the great retinue of officials, escort, artisans, and others who waited on us. On the 30th of November, we weighed anchor and got out into the harbor of Napa to be ready for the north-east wind, setting sail on the 16th of December. On the 22d of that month, we reached the mouth of the River Min, and in three days got up to Fuhchau. Every one of our company has fared well, for which and the marvellous speed of our passage, we are indebted to the boundless blessing of our Holy Lord [the Emperor], and the secret protection of the Queen of Heaven (or Ma-tsu-pu).

In consequence of the peaceful and prosperous issue of our journey, we desire to be more than ever tremblingly grateful for Imperial favor, for though we were delayed at sea and grounded on sandbanks, yet thanks to it all our dangers had a safe issue. It is very right, therefore, for us to avail ourselves of the earliest day after quietly arriving at Fuhchau, to respectfully forward a despatch, on which we humbly beg their gracious Majesties the Empresses, and his Majesty, to bestow their glance.

The king Sho Da has now commissioned two officers named Ma Chau-tung 馬朝棟 and Yuen Siuen-chau 阮宣詔, to proceed to Peking, carrying the appropriate presents, and give their humble thanks on his behalf for your Majesty's kindness. Their vessel reached this port on the 17th of December.

We have also to acknowledge your Majesty's kindness in giving us the lucky White Whelk whose whorls turn to the right* to take on our voyage; we now wish to state that we have handed it back to Ying-kwei, the acting Governor-general of these provinces, who has received it and restored it to its place. A careful memorial.

---

* The White Whelk here mentioned is called the *yú siuen peh lo* 右旋白螺, and is, judging by the description of an officer who has seen it, a species of Buccinum weighing about two pounds, whose whorls turn in a different direction from common shells. It is said to be the only specimen in the empire, and is deposited with the *tituh* at Fuhchau; whenever the admiral on the station goes up and down the coast, or whenever an envoy is sent to Lewchew, it is confided to their care; under the belief that if it is well treated, the spirits of the storm which dwell inside will bring good weather or timely warning, to those on board. The custom dates from the Ming dynasty.

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(Note to page 6.)

PRESENT COURSE OF THE YELLOW RIVER.

SINCE this article was in type a letter received from the Rev. Mr. Williamson states that he was to some degree in error in tracing the present bed of the Yellow River between Kai-fung-foo and Tung-chang-foo where he crossed its present bed. After leaving Kai-fung it appears to flow for some 30 miles along its former bed, thence turning off towards the north-east it flows past Tsau-chow-foo on towards Ta-ming-foo, and from that to Tung-oh-hien where it takes possession of the former bed of the Ta-tsing. He was misled by the assertions of the junk-men and others, so far as to confound the relative distances of the towns of Ta-ming and Tsau-chow-foos.

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