

THE

# CHINESE REPOSITORY.

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VOL. XX.—MAY, 1851.—No. 5.

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ART. I. *Choix de Contes and Nouvelles traduits du Chinois. Par Théodore Pavie. Paris, 1839. See pp. 228.*

THIS collection of stories is one of the minor results of the patronage given to Chinese literature by the French government, M. Pavie being a pupil of M. Julien's, to whom he has dedicated his performance, and whose assistance he gracefully acknowledges in his preface. Some may say these stories are of little or no use, and if this is all that comes from such toil and study, the fruit does not repay the culture. We however do not regard them as so much less important than the severer studies in classical lore; for if the classics illustrate the attainments of the Chinese in morals and government, these lighter productions show us what they have done in the imaginative walks of literature, and what the taste of the scholars and people of the Inner Land is. In this point of view, a collection of stories serves to illustrate national character as well as a history or code of ethics, and perhaps even more so.

The *Contes and Nouvelles* contains seven stories extracted from various Chinese authors, two of which are Buddhist legends, and one a magical story of the Rationalists. By the kindness of a friend we here present one in an English dress, which M. Pavie has taken from a common story-book; the version shows the style of the translator, and also gives a fair idea of the original; it is called *Kwán-yuen sù wén fang Sién-nü* 灌園叟晚逢仙女 or the Old Gardener meeting a Fairy at even, but M. Pavie has called it *Les*

same sound, and could only transmit a local pronunciation, which would make it difficult to convey a message for a long distance. The managers of a line reaching from Peking to Canton or to Sûchau could only hope to make their messages intelligible by using the characters; perhaps a short one from Canton to Hongkong might be practicable in the local dialect, by using the Roman character to write the sounds; but a continuation to Châuchau fû and Amoy would again be unintelligible. We hope this discovery will one day come into operation for the use of the Chinese, and the difficulties found in their language overcome. Such treatises as this are useful in that they help to make known to the Chinese the existence and plan of the electric telegraph and its kindred sciences, and no one can tell on what soil the information they contain may fall, or how much good may result; and we wish the worthy author, and all who, like him are endeavoring to impart the knowledge of truth and science to this people, the highest success they can wish.

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**ART. V. *Journal of Occurrences: loss of the English ship Larpent on Formosa; and of H. M. screw-str. Reynard on the Pratas shoal; progress of the insurgents in Kwángsi; case of oppression; religious intelligence.***

THREE of the survivors of the crew of the English ship Larpent were rescued from captivity by the Antelope about the first of this month, when off the south end of Formosa. A boat from the shore managed to reach the ship, though she was fired at as she was coming up, and three Englishmen were received on board; the natives in the boat were immediately driven away, so that the reward promised them for bringing off the three men was not paid them. On reaching Shánghái, their deposition was taken by Mr. Alcock, the English Consul.

The *Larpent*, belonging to Mr. Thomas Ripley, left Liverpool for Shánghái on the 18th May last year, in command of Captain Gilson. On the 12th September, (116 days out) at about 5 P. M., she was off Botel Tobago, a small island sixty miles east from the south end of Formosa, when she was put about and stood across to Formosa with a N. E. wind. The ship held on this tack until 20 minutes past 9 P. M., when she struck on the mainland of Formosa stem on, so close to land that the men could have got on shore from the flying jib-boom. When she struck she was going at the rate of 4 or 5 knots. The fourth mate, Mr. Bland, had the watch at the time; and he afterwards informed the men in the boat that he went aft to tell the Captain there was land ahead. From the survivors, who were in their hammocks, we learn that they were awoken by the striking of the ship, and on rushing on deck found everything in confusion. The watch ran to the braces, and backed the foreyard which sent her right off. It was however soon seen that she had experienced great damage, and was making water fast, and the crew was sent to the pumps. She had at this time ran a mile and a-half from the shore; the water however gained so fast on them, that leaving the pumps they commenced getting the boats out. The first got out was the jolly-boat, but she was immediately stove alongside. The launch and starboard quarter-boat (a life-boat) were afterwards got out, and into them were put provisions, a few cutlasses, and some powder, but no shot. The crew got into boats about 2½ A. M., the Captain, first mate, and six men in the life-boat; the second, third, and fourth mates, and twenty men in the launch. There was no sea, and they lay off to see the ship go down, which she did about

3.20 A.M. by Captain Gilson's watch. At daybreak both boats made for the shore, and all hands landed. Shortly afterwards four of the inhabitants came down to the beach; they were not Chinese, but belonged to one of the aboriginal tribes. They tried to pilfer but were driven away with the cutlasses. The Captain, fearing hostility on the part of the natives, ordered the boats to be launched, and they then stood down the coast together until about 3 P.M., when the people in the launch hailed the Captain, and told him they could go no further, as the boat was making a great deal of water, and that it required eight men to bail her. He replied that they must do the best they could, that if they liked they might try and reach a Spanish settlement that lay eighty or 90 miles to the westward, or Hongkong. They told him they could not venture in the state the boat was in. He then promised to stay by them until the boat was repaired; night came on, and the launch hove to, having, according to the mate's calculation, run about 94 miles; next morning the life-boat was not visible. The launch was then rowed ashore, and the crew landed near Sugar-loaf point, where they hauled the boat up, and set about repairing her and cooking provisions; while thus engaged they were fired upon with matchlocks from a neighboring wood—several were killed and wounded, 9 took to the water, who were pursued by the natives in catamarans. The 2d mate, Mr. Griffiths, not being being a good swimmer, made back for the land, but was attacked and his head cut off. Alexander Berries and George Harrison kept together, and escaped to a rock where they remained two days without food or water. William Blake (carpenter) and James Hill (apprentice) escaped together in another direction. The two first, driven by hunger, landed, and shortly afterwards encountered about fifty of the natives, who at first presented their matchlocks at them, but did not fire. Two women then gave them clothes to wrap round their loins, as they were naked; and an old man took them to his house. Three days afterwards, George Armstrong escaped on a catamaran to a Chinese sampan lying off the coast, but the men in her put him to death. Berries remained with his protector about four months, when a Chinaman who lived about 5 miles off bought him for six dollars. With this man, whose name was Kenah, he remained until he was taken on board the *Antelope*. While with this man, Berries learned that Blake and Hill had escaped to some Chinese village, and that some time after they were sent 8 miles into the interior, where Berries saw them while going with his master to a village called San Sianah. The master of Berries was willing to give him his liberty; but as the other men's master would not part with them, they agreed to run with Berries to San Sianah, where they were hospitably received by the Mandarin. Their master's wife followed to reclaim them, and the Mandarin paid her \$14, the ransom she asked. Shortly afterwards the *Antelope* was off the coast, when the Mandarin sent his son and four men in a boat to put them on board. Berries during his captivity made four or five attempts to get on board English ships, and once nearly succeeded in reaching the *Flying Dutchman*, but the wind getting up prevented him.

Armstrong and Hill learned that the master in the life-boat had put into the village where they were first captured, for the purpose of obtaining water, but none of them have ever heard of him since. None of the three men state that they saw all their comrades murdered, but they are the only survivors of the crew of the launch, as during their residence they picked up a sufficient knowledge of the language to understand what the natives said, and they never mentioned that there were any more saved. There seems to be no hope for the life-boat and her crew.—*H. Register*.

There were thirty men in all on board the *Larpent*, and H. B. M.'s steamer *Salamander* has been ordered to visit the place where she was wrecked to inquire concerning their fate, and if possible to reward the villagers who kept the survivors. A subscription of \$865 was collected at Shanghai for the relief of the three seamen, and to enable them to fulfil their promise to their friends.

*H. B. M. screw-steamer Reynard*, Capt. Cracroft, was lost on the Pratas shoal on the 30th inst.; she had been dispatched in company with H. M. brig *Pilot* to take off the crew of the English brig *Velocipede*, wrecked on this shoal on the 17th inst., and after performing this service, was to proceed on her way home. The vessel was abandoned after an unsuccessful effort to save her, and all her crew and the men belonging to the brig were brought to Hongkong in the *Pilot*. It may be remarked that the *Velocipede* was owned by a Chinese, and the Chinese supercargo was on board.

*The insurgents in Kwángsi* have attracted less notice than usual during the last few weeks, whether it be they have really been quiet, or that no news of importance has transpired. In default of the arrival on the field of action, of the imperial commissioners sent from Court, noticed in last number, Oruntai, the major-general of the Manchú garrison of Canton, was ordered to go



to Wúsiuen hien last month to take command of a body of troops stationed there, to check the progress northward of the insurgents. This town lies on the Pearl River, and is in the department of Sinchau, a large part of which is under the control of the rebels; whether Oruntai has reached this post is uncertain. What is the real posture of affairs we can hardly state; there appears every prospect of the disturbance lasting for an indefinite period. From a summary of notices relating to the matter in the China Mail, we select a few paragraphs relating to the mortality of its chief directors, and the expense incurred in conducting the operations:—

The service would seem fatal both to the body and mind of those appointed to it. In the two months under review, it has cost the state, besides its two retired servants named above, a prefect and a subaltern drowned on their way to the theatre of operations; and the second in command of the Tartar garrison of Canton, who left the city for the field a short time since, is said to be playing the madman if he be not insane in earnest. The Governor [Ching Tsú-shin] and General, [Ming Ching-fung], were degraded for their misconduct; the latter exiled to Turkestan under circumstances of extreme disgrace. The commission ordered to try him were also to try one of the two divisional Generals of Kwángsi, accused of feigning sickness and avoiding the enemy; and a decree of the 25th February, sentences an officer of field rank to *two months' exposure in the cangue* for his cowardice displayed a few months ago at the head of the Hunán contingent.

Su calls on His Majesty to inflict similar punishment on another officer of nearly the same rank, for his misconduct in a severe action in the west of Kwángtung; in which however the Imperial troops are represented as eventually gaining the victory. There are nine reports of successes between January 6th and March 4th; in some above 1000 of the rebels are slain: in one the discharge of a cannon by a sergeant destroyed above 100 of them just as they had killed the captain commanding the party; in another, where the enemy was put to great rout, a chief in red was killed, and a chief bearing a banner. But the most remarkable of these victories was one gained over the Kwángtung insurgents, where not only was the chief taken, but a mysterious standard, said to have been charmed by a Taoist magician in the days of the Ming: the multitude were said to put great faith in this flag, which was spattered with the blood of victims, and bore a historical legend; and it was assumed by His Majesty's servants, Su and Yeh, that the capture and destruction of it would utterly dishearten the banditti.

The expense of such a war is of course enormous. It is just now rumored, that Su has been instructed to send 1,000,000 taels to Kwángsi, and that he and his dastardly colleague, Yeh, the Governor, who has recently returned to Canton from the town of Ying-teh, whither he had been sent in vain to act against the rebels, are sore pressed for means to meet the demand. A memorial of Ching Tsu-shin, the late Governor of Kwángsi, proposed an extra allowance to be made to 6000 troops which had come in from Kweichau and Hunán, and 300 from Kwángtung, on account of the dearth of provisions. Their daily pay, he showed, amounted to about 9–10ths of a tael per month; on active service they received 4–10ths additional, to which he would add very nearly 1 tael per month. Volunteers received a bonus of from 5 to 10 taels, and daily pay at the rate of from 2.4 to 3.9 taels per month, according to the distance from which they came to join the regulars. The ration of both amounted to about a quarter of a *pecul* of rice monthly. The measure here rendered *pecul*, however, varies in different localities. The Emperor has sanctioned a sale of rank in both the Kwáng, the proceeds of which will be applied to the exigencies of these forces.

*The oppression of Chinese underlings* was strikingly exemplified a few days ago in a case which came under our notice. A Chinese, named Wong, employed as a steward on board of a ship just returned from Valparaiso, applied to a teacher connected with foreigners to assist him in getting a balance due on his wages, which he alledged that the captain refused to pay him. The matter was settled to his satisfaction, and in consequence a slight acquaintance sprung up between them, though previously they had been utter strangers. One day, Wong came into the house where his friend lived, as if he came to pay him a visit, but found only a lad in waiting, who belonged to the next house. Soon after two other men came in, one bringing a parcel containing jade ornaments, which he delivered to Wong, and then went out, leaving the other (the owner of them) to settle their purchase with him. Wong poured him out tea, and made himself quite at home in the house, and convinced the seller that he belonged there; so he willingly let him take the parcel to examine, and to carry into the comprador's room to weigh; Wong soon came out, saying the scales were too small, and begged the shopkeeper to wait until he could go to the front of

the hong to weigh the silver out, taking the articles with him. He however, passed out of the house, and made off for Whampoa, leaving his victim sitting with the lad. Soon after, the servants returned, and the shopman found out that he had been swindled, and departed in great rage to lay his complaint before the district magistrate, crying out, as he left, that the friend of his false customer was an accomplice.

In a few days, a boat anchored before the hong, and several policemen from the Nánhai hien's office came in, after sending up their names, bringing with them the petition and accusation of the jade seller. In it, not only the servants of the foreigner, but the partners of a firm doing business in the other end of the hong, were accused of abetting Wong in his roguery, and cited to appear before the magistrate. It was in vain to assure them that he was quite unknown to all living there, and one of the partners mentioned in it, named Kwán, was called up to corroborate the statement. Meanwhile, the teacher who had first aided Wong in getting his wages, but who did not actually live in the hong, suspecting the object of the policemen, contrived to get out by a side-door, leaving Kwán and the comprador to settle the matter as they best could. The latter was not permitted by his master to go out of the room, and the policemen prepared to leave, Kwán accompanying them down stairs; but as soon as they had reached the bottom, they seized him and forcibly carried him off to their boat in the presence of the street constable and his own servants, taking him two miles up the river, and keeping him on board during the night. In the morning, they sent a messenger to his partner, stating that they would liberate him for 120 taels; but he and Kwán's father, after a deal of altercation and menace, succeeded in ransoming him for 30 dollars; whereupon the policemen reported to the magistrate that nobody mentioned in the petition was to be found in that hong. This however did not satisfy the first petitioner, who was said to have a relative in the magistrate's office, and he again represented his case, and demanded redress. Kwán and his friends wished to settle the matter by paying him a moiety of the loss, but he refused to listen to accommodation, hoping to get more by holding out; nor would he make any effort to arrest the real criminal, who was known to be at Whampoa on board ship, for this would show the falsity of his own petition, while no money could be expected from him. Kwán was therefore obliged on his side to petition the magistrate for relief, and it was painful to see the untruths he resorted to in his paper to make out a plausible story. The matter is still unsettled, but we suppose Kwan is more likely in the end to lose than to get redress.

*Religious Intelligence.* Few changes have occurred in the missions during the past six months, and so far as we know the labors of missionaries in their various stations are now continued without interruption. At Whampoa, the attendance at the Seamen's Bethel has been encouraging, and a fleet is usually anchored there large enough to employ all the time and efforts of the chaplain. The Rev. George Loomis, to whose untiring efforts the shipping is greatly indebted in building the Bethel, returned to New York in the ship *Sea*, March 3d, carrying with him the best wishes of the foreign community of Canton; his successor, Rev. Edward H. Harlow, arrived April 28th, and entered on the duties of his chaplaincy. Mr. Harlow is sent out by the same society as Mr. Loomis (the American Seamen's Friend Society), and we wish him much success in his labors.—The Rev. W. L. Richards also left in the *Sea*, and the Rev. J. D. Collins returned to the United States in the *Catalpa*, May 14th; both of these brethren had been residing at Fuhchau, and took the voyage to restore impaired health. Rev. Mr. Elgquist has left that station since the death of his colleague, Mr. Fast. At the last accounts, everything was quiet at Fuhchau.—Miss Fay reached Shanghai to join the Am. Episcopal Mission, and Miss Harvitt arrived at Amoy to join the London Mission, both within the last few months.—Rev. William Ashmore and wife reached Hongkong, March 6th, and sailed for Siam shortly after to take charge of the Chinese department of the American Baptist mission at Bangkok.

THE

# CHINESE REPOSITORY.

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VOL. XX.—JULY, 1851.—No. 7.

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**ART. I. *Brief History of Siam, with a detail of the leading events in its Annals.***

MR. EDITOR,

The recent accession of a new monarch to the throne of Siam may render the following brief history of that country a timely contribution to our knowledge of it. It was written by a Siamese who is well acquainted with the subject.

W. D.

I AM just availing myself of an opportunity for searching into some pages of Siamese ancient history, and beg to state that our ancient capital Ayuthia before the year A.D. 1350, was but the ruin of an ancient place belonging to Kamboja (now known as Cambodia), formerly called Lawék, whose inhabitants then possessed Southern Siam, or Western Kamboja. Ayuthia is situated in lat. 14° 19' N., and long. 100° 37' E. from Greenwich. There were other cities not far remote, also possessed by the Kambojans; but their precise locality, or much of their history, can not now be satisfactorily ascertained. Sometime near the year A.D. 1300, the former inhabitants were much diminished by frequent wars with the northern Siamese and the Peguans, or Mons, so that these cities were vacated, or left in a ruinous state, and nothing remained but their names.

Former inhabitants declared that the people of Chiang-rái, a province of what is now called Chiang-mái (North Laos), and Kamprugpet, being frequently subjected to great annoyance from their enemies, deserted their native country and formed a new establishment at Ch'a-liang in the western part of Siam Proper; and built a city which they called Thepha-mahá-na-khon, whence has been preserved, in the

**ART. XI. *Journal of Occurrences : search for foreigners in Formosa ; disturbances in Kwángsí, and papers connected with them ; loss of the French whaler Narwal on Corea ; strike among the silk-weavers in Canton ; gracious examinations at Canton ; death of D. W. C. Olyphant ; and of Rev. Charles Gutzlaff.***

THE search for foreigners in Formosa originated from an apprehension, awakened by the escape of three of the Larpent's crew, that other Europeans might still be held captive. Parties immediately interested addressed the United States' Legation, requesting that the subject might be investigated, both through the Chinese authorities, and directly at the island. Application was accordingly made to the commanding officer of the American squadron on the East India station to dispatch one of the vessels under his command to Formosa. While on the point of dispatching a vessel, the report of H. B. M. Str. Salamander, was obligingly furnished Capt. Walker, and this, with some other circumstances, induced a postponement of her sailing ; and, in the meantime, instead of communicating with the Chinese authorities, the American Chargé-d'affaires in China decided to dispatch a trustworthy Chinese to Formosa to make inquiries. The following report of his mission has been furnished us for publication :—

THE HON. & REV. P. PARKER, M. D.,  
Chargé-d'affaires, &c.

United States' Consulate,  
Amoy, 6th September, 1851.

SIR,—Under date of 25th July, I informed you that I had appointed Oo-sian to proceed to Tai-wan as a special agent, for the performance of the duty required by your dispatch of the 7th of the same month. I have now the honor to advise you that the mission has been accomplished by him, and to lay before you a translation of his Report.

“I sailed from Amoy on the 12th day of the 7th moon (Aug. 8), and arrived off the mouth of the Tung-kiang on the evening of the 15th day, where we anchored. At midnight, a typhoon commenced with unusual severity, and on the following noon, in company with three other junks, we were totally wrecked, with great loss of life, and of all our lading and luggage. After having been exposed to imminent peril for about twelve hours, I providentially escaped upon a small raft and reached the shore, saving nothing but the clothes that were on me. My effects consisted of \$30, the value of \$15 in medicines, and \$7 to \$10 worth of personal clothing ;—the medicines having been procured for the ostensible purpose of trafficking in them, so as to avert suspicion of the real object of my coming. I remained one day at the village of Tung-kiang, to get a suit of clothes made ; and whilst here was waited on by a military officer, who informed me that he had orders to arrest any foreigner, or any Chinese subject employed by foreigners, who might land on that coast ; showing me at the same time his warrant therefor, and saying that he was fully aware that I was of the latter class thus interdicted. He dismissed me, however, with a caution to be careful as to the nature of my communications with the inhabitants.

“From Tung-kiang I went to Lai-lian, the residence of Ban-chiang, (a person of much wealth and influence in this region, and the principal agent in effecting the late rescue of a portion of the Larpent's crew,) deeming it important

to confer with him on the subject previous to my adopting a definite plan of research. At an interview which I had with him, he spoke of the improbability that any foreigners were then in captivity in the southern part of the island, since the liberal reward which had lately been given by the British Government for the manumission of such was widely known, and would surely have brought them to light for the sake of further reward:—besides which he declared that he was intimately acquainted with the whole region of the south, including its interior, and if such captives were there he could scarcely fail of knowing the fact. He further informed me that the suspicions of the mandarins of Fung-shan district had been awakened by the recent visit of H. B. M. Str. Salamander, and that they had sent police-officers to apprehend the persons concerned in liberating the Larpent's men;—also, that he had himself been summoned to appear at Taiwan fú, to answer for his part in the matter; which, however, he had refused to do. The other individuals spoken of had succeeded in bribing the police, and were thus allowed to escape. I had heard that Ban-chiang was the owner of a watch, spy-glass, and sextant, and on inquiring of him the manner in which he possessed himself of these articles, he replied that they were brought to him by some aborigines, about four years ago, for sale:—that he neither knew their use nor their value—only that they were foreign instruments. He exchanged some goods for them, and while in his possession they were seen by a mandarin, who, taking a fancy for them, Banchiang begged him to accept them, which the officer did. Just about the same time that these instruments were brought to him for sale, an European vessel was wrecked on the very spot where the Larpent was lost, and he supposes that if any one of its men escaped to the shore they were murdered by the same people who had killed the larger part of the crew of that ill-fated bark. The locality being considered as highly dangerous to the safety of even a Chinese traveler, it was against the remonstrance of Banchiang that I proceeded more than a day's journey southeasterly, to the point where these catastrophes had occurred, hoping to learn new facts there in relation to these and other wrecks,—in which, however, I was not successful. Two or three days before, in the typhoon of which I have spoken, three junks were wrecked at this fearful spot, and three from their crews were murdered; the headless body of one of whom I saw lying on the beach.

“All these massacres of shipwrecked seamen are committed by a small but ferocious class of the aborigines, supposed to number sixty or seventy persons only, who inhabit a woody mountain-bluff, at the foot of which wrecks are frequent, and total destruction of life and property almost certain. These savages are said by the Chinese, and by the native tribes, to have a passion for acquiring human heads; which was thought by my informers to be more their object than even the possession of booty.

“Hence I traveled in a course N.N.E., as I judged, about 200 li (say 65 miles) visiting the Chinese villages of Lui-chong and Lin-luk, situated just at the base of the mountain-range held by the aborigines, at the distance of 70 li or thereabout, from the west coast. In this interior region I spent three days, diligently prosecuting my inquiries, but could learn nothing further than that three or four years ago a foreign vessel was wrecked on the eastern shore: of the fate of the crew and property they could tell me nothing. (This item of information I obtained from some aborigines through an interpreter.) From this place I went two-and-a-half days' journey, and reached Vun-kiang village, on the west coast, 60 li north of Taiwan fú. No intelligence could be gathered here, except that two European vessels were lost in the group of Pang-hú islands, (Pescadores) in the 29th year of T'aukwang (1849).

“At Pun-kiang, lying on the coast 90 li further north, this statement was confirmed; and having learned that a certain individual at this place, but now absent at the said islands, could give the fullest information possessed



concerning wrecks, I took passage thither, and landing at Ma-kun, the principal island, sought him out and found him. This man stated that in the 29th of Tau-kwang, 3d moon (24th March to 22d April, 1849), near an islet called Kit-pe, lying but a short distance from Ma-kun, the top of a mast of a European vessel was discovered standing out of water. Also, that on the 28th day of the 7th moon, same year (13th September, 1849), a vessel (the cargo of which consisted principally of teas) was wrecked at the same place (? "Sarah Trotman"); that the crew of this vessel got off in two boats, so that nothing further was known of it, whilst the other succeeded in reaching Ma-kun, whence they were sent by the mandarins to Amoy in a Chinese vessel. From this island I embarked for Taiwan fú, where I in vain sought for additional facts in the matter. After one day I sailed for Amoy, and arrived here on the 9th day of the present moon (September 4th)."

I have nothing to add, Sir, to the foregoing Report, unless it be the expression of my full belief in the judicious manner, and in the zeal and fidelity with which the agent has prosecuted his inquiries. In doing so he has encountered great trials and privations; without money, without needful clothing, without friends, a stranger in an inhospitable land. I beg respectfully to commend his case to your consideration, and am, Sir,

With the highest respect,

Your very obedient servant,

(Signed)

CHARLES WILLIAM BRADLEY.

*The disturbances in Kwángsi* are attracting more and more of the attention of the imperial government, but no man of energy or skill has yet assumed the management of affairs, and the whole province is suffering greatly. Sai-shangah has yet done no better than Lí or Chau, the former commissioners, and the most active man at present in the field seems to be Wúrantai, the *fú-túlung* of the Canton Bannermen. In addition to what was mentioned on page 287, we insert a review of his proceedings, which has been drawn up for us by a friend. The official papers furnish the least doubtful sources of information respecting the sedition, though every one conversant with them knows how unreliable they are when subjected to a close scrutiny; yet the check which a comparison of several memorials gives to the statements in a single one, enable us to come nearer the truth, perhaps, than we can by testing common rumor in the same way. The remarks of Wúrantai in his memorial concerning the condition of the Imperial troops forms a good supplement, too, to the account of the Chinese army in this volume.

The Peking Gazette of the 11th June contained a memorial of Wúrantai detailing some operations which, as far as he was concerned, appear to have been little more than reconnaissances conducted with such prudence as to prevent the loss of any troops. He requests that he may be punished for his poverty of schemes whereby to exterminate the outlaws.

The following is his sketch of five days' work:—On the night of the 16th May, it was arranged that Chau Tien-tsiuh should remain at Wú-siuen, the headquarters of the Imperial field force, and that Wúrantai and Hiáng Yung should advance upon the outlaws, who were said to be some 12 miles from a place known as Kú-ch'ing, or the Old Citadel, probably a fortified camp. He arrived with 200 Chinese and 20 Bannermen in time to see the outlaws (through his telescope) in possession of Kú-ch'ing; his force was too small to act on the offensive, and it was not advisable to encamp on the spot which he had reached; he was farther afraid lest his troops should stray back to Siáng chau, near which they then were, and alarm the inhabitants: so, to reassure the latter, he determined to proceed thither himself, and to take the opportunity of

observing the ground thereabouts. Struck by the exposed position of certain villages and towns through which important lines of communication pass, he had just written to point it out to the General Hiáng Yung and the acting Governor Chau Tien-tsioh, when he discovered that the outlaws were in the act of occupying the very position in question. At the same moment, a message came from Hiáng Yung, whom he had left at the district town of Siáng chau, to say that he was moving away east, in search of the enemy. He hurried after him to consult with him, and then returned to Siáng chau, and gave orders to Tsin Ting-sin, a general of division from Kweichau, and to Chang King-siú, an expectant prefect, to have their men in readiness to pursue the enemy on the morrow, leaving 1000 men arrived from Kweichau in reserve. During the night the outlaws fired some of the towns upon the important ground before adverted to, upon which he ordered up Tsin Ting-sin; the following day the outlaws fired everything lying within a certain territory. Hiáng Yung, meanwhile having exterminated all within another region named, returned to Siáng chau; and Chau Tien-tsioh arriving the same day, Wúrantái informed them of his want of success, and would have added his details and signature to their representation of their own proceedings, but their memorial had been already dispatched to Peking. He felt that he was making an ill return for the Celestial Bounty, which has once passed over his incompetence; that he has been half a month with the army, and is yet without any plan at all equal to the emergency; the outlaws are neither exterminated nor made prisoners, &c., &c.

It is almost vain to reason upon such documents; but we gather from this that the centre of war was still in the Siáng chau country; that the Imperialists had obtained no advantages that might augur a speedy termination of the campaign, whatever their success in minor affairs may have been; and that they are not making war upon any extensive base, but contenting themselves with defending a somewhat circumscribed position, or at the most, with unconnected sorties against the enemy, who appear to be in possession of the country in their immediate vicinity and on more sides of them than one.

It is doubtless to cover his retreat that Wúrantái presents the following memorial declaring his astonishment and indignation at the cowardice and indiscipline of the army. At the same time, as this can be hardly exaggerated, it may be looked upon as a just apology for the continued insolence of the enemy; it is withal a safe one, as, from his position, he can in no way be held responsible, as yet, for the evils which he feels it his duty to denounce. His pledge to do something in three weeks is not more bold than that Hí-ngan under somewhat similar circumstances in 1832. The outlaws of Lien-chau were vanquished, for the time at all events, by half a million taels of silver.

"Your slave, Wúrantái, lieutenant-general of the Manchu garrison of Canton, associated with others in the direction of military operations in Kwangsi, upon his knees presents a second memorial. Prostrate, he expresses his opinion, that of all important points in military movements, the foremost is strategy, which may be stated generally to include such possession of information regarding the enemy, due estimate of the strength of one's own forces, reconnaissance of the ground, and consideration of the respective advantages of immediate action or delay, upon which the plan of the campaign being duly formed should be pushed forward, or modified as circumstances may require.

"But, however complete the plan of a campaign may be in all its parts, it is a rule necessary to victory that the troops should show energy; without energy on their part, the plan of the campaign will be thrown away; without a plan of the campaign, the energy of the troops will be exhausted in vain; whence it follows that there must be a bond between skillful combination and courage, before the means can be sufficient to the end in view. Still, the courage needed is not merely the personal courage of individuals; every soldier must be made courageous; the heart of the soldier must be as that of his officer, and therefore in war discipline must be regarded as of chief importance.

"The true cause of the present lack of energy in the army, and of the absence of all devotion on the part of the troops in action, will be found on inquiry to be the long peace during which the art of war has declined from neglect. Not

only are the soldiers averse from fighting, but there are few of their officers who have seen service. Hence, when any trouble arises, small or great, which calls for a movement of troops, it is never terminated with expedition. The whole evil proceeds from the fact that the troops are not constantly exercised; they are inexpert at drill and cowardly; there is no subordination among them, no observance of military law: and if they are suddenly marched anywhere, officers and men are unknown to each other, so that it is impossible to count with certainty upon a victory before going into action; and after an action, equally so to distribute reward or punishment as either shall have been deserved. If banditti commence depredations (*lit.* do the mischief of the bird of prey), it becomes necessary to assemble a large force [from different provinces. And this is of no use], for upon the ground that numbers will obtain a victory, they attack in a pell-mell fashion; and if the enemy be obstinate, in spite of their numbers, the troops are beaten.

"It is said in the Sayings of Confucius, the value of soldiers is in their experience as veterans, not in their numerical strength. Assuredly this is the case. But the veteran must be not only expert at drill and stout of heart, he must be made to feel patriotism, to be regulated by a sense of duty, to be subordinate and grateful, of one heart with his officer. There must be too a bond of common feeling between all ranks; superior and inferior must feel bound as father and son, brother and brother, by the tie of consanguinity; as the stomach and heart, the arm and the leg, by interchange of necessary service. When they join battle they must keep their eyes only upon the standards and signals, their ears open only to sounds of direction and words of command; the ranks preserving an even front on the march. Thus they may indeed be said to be duly exercised. When ordered to the front they must avoid neither fire nor water; when directed to retire, no riches however great must tempt their cupidity. In the fight, they must be impetuous, to a disregard of life; in camp, they must carefully observe the regulations. Such soldiers will be worth one to ten; but they will only be stimulated to improvement, and better instructed in drill, where those commanding them are thoroughly zealous.

"It is difficult to explain what is meant by thorough zeal. The most important point is to bring the troops to be subordinate and grateful, and enforce strictly a respect of the regulations. We are told of the camp of *Sí-liú*, but we never hear mention of the troops of that of *Pá-sháng*.\* Your slave is but a Manchu vassal who, rising from the ranks, has experienced Your Majesty's bounty, in an extreme degree. Unable hitherto to make any, even the smallest, return to the state, he has laid his hand on his heart ashamed. He has now been honored by your Majesty's bountiful recognition of his fitness for service, in his commission to assist in the direction of military operations. If he shall have been able to give no aid in earnest in the present emergency, the day on which he leads the Manchu troops to battle shall be the time when he will exert himself to show his gratitude. Mindful of his deficiency of talent, and his shallow knowledge, of no great experience, there remains only his very earnest and sincere zeal. Forgetting himself, forgetting his family, whenever the disposition of troops is under consideration, it will be assuredly his part to enter cordially into the designs of the other ministers. As regards the command of troops in motion, while both obedience to orders and personal respect must be enforced with the strictness they require, the bitter and the sweet must be mutually shared. There should be a bond of community of feeling with the common soldier.

"In all that belongs to military regulations, and in their exercise, the soldiers must be instructed whenever they are not actually fighting, and by daily acting towards them with perfect sincerity, their officers will so move them to zeal and subordination, that hopes may be entertained of their spirit becoming really available for service.

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\* The two places mentioned were cantonments planted in Shensi to keep in check a *tsing* or prince who rebelled against King-ti, fifth sovereign of the Hán, B. C. 135. Discipline was so strict in the first that the troops refused the Emperor admittance without their general's permission. His Majesty, who been already admitted by the second, complimented the more strictly disciplined garrison at the expense of that of Pashang.

" It was from a total want of discipline that the army never succeeded in subduing and exterminating the barbarians, throughout the affair with them; nor, since the commencement of that affair have they ever been roused to return to a sense of it. Hence it is that the troops show no devotedness of courage, that they look upon retreat, when an action is about to commence, as a course of proceeding authorized by usage, and that it is a common event for them to abandon their posts of defense and to fly in all directions.

" This is the state of things at present. Your slave had long heard that it was such, but had never ventured to believe it. What he has himself seen on this occasion whilst accompanying the force in pursuit of the outlaws is indeed matter of most painful anxiety. Every rule that an army should observe is frequently broken; such is the insubordination of the troops that they act for themselves at any moment, before their officers have given them their order. As for instance, at Niu-lán t'áng, when your slave with other officers, halted the troops for a moment to observe the ground, several of the soldiers of the General-in-chief Hsiang Yung, and of the General of division, Tsin Ting-sán, notwithstanding the order to halt, would move on to Siáng chau; and as the militia collected from different quarters also hurried off to Siáng chau, it became in the end impossible to encamp at Niú-lán, as had been at first agreed upon. The General-in-chief, Hsiang Yung, who had by this time himself moved up to Shi-mo village, observed to your slave, that such disobedience of orders as this must be fatal to the troops, and that, great as was his anxiety, he saw no means of helping himself; and so he encamped at Shi-mo village. This your slave witnessed with his own eyes; and he has heard that on previous occasions, the ranks of the soldiers and militia were mingled together, the front of the one confounded with the rear of the other; that they did not move uniformly in obedience to the words or signals of command; that, as soon as the enemy had fired a gun, the troops became dismayed; that if one or two happened to be wounded, the whole body began to think of retiring. With such a state of things, what hope can there be of certain victory? What means is there of enforcing respect by a display of the dignity of war? And, meanwhile, in both the Kwáng provinces, there are large numbers of robbers, and numerous confederated banditti, who, upon every occasion, and at a moment's notice, flock together and create disturbances. This is all the result of their observation of the proceedings of the Government forces during the time they were employed in the affair with the barbarians. Dreading them, once, as the tiger, they have of late regarded them as the sheep; and being without any fear of a check to their licentiousness, they are ready enough for disorderly doings. Besides this, among the tens of thousands of militia who were disbanded after the pacification of the barbarians, there were some bearing arms for purposes of their own; of this description of unemployed vagabonds, very few set about seeking any lawful calling, but large numbers banded together to commit robbery.

" If, at the present era, the internal discipline of the army be not reformed, if it be not made to show itself terrible without, not only will the matter before us require a long time ere it can be disposed of; but, which is even more to be feared, the army will speedily become more disorganized than it is, the spirit of the soldiery yet more unruly; the contempt of the outlaws for it will increase, and there will never be a day's peace in the Two Kwang.

" We have been told that the outer barbarians are in the habit of saying that of literature, China has more than enough; of the art of war, not sufficient. A complete success has been announced in the districts of Yingteh and Tsing-yuen; not one of the ringleaders it is said, has escaped; thus in Kwángtung the power of the military has made itself to be feared. If in Kwángsí it were possible really to give once more their full effect to the rules of the service, to recover the army from its demoralization, to inspire it with courage, and so to make it widely terrible, there would not only be an immediate prospect of utterly annihilating the outlaws now in arms, but in time to come, others would be too much alarmed to attempt a repetition of this display of rebellious feeling; and if the Government troops which have joined this force from other provinces, have the habit of obedience, we shall not either be in want of men.



"Your slave, who simple-minded and zealous, is entirely devoted to the duties of exercising the troops, and exterminating the outlaws, has to add that he would now avail himself of the existence of the latter to effect an improvement in the discipline of the army. Should it be urged that the emergency to be dealt with can not be met with sufficient speed, if troops are to be drilled now when war is impending, it may be answered that when drill goes on in a regular course for a length of time, men are apt to lose an interest in it, because they do not see any immediate use for it; but that when war is impending, from the sense that drill must be immediately available, every man will strive to become a proficient in it as soon as possible.

"Your slave had brought with him from Kwángtung 100 wall-pieces, 200 matchlocks, 200 long spears, 120 iron rockets, and 2000 paper rockets, all of which arms, and his ammunition as well, were sufficient in number and quantity and ready for use. On his arrival at Wú-siuen, he conferred with the acting Governor Chau Tien-tsiuh, with whom it was arranged that 1000 of the troops of Kweichau should be placed at the disposal of your slave, to be instructed in drill before they took the field: but as the new troops, although daily expected did not arrive, this apportionment was not carried into effect; and, for the present, 1000 of the division of Tsin Tingsán, which that general had brought from Kweichau, have been placed under the command of your slave for active service. From the extreme exhaustion and dispiritedness of these troops, it has been found no easy matter to stimulate them, all at once, to exertion; nor less difficult to instruct them in the use of their arms; it was not either to be expected that orders given would be to a certainty obeyed. It would have taken twenty days' close attention to their drill before they could have been in anything like order, but it was impossible at this crisis, when no time was to be lost in preventing the spread of the outlaws and exterminating them altogether, to devote the troops exclusively to drill. After much deliberation, it appeared that the only plan would be to turn the prevention of the enemy's farther advance to the benefit of drill; to select the spots at which it was absolutely necessary to keep the foe in check, and to devise measures for the defense of these; as, whether the troops were exhausted or not, they would be more than competent to the task of defending them, even if they were unequal to aggressive movements.

"Suffer your slave to consider his prevention of the foe's advance as his means of instructing his forces in drill, and this instruction to be regarded as the annihilation of the foe: as soon as he shall have ascertained that the smallest dependence can be placed upon the courage of his men, their spirits shall be roused by one beat of the drum, and some success may be obtained. But he apprehends that if a contrary course be adopted, and they be hurried into action, while the officers and men are unknown to each other, there will be a repetition of former disasters; and for all that the proverb says, 'In war, the grand point is to be as alert as a spirit,' it is as essential that the strength of the one party should be fairly measured against that of the other. It is better to take time and accomplish an object, than to miss it through overhastiness.

"Your slave has no thought of self or family; would he dare, dastardly, to hang back? Still, the ancients acted on the defensive in war, ere they took the field; when they had taken the field, no matter what possession they seized on, none could stand before them. Does your slave venture on a comparison with the ancients? [No;] but having informed himself of the real posture of affairs, he dares not, in rash ignorance, call for haste, as it would produce confusion that would entail farther hindrance on the service. If, within twenty days, he shall have been unable to drill his troops, let your slave be punished for his falsehood!

"With reference to the necessity of obedience to their orders on the part of the troops, your slave being indebted to the bounty of your Sacred Majesty for his commission to assist in the conduct of military operations, the officers of the division under his command must of course be amenable to his orders. If there be any doubt about this command, they will not attend to the orders he may give for their movements in any direction. He would therefore pray your Majesty, if there be no impropriety in the request, in consideration of the importance of the campaign, to signify your Pleasure, and define his command.

"Your slave, sincerely zealous (*lit.* blood-honest), although simple and unenlightened, has not ventured to speak until now ; but having seen all that there is to tell, during the time that he has been engaged in pursuing the outlaws, he would not dare to do else than make a true representation thereof."

The humility and zeal of Wúrantái appear to be acceptable to His Majesty. Upon the 12th July he issued the following Decree :—

" Upon the receipt of the memorials of Chau Tien-tsieh and others informing Us of their advance upon the rebels in Sing chan, and of the great victory obtained over them, We immediately sent down to the Board to signify our pleasure that they should take into consideration the merits of Wúrantái. A memorial now received from Wúrantái, informs us that he had gained a victory on the 9th of the 5th moon (5th June), at Liáng-shan village ; but that, on the following day the general of the Weining division had retired as soon as he saw the outlaws, and that the troops under him had suffered in consequence ; for which cause he prayed that he might be punished. Our troops on this occasion closed upon the haunts of the banditti, and showed great courage in their extermination of them, the rebels received a severe chastisement, and although there was a slight blemish on the success, the error committed was not sufficient to obscure the honor of what was done. Wúrantái, too, succeeded in converting a defeat into a victory. We will, therefore, that his prayer to be punished be disregarded, and that his previous recommendation to the favorable notice of the Board remain uncanceled. He has presented a faithful relation of the facts to Us ; in his memorial he has not deceived Us, and if he lost no time in performing some action of merit, it will be our place to reward him yet more and very abundantly.

" But, for the acting *fútsiáng* Tung Pang-mei, and the acting *tsántsi'ing* King-luh, who were in command of the troops of the Wei-ning Division, who, notwithstanding the orders repeatedly sent them, would not quit their encampment, and then as soon as the outlaws assaulted their position, retired from it with precipitate haste, thereby causing a serious reverse after a victory had been gained, their crime is utterly without excuse. Let Tung Pang-mei and King-luh be deprived of their appointments, arrested, and interrogated : let them be handed to Saishangah to be proceeded against with the utmost rigor ; and let the report of his finding, when he shall have tried them, be forwarded to Us. Beside these let all the other officers and soldiers who partook in this failure (*lit.* lost their chance) be punished, and their punishment reported to Us.

" Henceforth let all officers commanding troops make a point of obeying their orders ; let them be eager and valorous, intent upon the performance of good service. Let them not dally till they spoil [the day], and so put themselves in the way of severe punishment. Let them tremble with awe ! Respect this."

Detached notices like those contained in these documents poorly supply the information we should be glad to have of the conduct of a struggle, which though hitherto confined to one province, has been protracted and developed until it has attracted the attention of the whole empire ; and doubtless, too, in no small degree the solicitude of His Majesty's ministers. We have made many inquiries as to the probable origin of the sedition, and where the chief strength of the insurgents lies, but have received little satisfaction in the answers. Some of the Chinese have told us that the insurgents are composed of the riffraff of the Two Kwang, aided by discontented persons near the frontiers of Cochin-China and Laos ; while others have the impression that they are banded together in a league like the old Pih-lien kiau, or White-lotus sect, whose intrigues and struggles gave so much trouble to Kienlung. Both these suppositions may be partly true, but they are hardly sufficient to account for the support the outlaws have received from the inhabitants of the province. There is a very general impression in Canton and its vicinity, that they are

somehow connected with foreigners and with Christianity, and the term *Shíngti hui* is often applied to them. This rumor is so prevalent that it can hardly be referred altogether (as some are inclined to do) to a ruse on the part of the authorities at Canton to increase a dread of the insurgents among the people hereabouts, by associating them with foreigners, but it seems to have come from Kwángsi. Some have asserted that the self-styled emperor Tienteh was baptized at Macao some years ago, but to this we attach little credit; yet the people here generally believe that he and his party worship none of the gods of the country, nor pay the least reverence to their images, but clear their temples of all idols, and appropriate the buildings to other uses; they agree too in saying that he keeps a seventh day of rest, but are ignorant of any ceremonies peculiar to it. The following memorial of Chau Tientsioh, dated in May last, gives some countenance to the supposition of a league against the authorities, and the expressions in it respecting the "books of Jesus" may be the principal source of the rumor in question elsewhere, for we have seen no such remark in any other document emanating from officials on the spot. The paper furnishes, too, the only attempt we have seen to explain the origin of the rising, and is on that account worthy of perusal:—

Chau Tientsioh, specially appointed to superintend the military operations in Kwángsi, with the powers of governor-general, kneels and memorializes, showing how he has degraded a prefect, district-magistrates, justices, and secretaries who have sided with or overlooked the seditious acts in their jurisdiction, requesting the Imperial will upon these degradations and arrests, that strict severity may be visited on them, and humbly begging His Majesty to bestow his glance upon it.

I was staying at the time in Wú-siuen, the better to repress the seditious bands, when Wáng Tsohsin, a graduate of Wúsiuen then living in Kweiping district, came to my encampment and informed me of the compact formerly sworn to, and the club formed by Fung Yun-shan with Tsang Yuhchin and Lü Luh: "It was in 1849, when this Wáng seized Fung and Lü, and some books belonging to the club, and handed them all over to the head of the township of Kiángkau, who forwarded them to the Kweiping hien for examination. Lü Luh died in confinement, but Tsang Yuhchin heavily bribed the justice of the township, so that he with the gentry of the place falsely represented the case to the district-magistrate, and his underlings surreptitiously set Fung at liberty. Fung then went to the authorities of the district and department, and falsely accused the graduate Wáng of having wrongfully charged him." On hearing this, I instantly sent a special order to bring all the papers connected with this case, that I might closely examine them.

It appears that Fung is from the district of Hwá in Kwángtung, and came to Kweiping hien in Kwángsi in 1844; he lived in Lü Luh's house teaching youth in 1845, and during the next two years in the house of Tsang Yuhchin in the same occupation. In Dec. 1847, this graduate Wang, aided by the constables and headmen arrested Fung on the 28th of December, because that he and Tsang had been propagating magical arts to seduce the people, and forming bands and cabals, to destroy altars and images in the temples, and handed him over to the head elder Tsang Tsúkwáng; but his accomplices, Tsang Asun and others, rescued him by force. Wáng and his friends then informed the justice of Kiángkau of all these particulars, and gave him the documents of the league; but Fung, on his part, also accused Wang of planning to extort money under false pretences and implicate him in crime, and requested the magistrate to examine him. He also, at the same time, brought the affair to the notice of Wáng Lieh, the district-magistrate, who on his part judged that the graduate was making a great bluster out of nothing in his paper, and accordingly replied

"When the parties are brought up, I will examine and judge the case equitably." The township justice, named Wang Kí, thereupon brought Fung and Lu Luh to the Kweiping hien's office, where they were both questioned and detained in the lockup, in which place Lu sickened and died. Wang Lieh at this time vacated his office, and Tsang Chu became acting *ch'ien*. Fung now once more petitioned Kú Yuen-kái, the prefect of Sinchau, stating the false accusations and wiles of Wang Sintsoh; a reply was given, "Let the parties be brought up for examination." But the district-magistrate had already examined Fung, and acquitted him of being a seditious person and of all illegality, and sent him back to his own place in Hwá hien in Kwángtung, with request that he might be detained there. These facts are in the records of the case.

On examining the whole matter, it seemed to me that these circumstances did not altogether agree with the paper given in by the graduate Wang. I examined Kú, the prefect and Wang Lieh who had before been the district magistrate, to learn why they had not extirpated seditious, and supported loyal persons, a duty which they could not shift on others; and also, when this villain Fung was forming cabals during a number of years, and swearing persons into it within a few miles of the city in the house of Lu Luh and Tsang Yuhchin, why they had heard nothing of it? When the graduate Wang had informed them of it, what hindered them from going to the village and personally examining, so as to be perfectly sure whether the altars and temples with their images had been destroyed or not, and whether the vagabonds possessed heretical books in which Jesus, a false god (*sié shin*) of the Europeans was spoken of, and had themselves seditiously worshiped and honored him? And whether, too, Fung had himself written or taught these books in a guileful way, and had planned sedition in so doing, could, with every other of his acts, have been ascertained. Why did this prefect and magistrate act so, like statues as they were, unable to distinguish between black and white? Not to speak further of their vacillating conduct, the manner in which their official secretaries issued the replies was like that of fools.

I find that the rule of the officers in this whole province of Kwángsi has been very negligent; indeed I have seldom heard or seen a place where matters have come to such a pass. It has thence resulted that this Fung Yunshán in his perverse heart has not had the least fear of them, but privately returning to the province has stirred up the rustic people, some of whom have suddenly come out in their seditious conduct, and we know not how many have secretly joined them. The people having experienced this calamitous misfortune, the service and outlay for the troops have been greatly increased, and all owing to these officers having so given in to this disobedience; they have injured the people and impeded the government; their crimes are unpardonable.

The degradation of these officers was of course decided on, but so far as regards quelling the rising, with as little effect as if they had been so many corporals in Kirin. The chief scene of conflict has been near the department of Sinchau lying on the southern banks of the Pearl River, and along the Yuh River, especially in the districts of Kweiping, Wúsiuen, and Siáng, where the imperialists have also centred their forces. This Fung Yunshán 馮雲山 mentioned in Chau's memorial is he who has assumed the imperial style of Tienteh. His father's name is Fung Shautsun 焦受存 and that of his chief adviser Yang Shau-tsing 楊授青 of Pingnán hien. A reward of twenty thousand dollars has been offered for the head of each of them. An officer was also deputed not long since by Sü and Yeh to proceed to Hwá hien and completely destroy the ancestral tombs of the Fung family, in order to vitiate the *fung-shui* of Tienteh. This was done in former times by Litsing, the rebel who destroyed the last emperor of the Ming dynasty, and if one can judge from the formality with which it has



been done, it is probably regarded as a powerful remedy against such maladies in the body politic. The officers of Tienteh, except his father, are all men from Sinchau fú.

The emissaries of government in Canton evidently try to repress all rumors relating to the insurgents, and this accounts in some measure for the discrepancy in those we hear. Governor-general Sü is now at some point in Káu-chau fú in the southwest of this province, to oversee the frontier. A large body of troops from Hwuichau fú left in September for Loting chau to assist in repressing a rising there; but we agree with those natives who think H. E. is not likely to reap any laurels in warring against the "thieves."

One result of the troubles in Kwángsi is that they are likely to derange the trade of Canton for a long time. We think that the inhabitants of all the southern departments of Kwángsi more or less sympathize with the outlaws, and that the hopes intimated by Wúrantái of reducing them by starvation are not likely soon to be realized. A large proportion of the towns in this region are governed by local and hereditary chieftains whose authority over their retainers is stronger by far than the sway of the government. Long continued oppression on the part of the prefects and generals stationed there, may have made them ready to listen to the suggestions of a schemer; for Tienteh, like all his race of reformers, promises largely, telling the people that if he gets the power, their wrongs shall all be righted, and peace and plenty will fill the land. It may be added too, that persons apparently well informed, say that he is fair in his dealings, restrains his soldiers from rapine, and levies no more than the legal demands of the usual rulers. He has coined money, instituted literary examinations, and appointed his six Boards; but with all this, we can hardly ascertain where his headquarters are; they are most likely, however, to be still in Kweiping district.

*Loss of the French whaler Narwal.*—This vessel was a ship of 450 tons from Havre, and was totally lost on the islands near the southwest of Corea on the 3d of April, in lat. 34° 11' N.; the crew, with the exception of one man, reached the shore in boats, or by leaping from the wreck to the rocks, saving almost nothing but their lives. In the morning of the 4th, they met together in a small cove, and immediately began collecting fragments of the wreck, casks, spars, and boats, for the purpose of forming a camp. Here they all remained for a week on good terms with the natives, who assisted them with rice and other provisions, and showed no disposition to injure them. M. Arnaud, the chief officer, with eight men, who volunteered the desperate venture, left the island on the night of the 10th in one of the whale-boats, and after a perilous and rough passage of five days safely reached Chusan and Lukong, from whence they were taken to Shánghai. On hearing their story, M. de Montigny, the French consul, chartered a lorcha to go himself to the rescue of Captain Rivelan and the nineteen men still in Corea. He took four of the whale-boat's crew with him, and set sail the next day, April 20th, with a fair wind, accompanied by M. de Kleczkowski, the interpreter connected with the Consulate, and Mr. McD., an English gentleman residing at Shánghai. From the account given by the latter, inserted

in the North-China Herald, we collect the particulars of the trip, which resulted successfully in the rescue of the survivors.

Land was sighted on the morning of the 25th, and the lorchas ran into the shore, casting anchor in a cove which was little better than an open roadstead; where the beach was lined with black basaltic rocks. This was the western point of Quelpart I, in lat.  $33^{\circ} 19' N.$ , near a small islet off the roadstead named Eden I. by Sir E. Belcher. Only one house was visible, but on the party reaching the shore they saw a crowd of the lower sort collected to see them, and a number of catamarans aground near by; these last were made by lashing a dozen logs together, and defending their top by a framework of bars and stanchions. We extract the account of the reception of the foreigners, condensing some of the details a little:—

“The people on the beach were of the lowest class, clad in wide quilted jackets and trowsers of unbleached coarse hempen cloth, yet their appearance did not indicate less cleanliness or comfort than that of the same order of Chinese. Their complexions were similar to Chinese of a corresponding latitude, yet their *tout ensemble* was very different, arising chiefly from the head not being shaved as in China, the men wearing the hair tied up in a knot on the crown of the head, and the boys having it long and hanging over the back. They were good humored, cheerfully collecting shells, sponges, &c., for us in the hope of being rewarded with a cigar. Presently the whole of our party had landed, and our attention was called to the top of the beach where an officer appeared, who was talking and gesticulating with some vehemence of manner. He had just arrived on a little rough pony, and as we approached he beckoned us to return on board in a way not to be misunderstood; but his rapidity of gesture and volubility of speech were alike lost upon us, as we merely replied by handing him a slip of paper with a line in Chinese intimating that we intended to have a parley with him at his house, but not *there* in a crowd. This he read off in a loud and interrogative sort of tone, then talking on for some minutes in a vociferous voice as before; but as we showed no intention of returning, he suddenly mounted his little horse, whose height was about equal to the diameter of his master's hat, and trotted off.

“The day was wet, and the appearance of the country dreary, but we trudged on by a narrow road confined within stone dikes on either hand, and at the time little better than a water-course. We soon descried the walls of a fort at the distance of about half a mile across some wet field land. One of the Koreans, a numerous retinue of whom accompanied us, beckoning us to follow him into the fort, we approached within a short distance, but as the official cavalier did not show himself to receive us, and the gate being shut, we turned off and entered the first cottage in the adjacent hamlet. It was that of a poor husbandman, having three small apartments nearly filled with agricultural implements, &c., walls not six feet high, and thatched roof; a rough stone dike of about five feet high inclosed the premises. Finding seats as we best could, we sat down under the projecting eaves of the house, and as the yard in front was soon thronged by the Koreans, we ascertained that most of them could read and write Chinese, and accordingly addressed ourselves to one of the principal men, inquiring regarding the officer and the fort. The former, we were told, was a Great Frontier Protecting General, on reading which I am afraid some of us laughed rather disrespectfully, but our peasant scribe was not discomposed. Send and tell the Great Frontier Protecting General that we guests are waiting to be received,’ we added.—‘The General has no time for idle conversation,’ answered the old fellow.—‘Not very polite,’ said we.—

Our country is distinguished for propriety of manners and rectitude of principle, he rejoined.—‘How many men and guns are there in that fort?’ we asked.—‘The laws of our country are very severe, and forbid communication with you, so I can not tell you,’ he replied, moving away, as he drew his hand across his throat, giving a very significant sign thereby.

"Finding nothing could be learned thus, we advanced to the fort. The gate was still shut, but one of our European sailors climbed over the wall to open it from the inside, while our Canton braves put on a fierce look, as if in expectation of a desperate sortie from the garrison. Great was our amusement therefore to perceive on the gate being opened that the interior contained nothing but a field of young wheat, with several small huts and two ponies at the further end. The wall of the fort was built of rough stone, about twenty feet in height, having numerous embrasures in the parapet, and of a quadrangular form, with a projecting bastion at each of the four corners, and a covered gateway. Its extent was about two hundred yards in length and about one hundred yards in breadth, and to judge from its decayed appearance was probably built during the war with Japan about 150 years ago, and neglected since that time.

"As we advanced up the path in the centre we perceived the General. He received us courteously in the only place he seemed to possess adapted for public occasions. It was a small square cottage open to the west, which direction it fronted, and partly at the sides; covered with a good thatched roof, which was supported by four substantial wood pillars about eight feet high, their bases resting on stone pedestals, and having a plank door and tolerable clean appearance. Mats were spread for us on the floor, but finding the posture *à la Turque* not very convenient, the General did his best to procure substitutes for chairs. He was a man of middle stature, olive complexion, features somewhat sharp but interesting, and his eyes resembled the Japanese more than the Chinese. His look was intelligent and penetrating. His hands and feet were small, his hair was dressed in a knot on the top of the head, and secured by a broad band of delicate network composed of black silk and hair. 'The hat,' says Belcher, speaking of another officer he saw, 'which is a light fabric, and most beautiful piece of workmanship, is composed of the fine outer fibres of the bamboo, dyed black [many are not], and woven into a gauze, like our finest wire-work. The rim is about two feet in diameter; the cone rises to nine inches, having a diameter at the truncated vertex of three inches, where it is slightly convex, and has one or more peacock's feathers attached in a kind of swivel, forming a graceful head-dress, and one not unbecoming a military character. Beneath this hat our chief was decorated by two necklaces or collars, one composed of large ultramarine blue balls apparently of porcelain, the centre being about nine-tenths of an inch in diameter, diminishing in size towards the extremities. The other fastened behind the left ear and crossing the breast, but this was composed of long tubular pieces, about a quarter of an inch in diameter, by two inches in length, tapering at the extremes and apparently amber, having a dark colored red bead between each. His personal dress consisted of a fine loose shirt of grasscloth, trousers and stockings in one, of a species of [white] Nankeen, and leathern boots of very neat workmanship in the loose Wellington style, the upper part being of a black velvet; a loose tunic of open texture approaching to coarse grasscloth or muslin, having the cuffs lined and turned up with scarlet silk, confined by a broad sash of blue at the waist, completed the house dress.' The only article of foreign manufacture that we observed in our host's dress was his hat strings, which were composed of fine white twilled Manchester cotton cloth. At the Amherst group, we subsequently observed one of the officials who visited us had the wide sleeves of his gown turned up with longcloth. These were the only instances we perceived of European manufactures.

"Shortly after communication commenced in Chinese writing. The people around our little hall began to express their interest in the proceedings with more noise than was agreeable, intimation of which being given, our host gave a loud order, and a man was instantly seized in the crowd. Making no resistance by word or action, he quietly submitted to be thrown on the ground face downwards; his clothes were then drawn down bare from the waist to the knees, and the instrument of flagellation was about being applied to the hams of his legs, when we interfered, giving the General to understand that no punishment of that nature could be permitted before us. This instrument resembled somewhat in size and shape the blade of a wherry's oar, having a round handle of about two feet, and would seem to be in much more diligent use than even the bamboo in China for the same purpose.

"Our host ordered a repast to be spread for us, consisting of boiled rice, dried fish, slices of beef, vegetables, sea-weed, and a species of sea slug, accompanied by samshoo and a beverage tasting like cider. The whole was served up on small tables of about fifteen inches in altitude, a convenient height for the posture of the natives. The rice, &c., was served up in bowls made of metal, apparently a mixture of brass and tutenague, with small flat dishes of common earthenware; the chopsticks were composed of the same metal and flat in shape."

During the interview, the old General protested that he had heard of no European vessel lately wrecked on the coast; but his information on other subjects more nearly connected with his position, was not such as to lead his visitors to expect much. However, after arranging that he should return their visit on the morrow, they took leave and went aboard. During the night, a squall came up and drove the lorcha inshore, putting the whole in great danger of shipwreck for a while, but the wind subsided towards morning, leaving a very turbulent sea. The General was not able to get off that day, but the next day he came in company with a *châliens* and some other officials, all of whom after some trouble managed to get on board. Here they were entertained with a repast, and requested to furnish a pilot to assist in taking the lorcha up to the scene of the shipwreck, it being civilly intimated to them that they would be detained till the request was granted. They soon therefore acceded to the proposal, leaving one of their secretaries and four of the boatmen to carry the lorcha through the islands, glad enough doubtless to get ashore again. The breeze favoring, M. Montigny ordered his vessel to stand out to the south, which she did till the southern coast of Quelpart opened out around a lofty perpendicular bluff, where she anchored. The view from this anchorage is thus noticed:—

"On our left was the bold head recently passed, its black rocks mingled with several masses of iron-stone; before us a hill extending nearly to the beach, bold, rugged, and nearly perpendicular on three sides, towered up to a height of about 600 feet, its flattened top, and bleak withered sides of gray basalt, standing out in strong relief against the the sylvan ranges and conical-shaped hills which skirted the vale behind; while on the right the sandy bay terminated at the distance of a few miles in another rocky headland, rising like a vast wall sheer out of the water, and behind which the mountains rose to the highest summit on the island."

Towards evening the foreigners took a stroll on shore, groups of natives following them, or tarrying on the beach to see their boat. The fields near by were, in many places separated by stone dikes, and cattle grazing within the inclosure. Iron seemed to abound, and the beach under the steep hill near the shore was composed of a conglomerate into which iron entered as a constituent. Wheat and barley occupied the fields on the uplands, and laborers were ploughing up the low grounds for receiving the rice. Wherever the foreigners went, the people shouted to the women to retire, but no serious obstacle was placed in the way of their progress.

The next day, one of the party went ashore to receive some provisions which had been requested, and found the General and the district magistrate, with other officials in waiting. They received the presents of cottons and



other things in exchange, being especially pleased with some bottles of spirits; in this particular the Corean functionaries act more sensibly than those of Japan, who decline all remuneration. The articles having come on board, and the wind favoring, the lorchas set sail for the Amherst isles, passing around Loney's Bluff, as Belcher named the southwest cliff of Quelpart, and steering north along its western shore, till she cleared it entirely. Mount Auckland, the loftiest summit on the island, 6544 ft. high, rose far above the clouds, and formed a commanding object. During the night, the breeze carried the vessel rapidly on, and in the morning she was in sight of what was thought to be Lyra island, off which she had to beat during most of the day; that night she lay to off a narrow passage, which was entered the next day, and an anchorage reached towards evening. On inquiring of the islanders near the place, where the wreck of the European ship was, the Consul was told, "on the Eastern island." Next morning, May 1st, M. Arnaud descried in the distance the islets where the "Narwal" was finally lost, and sail was immediately set; it was about twenty miles off, and was not reached till noon. The anchorage of the lorchas was in lat. 34° 11' N., on the west side of Fei-kin tau, or Flying-bird I., in the district of Lochau, and department of Tsiuen-lo. It is girded on three sides by bare hills rising five or six hundred feet, and partially protected from northwest winds by a bold cliff at its entrance. Two rounds were fired to announce the arrival of the party to their friends, and after some delay, which gave rise to apprehensions lest relief had come too late, the natives were seen on the ridge. The party landed and proceeded to the camp formed by the "Narwal's" crew, where they found two Corean officers, one of whom recognized their guides with apparent pleasure. Captain Rivalan and his party were at a neighboring village, whither all immediately started; the officers and their trains in company. The account of the meeting with them, and of their treatment since the departure of M. Arnaud, are here quoted:—

"After leaving the camp we climbed over a hilly ridge, and then found ourselves descending towards the central valley of the island. The slopes of the hills were bare and sandy except in those parts which were sheltered from the fury of the northern blasts, on which a scanty soil supported some tracts of stunted firs, which supply the islanders with fire-wood. Our path led down along the sandy bank of a small brook which issued from the hill, giving life to a scattered line of dwarf willows.

"One of our men had preceded us, carrying the news of our arrival to their former shipmates, and here it was that we at last beheld the crew of the lost *Narwal*. A grizzled and a motley band they seemed, as they advanced towards us with their captain at their head. A month in Corea had certainly not refined their appearance, and the meagre and broken-down looks of some of them bespoke little satisfaction with their diet of rice and aromatic fish thrice a day, varied by the addition of a small portion of beef every seventh day. No wonder then that they should welcome their deliverers with hearty shouts; that our party should feel the pride and gratification of success; so that when both joined, the vivas and cheers that arose made the old hills ring again. In fact, a general enthusiasm prevailed—the liberated Jacks tore off their tickets, and jumped about for joy, and even our brave captain Demetrius shouted and cheered till the tears ran down.

"It was well that relief was not longer delayed. After the escape of the first boat as already narrated, the headmen of the village induced the Captain to leave the camp and remove thither with his men. They quartered them however, not in the village, which was situated on a healthy site on the slope of a hill, but in huts at some distance in the midst of the paddy fields. The huts were three in number, two of which were appropriated to the Captain and his men, and the third to the Corean guard. Their

dimensions, like most others on the island, were on the most Lilliputian scale, the principal apartment in each measuring only about seven feet by nine; hence the twenty men to be accommodated found themselves so crowded that they could not stretch themselves at length when they laid down to sleep; and they were in every respect the most wretched places I saw on the island. There was a small courtyard around each hut, beyond the precincts of which they were strictly prohibited from proceeding. Any attempt of the sort was certain to bring down the vengeance of the *shing-koda* or high officers, of the village, upon the guard, who were bastinadoed without mercy; and irksome as the confinement was, the sailors refrained from involving these poor fellows in trouble. Shortly after the escape of the boat above noticed, four more officers arrived and took up their residence at the village; the crew were then numbered from one to twenty, beginning with the captain; each man having his wooden label with the number in Chinese characters inscribed on one side, and the same number of bars cut on the other, tied to his breast. The party had understood by signs that they were in a few days to be transferred to the mainland, about a hundred miles distant; and we afterwards learned from the officials that the men were to have been taken to King-ki-tao, the capital city, there to await instructions from Peking.

"Numbers of people visited the 'distinguished foreigners' to gratify their curiosity, and by levying a regular toll in kind the sailors continued to keep up a small supply of tobacco. Some of the villagers also took lessons in the French language, in which they succeeded much better than Chinamen could have done; and it was diverting to observe them exhibiting their proficiency to us; pointing upwards, they would exclaim, "Le soleil!" and looking down cry, "La terre!" The *r* and *l*, which puzzle the Chinese of the South, are sounds too common in Corean to be difficult to them.

"We all went on to the village, where the population was in a state of unprecedented excitement, and the whole body of the *shing-koda* came forth to receive us. We were led up to the principal house, which was divided into three apartments. Generally speaking the cottages are thus divided; one end compartment forms the kitchen; the middle room is the eating and sleeping-chamber, and is not incommoded with chairs, tables, or such like superfluous articles, but being raised two or three feet from the ground, the plank floor is covered with matting on which they sit; the walls are covered with a stout white paper, as also the lattice-work doors which fixed—(on iron hinges)—are about four feet in height, giving light and ventilation to the apartment; one or two boxes in the corner contain spare clothes, and in the other is a small roll of bedding. The average size is about eight feet by ten, and the height of the interior barely sufficient to admit of standing upright at the sides. The third room is devoted to agricultural implements, &c., and the eaves of the house projecting about three feet are supported by wooden posts, thus forming a verandah about three feet deep, which when floored with plank, as is often the case, affords an excellent sitting-place, being raised from the ground to a level with the floor. The cottages are warmed by under-ground stoves lighted from without, which heat the air under the floors, and in the severe colds of winter these little nests must be snug and comfortable. Each cottage is surrounded by a yard, in one corner of which is the humble cow-shed. Close by is the cabbage-yard; a clump of dwarf bamboos in the corner yields tubes for tobacco-pipes; here and there is a fruit or flowering tree; and magnificent specimens of the wild Camellia in full blossom shone conspicuous above all."

On reaching the village, a *mu-h-sz'*, or Village elder, and five others received the foreigners with much ceremony. A repast was spread for them in the yard of the house where they were sitting, and the Corean officials strove to render the interview agreeable. Communications were made in writing, and all well-dressed people seemed to have a knowledge of the Chinese language, sufficient for ordinary intercourse. A transcript of the British, American, and French Treaties with China was taken by them, from a copy shown them. After inviting them to visit the lorchas, the Consul and his friends left to go on board, taking the crew of the whaler with them; they made a wide circuit on their return, visiting the wreck of the lost ship in the way.

On the morrow the Corean officers came on board, "a decent, grave, and reverend body of functionaries, clad in the usual whitey-brown colored stuff; their dresses, especially at the sleeves, were of most capacious width. Their caps, of the same color as the dress, resembled in shape those of the ancient Chinese as seen on the stage; the rank of the wearer was indicated by the

number of black spots on the band surrounding his cap." They mentioned that they were in mourning for the king who died two years ago; and that the designation of his successor was Jih-ho (Sun-fire).

A few presents were made them, and they promised on their part to send off some provisions and other articles the next day. The interview passed off pleasantly, which is doubtless ascribable, in no small degree, to their full knowledge of the designs and wishes of their foreign visitors, who were, on this and most other occasions, able to make themselves understood. The next morning the presents and provisions came off as agreed upon, and during the day everything was settled to depart. The foreigners rambled about at pleasure in pursuit of game or to see the country. In one of his excursions, Mr. McD. was met by two well-dressed persons, one of whom wished to accompany him in the lorcha, proposing "to ramble over the world with him!" He afterwards met him on board, desirous of going with the crew, but they were obliged to deny him. Two Corean Christians were, however, received as passengers. The next morning, May 3d, the lorcha set sail, and reached Shánghai on the 8th, having been absent eighteen days.

*A strike among the silk-weavers* occurred during the spring of last year, which had been caused by one of the principal brokers endeavoring to interfere with others whom he thought were taking away his trade. It did not last long, but has been repeated again this year, and both times resulting in great embarrassment to foreigners, the fulfillment of whose contracts was thus delayed. During the month of July, the parties came to actual blows, and the following placard was issued by the enemies of Línhing to throw the blame on him. It shows a singular state of society, recalling to mind some of the scenes described in the *Fortunes of Nigel* as occurring among the guilds of London, but which in China are often unheeded by the authorities unless forced on their notice.

It is a common opinion that if a matter be not clearly explained, the real merits of it will be confused; if error is not brought home to the proper one, the right and the wrong can not easily be properly discriminated. That our foreign trade is now in a disordered condition is not owing to the desire or the conduct of us workmen, but to this:—In the month of July last year, the foreign merchant W—— made a contract for goods with the shopman Le Línhing (*alias* Ashí of Sanshwni), who raised the price that he might speculate, falsely telling us a different rate, so that nobody would take the contract at such a rate; tho' if they did, they must certainly reduce the wages of the workmen, or else no goods could be delivered. Afterwards other silkmen, when taking contracts, did not lower the price to the foreign merchants, but fully kept up the rates of weaving and manufacture. When the foreigners learned this, they upbraided Ashí; and he, on the other side, full of ire, schemed to stir up the men of the E-wo-hing shop in the Sixth ward, viz., the unprincipled Pwán Chih, and his relatives and associates Pwán Chung and Pwán Pí, who, on their part, bribed and dictated to the members of the firms called Ningshun, Kin-ngan and Kin-shing, who among themselves called upon all to strike work, and deliver no goods, so that thereby his (Ashí's) villainous scheme for speculation was successful. He also supported each of these firms that they might act as his adherents; and further bought over their former advocate or agent named Lí Kwangpang, to contrive how he could involve the workmen [who wished to work]. This man, who was himself a defaulter to the funds of these hong for 30 taels, and cherished the remembrance of the ignominy of the urgent demands made on

him to pay up, assisted these former persons in their oppression, and took the lead in proposing a forced contribution from each loom of 8 candareens, which sum was to be applied to defray the expenses of those who had struck work. But Lí Shing and some others refused to assent to this tax, and met at the assembly-hall to discuss the matter. But Lí Kwángpang stirred up Lí Akang, Pwán Chung, and their party, and they came together to the number of several hundreds, armed with swords and shields, weapons, ash and fire grenades, with deadly intent to kill. Lí Shing and his men barred the doors of the hall and hid themselves, but the rabble burst open the doors, and inflicted many severe and dangerous wounds on them in the mêlée, besides injuring the building, breaking its furniture, and disgracefully pulling out the beard from the image of the god of Weaving placed there. All the people of the neighborhood saw their doings, and knew all these things.

The next day the triennial managers of the assembly-hall came together to consult on the business. Pwán Chih, fearing that they would petition the magistrates to investigate the matter, hired an old elder in the guild named Yeh Shing-chun, and four other old men, avaricious and unscrupulous, to come forward to arrange the affair; and it was agreed in a writing that he should repair the house and restore all the articles, besides having a theatrical performance and a mass, to which Yeh Shingchun of the San-fang tavern in Ko-kí, affixed his seal as evidence, and Pwán Chih implored the managers not to inform the magistrates, while he bribed the underlings of the Nánhái magistrate to quash and retard the investigation demanded by Lí Shing for an entire year.

When however, in July of this year, the officers assembled to examine the case, Pwán Chih again bribed them merely to decide that his party were no longer to hinder people from working, and to ignore the whole case relating to the wounding with weapons. The firms had no resource against this iniquitous decision, and accordingly resumed work.

But Línhing and Pwán Chih would not rest till they had made the workmen stop work, and on the 26th July got the fellow Pwán Ahang and some others to go to Tang-ching's shop, and break or destroy all his looms and silk and thread; and on Aug. 6th he set the rascal Chung Suifang and some others on Lí Shing's looms and fabrics to destroy them, wounding him and his wife very severely. On the 10th they further attacked the residences of those who had resumed work; these informed the officers of these doings, but Pwán Chih lavished his money among the underlings, so that no warrant has yet been issued against him. The next day Pwán Chih, in league with a new accomplice named Ko Sau-fung (*alias* the Braggart Mun) and a thousand or more fellows, all armed with weapons, shields, grenades, &c., and carrying banners, like a maniple of soldiers, worked from noon till evening for four hours, and destroyed sixteen dwelling-houses, and carried off garments, silk, thread and pieces, in all worth about two thousand taels, besides trampling to death a little girl. The sufferers petitioned for redress and begged the authorities to investigate the matter, as is on record; but Ko Sau-fung replied on his part, alledging falsely that these men were trying to involve him, having themselves done this damage and mischief; and this lie he circulated too in placards, desiring to show still more plainly that he has no fear for either the laws or for [the wrath of] heaven. His outrageous perversity is extreme. All this hatred has arisen from Pwán Chih hearkening to the requests and suggestions of the trader Línhing, and has eventuated in robbery and loss of life, and a case before the courts. Where are the kindly feelings of men gone! How can the powers above permit such deeds! We make this statement that all human persons and highminded gentlemen may see and examine for themselves.

A public manifesto of the silkmen taking foreign contracts for goods.

This rupture has since been settled; and in order to show goodwill, all subscribed to get up a magnificent procession, in which the tutelary idol was carried through the streets, attended by the leading men of the guild, and graced by an array of shrines and embroidered banners of the most beautiful workmanship.



The gracious examinations for the degrees of *siütsüi* and *küjin* appointed on the accession of the new monarch have both been held in Canton within the last few months, and have combined to render the provincial city a scene of unusual bustle. The number of candidates assembled for the first and lesser *concours* was about three thousand, and nearly seven thousand for the second. The two academicians who presided at the latter were named Wán Tsingli and Lü Kwánsun. The affair in Tungkwán hien, referred to on page 165, had been compromised by Governor Yeh, and the whole went off with perhaps more than usual interest. Of the ninety-one *küjin* graduates, 19 are from Nánhái, 8 from Pwányü, 16 from Shunteh, 8 from Sinhwui, 5 from Hiángshán, 2 from Hwá, and 1 each from Sinning, Tung-kwán, Sánahwui, and Tsingyuen districts; all these are in Kwángchau fú; 9 from Kányán, 4 from Hohshán, and 1 each from Sinhing, Sz'hwui, and Nganping, districts in Shauking fú; 5 from Kiáying chau, 2 from Hainán, 1 from Cháu chau fú, 2 from Hwuichau fú, and 1 from the department of Kwángchau. Among these 'promoted men,' 13 are under 20 years of age, 25 under 25 years, 25 under 30 years, 15 under 35 years, 10 under 40 years, and 3 under 45 years.

The themes given on the first day's trial at the examination for *küjin* were the three following from the Four Books, with a stanza in poetry:—

[Confucius said,] 'Regard virtue as if it were unattainable, and look upon vice like putting the hand in boiling water: ' I have seen the men who did so, and I have heard this proverb. ' Dwelling in private to learn one's talents, and then taking part in public life to exhibit one's principles: ' I have heard this proverb, [but I have not seen the man who acts so].—*Hia Lun*, Sect. 16.

The princely man must certainly be like this, and he will be early famed throughout the land — *Chung Yung*, Sect. 29.

When Yü thought of those who were drowned, it was as if he himself had drowned them; when Tshih thought of those who were famishing, it was as if he himself had starved them; hence their zeal.—*Hia Mang*, Sect. 8.

When the breeze on the river blows across the moon, the tide will first rise.

On the second day's trial, the five themes were each selected from one of the Five Classics.

The sun goes and the moon comes, the moon goes and the sun comes, one giving place to the other, and imparting light to all the living.—*Yih King*.

Follow the course of rivers and waters, and you will reach to the rivers Wei and Sz' — *Shü King*.

Tie up the axle, and paint the dash-board;  
Let the eight phenix-bells ring their jingle;  
Obey the orders of him who can command.

The red cuirasses shine most lustrous,  
And the azure pendants tinkle in the ear.—*Shí King*.

The prince of Tsin sent Sz' Kai with presents to salute [the prince of Lü] — *Chun Tsiü*.

In the intercalary month, close the left door of the palace gate, and stand in the center [of the open side].—*Lí Kí*.

For the third day's trial, the examiners themselves gave out these subjects, in order to ascertain the general knowledge of the candidates:—

The *Yih King* speaks thrice of "seven days;" thrice of "the moon being full;" and twice of "thick clouds not raining;" what is the purport of these phrases?

Sz'má Tsien wrote the History of Astronomy; were all the treatises on the heavenly bodies and diagrams in the possession of his family?

In former times there were no rhymes ; how did they become general in composition ?

The emperor Ching of the Chau dynasty had grounds of 900 *mau* overseen by husbandmen ; why was he obliged to use the men of five chariots [to till them] ?

How does the shape of Kwángtung excel that all the other regions named Yueh ; what hills join to form its five ridges ?

There is no little gambling connected with the publication of the lists of *kíyín*, which is always issued a month or so after the essays are handed in. Stakes are taken on the clans whose names will appear ; one man, perhaps, writing out twenty names, and the other twenty different ones ; he of whose list the most are found on the tripos wins. Stakes are also taken on the first name, or on the proportion of successful graduates in a certain number of districts or prefectures. On the night of publication, swift-footed runners stand waiting at the gates of the city, carrier pigeons are prepared, and boatmen lie on their oars, all ready to start and carry the news to the lucky aspirants, and get the reward for announcing the glad tidings ; a hundred dollars are often given to the first newsman.

*The death of D. W. C. Olyphant, Esq.,* on his way to New York, on the 10th of June last, is an event too nearly connected with our own publication to be passed by, for it was owing not a little to his advice and assistance that the Repository was established. Mr. Olyphant was connected with the trade at this port most of his active life, and it was on his return home from his fourth visit to China, that he died ; he was very ill and weak when he left Canton in the April steamer, and during the passage he gradually succumbed to the force of disease, until at Cairo he died, watched and attended by his son to the last. His departure from China was hastened by the state of his health, which it was hoped the voyage would restore, sufficiently at least to reach America. When he was informed that his case was considered hopeless, and that he must prepare for death, he said, "That he had not left that matter until now, and that the Christian hope which he had maintained in life would not fail him in the trying hour. He was in the hands of a good Lord and gracious Savior, and there he was willing to leave himself." His reason remained with him during the passage up the Red Sea, and his expressions, especially when portions of the Bible were read to him, showed the peace and joy of his soul. He delighted particularly to dwell upon the character and work of Christ, and it seemed to be a peculiar source of grief with him that the followers of Christ should be satisfied with so low a standard. "O, what a puny thing a Christian is!" was his frequent exclamation as he listened to passages in the Bible enforcing upon Christians their obligation to live to the glory of Him who died for them.

The landing at Suez and journey in the vans across the Desert aggravated his symptoms and reduced his strength so much that soon after reaching Cairo, June 1st, he was delirious, and continued so with brief intervals till shortly before his death. On the 9th, he told his son that he felt his end was near, but that the approach of death gave him no alarm. His mind was weak, and he said many things in an incoherent manner ; but sometimes the name of Jesus was heard, and once, in connection with it, the exclamation, "Wonder-

ful! Wonderful!" Hearing the 23d Psalm read, on coming to the verse, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me," he expressed by a significant gesture his warm assent to this precious truth. Like the patriarch Jacob, who in the same land was about to be gathered to his fathers, so could our departed friend confidently use the same words as he did when going down into the dark valley; "I have waited for thy salvation, O God." Soon after this he fell into a state of insensibility, in which he continued till death released him, at the age of 63. He was buried on the 11th in the English Cemetery at Cairo.

In the death of Mr. Olyphant, the cause of missions has lost one of its warmest supporters, and most prudent advisors. He said, shortly after he was told that he could not recover, "I do not wish to live for the sake of worldly riches or comforts; but for the sake of the missions, I could have desired to remain a little longer." This remark was prompted by no sudden impulse; it had been a principle for thirty years, and was constantly urged upon others by all the force of a consistent practice. Our own pages render a uniform testimony to his coöperation in all the benevolent enterprises set on foot for the good of China; and in these things he was warmly supported by his partners in business, especially by C. W. King, who like him died on his return home. The ships belonging to the House were frequently offered for the purpose of carrying missionaries to and from China; nearly fifty passages having been gratuitously given, during a period of twenty years. The expedition of the brig *Himmaleh* in 1836 on a missionary cruise in the seas of Eastern Asia was also one of the most extensive undertakings of a philanthropic nature ever set on foot by individuals in any age. In the United States, he took the same active part in all benevolent enterprises, but especially evinced his warm sympathy with foreign missions. The following extract from a notice of his character in the *N. Y. Observer* of July 24th, shows this:—

"After his return to this city, Mr. Olyphant's interest in the work of missions suffered no abatement. He continued to devote to this object not only his pecuniary gifts, but his time, his counsels, and his influence. A choice selection of the works of Chinese authors, amounting to nearly a thousand volumes, which had been made under his direction, was presented by him to the library of the Mission House in this city, where it remains a unique but suitable witness to his enlightened views of the missionary work. In 1838 he was elected a corporate member of the American Board, and he attended one of the annual meetings of that institution. But as a member of the Presbyterian Church, he felt a special interest in the Foreign Board of this portion of the Christian family, and for nearly eight years he was a member of the Executive Committee of this Board. For this station, his large experience in the eastern world and his judicious mind, were eminent qualifications. Besides these, he brought to the assistance of his brethren on the Committee, habits of punctuality in his attendance, and of patient and careful attention to the matters under examination, while his views were always expressed with the greatest modesty. He was a man that could be relied on. His own business was never allowed to prevent his being present at the sessions of the Committee, nor were their interests postponed for the sake of his private affairs. Repeatedly on Monday mornings, at the hour in the very opening of business, at which the meetings of the Committee have heretofore been held, has Mr. Olyphant been found in his place, while the "overland" letters which had arrived on the preceding day were lying unread at his counting-room—letters often, no doubt, relating to property in distant and hazardous places, worth tens of thousands of dollars. And it is with a sad pleasure the writer remembers the cheerfulness with which his kind counsels were given, when sometimes the interests of the missionary work made it necessary to call upon him at his place of business. Everywhere, and at every

hour, the cause of Christ was first in his heart, and it was his happiness to do what he could for its promotion. Great, indeed, is the loss of such a man to our missionary work ! As a wise counsellor, as a man of large views and of soundest judgment, as a man of no ordinary personal knowledge and experience in the affairs of eastern missions, as a man of a warm, affectionate, and devout spirit, we deeply mourn over his removal, even though we are sure it is to a nobler service in the Savior's immediate presence."

Every one who knew Mr. Olyphant will corroborate this testimony, and it is with sadness of heart that we recall his urbanity, his benevolence, and his pleasant countenance, which we shall no more see among us. But still, let the living gather up the example and counsel of the good who have gone before them, and take them for ensamples in doing likewise.

*The death of the Rev. Charles Gutzlaff* at Hongkong, August 9th, æt. 48, is an event which is in some measure connected with our own publication, he having been a frequent contributor to its pages from the first number; in fact, a strong reason for stating the Repository in 1832 was the possession of his journal of the voyage from Siam to Tientsin. We have collected the following notices of his life, which are to be taken subject to correction in respect to some of the dates. Mr. Gutzlaff was born in 1803 at Pyritz, a town of 5500 inhabitants lying in Prussian Pomerania, 30 miles southwest of Stettin. In early life he was apprenticed to a brazier, but desirous to visit foreign countries he pursued various studies to that end. He attracted the notice of the king, Frederic-William III., and was at one time engaged in the study of the Arabic and Turkish languages with the intention of ultimately joining the Prussian Legation at Constantinople. Changing his views however, he abandoned these prospects, and studied theology in the Netherlands, where he was ordained to the gospel ministry, and sent out in 1826 as a missionary under the patronage of the Netherlands' Missionary Society, with some duties as chaplain under the Dutch government connected with it. On his way out to the East, he spent some time in England, where he made some valuable acquaintances, and reached Java in 1827. He was appointed chaplain and missionary at Rhio not long after, but we can not ascertain how long he resided there. It could not have been many months, for in 1829 he left the service of the Society, and went to Singapore at the invitation of Rev. Mr. Smith. He sailed from that place in a junk, Aug. 4th, 1828, in company with Rev. Jacob Tomlin for Siam, where they arrived on the 23d. They were the first Protestant missionaries to that kingdom, and as such were kindly received, and among others by the Portuguese consul at Bangkok, Sr. Carlos de Silveira, who offered them the use of a small wooden cottage. Here Mr. Gutzlaff remained till June 18th, 1831, with the exception of visits to Singapore and Malacca. During this interval (1828-31), he was married to Miss Newell, an English lady residing at Malacca, who with her infant child died at Bangkok in 1831.

His voyage in the junk to Tientsin and back to Macao, where he landed, Dec. 13th, is described in our first Vol. Feb. 26th, 1832, he embarked with Mr. Lindsay of the E. I. Co.'s Factory in the Lord Amherst on a voyage to the northern ports, as detailed in Vol. II., p. 529; he returned Sept. 5th; and soon after (Oct. 20th) reëmbarked in the opium clipper Sylph for an extensive

voyage; from this he returned to Canton, April 29th, 1833. He continued on the coast in various vessels engaged in the same trade till about Nov. 1834. He made a rapid visit to the Straits in March 1834, where he was married to Miss Warnstall, an English lady residing with the Hon. S. Garling, then resident of Malacca. A vacancy occurring in the English Commission by the death of Lord Napier, Mr. Gutzlaff was appointed in Feb. 1835, joint Chinese Secretary on a salary of £800 per annum, the same that had been received by the Master-attendant, an office in the Commission then abolished. He resided at Macao till the breaking out of the war with England in 1839, with the exception of a trip to Lewchew and Japan in 1837, and one to Fuhkien in 1838. During the war he was employed in a great variety of ways, his knowledge of the language rendering his services everywhere useful; part of the time he was specially attached to Sir Hugh Gough's staff. He was for some time magistrate at Chusan in 1842-43, and on the decease of Hon. J. R. Morrison in Aug. 1843, he succeeded to his station as Chinese Secretary to the Government of Hongkong, which post he held till his death. In April, 1849, his wife, whose health had been indifferent for a long time, died at Singapore, where she had gone for her benefit; and Mr. Gutzlaff himself obtained a furlough in September of the same year to recruit his own health. While in Europe he visited many places, and did much in one way and another to excite an interest in China. He was married in 1850 to Miss Gabriel, an English lady, and returned with her to Hongkong in February, 1851.

Such are the leading data in the life of Mr. Gutzlaff, but they show little of the lineaments of his character, or the amount of his labors. His industry was very great, and his writings numerous. The journal of his first three voyages up the coast was published in England and America, as was also a History of China, in two volumes 8vo. China Opened is the title which was given to a series of papers he wrote at the order of Sir George Robinson on various topics relating to China for the information of the British Government; it is noticed in our Vol. VIII, page 84, etc. A brief Life of K'anghi was published as an appendix to Allom's Views in China, and notes on Chinese Grammar at Batavia; these, we believe, complete the list of his publications in English; the first named is the most valuable. His writings in Chinese comprise a great variety of works, amounting in all to nearly seventy, among which a translation of the whole Bible, a System of Theology, a History of England, a History of the Jews, a Digest of the World's history, and the Chinese Magazine, are the principal. His acquaintance with the Chinese language consisted rather in knowing many characters (for he had a remarkable facility in acquiring the words of a language) than in an accurate knowledge of its idioms; still his attainments as a sinologue were of a high order. During his life he had collected materials for a Chinese dictionary, which will be very serviceable to some future student in bringing out a complete lexicon.

[*Note.*—The delay in not publishing this number of the Repository till the 1st of November was for the purpose of inserting such communications as reached us before the work closed, and accounts for the apparent discrepancy between their dates and that of the number itself.]