W.B. Scul

CONFUCIUS

The celebrated Chinese Philosopher.

THE CHINESE TRAVELLER.

CONTAINING

A GEOGRAPHICAL, COMMERCIAL, and POLITICAL

HISTORY of CHINA.

WITH

A particular ACCOUNT of their

CUSTOMS,	SCIENCES,	MANUFACTURES,
MANNERS,	CEREMONIES,	SHIPPING,
RELIGION,	BUILDINGS,	PLANTS,
AGRICULTURE,	LANGUAGE,	TREES,
GOVERNMENT,	PHYSICK,	BEASTS,
ARTS,	TRADE,	BIRDS, &c. &c.

TO WHICH IS PREFIXED

THE LIFE OF CONFUCIUS,

The celebrated CHINESE PHILOSOPHER.

[COLLECTED FROM DU HALDE, LE COMPTE, AND OTHER MODERN TRAVELLERS.

VOL. I.

ADORNED WITH A MAP OF CHINA, AND OTHER CURIOUS COPPERPLATES.

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MDCCLXXII.

THE PREFACE.

A Preliminary ſpeech is expected from all authors craving the reader's attention and favour to their works, which they uſually declare to be written with the utmoſt exactneſs and regard to truth. Whatever the contents of a book may be, a preface, however unneceſſary, muſt ſtand before it: with this indiſpenſible cuſtom we muſt therefore comply.

But indeed we ſhall not do ourſelves reaſonable juſtice, if we do not ſay ſomething here in praiſe of our labours; although we imagine that too many of our readers will at firſt be ready to cry that our pretenſions are nothing but a common form: that writers are ſuch flatterers of themſelves, that their prefaces do not deſerve to be credited, or even ſo much as to be read. But we hope to remove theſe prejudices, impreſſed upon the minds of thoſe who have been allured to buy ill-written or trifling books, from the ſpecious and mighty promiſes which are given at the beginning of them: This we think may be done by mentioning only the names of thoſe travellers from whom this treatiſe is compiled: names which have been celebrated by the common voice of judicious men.

These are Du Halde, Le Compte, and others, particularly De Premare, whose descriptions are exceedingly lively and picturesque.

The Jesuit Missionaries, to whom we owe our history, were well qualified to furnish us with the best materials for this purpose, by their education and great erudition, their knowledge of various arts and sciences, and of the Chinese tongue; their winning address, their admittance into the court and Emperor's palace, their familiar intercourse with the inhabitants. We have no reason to distrust the fidelity of the above-named authors in their various relations, except where the religion or particular interest of the Jesuits order is concerned. We must expect few useful or entertaining accounts from those who just touch upon the coast of a country, or dwell in it for some time merely to trade there: we can have little from them but a few notorious customs, habits of the people, and buildings which remarkably strike the eye at first sight. Their history of the manners, genius, and produce of a country will be always found defective, more especially as their education is usually narrow, and limited to the branches of commerce, or to the profession which they pursue there. We find few or none that travel into China purely to write the history of it, and that for a good reason; the jealous policy of the people renders that country hardly accessible to such persons.

So much we thought it necessary to premise relating to the superior abilities of the Missionaries to entertain and instruct the reader.

We shall observe farther, that as there are relations in almost all books of travels which are tiresome to a reader, it requires but a little portion of skill to omit these: we need only consider those matters which please ourselves in the recital of them, and which have an air of truth, and accordingly to select them, in order to give

them a place in our work. Therefore as our labour cannot be great, we may venture to conclude that the title-page alone will be ſufficient to recommend it, which profeſſes to give an hiſtory of a great nation in two ſmall volumes, taken from books of large bulk and expence, which the generality of people cannot purchaſe. Indeed we might have increaſed the number of our pages, if we had not been careful in the choice of authors, ſeveral of whom abound with incredible tales. But not to tire the reader, we ſhall mention only one or two ſuch, from John Albert de Mandelſlo, who was in China in the year 1640. He tells us, "That in the iſland of Formoſa, belonging "to the Chineſe empire, the foreſts produce a kind of "horſe with horns, like a deer, called Olavang in their "language, the fleſh whereof is a great dainty." He alſo ſays, "That the Chineſe tame crocodiles, fatten and "eat them, being one of their neceſt diſhes; and that "there are rivers in the eaſt in which oyſters are found "that weigh twenty four ſtone; and that the Duke of "Holſtein has in his cabinet two oyſter ſhells, which "Olearius bought of a ſea-captain's wife at Enchuyſen, "weighing thirty-ſix ſtone." We think ſuch authors merit our neglect.

It is remarkable that the manners of the modern differ not much from thoſe of the antient Chineſe. Pliny ſays that ſilk originally came from China; that the Chineſe, whom he called Seres, from whom is the Roman word Sericum, ſilk, like wild animals induſtriouſly ſhun any communication with ſtrangers; that they were of mild diſpoſitions. They are at this day courteous and gentle, but will not ſuffer merchants of other nations to penetrate into their country. How admirable are their political maxims! They demonſtrate by experience, that from the natural produce of the ground the true riches and proſperity of a country ariſe: by the aſſiduous cul-

tivation of every inch of ground, they are enabled to maintain an amazing multitude of people, who are said to be more in number than there are in all Europe besides. It is computed that in China there are seventy millions of people, and it does not seem to be more than three times the bigness of Great Britain, which does not contain above seven or eight millions. How great a disproportion do we find with respect to the number of inhabitants of these two countries! And indeed if we cast our eyes upon any neglected country, for instance the Highlands of Scotland, we shall always see few inhabitants, and even those distressed and poor: their circumstances would not be much happier, if they even had the rich metals of Peru, whilst they idly refuse to till the earth, which always gratefully rewards the toil of the husbandman. Riches ebb faster out than they flow into a country, where the natives thereof must purchase the necessaries and conveniences of life from strangers.

We think from what has been said above, that the history which we offer to our countrymen of this wise and industrious nation is highly worthy of their perusal and consideration.

THE CONTENTS OF VOLUME FIRST.

THE

LIFE

OF

CONFUCIUS.

THIS celebrated Chineſe philoſopher was born in the kingdom of Lou, which is at preſent the province of Chan Long, in the twenty-firſt year of the reign of Ling van, the twenty-third emperor of the race of Tcheou, five hundred and fifty-one years before the birth of Chriſt. He was contemporary with Pythagoras, and a little before Socrates. He was but three years old, when he loſt his father Tcho leang hè, who had enjoyed the higheſt offices of the kingdom of Long; but left no other inheritance to his ſon, except the honour of deſcending from Ti ye, the twenty-ſeventh emperor of the ſecond race of the Chang. His mother, whoſe name was Ching, and who ſprung originally from the illuſtrious family of the Yen, lived one and twenty years after the death of her huſband. Confucius did not grow in knowledge by degrees, as children ordinarily do, but ſeemed to arrive at reaſon and the perfect uſe

of his faculties almoſt from his infancy. He took no delight in playing, running about, and ſuch amuſements as were proper for his age: he had a grave and ſerious deportment, which gained him reſpect, and plainly foretold what he would one day be. But what diſtinguiſhed him moſt, was his unexampled and exalted piety. He honoured his relations; he endeavoured in all things to imitate his grandfather, who was then alive in China, and a moſt holy man: and it was obſervable, that he never eat any thing, but he proſtrated himſelf upon the ground, and offered it firſt to the ſupreme Lord of heaven.

One day, while he was a child, he heard his grandfather fetch a deep ſigh; and going up to him with many bowings and much reverence, "May I preſume, "ſays he, without loſing the reſpect I owe you, to in"quire into the occaſion of your grief? perhaps you "fear that your poſterity ſhould degenerate from your "virtue, and diſhonour you by their vices." What put this thought into your head, ſays Coum tſe to him, and where have you learnt to ſpeak after this manner? "From yourſelf, replied Confucius; I attend diligent"ly to you every time you ſpeak; and I have often "heard you ſay, that a ſon, who does not by his vir"tue ſupport the glory of his anceſtors, does not de"ſerve to bear their name." After his grandfather's death, Confucius applied himſelf to Tcem ſe, a celebrated doctor of his time; and under the direction of ſo great a maſter, he ſoon made a vaſt progreſs into antiquity, which he conſidered as the ſource, from whence all genuine knowledge was to be drawn. This love of the ancients very nearly coſt him his life, when he was not more than ſixteen years of age. Falling into diſcourſe one day about the Chineſe books with a perſon of high quality, who thought them obſcure,

and not worth the pains of searching into, "The "books you despise, says Confucius, are full of pro- "found knowledge, which is not to be attained but "by the wise and learned: and the people would think "cheaply of them, could they comprehend them of "themselves. This subordination of spirits, by which "the ignorant are dependant upon the knowing, is "very useful, and even necessary in society. Were "all families equally rich, and equally powerful, there "could not subsist any form of government; but there "would happen a yet stranger disorder, if all men "were equally knowing, viz. every one would be for "governing, and none would think themselves oblig- "ed to obey. Some time ago, added Confucius, an "ordinary fellow made the same observation to me a- "bout the books as you have done, and from such a "one indeed nothing better could be expected: but "I admire that you, a doctor, should thus be found "speaking like one of the lowest of the people." This rebuke had indeed the good effect of silencing the mandarin, and bringing him to a better opinion of the learning of his country; yet vexed him so at the same time, as it came from almost a boy, that he had revenged it by violence, if he had not been prevented.

At the age of nineteen years Confucius took a wife, who brought him a son, called Pe yu. This son died at fifty, but left behind him a son called Tsou tse, who, in imitation of his grandfather, applied himself intirely to the study of wisdom, and by his merit arrived to the highest offices of the empire. Confucius was content with his wife only, so long as she lived with him; and never kept any concubines, as the custom of his country would have allowed him to have done, because he thought it contrary to the law of nature. I

say so long as she lived with him; for, it seems, he divorced her after some time, and for no other reason, say the Chinese, but that he might be free from all incumbrances and connections, and at liberty to propagate his philosophy throughout the empire. At the age of twenty-three, when he had gained a considerable knowledge of antiquity, and acquainted himself with the laws and customs of his country, he began to project a scheme for a general reformation; for then every province of the empire was a distinct kingdom which had its particular laws, and was governed by a prince.

To say the truth, all the little kingdoms depended upon the emperor, but it often happened that the imperial authority was not able to keep them within the bounds of their duty: Every one of these kings was master in his dominions; they levied taxes, imposed tributes, disposed of dignities and offices, declared war against their neighbours when they thought proper, and sometimes became formidable to the emperor himself.

Confucius wisely persuaded, that the people could never be happy, so long as avarice, ambition, voluptuousness, and false policy should reign in this manner, resolved to preach up a severe morality; and accordingly he began to enforce temperance, justice, and other virtues, to inspire a contempt of riches and outward pomp, to excite to magnanimity and a greatness of soul, which should make men incapable of dissimulation and insincerity; and use all the means he could think of, to redeem his countrymen from a life of pleasure to a life of reason. He was every where known, and as much beloved. His extensive knowledge and great wisdom soon made him known: his integrity, and the splendor of his virtues made him beloved. Kings

were governed by his counſels, and the people reverenced him as a ſaint. He was offered ſeveral high offices in the magiſtracy, which he ſometimes accepted; but never from a motive of ambition, which he was not at all concerned to gratify, but always with a view of reforming a corrupt ſtate, and amending mankind: for he never failed to reſign thoſe offices, as ſoon as he perceived that he could be no longer uſeful in them. Thus for inſtance he was raiſed to a conſiderable place of truſt in the kingdom of Lou, his own native country; where he had not exerciſed his charge above three months, when the court and provinces, through his counſels and management, were become quite another thing. He corrected many frauds and abuſes in the mercantile way, and reduced the weights and meaſures to their proper ſtandard. He inculcated fidelity and candor among the men, and exhorted the women to chaſtity and a ſimplicity of manners. By ſuch methods he wrought a general reformation, and eſtabliſhed every where ſuch concord and unanimity, that the whole kingdom ſeemed as if it were but one great family.

The neighbouring princes began to be jealous. They eaſily perceived, that a king, under the counſels of ſuch a man as Confucius, would quickly render himſelf too powerful; ſince nothing can make a ſtate flouriſh more than good order among the members, and an exact obſervance of its laws. Alarmed at this, the king of Tſi aſſembled his miniſters to conſider of methods, which might put a ſtop to the career of this new government; and after ſome deliberations the following expedient was reſolved upon. They got together a great number of young girls of extraordinary beauty, who had been inſtructed from their infan-

cy in ſinging and dancing, and were perfectly miſtreſſes of all thoſe charms and accompliſhments, which might pleaſe and captivate the heart. Theſe, under the pretext of an embaſſy, they preſented to the king of Lou, and to the grandees of his court. The preſent was joyfully received, and had its deſired effect. The arts of good government were immediately neglected, and nothing was thought of, but inventing new pleaſures for the entertainment of the fair ſtrangers. In ſhort, nothing was regarded for ſome months but feaſting, dancing, ſhows, &c. and the court was intirely diſſolved in luxury and pleaſure. Confucius had foreſeen all this, and endeavoured to prevent it by adviſing the refuſal of the preſent; and he now laboured to take off the deluſion they were fallen into, and to bring men back to reaſon and their duty. But all his endeavours proved ineffectual: there was nothing to be done: and the ſeverity of the philoſopher, whether he would or no, was obliged to give way to the overbearing faſhion of the court. Upon which he immediately quitted his employment, exiling himſelf at the ſame time from his native country; to try if he could find in other kingdoms minds and diſpoſitions more fit to reliſh and purſue his maxims.

He paſſed through the kingdoms of Tſi, Guei, and Tſon, but met with inſurmountable difficulties every where. He had the misfortune to live in times, when rebellion, wars, and tumults raged throughout the empire. Men had no time to liſten to his philoſophy. They had even leſs inclination to do it; for, as we have ſaid, they were ambitious, avaricious, and voluptuous. Hence he often met with ill treatment and reproachful language, and it is ſaid, that conſpi-

racies were formed against his life: to which may be added, that his neglect of his own interests had reduced him to the extremest poverty. Some philosophers among his contemporaries were so affected with the terrible state of things, that they had rusticated themselves into the mountains and deserts, as the only places where happiness could be found; and would have persuaded Confucius to have followed them. But, "I am a man, says Confucius, and cannot exclude "myself from the society of men, and consort with "beasts. Bad as the times are, I shall do all I can to "recall men to virtue: for in virtue are all things, "and if mankind would but once embrace it, and sub-"mit themselves to its discipline and laws, they "would not want me or any body else to instruct "them. It is the duty of a good man, first to per-"fect himself, and then to perfect others. Human "nature, said he, came to us from heaven pure and "perfect; but in process of time ignorance, the pas-"sions, and evil examples have corrupted it. All "consists in restoring it to its primitive beauty; and "to be perfect, we must re-ascend to that point, from "which we have fallen. Obey heaven, and follow "the orders of him who governs it. Love your "neighbour as yourself. Let your reason, and not "your senses, be the rule of your conduct: for "reason will teach you to think wisely, to speak pru-"dently, and to behave yourself worthily upon all oc-"casions."

Confucius in the mean time, though he had withdrawn himself from kings and palaces, did not cease to travel about, and do what good he could among the people, and among mankind in general. He had often in his mouth the maxims and examples of their

antient heroes Yao, Chun, Yu, Tſchin tang, Ven wan, ſo that they were thought to be all revived in the perſon of this great man. We ſhall not wonder therefore, that he proſelyted a great number of diſciples, who were inviolably attached to his perſon. He is ſaid to have had at leaſt three thouſand; ſeventy-two of whom were diſtinguiſhed above the reſt by their ſuperior attainments, and ten above them all by their comprehenſive view and perfect knowledge of his whole philoſophy and doctrines. He divided his diſciples into four claſſes, who applied themſelves to cultivate and propagate his philoſophy, each according to his particular diſtinction. The firſt claſs were to improve their minds by meditation, and to purify their hearts by virtue: and the moſt famous of this claſs were Men, Tſee, Ac kien, Gen pe micou, Chung kong, Yen yuen. The ſecond were to cultivate the arts of reaſoning juſtly, and of compoſing elegant and perſuaſive diſcourſes: the moſt admired among theſe were Tſai ngo, and Tſou kong. The ſtudy of the third claſs was to learn the rules of good government, to give an idea of it to the mandarins, and to enable them to fill the public offices with honour: Gen yeu and Ki lou excelled herein. The laſt claſs were concerned in delivering the principles of morality in a conciſe and poliſhed ſtile to the people: and among theſe Tſou yeu, and Tſou hia, deſerved the higheſt praiſes. Theſe ten choſen diſciples were, as it were, the flower of Confucius's ſchool.

He ſent ſix hundred of his diſciples into different parts of the empire, to reform the manners of the people; and not ſatisfied with benefiting his own country only, he made frequent reſolutions to paſs the ſeas, and propagate his doctrine to the fartheſt part of the

world. Hardly any thing can be added to the purity of his morality. He seems rather to speak like a doctor of a revealed law, than like a man who had no light, but what the law of nature afforded him: and what convinces us of his sincerity is, that he taught as forcibly by example as by precept. In short, his gravity and sobriety, his rigorous abstinence, his contempt of riches and what are commonly called the goods of this life, his continual attention and watchfulness over his actions, and above all, that modesty and humility, which are not to be found among the Grecian sages; all these, I say, would almost tempt one to believe, that he was not a mere philosopher formed by reason only, but a man inspired by God for the reformation of the world, and to check that torrent of idolatry and superstition, which was going to overspread that particular part of it. Confucius is said to have lived secretly three years, and to have spent the latter part of his life in sorrow. A few days before his last illness, he told his disciples with tears in his eyes, that he was overcome with grief at the sight of the disorders which prevailed in the empire: "The "mountain, said he, is fallen, the high machine is de-"molished, and the sages are all fled." His meaning was, that the edifice of perfection, which he had endeavoured to raise, was intirely overthrown. He began to languish from that time, and the seventh day before his death, "The kings, said he, reject my max-"ims; and since I am no longer useful on the earth, "I may as well leave it." After these words he fell into a lethargy, and at the end of seven days expired in the arms of his disciples, in the seventy-third year of his age. Upon the first hearing of his death, Ngai cong, who then reigned in the kingdom of Lou, could

not refrain from tears: "The Tien is not ſatisfied "with me, cried he, ſince it has taken away Confu- "cius." In reality, wiſe men are precious gifts with which heaven bleſſes the earth; and their worth is never ſo well know, as when they are taken away. Confucius was lamented by the whole empire, which from that very moment began to honour him as a ſaint; and eſtabliſhed ſuch a veneration for his memory, as will probably laſt for ever in thoſe parts of the world. Kings have built palaces for him in all the provinces, whither the learned go at certain times to pay him homage. There are to be ſeen upon ſeveral edifices, raiſed in honour of him, inſcriptions in large characters, To the great maſter. To the head doctor. To the ſaint. To him who taught emperors and kings. They built his ſepulchre near the city Kio fou, on the banks of the river Su, where he was wont to aſſemble his diſciples; and they have ſince incloſed it with walls, which look like a ſmall city to this very day.

Confucius did not truſt altogether to the memory of his diſciples for the preſervation of his philoſophy, but he compoſed ſeveral books: and though theſe books were greatly admired for the doctrines they contained, and the fine principles of morality they taught, yet ſuch was the unparalleled modeſty of this philoſopher, that he never aſſumed the leaſt honour about them. He ingenuouſly owned, that the doctrine was not his own, but was much more ancient; and that he had done nothing more than collected it from thoſe wiſe legiſlators Yao and Chun, who lived fifteen hundred years before him. Theſe books are held in the higheſt eſteem and veneration, becauſe they contain all that he had collected

relating to the ancient laws, which are looked upon as the moſt perfect rule of government. The number of theſe claſſical and canonical books, for ſo it ſeems they are called, is four. The firſt is intitled, Ta Hio, the grand ſcience, or the ſchool of the adults. It is this that beginners ought to ſtudy firſt, becauſe it is, as it were, the porch of the temple of wiſdom and virtue. It treats of the care we ought to take in governing ourſelves, that we may be able afterwards to govern others: and of perſeverance in the chief good, which, according to him, is nothing but a conformity of our actions to right reaſon. The author calls this book Ta Hio, or the grand ſcience, becauſe it was chiefly deſigned for princes and grandees, who ought to govern their people wiſely. "The whole ſcience of princes, ſays "Confucius, conſiſts in cultivating and perfect-"ing the reaſonable nature they have received from "Tien, and in reſtoring that light and primitive "clearneſs of judgment, which has been weaken-"ed and obſcured by various paſſions, that it may "be afterwards in a capacity to labour the perfec-"tions of others. To ſucceed then, ſays he, we "ſhould begin within ourſelves; and to this end "it is neceſſary to have an inſight into the nature "of things, and to gain the knowledge of good "and evil; to determine the will towards a love "of this good, and an hatred of this evil: to pre-"ſerve integrity of heart, and to regulate the man-"ners according to reaſon. When a man has thus "renewed himſelf, there will be leſs difficulty in re-"newing others: and by this means one ſees concord "and union reigning in families, kingdoms governed

" according to the laws, and the whole empire en-
" joying peace and tranquillity."

The ſecond claſſical or canonical book is called Tchong Yong, or the immutable mean; and treats of the mean, which ought to be obſerved in all things. Tchong ſignifies means, and by Yong is underſtood that which is conſtant, eternal, immutable. He undertakes to prove, that every wiſe man, and chiefly thoſe who have the care of governing the world, ſhould follow this mean, which is the eſſence of virtue. He enters upon his ſubject by defining human nature, and its paſſions; then he brings ſeveral examples of virtue and piety, as fortitude, prudence, and filial duty, which are propoſed as ſo many patterns to be imitated in keeping this mean. In the next place he ſhews, that this mean, and the practice of it, is the right and true path, which a wiſe man ſhould purſue, in order to obtain the higheſt pitch of virtue. The third book Yun lu, or the book of maxims, is a collection of ſententious and moral diſcourſes, and is divided into twenty articles, containing only queſtions, anſwers, and ſayings of Confucius and his diſciples on virtue, good works, and the art of governing well; the tenth article excepted, in which the diſciples of Confucius particularly deſcribe the outward deportment of their maſter. There are ſome maxims and moral ſentences in this collection, equal to thoſe of the ſeven wiſe men of Greece, which have always been ſo much admired. The fourth book gives an idea of a perfect government; it is called Meng Tſee, or the book of Mentius; becauſe, though numbered among the claſſical and canonical books, it is more proper-

ly the work of his disciple Mentius. To these four books they add two others, which have almost an equal reputation; the first is called Hiao king, that is, of filial reverence, and contains the answers which Confucius made to his disciples Tseng, concerning the respect which is due to parents. The second is called Sias Hio, that is, the science, or the school of children; which is a collection of sentences and examples taken from ancient and modern authors. They who would have a perfect knowledge of all these works, will find it in the Latin translation of father Noel, one of the most ancient missionaries of China, which was printed at Prague in the year 1711.

THE

CHINESE TRAVELLER.

General DESCRIPTION *of the Empire of* CHINA.

CHINA, by the weſtern Monguls called Catay; by the Mancheoux Tartars, Nican Kouran; and by the Chineſe, Tchong kouè; and the firſt royal family, who carried their victorious arms weſtward, cauſed it to be called Tſin, or Tai tſin; whence the Latins call it Sina; the Engliſh and Spaniards, China; the Italians, Cina; and the Germans, Tſchina; is ſituated on the moſt eaſtern verge of the Aſiatic continent, and bounded on the north by Eaſtern and Weſtern Tartary, from which it is divided by its prodigious wall, and partly by inacceſſible mountains. On the eaſt it is bounded by the Eaſtern Ocean, weſt by part of the Mogul's empire, and India beyond the Ganges; and ſouth partly by the kingdoms of Lao, Tonquin, Hoa, and Cochin-China, and partly by the Southern Ocean or Indian Sea, which flows between it and the Philippine Iſlands. It extends in latitude from 20 to almoſt 43 degrees, viz.

from north to south about fourteen hundred miles. And from east to west it reaches from ninety-eight to one hundred and twenty three, so that its breadth from east to west is about twelve hundred miles. But to take it in its utmost extent either in length or breath, the former must be taken from its north-east frontier of Xai yven, in the province of Lyaouton, to the last city of the province of Youn nam, called Chyen tyen, Kioun min fou; and then its greatest length will be one thousand six hundred English miles; and if to these be still added the Island of Hay nan, (which belongs to China) on the south of the province of Quan tong, two degrees more may be added, and we must reckon from the 18th degree instead of the 20th, so that such its extent will be one thousand eight hundred miles. Its breadth likewise may be reckoned to a much greater extent, viz. from the town of Nimpo, a sea-port in the province of Che kian, to the utmost boundary of Su chuen, it will amount to one thousand two hundred and sixty miles. As to the whole empire of China, it now appears to lie under the second, third, fourth, fifth, and part of the sixth climates; so that its longest days are 14 hours and 45 minutes, and the shortest 13 hours 16 minutes, and its air is various, according as it draws nearer to or farther from the south. In general however the country is mostly temperate, save towards the north, where it is intolerably cold, not so much from the situation as from the ridges of mountains that run along those parts, and are excessive high, and commonly covered with deep snows. Even in those parts which run under the tropick, the winds that blow thither from Tartary render winter exceeding cold. China is reckoned by most people to have been the country of the antient Sinæ mentioned by Ptolemy, and so called from one of its antient monarchs named Chin or Cina, who

is said to have reigned here above fifty years before our Saviour's birth. But it justly boasts a much older date. And though it might receive a name from that monarch, it in all likelihood had many before; for it is a maxim here, when the government falls from one family to another, the first prince of the new always gives his name to the whole country. We are told there have been no less than twenty-two such families, who have thus altered its name. See the following table.

Families of	*Emp. of that Family*	*Years of that Family's R.*
1. Hia	17	458
2. Xam	28	644
3. Cheou	35	873
4. Chin	3	43
5. Han	27	426
6. Hau han	2	44
7. Chin II.	15	155
8. Soum	7	59
9. Chi	5	23
10. Laam	4	55
11. Kin	5	32
12. Soui	3	29
13. Tam	20	89
14. Heou cam	2	10
15. Heou tam	4	13
16. Heou chin	2	11
17. Heou han	2	4
18. Heou cheou	3	9
19. Soum II.	18	329
20. Yoven	9	89
21. Mim	21	276
22. Chim	2	53

The Chineſe, imagining the earth to be ſquare, reckon their country in its center. The Indians, we are told, called it Chin from one of the kings above mentioned. But ſome think rather it had that name on account of its fine produce, &c. of ſilk, called in their language Chin. The proud Chineſe look upon all the reſt of the world as barbarians. In their maps they repreſent their empire as by far the largeſt, and the reſt promiſcuous about it, and leſs than the ſmalleſt of their own provinces, affixing to them ridiculous names, viz. the kingdom of Dwarfs, of Women, of Monkeys, &c. and do the like in deſcribing them. They reckon there are about ſeventy-two kingdoms in the world beſides their own, which they ſtick up in their maps, like but ſo many nutſhells, or little iſles round it in the ſea; or like ſo many little ſcattered Satellites attending their own Grand Planet. Tartary, Japan, Tunkin, and Corea, they call barbarian, and all the reſt much worſe, and repreſent the inhabitants as rude, brutiſh, ugly, and more monſtrous than baboons. But ſince the Jeſuits firſt landed there, and gave them a better notion, and convinced them they were ſo much better aſtronomers and mathematicians than they, it hath made them lower their creſt in ſome meaſure. The diſcovery of this remote and opulent country by the Portugueſe, about two hundred years ago, dazzled the eyes of thoſe firſt diſcoverers. It was indeed in ſome meaſure known to the antients under the name of Xeres; and ſome traffick was carried on between them; but the vaſt ſandy deſarts and inacceſſible mountains between it and India, its great diſtance from Europe, and the old Chineſe policy not to admit ſtrangers among them, nor ſuffer their own people to go into other countries, made it impoſſible for either Greeks, Romans, or other nations on this ſide the Ganges, to know any thing of this coun-

try or inhabitants, except what they guessed by commodities brought thence, and which were few, in comparison of what is now exported. As the Chinese divided the whole heaven into 28 constellations, so do they their country into twenty-eight provinces, each of the latter under one of the former, without leaving one of them for the rest of the globe. They have indeed at length condescended to give Europe a place in their maps; but they still represent it as but a small isle in the sea, whilst they enlarge the limits of their own provinces out of all proportion, and dignify them with some pompous title besides the name of their proper constellations. The origin of this antient nation is justly looked on like as once was the spring head of the Nile; but what their popular tradition says of it doth no less deserve to be exploded, since they pretend to an antiquity anterior not only to the flood, but even the creation. But what they have upon record, and is universally agreed by all their learned, seems in general so well founded it were as ridiculous to call that in question. According to those records, this kingdom appears to have been governed by its own monarchs above four thousand years, by a succession of twenty-two families, and two hundred and thirty-six princes in the whole. However, this monarchy, great as it is, must be supposed like others to have had but a small beginning, especially as their most authentic accounts date its infancy only about two or three hundred years after the flood; about which time it is likely some of Noah's grandchildren, penetrating the eastern parts of Asia, may be supposed to have gone and settled on the fertile and delightful spot which is on the south-east part of China, known now by names of Quan si and Cyan si. Some translators of Chinese history ascribe the foundation of this monarchy to

Fohi, said to have begun his reign about one thousand, nine hundred and fifty-two years before Christ.

Its walled cities amount to four thousand, four hundred and two; divided into the two orders of civil and military. Of the former one hundred and seventy-five are of the first rank, five hundred and sixty of the second, three hundred and eleven of the third, three hundred of the fourth, one hundred and fifty of the fifth, one hundred of the sixth, and three hundred of the seventh. These last are small forts, scattered here and there in the fields towards the Tartaric frontiers, and some on mountains to suppress robbers; the soldiers being sometimes apt to turn free-bootets. Of these fortified places one thousand are of the first rank; the strength of the rest consisting more in the situation and numerous garrisons than stoutness of their out-works. Navarette reckons them, one hundred and forty-eight of the first rank called Fu, two hundred and thirty-nine of the second called Chew, and one thousand, one hundred and forty-nine of the third called Hyen. To all these different classes of cities we may add eleven military ones assigned to the soldiery, wherein they have lands for their maintenance; four hundred and thirty-nine castles on the sea-coasts, some extraordinary large and well inhabited, two thousand, nine hundred and twenty boroughs on the coasts, most equivalent to towns, as the castles are to walled cities. Populous inland boroughs and villages are innumerable. Thirty-two cities are wholly independent on the court, except tribute and homage. The families (exclusive of soldiers, women and children, and those who pay no taxes) amount to eleven million, five hundred and two thousand, eight hundred and seventy-two; but including the army, and all, the number of males is computed fifty-nine million, seven hundred

and eighty-eight thousand, three hundred and sixty-four. The army consists of nine hundred and two thousand, and fifty four to guard the frontiers, with nine hundred and eighty-nine thousand, one hundred and sixty-seven horses always ready for auxiliary forces, and seven hundred and sixty-seven thousand, nine hundred and seventy men in the garrisons. Newhoff says, in his time the register made the families amount to ten million, ninety thousand, seven hundred and ninety; and that of fighting men fifty-five million, four hundred and sixteen thousand, four hundred and seventy-six, including horse, foot, and garrisons. Other horses maintained by the crown for troops, posts, and messengers, on occasion, five hundred and sixty-four thousand, two hundred. Public inns or places of entertainment, for the mandarins, and others of the king's officers that travel on his account, all seated at proper distances over the kingdom, amount to one thousand, one hundred and forty-five; large barks constantly employed in bringing provision, silks, and necessaries, from the south provinces to the capital Peking nine thousand, nine hundred and ninety-nine. Where it is to be observed, they will not add one more to that number, lest it should lessen the sound of it, the words nine thousand, nine hundred, and ninety-nine carrying a much greater one than bare ten thousand. China is indeed so exceeding populous, that its inhabitants should not be computed by thousands but millions; for not only cities, but towns and villages, are crowded, whilst the roads are thronged as well as streets. It is believed there are two millions of souls in Kiamnin, capital of Nanking. And though this be reckoned the largest in the kingdom, many more might pass for the biggest in the world. The city buildings are of brick, neat, and well adorned; but the

houſes low, chiefly one, at moſt two ſtories, high; but commonly of ſuch length and depth as to contain three, four, five, or ſix families. The ſtreets are generally large and ſtrait, the publick buildings ſtately enough, though in a different ſtile from thoſe in Europe. Every principal city has a palace for the viceroy, governour, or mandarin; a public inn for ſuch as travel on the king's account, and every metropolis has a ſtately high tower, nine ſtories high, and another of ſeven, which ſeem chiefly for ornament, being ſeen at a great diſtance, and from their tops affording an extenſive proſpect of all the adjacent country. Du Halde mentions ſome of theſe twelve or thirteen ſtories high, every one leſſening over the other, with ſurpriſing ſymmetry, and all adorned with fine painting, carving, gilding, &c. as alſo with bells round the top of the upper ſtory, by a chain ſo long that the leaſt puff ſets them a tinkling; the muſick of which, when it blows hard, is ſomewhat uncouth, yet not diſagreeable.

The cities are generally ſquare or oblong ſquare, ſurrounded with great high walls, towers, &c. with one or more ſtately gate at each front. The ſtreets run in direct line from one to its oppoſite, and are interſected with lanes running parrallel to each other, and adorned with ſpacious piazza's, temples, and other publick buildings. Other cities are perfectly round, others oval, within ſide of the ſame uniform ſymmetry. The far greateſt part of them are well ſupplied with water from rivers or artificial canals which run through them, branching into the principal parts of the town, and furniſhing fountains, caſcades, &c. in ſtreets, houſes, gardens, &c. But the furniture within the houſes by no means anſwers the beauty without, except their fine cabinets, ſcreens, China jars, &c. Thoſe which belong to the governours, mandarins, &c. are ſtill

less grand and ornamented, the possessors enjoying them but *pro tempore* and on occasion. They dig no foundation for their buildings, but lay the first stone on the surface of the ground; so that their towers, &c. soon run to decay. But the generality of their dwelling-houses are of wood raised on pillars, covered with tiles, and more to be admired for neatness and commodiousness than elegance. They have no windows fronting the streets; and their gates and principal apartments, as far as may be, always face the south. Their beds are very fine in summer, commonly with embroidered curtains of taffety, or some other thin silk, to keep off flies and gnats; and in winter they are of coarse sattin embroidered, and thick cotton quilts instead of feather beds; and their beds are of joiners work curiously wrought. But the buildings they bestow most cost on, and are whimsically extravagant in, are their temples, which they rear, to a considerable height, adorned with every thing curious, and fill with an incredible number of idols, before which hang lamps continually burning. They reckon about four hundred and eighty of these temples of first rank, besides a prodigious number of others; which in whole are served by three hundred and fifty thousand Bonza's or priests. Of bridges there are a vast number. One of the most famed is that over the river Saffrany, which joins two mountains together, and is four hundred cubits long, and five hundred high, and all of one single arch; whence travellers call it the flying bridge. 2. That in the province of Xang si, and a third over the city of Chan chew, at the place where the two great rivers of Kiang and Kan do meet. This latter is built upon one hundred and thirty barges, chained to one another, yet so as to open a way in any part of it to let vessels pass that continually sail up and down. These

is a great number of this ſort of bridges over the country, becauſe more convenient for traffick, chiefly carried on over theſe rivers. A third ſort is built on pillars without any arch: ſome of conſiderable length and breadth, particularly that in the province of Fo kien, which ſtands on three hundred pillars, and is ſix hundred and ſixty perches in length, and one and a half broad, curiouſly built, and adorned with parapets with great variety of ſculpture and imagery. A fourth ſort are made with arches, likewiſe of great length, breadth, and beauty. That at Oxu, capital of Fo kien, conſiſts of one hundred arches, and above one hundred and fifty fathoms long. Their triumphal arches are commonly built of ſquare ſtone, nicely carved with figures of men, beaſts, monſters, and have panegyrick inſcriptions on thoſe to whom erected. The number of theſe and the fine towers in every conſiderable city is ſaid to amount to one thouſand, one hundred and fifty-nine; and among them are about one hundred and eighty-five Mauſoleums of exquiſite beauty and magnificence. As for the numerous canals, we muſt note, that in ſome provinces moſt of their rivers are of this artificial kind, and are not only broad, deep, and commodious, but many banked on each ſide with ſquare ſtone, and have their ports, keys, ſluices, and bridges, at convenient diſtances. The roads each ſide of them are alſo paved, or made hard with gravel, and planted on each ſide, as well as are moſt of the banks on theſe canals, with rows of ſhady trees. Some have large reſervoirs of water all paved and flanked with large ſtones, and theſe ſerve not only to raiſe and lower the water of the canal, but likewiſe overflow the flat ground, where rice commonly is ſown. They reckon fifty-eight of thoſe large reſervoirs, beſides numberleſs inferior ſluices whereby they ſupply their lands with juſt

as much water as they require. We muſt ſpeak more largely of that whimſical curioſity juſt mentioned above; their mountains artificially fabricated into various ſhapes, ſome reſembling at a diſtance a bird, horſe, or other beaſt, &c. Which odd figures, though of ſuch prodigious bulk, plainly appear (though fabulouſly aſcribed to miracles, &c.) to be the work of art. Thoſe commonly called the Mountains of the Five Horſe Heads, from their reſembling ſuch, are the moſt wonderful, and could not be fabricated into ſuch ſhapes without an infinite number of hands, and vaſt art, labour and expence. Some of theſe mountains have very deep and ſpacious caverns; others are piereed quite through whole mountains, for a great length. In that of the province of Fo kyen, near the city of Hen goa, is a handſome road about ſix feet wide, twelve miles long, at the foot of two hills, which is paved all the way with broad ſtones, and planted each ſide with ſhady trees, with benches to reſt on. There are many of theſe cauſeys cut in the ſame manner, ſome between, others by the ſides of the mountains, with horrid precipices, above and below. Others have ſteps cut into the rock from the bottom to the top.

This empire is divided into fifteen principal provinces, beſides that of Lyaou tun without the wall, which makes a ſixteenth, viz. Pe ke li, Kyang nan, Kyang ſi, Fo kyen, Che kyang, Hu quang, Ho nan, Shang tong, Shan ſi, Shen ſi, Se chuen, Quan ton, Quang ſi, Yun nan, Quew chew, Ly au ton. The peninſula of Corea is now likewiſe under the Chineſe dominions.

A DESCRIPTION *of the* GREAT WALL, *which divides* CHINA *from* TARTARY.

THIS celebrated wall was built by the famous emperor Tſin chi hoang, with a politic view, two hundred and twenty-one years before Chriſt. It is the northern boundary of China, and defends it from the neighbouring Tartars, who were at that time divided into ſeveral nations under different princes, which prevented their doing any injury to China, but by their ſudden irruptions. There was then no inſtance of ſuch a union of the weſtern Tartars, as happened at the beginning of the thirteenth century, when they conquered China.

There is nothing in the world equal to this work, which is continued through three great provinces, viz. Pe tcheli, Chan ſi, and Chen ſi, built often in places which ſeem inacceſſible, and ſtrengthened with a ſeries of forts. The beginning of this wall is a large bulwark of ſtone, raiſed in the ſea, to the eaſt of Peking, and almoſt in the ſame latitude, being 40°. 2′. 6″. in the province of Pe tcheli. It is built like the walls of the common cities of the empire, but much wider, being terraſſed, and caſed with brick; and is from twenty to twenty-five feet high. P. Regis, and the P. who aſſiſted him in making the map of the provinces, having often ſtretched a line on the top, to meaſure the baſes of triangles, and to take diſtant points with an inſtrument: they always found it well paved, and wide enough for five or ſix horſemen to travel abreaſt with eaſe. The gates of the great wall are fortified on the ſide of China by pretty large forts: the

first, towards the east, is called Chang hai koan; it is near the wall which extends from the bulwark in the sea, about a league through a country quite level, and then begins from this fort to rise upon the declivities of the mountains. It was the Chinese general, who commanded in this place, that called in the neighbouring Tartars of Leao tong: this gave them an opportunity of conquering China, notwithstanding the great confidence the Chinese had in this wall, which they thought an impregnable defence.

The other forts, and which are as noted, are Hi fong keou, in 40°. 26′. Tou che keou, 41°. 19′. 20″. Tchang kia keou, 40°. 5′. 15″. two noted passages of the Tartars, who are subject to the empire, to come to Peking; and Cou pe keou, 40°. 43′. 15″. which was the way the emperor Cang hi generally took to go to Ge ho ell in Tartary. This place is about forty leagues from Peking, always ascending towards the north: it is a mountainous country, where he used to take the diversion of hunting; the way to it from Peking is levelled by hand, and as even as a bowling-green. There this great prince resided more than half the year, without neglecting the affairs of the empire, which he governed as easily as a private family. When he came late from hunting, he never went to bed before he had dispatched all petitioners, and rose next morning before the day. It was surprising to see him, at the age of threescore years, riding among his guards, through the thickest snows, in a light dress, armed with his bow and quiver, without ever offering to make use of an empty chaise that followed him.

All these places are terrassed and cased with brick on both sides, in the province of Pe tcheli; but when you enter that of Chen si towards Tien-tching ouei,

the wall begins to be only of earth: nevertheleſs on the ſide of Cha'hou keou, in 40°. 19′. which place the Muſcovites come to, ſtraight from Selingiſko, it is caſed on the outer ſide with brick, and ſome of its towers are very large, and built of brick on a baſe of ſtone, but it does not always continue the ſame. The river Hoang ho has centry-boxes along its banks, wherein ſoldiers keep guard continually, and ſupplies the place of a wall, towards the bounds which divide the provinces of Chan ſi and Chen ſi.

Beyond the river Hoang ho weſtward, in the province of Chen ſi, the wall is only of earth, low, narrow, and ſometimes of gravel, for it lies in a gravelly ſoil, and in ſome places is quite deſtroyed; but in other places the paſſages are defended by ſeveral conſiderable towers, ſuch are Yu ling hien, in 33°. 15′. Ning hia, Lan tcheou, in 37°. 59′. Kan tcheou, 39°. Sou tcheou and Si ning; where general officers reſide with bodies of men. He who reſides at Kan tcheou is the generaliſſimo, and is called Ti tou; the others are only lieutenant-generals, called Tſong ping.

Ning hia is the beſt of theſe towns; it is finer, richer, and better built than moſt of the towns of the empire; it is alſo pretty large, for if you take both the diviſions, as making but one town, it is at leaſt fifteen Chineſe Lys round. The induſtry of the inhabitants has rendered the country fruitful, for by means of proper canals and ſluices, which they have made, they can water their lands, when they want it, from the river Hoang ho. There are ſprings in the ditches of the town, from which they make ſalt; here are alſo manufactures of woollen goods, and carpets like thoſe of Turkey. The mountains are ſo high and ſteep in the diſtrict of Ning hia, that ſeven or eight

leagues from the town they ſupply the place of a wall for about ten leagues. Sou tcheou is in 39°. 45′. 40″. it is a conſiderable town, but not equal to Ning, either for trade or beauty; though it commands the ſoldiers at Kia yu koan, which is the road to Hami, and in ſeveral diſtricts of the Tartar Halkas. The wall is only of earth in theſe parts, but kept in good repair, on account of the neighbourhood of the people of Hami, who have been ſubject to the emperor but a few years. The walls of Kia yu koan are not of brick, but well guarded with ſoldiers, who defend this important paſſage. The wall ends when you have paſſed a little town (called Tchouang lan) becauſe it is ſituated where two walls meet, one of which is in the valley which goes by Lang tcheou to Kia yu koan, the other upon the mountain which leads to Si ning tcheou; but inſtead of a wall there is a pretty large trench, except in the necks near Si ning, which are walled as in the province of Chen ſi. The town of Si ning, which is 36°. 59′. is not large, but ſurpaſſes Ning hia in trade: all the ſkins and furs which come from weſt Tartary are ſold in this town, or in a neighbouring village called Topa. This place is of greater worth than a large town, although the buildings are mean, and in a bad ſituation. Here may be had almoſt all ſorts of foreign and Chineſe commodities, and various drugs, as ſaffron, dates, coffee, &c.

When P. Regis was here employed in making the map of the country, he found three or four catholic Armenians, who kept ſhop in this place, and ſold fine ſkins which they fetched from Tartary. The houſes and ſhops are much dearer in this village than in the town of Si ning, which is diſtant about four leagues.

It is remarkable, that this village is independent of the Mandarin of Si ning; but belongs to a Lama Bonze, who is always chosen out of the family that owns this territory. This family is the most considerable of the nation of Si fan, or Tou fan. The emperors of the preceding family, thinking the better to preserve the peace of the nation, in making the place impregnable where they kept their court, had built a second wall as strong and surprising as the first: it remains still entire in Pe tcheli, seventy-six lys from Peking, at one of the principal gates, named Nan keo, and from thence ten leagues upon the declivity of a high mountain, by which the road lies to Suen hoa fou, and from thence to Tai tong in the province of Chan si. This wall, which is called the Great Inner-Wall, joins the other to the north of Peking, near Suen hoa fou, where there is a garrison; and is continued along the west of the province of Pe tcheli, and extends into the province of Chan si, where it is ruinous in many places. When we consider the number of strong holds and forts built between these two walls, with the works on the eastern side, we cannot help admiring the care and efforts of the Chinese, who seem to have left no means untried, that human prudence could possibly suggest, for the defence of the kingdom, and for preserving the public tranquillity.

A DESCRIPTION *of the City of* NANKING.

THERE being ſcarcely any difference between the greateſt part of the cities of China, as they are all near alike, except in ſize, the deſcription of the three largeſt in the empire is ſufficient to give the reader an idea of all the reſt.

NANKING, formerly ſtiled the Stately, Opulent, Nonſuch, &c. ſtands in E. lon. from Peking, 2. 20. lat. 32. and is by far the largeſt and moſt populous of all China, being affirmed by Dion. Kao about forty eight miles in circumference. And it appears from the ruins of its old walls to have been ſtill vaſtly larger, and has been computed ninety miles in compaſs. But then it muſt have vaſtly ſhrunk, Du Halde giving it now but twenty at moſt; yet the Chineſe affirm, that if two men on horſeback ſhould ſet out from the ſame gate, and gallop round it by different ways, they would not meet till evening. Its figure is moſt irregular, the hills within, and the nature of the ground about it, not conveniently admitting regularity. But by the removal of the imperial ſeat, and ſince its being in the hands of the inveterate Tartars, ſcarce any footſteps are left of its ancient magnificent palace, and other ſumptuous buildings. Even its once famous obſervatory is left to ruin; and nothing remains of its ancient grandeur but ruins of temples, imperial ſepulchres, and other monuments. What there is of the one third part of the city yet ſtanding is well built, and well filled with inhabitants, who drive great commerce, and the ſtreets are every where ſo thronged one could

ſcarce go thro' them, well paved, and free from dirt. It is ſituated at the end of a deep bay made by the river Yangs ke ham, or Son of the Sea, and flows cloſe to the city walls, where it is two leagues broad, and covered with ſuch innumerable ſhips and trading veſſels, gilt and painted, that the aſtoniſhed Jeſuits thought them enough to form a bridge from hence to Europe. This river has a vaſt number of canals, which both facilitates trade, and fertilizes the country. This city, notwithſtanding ſuch devaſtations, has recovered a good deal of grandeur in numerous lofty towers, handſome palaces, temples, and other buildings. Many of the ſtreets, ſtrait and neat, are paved in the middle with large marble ſlabs, and on the ſides with variety of pebble, and other ſtones curiouſly inlaid. Kao even at preſent computes here 2,000,000 ſouls; and tho' ſome ſuppoſe but about 1,000,000, yet the latter is not to be relied on, ſeeing it falls ſo very ſhort of what moſt other authors do aver. The fertile and delightful territory about the city hath a vaſt number of temples, palaces, pleaſure-houſes, fine gardens, &c. There is particularly, about ſix miles from the town, a pleaſant wood, about twelve miles round, of ſtately pines, in midſt whereof is a mount covered with ſepulchral temples, &c. of ancient monarchs. About the like diſtance, on the ſame plain on another eminence, is raiſed a ſpacious terrace of large ſquare ſtones, with four flights of marble ſteps, and on that a temple truly royal, and every way magnificent. Its roof is ſupported by a row of columns finely carved and poliſhed, twenty four cubits high, and proportionably thick; and every thing anſwerable both within and without. The gates are curiouſly carved in bas-relief, and inlaid with gold and ſilver. The windows are fenced with a kind of gold net, ſo ſurpriſingly fine as

to be ſcarce perceptible. Within are ſeveral thrones, inriched with all ſorts of pearls and precious ſtones of immenſe value. The moſt curious edifice in the city is the high octogon tower, which is covered all over with fine painted tiles, very beautiful. It hath nine galleries one over another, all adorned with windows, fine baluſtrades, feſtoons, and other ornaments in relievo. Every angle of the galleries hath a bell hanging to it; and the aſcent to the top is by 184 ſteps. The inſide rooms are all finely painted, carved, and gilt; and the upper gallery adorned with variety of large figures carved in ſtone. On top of all is a ſpire, which renders the whole fabric 200 feet high. The breadth of it is 80, but diminiſhes gradually as it riſes by ſettings in at every cornice. A winding ſtaircaſe leads to the top, whence is a moſt noble proſpect of the whole city and adjacent plain, which is no leſs admired on account of its many fine ſeats, ſummer-houſes, gardens, &c. that ſurround it, as well as from the diſtant mountains, which appear in various ſhapes, formed by art. There is alſo a bell in Nanking eleven feet high, and ſeven in diameter, 50,000 lb. This city, beſides the uſual tribute, ſends yearly to the emperor five ſhips laden with the fineſt ſilks, cloaths, &c. &c. Theſe, which are called Lung y cheu, i. e. The Ships of the Cloathing of the Dragon, becauſe the emperor bears a dragon in his arms, are ſo reſpected, that every veſſel lowers ſail to them. Another ſet go conſtantly hence to Peking every April or May with great quantities of peculiar fiſh caught in the neighbourhood of this Nanking, covered over with ice to keep it freſh: And though thoſe cities are above 600 miles diſtant from each other, we are told, they are obliged, under ſevere penalties, to perform the

voyage in eight or ten days, that fish being moſtly for the emperor's uſe.

A DESCRIPTION *of the City of* CANTON.

THE city of Canton, or Quangtong, lies in lat. 23°. 30′. N. the capital of the moſt ſouthern province of China, called the province of Canton. It is ſituate upon the eaſt ſide of the large river Ta, from the mouth of which it lies about fifty miles. It is defended towards the water by two high walls, and two ſtrong water-caſtles built in the middle of the river Ta. On the land ſide it is defended by a ſtrong wall, and three forts. Canton is the greateſt port in China, and the only one frequented by Europeans. The city wall is about five miles in circumference, with very pleaſant walks around it. On the eaſt ſide is a large ditch cloſe to the wall.

From the top of ſome adjacent hills, on which forts are built, you have a fine proſpect of the country. It is beautifully interſperſed with mountains, little hills, and valleys, all green; and theſe again pleaſantly diverſified with ſmall towns, villages, high towers, temples, the ſeats of Mandarins and other great men, which are watered with delightful lakes, canals, and ſmall branches from the river Ta; on which are numberleſs boats and jonks ſailing different ways thro' the moſt fertile places of the country.

The city is entered by ſeven iron gates, and within-ſide of each there is a guard-houſe. No European is allowed to enter theſe, if known; I have myſelf been frequently expelled, after I had been a good way within the city, when they diſcovered that I was a ſtran-

ger. The ſoldiers that keep guard are armed with ſpears, darts, ſwords, match-lock guns, but moſt of them with bows and arrows, which they ſtill eſteem more than any other warlike weapon.

The ſtreets are very ſtrait, but generally narrow, and paved with flag ſtones.

There are many pretty buildings in the city, great numbers of triumphal arches, and temples well ſtocked with images.

The natives ſay, that when the Tartars over-ran and conquered China, this was the laſt city they attacked; that they lay nine months before it; and loſt 100,000 men in reducing it. During that long period, the city was in no diſtreſs for proviſions, having free communication with the adjacent countries by the river Ta. The ſurrender of it was at laſt entirely owing to the puſillanimity of the governor. He made private articles with the Tartar general, and perfidiouſly opened two gates in the middle of the night, by which the Tartars entered, and made the city a theatre of horror and miſery. The governor took this treacherous method, to eſcape the reſentment of the barbarous enemy, who, while they murdered thouſands, preſerved him and his family.

The ſtreets of Canton are ſo crowded, that it is difficult to walk in them; yet you will ſeldom ſee a woman of any faſhion, unleſs by chance when coming out of their chairs. And, were it not that curioſity in the Chineſe ladies, makes them ſometimes peep at us, we ſhould never get a glance at them.

Though there are no magnificent houſes in Canton, moſt of them being built only one, and none more than two ſtoreys; yet they take up a large extent of ground, many of them having ſquare courts within their walls.

They have all such a regard to privacy, that no windows are made towards the streets, but in shops and places of public business. None of their windows look towards those of their neighbours. Within the gate or entry of each house, a skreen is placed, to prevent strangers from looking in upon the opening of the gate; and you enter the house either on the right or left-side of this middle skreen, where there are little alleys to the right and left, from whence you pass into the several courts, which are walled on all sides.

Their entertainments are held in a sort of hall at the entrance of their houses, which have no other ornament, besides a single order of painted columns which support the building. The roofs are open to the tiles, without any ceiling. In these they use no looking-glasses, hangings or fine chairs; and their beds, which are the principal ornaments of their house, are seldom seen by strangers, who are not permitted to go farther than the first great hall. The Chinese who keep shops, were less reserved, and would frequently invite us to their houses with great freedom, as they observed it would be agreeable to us.

The furniture of the best houses is cabinets, tables, painted skreens, china, pictures, and pieces of white taffety upon the walls, upon which are written in Chinese characters, religious and moral sentences.

They have no chimneys; but in their stead, place a shallow iron pot filled with charcoal in the middle of the room in winter, which is ready to suffocate people who are not accustomed to it. They have a copper built in brick-work in their kitchen for boiling, much about the height of our English stoves.

The inside of their houses are never wainscotted nor painted, but are covered with thin white paper.

The windows are made of cane or rattan. In win-

ter they cut oyſter-ſhells into diamond-ſhape, and ſet them in wooden frames, which afford but a very dull light.

The ſhops of thoſe that deal in ſilk are very neat, make a fine ſhow, and are all in one place; for tradeſmen, or dealers in one kind of goods, herd together in the ſame ſtreet. For this reaſon, you may hear the Engliſh ſailors talking of the ſtreets of Canton, as if they were ſpeaking of London, or ſome other Engliſh city. The ſtreet where the china-ſhops are, they call China-row; the ſtreet where cloaths are ſold, they call Monmouth-ſtreet; that narrow ſtreet where men's caps, ſhoes, &c. are ſold, is well known by the name of Mandarine cap-alley; and a narrow paſſage cloſe by the city-wall where lapidary and glaſs-work are ſold, is called Stone-cutters' alley; and ſo of many others. The ſhops have counters, drawers, and diviſions, much like our own; and there are few of the merchants but have a perſon who can ſpeak broken Engliſh or Portugueſe. So that French, Dutch, and Danes, are obliged to ſpeak either the one or the other when they traffick with them.

There are great numbers of market-places for fiſh, fleſh, poultry, garden herbs, and all proviſions. Every thing is ſold cheap. Fiſhmongers keep their fiſhes in ciſterns alive. Carp, and all other fiſh are here in variety and plenty, but have a muddy taſte. I have ſeen the fiſhermen take great numbers of different fiſhes in the ditch on the eaſt-ſide of the city-wall, where a multitude of ſmall boats or ſampans are continually plying. This ditch goes quite round the city, and ſome ſmall canals run in it; and as it has a connection with the river Ta, it is of great advantage to the city.

I was very much ſurpriſed at firſt, to ſee dogs, cats,

rats, frogs, &c. in their market-places for sale. But I soon found that they made no scruple of eating any sort of meat, and have as good an appetite for that which died in a ditch, as that which was killed by a butcher.

The dogs and cats were brought commonly alive in baskets, were mostly young and fat, and kept very clean.

The rats, some of which are of a monstrous size, were very fat, and generally hung up with the skin upon them, upon nails at the posts of the market-place.

Frogs, which are the greatest dainty here, are sold very dear. They are black and lothsome to an European eye; but the Chinese say they have a very fine taste. The rats, they say, eat well; and snake-broth has been in reputation there long before it was known to us. The frogs are strung upon a rod in the same manner as we do fish in England.

In passing through some of their streets, I have almost been suffocated by the stench of the houses on each side; and particularly a street about a mile above the English factory, where there was nothing but cooks' shops. They had large hogs roasting whole, and numbers of dogs, cats, and rats on the spit, and the cooks themselves, with their utensils, had such a dirty appearance, that the sight and smell might almost satisfy even the keenest European appetite. They send about their victuals for sale with Cowlies, or porters.

The common people eat four times a day; and are such gluttons, that, if they are ever so much engaged in business, they will hastily leave it, and run to victuals at the usual hour. I have seen one Chinese fellow eat twelve pint basons of rice at one meal. Rice they eat greedily, and cram it down with their chop-

ſticks; which would probably choke them, if they did not waſh it down every now and then with a cup of Samſhue ſtanding by them.

In the ſtreets of Canton, we often meet with blind beggars, of both ſexes, a diſeaſe which ſome imagine is the conſequence of their living ſo much on rice; but I rather think it may be occaſioned by the hot winds that blow here at certain ſeaſons. They are indeed miſerable objects, and commonly go naked, excepting a trouſer or cloth over their middle. Their ſkins are black as Malays, and are ſometimes ſo parched, ſpotted, and full of running ſores and ulcers, that they really ſtink alive. They go ſometimes in companies, and are ſure to plague and follow the Europeans; becauſe from one of them they will get more at one time than from a dozen of their own countrymen. They hold out to you a coarſe china baſon. I was generally obliged to give them ſomething to get rid of them; for till you do, they will not leave you; and if you are not on your guard, they will even run againſt you with their dirty hands and diſeaſed bodies, to avoid which, I have often been obliged to run into ſhops. The common ſailors uſually gave them pieces of tin, both to ſave their money, and to avoid coming into contact with theſe moſt wretched creatures. The Chineſe themſelves are very uncharitable. I never ſaw them give money to a beggar; but they generally put them off with a ſmall handful of rice.

There are a great many private walks about the ſkirts of the town, where thoſe of the better ſort have their houſes, which are very little frequented by Europeans, whoſe buſineſs lies chiefly in the trading part of the city, where there are only ſhops and warehouſes. Few China men keep their families in the houſe where

they do buſineſs, but either in the city, in the more remote ſuburbs, or farther up in the country.

As it is natural for Europeans to ſlip no opportunity of ſeeing the fair ſex; and as the women there are kept ſo very private, that many of us have made ſeveral voyages thither, without having ſeen a woman above the loweſt rank; we were now and then induced, on proper occaſions, to pry into the moſt retired and unfrequented places, where we imagined the females might be leſs upon their guard, as few Europeans went thereabouts to diſturb them. In theſe rambles, our curioſity was ſeldom entirely diſappointed. Sometimes we would pop in upon a parcel of young boys and girls, attended by their nurſes; who were all ſo affrighted at the ſight of a Fanquy, as they called us, that they would ſcream aloud, run into their houſes, and, by the noiſe, alarm the whole ſtreet. As I have obſerved already, that they have no windows to the ſtreet, and have a ſkreen of ſplit cane before the door of each houſe, we could not ſee them, though they could eaſily ſee us through that lattice: we could only very indiſtinctly perceive them peeping at us, and pointing to us, withinſide the ſkreen.

Now and then, on turning a corner, or entering a private ſtreet, all of a ſudden we found ourſelves in the midſt of a company of young ladies converſing or playing together; which immediately ſet them all a ſcreaming, and made them run for ſhelter into their ſeveral apartments as if the devil himſelf had been chacing them.

Theſe accidental opportunities made us very happy; for we frequently ſaw ſome charming creatures, ſurpaſſing all deſcription, and whoſe beauty, it would appear, moſt Europeans who have been here, are entirely ignorant of. Indeed we could only be happy in the

glance of one or two such in a street; for the screaming of one caught without doors immediately alarmed the rest of the ladies, and baffled our curiosity.

Sometimes indeed, we met them at a considerable distance from their houses; and as their feet are so little, that they cannot walk or run, but rather trip or hobble along, and are often obliged to assist themselves by laying hold of the wall as they move along, this gave us an opportunity to gaze upon them attentively, on these occasions. They seemed so affrighted, and walked so awkwardly, that I was fain to retire, lest I should have made them stumble and fall, for which I should certainly have been bamboo'd.

The complexion of the ladies is exceeding fair, their hair of the finest black, dressed up with gold and silver bodkins, adorned with flowers. Their shape is exquisitely fine, and their dress the most becoming, natutural, easy and splendid of any I ever saw.

Before we left Canton, they were so familiarized to our visits, that the young boys would frequently come or were sent out to salute us; but if we offered to approach the houses where their mothers or nurses waited their return, they presently run from us, and shut the door.

It is reckoned that there is in the city and suburbs 1,200,000 people; and you will scarce find a day in a whole year, but there are 5000 trading vessels lying before the city. The province of Canton pays yearly to the emperor 1,200,000 peculs of rice and 20,000 peculs of salt. The military in this province are 80,000; and 32,000 peculs of rice and 8000 peculs of salt are served out to them. The rest is sold at six mace a pecul, [A pecul is 133 pound weight. A mace is seven pence halfpenny sterling.] which may amount to 446,000 taels, each tael being

six shillings and eight pence sterling. This sum is appropriated towards payment of the military expence, which amounts to a million of taels yearly. The customs on merchandize and the poll-money, which amount to an incredible sum, are levied by a book of rates, and paid into the treasury of the province, which is governed by a Tsongton or viceroy, who has his palace in the city; under him are all the Mandarines or magistrates, and Teylocks or governors of forts.

Few days pass in Canton but there are processions in the streets. When a Mandarine of note passes in the street, or in the highway, he moves in great state, either on horseback, or in a large chair, carried by five or six men. If he is a Tartar, or Mandarine of war, he is on horseback; if a Chinese, and of the civil order, he is carried in a chair. Several flags are carried before them, and large lacquered peels, painted black and red, with large golden characters expressing their titles and dignities. Close to the Mandarine are carried several umbrella's, to keep off the heat of the sun. In the front are a number of men, with high-crowned hats, with two large pheasant's feathers in each, who make a hideous noise, crying incessantly Ho-oe, to warn every one to go off the streets, or stand aside till the Mandarine pass by. Next to them are fellows with small chains in their hand, ready to throw over any body's head, and to drag them by the neck, that do not obey the call, and stand aside till the Mandarine pass by. After these a number of executioners follow, with ensigns of punishment in their hands, such as sword, ax, &c. wearing caps like a sugar-loaf. Several of them have large pieces of lacquered wood, painted black, which they drag after them, and with which they bamboo or bastinado a delinquent. The criminal is thrown on his face, and the bamboo-men

give him as many blows on the buttocks as his worship the Mandarine is pleased to order.

The English factories are situate in one of the best streets in town. It is very large, has a number of courts, halls and warehouses, with convenient rooms for lodging a great number of people. One large gate opens to the street, and another to the water, where our boats load and unload. At each gate a centinel is kept day and night. There is also a petty officer appointed to see the centinels duly relieved, and the porters or cowlies do their duty; to take an account of all goods that come into, or go out of the factory; to prepare rooms for the officers and people, when they come to reside some little time in the factory; to entertain the officers and men; and, in a word, to see that every thing is kept in order.

All the officers and men are allowed a certain time to reside and do business in Canton, according to their station, which they do by turns. In the factory, while I was there, I have seen sixty people entertained at once.

The temples and places of public worship are the most magnificent buildings in Canton. They are well stocked with images. The people pay profound adoration to them, by falling down on their knees before them, wringing their hands, and beating their foreheads against the ground. These temples, or Joss-houses, as they are commonly called, are generally one storey high, and are very numerous. They are decorated with a great number of artificial flowers, embroidered hangings, curtains and fringes. One of them, situated in the skirt of the north-east side of the suburbs, makes a splendid appearance. It is four storeys high, has a fine cupola, with many out-houses and galleries. A Chinese merchant called Tingua,

who ſhewed me the rarities of the town, told me that this grand edifice was formerly a palace belonging to the Wangtai or king of the province of Canton, before the Tartars conquered China, and who was then an independent prince. Before the principal gate of the temple, two large images, one on each ſide, were placed. Each of them was about twelve feet high, with ſpears and lances in their hands, ſomewhat reſembling thoſe in Guildhall. This gate led us into a fine large paved court, and we entered the temple, which fronted it, by a few ſtone ſteps. The lower part of the temple is built with fine hewn ſtone, but the upper part is all of timber. We went firſt into the lower hall, where we ſaw images of all ſizes, of different dignities, all finely gilded, and kept exceeding clean by the prieſts. The leſſer images were placed in corners of the wall, and one of a larger ſize in the middle of the hall. This large god who is placed in the center, ſits in a lazy poſture, with his heels drawn up to his buttocks, almoſt naked, particularly his breaſt and belly, and leaning on a large cuſhion. He is ten times larger than an ordinary man, very corpulent, of a merry countenance, and gilt all over. I was next conducted up ſtairs, where we ſaw a great many images of men and women who had been deified for their brave and virtuous actions.

The rooms of this cathedral are large and ſpacious, but very old and very much out of repair, which confirms the above information, that it was originally a king's palace.

This temple is ſurrounded with canals and gardens; but, for want of proper care, they are ſtagnated, overgrown with weeds, and ruins.

Though Canton is but 24 degrees from the equator, and is ſcorching hot in ſummer; yet, about the months

of December and January, it is subject to high winds and very heavy rains. The sudden alteration the climate and temperature of the air then undergoes is very surprising. At this time, the people of China take to their winter-dress, which is lined with furs or quilted cotton. Instead of wearing fans, which are used by men, women and children in hot weather, they keep a live quail in their hands to keep them warm, and have the long sleeves of their gowns drawn down to cover their hands. Thus equipped they walk so stiff, and shove up their shoulders so much, that one would think they were freezing to death.

The streets of Canton, in the time of these violent storms, called Typhons, are overflowed with water, and it is often so deep, that in many places you may scull a small boat. The common people pass from place to place by wading through the water; and those of the better rank are carried in chairs, or on men's backs. Their umbrella's which were just before used to shade them from the heat of the sun, are now used to keep off the rain. One of these Typhons happened when I was there, and filled our factory, in some places, near two feet deep of water.

There is a large plain below Canton, not far from the side of the river, which is called by the English, The artillery ground, were the Chinese forces are commonly exercised and reviewed. I have seen some thousands exercising at once on that spot: But, in my opinion, they come far short of that art, dexterity and regularity, that we observe in the European military exercise. The officers and soldiers are mostly Tartars.

The officers, in sunshine, make a splendid appearance, their robes being embroidered with gold and silver on the back and breast, where their badges of distinction are fixed; which make a glittering show.

They all wear whiskers, and have a fierce look. Tho' these soldiers are brought from a more northern climate, yet their tawny complexions, and their fierce countenance, sufficiently distinguish them from the natives of China, who are a more effeminate and soft-featured people.

In this plain there is a large horse-course, with posts fixed at small distances. In this broad path, I have seen soldiers riding with incredible swiftness, one after another, shooting their arrows at these posts. I have even seen them dismount from their horses, when at full gallop, take up their arrows, mount, and shoot them again. And which is still more amazing, I have seen them mount and dismount in this career, for the same arrow, making use only of one all the way round. This last operation is only performed by the more experienced soldiers; as I observed people employed to pick up those arrows which the less experienced soldiers could not recover in riding.

The river Ta at Canton is somewhat broader than the Thames at London: but the crowds of small vessels that ply the Ta, are vastly more numerous. For the space of four or five miles opposite the city of Canton, you have an extensive wooden town of large vessels and boats, stowed so closely, that there is scarcely room for a large boat to pass. They are generally drawn up in ranks, with a narrow passage left for vessels to pass and repass. Some of them are large vessels of eight or nine hundred tons burden, called jonks, with which they perform their foreign voyages. Here are also an incredible number of small boats, in which poor families live all their life-long, begetting and bringing up children, without ever putting a foot on shore. In these they keep dogs, cats, hogs, geese, and other domestic animals, both for subsistence and sale.

There is nothing similar to this in Europe; for the people in this country are so exceedingly numerous, that vast numbers of families are obliged to betake themselves to boats on the river for want of room or the means of subsistance, on the land, where almost every habitable spot is occupied. These boats are very conveniently built, with arched covers and tilts made of solid wood, or bamboo and cajan leaves, so high, that the people can walk upright under them. They manage them very nimbly, having a sculling-oar at the stern, with which they make them go surprisingly fast; and I have often been amazed to see with what ease and safety they pass one another.

The large sampans, for inland carriage, are generally steered with sculls; for, were they to use oars, there would not be room on the river for half their number. They all have long bamboo poles, for pushing up along the shore. These boats are employed in carrying goods and passengers up and down the river and canals.

The smaller boats are employed in fishing with nets. Their fish they sell or barter for cloaths, flesh, rice, and other necessaries. They are always at home, as they carry their houses along with them. They are miserably poor; their children are very numerous, and go quite naked in summer. They are very much tanned, continually crawling about the little boat, and have all of them calabash-shells tied on their backs, to serve them as buoys to preserve them from drowning when they chance to fall over-board, which frequently happens. When I was in one of these boats, I could not at first conceive where they had beds for such large families. But I afterwards understood that they are fixed below the deck on which they commonly tread, which is made of boards that can be taken up as occasion

requires, and when let down, are jointed closely together. In the hinder-part of the boat, a stove is fixed for dressing the family's victuals; and another apartment for keeping their live animals, which they breed in great numbers; and when they have no more room, they hang them in baskets, which they make fast to the outside of the boat.

These boats come crouding about the European ships at Wampo, especially at dinner-time, begging victuals from the people aboard. In return for which they offer to wash their linnen, and to do other menial services, which they are often entrusted with. They commonly flock about the head of the vessels, lest the custom-house officers in the Happo boats, who lie at the stern or side, should hinder them. They always make a great noise, gaping for victuals, and pointing to their mouths to express their hunger, hold up their hands, or a little basket fixed to a bamboo-pole, with which they reach up to those who incline to give them victuals, or any thing to do.

Some of these boats have smart young girls aboard, which induces the sailors to employ and favour them; but the more considerate of us employ the old distressed people that have large families of children, who, as they are the greatest objects of charity, serve our people better in washing, mending cloaths, and the like, and with greater thankfulness, to those who take compassion on them, than the others.

It is among these miserable wretches, that the European sailors, taking advantage of their necessity, will bargain with a father and mother for an embrace of their daughter. This must be done however very privately, lest they should be discovered by the petty Mandarines, who are appointed to visit often, and keep order and discipline in their floating world. These

Mandarines are continually going up and down the river, ſearching ſuch boats as they have any reaſon to ſuſpect; and, in caſe an European is caught in them with young women, he, together with the people of the boat, muſt undergo the chaſtiſement of the bamboo, or bribe the Mandarine with a dollar or two to let them paſs. There are ſome of theſe boats, called Lob Lob boats, well ſtocked with a number of beautiful young women of different ages, to whom every body, Chineſe or European, may have acceſs at any time. Tho' theſe boats are under the juriſdiction of the Mandarines, and equally liable to puniſhment with the others; yet there is ſo good an underſtanding between the Mandarines and the proprietors of theſe boats, that they deal pretty extenſively, and with great ſafety; only when they diſcover an European who has a large ſum of money about him, they lay their heads together to make the moſt of him. It is even ſaid, that the Mandarines themſelves are no ſtrangers to theſe boats, particularly when there is any freſh goods imported. The pimps are numerous. If an European wants to ſee a lady of pleaſure, it is only ſpeaking to theſe fellows, who will immediately conduct you in a ſmall ſampan, to a place, where your wiſhes may be gratified. Theſe enterprizes, however, are not always executed without danger.

All the way from the city of Canton, where the Engliſh factories are ſituate, to Wampo where the ſhips lie, which is above twelve miles, is a moſt agreeable paſſage by water. The eye is entertained with pleaſent green and fruitful fields on each ſide the river Ta, interſperſed with villages and lofty Pagodas, or ſteeples, and numberleſs boats of all ſizes paſſing and repaſſing. One of theſe Pagodas is ſituated cloſe

to the ſide of the river, and called by the Engliſh the Half-way houſe.

The Mandarine pleaſure-boats on the river are very grand, and diſtinguiſhed from all others by their yellow colours, and their being painted all over with the figures of dragons, lions, tygers, &c. They make ſometimes grand proceſſions on the water, particularly when the Tſongtou goes down the river to ſacrifice. He is then attended by his guards, a band of muſick, and all the Mandarines in their robes of ſtate. Each boat is diſtinguiſhed from another, by colours flying, marked with their ſeveral dignities. On theſe occaſions it is amazing to ſee the clear paſſage that the ſwarms of boats on the river make for this proceſſion. If the parade happens in the night, or after it is dark, they have not only a great number of magnificent lanthorns hung up in all parts within theſe boats, but long ſtrings of lamps floating on the ſurface of the water on each ſide of the river, which make a moſt ſplendid ſhew.

Every houſe, ſhip, ſampan, and even fiſhing-boat, has a domeſtic god to guard them; to him they pay adoration morning and evening. Before each deity, a ſmall ſquare table is placed, covered over with wood-aſhes, into which ſmall furrows are drawn. Theſe furrows are filled with powder of putchok, or radix dulcis, mixed with the powder of ſandal, myrrh, and olibanum. When the compoſition is fired, it gives a moderate but pleaſant ſmoke and ſmell for twenty four hours together, without renewing it.

Great numbers of canals are cut from the river Ta through the fields for watering the rice-ground, and for the conveniency of ſmall boats paſſing into the interior parts of the country. There are likewiſe in theſe canals large flat-bottomed boats, for breeding ducks for

ſale, and for weeding the rice fields. In theſe flat-bottomed boats, there are three or four apartments above each other; on the uppermoſt the ducks hatch their eggs; in the lower they ſit with their brood. The he-duck or drake, at the call of a ſort of whiſtle, drives the young ones into the water, and goes before them to ſhew the way. A piece of board is faſtened to the ſide, to let them have acceſs into the boat; which ſerves as a bridge for the young ducklings to go out and come in by. The old ducks are ſo well trained, that, on the maſter of the boat winding his whiſtle, the whole flock will follow him into the rice-grounds he is employed to weed, and eat up frogs and ſuch inſects as would hinder the growth of the grain. About noon he winds his whiſtle again, on which they all repair on board their own veſſel in good order. The old ducks divide into two parties; one guards the ſide, leſt any ſtranger duck ſhould enter with their own tribe; the other guards the rear, to ſee that none is left behind; and when all are embarked, the old guardians enter, and take their proper poſts.

A DESCRIPTION *of the City of* PEKING.

THIS capital of the whole empire of China, and the ordinary reſidence of the emperors, is ſituated in a very fruitful plain twenty leagues diſtant from the great wall. It is called Peking, or the court of the north, as the capital of the province of Kiang nan was named Nanking, which is, the court of the ſouth, when the emperors reſided there formerly: but at the ſame time the Tartars, a reſtleſs and warlike nation, who made continual irruptions into the

empire, obliged this prince to remove his court to the northern provinces, that he might be nearer at hand to oppose them with the numerous troops which constantly attend his person.

The city is an exact square; it is divided into two cities: that which contains the emperor's palace is called Sin tching, the new city; it is also called the Tartar city, because the houses were given to the Tartars, when the present monarchy was established.

The second is named (Lao tching) the old city: it may be also called the old Chinese city, because when the Chinese were expelled the other city, some of them retired into this, whilst others fled towards the northern provinces, and were at length obliged to quit the country, because not only the houses of the new city, built heretofore by Yang lo, about the year 1405, when the court left Nanking, but the lands adjoining to the city, and to the neighbouring cities, to a certain distance, were distributed among the Tartars, with a perpetual exemption from all taxes whatever. In less than eighty years the Tartars are so greatly increased, that they occupy almost all the new city; the Chinese possess the remainder, so that there is no place empty in this, although there is a vacancy in the old city.

The circuit of the walls of the two cities together, without taking in the suburbs, has been measured, and does not exceed fifty-two Chinese lys, so that it is less than Nanking; but there is a vast difference between the height, the breadth, and the beauty of the walls of these two cities: those of Peking are grand, and worthy of the capital of the greatest empire of the world; but those of Nanking are narrow, and do not seem to have exceeded those of the old city of Peking,

which are no better than the walls of the common cities of the empire. A horseman may ascend the walls of the new city by a ramp of a great length; in several places there are houses built for a Corps du Garde: the towers are built within bow-shot of each other; one of which, after a certain number, is much larger than the others, in which may be placed small bodies of reserve. The gates of the city, which are high and well vaulted, support very large pavillions nine stories high; each story has openings either of windows or port-holes; the lowest story forms a large hall, where the officers and soldiers retire who come off the guard, as well as those who are to relieve the guard. Before each gate there is an open space left of above three hundred and sixty feet, which serves for a parade, surrounded by a semicircular wall, equal in height and breadth to that which incloses the city, into which parade the entrance is always on that side which does not face the great road which comes into the city; this way is again commanded by another pavillion like the first, so that as the cannon of one can demolish all the houses of the town, the cannon of the other commands the neighbouring country.

All the gates of the city, which are nine in number, have a double pavillion built alike on the platform of the walls, and furnished with artillery: any other fort or citadel would be needless, for these fortifications are more than sufficient to keep the people in obedience.

The streets of this great city are strait, almost all laid out with a line, at least a league in length, and about one hundred and twenty feet wide, with shops for the most part on both sides of the way: It is a pity there is such a difference between the streets and the

houſes, which are poorly built in front, and very low. It is ſurpriſing to ſee the innumerable multitude of people who croud theſe ſtreets, and not a woman amongſt them, and the confuſion cauſed by ſuch a vaſt number of horſes, mules, aſſes, camels, carts, waggons and chairs, without reckoning the various crouds of one hundred or two hundred men in the ſtreets, at ſome diſtance from each other. All the riches and the merchandizes of the empire are continually pouring into this city: It is uſual either to be carried in a chair, or more commonly to ride through the ſtreets; it is eaſy to find hackney-horſes or chairs in many places; for twelve or fifteen pence one may hire a horſe or a mule for a whole day; and as the great crouds of people fill all the ſtreets, the owner of the horſe or mule often leads his beaſt by the bridle in order to make way; theſe people know exactly the ſtreet and houſe where any conſiderable perſon lives: there is alſo a book ſold, which gives an exact account where every perſon lives that has any public employment.

The governor of Peking, who is a Mantcheou Tartar of diſtinction, is called (Kiou men titou) the general of the nine gates; and the people, as well as the ſoldiers, are under his juriſdiction in every thing that relates to the civil government and the public ſafety.

This policy cannot be exceeded and it is ſurpriſing to ſee the perfect tranquillity that is maintained amongſt ſuch an almoſt infinite number of Chineſe and Tartars. It ſeldom happens in many years, that any houſe is broke open by thieves, or that any murder is committed: there is indeed ſuch exact order obſerved, that it is next to impoſſible that ſuch

crimes ſhould be committed with any manner of impunity.

All the great ſtreets, which are drawn by a line from one gate to another, have ſeveral Corps de Garde. Night and day the ſoldiers, with their ſwords by their ſides, and whips in their hands, are ready to chaſtiſe thoſe who make any diſturbance; they have power to take into cuſtody whoever reſiſts or creates any quarrel.

The little ſtreets, which come into the greater, have gates made in the manner of a lattice, which do not prevent ſeeing all that paſs along; they are guarded by the Corps de Garde placed over againſt them in the great ſtreet: there are alſo ſome ſoldiers on duty about the middle of almoſt all theſe ſtreets: the lattice gates are ſhut at night by the Corps de Garde, and are ſeldom opened but to perſons known, who carry a lanthorn in their hand, and who give a good reaſon for coming out, ſuch as it would be to fetch a phyſician.

As ſoon as the firſt ſtroke is given by the watch on a great bell, a ſoldier or two come and go from one Corps de Garde to the other, and as they walk along they play continually on a ſort of rattle.

They do not ſuffer any perſon to go about at night, and they examine thoſe who are ſent upon the emperor's buſineſs; if they find their anſwers any way ſuſpicious, they put them in cuſtody of the Corps de Garde: this Corps de Garde muſt alſo anſwer every call of the centinel who is on duty: It is by this beautiful order, which is obſerved with the greateſt ſtrictneſs, that peace, ſilence, and ſafety reign throughout the city: it muſt be added, that not only the governor is obliged to walk round the town, and

comes when leaſt expected, but the officers alſo who keep guard on the walls, and on the pavillions of the gates, where they beat the watches on great drums of braſs, ſend ſubalterns to examine the quarters which belong to their reſpective gates: the leaſt neglect is puniſhed the next day, and the officer is broken.

This exact diſcipline, which prevents all nocturnal aſſemblies, will no doubt appear very extraordinary in Europe, and will not pleaſe perſons of quality, the rich, and what we in general call the Grand Monde: but is it not the duty of the principal perſons of a ſtate to prefer good order and public ſecurity to diverſions, which give riſe to an infinite number of attempts againſt the goods and lives of the inhabitants? Nothing appears more agreeable to reaſon, ſince the Tartars, a people without learning, lately come from the midſt of woods and foreſts, and who are not enlightened by the true religion, are governed by theſe principles, and by this prudent vigilance cut off the root of the many crimes which are but too common in ſtates, which are not ſo well regulated. This regulation is indeed very expenſive to the emperor, for part of the ſoldiers I have mentioned are kept entirely to take care of the ſtreets: they are all foot, and their pay is large: beſides their watching night and day, it is their duty to ſee that every perſon cleans the ſtreet before his door, that it is ſwept every day, and watered night and morning in dry weather, and that the dirt is taken away after rain; and as the ſtreets are very wide, one of their chief employments is to work themſelves, and to keep the middle of the ſtreets very clean for the convenience of paſſengers: After they have taken up the dirt they level the ground, for the town is not paved, or they dry it after it has been turned,

or mix it with other dry earth, ſo that two hours after great rains one may go clean to all parts of the town.

If the writers of ſome relations have affirmed that the ſtreets of Peking are commonly very bad, they muſt mean thoſe of the old town, which are narrow and not ſo well kept as the other; for in the new town the ſoldiers are continually employed to keep the ſtreets clean, even when the emperor is abſent. There is a ſecond wall in the new city, which is but low and narrow, yet it is adorned with great gates, where a guard is kept: This wall is called (Hoang tching,) the imperial wall; its ſouthern gate is alſo the gate of the emperor's palace, about one hundred fathom diſtance from the principal gate of the city, and which has the ſame ſituation, and is called Sien men by the people; though the true name (Tching yan men) the gate fronting the mid-day ſun, is inſcribed on it in Tartar and Chineſe.

This palace is a prodigious heap of great buildings of vaſt courts and gardens; it is encloſed by a wall of brick about twelve Chineſe lys round: this wall has battlements along the courtaine, and is adorned with little pavillions at the angles; over each gate there is a more lofty pavillion, ſtronger built, and ſurrounded by a gallery, which is ſupported by pillars, and reſembles our periſtyle: this is properly called the palace, becauſe this compaſs includes the apartments of the emperor and his family.

The ſpace which is between the firſt wall (Hoang tching) and the incloſure of the palace is above fifteen lys in circumference, and is taken up by houſes which belong to particular officers of the emperor's houſhold, or to the eunuchs, or to the various tribunals, ſome of which have the care of providing neceſſaries for the ſer-

vice of the prince, and the others are to preſerve the peace, to judge all diſputes, and determine all cauſes, and to puniſh the faults committed by the ſervants of the imperial family.

Notwithſtanding, in caſe of any flagrant crimes fully proved, theſe tribunals of the palace, called the inner tribunals, ſend the criminals to the exterior tribunals, which are the great tribunals of the empire.

Although the architecture of the imperial palace is entirely different from the European, yet it ſtrikes the eye, by the grandeur and regular diſpoſition of the apartments, and by the ſtructure of the roofs, which have four ſides, and riſe very high. The whole is covered with varniſhed tiles of ſuch a beautiful yellow, that at a diſtance they appear almoſt as bright as if they were gilt: another roof as bright as the former ſprings from the walls, and ranges all round the buildings, and this is ſupported by a foreſt of beams, joiſts and ſpars, all japaned with gold flowers on a green ground: this ſecond roof, with the projection of the firſt, make a ſort of crown to theſe ſtructures, which has a very fine effect: whatever difference there may be in the goût of architecture, it is certain that theſe apartments, with their courts ſurrounded by galleries, and ranged one after the other in regular order, form one entire ſtructure, which is extremely grand, and worthy the greateſt empire of the world.

The terraſſes upon which the apartments are built, contribute very much to give them that air of grandeur which ſtrikes the eye: theſe terraſſes are about fifteen foot high, caſed with white marble, adorned with balliſters of pretty good workmanſhip, and open only at the ſteps placed on each ſide, and in the mid-

dle and corners of the front: the aſcent in the middle is only a ſlope of marble conſiſting of one or two blocks, having neither ſteps nor landing-place. No perſon is permitted to paſs this way into the apartments, the emperor alone is carried through in his covered chair upon days of ceremony. Theſe terraſſes, before the windows of the apartments, make a broad platform, paved with marble, which in their length from eaſt to weſt always project ſeven or eight feet beyond the building; ſuch is the apartment where the emperor reſides, and ſuch is that which is more to the ſouth, and which is open to all the mandrines of the empire; it is called (Tai ho tien) the hall of the grand union.

The mandarines range themſelves in the court of this hall on the days appointed for the ceremonies, which are ſettled by the laws of the empire, to renew their homage: theſe ceremonies are performed as well in the abſence of the emperor, as when he is preſent; it is very common to ſtrike the forehead on the ground before the gate of the palace, or before one of the royal halls, with the ſame ceremonies and reſpect as before the emperor himſelf ſeated on the throne.

This hall is about one hundred and thirty feet long, and almoſt ſquare; the cieling is carved work japaned green, and charged with gilded dragons; the pillars within, which ſupport the roof, are about ſix or ſeven feet in circumference at the bottom, incruſted with a kind of paſte, and japaned with red; the pavement is partly covered with an ordinary ſort of carpets, imitating thoſe of Turkey; the walls are deſtitute of all ornament, very well whited, but without tapeſtry, looking-glaſſes, ſconces, or paintings.

The throne, which is in the midst of the hall, consists of a lofty alcove, very neat, but not magnificent, and without any inscription but the word Ching, which several authors have translated by the word Holy; but it is not always used in that sense, for it is sometimes better interpreted by the Latin word Eximius, and by the English word Excellent, Perfect, Wisest: on the platform before the hall are placed great and massy vessels of brass, in which perfumes are burnt during the ceremony, and candlesticks made in the shape of birds, large enough to hold flambeaus: this platform is continued beyond the hall (Tai ho tien,) extending towards the north, and has two other lesser halls, but which are hid from sight by the (Tai ho tien;) one of these smaller halls is a very pretty circular room with windows on all sides, and shining with japan of various colours. Here the emperor (as it is affirmed) reposes some time before and after the ceremony, and changes his habit.

This circular hall is but a few paces distant from a second, that is longer than wide, the door of which stands towards the north. The emperor is obliged to pass through this door when he comes from his apartment to ascend the throne, and there to receive the homage of the whole empire: he is then carried in a chair, by chairmen dressed in a long red vest embroidered with silk, and wearing a cap with a kind of plume of feathers.

The court which is before this imperial hall (Tai ho tien) is the largest in the palace; it is at least three hundred feet long, and two hundred and fifty wide: upon the gallery which surrounds it are the emperor's magazines of all valuable goods, for the treasure or finaces of the empire are kept in the sovereign tribu-

pal (Hou pou:) these magazines are opened on certain occasions, as upon creating an heir to the empire, or an empress, or queen, &c. One contains vases and other works of different metals; a second has a vast quantity of the finest sort of skins; in a third are kept many habits lined with various furrs of foxes, ermine, or zibeline, which the emperor sometimes bestows on his servants; there are some of precious stones, of uncommon curious marble, and of pearls which are found in Tartary: the greatest magazine consists of two low stories, and is full of chests of drawers, which hold all manner of silks that are made on purpose for the emperor, and his family at Nanking, Hang tcheou, and Sou tcheou: these are the best silks of the empire, because they are made under the care and direction of a mandarine, who presides over those works, and who would be punished if they were not in the greatest perfection.

The other magazines are for arrows, bows, and saddles, whether they are made at Pekin, brought from foreign countries, or presented by great princes, and designed for the use of the emperor and his children. There is one also where they collect all the most exquisite sorts of tea that are to be found in China, with various sorts of simples, and other drugs which are most in esteem.

This gallery has five doors; one to the east, another to the west, and three more in the south front, but those in the middle are never opened but for the emperor: the mandarines, who come to perform the ceremony before the imperial hall, enter by the side doors.

There is nothing extraordinary in this front; it has a large court before it, the descent to which is by a

ſtair-caſe of marble, adorned with two great lions of copper, and a baluſtrade of white marble; the ſteps are made in the ſhape of a horſeſhoe, on the bank of a little ſerpentine river that runs through the palace, over which there are bridges of the ſame matter. It would be endleſs to deſcribe all the edifices of this palace; theſe are the moſt magnificent in the opinion of the Chineſe and the Tartars, and are ſufficient to give an idea of this work.

The palaces of the emperor's children, and the other princes of the blood, are very neat within, extremely capacious, and built at a great expence; the ſame deſign runs through the body of the work, and in the ornaments, viz. a row of courts, adorned with buildings on the ſides, and in front a hall japaned, and raiſed on a platform three or four feet high, bordered with great blocks of hewn ſtone, and paved with large ſquare tiles: the doors, which generally open into ſome by-ſtreets little frequented, have no other ornament than two lions of braſs or white ſtone of but indifferent workmanſhip, without any order of architecture, or any ſculpture in ſtone, ſuch as there generally is in the triumphal arches.

The tribunals of the ſovereign juriſdictions are alſo of vaſt extent, but ill built, and worſe repaired; they are no ways anſwerable to the majeſty of the empire.

The firſt, which is the Lii pou, recommends the mandarines, who are to govern the people.

The ſecond (Hou pou) ſuperintends the tribute.

The third (Li pou) is to maintain the rights and cuſtoms of the empire.

The fourth (Ping pou) has the care of the troops, and of the poſts which are in the great roads, and which are maintained at the emperor's expence.

The fifth (King pou) determines all criminal cauſes.

The laſt (Kong pou) has the inſpection of all public works.

All theſe tribunals are divided into different rooms; among which the buſineſs is diſtributed; there are not the ſame number of rooms in each tribunal, ſome having much more employment than others. There are ſeveral inferior tribunals under theſe ſix ſovereign courts; for inſtance, the tribunal of the mathematics (Kin tien kien) is dependant on the third I mentioned: it is alſo divided into two rooms, of which the principal and moſt numerous (Li ko) has the care of calculating the motions of the planets, and of every thing that belongs to aſtronomy: the other (Lukou) beſides its proper buſineſs, is employed to determine the days moſt convenient for marriages, funerals, and other actions of the civil government, about which they take but little trouble, copying generally an ancient Chineſe book, in which theſe things are already ſettled, according to the current year of the ſexagenary cycle, or Chineſe century.

Theſe ſix ſovereign courts do not meddle with affairs of ſtate, but when they are referred to them by the emperor, who commands them to deliberate upon ſuch affairs, or to put them in execution: upon theſe occaſions, as they ſtand in need of each other, they are obliged to agree together, to the end that the money, the troops, the officers, and the equipages may be ready by the day appointed; except in theſe caſes every court is confined to their own proper buſineſs, and they have undoubtedly employment enough. In ſuch a vaſt country as China, if the care of repairing the public works, the government of the troops,

the regulation of the finances, the administration of justice, and especially the choice of magistrates, being different functions, were united under one tribunal, it would certainly produce a confusion in their resolutions, and a slowness in action, that would ruin every thing; hence it was expedient to create such a number of mandarines, both at court and in the provinces.

But as in such a multitude it would be difficult to find the proper person to apply to upon particular business, to remedy this inconvenience there is a book sold, which may be called, the State of China, which contains all the officers' names, their surnames, their employments, and distinguishes their degrees of doctor, batchelor, &c. and whether Tartar or Chinese: it also shews in particular the changing of the officers of the army, as well those that are in garrisons, as those that are in the field; and to denote those changes without reprinting the book, they make use of moveable characters.

All the Tartar families live at Peking, or in its neighbourhood, and are not suffered to remove from thence without the special order of the emperor; hence it is that all the Tartar troops, who compose the emperor's, are always in a manner near his person; here are also some Chinese troops, who formerly entered into the service of the Tartars, and who are called on this account the Tartarised Chinese; they are well paid, and always ready to fly, on the first order, to extinguish the fire of sedition wherever it breaks out, which is performed with wonderful secrecy and expedition.

These troops are divided into eight bodies, each of which has a banner distinguished by the colours, viz. yellow, white, red and blue; or by the border, viz.

yellow with a red border, white with a red border, red with a white border, and blue with a red border. The green belongs to those troops that are entirely Chinese, which are therefore called [Lou ki] The soldiers of the green banner. Each banner of the Tartars has a general, called in Tartar Mantcheou, Cou Santa: This general has under him several great officers [Meireintchain] who are like our lieutenant-generals, and on whom depend several other officers subordinate to each other: As each body is at present composed of Mantcheoux Tartars, Mongol Tartars, or of Chinese Tartarised, the general has under him two officers of each nation; Each body has 10,000 effective men, divided into 100 [Nu rous] companies, each of 100 soldiers; so that if we reckon the emperor's household, and those of such a number of princes, who have their attendants [Po jo nu rous] with the pay of officers and soldiers, we shall readily allow the truth of that common opinion, that there are always 100,000 horsemen maintained at Peking.

By this we may judge of the forces of the empire; for besides the cavalry I have mentioned, if we should reckon the foot-soldiers that are at Peking, those along the great wall, in the vast number of forts built to defend it (though they are not so numerous as when they feared the irruptions of the Tartars) with the other forces scattered through the empire, it would be found that the number will amount to 600,000, as it is affirmed; so that we may say, that China keeps up, in time of the most profound peace, an army able to resist the most formidable powers, and that only to maintain the public tranquillity, to provide against seditions, and to extinguish the smallest sparks of a revolt.

Such a vaſt body as China muſt neceſſarily be terribly agitated upon any commotion, therefore all the policy of the Chineſe magiſtrates is exerted to prevent, and ſtifle immediately all public diſturbances: There is no pardon to be expected for a Mandarine whoſe people revolt; let him be never ſo innocent, he is at leaſt looked upon as a perſon of no talents, who ought to be deprived of his employment (if puniſhed in the moſt gentle manner) by the tribunals of the court, to which theſe matters are always referred by the viceroys and governors of the provinces: Theſe tribunals deliberate upon the information, and preſent their opinion to the emperor, who confirms or rejects it.

Theſe ſovereign courts have no ſuperior but the emperor, or the grand council: When this prince thinks convenient to call one upon ſome important affair which has been already decided by one of theſe courts, they preſent their opinions in writing on the day appointed, and often treat with the emperor himſelf, who confirms or rejects them by ſigning them with his own hand: If he retains them, they wait ſome time for his orders, and it is then the buſineſs of the great Mandarine, called in Chineſe, Colao, and in Tartar, Alia gata, to learn his pleaſure.

The papers preſented by the preſidents of theſe ſovereign courts, called in Chineſe, Chan chu, and in Tartar, Alia gamba, ought to begin with a title of the ſubject of the buſineſs it relates to, and end with the opinion of the court, whoſe cognizance the affair properly belongs to.

The emperor diſpoſes in the ſame manner of all the employments in the empire, without being obliged to give them to thoſe that are propoſed; though he generally confirms them, after having himſelf examined thoſe who have drawn their employments by

lot. As to the chief posts of Tsong tou and viceroy, they are always named by the emperor himself: It will scarcely be believed that the present emperor condescends to examine himself the croud of Mandarines, of which some are advanced to superior offices, and others entering upon the first employments; nevertheless it is certainly true, and this shews his great application to the government of the state, he will see every thing with his own eyes, and will trust no person in chusing magistrates for the people.

His authority is absolute, and almost unlimited: A prince of the imperial blood cannot use the titles, nor receive the honours of his rank, without the emperor's permission; and if his behaviour does not answer the expectation of the public, he loses his quality and revenues by the emperor's order, and is only distinguished afterwards by the yellow girdle, which is worn both by men and women of the imperial family, and who have a tolerable pension out of the royal treasury. There is no remedy, by the laws, against the abuse of authority, but by the way of remonstrance; for this purpose the laws have established public censors, whose duty it is to admonish the emperor by petitions, which are dispersed through the empire, and which the emperor cannot reject without hurting his reputation; the nation looking upon this employment as an heroic bravery, the emperor would do them too much honour, if he should happen to use them ill, and draw upon himself some odious names, which the historians would with great care transmit to posterity.

The censors seldom or never will be denied: If the court or the great tribunals endeavour to evade the justice of the complaints, by some rebuff, they return to

the charge, and make it appear that they have not answered conformably to the laws. Some of these censors have persevered two years together in accusing a viceroy supported by the grandees, without minding delays and oppositions, or being terrified at the most terrifying menaces, till at length the court has been forced to degrade him, that it might preserve the good opinion of the people.

But if in this sort of combat between the prince and the state, in whose name the censor speaks, the prince happens to yield, he is immediately praised for it in a public manner, and loaded with panegyrics by the whole empire; the sovereign courts of Peking return him thanks; and what he has done for justice is esteemed a singular favour.

It is owing to this good order which is observed at Peking, and that sets an example to other places, that the empire enjoys such a long peace and happy tranquillity: It may also be attributed to the favourable situation of China, which has no neighbours but little nations, that are half barbarians, and unable to undertake any thing against such a vast kingdom, while its forces are well united under the authority of their sovereign. The Mantcheoux, who conquered it, took advantage of the troubles of the state, which was over-run with rebels and robbers, and were brought in by the faithful Chinese, who desired to revenge the death of the emperor.

Beside the general jurisdiction that Peking has over the whole empire by its six sovereign courts, it has also a particular district which contains twenty-six cities, six of which are of the second order, and twenty of the third.

Of the POLICY *and* GOVERNMENT *of* CHINA.

AMONGST the several models and plans of government which the antients framed, we shall perhaps meet with none so perfect and exact as is that of the Chinese monarchy. The antient lawgivers of this potent empire, formed it in their days very little different from what it is in ours. Other states according to the common fate of the things of this world, are sensible of the weakness of infancy; are born mishapen and imperfect; and like men they owe their perfection and maturity to time. China seems more exempted from the common laws of nature; and as though God himself had founded their empire, the plan of their government was not a whit less perfect in its cradle, than it is now after the experience and trial of four thousand years.

During all which time the Chinese had never so much as heard of the name of republic; and when lately, on the Hollanders' arrival, they heard of it, it seemed so strange to them that they have scarcely yet done admiring at it. Nothing could make them understand how a state could regularly be governed without a king, they looked upon a republic to be a monster with many heads, formed by the ambition, headiness, and corrupt inclination of men in times of public disorder and confusion.

As they bear an aversion to republican government, so are they yet more set against tyranny and oppression; which they say proceeds not from the absoluteness of the prince's power, for they cannot be too much their subjects' masters; but from the prince's own

wildneſs, which neither the voice of nature, nor the laws of God can ever countenance. The Chineſe are of opinion that the obligation which is laid on their kings not to abuſe their power, is rather a means to confirm and eſtabliſh them, than to occaſion their ruin; and that this uſeful conſtraint which they themſelves lay on their paſſions does no more diminiſh their power or authority here on earth, than the like conſtraint derogates from the majeſty and power of the Almighty, who is not the leſs powerful becauſe he cannot do evil.

An unbounded authority which the laws give the emperor, and a neceſſity which the ſame laws lay upon him to uſe that authority with moderation and diſcretion, are the two props which have for ſo many ages ſupported this great fabric of the Chineſe monarchy. The firſt principle thereof that is inſtilled into the people, is to reſpect their prince with ſo high a veneration as almoſt to adore him. They ſtile him the ſon of heaven, and the only maſter of the world. His commands are indiſputable, his words carry no leſs authority with them than if they were oracles; in ſhort every thing that comes from him is ſacred. He is ſeldom ſeen, and never ſpoken to but on the knees. The grandees of the court, the princes of the blood, nay his own brothers bow to the ground, not only when he is preſent, but even before his throne; and there are ſet days every week or month, in which the nobility aſſemble, who meet in one of the courts in the palace, to acknowledge the authority of their prince by their moſt ſubmiſſive adorations, though he perhaps be not there in perſon.

When he is ill, eſpecially if dangerouſly, the palace is full of Mandarines of every order, who ſpend night and day, in a large court, in habits proper for

the occaſion, to expreſs their own grief, and to aſk of heaven their prince's cure. Rain, ſnow, cold, or any other inconveniences excuſe them not from the performance of this duty; and as long as the emperor is in pain, or in danger, any one that ſaw the people would think that they fear nothing but the loſs of him.

Beſides, intereſt is no ſmall occaſion of the great reſpect which is ſhown him by his ſubjects; for as ſoon as he is proclaimed emperor, the whole authority of the empire is in his hand, and the good or ill fortune of his ſubjects is owing wholly to him.

Firſt, All places in the empire are in his diſpoſal, he beſtows them on whom he thinks fit; and beſides, he is to be looked upon as the diſpoſer of them the more, becauſe none of them are ever ſold. Merit, that is honeſty, learning, long experience, and eſpecially a grave and ſober behaviour, is the only thing conſidered in the candidates, and no other conſiderations can lay any claim to favour. Neither is this all, that he hath the choice of all officers of ſtate; but if he diſlikes their management when choſen, he diſmiſſes or changes them without more ado. A peccadillo has heretofore been thought enough to render a Mandarine incapable of continuing in his place; and I am told that a governor of one of their cities was turned out, becauſe on a day of audience his cloaths were thought too gay to become the gravity of his office; the emperor thinking a perſon of that humour not fit to fill ſuch a place, or to act as a magiſtrate who repreſents his prince.

I myſelf ſaw at Peking an example of this ſovereign power, at which I was the more ſurpriſed becauſe it was brought about with ſo little diſturbance. It was diſcovered that three Colaos (who are Mandarines as

honourable for their places among the Chineſe, as our miniſters of ſtate are amongſt us) had taken money underhand for ſome ſervices done by them in the execution of their office. The emperor, who was informed of it, took away their ſalaries immediately, and ordered them without farther trouble to retire. What became of the two firſt, or how they were uſed, I cannot tell; but the other, who had a great while been a magiſtrate, and was as much eſteemed for his underſtanding as he was reſpected for his age, was condemned to look after one of the palace gates amongſt other common ſoldiers, in whoſe company he was liſted.

I ſaw him myſelf one day in this mean condition: he was upon duty as a common centinel; when I paſſed by him I bowed to him, as indeed every one elſe did; for the Chineſe ſtill reſpected in him the ſlender remains of that honour which he had juſt before poſſeſſed.

I muſt confeſs I ſoon left wondering at ſo ſevere a puniſhment inflicted on ſo great a man; when I ſaw after what manner even the princes of the blood themſelves were uſed. One of them was a mighty lover of ſports, eſpecially of cock-fighting (which is a uſual diverſion in the Eaſt, and the obſtinacy of theſe creatures, which armed with gavelocks, fight till they die with an incredible ſkill and courage, is very ſurpriſing.) The emperor did not not think it amiſs that this prince ſhould ſpend a few hours in ſuch ſort of diverſions. He knew that great men have ſpare time as well as others; and that it does not derogate from any man's character to throw away an hour or two ſometimes in thoſe diverſions which are more ſuitable to young people, and that it is not at all improper for men of underſtanding and gravity to condeſcend to mean and or-

dinary ſports, in order to give ſome relaxation and eaſe to their weary ſpirits. Nevertheleſs, he could not bear to ſee him ſpend his whole time in things ſo much below his quality, and ſo unbecoming his years; he therefore told him of it; but finding that his admonition did not work with him, the emperor reſolved to make an example of him, and did therefore declare that he had forfeited his title and honour of prince, he was beſides deprived of his retinue, his ſalary and his quality, until he ſhould by ſome great and extraordinary action make it appear to the whole kingdom that he was not unworthy of the blood from whence he ſprang.

The emperor went yet a ſtep farther, for perceiving that the number of the princes of the blood was very great, and that the ill conduct of many of them might in time bring their quality into contempt: he publiſhed an order that none ſhould hereafter bear that character without his expreſs leave, which he gave to none but thoſe who by their virtue, underſtanding, and diligence in their offices, did very well deſerve it.

Such adminiſtrations in Europe would cauſe heart-burnings and factions in the ſtates; but in China they are brought about without the leaſt diſturbance; theſe changes create no manner of trouble if they are done for the public good, and not from a perſonal hatred or violent paſſion; however if the emperor ſhould be ſo far tranſported as to act thus to ſatisfy his own paſſion, yet if his government be generally equitable and juſt, ſuch particular ill adminiſtrations raiſe no factions in his ſubjects againſt him.

You will have a plain proof of the abſoluteneſs of the emperor's power from a paſſage which happened in a late war with one of the kings of Tartary. The emperor ſent a mighty army under his brother's com-

mand, to punish the vanity and rashness of that puny king, who had dared to make inroads into the countries of several of the allies of the empire. The Tartar, whose warlike troops sought only an opportunity of signalizing themselves, advanced to engage the imperial army, and set upon them with so much vigour, that at last, notwithstanding he was so much inferior to them in number, he beat them from their ground, and forced them to retreat in disorder.

The emperor's father-in-law, an old Tartar, well versed in the trade of war, commanded the artillery, and played his part so well, that he was killed at the head of a few, yet brave soldiers, whom he encouraged as well by his example as by his words; but the general was accused for flying first, and drawing by his flight the rest of the army after him. The emperor, who is himself a man of courage, and an admirer of glory, was less troubled at the loss of the battle than he was at that of his brother's honour. He sent for him immediately to court, to be tried before a council of the blood, whom he assembled in his palace.

The prince, who was on all other accounts a person of singular merit, surrendered himself with the same humility and submission, as he could have done had he been the meanest officer in the army, and without staying till sentence was pronounced he condemned himself, and owned that he deserved death. "You "deserve it (said the emperor) but you ought to re- "cover your lost honour, to seek your death in the "midst of the enemy's troops, and not here amongst "us in the midst of Peking, where it can only increase "your disgrace." At last the emperor was inclinable to pardon him; but the princes, who thought themselves in some measure disgraced by this action, car-

neſtly begged of the emperor to uſe the utmoſt of his power to puniſh him: and his uncle, who aſſiſted at the council, treated him with ſo much ſcorn and contempt, that amongſt us ſuch uſage would afflict any gentleman ſo ſenſibly as to go near to break his heart.

The emperor, who has power over the lives of the princes of the blood, can certainly diſpoſe of his other ſubjects: the laws make him ſo far maſter of their lives, that neither viceroy, nor parliaments, nor any other ſovereign court throughout the whole empire can execute any criminal without expreſs order from court. They are arraigned and tried up and down in the ſeveral provinces, but the ſentence is always preſented to the emperor, who either confirms or rejects it as he pleaſes, moſt at end he agrees to it, but he very often cuts off part of the ſentence, and makes it leſs rigorous.

Secondly, although every one be perfect maſter of his eſtate, and enjoys his lands free from diſturbance and moleſtation: the emperor can nevertheleſs lay what taxes he thinks fit upon his ſubjects to ſupply the preſſing wants, and relieve the neceſſities of the ſtate. This power indeed he rarely makes uſe of, whether it be that the ſtanding revenue, and ordinary taxes are ſufficient to maintain a war abroad; or whether it be that in a civil-war they are unwilling to run the hazard of provoking their ſubjects too much by laying too great a load on them. They have likewiſe a cuſtom every year of exempting one or two provinces from bearing their proportion in the tax, eſpecially if any of them have ſuffered through the ſickneſs of the people, or if the lands through unſeaſonable weather have not yielded ſo good an increaſe as uſual.

It is true that the ſubſidies which the laws grant

are so considerable, that were the Chinese less industrious, or their lands less fruitful, this empire, like the rest of the Indian kingdoms, would be only a society of poor and miserable wretches. It is this prodigious income that makes the prince so powerful, and that enables him at an hour's warning to raise a potent and a numerous army to keep his people in obedience.

It is very difficult to reckon what the revenue of this empire amounts to; because, beside the money that is raised in specie, vast sums are paid in goods. After the best examination which I could get both from the officers and from their books, I believe the treasury receives in money about twenty two thousand crowns of China, which the Portuguese call taels, each of which in our money comes to about six shillings. But the rice, corn, salt, silks, cloaths, and a hundred other commodities which they pay in, together with the customs and forfeited estates amount to more than fifty millions of Chinese crowns. So that after having allowed for the goods received into the treasury their value in silver, and having made the nearest and most exact calculation possible, I find the ordinary revenues of the emperor to amount in our money to one and twenty millions six hundred thousand pounds at least.

Thirdly, The right of making peace and war is the emperor's, he may make treaties on what conditions he pleases, provided they be not such as are dishonourable to the kingdom. As for the judgments which he himself passes they are irrecoverable, and to have them put in execution he need only send them to his sovereign courts or vice-roys, who dare not in the least delay registering and publishing them. When on the other hand the sentences pronounced by their parlia-

ments or other magiſtrates, are no ways obligatoty till approved and confirmed by the emperor.

Fourthly, Another inſtance of his ſupreme authority is this, that he has the liberty of making choice of his ſucceſſor, which he may not only chuſe from the royal family, but from amongſt his other ſubjects. This antient right hath been heretofore put in practice with ſo much impartiality and wiſdom, as would be admirable even in a prince who to his other titles hath that of moſt chriſtian. For ſome of theſe emperors, finding none of their family, though numerous, able to ſupport the weight of a crown, chuſe for their ſucceſſors perſons mean as to their birth and fortunes, but eminent for their virtue, and admirable for their underſtandings; ſaying, that they acted thus not only from a deſire of their kingdom's good, but alſo out of reſpect to the honour and credit of their own children, for whom it would be more glorious to live privately, than to ſit upon a throne expoſed to the cenſure, and oftentimes to the curſes of all the people. "If (ſaid they) a lofty title could create merit in thoſe "who had it not before, we ſhould indeed injure our "children in excluding them from the crown. But "ſince it ſerves only to publiſh and ſpread their de"fects more abroad, we think ourſelves obliged, by "the kindneſs and tenderneſs which we bear to them, "to keep them from that ſhame and diſgrace which a "crown would neceſſarily expoſe them to."

However, examples of this nature have been very ſeldom known, for the emperors for many ages have bounded their choice within the compaſs of their own families; yet they do not always chuſe the oldeſt. He who now reigns is a younger brother; and ſees his elder brother as dutiful and free from ambition as the meaneſt of his ſubjects. The great number of princes

of the blood is with us in Europe as great an occaſion of fears and jealouſies, but in China it is quite otherwiſe, for at the death of the laſt emperor of China, there were above ten thouſand princes up and down the ſeveral provinces, yet was there no confuſion or diſorder in the leaſt; which could certainly proceed from nothing but the exceſſive authority of this emperor, who finds as little trouble in China in governing a multitude of princes, as other princes do in governing the common people.

Furthermore, the emperor after he has made choice of, and publickly owned who ſhall be his ſucceſſor, may afterwards exclude him, and renew his choice; but not unleſs the ſovereign courts of Peking do in a manner give their conſent to it; for if he act thus without obſerving theſe methods, it would not only raiſe the people's tongues, but perhaps their hands againſt him.

Fifthly, The grave itſelf cannot put an end to his power over his ſubjects, which is exerciſed even over the dead, whom he either diſgraces or honours (as much as if they were alive) when he hath a mind either to reward or puniſh themſelves or their families. He makes ſome after their deceaſe dukes, others counts, and conferring upon them ſeveral other titles which our language knows no name for. He may canoniſe them as ſaints, or as they ſpeak, may make them naked ſpirits. Sometimes he builds them temples, and if their miniſtry hath been very beneficial, or their virtues very eminent, he commands the people to honour them as gods. Paganiſm hath for many ages authoriſed and countenanced this abuſe of religion; yet this reparation religion has from the empire of China for the forementioned injury, that ever ſince the foundation of this empire, the emperor has been always looked upon

as the chief priest and principal servant of religion; for there are some ceremonies, and public sacrifices, which he alone is thought worthy to offer up to the great Creator of heaven.

Sixthly, There is another instance, which though of less importance than the preceeding, yet may serve as well as them to shew how unlimited the authority of this emperor is. It is thus the emperor hath power to change the figure and character of the letters, to abolish any characters already received, or to form any new one. He may likewise change the names of provinces, of cities, of families: he may likewise forbid the using of any expression or manner of speaking, he may forbid the use of some expressions which are generally received, and may bring into use and practise those ways of speaking which have been looked upon as obsolete and uncouth, and this either in common discourse or in writing. So that custom which exercises so unalterable an authority over the signification of words, that the Greek and Roman powers were too little to subdue it, and which for that reason hath by some been called a fantastical and an unjust tyrant, equally commanding both princes and common people; this custom, I say, of which even in Europe we complain so much, is submissive and humble in China, and is content to alter and give way when the emperor commands.

One would imagine that this unlimited power should often occasion very unfortunate events in the government, and indeed it sometimes hath, as nothing in this world is without its alloy of inconvenience. Yet so many are the provisions, and so wise the precautions which the laws have prescribed to prevent them, that a prince must be wholly insensible of his own reputa-

tion, and even intereſt, as well as of the public good, who continues long in the abuſe of his authority.

For if he hath any regard for his reputation, there are three things which will prevail with him to govern by juſtice and not paſſion. Firſt, the old lawgivers have from the firſt foundation of the government made this a ſtanding maxim, that kings are properly the fathers of their people, and not maſters placed in the throne only to be ſerved by ſlaves. Wherefore it is that in all ages their emperor is called grand-father, and of all his titles of honour, there is none which he likes to be called by ſo well as this [Ta fou.] This idea of their prince is ſo deeply imprinted in the minds of his people, and of his Mandarines, that when they make any panegyrick in the praiſe of their emperor, it is upon the topic of his affection to his people. Their teachers and their philoſophers conſtantly ſet forth in their books that the ſtate is but a large family, and that he who knows how to govern the one is the beſt capable of ruling the other. So that if the prince neglects never ſo little the practice of this maxim, he may be a good warrior, an able politician, a learned prince, and yet meet with little or no eſteem from his people. They do not form their character of their prince from theſe or ſuch like qualities, his reputation encreaſes or diminiſhes with them, in proportion as he is or is not a father to them.

Secondly, Every Mandarine may tell the emperor of his faults, provided it be in ſuch a ſubmiſſive manner as is agreeable to that veneration and profound reſpect which is due to him; this is the manner they uſually take to bring it about. The Mandarine who perceives any thing in the emperor's management diſagreeable to their conſtitution or laws, draws up a requeſt, in which, after having ſet forth the reſpect which

he bears towards his imperial majesty, he most humbly prays his prince that he will please to reflect upon the ancient laws and good example of the holy princes his predecessors: afterwards he takes notice wherein he apprehends that his prince has deviated from them.

This request lies upon the table among many other petitions which are daily presented, and which the emperor is obliged to read: if he does not hereupon change his conduct, he is put in mind of it again, as often as the Mandarine hath zeal and courage to do it, for they had need of a great deal of both who dare venture thus to expose themselves to their prince's indignation.

A little before I arrived at Peking, one who had an office in that court, which is appointed for the inspection into the mathematics, had the courage to advise the emperor in the aforesaid manner, concerning the education of the prince his son, setting forth that instead of breeding him up to learning and knowledge, his tutors made it their whole care and endeavour to make him expert in the business of war, to shoot with the bow, and to manage his arms. Another let the emperor know that he went too often from his palace, and that contrary to the customs of the antient kings he made too long stays in Tartary. This prince, who was one of the most haughty, as well as the most politic governors that ever sat in the throne, seemed to pay some deference and respect to their advice. Nevertheless, since these his journeys into Tartary contributed much to the preserving his health, the princes of his household begged of him to regard that more than the idle whimsies of particular men.

As for the mathematician who had troubled himself with what did not belong to him, the education of the

prince, he was turned out of his office, and the reſt of his fellow-officers, though they had no hand in the buſineſs, were deprived of a year's ſalary. This method hath been practiſed for a long time in China, and their hiſtories take notice that no means has been found ſo powerful as this to oblige their emperors, when they act amiſs, to return to their duty, although this means proves often dangerous to thoſe particular perſons who make uſe of it.

Thirdly, If their princes have any regard for their reputation, the manner in which their hiſtories are wrote, is alone ſufficient to keep them within bounds. A certain number of men who for their learning and impartiality are purpoſely choſen for this affair, remark with all the exactneſs poſſible not only all their prince's actions but alſo his words; each of theſe perſons by himſelf, and without communication with the others, as things fall out ſets them down into a looſe paper, and puts theſe papers through a chink into an office ſet apart for this purpoſe. In theſe papers both the emperor's virtues and faults are ſet down with the ſame liberty and impartiality. "Such a day (they ſay) the "prince's behaviour was unſeaſonable and intempe- "rate, he ſpoke after a manner which did not become "his dignity. The puniſhment which he inflicted on "ſuch an officer was rather the effect of his paſſion, "than the reſult of his juſtice. In ſuch an affair he "ſtopped the ſword of juſtice, and partially abrogat- "ed the ſentence paſſed by the magiſtrates." Or elſe, "He entered courageouſly into a war for the defence "of his people, and for the maintenance of the ho- "nour of his kingdom. At ſuch a time he made an "honorable peace. He gave ſuch and ſuch marks of "his love to his people. Notwithſtanding the com- "mendations given him by his flatterers, he was not

"puffed up, but behaved himſelf modeſtly, his words
"were tempered with all the ſweetneſs and humility
"poſſible; which made him more loved and admired
"by his court than ever." And in this manner they ſet down every thing that occurs in his adminiſtration.

But that neither fear on the one ſide, nor hope on the other, may biaſs theſe men to a partiality in the account they give of their prince, this office is never opened during that prince's life, or while any of his family ſit in the throne. When the crown goes in another line, which often happens, all theſe looſe memoirs are gathered together, and after they have compared them, to come to the more certain knowledge of the truth, they from them compoſe the hiſtory of that emperor, to propoſe him as an example to poſterity, if he have acted wiſely, or to expoſe him to the common cenſure and odium of the people, if he have been negligent of his own duty and his people's good. When a prince loves honour and glory, and ſees that it is not in the power of flattery and impoſture to perſuade the people to give it him, he will then be circumſpect and cautious how he behaves himſelf during the whole reign.

Intereſt, which has a far greater command over ſome tempers than the love of reputation, is as great a motive to the emperor to be guided by the antient cuſtoms, and to adhere to the laws. They are ſo wholly made for his advantage, that he cannot violate them without doing ſome prejudice to his own authority; nor can he make new and unuſual laws, without expoſing his kingdom to the danger of change and confuſion. Not that the grandees of his court, or his parliaments, how zealouſly ſoever they may ſeem to aſſert their antient cuſtoms, are eaſily provoked to a revolt,

or to make use of their prince's government, as an occasion to diminish his authority. Although there are some examples of this in history, yet they seldom occur, and whenever they do, it is under such circumstances as seem to go a great way toward their justification.

But such is the temper of the Chinese, that when their emperor is full of violence and passion, or very negligent of his charge, the same spirit of perverseness possesses also his subjects. Every Mandarine thinks himself the sovereign of his province or city, when he does not perceive it taken care of by a superior power. The chief ministers sell places to those who are unfit to fill them. The vice-roys become so many little tyrants. The governors observe no more the rules of justice. The people by these means oppressed and trampled under foot, and by consequence miserable, are easily stirred up to sedition. Rogues multiply and commit insolencies in companies; and in a country where the people are almost innumerable, numerous armies do in an instant get together, who wait nothing but an opportunity, under specious pretences, to disturb the public peace and quiet.

Such beginnings as these have occasioned fatal consequences, and have oftentimes put China under the command of new masters. So that the best and surest way for an emperor to establish himself in his throne, is to give an exact regard and an entire obedience to those laws, whose goodness have been confirmed by the experience of more than four thousand years.

This is the ordinary form of government which the laws prescribe. The emperor hath two sovereign councils; the one is called the extraordinary council, and is composed of princes of the blood only; the other, called the council in ordinary, has besides the

princes several ministers of state named Colaos admitted into it. These are they who examine all the affairs of state, and make their report to the emperor, from whom they have their final determination. Beside these there are at Peking six sovereign courts, whose authority extends over all the provinces of China, each of these courts have their different matters assigned to them, of which they are to take cognisance.

But because it is the emperor's interest to keep such considerable bodies as these so far under, as that it may not lie in their power to weaken the emperor's authority, or to enterprise any thing against the state; care is taken that though each of these six courts have their particular charges of which they are constituted sole judges, yet no considerable thing can be brought to perfection and maturity without the joint help and mutual concurrence of all these courts; I explain myself by the instance of war: the number of the troops, the quality of their officers, the march of the armies, are provided for by the fourth court, but the money to pay them must be had from the second. So that scarce any one thing of consequence to the state can be promoted without the inspection of many, and oft times of all the Mandarines.

The second means used by the emperor, for this purpose, is to place an officer in each of these courts, who has an eye to all their proceedings. He is not, it is true, of the council, yet he is present at all their assemblies, and informed of all their proceedings: we may call this officer an inspector. He either privately advertises the court, or else openly accuses the Mandarines of the faults which they commit in their private capacities as well as those which they commit in the execution of their office. He observes their actions, their behaviour, and even their words, so that

nothing escapes his notice. I am told that he who once undertakes this employ can never quit it for any other, that so the hopes of a better preferment may never tempt him to be partial to any one, nor the fear of losing his place frighten him from accusing those who misbehave themselves. Of these officers whom they call Colaos even the princes of the blood stand in awe; and I remember that one of the greatest of the nobility having built a house somewhat higher than the custom of China suffers, did of himself pull it down in a few days, when he had heard that one of these inspectors talked of accusing him.

As for the provinces they are under the immediate inspection of two sorts of vice-roys. One sort has the government of one province only. Thus there is one vice-roy at Peking, at Canton, or at Nanking, or in any other town but a little distant from the chief city of the province. Besides this, these provinces are under the government of other vice-roys, who are called Tsounto, and have under their jurisdiction two, or three, nay sometimes four provinces. There is no prince in Europe whose dominions are of so large extent as is the jurisdiction of these general officers; yet how great soever their authority may seem to be, they do in no wise diminish that of the particular vice-roys; and each of these two vice-roys have their particular rights so well settled and adjusted, that they never clash or contend with each other in their administrations.

These have all of them in their several lordships many courts, of the same nature with those at Peking already described, but are subordinate to them, so that from these they appeal to them: there are beside these several other inferior offices for the preparing business, or for finishing it according to the extent of their com-

miſſions. There are three ſorts of towns, each of which have their particular governor, and a great number of Mandarines who adminiſter juſtice; among which cities there is this difference, that thoſe of the third ſort or rank are ſubordinate to thoſe of the ſecond, as thoſe of the ſecond are to them of the firſt; theſe of the firſt rank are ſubject to the juriſdiction of the general officers of the capital cities, according as the nature of things require, and all the judges, be their quality what it will in the civil government, have their dependance on the vice-roy, in whom reſides the imperial authority. He from time to time convenes the principal Mandarines of his province, to take cognizance of the good or bad qualities of the governors, lieutenants, and even inferior officers: he ſends private diſpatches to court to inform the emperor who miſbehave themſelves, who are either therefore deprived of their offices, or elſe cited to appear and offer what they have to ſay in their juſtification.

On the other hand the vice-roy's power is counterpoiſed by that of the great Mandarines who are about him, and who may accuſe him when they are ſatisfied that it is neceſſary for the public good. But that which principally keeps him upon his guard is that the people, when evil intreated or oppreſſed by him, may petition the emperor in perſon for his removal, and that another may be ordered them. The leaſt inſurrection or diſturbance is laid at his door, which if it continues three days he muſt anſwer for it at his peril. It is his fault, ſays the laws, if diſturbances ſpring up in his family, that is, in the province over which he has the charge. He ought to regulate the conduct of the Mandarines under him, that ſo the people may not ſuffer by their ill management. When people like

their masters they do not desire to change them; and when the yoak is easy it is a pleasure to bear it.

But because private persons cannot easily come at the court, and because the just complaints of his people cannot always reach the ears of their prince, (especially in China where the governors easily corrupt with bribes the general officers, and they the supreme courts;) the emperor disperses up and down secret spies, persons of known wisdom and reputation; these in every province by their cunning management, inform themselves from the countrymen, tradesmen or others, after what manner the Mandarines behave themseves in the execution of their offices. When from their private but certain informations, or rather when by the public voice, which seldom imposes on us, they are acquainted with any disorder. Then they publicly own their commission from the emperor; they take up those criminal Mandarines, and manage the cause against them. This heretofore kept all the judges to their duty; but since the Tartars have been masters of China, these officers have been laid aside; in as much as some of them abused their commission, enriched themselves by taking money of the guilty to conceal their faults, and of the innocent, whom they threatened to accuse as criminal. Nevertheless, that so useful a means of keeping the magistrates to their duty may not be wholly lost, the emperor himself, who has a tender love for his subjects, hath thought it his duty to visit in person each province, and to hear himself the complaints of his people; which he performs with such a diligence as makes him the terror of his Mandarines, and the delight of his people. Amongst the great variety of accidents which have happened to him during those his progresses, they report that being once separated from his at-

tendants, he saw an old man weeping bitterly, of whom he enquired what was the occasion of his tears. Sir, said the old man, who did not know to whom he spoke, I have but one son, who was the comfort of my life, and on whom lay the whole care of my family, a Mandarine of Tartary has deprived me of him; which hath made me helpless at present, and will make me so as long as I live; for how can I, who am so poor and friendless, oblige so great a man as he to make me restitution? That is not so difficult as you imagine, said the emperor; get up behind me and direct me to his house who has done you this wrong. The good man complied without any ceremony, and in two hours' time they both got to the Mandarine's house, who little expected so extraordinary a visit. In the interim the guards, and a great company of lords, after a great deal of search made came thither, some of which attended without, others entered with the emperor, not knowing what the business was which brought him there. Where the emperor having convicted the Mandarine of the violence of which he was accused, condemned him on the spot to death; afterward turning round to the afflicted father who had lost his son: To make you a good recompence for your loss, says he, after a grave and serious manner, I give you the office of the criminal who is just now dead; but take care to execute it with equity, and let his punishment, as well as his crime, prove for your advantage, for fear lest you in your turn are made an example to others.

They have still a farther means to oblige the viceroys and other governors to a strict care of their charge, which expedient I do not believe any government or kingdom, though never so severe, did ever make use of. It is this, every governor is obliged from time to

time with all humility and sincerity to own and acknowledge the secret or public faults committed by himself in his administration, and to send the account in writing up to court. This is a more troublesome business to comply with than one readily imagines, for on one side it is an uneasy thing to accuse ourselves of those things which we know will be punished by the emperor, though mildly. On the other side it is more dangerous to dissemble them; for if by chance they are accused of them in the inspector's advertisement, the least fault which the Mandarine shall have concealed will be big enough to turn him out of his ministry. So that the best way is to make a sincere confession of one's faults, and to purchase a pardon for them by money, which in China has the virtue of blotting out all crimes, which remedy notwithstanding is no small punishment for a Chinese; the fear of such a punishment makes him oft-times exceeding circumspect and careful, and sometimes even virtuous against his own inclinations.

After these provisions which the laws make, as I have said, they give the following directions how to proceed in the business of punishing criminals. There is no need of having a warrant to carry them before the magistrate, nor that the magistrate should sit in a court of justice to hear the accusation and plea of the criminal. Such formalities as these are not insisted on there. Wherever the magistrate sees a fault, there he has power to punish it on the spot, be it in the street, in the highway or in a private house, it is all one; he may take up a gamester, a rook, or a debauchee, and without any more formalities he orders one of his attendants to give him twenty or thirty stripes: after which, as though nothing extraordinary had happened he goes on his journey without any concernment. Notwith-

ſtanding this puniſhment the perſon damaged may accuſe the ſame criminal again in a ſuperior court, where he is tried, the reſult of which is uſually a further puniſhment.

Farther, the plaintiff may in common caſes bring his action in any higher magiſtrate's court, even before it has been pleaded in an inferior court. I mean, an inhabitant of a town of the third rank may forthwith apply himſelf to the governor of the capital city of the province, or even to the vice-roy, without having it examined before the governor of his own town; and when it once comes before a ſuperior judge, the inferior ones may not take cogniſance of it, unleſs it be deputed to them by thoſe ſuperior judges, as it often is. When the cauſe is of great conſequence, there lies an appeal from the vice-roy to one of the ſupreme courts at Peking, according to the nature of the affair, where the cauſe is examined in one of the under offices, who make their report to the preſident of the ſupreme office, who gives ſentence after he has adviſed with his aſſiſtants, and communicated his opinion to the Caloas who carry it to the emperor. Sometimes the emperor deſires better information, ſometimes gives ſentence on the ſpot, and in his name the ſupreme court makes a brief of the ſentence, and ſends it to the vice-roys for them to put it in execution. A ſentence pronounced in this manner is irrevocable, they call it the holy commandment; that is to ſay, the commandment which is without defect or partiality.

You will think it doubtleſs an inconceivable thing, that a prince ſhould have time to examine himſelf the affairs of ſo vaſt an empire as is that of China. But beſides that wars and foreign negotiations never ſpend his time, which in Europe is almoſt the ſole buſineſs

of the councils, beſides this, I ſay, their affairs are ſo well digeſted and ordered, that he can with half an eye ſee to which party he ought to incline in his ſentence, and this becauſe their laws are ſo plain that they leave no room for intricacy or diſpute. So that two hours a day is time enough for that prince to govern himſelf an empire of that extent, that were there other laws might find employment for thirty kings. So true is it that the laws of China, are wiſe, plain, well underſtood, and exactly adequate to the particular genius and temper of that nation.

To give a general notion of this, I ſhall think it ſufficient to remark to you three things, which are exceeding conducive to the public peace, and are as it were the very ſoul of the government. The firſt is the moral principles which are inſtilled into the people. The ſecond is the political rules which are ſet up in every thing. The third is the maxims of good policy which are, or ought to be every where obſerved.

The firſt moral principle reſpects private families, and injoins children ſuch a love, obedience, and reſpect for their parents, that neither the ſeverity of their treatment, the impertinency of their old age, or the meanneſs of their rank, when the children have met with preferment, can ever efface. One cannot imagine to what a degree of perfection this firſt principle of nature is improved. There is no ſubmiſſion, no point of obedience which the parents cannot command, or which the children can refuſe. Theſe children are obliged to comfort them when alive, and continually to bewail them when dead. They proſtrate themſelves a thouſand times before their dead bodies, offer them proviſions, as though they were yet alive, to ſignify that all their goods belong to them, and that from the

bottom of their heart they wish them in a capacity to enjoy them. They bury them with a pomp and expence which to us would seem extravagant, they pay constantly at their tombs a tribute of tears, which ceremonies they often perform even to their pictures, which they keep in their houses with all imaginable care, which they honour with offerings, and with as due respect as they would their parents were they yet alive. Their kings themselves are not excused this piece of duty, and the present emperor has been observant of it, not only to his predecessors of his own family, but even to those who were not. For one day when in hunting he perceived a far off the magnificent monument which his father had erected for Tcoumtchin, the last Chinese emperor, who lost his life and crown in a rebellion, he ran to the place, and fell on his knees before the tomb, and even wept, and in a great concern for his misfortune: "O prince! (says "he) O emperor, worthy of a better fate! you know "that your destruction is no ways owing to us; your "death lies not at our door, your subjects brought it "upon you. It was them that betrayed you. It is "upon them, and not on my ancestors, that heaven "must send down vengeance for this act." Afterward he ordered flambeaus to be lighted, and incense to be offered. During all which time he fixed his countenance on the ground, and arose not till all these ceremonies were over.

The ordinary term of mourning is three years, during which time the mourner can exercise no public office. So that a Mandarine is obliged to forsake his employ, and a minister of state his office, to spend all that time in grief. If a father be honoured after his death as a god, to be sure he is obeyed in his family like a prince, over whom he exercises a despotic pow-

er; as abſolute maſter not only of his eſtate which he diſtributes to whom he pleaſes, but alſo of his concubines and children, of whom he diſpoſes with that liberty and power that he may ſell them to ſtrangers when their behaviour diſpleaſes him. If a father accuſes his ſon of any crime before a Mandarine, there needs no proof of it; it is ſuppoſed to be true that the ſon is in the fault if the father be diſpleaſed. This paternal power is of that extent, that there is no father but may take his ſon's life away, if he will ſtick to his accuſation. When we ſeemed amazed at this proceedure, we were anſwered: Who underſtands the merit of the ſon better than the father, who has brought him up, educated him, and ſuch a long time obſerved all his actions? And again, can any perſon have a greater love, or a more ſincere affection for him? If therefore he who knows his caſe exactly, and loves him tenderly, condemns him, how can we pronounce him guiltleſs and innocent? And when we objected that ſome perſons have an inbred diſlike of others, and that fathers who were men, as well as fathers, were capable of ſuch antipathies againſt ſome of their children; they anſwered, that men were not more unnatural than ſavage beaſts, the cruelleſt of which never deſtroyed their young ones for a frolic; but ſuppoſing there be ſuch monſters among men, their children by their modeſty and ſweetneſs of temper muſt tame and ſoften them. But after all, ſay they, the love of their children is ſo deeply imprinted in the hearts of parents, that antipathy, or diſlike, unleſs provoked and inflamed by the undutiful ſtubbornneſs and diſorderly behaviour of their children, can never eraſe.

If it ſhould happen that a ſon ſhould be ſo inſolent as to mock his parents, or arrive to that height of fury and madneſs as to lay violent hands on them; it is the

whole empire's concern, and the province where this horrible violence is committed is alarmed. The emperor himself judges the criminal. All the Mandarines near the place are turned out, especially those of that town, who have been so negligent in their instructions. The neighbours are all reprimanded for neglecting, by former punishments, to stop the iniquity of this criminal before it came to this height, for they suppose that such a diabolical temper as this must needs have shewed itself on other occasions, since it is hardly possible to attain to such a pitch of iniquity at once. As for the criminal there is no punishment which they think too severe. They cut him in a thousand pieces, burn him, destroy his house to the ground, and even those houses which stand near it, and set up monuments, and memorials of this so horrible an insolence.

Even the emperors themselves cannot reject the authority of their parents without running the risk of suffering for it; and history tells us a story which will always make the affection which the Chinese have to this duty appear amiable. One of the emperors had a mother who managed a private intrigue with one of the lords of the court; the notice which was publicly taken of it, obliged the emperor to shew his resentment of it, both for his own honour and that of the empire: so that he banished her into a far distant provinces; and because he knew that this action would not be very acceptable to his princes and Mandarines, he forbad them all, under pain of death, giving him advice therein. They were all silent for some time, hoping that of himself he would condemn his own conduct in that affair; but seeing that he did not, they resolved to appear in it, rather than suffer so pernicious a precedent.

The first who had the courage to put up a request

to the emperor in this matter was put to death on the ſpot. His death put not a ſtop to the Mandarines' proceedings; for a day or two after another made his appearance, and to ſhew all the world that he was willing to ſacrifice his life for the public, he ordered his hearſe to ſtand at the palace gate. The emperor minded not this generous action, but was the rather more provoked at it. He not only ſentenced him to death, but to terrify all others from following his example, he ordered him to be put to the torture. One would not think it prudence to hold out longer. The Chineſe were of another mind, for they reſolved to fall one after another rather than baſely to paſs over in ſilence ſo baſe an action.

There was therefore a third who devoted himſelf. He, like the ſecond, ordered his coffin to be ſet at the palace gate, and proteſted to the emperor that he was not able any longer to ſee him ſtill guilty of his crime. "What ſhall we loſe by our death (ſays he) nothing "but the ſight of a prince, upon whom we cannot "look without amazement and horror. Since you will "not hear us, we will go and ſeek out yours and the "empreſs your mother's anceſtors. They will hear our "complaints, and perhaps in the dark and ſilence of "the night you will hear ours and their ghoſts reproach "you with your injuſtice."

The emperor being more enraged than ever at this inſolence, as he called it, of his ſubjects, inflicted on this laſt the ſevereſt torments he could deviſe. Many others, encouraged by theſe examples, expoſed themſelves to torment, and did in effect die the martyrs of filial duty, which they ſtood up for with the laſt drop of their blood. At laſt this heroic conſtancy wearied out the emperor's cruelty; and whether he was afraid of more dangerous conſequences, or was himſelf con-

vinced of his own fault, he repented, as he was the father of his people, that he had so unworthily put to death his children; and as a son of the empress he was troubled that he had so long misused his mother. He recalled her therefore, restored her to her former dignity, and after that the more he honoured her, the more was he himself honoured by his subjects.

The second moral principle which obtains among them, is to honour their Mandarines as they would the emperor himself, whose person the Mandarines represent. To maintain this credit the Mandarines never appear in public without a retinue, and face of grandeur that commands respect. They are always carried in a magnificent chair open, before them go all the officers of their courts, and round them are carried all the marks and badges of their dignity. The people, wherever they come, open to the right and left to let them pass through. When they administer justice in their palaces, no body speaks to them but on their knees, be they of what quality they will, and since they can at any time command any persons to be whipped, no one comes near them without trembling.

Heretofore when any Mandarine took a journey, all the inhabitants of the towns through which he passed ran in a crowd to meet him, and proffer their services, conducting him with all solemnity through their territory: now when he leaves his office which he has administered to the satisfaction of all men, they give him such marks of honour, as would engage the most stupid to love virtue and justice. When he is taking his leave in order to lay down his office, almost all the inhabitants go in the highways, and place themselves some here, some there for almost fourteen or fifteen miles together. So that every where in the road one sees tables handsomely painted, with satin table-

cloths, covered with ſweet-meats, tea and other liquors.

Every one almoſt conſtrains him to ſtay, to ſit down and eat or drink ſomething. When he leaves one another ſtops him, and thus he ſpends the whole day among the applauſes and acclamations of his people. And, which is an odd thing, every one deſires to have ſomething which comes from off him. Some take his boots, others his cap, ſome his great coat; but they who take any thing, give him another of the ſame ſort, and before he is quit of this multitude, it ſometimes happens that he has had thirty different pairs of boots on.

Then he hears himſelf called publick benefactor, the preſerver and father of his people. They bewail the loſs of him with wet eyes; and a Mandarine muſt be very inſenſible indeed, if he does not in his turn ſhed a tear or two, when he ſees ſuch tender marks of affection. For the inhabitants are not obliged to ſhew him this reſpect, and when they do not like the adminiſtration of a governour, they ſhew themſelves as indifferent at his departure, as they do affectionate and ſorry at the loſs of a good one.

The extraordinary reſpect which children pay to their parents, and people to their governours, is the greateſt means of preſerving quietneſs in their families, and peace in their towns; I am perſuaded that all the good order, in which we ſee ſo mighty a people, flows from theſe two ſprings.

The third principle of morality eſtabliſhed among them is this, that it is very neceſſary that all people ſhould obſerve towards each other the ſtricteſt rules of modeſty and civility, that they ſhould behave themſelves ſo obligingly and complaiſantly, that all their actions may have a mixture of ſweetneſs and courteſy

in them. This, say they, is that which makes the distinction between man and beast, or between the Chinese and other men: they pretend also that the disturbance of several kingdoms is owing to the rough and unpolished temper of their subjects. For those tempers which fly out into rudeness and passion, perpetually embroiled in quarrels, which use neither respect nor complaisance toward any, are fitted to be incendiaries and disturbers of the publick peace. On the contrary, people who honour and respect each other, who can suffer an injury, and dissemble or stifle it; who religiously observe that difference which either age, quality, or merit have made; a people of this stamp are naturally lovers of order, and when they do amiss it is not without violence to their own inclinations.

The Chinese are so far from neglecting the practice of this maxim, that in several instances they carry it on too far. No sort of men are excused from it; tradesmen, servants, nay even countrymen have their ways of expressing kindness and civility to one another; I have often been amazed to see footmen take their leave of each other on their knees, and farmers in their entertainments use more compliments and ceremonies than we do at our publick treats. Even the seamen, who from their manner of living, and from the air they breathe, draw in naturally roughness, do yet bear to each other a love like that of brothers, and pay that deference to one another, that one would think them united by the straitest bands of friendship.

The state, which has always, in policy, accounted this as most conducive to the quiet of the empire, has appointed forms of salutation, of visiting, of making entertainments, and of writing letters. The usual way of salutation is to lay your hands cross your breast, and bow your head a little. Where you would still show a

greater reſpect, you muſt join your hands together, and carry them almoſt to the ground, bowing your whole body; if you paſs by a perſon of eminent quality, or receive ſuch a one into your houſe, you muſt bend one knee, and remain in that poſture till he whom you thus ſalute takes you up, which he always does immediately. But when a Mandarine appears in publick, it would be a criminal ſaucineſs to ſalute him in any ſort of faſhion, unleſs you have occaſion to ſpeak to him: you muſt ſtep aſide a little, and holding your eyes on the ground, and your arms croſs your ſides, ſtay till he be gone paſt you.

Although very familiar acquaintance make viſits without any ceremony, yet for thoſe friends who are not ſo, cuſtom has preſcribed a ſet form of viſiting. The viſitor ſends his ſervant before with a piece of red paper, on which is wrote his own name, and a great many marks of reſpect to the perſon he viſits, according as his dignity or quality is. When this meſſage is received, the viſitor comes in, and meets with a reception anſwerable to his merit. The perſon viſited ſometimes ſtays for the viſitor in the hall, without going out to meet him, or if he be of a much ſuperior quality without riſing from his ſeat: ſometimes he meets the viſitor at his door; ſometimes he goes out into the court-yard, and ſometimes even into the ſtreet to bring him in. When they come into view, they both run and make a low bow. They ſay but little, their compliments are in form, one knows what he muſt ſay, and the other how he muſt anſwer; they never beat their brains, like us, to find out new compliments, and fine phraſes. At every gate they make a halt, where the ceremonies begin afreſh, and the bows are renewed to make each go firſt; they uſe but two ways of ſpeaking on this occaſion, which are Tſin; that is "pray

"be pleased to enter," and Poukan, "it must not be." Each of them repeats this word four or five times, and then the stranger suffers himself to be persuaded, and goes on to the next door, where the same thing begins anew.

When they come to the room where they are to stay, they stand near the door in a row, and every one bows almost to the ground; then follow the ceremonies of kneeling, and going on this or that side to give the right hand, then the chairs are saluted (for they have their compliments paid them as well as the men; they rub them to take all dust away, and bow in a respective manner to them) then follow the contentions about the first place; yet all this makes no confusion. Use has made it natural to the Chinese, they know before what themselves, and what others are to do, every one stays till the others have done in their order what is expected, so that there happens no confusion or disturbance.

It must be owned that this is a great piece of fatigue, and after so many motions and different postures in which they spend a quarter of an hour before they are to sit down, it must be owned they have need enough of rest. The chairs are set so that every body sits opposite to one another; when you are sate, you must sit straight, not lean back, your eyes must look downward, your hands must be stretched on your knees, your feet even, not across, with a grave and composed behaviour, not to be over forward to speak. The Chinese think that a visit consists not in mutual converse so much as in outward compliment and ceremony, and in China the visitor may truly and properly say he comes to pay his respects, for oft-times there are more honours paid than words spoken.

A missionary did aver to me that a Mandarine made

him a visit, in which he spoke never a word to him. This is always certain that they never overheat themselves with discoursing, for one may generally say of them that they are statues or figures placed in a theatre for ornament. They have so little of discourse and so much of gravity.

Their speech is mighty submissive and humble, you will never hear them say, for example, "I am obliged "to you for the favour you have done me," but thus, "The favour which my lord, which my instructer has "granted to me, who am little in his eyes; or who am "his disciple, has extremely obliged me." Again, they do not say, "I make bold to present you with a few "curiosities of my country; but, the servant takes the "liberty to offer to his lord a few curiosities which "came from the mean and vile country. Again, not "whatsoever comes from your kingdom or province is "well worked; but whatsoever comes from the pre-"cious kingdom, the noble province of the lord is "extraordinary fine, and exceeding well wrought." In like manner in all other cases, they never say I or you in the first or second person; "but me your ser-"vant, me your disciple, me your subject." And instead of saying you, they say "the doctor said, the lord "did, the emperor appointed." It would be a great piece of clownishness to say otherwise, unless to your servants.

During the visit the tea goes round two or three times, where you must use a ceremony when you take the dish, when you carry it to your mouth, or when you return it to the servant. When you depart it is with the same ceremonies with which you came in, and you conclude the comedy with the same expence you began it. Strangers are very uncouth at playing their parts herein, and make great blunders. The

reasonable part of the Chinese smile at them and excuse them; others take exceptions at it, and desire them to learn and practice before they venture in publick. For this reason they allow ambassadors forty days to prepare for their audience of the emperor; and for fear they should miss any ceremony, they send them, during the time allowed, masters of the ceremonies, who teach them, and make them practice.

Their feasts are ceremonious even beyond what you can imagine, you would think they are not invited to eat, but to make grimaces. Not a mouthful of meat is eat, or a drop of wine drank but it costs an hundred faces. They have, like our concerts of musick, an officer who beats time, that the guests may all together in concord take their meat on their plates, and put it into their mouths, and lift up their little instruments of wood, which serve instead of a fork, or put them again in their places in order. Every guest has a peculiar table, without table-cloath, napkin, knife or spoon; for every thing is ready cut to their hands, and they never touch any thing but with two little wooden instruments tipped with silver, which the Chinese handle very dexterously, and which serve them for an universal instrument.

They begin their feasts with drinking wine, which is given to every guest at one and the same time in a small cup of China or silver, which cup all the guests take hold of with both hands: every one lifts his vessel as high as his head, presenting their service thereby to one another without speaking, and inviting each other to drink first. It is enough if you hold the cup to your mouth only without drinking during the time while the rest drink; for if the outward ceremonies are observed and kept, it is all one to them whether you drink or not.

After the first cup, they set upon every table a great vessel of hashed meat, or ragoo. Then every one observes the motions of the master of the feast, who directs the actions of his guests. According as he gives the sign, they take their two little instruments, brandish them in the air, and as it were present them, and after exercising them after twenty fashions which I cannot express, they strike them into the dish, from whence they cleverly bring up a piece of meat, which must be eat neither too hastily nor too slowly, since it would be a rudeness either to eat before others or to make them stay for you. Then again they exercise their little instruments, which at length they place on the table in that posture wherein they were at the first. In all this you must observe time, that all may begin and end at once.

A little after comes the wine again, which is drank with all the ceremonies aforesaid. Then comes a second mess, which they dip into as into the first, and thus the feast is continued until the end, drinking between every mouthful, till there have been twenty or four and twenty different plates of meat at every table, which makes them drink off as many cups of wine; but we must observe that, besides that I have said that they drink as much or as little as they will at a time, their wine cups are very little, and their wine is small.

When all the dishes are served, which are done with all imaginable order, no more wine is brought, and the guests may be a little more free with their meat, taking indifferently out of any of these dishes before them, which yet must be done when the rest of the guests take out of some of their dishes, for uniformity and order is always sacred. At this time they bring rice and bread, for as yet nothing but meat has been brought; they bring likewise fine broths made of flesh or fish, in

which the guests, if they think fit, may mingle their rice.

They sit at table serious, grave, and silent, for three or four hours together. When the master of the house sees they have all done eating, he gives the sign to rise, and they go aside for a quarter of an hour into the hall or garden to entertain and divert themselves. Then they come again to table, which they find set out with all sorts of sweetmeats, and dried fruits, which they keep to eat with their tea.

These customs so strictly enjoined, and so extremely troublesome, which must be performed from one end to the other of the feast, keeps all the guests from eating, who do not find themselves hungry till they arise from the table. Then they have a great mind to go and dine at home; but a company of strollers come and play over a comedy, which is so tedious that it wearies one as much as that before at the table did. Nor is tediousness the only fault, for they are commonly very dull and very noisy, no rules are observed, sometimes they sing, sometimes bawl, and sometimes howl, for the Chinese have little skill in making declamations. Yet you must not laugh at this folly, but all the while admire at the politeness of China, at its ceremonies, instituted, as they say, by the discretion of the antients, and still kept up by the wisdom of the moderns.

The letters which are wrote from one to another, are as remarkable for their civilities and ceremonies, which are as many and as mysterious as the others. They do not write in the same manner as they speak; the bigness of the characters, the distance between the lines, the innumerable titles of honour given to the several qualities of persons, the shape of the paper, the number of red, white or blue covers for the letter, according to the person's condition, and an hundred other

formalities puzzle sometimes the brain of the most understanding men amongst them, for there is scarce any one who is secretary enough to write and send one of their letters as it ought to be.

There are a thousand other rules practised by the better sort in ordinary conversation, which you must observe, unless you would be accounted a clown; and though in a thousand instances these things savour more of a ridiculous affectation than of real politeness, no one can deny nevertheless but that these customs, which people observe so exactly, do inspire into them a sweetness of temper, and a love of order. These three moral principles, that is, the respect which children pay their parents, the veneration which all pay the emperor and his officers, and the mutual humility and courtesy of all people, work their effect the better, because supported by a wise and well understood policy. The principle maxims of which are, as follow.

The first is, never to give any one an office in his own province, and that for two reasons; because, first, a Mandarine of ordinary parentage is usually despised by those who know his family. Secondly, because being brought into favour and repute, by the great number of his kindred and friends, he might be enabled either to make, or at least to support a rebellion, or at least it would be very difficult for him to execute justice with an universal impartiality.

The second maxim, is to retain at court the children of the Mandarines employed in the most considerable offices in the province, under pretence indeed of educating them well, but in reality keeping them as hostages, lest their fathers should fall from that duty which they owe the emperor.

The third maxim, is that when one goes to law, such a commissary is made use of as the emperor pleas-

es to name, unleſs the office or quality of the criminal gives him the liberty to refuſe him. If the emperor diſlikes the firſt ſentence, he may commiſſion new judges to re-examine it until the ſentence be agreeable to his mind. For otherwiſe it would be in the power of money, or of artifice to ſave a man whoſe life would be noxious to the good of the ſtate. On the other ſide, ſay they, we need not fear the prince's paſſion, who if he have a mind to take off a good man may find ways enough to do it without going ſo openly about it. But it is but fitting that there ſhould be a means efficacious enough to rid the empire of an ill man.

The fourth maxim of policy is never to ſell any place, but to beſtow it always upon merit; that is to thoſe of good life, and who by a diligent ſtudy have acquainted themſelves with the laws and cuſtoms of their country. To this end informations are exhibited of the life and manners of the candidate, eſpecially when a Mandarine is removed from an inferior to a ſuperior office; as for their underſtanding the laws, they undergo ſo many examinations and trials of it, that it is impoſſible for an ignoramus to be thought underſtanding, ſo ſevere are the meaſures which they take.

When they reſolve to ſet a child apart to learning, they put him to a maſter, for the towns of China are full of ſchools, where reading and writing are taught, which to learn well will take up ſome years. When the youth has made a pretty good progreſs in this, he is preſented to a Mandarine of the lower order to be examined. If he writes a good hand, and makes their characters handſomely, he is admitted among thoſe who apply themſelves to the knowledge of books, and endeavour to obtain a degree, of which there are three ſorts, which anſwer to our bachelor, maſter of arts, and doctor. As the fortunes of the Chineſe do whol-

ly depend upon their capacity and understanding, for they spend their whole life in study. They say by heart all their staple books with a wonderful alacrity, they make comments on their laws: composition, eloquence, imitation and knowledge of their antient doctors, and the delicacy and politeness of the modern ones, from six to sixty are their constant employ. In some the quickness and readiness of wit saves them a great deal of labour, for some have been doctors at an age when others can write but indifferently; but these are heroes amongst the Chinese, of which one in an age is enough.

The examinations are strict, masters of arts are created by the principal Mandarines of the province; bachelors by those Mandarines assisted by a commissary from court; as for doctors they commence only at Peking: but because some who deserve this degree, have not wherewith to defray so expensive a journey, what is necessary for it, is bestowed on them gratis, that so poverty may not deprive the state of the service of those men who may prove useful and beneficial to it.

Every one's character is taken from his ability to invent or compose. For this purpose the candidates are shut up in a close room, without books, without any other paper than what is necessary for them to write on. All the while they are forbidden all manner of correspondents, at the doors are placed by the Madarines guards, whose fidelity no bribes can corrupt; the second examination is yet more strict, for lest the commissary sent by the court should himself be byassed through favour or the hopes of gain, he is not suffered to see or speak with any person till the examination is over.

In creating the doctors, the emperor often engages himself; the present emperor is more feared by the

candidates than any of the other posers, not only for his nice exactness and rigorous justice, but for his extraordinary abilities in judging of any thing of this nature. When the doctors are named, they are presented to him; to the three principal of which he gives garlands of flowers, or any other marks of honour, to distinguish them from the rest; some of them likewise he chuses for members of his royal academy, from whence they never remove, unless unto posts of the greatest consideration and credit in the kingdom.

The great number of presents which they receive from their kindred and friends keeps the doctors from being poor. Every one hopes to make some advantage from his friendship; but left high promotion should make them negligent, and fit loose to their studies; they still undergo several examinations, where if they appear to have been negligent, they certainly meet with severity and reproof; whereas if they have still continued to forward and improve their studies, they meet with a suitable encouragement and reward.

No small share of the public good is owing to this principle of policy. The youths, whom idleness and sloth never fail to corrupt, are by this constant employment diverted from ill courses, they have scarce time enough to follow their loose inclinations. Secondly, study forms and polishes their wits. People who never engage in arts and sciences, are always blockish and stupid. Thirdly, all offices are filled by able men, and if they cannot prevent that injustice which proceeds from the covetousness and corrupt affections of officers, at least they will take care to hinder that which arises from ignorance and immorality. Fourthly, since the places are given, the emperor may with greater justice turn out those officers whom he shall find undeserving. We ought indeed to punish every of-

fender; yet it would be natural to bear with a Mandarine who is negligent of his office for want of understanding or application, who is too mild or over severe, if taking away his place would ruin his family, whose whole fortune it may be was laid out in the purchase of it, when as if a place be disposed only by donation, the prince who gave it may easily without any disturbance take it from one, and gratify another with it.

Lastly, no fees are paid for the administration of justice. The judge whose office cost him nothing, and who has his salary stated, can require nothing of the parties at law: which impowers every poor man to prosecute his own rights, and frees him from being oppressed by the opulence of his adversary, who cannot be brought to do justly and reasonably because the other has not money.

The Chinese have established this as a fifth maxim of policy, never to suffer strangers to have any share in their administration. The small esteem they bear them, makes the Chinese use them so coursly. They fancy that a mixture of natives and foreigners would bring them to contempt, and occasion nought but corruption and disorder. From thence also would spring particular grudges, making parties, and at last rebellions. For difference of people necessarily supposes difference of customs, languages, humour and religion. This makes them no longer children of the same family, bred up to the same opinions, and tempered with the same notions; and be there all imaginable care used in instructing and forming strangers, they are at most but adopted sons, who never have that implicit obedience and tender affection, which children by nature bear to their own parents. So that should foreigners be better qualified than natives, which you can never make the Chinese believe, they would fancy it for the good

of their country to prefer natives to them: and it is little less than a miracle in favour of christianity, that a few missionaries have been suffered to settle there.

This last piece of policy is extremely good when those of a false religion are kept out, which teaches rebellion and disturbance; itself being the product of caballing and riot, but the case is otherwise in christianity, whose humility, sweetness and obedience to authority, produces nought but peace, unity, and charity among all people. This is what the Chinese begin to be convinced of, having had trial of it for an whole age together. Happy were it if they would embrace it as a constitution equally necessary for the salvation of their souls, as conducive to the peace and good of their state.

Their sixth maxim is that nobility is never hereditary, neither is there any distinction between the qualities of people; saving what the offices which they execute makes: so that excepting the family of Confucius the whole kingdom is divided into magistracy and commonalty. There are no lands but what are held by socage-tenure, not even those lands which are destined for the Bonzes, or which belong to the temples of the idols. So that their gods, as well as men, are subject to the state, and are obliged by taxes and contributions to acknowledge the emperor's supremacy. When a vice-roy or governour of a province is dead, his children, as well as others, have their fortunes to make; and if they inherit not their father's virtue and ingenuity, his name which they bear, be it never so famous, gives them no quality at all.

The advantages which the state makes of this maxim are first, trading is in a more flourishing condition, which the laziness of the nobility is the likeliest means to ruin. Secondly, the emperor's revenues are en-

creased by it; because no estates are tax-free. In towns which pay poll-money no person is exempt. Thirdly, by this means families are hindered from ingratiating themselves with the populace, and so kept from establishing themselves so far in the people's favour, that it would be a difficulty to the prince himself to keep them within bounds. Lastly, it is a received opinion among the Chinese, that if an emperor would be obeyed he must lay his commands upon subjects, and not upon so many little kings.

Their seventh principle of policy is to keep up in peace, as well as war, great armies, as well to maintain a credit and respect from the neighbours, as to stifle or rather prevent any disturbance or insurrection which may happen at home. Heretofore a million of soldiers were set to guard their great wall. A less number also than that to garrison their frontiers and great towns would have been two little. Now they think it enough to keep garrisons in their most important towns.

Besides these standing forces, there are fifteen or twenty thousand men in each province, under the command of private officers; they have also soldiers to keep their islands, especially Haynan and Formosa. The horse-guards of Peking are above an hundred and sixty thousand. So that, I believe, in the greatest and securest peace the emperor has in pay and at muster no less than fifty hundred thousand effective men, all armed according to the custom of the country with scimeters and darts. They have but a very small infantry, and of those which they have there are no pikemen, and very few musketeers.

Their soldiers are very graceful, and pretty well disciplined, for the Tartars have almost degenerated into Chinese, and the Chinese continue as they always

were, soft, effeminate, enemies of labour, better at making an handsome figure at muster or in a march, than at behaving themselves gallantly in an action. The Tartars begin with heat and briskness, and if they can make their enemies give ground in the beginning, then they can make their advantage of it; otherwise they are unable to continue an attack a good while, or to bear up long against one, especially if made in order and with rigour. The emperor, whom I have had the honour to speak with, who says nothing but what is proper, as he does nothing but what is great, gave this short character of them, they are good soldiers when opposed to bad ones, but bad when opposed to good ones.

The eighth maxim is concerning their rewards and punishments. Great men who have faithfully served their country never lose their reward; and because be a prince never so opulent, he can never have enough to reward all his subjects, this defect is made up by marks and titles of honour, which are very acceptable to the subjects, and no charge to the prince.

Those titles of honour are what they call the several orders of Mandarines. They say such an one is a Mandarine of the first rank, or the emperor has placed such an one in the first class of the Mandarines of the second rank, and in like manner of others. This dignity, which is merely honorary, makes them take place in assemblies, visits, and councils, but is no profit to them. To make these rewards of greater extent, which the people chuse much sooner than pensions, they are sometimes bestowed even upon the dead, who are oft-times made Mandarines after their funerals, who therefore fill sometimes the greatest places of honour amongst the nobility when the emperor cannot bestow upon them the meanest place among the living. They have of-

tentimes at the publick or prince's charge lofty monuments raiſed for them, and that court which looks after the publick expences judges what recompenſe ſhall be paid to their deſert. Theſe rewards are oft-times accompanied with elogies in their praiſe made by the emperor himſelf, which makes them and their family famous to all poſterity. But the higheſt honour is to make them ſaints, to build them temples, and offer them ſacrifices as to the gods of the country. By this means paganiſm has been mightily ſupported by the emperors, adoring themſelves the work of their own hands, and paying worſhip and honour to them, who when alive would have been glad to be proſtrate at their own worſhippers feet.

They reward alſo in private men thoſe virtuous actions which bring no publick advantage to the ſtate. We read in hiſtory that temples have been raiſed to the memory of ſome maids who all their lives kept their chaſtity inviolable. And I myſelf have ſeen in ſeveral of their towns trophies with honourable inſcriptions raiſed up for inhabitants of mean rank and degree, to publiſh to all the world their virtue and merit.

If the Chineſe are very liberal in their rewards, they are as ſevere in their puniſhments even of the ſlighteſt faults; their puniſhments are adequate to their demerits. The uſual puniſhment is the baſtinado on the back. When they receive but forty or fifty blows they call this a fatherly correction. To which as well Mandarines as others are ſubject; this puniſhment is not accounted very ſcandalous, and after it is executed, the criminal muſt fall on his knees before the judge, and if able bow three times down to the ground, and give him humble thanks for taking this care of his education.

Yet this punishment is of that violence that one stroke is enough to fell one that is of a tender constitution; and oft-times persons die of it; it is true there are ways of softening this punishment when the execution of it is in court. The easiest is to bribe the executioners, for there are many of them; because left the executioners weariness should lessen the punishment, after five or six strokes another succeeds, and so till the whole be performed. But when the criminal has by money made them his friend, they understand their business so well, that notwithstanding all the care which the Mandarines present can use, the punishment becomes light and almost nothing.

Besides this in the courts there are persons to be hired, who keep a good understanding with the officers. Who, upon a signal given, take the place of the criminal, who escapes among the croud, and receives his punishment. For money there are every where these sort of vicarious persons to be met with. For it is a trade at China, where several persons are maintained by the blows of the cudgel.

By such a trick as this Yam quam sien, a famous persecutor of christianity, escaped the just sentence of the judges. He engaged a paltry fellow for a large sum of money to take upon him his name, and go to the court of justice in his stead. He told him that let it come to the worst it was but a good cudgelling, and if after that he was imprisoned, there should be found out a way to redeem him thence. The poor fellow went according to agreement, and when the cryer called out aloud Yam quam sien, the fellow answered as loud, Here; his sentence was passed, and the Mandarine condemned him to death. The officers, who had been bribed, seized on him immediately, and according to custom gagged him; for after sentence the

criminal is not suffered to speak. Afterward he was brought to the place of execution, where the poor wretch suffered a miserable death.

The second sort of punishment is the Carcan, which differs from the former only in the place where the bastinadoes are given: in this they are given the criminal at one of the city gates or in the high-way; the punishment here is not so sharp, but the infamy is greater, and he who has once undergone this punishment can never more recover his reputation.

They have several different ways of inflicting death. Mean and ignoble persons have their heads cut off, for in China the separation of the head from the body is disgraceful. On the contrary, persons of quality are strangled, which among them is a death of more credit; if the crime be very notorious they are punished like mean persons, and sometimes their heads are cut off and hanged on a tree in the highways.

Rebels and traytors are punished with the utmost severity; that is to speak as they do, they cut them into ten thousand pieces. For, after that the executioner hath tied them to a post, he cuts off the skin all round their forehead, which he tears by force till it hangs over their eyes, that they may not see the torments they are to endure. Afterwards he cuts their bodies in what places he thinks fit, and when he is tired with this barbarous employment, he leaves them to the tyranny of their enemies, and the insults of the mob.

Often criminals are cruelly whipped till they expire. Lastly, the torture, which is the cruellest of all deaths, is here used; and generally the hands and fingers suffer most in it.

Ninthly, they think it good policy to forbid women from all trade and commerce, which they can only benefit by letting it alone; all their business lies within

doors, where they find continual employment in the education of their children. They neither buy nor ſell; and one ſees women ſo ſeldom in the ſtreets, that one would imagine them to be all religiouſes confined to a cloiſter. Princeſſes never ſucceed to the crown, nor ever have the regency during the young prince's minority; and though the emperor may in private conſult them, it is reckoned mean and ignoble to do it. In which thing the Chineſe ſeem in my opinion leſs reaſonable than in others. For wit and foreſight is equally the portion of the one as of the other ſex; and a prince is never ſo underſtanding as when he knows how to find out all his treaſures whereſoever nature has placed them, nor ever ſo prudent as when he makes uſe of them.

Laſtly, their tenth maxim is to encourage trade as much as poſſible through the whole empire. All the other policy is conducive to the plenty or convenience of their country; but this is concerned for the very lives of the people, who would be ſoon reduced to the laſt extremity if trade ſhould once fail. It is not the people's care only, but the Mandarines alſo, who put out their money to truſty traders to make the beſt advantage of it. By this private way Ouſanguey, the little king of Chenſi, who brought the Tartars into China, made himſelf ſo rich and powerful, that he was able himſelf to ſupport for a long time the war againſt the emperor.

Good order in the inferior governments is as uſeful a part of policy to the ſtate as any whatever; by theſe inferior governments I mean thoſe of the cities, and of the ſeveral camps. All theſe are ſettled in China; for from the foundation of that empire the ſtate has thought it worth while to look after even the moſt inconſiderable things.

Among persons of quality there never happens any dispute about taking place, because every one knows exactly what is due to his own, and to others quality; and it was a great surprise to every body to see about six or seven years ago a prince of the blood, and a Colao engaged in such a sort of dispute. The occasion of it was this; the laws ordain that when a Colao is about to speak to a prince of the blood he must bend the knee, but custom has laid as strong an obligation on the prince to take him up immediately.

The prince thought that an obliging custom though constantly practised by the royal family on several occasions ought not to prejudice his right by law. He did therefore give audience to a Colao on his knees, and never made any motion for him to rise. The minister of state in a great confusion to see himself kept so long in so humble a posture complained of it to the emperor, who assembled the council forthwith. They looked into the ceremonial to observe what they could find that would contribute to the deciding this novel case, but when they could find nothing therein serviceable to that end they were more perplexed than ever.

Finally, the council who were against innovations, judged that the practise ought not to be continued as before; and not freeing the Colaos from their obligation of speaking to the princes of the blood on their knees, they thought it requisite also that the princes should use that civility towards them as not to keep them in that posture long. "You cannot," said they to the Colao, "honour the princes too much, and you "do not do well to omit any occasion where you can "shew the respect you bear them." "Princes," added the emperor to him who had occasioned this dispute, "are by their own rank set high enough above the rest "of mankind, not to need proudly to seek to de-

" base them lower. They can want nothing to make " them honourable, but temper and modesty. When " you are denied the respect due to you, all the world " knows you have not what you ought to have; but " when you insist upon every little mark of respect, it " will make the world begin to enquire whether you " deserve it." Thus both of them were reprimanded, and that no new laws might be made they let custom be their rule.

Every thing that belongs to the princes or Mandarines, is punctually stated; their pensions, their houses, the number of their servants, the shape and bigness of their sedans, and the badges of honour by which they are distinguished. So that when they come into publick their quality is presently known, and the respect which is due to them with as little trouble paid. When the Chinese governed the empire, even private men wore their marks of distinction; and there was no learned man but his degree and rank might be known by the fashion or colour of his garb.

The towns have their determinate figure; they ought all to be square as far as the ground they are built upon will suffer it; in such sort that the gates may be so built as to answer the four principal quarters of the world, that is the north, south, east, and west. The houses have thorough lights, and are esteemed ill built if their doors do not lie exactly parallel to one of the sides of the town.

Towns of the several orders have different bigness, the chief towns are nine or twelve miles round, those of the first rank are but six, those of the second or third orders are less in proportion. This rule nevertheless is not so universal as to admit of no exception. The streets are strait, generally laid out by the line, large, well paved, yet very inconvenient; because every per-

ſon of any account goes up and down them either on horſeback or in a chair. The houſes are low, of an equal height. The jealouſy of the huſbands would not ſuffer that their neighbours houſes ſhould be higher than their own, leſt thereby their windows ſhould overlook their court-yards and gardens.

The whole town is divided into four parts, and thoſe again into ſeveral ſmaller diviſions, each of which contain ten houſes, over every one of which ſubdiviſions an officer preſides, who takes notice of every thing which paſſes in his little ward, tells the Mandarine what contentions happen, what extraordinary things, what ſtrangers come thither or go thence. The neighbourhood is obliged to give mutual aſſiſtance, and in caſe of an alarm, to lend one another an helping hand, for if any theft or robbery be committed in the night, the neighbourhood muſt contribute towards repairing the loſs. Laſtly, in every family the father is reſponſible for the diſorders and irregularities committed either by his children or ſervants.

The gates of the cities are well looked after, and even in time of peace are ſhut up at the approach of night. In the day-time there are guards to examine all who come in; if he be a ſtranger, if he comes from another province, or from a neighbouring town, they know by his tone, by his mein, or his habit, which in every place are ſomewhat different. When they obſerve any thing extraordinary or ſuſpicious, they take the perſon up, or inform the Mandarine of it. So that European miſſionaries, whoſe aſpect is infinitely different from that of the Chineſe, are known as ſoon as ſeen, and thoſe who have not the emperor's approbation find it very difficult to make a long journey.

In certain places, as at Peking, as ſoon as night comes on they tie chains acroſs the ſtreets; the guards go the patrole up and down the chief ſtreets, and guards

and ſentinels are placed here and there. The horſe go the rounds upon the fortifications; and wo be to him who is found then from home. Meetings, maſquerades and balls, and ſuch like night works are good, ſay the Chineſe, for none but thieves and the mob. Orderly people ought at that time either to ſit up providing for their family, or elſe take their reſt, that they may be refreſhed, and better able the next day to manage the buſineſs of the family.

Gaming is forbidden both to the commonalty and gentry. Which nevertheleſs hinders not the Chineſe from playing, ſometimes even ſo long as till they have loſt all their eſtates, their houſes, their children and their wives, which they ſometimes hazard upon a card; for there is no degree of extravagance to which the deſire of lucre and riches will not carry a Chineſe. But beſides that it is a diſorder which the Tartars, ſince they became maſters of China, have introduced amongſt them, they take great heed to conceal their gaming; and by conſequence the law which forbids it always flouriſhes, and is able to ſuppreſs great diſorders.

What I have ſaid concerning wives, that their huſbands may ſell them, or loſe them at play; puts me in mind to give ſome account of the rules which their civil conſtitution rather than their religion has ordained concerning marriages; thoſe who have a mind to marry do not, as among us follow their own fancies in their choice of a wife. They never ſee the woman they are about to have, but take her parents word in the caſe, or elſe they have their information from ſeveral old women who are as it were inſpectors, but who are nevertheleſs in fee with the woman's friends to ſet her out more than ſhe deſerves, ſo that it is very ſeldom that they make a true deſcription, or give a juſt character of her whom they go to view.

The woman's parents give money generally to these emissaries to oblige them to give a favourable character. For it is for the parents advantage that their daughter should be reputed handsome, witty, and genteel; because the Chinese buy their wives, and, as in other merchandises, they give more or less according to the good or bad properties of them.

When the parties are agreed about the price, the contract is made, and the money paid down. Then preparation is made on both sides for the nuptial solemnities: when the day of marriage is come, they carry the bride in a sumptuous chair before which go hautboys, drums and fifes, and after it follow her parents, and other particular friends of her family. All the portion which she brings, is her marriage garments, some cloaths and houshold goods, which her father presents her with. The bridegroom stands at his door richly attired waiting for her: he himself opens the sedan which was closely shut, and having conducted her into a chamber, delivers her to several women invited thither for that purpose, who spend there the day together in feasting and sporting, while the husband in another room entertains his friends and acquaintance.

This being the first time that the bride and bridegroom see each other, and both or one very often not liking their bargain, it is very often a day of rejoicing for their guests, but of sorrow for themselves. The women must submit though they do not like, because their parents have sold them, but the husbands sometimes are not so complaisant, for there have been some who when they first opened the sedan to receive the bride, repulsed by her shape and aspect have shut the chair again, and sent her and her parents and friends back again, willing rather to lose their money than enter upon so bad a purchase.

When the Tartars in the late war took Nanking, there happened a paſſage which made the Chineſe merry notwithſtanding all their misfortunes. Among all the diſorders which the victors committed in that province, they endeavoured to ſeize upon all the women they could to make money of them. When they took the chief city of that province, they carried all the women thither, and ſhut them up higgly piggly together in the magazines with other goods. But becauſe there were ſome of all ages and degrees of beauty, they reſolved to put them into ſacks and carry them to market, and ſo ſell them to any one at a venture ugly or handſome. There was the ſame price ſet upon every one, and for fixteen or eighteen ſhillings take which ſack you will without opening it. After this manner the ſoldiers, who were ever inſolent in proſperity, abuſed their victory, and approved themſelves more barbarous in the moſt polite and civil city in the world, than they had been in the deſerts of Tartary.

At the day of ſale there came buyers enough. Some came to recover if haply they could their wives or children who were among theſe women, others were led thither through hopes that good fortune and a lucky chance would put a fortune into his hands. In ſhort the novelty of the thing brought a great concourſe from the adjacent places. An ordinary fellow who had but twelve ſhillings in the world, gave it and choſe a ſack as did the reſt, and carried it off; when he was got out of the crowd, whether through curioſity, or a deſire to relieve the perſon in the ſack who complained, he could not forbear opening it. In it he found an old woman, whom age, grief, and ill treatment had made deformed to the higheſt degree; he was ſo confoundedly mad at it, that to gratify his paſſion and rage he was going to throw the old woman and ſack

both together into the river, that the gratification of his passion might be some comfort to him for the loss of his money.

Then the good old gentlewoman said to him: Son, your lot is not so bad as you imagine; be of good chear, you have made your fortune: take care only of my life, I will make yours happier than ever it has been yet. These words somewhat pacified him. Wherefore he carried her into a house hard by, where she told him her quality and her estate. She belonged to a Mandarine of note in the neighbourhood, to whom she wrote immediately. He sent her an equipage agreeable to her quality, and she carried her deliverer along with her, and afterwards was so good a friend to him, that he never had reason to complain that he had lost the two crowns which he laid out in the purchasing her.

But to return to the Chinese marriages, I must farther tell you, that a husband may not divorce his wife, excepting for adultery, and a few other occasions which seldom or never fall out; in those cases they sell them to whosoever will buy them, and buy another. Persons of quality never do thus, but common people do frequently. If a man has the boldness to sell his wife without just reason, both the buyer and seller are severely punished, yet the husband is not obliged to take her again.

Although a man be allowed but one wife, he may have as many concubines as he will; all the children have an equal claim to the estate, because they are reckoned as the wives' children, though they may be some of the concubines'; they all call the wife mother, who is indeed sole mistress of the house; the concubines serve and honour her, and have no manner of authority or power but what they derive from her.

The Chineſe think it a ſtrange thing that the Europeans are not thus allowed the uſe of women, yet they confeſs it is a commendable ſign of moderation in them. But when we obſerved to them the troubles, quarrels, contentions, and jealouſies which many women muſt needs raiſe in a family, they ſay nothing is without ſome inconvenience and diſorder; but that perhaps there are more croſſes in having but one, than in having many women. The beſt way they own is to have none at all.

Although the Chineſe are extremely jealous to that degree that they ſuffer not their wives to ſpeak in private even to their own brethren, much leſs give them liberty to enjoy all that freedom and public diverſion which in Europe is eſteemed only gallantry and curioſity: nevertheleſs there are huſbands ſo very complaiſant to their wives as to let them freely commit adultery, which permiſſion ſome women make the condition of their marriage: Thoſe who according to ſuch agreement follow theſe courſes (as there is a certain ſort of people who do) have no manner of power to hinder debauchees from frequenting their houſes, and from making ill uſe of the eaſineſs or unruly paſſions of ſuch women. But ſuch families as theſe are abhorred by the Chineſe, who think ſo ill of them, that their children though never ſo deſerving or intelligent can never obtain any degree, or be employed in any honourable office.

Of all their civil inſtitutions there is no one which coſts the Chineſe ſo much trouble as does the ordering of their time, and their holidays. There are in the emperor's ſervice above an hundred perſons, on purpoſe to regulate the kalendar, which they make a new every year, and with a great deal of ceremony ſend it up and down to the vice-roys of each province. They

regulate the number of months, which is sometimes twelve, sometimes thirteen, which are lunar months, and ought to agree with the sun's course. In these almanacs the equinoxes, solstices, and the sun's entry into each sign is set down: The eclipses of the sun or moon are there, and the time when visible at Peking or any of the principal cities. The planets' courses, their places in the ecliptic, their oppositions, conjunctions, and propinquity to any stars are described and indeed every thing else is well calculated, which astronomy has that is curious or excellent. They mix with this divers points of judicial astrology, which ignorance or superstition have invented, concerning happy or unhappy days, times proper for marriage, building, or undertaking journies. These prejudices generally guide the people; but the emperor, and all other men of sense are wiser than to mind any such trifles.

Although there be no public clocks as in Europe, the day is nevertheless divided into four and twenty parts which have all their particular names, and begin from midnight. They tell me that antiently they divided their day into twelve parts, each of which were subdivided into eight; which made the natural day consist of fourscore and sixteen, which were exactly distinguished in their calculations. But their sun-dials (and they have very antient ones) were divided into four general divisions, each of which contained four and twenty little subdivisions, which added to the four great divisions divided the whole circle into an hundred parts.

This sort of dialling seems very irregular, nor can I see for what use it was intended. Since they have received the new kalendar from the missionaries, they have regulated their dials by hours, and reckon their

time almoſt as we do; only we muſt take notice that inſtead of two hours they reckon but one, ſo that their natural day conſiſts of but twelve hours, the names of which diverſly combined with ten other terms which they have invented, make a revolution of ſixty, which ſerves them inſtead of a cycle to mark their different years. I dare not trouble you with particular enumerations which would be tedious, and are in foregoing relations ſufficiently explained.

As for the people, they are not very nice herein; they content themſelves with knowing the time of the ſun's riſing and ſetting, and noon. In the night they make uſe of bells and drums which are very often ſounded, and ſerve to diſtinguiſh the night into five watches.

The civil government of the Chineſe does not only preſide over the towns, but extends alſo over the highways, which they make handſome and eaſily paſſable. The paſſages for their water are in ſeveral places fenced in with ſtone walls for the convenience of travelling, over which there are a great number of bridges, which unite the towns and the fields together. Canals are alſo cut for the water to paſs through all the towns of the ſouthern provinces, to make their ditches more ſecure, and the towns more pleaſant. In low and marſhy grounds, they throw up prodigious long banks which keep their roads in thoſe parts good; to perform which they ſtick at no coſt, cutting a paſſage even through mountains when they ſtand in their way.

The road from Signanfou to Hamtchoum is one of the ſtrangeſt pieces of work in the world. They ſay, for I myſelf have never yet ſeen it, that upon the ſide of ſome mountains which are perpendicular, and have no ſhelving, they have fixed large beams into them,

upon the which beams they have made a ſort of balcony without rails, which reaches through ſeveral mountains in that faſhion; thoſe who are not uſed to theſe ſort of galleries, travel over them in a great deal of pain, afraid of ſome ill accident or other. But the people of the place are very hazardous: they have mules uſed to theſe ſort of roads, which travel with as little fear or concern over theſe ſteep and hideous precipices as they could do in the beſt and plaineſt heath. I have in other places expoſed myſelf very much by following too raſhly my guides.

One cannot imagine what care they take to make the common roads convenient for paſſage. They are fourſcore feet broad, or very near it; the ſoil of them is light and ſoon dry when it has left off raining. In ſome provinces there are on the right and left hand cauſeways for the foot paſſengers, which are on both ſides ſupported by long rows of trees, and oft-times terraſſed with a wall of eight or ten feet high on each ſide, to keep paſſengers out of the fields. Nevertheleſs theſe walls have breaks, where roads croſs one the other, and they all terminate at ſome great town.

There are ſeveral wooden machines made like triumphal arches ſet up in the roads about a mile and a half diſtant from each other, about thirty feet high, which have three doors, over which is wrote upon a large frize in characters ſo large as may be read at almoſt half a quarter of a mile diſtance, how far it is from the town you left, and how far to the town you are going to. So that you have no need of guides here, for you may by theſe directions ſee what place the road leads to, and from whence you came, how far you have already gone, and how far you have yet to go.

The great care which they have taken to lay out all theſe diſtances by the line, makes the account which

these inscriptions give to be pretty sure; yet they are not equal, because the miles in some provinces are longer than in others. It has happened likewise that some of these arches being ruined and consumed by decay and time, have not been set up exactly in the same place; but generally speaking they serve for a good measure of the highways, besides that in several places they are no small ornament.

On one side of these ways about the same distance are fixed little towers made of earth cast up, on which they set up the emperor's standard; near it is a lodge for soldiers or country militia. These are made use of in time of rebellion, or indeed at any other time, to carry any express if occasion be, or to hand letters from one to another; but especially to take care to stop highwaymen and robbers.

Every man who goes by armed is obliged to give an account whence he came, whither he is going, and upon what business, and must shew his pass. Beside these guards in case of an alarm give a helping hand to travellers, and stop all those who are suspected or accused of robbery. Among the mighty number of inhabitants which are in China a great part of which scarce know how to get a subsistance, a body would imagine that abundance must need turn thieves; yet one may travel there with as great safety as here. I have travelled there six thousand miles up and down through almost all the provinces, and was never but once in danger of being robbed. Four strange horsemen followed me a whole day together, but the roads were so full of travellers up and down that they could never get the coast clear for a quarter of an hour together, and so fell short of their aim.

Their posts are as well regulated as ours in Europe are, at the emperor's sole charge, who for that end

maintains a great number of horſe. The courtiers go from Peking for the capital cities; the vice-roys of which as ſoon as they have received the diſpatches from court, ſend them forthwith by other couriers to the towns of the firſt rank: from whence they are by theſe governors conveyed to thoſe of the ſecond rank under their juriſdiction; and from thence they are tranſmitted to the towns of the third rank. It is true theſe poſts were not eſtabliſhed for the conveyance of private letters, yet the poſtmaſters for a little money undertake to carry letters for private men, as they always do for the miſſionaries, who find it as ſure a way as that uſed in Europe, and much leſs chargeable.

As it is a matter of importance that the emperor's orders be quickly tranſmitted, ſo it is a great part of the Mandarine's care to ſee that the roads be good; and the emperor to keep them the more ſtrictly to this, ſpreads a report that he intends ſhortly to viſit this or that province. The governors of thoſe provinces ſpare no charge or pains to repair thoſe roads, becauſe it not only concerns their fortunes, but ſometimes their life, if this care be not omitted.

As I once paſſed juſt by a village of the third rank, in the province of Chenſi, they told me that the governor had juſt hanged himſelf through deſpair leſt he ſhould not have time enough to repair a road through which the emperor was to paſs to the capital town. The emperor nevertheleſs never went the journey, ſo that the Mandarine might have ſaved his life by a little patience. But yet all the care which the Chineſe can uſe, will never prevent a mighty inconvenience which happens to thoſe who travel in their roads.

The ſoil of China is mighty light, and very much beaten by the vaſt multitudes who travel, ſome on foot, ſome on camels, others in litters, and again others in

chariots, ſo that the roads are perfectly ground into very fine powder; when this is raiſed by travellers, and carried about by the winds, it is enough to blind all paſſengers if they have not maſks or veils on them. Through theſe clouds you muſt continually make your way, and ſuck them in inſtead of air, during whole journeys together. When the weather is hot, and the wind in one's face, ſcarce any one except a native can withſtand it: I have ſometimes been forced to deſiſt from my journey and come back again.

But of all their wholeſome inſtitutions there is nothing which contributes ſo much to the keeping up peace and order, as does their method of levying the emperor's revenue. They are not troubled in China with ſuch ſwarms of officers and commiſſioners as we are. All the eſtates there are meaſured, and all the families regiſtered; and whatſoever the emperor is to have by exciſe on goods, or tax upon perſons, is publicly known, every body brings in what is due from him, to the Mandarines or governors of the towns of the third rank, for there is no particular receiver appointed. Thoſe who neglect to bring in their dues, do not loſe their eſtates by confiſcation, which would be to puniſh the innocent of that family with the guilty; but the perſons ſo offending ſuffer impriſonment, and undergo the baſtinadoe till they have made ſatisfaction.

Theſe Mandarines of a lower rank, give in an account of what they receive to a general officer of the province, who accounts with the court of Peking, which looks after the public exchequer. A great part of the revenue is diſburſed up and down the provinces in penſions, ſalaries, ſoldiers' pay, public buildings: what is over is carried to Peking, to maintain the em-

peror's court, and other expences in that town, where the emperor keeps in pay above an hundred and ſixty thouſand regular troops, to whom, as well as to the Mandarines, is given out every day meat, fiſh, rice, peaſe, and ſtraw, according to every one's rank, beſides their conſtant pay, which they regularly receive.

That which comes from the ſouthern provinces is alone ſufficient to anſwer this expence, this they bring by water in the emperor's veſſels: yet they are ſo jealous leſt the revenue ſhould fall ſhort at any time of the diſburſements, that in Peking there are magazines of rice before hand ſufficient for three years. Which will keep a great while if it be well fanned and mixed, and although it looks not ſo well, nor taſtes ſo pleaſantly as new rice, yet it is much more wholeſome and nouriſhing.

This numerous army about the emperor, well looked after, duly paid, and exactly diſciplined, one would think ſhould awe all Aſia, yet their idleneſs, and the ſmall uſe they ever have occaſion to make of their weapons, does contribute to weaken them as much as their natural effeminacy. The weſtern Tartars do not value their numbers a ſtraw, and frequently ſay in deriſion of them, that the neighing of a Tartary horſe is enough to rout all the Chineſe cavalry.

Yet they take all poſſible care to have good ſoldiers, for they take no officers into the guards, till they have made trial of their ſtoutneſs, ſkill, and dexterity in military affairs. They are regularly examined, ſo that as learned men have their doctors to examine them, ſo theſe have alſo their profeſſors.

Theſe officers do regularly exerciſe their companies, they form them into ſquadrons, march them, teach them to divide their files to march through narrow paſſages, ſhew them to give the onſet, to rally at the

ſound of the cornet or trumpet; beſides they are very dexterous in managing their bow, or handling their ſcymitar: yet ſoon broke, and by the leaſt thing in the world put into diſorder. The occaſion of this I apprehend to be, becauſe in the education of their youth they never inſtil into them principles of honour and bravery, as we do as ſoon as ever they are big enough to know what weapons are. The Chineſe are always talking to their children of gravity, policy, law, and government; they always ſet books and letters in their view, but never a ſword into their hands. So that having ſpent their youthful days behind the counter, or at the bar, they know no other courage but that of defending obſtinately an ill cauſe, and are liſted into the ſoldiery on no other conſideration but that they hope there will be no occaſion for fighting. The Chineſe policy hinders hereby a great many domeſtic feuds and diſturbances: but at the ſame time it does expoſe its ſubjects hereby to the inſults of foreigners, which is ten times worſe.

Of the RELIGION *and* WORSHIP *of the* CHINESE.

IN the empire of China there are three principal ſects; the ſect of the learned, who follow the doctrine of the ancient books, and look upon Confucius as their maſter; that of the diſciples of Lao kien, which is nothing but a web of extravagance and impiety; and that of idolaters, who worſhip a divinity called Fo, whoſe opinions were tranſlated from the Indies into China about thirty two years after our Saviour's crucifixion.

The firſt of theſe ſects only make profeſſion of being regular ſtudents, in order to advance themſelves to the degrees and dignities of the empire on account of merit, wit and learning, proper for the conduct of life, and government of the empire.

The ſecond has degenerated into a profeſſion of magic and enchantment; for the diſciples of this ſect boaſt of the ſecrets of making gold, and of the rendering perſons immortal.

The third is nothing but a heap of fables and ſuperſtitions brought from the Indies into China, and maintained by the Bronzes, who deceive the people under the appearance of falſe piety; they have introduced the belief of the tranſmigration of ſouls, and promiſe more or leſs happineſs in proportion to the liberality that is ſhewn to themſelves.

To give ſome notion of theſe different ſects I ſhall follow the order of time in which they took their riſe, and obſerve ſucceſſively their condition among the people.

It is univerſally believed by every perſon who has

searched after the original of an empire so ancient as China, that Noah's sons were scattered abroad in the eastern part of Asia; that some of the descendants of this patriarch penetrated into China about two hundred years after the deluge, and laid the foundation of this extensive empire; that instructed by tradition, concerning the grandeur and power of the supreme Being, they taught their children, and through them their numerous posterity, to fear and honour the Almighty Creator of the world, and to live agreeable to the law of nature written in their hearts.

Of this we find traces in their ancient and valuable books, which the Chinese call, by way of eminence, The Five Volumes, the canonical or classical books of the highest rank, which they look upon as the source of all their learning and morality.

However these books are not treatises of religion purposely made with a design to instruct the people, for they contain only part of their history: The authors do not attempt to prove what they advance, but only draw natural consequences from principles already allowed, and lay down these opinions as fundamental truths on which all the rest are built.

To speak in general it appears that the drift of these classical books was to maintain peace and tranquillity in the state by a regulation of manners, and an exact observation of the laws; for the attainment of which the ancient Chinese judged two things necessary to be observed, viz. the duties of religion, and the rules of good government.

The chief object of their worship is the supreme Being, Lord and chief Sovereign of all things, which they worshipped under the name of Chang ti, that is Supreme Emperor, or Tien, which, according to the Chinese, signifies the same thing; "Tien (say the in-

" terpreters) is the ſpirit that preſides in heaven, be-
" cauſe heaven is the moſt excellent work produced by
" the firſt cauſe;" it is taken alſo for the material hea-
vens, but this depends upon the ſubject to which it is
applied: The Chineſe ſay that the father is the Tien of
the family, the viceroy the Tien of the province, and
the emperor the Tien of the kingdom, &c. They like-
wiſe pay an adoration, but in a ſubordinate manner, to
inferior ſpirits depending on the ſupreme Being, which,
according to them, preſide over cities, rivers, moun-
tains, &c.

If from the beginning of the monarchy they appli-
ed themſelves to aſtronomy, their deſign in the obſer-
vation of the ſtars was to be acquainted with their mo-
tions, and to ſolve the appearances of the viſible Tien,
or heaven.

As for their politics, which conſiſted in the obſer-
vation of regularity and purity of manners, they redu-
ced them to this ſimple maxim, viz. That thoſe who
command ſhould imitate the conduct of Tien in treat-
ing their inferiors as their children, and thoſe who o-
bey ought to look upon their ſuperiors as fathers.

But did they regard this Tien, who is the object of
their worſhip, as an intelligent being, lord and creator
of heaven and earth, and all things? Is it not likely
that their vows and homage were addreſſed to the vi-
ſible and material heaven, or at leaſt to a celeſtial e-
nergy void of underſtanding, inſeparable from the i-
dentical matter of heaven? But this I ſhall leave to the
judgment of the reader, and content myſelf with relat-
ing what is learnt from the claſſical books.

It appears from one of theſe canonical books, called
Chu king, that this Tien, or firſt being, the object of
public worſhip, is the principle of all things, the father
of the people, abſolutely independent, almighty, om-

niſcient, knowing even the ſecrets of the heart, who watches over the conduct of the univerſe, and permits nothing to be acted contrary to his will; who is holy without partiality, a rewarder of virtue in mankind, ſupremely juſt, puniſhing wickedneſs in the moſt public manner, raiſing up and caſting down the kings of the earth according to his own pleaſure; that the public calamities are the notices which he gives for the reformation of manners, and that the end of theſe evils is followed with mercy and goodneſs; as for inſtance when a dreadful ſtorm has made havock with the harveſt and the trees, immediately after an illuſtrious innocent is recalled from baniſhment, juſtified from ſlander, and re-eſtabliſhed in his former dignity.

One ſees there the ſolemn vows that they make to the ſupreme Being for obtaining rain in a long drought, or for the recovery of a worthy emperor when his life is deſpaired of; theſe vows, as hiſtory relates, are generally heard, and they acknowledge that it is not the effect of chance that an impious emperor has been ſtruck with lightening, but that it is the viſible puniſhment of heaven deſigned as an example to mankind.

The variety of events are attributed only to Tien, for they ſpeak of him chiefly when vice is puniſhed, and when it is not they ſuppoſe it one day will, and always threaten wicked perſons in proſperity: One may ſee by theſe books that the chief of the nation are fully perſuaded that the Tien, by prodigies or extraordinary appearances, gives notice of approaching miſeries wherewith the ſtate is threatned, that men may reform their lives as the ſureſt means of appeaſing the anger of heaven.

It is ſaid of the emperor Tcheou that he rejected all the good thoughts inſpired by Tien, that he made no

account of the prodigies by which Tien gave notice of his ruin if he did not reform his life: and when there is mention made of the emperor Kie they say, if he had changed his conduct after the calamities sent from on high, heaven would not have depopulated the empire: They report that two great emperors, founders of two powerful dynasties, admired by posterity for their rare virtues, had a great conflict in their own minds when there was a debate upon their ascending the throne; on the one side they were solicited by the grandees of the empire, and by the people, and perhaps even by private motives of ambition hard to be distinguished from those of a more specious sort; on the other side they were with-held by the duty and fidelity that a subject owes to his prince, though much and deservedly hated.

This inward conflict and uncertainty that troubled their repose proceeded from the fear of displeasing Chang ti, either by taking up arms as they were urged, or by refusing to take them up to free the people from the oppression under which they groaned, and to put a stop to an infinite number of crimes; by this proceeding they acknowledged their dependence to be on a master who forbids unfaithfulness, hates tyranny, loves the people as a father, and protects those that are oppressed.

Almost all the pages of the canonical books, and especially of the Chu king, cease not to inspire this just dread as the most proper curb for the passions, and the most certain remedy against vice.

There likewise appears what idea these princes ought to form of the justice, holiness, and goodness of the supreme Lord; in the times of public calamities they were not satisfied with only addressing their vows to Tien, and offering sacrifices, but they applied them-

ſelves carefully to the examination of their ſecret faults, which had drawn down this puniſhment from Tien; they examined if they were not too expenſive in their habits, too delicate at their tables, too magnificent in their equipage and in their palaces, all which they reſolved to reform.

One of theſe princes acknowledges ſincerely, That he had not followed the ſolitary thoughts inſpired by Tien: Another reproaches himſelf for neglect of application to buſineſs, and too much regard for innocent amuſements, and he looks upon theſe faults as likely to provoke the anger of Tien, and meekly acknowledges theſe to be the ſource of public calamities.

In the canonical book, called Tchun tſiou, mention is made of the misfortunes of a prince as ſo many puniſhments of Tien, who to make the chaſtiſement ſtill greater rendered him inſenſible to his diſgrace.

The Chu king ſpeaks often of a maſter who preſides over the government of his dominions, who has an abſolute empire over the deſigns of mankind, and conducts them to wiſe and juſt ends, who rewards and puniſhes mankind by other men, without any abridgment of their liberty.

This perſuaſion was ſo common that princes, naturally jealous of their own honour, never attributed the ſucceſs of their government to themſelves, but referred it to the ſupreme Lord that governs the univerſe.

Almoſt from the beginning of the monarchy it was appointed that the emperor, ſoon after his exaltation, ſhould humble himſelf ſo far as to till the earth, and that the crop ariſing from his cultivation ſhould be offered in ſacrifice to Tien: It is found in Chu king that the ſame emperor, of whom I have been ſpeaking, hav-

ing neglected this ceremony attributes the public calamities to his negligence.

There is represented in the same book the wisest of their emperors in a suppliant posture before Chang ti, to divert the miseries wherewith their descendants are threatened: An emperor of the same race declares, That his illustrious ancestors, notwithstanding their extraordinary talents, could not have governed the empire, as they have done, without the assistance of the sage ministers that Tien had given them.

It is still farther observable that they attribute nothing to Chang ti, which does not become the supreme Lord of the world; they attribute to him power, providence, knowledge, justice, goodness, clemency; they call him their father and lord, they honour him with worship and sacrifices worthy of the supreme Being, and by the practice of every virtue; they likewise affirm that all outward adoration must fail in pleasing Tien, if it does not proceed from the heart, and the inward sentiments of the soul.

It is said in Chu king that Chang ti clearly beholds all things, that he sees from the highest heavens what is done here below, that he makes use of our parents to bestow upon us the material part, but that he himself gives an understanding mind, capable of reflexion, which raises us above the rank of brutes; that to offer an acceptable sacrifice, which is not sufficient for the emperor to whom this function belongs, joins the priesthood to the royal dignity, for it is likewise necessary that he be either upright or penitent, and that before the sacrifice he should expiate his faults with fasting and tears; that we cannot fathom the depths of his designs and counsels, and yet we ought not to believe that he is too exalted to attend to what is done below; that he himself examines all our actions, and that he

has set up a tribunal in our own consciences whereby we are judged.

The emperors have always thought themselves chiefly obliged to observe the primitive rites, the solemn functions of which belong to them alone, as heads of the nation: Thus they are emperors to govern, masters to teach, priests to sacrifice, and all this to the end that the imperial majesty being humbled in the presence of his court, in the sacrifices that he offers in the name of the empire to the Lord of the universe, the majesty of the supreme Being should still shine more resplendent, and that by this means no earthly splendor might be thought to equal his.

Fo hi, who is supposed to be cotemporary with Phaleg, was one of the heads of the colony which came to settle in this part of the East, and who is acknowledged to be the founder of the Chinese monarchy; he had nothing more at heart than to give public marks of a religious veneration for the supreme Being; he kept in a domestic park six sorts of animals to serve as victims in his sacrifices, which he solemnly offered twice a year at the two solstices, at which time the tribunals left off business, and the shops were shut up, nor was it permitted on these days to undertake any long journey; they were to think of nothing else but joining with the prince to honour Chang ti: The book intitled Li ki, calls these solemnities the festivals of gratitude to Tien.

Chin nong, who succeeded Fo hi, was not content with the two sacrifices alone, he appointed two others at the equinoxes, that in the spring to implore a blessing on the fruit of the earth, that in the autumn after the harvest was over, to offer the first fruits to Chang ti; and as Fo hi had fed six sorts of animals for sacrifice, Chin nong, through a prudent emulation, culti-

vated the fields with his own hands, and offered the corn and the fruit at the ſame ſacrifices.

Hoang ti, who aſcended the throne after the death of Chin nong, had greater zeal than his predeceſſors, for fearing leſt bad weather ſhould hinder him from making the uſual ſacrifices in the open air, he built a large temple that ſacrifices might be offered in all ſeaſons, and the people inſtructed in the principal duties.

The empreſs Loui tſou, wife of Hoang ti, took upon her the care of nouriſhing ſilkworms, and making ſilks fit for ornaments on theſe ſolemn occaſions: Without the ſouth gate was incloſed a large quantity of arable land, from whence were gathered corn, rice and other fruits deſigned for ſacrifice; and without the north gate was another great incloſure full of mulberry-trees, wherein were nouriſhed abundance of ſilkworms; the ſame day that the emperor went to till the ground with the principal courtiers, the princeſs went to her mulberry-grove with the ladies of her court, animating them by her example to make ſilks and embroidery, which ſhe ſet apart for religious uſes.

The empire becoming elective none were raiſed to the throne but the ſons of kings diſtinguiſhed for their wiſdom, or wiſe men who were aſſociates in the government; the choice never fell but upon ſuch as performed the duties of religion with veneration: It is an honour to the throne, as it is written in Chu king, that he whom Chang ti chooſes to govern mankind ſhould repreſent his virtues upon earth, and be his moſt perfect image.

This motive alone cauſed Hoang ti to conſent that his ſon ſhould be ſucceſſor with the title of Chao hao, that is of young Fo hi, becauſe from his youth he had been

the faithful imitator of the virtues of the first founder of the empire, Tai hao fo hi.

The sequel made it appear that they were not deceived in their choice; he increased the pomp and solemnity of the sacrifice offered to Chang ti by harmonious concerts of music; his reign was peaceable and quiet except the last part, which was disturbed by the conspiracy of nine tributary princes, who endeavoured to unhinge the religious worship and the government of the state, by destroying that regular subordination established by the first kings.

To the fear of Chang ti they were desirous of substituting the fear of spirits, and so had recourse to magic and enchantments; they pretended to disturb houses with malignant spirits, and terrified the people with their delusions: The people assembling in the temple on the solemn days that the emperor sacrificed, made it resound with their clamours, tumultously requiring that sacrifice should likewise be offered to these spirits.

The next emperor began by extirpating the race of the nine enchanters, who were the principal authors of the tumult; he appeased the minds of the people, and re-established order in the sacrifices.

Having reflected on the inconvenience of assembling an active murmuring people in the same place where the emperor sacrificed, he separated the place of instruction from that of sacrifices, and established two great Mandarines as presidents, choosing them from among the sons of the deceased emperor, one of whom was to look after the ceremonial, and the other took care of the instructions of the people.

He likewise regulated the choice of the victims, and took care that they should not be lame or defective, that they should be of the same sort of animals

appointed by Fo hi, as likewiſe well fed, and of colour agreeable to the four ſeaſons wherein the ſacrifices were made; in a word he regulated their age and ſize.

Ti ko, nephew of Tchuen hio, was raiſed to the throne by the ſuffrages of all degrees in the kingdom, and he did not apply leſs than his uncle to the worſhip of Chang ti, and to the religious obſervation of the ceremonies: It is ſaid in the annals of this prince that the empreſs Yuen kiang, who was barren, accompanying the emperor to a ſolemn ſacrifice, prayed to Chang ti for children with ſo much fervency that ſhe conceived almoſt at the ſame time, and ten months after brought into the world a ſon called Heou tſie, who was the progenitor of a glorious poſterity, and famous for a great number of emperors, which his family yielded to China.

There is room for wonder that ſo prudent a prince as Ti ko did not chooſe for ſucceſſor neither this miraculous infant, nor Yao, which he had by his ſecond queen, nor Ki lie ſon of the third queen, and that he ſhould prefer to theſe young princes, already ſo worthy on account of their virtues, his other ſon named Tchi, whom he had by his fourth queen, in whom there was no quality worthy of the throne; but he did not reign very long.

It is ſaid in the book, intitled Chang kien, that the providence of Chang ti watched over the welfare of the ſtate, and that by his appointment the unanimous ſuffrages of the people depoſed this wicked prince to place the virtuous Yao in his room, who joined the quality of legiſlator to that of emperor, and became a pattern for all ſucceeding princes.

In the ſixtieth year of his reign the people being greatly multiplied, and the beautiful plains quite co-

vered with water, ſuppoſed by ſome to be the remainder of the univerſal deluge, the great Yu applied himſelf to drain off the waters into the ſea, to level the inequality of the fields, and divide them among the people.

Nine years after this great emperor thought of taking an aſſociate in the empire, and appoint him to be his ſucceſſor. "I perceive no merit in my nine ſons, "ſaid he to his miniſters, and therefore find out a man, "no matter of what family, provided he is truly wiſe "and ſteadily virtuous."

They mentioned to him a young man who lived in the country, called Chun, who had been ill uſed by his parents and relations, and bore their injurious treatment with mildneſs and patience, and this man the the emperor approved of.

When he was in poſſeſſion of the throne he applied himſelf firſt of all to pay his ſolemn homage to Chang ti, after which he enacted wiſe laws, on which the government of the empire is founded; he created Mandarines, and gave excellent precepts upon the five principal duties of the king and the ſubject, father and children, huſband and wife, elder and younger, and of friends among themſelves; inſomuch that, from the greateſt to the ſmalleſt, every one immediately knew whether he ought to command or obey.

His example gave great weight to his precepts, for when all perſons ſaw his reſpectful ſubmiſſion to Yao, whom he looked upon as his father and maſter, they were all inclined to put in execution ſuch wiſe inſtitutions.

Yao died twenty-eight years after the adoption of Chun, and the ſorrow for the loſs of ſo great a prince was univerſal: Chun now reigning alone divided the offices among ſeveral wiſe men of known capacity, af-

ter the example of Yao; he chose no successor in his own family, but appointed the sage Yu, who had the general approbation.

Yu the Great did not forget a duty which he believed to be of the highest nature, for the worship of Chang ti was never more observed than in his reign; he even attempted to prevent the negligence which might cool the zeal of posterity, for which reason he established Mandarines at court, and in the provinces, as so many sages, whose business was to represent to the emperors their obligation to worship Chang ti, and to give them, when it was necessary, useful instructions concerning the practice of the nine royal virtues.

In the reign of Tching tang seven years' famine having reduced the people to the greatest misery, the emperor had offered several sacrifices to appease the wrath of heaven without success, he therefore resolved to offer himself as a victim to appease the anger of Tien; he divested himself of his imperial ensigns, and went with the grandees of the court to a mountain some distance from the city, where with a bare head and naked feet, in the posture of a criminal, he prostrated himself nine times before the supreme Lord of the universe.

"Lord (said he) all the sacrifices that I have offered to implore thy clemency have been in vain, and "therefore it is doubtless I myself that have drawn "down so many miseries on my people: Dare I ask "what my fault is? Is it the magnificence of my palace, the delicacies of my table, or is it the number "of my concubines, which however the laws allow "me? I am desirous of repairing all these faults by "modesty, frugality and temperance; and if this is "not sufficient I offer myself a victim to justice, let

" me be punished, but my people spared; I shall be con-
" tented that the thunderbolt be aimed at my head,
" if at the same time the rain falls upon the plains,
" that there may be a remedy for the miseries of the
" empire." His prayers were heard, the air was dark-
ned with clouds, refreshing showers watered the earth,
and afterwards produced a plentiful harvest.

From these instances it appears that, from the foun-
dation of the empire by Fo hi, the supreme Being was
commonly known by the name of Chang ti and Tien,
who was the object of public worship, and as it were
the soul and *primum mobile* of the government of the
nation; that the supreme Being was feared, honoured,
reverenced, and this not only by the people, but by
the grandees of the empire, and the emperors them-
selves; and it will be sufficient to say that, accord-
ing to the assertions of the canonical books, the Chi-
nese nation for the space of two thousand years ac-
knowledged, reverenced, and honoured with sacri-
fices a supreme Being, and sovereign Lord of the u-
niverse.

If the ancient teachers of the Chinese doctrine are
compared with the heathen sages, there will appear a
great difference between them, for the latter only
taught virtue to give themselves a superiority over the
rest of mankind; besides they dogmatized in so haugh-
ty and ostentatious a manner, that it was plain they
sought less the discovery of truth than to display their
own talents; while on the other hand the teachers of
the doctrine, inculcated in the canonical books, were
emperors and prime ministers, whose virtue gave great
weight to their instructions, who observed themselves
the same laws which they imposed upon others, and
conveyed their moral doctrine without the subtilties
and sophisms so commonly used by others.

It would be doubtleſs an injury to the ancient Chineſe, who followed the law of nature which they received from their fathers, to tax them with irreligion, becauſe they had not a knowledge of the Divinity ſo clear and diſtinct as the Chriſtian world; this would be to require too much of theſe people, who could not be inſtructed, as we are, with the precepts of the goſpel.

It is true that though the canonical books often exhort men to fear Tien, and though they place the ſouls of virtuous men near Chang ti, yet it does not appear that they have ſpoken clearly of the puniſhments in the life to come; in like manner though they affirm that the ſupreme Being created all things, yet they have not treated it ſo diſtinctly as to judge whether they mean a true creation, a production of all things out of nothing; but though they are ſilent with relation to this, they have not affirmed it to be a thing impoſſible, nor, like certain Greek philoſophers, aſſert that the matter of the univerſe is eternal.

Though we likewiſe do not find that they have treated explicitly concerning the ſtate of the ſoul, but have only confuſed notions relating to this matter, yet it cannot be doubted but they believe that ſouls exiſt when the body ceaſes to act; and they alſo believe the certainty of apparitions, of which that related by Confucius is an inſtance.

This philoſopher declared to his moſt familiar diſciples, that for ſeveral years he had ſeen in a dream the celebrated Tcheo kong, ſon of Ven vang, to whom the empire was indebted for ſo many excellent inſtructions; and it is obſervable that the learned Tchu ki, ſo famous under the dynaſty of Song, being aſked if Confucius ſpoke of a dream or a true apparition, anſwered without heſitation, That he meant a true apparition;

however Tcheou kong had been dead six hundred years when he appeared to Confucius.

That which has contributed greatly to the preservation of the religion of the early ages in China is, that there has been a supreme tribunal established, with full authority to condemn or suppress any superstition that may arise, which is called The tribunal of rites.

This precaution of the Chinese would have been effectual, if the mind of man was not so narrow and liable to be seduced; the strongest dykes, being only the work of men, cannot resist very violent inundations; but the reason why the body of philosophers in China have been idolaters contrary to their own consciences, is through fear of a people who were in love with idols, and had too much the ascendent in public affairs, insomuch that the ancient doctrine of the Chinese has found the tribunal that I just mentioned its only support, and through the assistance of its decrees has still continued the prevailing sect.

Whatever veneration the Chinese nation has had for its greatest emperors, it has never paid adoration to any but the supreme Being; and though it has discovered esteem and veneration for the memory of great men, who have distinguished themselves by their virtues and services, it has rather chosen to preserve their memory by tablets than by statues.

However the troubles which happened in the empire, the civil wars which divided it, and the corruption of manners, which became almost general, were very like to have suppressed the ancient doctrine, had not Confucius revived it by giving fresh reputation to the ancient books, especially to the Chu king, which he proposed as an exact rule of manners.

I have already spoken of the reputation acquired by this philosopher, who is still looked upon as the chief

doctor of the empire, and yet in his time arose the sect of Tao sseë.

The author of this sect came into the world about two years before Confucius, and the doctrine that he taught was agreeable on account of its novelty, and however extravagant it might appear to reasonable men, yet it was countenanced by some of the emperors, and a great number of other persons, which gave it reputation.

Of the Sect of the TAO SSEË.

LAO KIUN is the name of the philosopher who gave rise to this new sect, and if you credit his disciples his birth was very extraordinary, he not coming into the world till forty years after his conception: His books are still extant, but, as it is supposed, much disguised by his followers, though there still remain maxims and sentiments worthy of a philosopher upon moral virtue, the avoiding honours, the contempt of riches, and the happy solicitude of a soul who raising itself above terrestrial things, believes that it has a sufficiency in itself.

Among the sentences there is one that is often repeated, especially when he speaks of the production of the world: "Tao (says he) or Reason, hath produced "one, one hath produced two, two have produced "three, and three have produced all things."

The morality of this philosopher and his disciples is not unlike that of the Epicureans; it consists in avoiding vehement desires and passions capable of disturbing the peace and tranquillity of the soul; and, according to them, the attention of every wise man ought to be, to pass his life free from solicitude and

uneasiness, and to this end never to reflect on what is past, nor to be anxious of searching into futurity.

They affirm that to give one's self up to ruffling care, to be busied about great projects, to follow the dictates of ambition, avarice, and other passions, is to labour more for posterity than ourselves, and that it is madness to purchase the happiness of others at the expence of our own repose and pleasure; that with respect to our own happiness our pursuits after it should be moderate, and our desires not too violent, because whatever we look upon as our happiness ceases to be so if it is accompanied with trouble, distaste, or inquietude, and if the peace of the soul is never so little disturbed.

For this reason those who belong to this sect affect a calm which suspends, as they say, all the functions of the soul; and as this tranquillity must needs be disturbed by the thoughts of death, they boast of inventing a liquor that has the power of rendering them immortal: They are addicted to chymistry, and search after the philosopher's stone; they are likewise fond of magic, and are persuaded that by the assistance of the demons they invoke they can succeed in their desires.

The hope of avoiding death prevailed upon a great number of the Mandarines to study this diabolical art; the women especially being naturally curious, and exceeding fond of life, pursued these extravagancies with eagerness; at length certain credulous and superstitious emperors brought this impious doctrine in vogue, and greatly multiplied the number of its followers.

The emperor Tsin chi hoang ti, an inveterate enemy to learning and learned men, was persuaded by

these impostors that they had actually found the liquor of immortality, which was called Tchang seng yo.

Vou ti, the sixth emperor of the dynasty of Han, was wholly addicted to the study of magical books under a leader of this sect; a great number of these pretended doctors flocked to court at this time, who were famous for the magic arts, and this prince losing one of his queens that he doated on to distraction, and being inconsoleable for her loss, one of these impostors, by his inchantments, caused the deceased queen to appear before the emperor, at which he was surprized and terrified, and by this means more strongly attached to the impieties of this sect: He several times drank the liquor of immortality, but at last perceived that he was as mortal as ever, and being ready to expire lamented too late his fond credulity.

The new sect suffered no prejudice on account of the emperor's death, for it found protectors among the princes of the same dynasty; two of their most famous doctors were authorised to propagate the worship paid to a demon in a great number of temples already erected through the empire; these false doctors distributed in all places the small images that represented the croud of spirits and men that they had ranked among their gods, and sold them at a high price.

This superstition increased in such a manner, under the emperors of the dynasty of Tang, that they gave the ministers of this sect the honourable title of Tien sseë, that is, Heavenly Doctors; the founder of this line erected a superb temple to Lao kiun, and Hiuen tsong, the sixth emperor of the same dynasty, caused his statue to be carried in a pompous manner into the palace.

The successors of the head of this sect are always honoured with the dignity of chief Mandarines, and they

reſide in a town of the province of Kiang ſi, where they have a magnificent palace: A great concourſe of people flock thither from the neighbouring provinces to get proper remedies for their diſeaſes, or to learn their deſtiny, and what is to happen in the remainder of their lives, when they receive of the Tien ſſeë a billet filled with magical characters, and go away well ſatisfied without complaining of the ſum they pay for this ſingular favour.

But it was chiefly under the government of the Song that the doctors of this ſect were greatly ſtrengthned; Tchin tſong the third emperor of this dynaſty was ridiculouſly led away with their tricks and forgeries; theſe impoſtors, during a dark night, had hung up a book on the principal gate of the imperial city, filled with characters and magical forms of invoking demons, and gave out that this book was fallen from heaven; the credulous prince, with great veneration, went on foot to fetch it, and after receiving it with deep humility carried it triumphantly into the palace, and encloſed it in a gold box, where it was carefully preſerved.

Theſe Tao ſſeë were the perſons who introduced into the empire the multitude of ſpirits till then unknown, whom they revered as deities independent of the ſupreme Being, and to whom they gave the name of Chang ti; they even deified ſome of the ancient kings, and paid them divine homage.

This abominable ſect in time became ſtill more formidable by the protection of the princes, and by the paſſions of the grandees whom it flattered, and by the impreſſions of wonder or terror that is made upon the minds of the people.

The compacts of their miniſters with demons, the lots which they caſt, the ſurpriſing effects of their ma-

gical arts infatuated the minds of the multitude, and [illegible] still extremely prejudiced in their favour; these impostors are generally called to heal diseases, and drive away demons.

They sacrifice to this spirit of darkness three sorts of victims, a hog, a fish, and a bird; they drive a stake in the earth as a sort of charm, and trace upon paper odd sort of figures, accompanying the stroke of their pencil with horrible grimaces and frightful cries.

Sometimes a great number of profligate fellows are sold to these ministers of iniquity, who follow the trade of divination; though they never have seen the person before who consults them, they tell his name and all the circumstances of his family, where his house stands, how many children he has, their names and age, and a hundred other particularities which are strangely surprising to weak and credulous minds, such as the vulgar are among the Chinese.

Some of these conjurers, after they have made their invocations, cause the figures of the chief of their sect, and their idols to appear in the air; formerly they could make a pencil write of itself without any body touching it, and that which was written upon paper or sand was the answer which they desired, or else they would cause all the people of the house pass in review in a large vessel of water, and there they shew the changes that shall happen in the empire, and the imaginary dignities to which they shall be raised who embrace their sect; in short they pronounce mysterious words without meaning, and place charms in houses and on men's persons: Nothing being more common than to hear these sort of stories, it is very likely that the greatest part are only illusions, but it is not credible that all should be so, for there are in reality ma-

ny effects that ought to be attributed to the power of demons.

The thinking people among the Chineſe laugh at theſe ſtories as ſo many fictions.

Of the Sect of Fo, *or* Foë.

FOR the ſpace of two hundred and ſeventy years the emperors of the dynaſty of Han poſſeſſed the imperial throne, and about ſixty-five years from the birth of Chriſt the emperor Ming ti introduced a new ſect into China ſtill more dangerous than the former, and has made a much more rapid progreſs.

This prince happened to dream one night, and among other things there occurred to his mind a ſentence which Confucius often repeated, viz. "That "the Moſt Holy was to be found in the Weſt;" upon this he ſent ambaſſadors into the Indies to diſcover who this ſaint was, and to ſeek for the true law which he there taught; the ambaſſadors ſuppoſed they had found him among the worſhippers of the Idol Fo or Foë, and they tranſported this idol into China, and with it the fables wherewith the Indian books were filled.

This contagion, which began in the court, ſoon got ground in the provinces, and has ſpread through all the empire, wherein magic and impiety had already made too great havoc.

It is hard to ſay in what part of the Indies this idol was, and if the extraordinary things that its diſciples relate of it are not ſo many fables purpoſely invented, one would be apt to believe, with St. Francis Xavier, that he was rather a demon than an ordinary man.

They relate that he was born in that part of the Indies which the Chineſe call Chung tien cho, that his

father was the king of this country, and that his mother was called Mo ye, and died soon after he was born; when she conceived she almost constantly dreamed that she had swallowed an elephant, and hence arise the honours that the kings of the Indies pay to white elephants, and often make war to gain possession of this animal.

Hardly (say they) was this monster separated from his mother, but he stood upright and walked seven paces, pointing with one hand to the heaven, and the other to the earth; nay he likewise spoke and pronounced distinctly these following words, "There is none "but myself in the heaven or on the earth that ought "to be adored."

At the age of seventeen he married three wives, and had a son called by the Chinese Mo heou lo; at the age of nineteen he forsook his wives, and all earthly cares, to retire into a solitary place, and put himself under the guidance of four philosophers called by the Indians, Joghi; at thirty he was wholly inspired by the divinity, and became Fo or pagod, as the Indians call him, looking upon himself as a god; he then applied himself wholly to propagate his doctrines, the devil always helping him out at a dead lift, for by his assistance he did the most wonderful things, and by the novelty of his miracles filled the people with dread, and procured himself great veneration; the Chinese have described these prodigies in several large volumes, and represented them in several cuts.

It is scarcely credible how many disciples this chimerical god gained, for they reckon eighty thousand who were busy in infecting all the East with impious tenets; the Chinese call them Ho chang; the Tartars, Lamas; the Siamese, Talapoins; the Japanese, or rather the Europeans, Bonzes: Among this great num-

ber of disciples there were ten of greater distinction as to rank and dignity, who published five thousand volumes in honour of their master.

However this new god found himself mortal as well as the rest of mankind, for at the age of seventy-nine the weakness of his body gave him notice of his approaching end, and then to crown all his impieties he broached the venom of atheism.

He declared to his disciples that till that moment he had made use of nothing but parables, that his discourses were so many enigmas, and that for more than forty years he had concealed the truth under figurative and metaphorical expressions, but being about to leave them he would communicate his true sentiments, and reveal the mystery of his doctrine: "Learn then (said "he to them) that the principle of all things is emp-"tiness and nothing; from nothing all things proceed-"ed, and into nothing all will return, and that is the "end of all our hopes;" but his disciples adhered only to his first words, and their doctrine is directly opposite to atheism.

However, the last words of this impostor laid the foundation of that celebrated distinction, which is made in his doctrine into exterior and interior, of which I shall speak hereafter: His disciples did not fail to disperse a great number of fables after his death, and easily persuaded a simple and credulous people that their master had been born eight thousand times, that his soul had successively passed through different animals, and that he had appeared in the figure of an ape, a dragon, an elephant, &c.

This was plainly done with a design to establish the worship of this pretended god under the shape of various animals, and in realty these different creatures, through which the soul of Fo was said to have passed,

were worshipped in several places; the Chinese themselves built several temples to all sorts of idols, and they multiplied exceedingly throughout the empire.

Among the great number of disciples that this chimerical deity made, there was one more dear to him than all the rest, to whom he trusted his greatest secrets, and charged him more particularly to propagate his doctrine; he was called Moo kia ye; he commanded him not to amuse himself with bringing proofs and tedious arguments to support his doctrine, but to put, in a plain manner, at the head of his works which he should publish these words, "It is thus that I have "learned."

This Fo speaks, in one of his books, of a master more ancient than himself, called by the Chinese, O mi to, whom the Japanese, by corruption of the language, have termed Amida; it was in the kingdom of Bengal that this other monster appeared, and the bonzes pretend that he attained to such great sanctity, and had such great merit, that it is sufficient at present to invoke him to obtain pardon for the greatest of crimes; on this account the Chinese of this sect are heard continually to pronounce these two names, O mi to, Fo; they think that the invocation of these pretended deities purifies them in such a manner that they may afterwards give a loose to all their passions, being persuaded that it will cost them nothing but an invocation to expiate their most enormous crimes.

The last words of Fo, when he was dying, gave rise to a sect of athiests, but the greatest part of the bonzes could not lay aside the prejudices of their education, and so persevered in the first errors their masters had taught.

There were others who endeavoured at a reconciliation between them, by calling one the exterior doc-

trine, and the other the interior; the firſt was more ſuitable to the capacity of the people, and prepared their minds to receive the ſecond, which was ſuitable to none but elevated minds, and the better to convey their thoughts they made uſe of the following example:

The exterior doctrine, ſay they, is with relation to the interior what the frame is with reſpect to the arch that is built upon it; for the frame is only neceſſary to ſupport the ſtones while the arch is building, but as ſoon as it is finiſhed it becomes uſeleſs, and they take it to pieces; in the ſame manner the exterior doctrine is laid aſide as ſoon as the interior is embraced.

What then is the exterior doctrine which contains the principles of the morality of the bonzes, which they are very careful to inforce? They ſay there is great difference between good and evil; that after death there will be rewards for thoſe that have done well, and puniſhments for thoſe that have done evil; that there are places appointed for the ſouls of both, wherein they are fixed according to their deſert; that the god Fo was born to ſave mankind, and to direct thoſe to the way of ſalvation who had ſtrayed from it; that it was he who expiated their ſins, and procured them a happy birth in the other world; that there are five precepts to be obſerved, the firſt is, not to kill any living creature; the ſecond is, not to take what belongs to others; the third prohibits impurity, the fourth lying, and the fifth drinking of wine.

But eſpecially they muſt not be wanting to certain charitable works which they preſcribe: Uſe the bonzes well, ſay they, and furniſh them with the neceſſaries of life; build their monaſteries and temples, that by their prayers and the penances that they impoſe for the expiation of your ſins, you may be freed from the

punishments that are due. At the funeral obsequies of your relations burn gilt and silver paper, and garments made of silk, and this in the other world shall be changed into gold, silver, and real habits: By this means your departed relations will want nothing that is necessary, and will have wherewith to reconcile the eighteen guardians of the infernal regions, who would be inexorable without these bribes, and if you neglect these commands you must expect nothing after death but to become a prey to the most cruel torments, and your soul, by a long succession of transmigrations, shall pass into the vilest animals, and you shall appear again in the form of a mule, a horse, a dog, a rat, or some other creature still more contemptible.

It is hard to conceive what an influence the dread of these chimeras has over the minds of the credulous and superstitious Chinese; this will appear in a better light from a story that was related by P. le Compte, and which happened to himself when he lived in the province of Chen si.

"They called me one day to baptize a sick person, "who was an old man of seventy, and lived upon a "small pension given him by the emperor: When I "entered his room, he said, I am obliged to you, my "father, that you are going to deliver me from a hea- "vy punishment: That is not all, replied I, baptism "not only delivers persons from hell, but conducts "them to a life of blessedness. I do not comprehend, "replied the sick person, what it is you say, and per- "haps I have not sufficiently explained myself; you "know that for some time I have lived on the empe- "ror's benevolence, and the bonzes, who are well in- "structed in what passes in the next world, have as- "sured me that out of gratitude I should be obliged "to serve him after death, and that my soul will in-

" fallibly pass into a post-horse to carry dispatches out
" of the provinces to court: For this reason they ex-
" hort me to perform my duty well, when I shall
" have assumed my new being, and to take care not
" to stumble, nor wince, nor bite, nor hurt any body;
" besides, they direct me to travel well, to eat little,
" to be patient, and by that means move the compas-
" sion of the deities, who often convert a good beast
" into a man of quality, and make him a considerable
" Mandarine: I own, father, that this thought makes me
" shudder, and I cannot think on it without trembling,
" I dream of it every night, and sometimes when I am
" asleep I think myself harnessed, and ready to set out
" at the first stroke of the rider; I then wake in a
" sweat, and under great concern, not being able to
" determine whether I am a man or a horse; but a-
" las! what will become of me when I shall be a horse
" in reality? This then, my father, is the resolution
" that I am come to: They say that those of your re-
" ligion are not subject to these miseries, that men
" continue to be men, and shall be the same in the
" next world as they are in this: I beseech you to re-
" ceive me among you, I know that your religion is
" hard to be observed, but if it was still more difficult
" I am ready to embrace it, and whatever it cost
" me I had rather be a Christian than become a beast.
" This discourse and the present condition of the sick
" person excited my compassion, but reflecting after-
" wards that God makes use of simplicity and igno-
" rance to lead men to the truth, I took occasion to
" undeceive him in his errors, and to direct him in
" the way of salvation; I gave him instructions a long
" time, and at length he believed, and I had the con-
" solation to see him die not only with the most rati-

" onal ſentiments, but with all the marks of a good " Chriſtian."

It is eaſy to ſee that if the Chineſe are the dupes of a doctrine ſo abſurd and ridiculous as the tranſmigration of ſouls, the bonzes, who propagate it with ſo much zeal, draw no ſmall advantage from it: It is exceeding uſeful to ſupport all their deceitful tricks by which they gain ſo many charitable contributions, and enlarge their revenues; having their extraction from the dregs of the people, and being maintained from their infancy in an idle profeſſion, they find this doctrine proper to authorize the artifices that they make uſe of to excite the liberality of the people.

One may judge of this the better from the following relation of P. le Compte.

" Two of theſe bonzes, ſaid he, one day perceiving " in the court of a rich peaſant two or three large " ducks proſtrating themſelves before the door, began " to ſigh and weep bitterly; the good woman, who " perceived them from her chamber, came out to learn " the reaſon of their grief: We know, ſaid they, that " the ſouls of our fathers have paſſed into the bodies of " theſe creatures, and the fear we are under that you " ſhould kill them will certainly make us die with " grief. I own, ſaid the woman, that we were de- " termined to ſell them, but ſince they are your pa- " rents I promiſe to keep them."

This was not what the bonzes wanted, and therefore they added, " Perhaps your huſband will not be " ſo charitable as yourſelf, and you may reſt aſſured " that it will be fatal to us if any accident happens to " them.

" In ſhort, after a great deal of diſcourſe, the good " woman was ſo moved with their ſeeming grief that " ſhe gave them the ducks to take care of, which they

" took very reſpectfully after twenty ſeveral proteſtati-
" ons, and the ſelf ſame evening made a feaſt of them
" for their little ſociety."

Theſe ſort of people are diſperſed throughout the empire, and are brought up to this trade from their infancy: Theſe wretches, to preſerve their ſect, purchaſe children of ſeven or eight years old, of which they make young bonzes, inſtructing them in their myſteries fifteen or twenty years; but they are generally very ignorant, and there are very few that underſtand the doctrines of their own ſect.

All the bonzes are not equally honourable, for they are of different degrees, ſome are employed in collecting alms, others, but their number is ſmall, have gained the knowledge of books, and ſpeak politely, and their buſineſs is to viſit the learned, and to inſinuate themſelves into the good graces of the Mandarines; there are likewiſe among them venerable old men, who preſide over the aſſemblies of women, but theſe aſſemblies are uncommon, and not uſed in many places.

Though the bonzes have not a regular hierarchy; yet they have their ſuperiors, whom they call Ta ho chang, that is great bonzes, and this rank to which they are raiſed greatly adds to the reputation which they have acquired by their age, gravity, meekneſs and hypocriſy. There are in all places monaſteries of theſe bonzes, but they are not all equally frequented by a concourſe of people.

There are in every province certain mountains wherein there are idol-temples, which have greater credit than the reſt; they go very far in pilgrimage to theſe temples, and the pilgrims, when they are at the foot of the mountain, kneel down and proſtrate themſelves at every ſtep they take in aſcending up: Thoſe who cannot go on pilgrimage deſire ſome of their

friends to purchaſe a large printed ſheet, marked with a certain coin by the bonzes: In the middle of the ſheet is the figure of the god Fo, and upon his garment and round about a great number of ſmall circles; the devotees have hung on his neck and round his arm a ſort of bracelet, compoſed of a hundred middle-ſized beads and eight large ones; on the top is a large bead in the ſhape of a ſnuff-box; when they roll theſe beads upon their fingers they pronounce theſe myſterious words, O mi to, Fo, the ſignification of which they themſelves do not underſtand: They make above an hundred genuflexions, after which they draw one of theſe red circles upon a ſheet of paper.

They invite the bonzes, from time to time, to come to the temple to pray, and to ſeal and make authentic the number of circles which they have drawn; they carry them in a pompous manner to funerals in a little box ſealed up by the bonzes; this they call Lou in, that is, a paſſport for travelling from this life to the next: This paſſport is not granted for nothing, for it generally coſts ſeveral taels; but, ſay they, there ought to be no complaint of this expence, becauſe they are ſure of a happy voyage.

Among the temples of theſe falſe gods there are ſeveral famous for the beauty and magnificence of their ſtructure, and for the ſtrange ſhapes of their idols; there are ſome ſo monſtrous that the poor Chineſe, as ſoon as they ſee them, fall proſtrate on the earth, and beat their forehead ſeveral times againſt it out of fear and dread: As the bonzes have no other view than to get money, and as whatever their reputation may be, they are in reality nothing but a collection of the dregs of the empire; they are well acquainted with the art of cringing before every body; they affect a mildneſs, complaiſance, humility, and a modeſty which deceive

at firſt ſight: The Chineſe, who penetrate no farther than the outſide, take them for ſo many ſaints, eſpecially when to this outſide ſhew they join rigorous faſting, and riſing ſeveral times in a night to worſhip Fo; and ſeem to ſacrifice themſelves in ſome ſort for the public good.

With a deſign to appear very deſerving among the vulgar: and to gain a compaſſion which excites their liberality, they expoſe themſelves publicly in the ſtreets when they undergo their ſevere penances; ſome will faſten their neck and feet to thick chains above thirty feet long, which they drag along the ſtreet with a great deal of pain; they ſtop at the door of every houſe, and ſay, You ſee how much it coſts us to expiate your crimes, cannot you afford us ſome trifling alms?

You ſee others in the croſs-ſtreets, and moſt frequented places, who make themſelves all over blood by beating their heads with all their might againſt a great ſtone; but among theſe ſort of penances there is none more ſurprizing than that of a young bonze, which is related by P. le Compte in the following manner:

"I met one day in the middle of a village a young "briſk bonze who was mild, modeſt, and very likely "to ſucceed in aſking charity; he ſtood upright in a "cloſe chair ſtuck all over on the inſide with the ſharp "points of nails, in ſuch a manner that he could "not ſtir without being wounded; two men that were "hired carried him very ſlowly into the houſes, where "he beſought the people to have compaſſion on him.

"I am, ſaid he, ſhut up in this chair for the "good of your ſouls, and am reſolved never to go out "till all the nails are bought, [and they were above "two thouſand] every nail is worth ſixpence, and yet "there is not one of them but what will become a

" ſource of happineſs in your houſes; if you buy a-
" ny you will perform an act of heroic virtue, and
" you will give an alms not to the bonzes but to
" the god Fo, to whoſe honour we deſign to build a
" temple.

" I then paſſed near the place where he was, and as
" ſoon as the bonze ſaw me he made me the ſame
" compliment as the reſt: I told him he was very un-
" happy to give himſelf ſuch uſeleſs torment in this
" world, and I counſelled him to leave his priſon, and
" go to the temple of the true God to be inſtructed in
" heavenly truths, and to ſubmit to a penance leſs ſe-
" vere and more ſalutary.

" He replied very mildly, and without the leaſt e-
" motion, that he was obliged to me for my advice,
" but his obligation would be greater if I would buy
" a dozen of his nails, which would certainly make me
" fortunate in my journey.

" Here, ſaid he, turning himſelf on one ſide, take
" theſe, which upon the faith of a bonze are the beſt
" in my chair, becauſe they give me the leaſt pain,
" however they are all the ſame price: He pronoun-
" ced theſe words with an air and action, which on a-
" ny other occaſion would have made me laugh, but
" then it excited my compaſſion."

The ſame motive of getting alms cauſes theſe bon-
zes ſo conſtantly to make viſits to all perſons, as well
poor as rich; they go in what number are deſired, and
ſtay as long as they will, and when there are aſſem-
blies of women, which is uncommon, unleſs in ſome
places, they bring with them a grand bonze, who is di-
ſtinguiſhed from the reſt by the place that he takes, by
the reſpect the other bonzes pay him, and by his ha-
bit, which is different from thoſe of the other bonzes.

Theſe aſſemblies of the ladies are a good revenue

for the bonzes, for there are in every city ſeveral ſocieties of ten, fifteen, twenty women more or leſs: They are commonly of a good family, and advanced in years, or elſe widows, and conſequently have money to diſpoſe of: They are ſuperiors of the ſociety in their turns for one year, and it is generally at the ſuperior's houſe that the aſſemblies are held, and that every thing may be done in order they all contribute a certain ſum of money for common expences.

The day on which the aſſembly is held comes a bonze, pretty well advanced in years, who is preſident, and ſings anthems to Fo: The devotees enter into the concert, and after they have ſeveral times crid O mi to, Fo, and beaten very heartily ſome ſmall kettles, they ſit at the table and regale themſelves; but this is the ordinary ceremony.

On the more ſolemn days they adorn the houſe with ſeveral idols placed in order by the bonzes, and with ſeveral groteſque paintings, which repreſent in divers manners the torments of hell; the prayers and feaſts laſt for ſeven days; the grand bonze is aſſiſted by ſeveral other bonzes, who join in the concert.

During theſe ſeven days their principal care is to prepare and conſecrate treaſures for the other world: To this purpoſe they build an apartment with paper painted and gilt, containing every part of a perfect houſe; they fill this little houſe with a great number of paſteboard boxes painted and varniſhed; in theſe boxes are ingots of gold and ſilver, or to ſpeak more properly of gilt paper, of which there are ſeveral hundreds, deſigned to redeem them from the dreadful puniſhments that the king of the infernal regions inflicts on thoſe who have nothing to give him; they put a ſcore by themſelves to bribe the officers of the tribunal of this king of ſhadows; the reſt, as well as the

houſe, is for lodging, boarding and buying ſome office in the other world; they ſhut up all theſe little boxes with padlocks of paper, then they ſhut the doors of the paper-houſe, and guard it carefully with locks.

When the perſon, who has been at this expence, happens to die, they burn the houſe firſt in a very ſerious manner, then they burn the keys of the houſe, and of the little cheſts, that ſhe may be able to open them and take out the gold and ſilver, for they believe the gilt paper will be turned into fine ſilver and gold, and ſuppoſe the king of the infernal regions [Yen vang] to be eaſily corrupted with this tempting metal.

This hope, joined to the oſtentatious ſhew, makes ſuch an impreſſion upon the minds of theſe poor Chineſe, that nothing but an extraordinary miracle of grace can undeceive them; in a word, the exerciſe of religion is perfectly free, and they celebrate this kind of feaſts whenever they pleaſe, and you have nothing but good words from all theſe impoſtors, who promiſe long life, great honours for your children, abundance of riches in this world, and above all things exquiſite happineſs in the next: ſuch are the extravagancies wherewith theſe impoſtors amuſe the credulity of the people; they have acquired ſo great authority over their minds that there are idols to be ſeen every where, which the blind Chineſe invoke inceſſantly, eſpecially in times of ſickneſs, when they are to go any journey, or when they are in danger.

In the voyage which P. Fontaney made from Siam to China in a Chineſe veſſel, he was an eye-witneſs of all their ceremonies, as ridiculous as ſuperſtitious. They had, ſays he, on the poop of their veſſel a ſmall idol quite black with the ſmoke of a lamp, which burnt continually to his honour; before they ſat down to dinner they offered him ſome of the victuals deſigned

for their own repaſt; twice in a day they threw into the ſea little Gondolaes made of paper, to the end that being employed in over-ſetting thoſe ſmall boats he might ſpare their own.

But if, notwithſtanding theſe preſents and offerings, the waves were violently agitated by the ſpirit, which, as they believe, governs them, they then burn a great many feathers, whoſe ſmoke and ſmell infect the air, and they pretend by this means to lay the tempeſt, and drive away the evil demon at a great diſtance; but it was at the ſight of a mountain, which they diſcovered as they paſſed the channel of Cochin-china, and where they have built an idol temple, that they out-did themſelves in their ſuperſtition.

After they had offered victuals, lighted wax candles, burnt perfumes, thrown ſeveral figures of gilt paper into the ſea, and had proſtrated themſelves a great number of times, the ſailors prepared a ſmall veſſel made of boards, about four foot long, with maſts, cords, ſails, ſtreamers, compaſs, rudder, boat, cannon, proviſions, merchandiſes, and even a book of accompts; they had diſpoſed upon the quarter-deck, the foreca ſtle, and the cords, as many ſmall figures of painted paper as there were men in the veſſel; they put this machine upon a raft, and lifted it up with ſeveral ceremonies, carried it about the veſſel with the ſound of a drum and copper-baſons; a ſailor habited like a Bonze was at the head of the proceſſion, fencing with a long ſtaff, and ſhouting as loud as poſſible; then they let it deſcend ſlowly into the ſea, and followed it with their eyes as far as they could ſee; after which this pretended Bonze went to the very higheſt part of the ſtern, where he continued his ſhouts, and wiſhed it a happy voyage.

As there are aſſemblies of women where the Bonzes preſide, there are likewiſe aſſemblies of men, which

they call fasters; every assembly has its superior, who has under him a great number of disciples called Tou ti, to whom they give the name of Sfeë fou, which is as much as to say, doctor father.

When they are industrious, and have gained any reputation, they easily attain this office; they preserve in a family some old manuscript, which has passed from father to son for several generations; this book is full of impious prayers which nobody understands, and there is none but the head of the family can repeat them; sometimes these prayers are followed with surprising effects, and there needs nothing else to raise a man to the quality of Sfeë fou, and to gain a great number of disciples: the days on which the assemblies are held, all the disciples have notice to appear, and no person dares stay away; the superior is placed in the bottom of the hall, about the middle; every one prostrates himself before him, and then place themselves to the right and the left in two lines; when the time is come they recite these secret and impious prayers, and make an end by placing themselves at the table, and plunging themselves into all manner of excess, for nothing can be more pleasant than these Chinese fasters; to say the truth they deny themselves all their life the use of flesh, fish, wine, onions, garlick, and every thing that heats, but they know how to make themselves amends with other provisions, and especially with the liberty of eating as often as they please.

We are not to suppose that this sort of abstinence is any great trouble to a Chinese, for there are great numbers who do not profess the art of fasting, and yet are contented with rice and herbs for their food, being not able to purchase flesh.

When once they have attained the degree of Sfeë fou, and have gained a great number of disciples, the

ſhare that every diſciple is obliged to pay on the days of meeting amounts to a conſiderable ſum in the ſpace of a year.

In ſhort there are no ſtratagems, nor ridiculous inventions, which theſe miniſters of Satan have not recourſe to, to keep their followers entirely devoted to the God Fo, and to alienate them from the preachers of the goſpel; but be this as it will, what has been mentioned hitherto is nothing but the exterior doctrine of Fo taught by the Bonzes, and adjuſted to the artifices which they make uſe of to impoſe on the credulity of the people: as to the interior doctrine, very few are allowed to be acquainted with its myſteries, the body of the Bonzes in general are thought to be too ſtupid to partake thereof; for thoſe who are initiated muſt have a ſublime genius, that they may be capable of attaining the higheſt perfection.

This interior doctrine is the ſame that was taught by Fo in the laſt moments of his life, and which his diſciples, whom he truſted moſt, have taken care to explain and propagate: we need do nothing more than mention this ridiculous ſyſtem, to ſhew how far the folly of mankind will lead thoſe who give way to ſuch ab[illegible]travagancies.

They teach that a vacuum or nothing is the principle of all things, that from this our firſt parents had their original, and to this they returned after their death; that the vacuum is that which conſtitutes our being and ſubſtance; that it is from nothing, and the mixture of the elements, that all things are produced, and to which they all return; that all beings differ from one another only by their ſhape and qualities, in the ſame manner as ſnow, ice, and hail differ from each other; and in the ſame manner as they make a man, a lion, or ſome other creature of the ſame metal,

which losing their shapes and qualities become again the same uniform mass.

Thus they say all beings, as well animate as inanimate, though differing in their qualities and figures, are only the same thing proceeding from the same principle; this principle is a most admirable thing, exceeding pure, free from all alteration, very fine, simple, and by its simplicity is the perfection of all beings; in short it is very perfect, and constantly at rest, without energy, power or understanding, nay more, its essence consists in being without understanding, without action, without desires; to live happy we must continually strive by meditation, and frequent victories over ourselves, to become like this *Principium*, and to this end accustom ourselves to do nothing, to desire nothing, to perceive nothing, to think on nothing; there is no dispute about vice or virtues, rewards or punishments, providence and the immortality of the soul; all holiness consists in ceasing to be swallowed up by nothing; the nearer we approach to the nature of a stone, or the trunk of a tree, the more perfect we are; in short it is in indolence and inactivity, in a cessation of all passions, in a privation of every motion of the body, in an annihilation of all the faculties of the soul, and in the general suspension of all thought, that virtue and happiness consist; when a man has once attained this happy state he will then meet with no further vicissitudes and transmigrations, he has nothing to fear for the future, because properly speaking he is nothing; or if he is any thing he is happy, and to say every thing in one word, he is perfectly like the god Fo.

This doctrine is not without its followers even at court, where it was embraced by some grandees: the emperor Kao tsong was so bewitched with it, that he

reſigned the government of the empire to his adopted ſon, that he might entirely addict himſelf to theſe ſtupid and ſenſeleſs meditations.

However the greateſt part of the learned have oppoſed this ſect, and among others a famous Colao called Poei guei, a zealous diſciple of Confucius; they attacked it with all their might, proving that this apathy, or rather this monſtrous ſtupidity, overturned all morality and civil ſociety; that man is raiſed only above other beings by his thinking and reaſoning faculties, and by his application to the knowledge and practice of virtue; that to aſpire after this fooliſh inactivity is renouncing the moſt eſſential duties, aboliſhing the neceſſary relation of father and ſon, huſband and wife, prince and ſubject, and that if this doctrine was followed it would reduce all the members of a ſtate to a condition much inferior to that of beaſts.

Thus China is become a prey to all ſorts of ridiculous and extravagant opinions; and though ſome of the learned oppoſe theſe ſects, and treat them as hereſies, and have ſometimes inclined the court to extirpate them throughout the empire, yet ſuch inclinations have been attended with no effect, for hitherto they have been tolerable, either through fear of exciting commotions among the people, or becauſe they have had ſecret favourers and protectors among the learned themſelves; ſo that all that they ever do is to condemn hereſy in general, which is put in practice every year at Peking.

It is this monſtrous heap of ſuperſtitions, magick, idolatry and atheiſm, that, having very early infected the minds of ſome of the learned, has ſpawned a ſect which is embraced in the room of religion or philoſophy, for it is difficult to give it a true title, nor perhaps do they know what to call it themſelves.

Of the Sect of some of the Learned of these later Times.

THE modern doctors, who are authors of a new doctrine, by which they pretend to explain whatever is obscure in the antient books, appeared under the reign of the nineteenth family of Song, above a thousand years after idolatry had got footing in China: the troubles that the different sects, and the wars caused in the empire, have intirely banished from it the love of the sciences, and introduced ignorance and corruption of manners, which have been predominant there for many ages.

There were then found but few doctors who were capable of rousing men's minds from so general a lethargy, but the taste the imperial family of Song had for the antient books revived, by little and little, an emulation for learning; there appeared among the principal Mandarines men of genius and spirit, who undertook to explain not only the antient canonical books, but the interpretation made thereon by Confucius, by Mencius his disciple, and other celebrated authors.

About the year one thousand and seventy was the time that these interpreters appeared, who gained a great reputation; the most famous were Tchu tse and Tching tse, who published their works under the reign of the sixth prince of the family of Song; Tchu hi distinguished himself so greatly by his capacity, that they revered him as the prince of learning: though these authors have been had in esteem for these five or six hundred years past, yet they are still looked upon as modern authors, especially when compared with the ancient interpreters, who lived fifteen ages before them.

In a word, about the year of our Lord one thousand

four hundred the emperor Yong lo made choice of forty-two of the moſt ſkilful doctors, whom he commanded to reduce the doctrine into one body, and to take eſpecial notice of the commentaries of Tchu tſe and Tching tſe, who flouriſhed under the reign of the family of Song.

Theſe Mandarines applied themſelves to this work, and beſides their interpretation of the canonical books, and of the works of Confucius and Mencius, they compoſed another containing twenty volumes, and gave it the title of Sing li ta tſuen, that is, Of nature or natural philoſophy: they followed, according to their orders, the doctrines of theſe two writers, and that they might not ſeem to abandon the ſenſe and doctrine of ancient books, ſo much eſteemed in the empire, they endeavoured by falſe interpretation, and by wreſting the meaning, to make them ſpeak their own ſentiments.

The authority of the emperor, the reputation of the Mandarines, their ingenious and polite ſtyle, the new method of handling the ſubject, their boaſt of underſtanding the ancient books, gave a reputation to their works, and many of the learned were gained over thereby.

Theſe new doctors pretended that their doctrine was founded on the moſt ancient of the Chineſe books, but their explanations were very obſcure, and full of equivocal expreſſions, that made it ſeem as though they were afraid of rejecting the old doctrines, and yet in reality what they advanced was entirely new: the following is a ſketch of their ſyſtem, which it is hard to make ſenſe of, and perhaps the inventers themſelves had no clear notions of what they had written.

They give the firſt principle of all things the name of Tai ki, which they ſay is impoſſible to be explained, being ſeparated from imperfections of matter, and

therefore can have no appellation agreeable to its nature: however they compare it to the ridge of a houſe, which ſerves to unite the roof; to the root of a tree, to the axletree of a chariot, to a hinge on which all things turn; and they affirm it to be the baſis, the pillar, and the foundation of all things: it is not, ſay they, a chimerical being, like to the vacuum of the Bonzes; but it is a real being which had exiſtence before all things, and yet is not diſtinguiſhable from them, being the ſame thing with the perfect and imperfect, the heaven, the earth, and the five elements, inſomuch that every thing may in a ſenſe be called Tai ki.

They ſay likewiſe that we ought to conſider of it as a thing immoveable and at reſt; when it moves it produces a Yang, which is a perfect, ſubtile, active matter, and is in continual motion; when it is at reſt it produces Yn, a matter groſs, imperfect, and without motion: this is ſomething like a man who, while he is at reſt, profoundly meditates upon a ſubject, and who proceeds from reſt to motion when he has explained what he meditated upon: from the mixture of theſe two ſorts of matter ariſe the five elements, which by their union and temperament produce different beings, and diſtinguiſh one thing from another: hence ariſe the continual viciſſitudes of the parts of the univerſe, the motion of the ſtars, the repoſe of the earth, the fruitfulneſs or ſterility of the plains: they add that this matter, or rather this virtue inherent in matter, produces, orders and preſerves all parts of the univerſe; that it is the cauſe of all the changes, and yet is ignorant of its own regular operations.

However, nothing is more ſurprizing than to read of the perfections that theſe modern commentators attribute to Tai ki: they ſay its extenſion is infinite, its nature pure and perfect, duration without beginning

and without end: it is the idea, the model, and the ſource of all things, and the eſſence of all other beings: in ſhort in ſome places they ſpeak of it as of an animated being, and give it the name of ſoul and ſpirit, and look upon it as the ſupreme underſtanding, but when they would reconcile theſe notions to the ancient books they fall into the moſt manifeſt contradictions.

To the ſame being, which they call Tai ki, they likewiſe give the name of Li, and this, they ſay farther, joined to matter is the compoſition of all natural bodies, and ſpecificates and diſtinguiſhes one thing from another; their method of reaſoning is as follows: you make out of a piece of wood a ſtool or a table, but the Li gives the wood the form of the table or ſtool, and when they are broke the Li of neither ſubſiſts any longer.

Their reaſonings in points of morality are the ſame; they call Li that which eſtabliſhes the reciprocal duty between the prince and the ſubject, the father and the ſon, the huſband and the wife; they give likewiſe the name of Li to the ſoul, becauſe it informs the body, and when it ceaſes to inform it, the Li is ſaid to be deſtroyed; in the ſame manner, ſay they, as ice diſſolved by heat loſes the Li whereby it became ice, and reſumes its fluidity and natural being.

In ſhort, when they have diſputed in this unintelligible manner concerning the nature of Tai ki and Li, they neceſſarily fall into atheiſm, becauſe they exclude every efficient ſupernatural cauſe, and admit no other principle than an inanimate virtue or energy united to the matter, to which they give the name of Li or Tai ki.

But they find themſelves moſt embarraſſed when they would fain elude the great number of plain texts, in the ancient books, which ſpeak of ſpirits, of juſtice, of

the providence of a ſupreme Being, and the knowledge which he has of the ſecrets of men's hearts, &c. for when they endeavour to explain them in their own groſs manner they are certain to fall into freſh contradictions, deſtroying in one place what they eſtabliſh in another.

However, if we may credit the teſtimony of a great number of miſſionaries, who have ſpent the chief part of their lives in the empire, and who have gained an exact knowledge of the Chineſe affairs by means of ſtudying their books, and converſing with men of the greateſt repute for knowledge among them, the truly learned have not given way to theſe mad notions, but have adhered ſtrictly to the text of the antient books, without regarding the extravagant opinions of modern commentators.

So that the ſect of the learned may very properly be ſaid to be of two claſſes.

The firſt are thoſe who pay little regard to the commentaries of the moderns, but have the ſame notion of the ſupreme Being, the author of the univerſe, as the old Chineſe, that is the Chineſe who have lived ſince Fo hi, and before the time of theſe new commentators.

The ſecond are thoſe who, neglecting the text, ſeek the ſenſe of the ancient doctrine in the gloſſes of the new commentators, and adhering, like them, to a new philoſophy are deſirous of gaining a reputation from their confuſed and dark notions; they are willing to perſuade people that they are able to explain the manner of the production and government of the world by material cauſes, and yet they would ſtill be thought the true diſciples of Confucius.

But that I may act the part of a faithful hiſtorian, I cannot deny that ſome of the miſſionaries have been perſuaded that all the learned in the empire are no bet-

ter than so many atheists, and that whatever declarations the emperor Cang hi and others have made to the contrary, have been the effects of mere complaisance, or downright dissimulation; for though the above mentioned prince averred that it was not to the visible and material heaven that he offered sacrifice, but to the Lord and Creator of heaven and earth, and all things, he might mean the root and origin of all things, which is nothing else but the Li or celestial virtue inherent in matter, which is, according to the Chinese atheists, the principal of all things.

Besides, when we read in their books, or hear the Chinese affirm, that life and death, poverty and riches, and all events in general, depend on Tien or heaven; that nothing is done but by his orders, that he rewards the good and punishes the wicked, that he cannot be deceived, that he sees all things, hears all things, and knows all things, that he penetrates the secret recesses of the heart, that he hears the complaints of the good and virtuous, and grants their petitions, &c. all these expressions, according to them, ought to be looked upon as metaphorical, by which they would have the people understand that all things happen as if in reality heaven was an intelligent being.

In short they pretend that as the Stoicks ascribed the variety of events to fatal necessity, in like manner the learned among the Chinese attribute to heaven, and the influence thereof, good and evil, rewards and punishments, the revolutions of states and kingdoms; and, in a word, all sorts of events, whether happy or unhappy, that we see in the world.

Thus having related the sentiments of skilful persons, who have made it their business to study the Chinese affairs, I must not forget a particular sort among the learned of this nation, who have composed.

a syſtem of their own from all the different ſects, and have endeavoured to reconcile all together.

As the ſtudy of letters is the road to the higheſt dignities, and as it is open to perſons of all degrees, there muſt needs be many of mean extraction, who have been brought up in idolatry, and when they become Mandarines, either through the prejudice of their education, or a publick complaiſance to the people, and to maintain the publick tranquillity, ſeem to adopt the opinions of every different ſect, and the rather becauſe the Chineſe of all ranks ſeldom look any farther than the preſent life: the Mandarines, who are generally the living deities of the country, have ſeldom any other god but their fortune, and as it is ſubject to ſeveral troubleſome turns, their principal care is to avoid theſe misfortunes, and to keep themſelves ſafe in their poſts. The ſtudents, who may be looked upon as the leſſer nobility, have nothing at heart but a certain honour, which conſiſts in ſucceeding in their examinations, and in raiſing themſelves to the higheſt degree. The merchants think of nothing, from morning to night, but their buſineſs; and the reſt of the people are entirely taken up in procuring a livelihood, that is a ſmall quantity of rice and pulſe: in this manner is the time of all the Chineſe taken up.

The learned, of whom I am ſpeaking, are as forward as the reſt in declaiming againſt falſe ſects, but experience ſhews that they are as much ſlaves to Fo as the vulgar themſelves; their wives, who are ſtrongly attached to idols, have a kind of an altar in the moſt honourable part of their houſes, whereon they place a company of images finely gilt; and here, whether out of complaiſance, or otherwiſe, theſe pretended diſciples of Confucius often bow the knee.

The extreme ignorance of the nation greatly con-

tributes to the readineſs wherewith theſe Chineſe doctors, as well as the vulgar, fall into the moſt ridiculous ſuperſtitions; but this ignorance has no relation to their ſkill in carrying on buſineſs, for in this they generally exceed the Europeans; nor does it reſpect their laws of government, for no people in the world have better; nor yet does it regard their moral philoſophy, for their books are full of wiſe maxims, if they would but put them in practice: but their moſt ſkilful doctors are ignorant of all other parts of philoſophy, for they know not how to reaſon juſtly on the effects of nature concerning their ſouls, or the ſupreme Being, for theſe things take up but little of their thoughts; nor do they much concern themſelves about the neceſſity of religion, or their ſtate after death: however their is no nation in the world more addicted to ſtudy, but then they ſpend their younger years in learning to read, and the remainder of their lives is taken up either in the duties of their function, or in compoſing academical diſcourſes.

This groſs ignorance of nature makes great numbers attribute the moſt common accident to ſome evil genius, but this is chiefly among the common people, eſpecially among the women, and they endeavour to appeaſe it by impious and ridiculous ceremonies; ſometimes they pay homage to ſome idol, or rather to the demon belonging thereto; ſometimes to ſome high mountain or great tree, or an imaginary dragon which they ſuppoſe in the ſky or at the bottom of the ſea; or elſe, which is ſtill more extravagant, to the quinteſſence of ſome animal, for inſtance a fox, an ape, a tortoiſe, a frog, &c.

They affirm that theſe animals, after they have lived ſome time, have the power of purifying their eſſence, and of diveſting themſelves of whatever is groſs and

earthly, and this refined part which remains is that which troubles the imagination of men and women; but of all a fox thus purified is the most dreadful.

There are three other things that contribute greatly to keep them in ignorance.

The first is what the Chinese call Souan Ming, Telling of fortunes; the country is full of a sort of people who pretend to be skilful in reading the destinies of mankind; they are generally blind, and go from house to house playing on a kind of Theorboe, and will give a specimen of their skill for about a halfpenny; it is surprising to hear their extravagant fancies about the letters of the year, day, month and hour of a person's birth; they will predict the general misfortunes that attend you, but are very particular in promising riches and honours, and great success in trade or study; they will acquaint you with the cause of your own distemper, or that of your children, and the reason of your father's or mother's death, which they always pretend is owing to some idol that you have offended, and must appease; if what they have foretold comes to pass by mere chance, then they are confirmed in their errors; but if the contrary happens they are satisfied with saying, That this man did not understand his business.

The second thing is drawing the lots called Pa, coua; there are several manners of drawing them, but the most common is to go before an idol and burn certain perfumes, knocking the forehead several times against the ground; there is also near the idol a box full of flat sticks, one whereof they let fall at a venture, on which there are enigmatical characters written, the sense of which is explained by the Bonze who presides over the ceremony, or else they consult an old writing which is stuck against the wall, by which they find out the conjuration; this is commonly put in

practice when they undertake any affair of moment, or are going any journey, or are about marrying their children, and upon a hundred other occasions, that they may meet with a fortunate day and happy success.

But the third thing is most ridiculous of all, and what the Chinese are most infatuated with; they call it Fong choui, that is, The wind and water, and they mean by that the happy or unhappy situation of a house, and especially of a burying-place; if by chance a neighbour builds houses in a contrary situation to your own, and one of the corners of his is opposite to the side of yours, it is sufficient to make you believe that all is lost, and it begets a hatred that cannot be extinguished as long as the new house stands, and is an affair that may be brought before the Mandarine; but if there happens to be no other remedy, you must set up a dragon, or some other monster, made of baked clay, on the middle of your roof; the earthen dragon must give a terrible look against the fatal corner, and open a dreadful mouth as it were to swallow up the evil Fong choui, that is the bad air, and then you will be a little more secure.

This was the method that was taken by the governor of Hien tchang to defend himself against the Jesuit's church, which is built upon an eminence, and overlooks his palace in the bottom; he had likewise the precaution to turn the apartments of his palace a little more oblique, and raised about two hundred paces from the church a kind of a gatehouse three stories high to stave off the influence of the Tien tchu tang, that is, The church of the Lord of heaven.

Many other things might be related with regard to the situation of a house, the place of the door, and the day and manner of building the oven for rice, but that

wherein the Fong choui triumphs moſt, are the tombs and ſepulchres of the dead: there are a ſort of impoſtors, whoſe buſineſs is to find out a fortunate hill or mountain for this purpoſe, and when they have determined, by their juggling tricks, which is ſo, no ſum of money is thought too great for the purchaſe of it.

Fong choui is regarded by the Chineſe as ſomething more valuable than life itſelf, becauſe they imagine that the happineſs or miſery of life depends upon this abſurd chimera; ſo that if any perſon has greater talents or capacity than the reſt of mankind, if he attains his doctor's degree only, or is raiſed to a Mandarinate, if he has ſeveral children, lives to a good old age, or ſucceeds in trade, it is neither his wit, ſkill or honeſty that is the occaſion of it, it is his houſe happily ſituated, it is the ſepulchre of his departed parents and relations that has an excellent Fong choui.

Of the COINS *and* MONEY *of the* CHINESE.

NEITHER in Canton, nor indeed throughout the whole empire, are any coins ſtruck, excepting the Li or Caſh. This Li is made of the ſcum of copper, mixed with other coarſe metal; it is ſomewhat larger than our Engliſh farthing, but thinner, with ſome Chineſe characters on each ſide; and in the center of each Caſh is a ſquare hole in order to put them on a ſtring, for the eaſe of numbering. Inſtead of coins they cut their gold and ſilver into ſmall pieces of different weights. There is almoſt no gold uſed in our dealings with them, it being about fifty per cent. cheaper there than in Britain. We therefore uſe ſilver as the current money in traffic.

As the Chineſe pay no regard to coin, ſo all goes by weight. Nor do they regard the workmanſhip of any thing in ſilver; it is the ſame to them when melted down, as in the fineſt work.

Their weight for ſilver, by the names of which they they denominate any piece of money, are called

By the Chineſe, Leang, Tſean, Foan, and Li.

By the Portugueſe, Tael, Mace, Candarins, and Caſh.

The Leang or Tael, is equal to ſix ſhillings and three pence ſterling, which is divided into ten Tſean or Mace, equal to ſeven pence halfpenny ſterling each. Theſe are again divided into ten Foan or Candarins, equal to three farthings ſterling, and each of theſe are divided again into ten equal parts, called Li or Caſh, equal only to the tenth part of three farthings.

Our Engliſh crown paſſes currently for eight Mace,

though it oftener weighs leſs than more. It is from this that I value the Tael at ſix ſhillings and three pence, though commonly reckoned ſix ſhillings and eight pence. For,

	l.	*s.*	*d.*
Eight mace, the current value of our crown, is —— ——	0	5	0
Two mace more is, at that rate, equal to —— —— ——	0	1	3
So that ten mace, or one tael, is equal to —— ——	0	6	3

TABLE *of the* CHINESE *and* ENGLISH *Money.*

CANDARIN.

	d.	*qrs.*	
1 Candarin, equal to		1	¼ ſterling.
2 ditto —— —— to	1	1	½
3 ditto —— —— to	2	1	¼
4 ditto —— —— to	3		
5 ditto —— —— to	3	1	¼
6 ditto —— —— to	4	1	½
7 ditto —— —— to	5	1	¼
8 ditto —— —— to	6		
9 ditto —— —— to	6	1	¼
10 equal to a mace, or to	7	1	½

MACE.

		s.	d.	
2 Mace, equal	to	1	3	sterling.
3 ditto	to	1	10½	
4 ditto	to	2	6	
5 ditto	to	3	1½	
6 ditto	to	3	9	
7 ditto	to	4	4½	
8 ditto	to	5	0	
9 ditto	to	5	7½	
10 ditto, equal to a tael, or		6	3	

TAEL.

	l.	s.	d.	
2 Tael, equal	to	0	12	6 sterling.
3 ditto	to	0	18	9
4 ditto	to	1	5	0
5 ditto	to	1	11	3
6 ditto	to	1	17	6
7 ditto	to	2	3	9
8 ditto	to	2	10	0
9 ditto	to	2	16	3
10 ditto	to	3	2	6
20 ditto	to	6	5	0
30 ditto	to	9	7	6
40 ditto	to	12	10	0
50 ditto	to	15	12	6
60 ditto	to	18	15	0
70 ditto	to	21	17	6
80 ditto	to	25	0	0
90 ditto	to	28	2	6
100 ditto	to	31	5	0

This table will be very useful to those who make a voyage to China, for readily finding the value of their money.

The Chinese people keep scales and weights in their pockets, for weighing the money they receive or pay. They are put in small portable wooden cases. These scales are made after the manner of the Roman balance, or our English stilliards, called by the Chinese Litang, and by us Dot-chin.

It is no less the interest of all foreigners to have a case of these about them, to weigh money; as there are a number of sharpers, not only among the common people, but even among the merchants, who have false Dot-chins, and a sly way of holding them in their hand to cast the weight to their own advantage.

The Chinese have also a large instrument, somewhat like scissars, for cutting money into such small pieces as they have occasion for, which the English call Chop-chin. Even in the using this instrument they will impose upon you. When I have given a dollar to be cut in two, I have lost a Candarin or two in the weight. The upper part of this instrument is sharp for cutting the money, and the lower has a slit or socket to receive the upper; but sometimes the upper part, which should be single and sharp, is double and hollow, that in cutting, is filled up with a thin bit of the money which they cheat you of. The larger sort of these instruments are kept in the houses and shops of merchants, and the smaller ones they keep in their pocket.

As the Chinese divide their money into decimal parts, it is very easily reckoned. Instead of using pen and ink, as we do, in their arithmetical computations, they use round timber beads, fixed on wire, or on

ſmall pieces of wood, that are again fixed on a long ſquare wooden ſtand, about an inch deep, much like a common wooden ink-ſtandage.

Of the TRADE, MERCHANDISE, *and* SHIPPING *of the* CHINESE.

THIS empire has always been rendered very flouriſhing, by the facility of tranſporting merchandize by means of the rivers and canals, and by the particular riches of every province. As the Chineſe have among themſelves every ſupply for the neceſſities and pleaſures of life, they ſeldom trade with any nation far diſtant from their own.

Their ports under the emperors of their own nation were always ſhut up to foreigners, but ſince the Tartars are become maſters of China they have been open to all nations. Thus to give a full account of the Chineſe trade, we may ſpeak of that carried on among themſelves and their neighbours, and then of that carried on by the Europeans with them.

The trade carried on within China is ſo great, that that of all Europe is not to be compared therewith; the provinces are like ſo many kingdoms, which communicate to each other what they have peculiar to themſelves, and this tends to the preſervation of union, and makes plenty reign in all the cities. The provinces of Hou quang and Kiang ſi ſupply all the provinces with rice that are not well provided; the province of Tche kiang furniſhes the fineſt ſilk; Kiang nan varniſh, ink, and curious work of all ſorts; Yun nan, Chenſi, and Chan ſi yield iron, copper, and ſeveral other metals, horſes, mules, furs, &c. Fo kien has ſugar and the

beſt tea; Se tchuen, plants, medicinal herbs, rhubarb, &c. and ſo of the reſt; for it is not poſſible to deſcribe exactly the particular riches of each province.

All the merchandiſes, ſo readily tranſported along the rivers are ſold in a very ſhort time; you may ſee, for inſtance, merchants who three or four days after their arrival at a city have ſold ſix thouſand caps proper for the ſeaſon. Trade is never interrupted but on the two firſt days of the firſt moon, which they employ in diverſions and the common viſits of the new year: Except at this time every thing is in motion as well in the cities as in the country. The Mandarines themſelves have their ſhare in buſineſs, and there are ſome among them who give their money to truſty merchants to increaſe their income in the way of trade.

In ſhort there are none but the pooreſt families, who but with a little management can find means to ſubſiſt very eaſily by their trade. There are many families whoſe whole ſtock does not amount to a crown, and yet the father and mother, with two or three children, are maintained by the little trade that they carry on, get garments of ſilk for days of ceremony, and in a few years time enlarge their commerce to ſomething conſiderable.

This is difficult to comprehend, and yet happens every day; for inſtance, one of theſe ſmall merchants, who has about fifty ſous, will buy ſugar, meal and rice, and make ſmall cakes, which he has baked an hour or two before day to kindle, as they expreſs it, the heart of travellers; his ſhop is hardly open before his merchandiſe is carried off by country people, who come in crowds in a morning to every city, by the workmen, porters, advocates, and children of the diſtrict. This little trade produces in a few hours twen-

ty fous more than the principal, the half of which is ſufficient to maintain his ſmall family.

In a word the moſt frequented fair is but a faint reſemblance of the incredible crowds of people that are to be ſeen in the generality of cities, who either ſell or buy all ſorts of commodities. It were to be wiſhed the Chineſe merchants were more honeſt in their dealings, eſpecially when they trade with foreigners; they always endeavour to ſell as dear as they can, and often make no ſcruple of adulterating their commodities.

Their maxim is that thoſe who buy ſhould give as little as poſſible, and upon this principle they think themſelves in the right to aſk the greateſt price, and to take it if the buyer is ſo ſimple or ignorant as to give it: It is not the merchant who deceives, ſay they, it is the buyer who deceives himſelf. However, thoſe who act upon theſe deteſtable principles are the firſt in praiſing the honeſty and diſintereſtedneſs of others, ſo that they ſtand ſelf-condemned.

Trade being ſo extenſive in all the provinces of China, as I have already ſaid, it is not at all ſurpriſing that the inhabitants are ſo little deſirous of foreign trade, eſpecially ſince they have contemptible thoughts of all foreign nations: Thus in their ſea-voyages they never ſail through the ſtreight of Sonda, their fartheſt voyages reach no farther on the ſide of Malacca than to Achen, on the ſide of the ſtreights of Sonda to Batavia, which belongs to the Hollanders, and to the north as far as Japan; I ſhall therefore explain as briefly as poſſible to what places on theſe ſeas they carry on a trade, and what is the nature of the merchandiſe which they import and export.

I. Japan is a kingdom which they often frequent, and commonly ſet ſail for it in the month of June or July at fartheſt: They go to Camboya or Siam, where

they import merchandiſes proper for thoſe countries, and take in others that there is a great demand for at Japan, and when they return into their own country they find that they have made two hundred per cent. by their voyage.

If from the ports of China, that is from Canton, Emouy, or Ning po, they go directly to Japan, then they export the following merchandiſes: 1. Drugs, ſuch as gin ſeng, birthwort, rhubarb, and ſuch like. 2. Bark of Arika, white ſugar, buffalo and cow-hides: As for the ſugar they gain greatly by it, even ſometimes a thouſand per cent. 3. All ſorts of ſilks, but chiefly ſattins, taffeties, and damaſks of divers colours, but principally black. Some of theſe pieces coſt but ſix taels in China, and yet ſell at Japan for fifteen taels. 4. Silken ſtrings for inſtruments, eagle and ſandal wood, which is much in requeſt among the Japaneſe for perfumes, becauſe they conſtantly offer incenſe to their idols. 5. European cloth and camblets, which have a quick ſale, but as they are imported by the Dutch the Chineſe never carry them unleſs they can ſell them at the ſame price, and yet they affirm they gain fifty per cent. thereby, which ſhews what a great profit the Dutch make by the trade.

The merchandiſes which the Chineſe traders load their veſſels with back are,

1. Fine pearls which coſt more or leſs in proportion to their beauty and bigneſs, and at ſome particular times they gain a thouſand per cent. by them.

2. Red copper in bars which they buy for three or four taels, and ſell in China for ten or twelve; wrought copper, ſuch as balances, chaffing-diſhes, incenſe-pans, baſons, &c. which they ſell very dear in their own country, the copper being fine and agreeable to the ſight.

3. Sabre-blades, which are much eſteemed in China; they coſt but a piaſter in Japan, and ſell ſometimes for ten piaſters in China.

4. Smooth flowered paper of which the Chineſe make fans.

5. Porcelaine which is very beautiful, but is not uſed in the ſame manner as that of China, becauſe it will not bear boiling water; it is ſold in Japan much at the ſame price as china-ware is ſold in China.

6. Japanned works, which are not equalled in any other place in the world: The price is not ſettled, but the Chineſe dare not load but ſeldom with them for fear they ſhould not ſell again, but when they do import them they ſell extremely dear: A cabinet that was but two feet high, and not much above the ſame breadth, was ſold in China for a hundred pieces of eight: The merchants of Emouy and Ning po are thoſe which load moſt freely with them, becauſe they carry them to Manilla and Batavia, and gain conſiderably by the Europeans who are fond of theſe ſort of works.

7. Gold, which is very fine, and a certain metal called Tombac, by which they gain fifty or ſixty per cent. at Batavia.

If one may depend on the honeſty of the Chineſe it would be eaſy for the Europeans to have commerce with Japan by their means; but this is impoſſible unleſs they were to bear them company, and be maſters of the cargo, and had a ſufficient force to prevent inſults.

II. The Chineſe alſo trade to Manilla, and import a great deal of ſilk, ſtripped and flowered ſattins of different colours, embroidery, carpets, cuſhions, night-gowns, ſilk ſtockings, tea, china-ware; japanned work,

drugs, &c. by which they gain generally fifty per cent. and bring nothing back but pieces of eight.

III. The trade that the Chineſe carry on the moſt regularly is to Batavia, which they find moſt eaſy and moſt gainful: Not a year paſſes but veſſels ſail for this city from Canton, Emouy, and Ning po: It is towards the eleventh moon, that is in December, that they put to ſea. The merchandiſes they are loaded with are,

1. A kind of green tea, which is very fine and of a good ſmell, but Song lo tea is not much ſought after by the Dutch.

2. China-ware, which is ſold as cheap there as at Canton.

3. Leaf-gold and gold-thread, which is nothing but gilt paper; ſome of this is not ſold by weight but in ſmall ſkains, and is dear becauſe it is covered with the fineſt gold, but that which the Chineſe bring to Batavia is ſold only by weight; it is made up in parcels with large long tufts of red ſilk, which is put there on purpoſe to ſet off the colour of the gold, and to make the parcels weigh heavier: The Hollanders make no uſe of it, but they export it to Malais, where they make a conſiderable profit of it.

4. Toutenack, a metal that is between tin and iron, and brings the merchants a hundred, and ſometimes a hundred and fifty per cent.

5. Drugs, and eſpecially rhubarb.

6. A great quantity of utenſils of copper, ſuch as baſons, chaffing diſhes, great kettles, &c.

They import from Batavia, 1. Silver in pieces of eight. 2. Spices, particularly pepper, cloves, nutmegs, &c. 3. Tortoiſe-ſhells, of which the Chineſe make very neat toys, and among others combs, boxes, cups, knife-handles, pipes, and ſnuff boxes after the faſhion

of thoſe in Europe, and which coſt but five pence. 4. Sandal-wood, and red and black wood proper for cabinet-work, and another red wood which ſerves for dying, commonly called Brazil-wood. 5. Agate-ſtones ready cut, of which the Chineſe make ornaments for their girdles, buttons for their caps, and a kind of bracelets for their necks. 6. Yellow amber in lumps, which they ſell very cheap; in a word European cloths, which they gain as much by as when they ſell them at Japan.

This is the greateſt trade that the Chineſe carry on out of their own country; they likewiſe go, but very ſeldom, to Achen, Malacha, Ihor, Palana, Ligor, which depend on the kingdom of Siam, to Cochin-china, &c. The trade that they carry on at Ihor is the moſt eaſy and gainful; they even would not gain the expence of their voyage when they go to Achen, if they failed of being there in the months of November and December, which is the time that the ſhips belonging to Surat and Bengal are upon the coaſt.

They ſeldom import any thing elſe from this country but ſpices, ſuch as pepper, cinnamon, &c birds-neſts, which are counted ſo delicious at the Chineſe feaſts, rice, camphire, ratan, which is a kind of long cane, which they weave together like ſmall ſtrings, torches made of the leaves of certain trees which burn like pitch, and ſerve for flambeaux when they march in the night, and gold, tin, &c.

There now remains nothing to be ſpoke of but the trade the Europeans carry on with the Chineſe.

The gains of the Engliſh in a voyage to China chiefly ariſe from the goods imported from that empire, and not from what are carried thither. We buy the moſt part of their goods with ſilver. Lead is almoſt the only commodity for which our merchants get more

than prime coſt. We carry alſo ſcarlets, blue, black, green and yellow broad cloths thither. But the remnants or ſmall pieces which we get cheap in England, turn to better account, than whole pieces. Of theſe ſmall pieces the Chineſe make long purſes which hang by their ſide, tied by ſilken ſtrings to their girdle.

The following goods turn alſo to pretty good account, if they can be conveyed aſhore without paying the duties, otherwiſe the charge and trouble will be equal to the profit, viz.

Large looking-glaſſes,
Coral branches,
Flint ware for ſhamſhue-cups,
Ordinary horſe piſtols with gilt barrels,
Old wearing apparel of ſcarlet or blue cloth,
Sword blades about 14 s. per dozen,
Spectacles ſet in horn, about 8 s. 6 d. per dozen,
Clocks and watches of ſmall price,
Small braſs tweezer caſes,
Any new toy not before imported.

Goods imported from China, are teas, porcelaine, quickſilver, vermillion, and other fine colours; china root, raw and wrought ſilks, copper in bars, of the ſize of ſticks of ſealing wax, camphire, ſugarcandy, fans, pictures, lacquered ware, ſoy, borax, lapis lazuli, galingal, rhubarb, coloured ſtones, tutanague, i. e. a ſort of tin; gold, with many things made of mother of pearl.

Green tea is drank in India, Perſia, and all the Eaſtern nations. Bohea is little eſteemed by them. Singlo or green tea is to be choſen by its fine ſmell, and light colour; for if any of the leaves appear browniſh or withered, it is not good. Imperial or Bing tea is ſtill

lighter than green tea, of a pleaſant ſmell, but not ſo ſtrong as ſinglo. If it once loſe its criſpneſs, it is good for little; which it will do, though very freſh and good when bought, if great care is not taken in packing it.

Although the exportation of gold be prohibited, the Mandarines themſelves ſell it in a concealed way, to the European merchants. Ten tael weight of gold touch 92, bought at touch for touch, (the moſt governing price) amounts to 111 oz. 8 dwt. 5 gr. current. Ten tael of ſilver, at 5 s. 6 d. per oz. is 30 l. 12 s. 8 d. for which you have 12 oz. 2 dwt. 4 gr. worth about 4 l. an ounce in London, is 48 l. 8 s. 8 d. and makes upwards of 58 per cent. profit. But gold is a commodity that is ſeldom bought there by any but thoſe who have more money to lay out than they have either room or privilege in the ſhip, which ſeldom happens. There are a great many ſorts of goods on which they may make 5 or 600 per cent. if got aſhore in London without paying duty, and ſold to proper hands.

A great deal depends on a perſon's knowledge of what things are likely to take in England, and at what price they are commonly ſold. If a private trader would improve ſuch a voyage to advantage, he ſhould conſult with the hard-ware, china or toy merchants in London, before he goes, and ſhould carry with him patterns or muſters by which things may be made or painted in China; for the Chineſe workmen of all profeſſions are ſo ingenious, that they will imitate any thing that is ſhown them to the greateſt perfection and exactneſs.

Prices of goods ſold at Canton by the Engliſh company, 1747-8.

Lead per pecul of 133 lb. from three tael to three tael ſix mace.
Scarlet cloth per cattie, of 20 oz. avoirdupois from three tael to four tael.
Slips of ditto, from three tael to three tael five mace.
Looking-glaſſes per ſquare foot, from one tael five mace to two tael.

Prices of Indian goods carried from Batavia, and ſold at Canton.

Pepper per pecul of 133 lb. from eight tael to ten tael.
Bees-wax per ditto from twelve tael to fourteen tael.
Falſe amber per ditto at twelve tael.
Fine amber per ditto from one hundred tael to one hundred and ten tael.
Rozin allas per ditto at ſixty tael.
Block tin at eleven tael.
Pitchuck at twenty two tael.
Birds neſts per cattie, of 20 oz. from two tael five mace to three tael.
Opium per ditto at ſix tael.

Four hundred pound net Engliſh weight, is equal to three peculs Chineſe weight. One pecul Chineſe weight, is equal to 133⅓ lb. Engliſh weight. Sixteen tael is equal to one cattie.

Prices of goods bought at Canton by the Engliſh company, anno 1747-8.

BOHEA TEAS.

Common bohea per pecul of 133 lb. from thirteen tael to fifteen tael.
Congo from twenty five tael to thirty tael.
Souchong from thirty five tael to ſeventy tael.

GREEN TEAS.

Firſt ſinglo at thirty tael.
Second ditto at twenty five tael.
Third ditto at twenty two tael.
Fourth ditto at ſixteen tael.
Beſt hyſon at ſixty tael.
Second hyſon at forty five tael.
Hyſon gobi at ſixty ſix tael.

OTHER TEAS.

Uthang at forty tael.
Imperial at thirty eight tael.
RHUBARB ROOT from eleven tael to twenty eight tael.

Opium is an advantageous commodity when carried to China, but muſt be ſold privately, for the importation of it is ſtrictly prohibited by the emperor.

The porcelaine or china is ſo various in quality and faſhion, that it is impoſſible to fix a price. I have ſeen exquiſitely fine enamelled work, which, I believe, would bring more profit than teas, or the china-ware which takes up a great deal of room, and is liable ſometimes to ſuffer great damage. Theſe enamelled veſſels muſt be ſmuggled from Canton to the ſhips;

for the duty on all metals there is as much as the prime coſt, and amounts almoſt to a prohibition of the exportion of them.

As ſoon as the European ſhips come to an anchor at Wampo, a few miles from Canton, a couple of Happo or cuſtomhouſe boats, are placed on each ſide of them, to ſee that nothing is ſmuggled out of or into the ſhip. They ſearch every cheſt, &c. that they ſuſpect, and ſometimes even our pockets do not eſcape them. Yet I have ſeen many ſmall things carried aboard without their notice; ſuch as gongs, [a curious whiſtle.] bows, arrows, and other things that are ſtrictly prohibited to be exported; and ſometimes the Chineſe themſelves aſſiſt our people in bringing them on board.

All boats, whether our own or thoſe of the Chineſe, that go from our ſhips or bankſalls with European goods or paſſengers aboard, bound for the factory, muſt have a Chop or permit from a cuſtomhouſe officer; which muſt be renewed at every cuſtomhouſe in their way. There are three Happo or cuſtomhouſes between Wampo and Canton, ſituated by the river ſide, diſtinguiſhed by having the emperor's yellow colours hoiſted upon a long pole before the door. The boat muſt call at each of theſe Happo houſes, to renew the Chop; the ſhip's pinnace, however, or other boat having a captain or ſupercargo aboard, is allowed to paſs without being obliged to ſtop at any of theſe Happo houſes.

After the ſupercargoes have agreed with the Happo with regard to the duty, and with the merchants about the prices of goods aboard, and what kinds of Chineſe goods are wanted to load with; then the cuſtomhouſe retinue come aboard, meaſure the ſhip, and weigh and take an account of all the goods, which are immediate-

ly ſent to the factory, or the merchant's houſe who purchaſes them, in a large ſampan.

To prevent any embezzlement, there are two or three of the ſhip's company, well armed, ſent along with the goods, and a Chineſe cuſtomhouſe officer on behalf of the Happo. After they arrive, and are unloaded, the merchant weighs them over again; and the ſupercargoes after them in Engliſh ſcales.

The Chineſe merchants having agreed to provide ſuch goods as are wanted, in particular quantities, at a fixed price, and to have all ready againſt a certain time; the ſupercargoes attend, view and taſte the goods, and order every cheſt to be packed, tared, weighed and marked; upon which they are carried from the Chineſe merchant's warehouſe to the factory.

Theſe warehouſes are commonly large, full of teas ſtanding in baſkets as they are brought from the field. [Only the coarſer teas are here meant; fine hyſon is never unpacked.] It is packed in cheſts lined with ſheet-lead, to keep it from wet or damps, which would entirely ſpoil it. I have ſeen two hundred cowlies or porters, all naked to the middle, packing and treading the tea in cheſts. Two of them get into a cheſt together, and tread it down as it is filled. I make no doubt, but that if ſome nice Britiſh ladies were to ſee ſome of theſe cowlies, with their naſty feet and legs, perform this office, they would be apt to loſe conceit of their beloved plant.

The porcelaine or china warehouſes are generally very ſpacious, and contain large quantities of china, of all ſizes and figures, fit for the European market. The ſupercargoes attend the packing of this article too; for, if a ſtrict eye is not kept upon them, they will ſometimes put up china cracked, broken, or of an inferior quality. They have even gone ſo far as to fill

up chefts with ſtones or bricks, in place of the fineſt commodities; which has not been diſcovered till they were opened in England.

If the chefts are not ſent immediately to the factory, or to the ſhips, after they are packed, it is abſolutely neceſſary to ſend a man or two to watch them in the merchant's warehouſe, otherwiſe they may be ſubject to great abuſe; and there muſt be a guard on them all the way to the ſhips.

The cuſtomhouſe officers muſt alſo be bribed with preſents now and then, otherwiſe they become very troubleſome. It is beſt to feed them from time to time with ſmall preſents; for if you give them one ever ſo large, it will ſoon be forgot, unleſs their memories are frequently refreſhed by another. In ſhort, it requires a great deal of patience and cunning to trade with the Chineſe. An equal temper, and a ſmooth tongue, are qualifications abſolutely neceſſary for a ſupercargo; for they muſt be dealt with in the ſame crafty manner that they deal with others.

A private trader, that buys a quantity of goods in chefts, tubs, or boxes, muſt get a clearance from the merchants, to enable him to get it aboard, for which he pays a ſmall matter extraordinary. The merchant writes his name, or paſtes a ſmall bit of printed paper upon the cheſt, &c. by which the Mandarines, who weigh all the company's goods as they are ſhipped off, know what merchant to debit for the duty; which they collect at their leiſure. The chefts, boxes, &c. that have the merchant's Chop or mark are ſeldom opened; yet I have ſometimes ſeen even theſe inſpected by the Mandarines, on ſuſpicion that they contained goods of greater value than they were marked at. When a fraud is detected, I know not exactly how they ſettle matters, but it is probable the merchant is fined.

A private man who picks up trifling articles here and there, muſt collect them in a cheſt before they are ſent aboard; and uſe his intereſt with the linguiſt, or one of the cuſtomhouſe retinue, to take a note of ſuch things as pay duty, who will carry it before the Happo, along with the key of the cheſt; and if the Happo put his mark upon it, the cheſt paſſes without further trouble, and the key is returned. All goods, in cheſts, &c. muſt have the Happo's chop or mark upon them, otherwiſe they will be ſeized.

Every thing is ſold by weight in China, fleſh, fowls, fruits, rice, &c. and even liquids. To increaſe the weight, I have known them cram their poultry with ſtones and gravel.

The Chineſe will not ſcruple exchanging a live hog for a dead one, if the latter is a little larger; for they like them as well when they die of a diſtemper, as when killed by a butcher. For this purpoſe they will ſometimes give ſuch hogs as we purchaſe a doſe to kill them ſoon after they are brought aboard; and when we are obliged to throw them away, they will take them up, and ſell them over again to their own people.

Every perſon in dealing with the Chineſe, ſhould thoroughly inſpect their goods, and ſhould be particularly careful of their weights and meaſures. You muſt carefully obſerve that the beam be not longer on one ſide than the other. Some of them have holes or notches at each end of the beam, by which they can, by hanging ſcales in the one or the other, diminiſh or increaſe the weight conſiderably: In others the beams may be pulled out or contracted on one ſide: But that which is leaſt diſcernible, and apt to deceive you, is, when the nut or centre of the beam is made to ſlide, which they can do by a ſlight of hand not eaſily ob-

ſerved. It is, indeed, ſo difficult to know all their tricks, that you cannot be thoroughly ſafe, unleſs you weigh every thing after them in Engliſh ſcales. Thoſe, alſo, who have confided in their package, have been no leſs deceived, than thoſe who have truſted to their weights. They have found cheſts, boxes, tubs, and caniſters ſo exactly imitated and marked, with damaged goods, or things of little value, and put in the place of freſh goods, that our people made no doubt that all was right, till they found out the deception upon their unpacking them in England.

The Chineſe excel the Europeans in nothing more than in the art of cheating. When they have any point to manage in which their intereſt is concerned, no people know better how to inſinuate themſelves into the good opinion of thoſe they mean to take an advantage of, or to improve an opportunity of doing it to the utmoſt. Nor will they decline the moſt hazardous undertaking when they have gain in their view. They are indeed very cunning, malicious and deceitful; all their revenge is managed ſecretly; and they can not only diſſemble their malice, but ſeem patient even to inſenſibility, till they have a favourable opportunity to ſtrike home. They apply themſelves aſſiduouſly to diſcover the inclinations, humours, and tempers of thoſe they deal with, and will keep up a fair appearance of friendſhip to their greateſt enemies.

Though there are not wanting among them inſtances of fair dealers, of open generous uſage to ſtrangers, and of fidelity not to be corrupted; yet the generality of them will make no ſcruple of impoſing upon you, and are ſo far from being aſhamed of it when detected, that they often laugh at thoſe they have bubbled. Indeed an European always runs a great riſque of being cheated if he truſts to his own judgment; and if he

employs a Chineſe broker, as is often done, the broker and merchant will ſometimes combine to deceive him. I myſelf, ſays our author, once bought a piece of ſtuff for waiſtcoats and breeches; without looking over the whole of it, imagining it was all alike; and ſent it to my taylor; but was much ſurpriſed on his bringing them home, to find my waiſtcoats of different colours, and different ſubſtances. A gentleman of my acquaintance went into a goldſmith's ſhop, with an intention to buy a gold head for his cane; the goldſmith had none of the pattern he wanted, in that metal, though he had one of them in ſilver, but deſired him to call in a day or two, and he ſhould have one. He called, received the head, paid for it, and had it put on his cane. The gentleman, however, ſince my arrival in England, informed me that his ſuppoſed gold head proves to be ſilver one, and in all likelihood the ſame he was ſhown in the ſhop, by which he had deſired that the gold one might be made. When I have been in the merchant-ſhops, I have frequently had my handkerchiefs, fans, and ſtaves ſtolen from me; and when I preſumed to demand them again, they would fall a laughing at me, without giving me any ſatisfaction. To uſe violence, I perceived, was in vain, and would be only making a bad affair worſe. I knew a poor ſailor, who pulled out his purſe to count a few dollars which he had got that morning from the purſer at forty per cent. in order to provide a little tea, &c. for his homeward paſſage. A Chineſe obſerving him, ſnatches the purſe out of his hand, runs off, and the ſailor after him. And though ſeveral Chineſe ſaw the robbery, yet not one of them offered to ſtop the thief, but, on the contrary, fell a laughing at the Engliſhman's ſimplicity in pretending to recover it. At laſt the Chineſe man, finding he was near overtaken, dropped

the purſe; on which the poor tar ſtopped to take it up; but, to his great grief and mortification, he found only one dollar left. Thus the poor ſailor was robbed of his money. Had he overtaken the thief, it is more than probable the mob would have reſcued the villain, and ſent home the poor ſailor half dead with blows to the factory; for the mob are often ſo inſolent, that they behave to ſtrangers, as if there were neither law nor government in the country; excepting when a Mandarine paſſes by, and then they are all huſh, and ſtand aſide with their eyes fixed on the ground.

There is no body to complain to on theſe occaſions, but the Engliſh linguiſt, who always pretends that he cannot find out the aggreſſor; or if he be found, that he denies the charge. By ſuch trifling reaſons, he evades the trouble he ought to take, and would make one believe that he is either bribed, or receives a ſhare in the booty.

Though the ſhips of the Chineſe for the ſea-ſervice are not comparable to thoſe of Europe, and their ſkill in navigation is but mean; yet upon their rivers or canals they manage large veſſels, as big as ſhips, by a few hands, with great dexterity: Of theſe veſſels there are not leſs than ten thouſand in the ſouthern provinces equipped for the emperor's ſervice: They are flat-bottomed, the head and ſtern ſquare, but the forepart not quite ſo broad as the ſtern; they have a main-maſt and a fore-maſt; the fore-maſt has a yard and a ſquare ſail, but the ſail of the main-maſt is narrow a-top like a ſloop's ſail: Their maſts are not pieced as ours, and ſet one on the top of the other, but are only one ſingle tree. Their ſails are made of a thick mat ſtrengthened with laths or ſplit cane at about two feet diſtance: Upon the deck they build little rooms or cabins from one end to the other, raiſed about ſeven or eight feet

high which are gilded both within and without, and ſo very commodious, that they make the longeſt voyage tolerable. The Mandarines, or great officers, often travel together in this manner, and no where ſpend their hours more agreeably; for here they viſit one another without ceremony, and play and paſs away their time as if they were all of one family; which freedoms are never taken by magiſtrates on ſhore.

But notwithſtanding the ſailing upon the rivers and canals is generally exceeding pleaſant, there are ſeveral rapid torrents on which they ſail with the utmoſt hazard. Le Compte tells us, he was once upon ſuch a ſtream, when the veſſel was whirled round with an incredible ſwiftneſs for a conſiderable time, and at length daſhed upon a rock. That in the province of Fokien, for eight or ten days ſail the veſſel is in continual danger of periſhing; there are ſo many cataracts and rocky ſtraights that it is hardly poſſible for the boat to paſs through without being daſhed to pieces on one ſide or other: Every day almoſt ſome veſſel or other is ſhipwrecked in theſe torrents, but they have often the good fortune to ſplit near the ſhores, and the paſſengers are ſaved; ſometimes indeed the veſſel is daſhed to pieces, and the crew buried in a moment. Le Compte ſays, though he had ſailed upon the moſt tempeſtuous ſeas, he thinks he never run ſo many hazards in ten years, as he did in ten days upon theſe torrents: But all this danger it ſeems proceeds from want of hands to manage their barks, for if inſtead of eight men they carried fifteen, all the violence of the ſtreams would not be able to carry them away, ſo dexterous are the Chineſe at ſtemming the force of the current. But it is common in China, as well as other parts of the world, to hazard men's lives, and venture loſing all their effects, rather than be at a trifling

charge more than they apprehend to be abſolutely neceſſary.

Father Gemelli Careri obſerves, that there is hardly a city or village through the whole empire, eſpecially in the ſouthern provinces, but enjoys the conveniency of ſome navigable river, lake, canal, or arm of the ſea; and that there are almoſt as many people upon the water as upon the land; wherever there is a town upon the ſhore, there is another of boats upon the water; and ſome ports are ſo blocked up with veſſels, that it will take up ſeveral hours to get croſs them to land. Theſe veſſels are made as commodious as houſes; and there are many born, and live, and die in them; and they keep hogs, poultry, dogs, and other domeſtic animals on board, as if they were on ſhore.

Beſides theſe veſſels, there are a prodigious number of floats of timber perpetually going up and down the rivers and canals, which carry whole villages of people upon them. This timber is cut chiefly in the province of Suchuen, which adjoins to India on the weſt; and theſe floats are ſome of them a mile in length; they riſe two or three feet above the water, upon which the people build little wooden huts, or cabbins, at equal diſtances, where they live till they have diſpoſed of the timber on which they are built: Thus great quantities of it are conveyed as far as Peking, being above three hundred leagues from the place where it is cut.

Their ſhips which go to ſea are deeper and more capacious than thoſe for the canals, but their maſts and ſails are made much after the ſame manner, and their heads and ſterns ſquare, like the former. They have ſome two maſts, and others three, and their largeſt are above a thouſand tun burden.

All ſhips have frightful images of their gods, and

have altars and lamps burning before them. The hold of the ſhip is divided into many ſmall partitions, which are made ſo tight, that if they ſpring a leak, only the goods ſtowed there will be damaged, and it can go no further.

Theſe ſort of veſſels are no good ſailors, though they hold much more wind than ours, becauſe of the ſtiffneſs of their ſails, which do not yield to the gale; yet as they are not built in ſo neat a manner, they loſe the advantage they have over ours in this point.

They do not caulk their veſſels with pitch and tar as they do in Europe, but with a ſort of particular gum, which is ſo good that a well or two made in the bottom of the hold of the veſſel is ſufficient to keep it dry; hitherto they have had no knowledge of a pump.

Their anchors are not made of iron, like ours, but of a hard and heavy wood, which on that account they call Tie mou, that is to ſay, Iron-Wood; they pretend that theſe anchors are much more ſerviceable than thoſe of iron, becauſe, ſay they, theſe are apt to bend, which thoſe of the wood they uſe never do; however, they moſt commonly tip the two ends of them with iron.

Of the AGRICULTURE *and* GARDENING *of the* CHINESE.

IN ſo large an empire as this we ought not to be ſurpriſed that the nature of the ſoil is not every where the ſame, it differing according as you are nearer or farther from the ſouth; but ſuch is the induſtry of the huſbandmen, and ſo inured are they to labour, that there is not one province which is not very fruitful, and ſcarce none but what will yield ſubſiſtence for an inconceivable number of inhabitants.

Beſides the goodneſs of the land, it is interſperſed with a prodigious number of canals, which greatly contribute to its fertility; and though there are gathered ſo many different ſorts of grain, that great quantities are uſed for making wine and ſtrong waters, yet when they are afraid of any place becoming barren, the Mandarines prohibit the making of thoſe liquors for a time. Agriculture is in great eſteem, and the huſbandmen, whoſe profeſſion is regarded as the moſt neceſſary for a ſtate, are not of the meaneſt rank, having large privileges granted to them, and being preferred to mechanics and merchants.

This country, like all others, has its plains and its mountains, and all the plains are cultivated; but neither hedge nor ditch is to be ſeen, and but few trees, ſo much are they afraid of loſing an inch of ground.

Provinces which lie to the north and weſt produce bread-corn, barley, ſeveral kinds of millet, tobacco, peaſe that are always green, black and yellow peaſe which ſerve inſtead of oats for horſes; they likewiſe produce rice, but in leſs quantities, and in ſeveral places where

the earth is dry it muſt be owned the rice is harder, and requires more boiling; thoſe of the ſouth produce great quantities of rice, becauſe the land lies low, and the country is full of water.

In the provinces where the plains are mingled with hills and mountains, ſome of them muſt needs be barren, but the greateſt part have good ſoil, and they cultivate them to the very edge of the precipices.

It is a very agreeable ſight to behold in ſome places plains of the extent of three or four leagues, ſurrounded with hills and mountains cut into terraſſes from the bottom to the top; the terraſſes riſe one above another, ſometimes to the number of twenty or thirty, every one being three or four feet high.

Theſe mountains are not generally rocky, as they are in Europe, the ſoil being light, porous, and eaſy to be cut, and ſo deep in ſeveral provinces, that one may dig three or four feet deep before the rock appears.

When the mountains are rocky, the Chineſe looſen the ſtones, and make little walls of them to ſupport the terraſſes, then level the good ſoil, and ſow it with grain.

The huſbandmen divide into plots that which is of the ſame level, and that which has great inequalities is ſeparated into ſtories in the form of an amphitheatre; and as the rice will not flouriſh without water, they make reſervoirs at proper diſtances to catch the rain-water, and that which deſcends from the mountains, that they may diſtribute it equally among all the plantations of rice; never complaining of the pains and labour they take, either in guiding the water, according to its natural bent; from the reſervoirs above to the plots below, or in cauſing them to aſcend from the reſervoirs below, from ſtory to ſtory, even to the higheſt.

They make uſe to this purpoſe of hydraulic engines, of a very ſimple kind, to convey the water from place to place, that the earth may be conſtantly watered, inſomuch that the huſbandman is almoſt certain to find a harveſt proportionable to his induſtry and labour; the traveller likewiſe receives a great deal of pleaſure in paſſing through theſe delightful fields and valleys, wherein the ſcenes are agreeably diverſified by the different diſpoſition of the mountains that ſurround them, and finds himſelf every hour pleaſingly ſurpriſed by a new landſkip that perpetually appears in view in a conſtant ſucceſſion of verdant amphitheatres, which he diſcovers one after another in his journey.

This ſort of engine which they make uſe of is very ſimple, both with reſpect to its make and the manner of playing it; it is compoſed of a chain made of wood, like a large ring, which conſiſts of a vaſt number of little pieces of board or trenchers of ſix or ſeven inches ſquare, ſtrung through the middle, and placed at equal diſtances parallel to each other; this chain is laid in a wooden trough made of three planks, in ſuch a manner that the lower part of the ring lies at the bottom of the trough, and fills it exactly, and the upper part, which is parallel to it, is cloſe to a plank laid on the open part of the trough; the lower part of the ring paſſes round a moveable cylinder, whoſe axle-tree is laid upon the two ſides of the lower end of the trough; the other end of the ring, that is to ſay, that above, is ſupported by a kind of drum, with little boards fixed to it in ſuch a manner that they ſuit exactly with the boards of the chain; this drum, being turned about by a power applied to its axle-tree, cauſes the chain to turn, and at the upper part of the trough, by which the drum is ſupported, is fixed at the ſame height as the water is to be brought, and the inferior

part is plunged into the water that is to be raiſed, it is neceſſary that the inferior part of the chain, which exactly fills the tube or trough, in aſcending through the tube carries with it all the water which is between each board, that is as much as the tube can contain, in a continual ſtream to the place where it is deſigned, as long as the machine is in motion; mean while the upper part of the chain deſcends gradually along the plank which ſupports it: theſe two motions joined together make all the ſecret of the machine: It is put in motion three different ways, in the following manner:

Firſt, with the hand, either with one or two windleſſes fixed immediately to the ends of the axle-tree or the drum.

Secondly, with the feet, by means of certain large wooden pegs, ſtanding out about half a foot round the axle-tree of the drum; theſe pegs have large longiſh heads, round on the outſide, that is to ſay, of a proper ſhape to tread upon with naked feet; inſomuch that ſeveral men, according to the number of the rows of the pegs, either ſtanding or ſitting, may eaſily put the engine in motion with very little trouble, holding an umbrella in one hand and a fan in the other, and ſo ſends a continual ſtream to the thirſty land.

Thirdly, by the aſſiſtance of a buffaloe, or ſome other animal, who is made faſt to a great wheel about four yards in diameter, placed horizontally; in the circumference of which are fixed a great number of pegs or teeth, which tally exactly with teeth of the ſame ſort fixed round the axle-tree of the drum, by which means the largeſt machine is turned about with eaſe.

When a canal is to be cleanſed, which frequently happens, it is divided at convenient diſtances by dams, and every neighbouring town has a proper ſhare al-

lotted to it; and then immediately appear ſeveral companies of peaſants, with engines like that I have deſcribed, which they make uſe of for raiſing the water out of the canal into the fields; and as the banks are very high, they place three engines one above another, ſo that the water is conveyed from one to the other. This labour, though long and painful, is ſoon ended, by reaſon of the number of hands that are employed therein.

In the provinces of Peking, Xanſi, Xenſi and Suchuen, which lie towards the weſt and north, they ſow wheat, barley, and peaſe; Huquam, Nanking and Chiekiam, which are low watry countries, abound in rice.

The ſoil of their ground is ſo light that they plow with a ſingle buffaloe or heifer; after they have plowed, they clean the ground of all weeds; and if the field be deſigned for rice, they let in the water and moiſten the earth till it become a perfect pulp or hotch-potch. They ſow their rice firſt in little beds or plots, where it comes up ſo thick that it would never yield, therefore they tranſplant it after it is ſix or eight inches high, and plant their fields in ſtraight lines, as our gardeners do their beans, leaving little ſpaces between. They continually ſupply theſe fields with water, in which the rich grows till it is almoſt ripe; and then the water being dried up, they cut and threſh it out, often in the fields where it grows. The rice has an ear the moſt like bearded barley of any European grain, and grows uſually four feet, ſometimes two yards high.

They prepare their ground for wheat and barley by grubbing up the graſs and roots, and burning all together with ſtraw; then having ſifted this earth fine, they mix and ſow it with ſeed in a ſtraight line in trenches, and not promiſcuouſly as our huſbandmen do.

In order to make the rice grow the better they are careful, in certain places where they ſow, to bury balls of hogs-hair, or any other ſort of hair, which, according to them, gives ſtrength and vigour to the land, and makes the rice better; thoſe whoſe buſineſs it is to ſhave the head are very careful in ſaving the hair, till the inhabitants of theſe parts come to purchaſe it for about a halfpenny a pound, conveying it away in bags, and you may often ſee barks loaded with nothing elſe.

When the plant begins to ear, if the land be watered with ſpring-water, they mix quick lime with it, pretending that it kills worms and inſects, deſtroys weeds, and gives a warmth to the ground very much tending to make it fruitful.

The Chineſe have no meadows, natural nor artificial, and have not the leaſt conception of fallowing, never permitting their lands to lie the ſmalleſt time fallow. Their huſbandmen would conſider meadows, of every denomination, as lands in a ſtate of nature; they ſow their lands all with grain, and give the preference to ſuch grounds as we generally lay out in meadows, which, lying low, and being properly ſituated with reſpect to water, are conſequently the moſt fertile. They affirm, that a field ſown with grain will yield as much ſtraw for the nouriſhment of cattle, as it would have produced of hay, beſides the additional advantage of the grain for the maintenance of man, of which they can ſpare too in plentiful ſeaſons, a ſmall portion for the animal creation.

Such is the ſyſtem adhered to from one end of the empire to the other, and confirmed by the experience of four thouſand years, amongſt a people the moſt attentive to their intereſt of any nation in the univerſe.

A Chineſe farmer could not but laugh, if you told

him, that the earth ought to rest at a certain, fixed period of time. All their grounds, even in the northern provinces, yield every year two crops, and in those towards the south often five in two years, without one single fallow season, during the many thousands of years that they have been converted to the purposes of agriculture.

The Chinese use the same manures as we do, in order to restore those salts and juices to their grounds, which an unintermitting production is continually consuming. They know nothing about marl, but make use of common salt, lime, ashes, and all sorts of animal dung, but above all that which we throw into our rivers: They make great use of urine, which is carefully preserved in every house, and sold to advantage: In short, every thing produced by the earth is conveyed to it again with the greatest care, into whatever shape the operations of nature and art may have transformed it.

When their manures are at any time scarce, they supply the deficiency, by turning up the ground with the spade to a great depth, which brings up to the surface of the field a new soil, rich with the juices of that which descends in its room.

Without meadows the Chinese maintain a great number of horses, buffaloes, and other animals of every kind necessary for labour, for sustenance, and for manure. These animals are fed some with straw, others with roots, beans, and grain of every kind. It is true, they have fewer horses and horned catttle, in proportion, than we we have, yet it is not necessary that they should have more.

The continual labour and pains of these poor people are sometimes rendered ineffectual, by the great number of locusts that destroy the fruits of the earth; it is

a dreadful plague, if we may judge of it from a Chineſe author: "One ſees ſuch prodigious multitudes of "them, ſays he, that they cover all the ſky, and are "ſo cloſe, that their wings ſeem to touch each other; "their number is ſo great, that in lifting up your eyes "you would imagine you ſaw over your head high "green mountains, and the noiſe they make in flying "is like the beating of a drum."

The ſame author obſerves, that this incredible quantity of locuſts does not appear but when great floods are followed by a very dry year; for it is his opinion, that the ſpawn of the fiſh being left upon the ground, and afterwards hatched by the heat of the ſun, produce this vaſt multitude of inſects, that in a ſhort time deſtroy the hopes of a plentiful crop.

This empire was eſtabliſhed by huſbandmen, in thoſe happy times, when the laws of the great Creator were ſtill held in remembrance, and the culture of the earth regarded as the grandeſt of all employments, the moſt worthy of mankind, and the chief trade of all. From Fou hi, even to this day, all the emperors, without excepting one, glory in being the firſt huſbandmen of their realm.

The Chineſe hiſtorians have carefully preſerved an anecdote of generoſity in two of their ancient emperors, who, not obſerving among their children any one worthy of mounting a throne, which virtue alone ought to inherit, named two ſimple huſbandmen to ſucceed them. Theſe huſbandmen, according to the Chineſe annals, advanced the happineſs of mankind during very long reigns; their memory is ſtill remembered with veneration.

Agriculture is honoured, protected, and practiſed by the emperor, and the great magiſtrates, who for the moſt part are the ſons of ſimple huſbandmen, whom

merit has raised to the first dignities of the empire; and, in short, by the whole nation, who have the good sense to honour an art the most useful to man, in preference to others more frivolous, and less important.

On the fifteenth day of the first moon, in every year, which generally corresponds to the beginning of March, the emperor in person performs the ceremony of opening the grounds. This prince in great pomp, marches to the field appointed for the ceremony: the princes of the imperial family, the presidents of the five great tribunals, and a vast number of Mandarines accompany him. Two sides of the field are occupied by the emperor's officers, and guards; the third is allotted for the husbandmen of the province, who repair thither to behold their art honoured, and practised by the chief of their empire; the fourth is reserved for the Mandarines.

The emperor enters the field alone, lies down, and nine times knocks his head against the ground, in adoration of Tien, the God of heaven; he pronounces, with a loud voice, a prayer appointed by the tribunal of rites, invoking the blessing of the almighty Sovereign on his labour, and on the labour of his people, who form his family: he then, in quality of sovereign pontiff of the empire, sacrifices a bullock, which he offers up to heaven, as the origin of all happiness; while they cut the victim in pieces, and place them on the altar, they bring to the emperor a plough, in which are yoked a pair of bullocks, magnificently adorned. The emperor then, laying aside his royal robes, takes hold of the handle of the plough, and turns up several furrows the whole length of the field; then, with a complaisant air, having delivered the plough to the Mandarines, they successively follow his example, emulating one another in performing this honourable

labour with the greateſt dexterity. The ceremony ends with diſtributing money, and pieces of ſtuff, among the huſbandmen there preſent: the moſt active of whom finiſh the remaining labour, before the emperor, with great nimbleneſs and addreſs.

Some time after, when they have ſufficiently laboured and manured their lands, the emperor repairs again, in proceſſion, and begins the ſowing of the fields, always accompanied with ceremony, and attended by the huſbandmen of the province.

The ſame ceremonies are performed, on the ſame days, in all the provinces of the empire, by the viceroys, aſſiſted by all the magiſtrates of their departments, in preſence of a large number of huſbandmen, of their reſpective provinces. I have ſeen this opening of the grounds at Canton, and never remember to have obſerved any of the ceremonies invented by men with half the delight and content with which I beheld this.

The Chineſe agriculture has likewiſe other encouragements. Every year the viceroys of the provinces ſend the names of ſuch huſbandmen as have particularly diſtinguiſhed themſelves in their employments, either by cultivating grounds which had till that time been looked upon as barren, or, by a ſuperior culture, improving the production of ſuch lands as formerly had bore grain, to court. Theſe names are preſented to the emperor, who confers on them honourable titles, to diſtinguiſh them above their fellow huſbandmen. If any man has made an uſeful diſcovery, which may influence the improvement of agriculture, or ſhould he, in any manner, deſerve more diſtinguiſhed marks of reſpect than the reſt, the emperor invites him to Peking, defraying his journey, with dignity, at the expence of the empire; he receives him into his palace, queſtions him with reſpect to his abilities, his

age, how many children he has, the extent and quality of his lands; then dismisses him to his plough, distinguished by honourable titles, and loaded with benefits and favours.

The Chinese ascribe the invention of the plough, and several instruments of agriculture, and the proper method of sowing wheat, rice, barley, and other grains, to some of their emperors; and books have been written by their princes upon the subject of tillage, the nature of different soils, and the manure proper for each, which serve as directions to the husbandmen at this day.

The gardens of the Chinese are generally very small. Nature is their plan, and their aim is to imitate her in all her delightful irregularities. Their first consideration is the form of the ground, whether it be flat, sloping, hilly, or mountainous, extensive, or of small compass, or a dry or marshy nature, abounding with rivers and springs, or liable to a scarcity of water; to all which circumstances they carefully attend, chusing such dispositions as humour the ground, can be executed with the least expence, hide its defects, and set its advantages in the most conspicuous light.

The Chinese not being great lovers of walking, we seldom meet with avenues or spacious walks, as in our European plantations. The whole ground is laid out in a variety of scenes, and you are led, by winding passages cut in the groves, to the different points of view, each of which is marked by a seat, a building, or some other object.

The perfection of their gardens consists in the number, beauty; and diversity of these scenes. The Chinese gardeners, like the European painters, collect from nature the most pleasing objects, which they endeavour to combine in such a manner, as not only to

appear to the beſt advantage ſeparately, but likewiſe to unite in forming an elegant and ſtriking whole.

Their artiſts diſtinguiſh three different ſpecies of ſcenes, to which they give the appellations of pleaſing, horrid, and enchanted. Their enchanted ſcenes anſwer, in a great meaſure, to what we call romantic, and in theſe they make uſe of ſeveral artifices to excite ſurprize. Sometimes they make a rapid ſtream, or torrent, paſs under ground, the turbulent noiſe of which ſtrikes the ear of the new comer, who is at a loſs to know from whence it proceeds. At other times they diſpoſe the rocks, buildings, and other objects that form the compoſition in ſuch a manner, as that the wind paſſing through the different interſtices and cavities, made in them for that purpoſe, cauſes ſtrange and uncommon ſounds. They introduce into theſe ſcenes all kinds of extraordinary trees, plants and flowers, form artificial and complicated echoes, and let looſe different ſorts of monſtrous birds and animals.

In their ſcenes of horror, they introduce impending rocks, dark caverns, and impetuous cataracts ruſhing down the mountains from all ſides; the trees are ill-formed, and ſeemingly torn to pieces by the violence of tempeſts; ſome are thrown down, and intercept the courſe of the torrents, appearing as if they had been brought down by the fury of the waters; others look as if ſhattered and blaſted by the force of lightening; the buildings are ſome in ruins, others half conſumed by fire, and ſome miſerable huts diſperſed in the mountains ſerve, at once, to indicate the exiſtence and wretchedneſs of the inhabitants. Theſe ſcenes are generally ſucceeded by pleaſing ones. The Chineſe artiſts, knowing how powerfully contraſt operates on the mind, conſtantly practiſe ſudden tranſitions, and a ſtriking oppoſition of forms, colours, and ſhades. Thus they

conduct you from limited proſpects to extenſive views; from objects of horror to ſcenes of delight; from lakes and rivers, to plains, hills, and woods; to dark and gloomy colours they oppoſe ſuch as are brilliant, and to complicated forms ſimple ones; diſtributing by a judicious arrangement, the different maſſes of light and ſhade, in ſuch a manner as to render the compoſition at once diſtinct in its parts, and ſtriking in the whole.

When the ground is extenſive, and a multiplicity of ſcenes are to be introduced, they generally adapt each to one ſingle point of view: But where it is limited, and affords no room for variety, they endeavour to remedy this defect, by diſpoſing the objects ſo, that being viewed from different points, they produce different repreſentations; and ſometimes by an artful diſpoſition, ſuch as have no reſemblance to each other.

In their large gardens they contrive different ſcenes for morning, noon and evening; erecting at the proper points of view, buildings adapted to the recreations of each particular time of the day: and in their ſmall ones (where, as has been obſerved, one arrangement produces many repreſentations) they diſpoſe in the ſame manner, at the ſeveral points of view, buildings, which, from their uſe point out the time of day for enjoying the ſcene in its perfection.

As the climate of China is exceeding hot, they employ a great deal of water in their gardens. In the ſmall ones, if the ſituation admits, they frequently lay almoſt the whole ground under water; leaving only ſome iſlands and rocks: And in their large ones they introduce extenſive lakes, rivers, and canals. The banks of their lakes and rivers are variegated in imitation of nature; being ſometimes bare and gravelly, ſometimes adorned with woods to the water's edge.

In ſome places flat and covered with flowers and ſhrubs, in others rocky, and forming caverns into which part of the waters diſcharge themſelves with noiſe and violence. Sometimes you ſee meadows covered with cattle, or rice grounds that run out into lakes, leaving between them paſſages for veſſels; and ſometimes groves, into which enter, in different parts, creeks and rivulets, ſufficiently deep to admit boats; their banks being planted with trees, whoſe ſpreading branches in ſome places form arbours, under which the boats paſs. Theſe generally conduct to ſome very intereſting object; ſuch as a magnificent building; places on the top of a mountain cut into terraſſes; a caſine ſituated in the midſt of a lake; a caſcade, a grotto cut into a variety of apartments; an artificial rock; and many other ſuch inventions.

Their rivers are ſeldom ſtraight, but ſerpentine, and broken into many irregular points; ſometimes they are narrow, noiſy, and rapid; at other times, deep, broad, and ſlow. Both in their rivers and lakes are ſeen reeds, with other aquatic plants and flowers; particularly the Lyen hoa, of which they are very fond. They frequently erect mills, and other hydraulic machines, the motions of which enliven the ſcene. They have alſo a great number of veſſels of different forms and ſizes. In their lakes they interſperſe iſlands; ſome of them barren, and ſurrounded with rocks and ſhoals; others enriched with every thing that art and nature can furniſh moſt perfect. They likewiſe form artificial rocks; and in compoſitions of this kind the Chineſe ſurpaſs all other nations. The making them is a diſtinct profeſſion: And there are at Canton, and probably in moſt other cities of China, numbers of artificers conſtantly employed in this buſineſs. The ſtone they are made of comes from the ſouthern coaſts

of China: It is of a blueiſh caſt, and worn into irregular forms by the action of the waves. The Chineſe are exceeding nice in the choice of this ſtone, inſomuch that I have ſeen ſeveral tael given for a bit no bigger than a man's fiſt, when it happened to be of a beautiful form and lively colour. But theſe ſelect pieces they uſe in landſkips for their apartments; in gardens they employ a coarſer ſort, which they join with a blueiſh cement, and form rocks of a conſiderable ſize. I have ſeen ſome of theſe exquiſitely fine, and ſuch as diſcovered an uncommon elegance of taſte in the contriver. When they are large they make in them caves and grottos, with openings, through which you diſcover diſtant proſpects. They cover them in different places with trees, ſhrubs, briars, and moſs; placing on their tops little temples, or other buildings, to which you aſcend by rugged and irregular ſteps cut in the rock.

When there is a ſufficient ſupply of water, and proper ground, the Chineſe never fail to form caſcades in their gardens. They avoid all regularity in theſe works, obſerving nature according to her operations in that mountainous country. The waters burſt out from among the caverns and windings of the rocks. In ſome places a large and impetuous cataract appears; in others are ſeen many leſſer falls. Sometimes the view of the caſcade is intercepted by trees, whoſe leaves and branches only leave room to diſcover the waters, in ſome places, as they fall down the ſide of the mountain. They frequently throw rough wooden bridges from one rock to another, over the ſteepeſt part of the cataract; and often intercept its paſſage by trees and heaps of ſtones, that ſeem to be brought down by the violence of the torrent.

In their plantations they vary the forms and colours

of their trees, mixing such as have large and spreading branches with those of pyramidal figures, and dark greens with brighter, interspersing among them such as produce flowers, of which they have some that flourish a great part of the year. The weeping willow is one of their favourite trees, and always among those that border their lakes and rivers, being so planted as to have its branches hanging over the water. They likewise introduce trunks of decayed trees, sometimes erect, and at other times lying on the ground, being very nice about their forms, and the colour of the bark and mos on them.

Various are the artifices they employ to surprize. Sometimes they lead you through caverns and gloomy passages, at the issue of which you are, on a sudden, struck with the view of a delicious landskip, enriched with every thing that luxuriant nature affords most beautiful. At other times you are conducted through avenues and walks, that gradually diminish and grow rugged, till the passage is at length entirely intercepted, and rendered impracticable, by bushes, briars, and stones; when unexpectedly a rich and extensive prospect opens to view, so much the more pleasing, as it was the less looked for.

Another of their artifices is to hide some part of a composition by trees, or other intermediate objects. This naturally excites the curiosity of the spectator to take a nearer view; when he is surprized by some unexpected scene, or some representation totally opposite to the thing he looked for. The termination of their lakes they always hide, leaving room for the imagination to work; and the same rule they observe in other compositions, wherever it can be put in practice.

Though the Chinese are not well versed in optics, yet experience has taught them that objects appear less

in ſize, and grow dim, in proportion as they are more removed from the eye of the ſpectator. Theſe diſcoveries have given riſe to an artifice, which they ſometimes put in practice. It is the forming projects in perſpective, by introducing buildings, veſſels, and other objects, leſſened according as they are more diſtant from the point in view; and that the deception may be ſtill more ſtriking, they give a greyiſh tinge to the diſtant parts of the compoſition, and plant in the remoter parts of theſe ſcenes trees of a fainter colour, and ſmaller growth, than thoſe that appear in the front, or fore-ground; by theſe means rendering what in reality is trifling and limited, great and conſiderable in appearance.

The Chineſe generally avoid ſtraight lines; yet they do not abſolutely reject them. They ſometimes make avenues, when they have any intereſting object to expoſe to view. Roads they always make ſtraight, unleſs the unevenneſs of the ground, or other impediments, afford at leaſt a pretext for doing otherwiſe. Where the ground is entirely level, they look upon it as an abſurdity to make a ſerpentine road; for they ſay, that it muſt either be made by art, or worn by the conſtant paſſage of travellers: In either of which caſes it is not natural to ſuppoſe men would chuſe a crooked line, when they might go by a ſtraight one.

What the European gardeners call clumps, the Chineſe are not unacquainted with; but they make not ſuch frequent uſe of them as we do. They never fill a whole piece of ground with clumps; they conſider a plantation as painters do a picture, and groupe their trees in the ſame manner as theſe do their figures, having their principal and ſubſervient maſſes.

The Chineſe manner of laying out grounds is vaſtly difficult, and not to be attained by perſons of narrow

intellects; for though the precepts are ſimple and obvious, yet it requires genius, judgment, and experience, a ſtrong imagination, and a perfect knowledge of the human mind, to put them in execution: This method being fixed to no certain rule, but liable to as many variations as there are different arrangements of things in the world.

Of the TREES, SHRUBS, *and* PLANTS *of the* CHINESE.

WERE the Chineſe as careful in cultivating their fruit trees, as we generally are in Europe, they would have abundance of all kinds, the only difference would be the want of variety of each diſtinct ſort; as for inſtance, they have but three or four kinds of apples, ſeven or eight of pears, as many of peaches, and none of cherries but what are very indifferent.

But what makes amends for this defect is, that they have ſeveral excellent fruits to which we are ſtrangers; particularly one which they call Tſe tſe, and the Portugueſe, figs, becauſe when it is dried it becomes mealy and ſweet like a fig. The trees on which they grow, when grafted become very charming to the eye; they are as tall, and ſpread about as much as a middle-ſized walnut-tree: The leaves are large, and of a lively green, which change in the autumn to an agreeable red. The fruit is about the bigneſs of a handſome apple, and their colour, when ripe, is of a bright yellow.

In the ſouthern provinces there grow other fruits, which are ſtill in greater eſteem among the natives,

for, beſides oranges of ſeveral ſorts, lemons, citrons, which were many years ago brought into Europe, we meet with two ſeveral kinds which are unknown among us. That which they call Li tchi is about the ſize of a date. The ſtone is equally long and hard, it is covered with a ſoft pulp full of moiſture, and of an excellant taſte: when dried, it loſes a great part of its fine flavour, and becomes black and wrinkled like our ordinary prunes. The rind outwardly reſembles ſhagreen, but it is ſmooth within; the figure is nearly oval.

The other kind has the name of Long yen, that is to ſay, the dragon's eye; the ſhape is round, the rind yellowiſh, the pulp white, moiſt, and inclinable to the acid. It is pretended that this is not ſo agreeable as the former, but it is more wholeſome, for it never occaſions any diſorder.

The Yeou and Quang lau are ordinary fruits, and not worth inſiſting on in particular. However, the way of gathering the latter, which are a kind of olive, is worthy obſervation. Before they are quite ripe, and yet are in a condition proper for eating, inſtead of beating them down with long poles, which is the cuſtom in other places, they make a hole in the body of the tree, in which they put ſalt, and then ſtop it up; by this means, in a few days time, the olives fall from the tree of themſelves.

Among other trees, there are two which ought not to be omitted, for beſides their ſingularity, they are uſeful at meals. The one produces a kind of pepper, called Hao tſiao; it is the rind of a berry as big as a pea; the kernel is too hot and biting to be made uſe of; the colour of it is gray mingled with ſtreaks of red. It is not ſo pungent nor agreeable to the taſte as pepper, and conſequently is only uſed by the meaner peo-

ple. The plant that produces it in ſome places is a thick buſh; in others a tree of moderate height.

The other tree produces peaſe. The ſhape, colour, ſhell and taſte are extremely like our ordinary peaſe. This tree is common enough in ſeveral provinces, and for tallneſs, ſpreading branches and thickneſs, gives place to very few.

But among trees which claim the attention of the public, and which are moſt likely to raiſe the envy of the Europeans, are the four that follow.

The firſt is the varniſh-tree [Tſi chu.] Its ſize is very mean, its bark whitiſh, its leaf reſembles that of the wild cherry-tree. The gum, which diſtils drop by drop, is like the tears of the turpentine-tree. It yields a greater quantity of liquor if an inciſion be made in it; but then it ſoon deſtroys the tree.

This varniſh is conſtantly uſed, and greatly eſteemed by the artificers; it takes all colours alike, and if it be well managed, neither loſes its luſtre by the changes of the air, nor the age of the wood to which it is applied.

The ſecond tree is Tong chu, from which a liquor is gained not much differing from varniſh. It reſembles a walnut tree ſo nearly, that many have been deceived by it. The nut is full of a thickiſh oil mixed with an oily pulp, which they take care to ſqueeze, otherwiſe they would loſe a great part of the liquor. This, as well as the varniſh, is ſuppoſed to have a poiſonous quality. To make it fit for uſe, they boil it with litharge, and may mix it with any colour at pleaſure. It is often uſed of itſelf to varniſh wood, which preſerves it from the bad effects of rain; as alſo to give a luſtre to the floors of the emperor's apartments, and thoſe of the grandees.

The third remarkable tree is the Tallow-Tree. It

is as high as a large cherry-tree; the fruit is contained in a rind, which, when ripe, opens in the middle like a chesnut: It consists of white kernels of the size of a hazel nut, whose pulp has the properties of tallow, and of which candles are accordingly made.

The fourth is the most uncommon of all; it is called Pe la chu, that is, the white-wax-tree. It is not so tall as the tallow-tree, from which it also differs in the colour of the bark, which is whitish, and in the shape of the leaves, which are longer than they are broad. A little kind of worm fixes itself to the leaves, and forms a sort of comb much smaller than a honey-comb. The wax of this is very hard and shining, and of far greater value than their common bees wax.

The wood called fantal or sanders is another production of China, as well as of the kingdom of Siam. There are three sorts of sanders, white, yellow, and red, which are all produced by trees of the same kind, their different colours being supposed to arise from the difference of climates where they grow, or from the different parts of the tree from whence they are taken. According to many, the cortical part is the white sanders, and the medulary part the yellow sanders; but Garcias says they are had from two different trees, tho' so much alike that they cannot be distinguished except by the natives. This, however, we are better assured of, that the tree producing yellow sanders grows as high as our walnut trees, bearing leaves resembling those of the lentisk, bluish flowers, and fruit like a cherry, green at first, but blackening as it ripens, and of a faintish taste. The white sanders is the paler marrow of the same tree, which has not such a fragrant smell nor aromatic taste as the yellow sanders, and is therefore less esteemed. The red is the heart of another species

of this tree, very ſolid and ponderous, but leſs odoriferous than either of the former. They are all reckoned refrigerating, drying, and cordial; and the red is pretty aſtringent.

There is another tree which bears a fruit from which is drawn an excellent oil. This tree has ſome diſtant reſemblance to the tea ſhrub, with reſpect to the ſhape of the leaf, and the colour of the wood; but greatly exceeds it in height and thickneſs. The berries, which are green, and of an irregular figure, contain ſeveral kernals.

The cotton ſhrub is one of the moſt uſeful in all China; on the ſame day that the huſbandmen get in their harveſt they ſow cotton in the ſame field, doing nothing elſe but raking the earth over the ſeeds.

When the earth is moiſtened with rain or dew, there ſoon grows up a ſhrub about two feet high, the flowers of which appear at the beginning or towards the middle of Auguſt; they are generally yellow, but ſometimes red. To this flower a ſmall button ſucceeds, growing in the ſhape of a pod of the bigneſs of a nut.

The fortieth day after the appearance of the flower the pod opens of itſelf, and dividing into three parts diſcovers three or four wrappings of cotton, extremely white, and of the ſame figure as the cod of a ſilk-worm; they are faſtened to the bottom of the open pod, and contain ſeeds for the following year: It is then time to get in the crop, but in fair weather they leave the fruit expoſed to the ſun two or three days, which ſwelling by the heat makes the profits the greater.

As all the fibres of the cotton are ſtrongly faſtened to the ſeeds that they encloſe, they make uſe of a ſort of an engine to ſeparate them; it contains two very

ſmooth rowlers, one of wood and the other of iron about a foot long, and an inch thick; they are ſo cloſe to one another that there is no ſpace left between; while one hand gives motion to the firſt of thoſe rowlers, and the foot to the ſecond, the other hand applies the cotton, which looſening by the motion paſſes on one ſide of the engine, while the naked ſeed remains on the other.

China produces great quantities of ginger, which grows wild in many places near the ſea; but this is not near ſo good as that which is cultivated. There are two kinds of this root, male and female: the female has the ſmaller leaf, and the root is not ſo large as the other: Its leaf is like that of a reed, and not eaſily diſtinguiſhed from it; the root is dug up about midſummer, when the leaf begins to fall; when it is freſh and moiſt it is not near ſo hot as when it is dried. It is a very pleaſant ſweetmeat preſerved green, and much eaten in this country. It is reckoned very good in many diſtempers, particularly the cholic and flux.

Sugar-canes grow in great abundance in this country, they are found chiefly in marſhy grounds, and have leaves like reeds, they are about three fingers thick, and full of knots, and ſhoot up ſix or ſeven feet high.

There is another ſmall reed or cane which grows upon the mountains in China, called a Rattan or Japan cane; when dry it is ſaid they will produce fire if ſtruck againſt one another, and that they are uſed in ſome places inſtead of flints. Theſe rattans are very tough, and being twiſted together they make cordage of them. The Javans and Japaneſe make cables of them, which will not rot ſo ſoon in the water as thoſe made of hemp.

There is ſtill another ſort of reed or knotty cane,

called the Bamboo, the body whereof grows to such a bigness that it is often reckoned among their trees. It thrives best in marshy ground, and is naturally very straight and tall; but they bend it in the middle while it is growing, to make poles for their chairs. Of these bamboos are often made canoes or wherries, and being a light cane, they are rowed with incredible swiftness. They serve also instead of timber in their houses and other buildings.

There are great woods of mulberry-trees in this country, particularly in the province of Chekiang, with the leaves of which they feed their silk-worms. These woods are some of them cut down every year, because the silk which is produced by those worms, which feed on the leaves that spring from the young shoots, is much the best.

In the province of Quangsi there is some cinamon.

There grow also, as we are told by Nieuhoff, cloves, nutmegs, and mace in China; but it is in such small quantities, he confesses, that they as well as the Europeans are supplied from the Molucca islands with these spices.

They have most kinds of wood that are to be found in Europe; but that of greatest esteem among them is called Nan mon. The ancient palaces of the emperors have the windows, gates, beams, and pillars of this wood. The natives imagine it will never decay, and consequently that whatever is formed of it will last for ever. Some have supposed it to be a kind of cedar, but the leaves are not at all like it. It is a very tall tree, and the body of it is very straight.

But no kind of wood for beauty can equal the Tsetam; It is of a reddish black, and full of fine veins, which seem painted It is very proper for cabinets,

and the very fineſt ſort of joiners' work; and whatever is made of it is of great eſteem.

With reſpect to ſtrength and firmneſs, the Iron-wood gives place to none. The tree is as tall as our large oaks, but differs from them in the thickneſs of the trunk, the ſhape of the leaf, the colour of the wood, which is darker, and more eſpecially in the weight. The anchors of their ſhips of war are made of this wood, and the emperor's officers pretend that they are preferable to thoſe made of iron; but in this they muſt needs be miſtaken.

The flowering trees and ſhrubs are very numerous in every province. Some of the flowers reſemble tulips, others are like roſes, which, intermixed with the green leaves, make a beautiful appearance.

Among the ſhrubs there are but three or four kinds that bear odoriferous flowers; of theſe the double jeſſamine-tree [Mo li hoa], is the moſt agreeable. In the ſouth it attains a moderate height, but in the north it is no more than ſix feet high, though it be kept in the green-houſe all the winter. The flower in all things reſembles a double jeſſamine, but the leaf is entirely different, and comes pretty near that of a young citron-tree.

The tree which produces the flowers called Kuey hoa, is very common in the ſouthern provinces, but is rarely found in the northern. The flowers are ſmall, of various colours, and have a charming ſcent. The leaves are not unlike thoſe of a bay-tree.

There is yet another ſpecies of theſe plants, proper to the maritime provinces; it bears the flower called Lun hoa. It is not ſo agreeable to the ſight, being of a duſky yellow, as the former, but the ſcent of it is the moſt delicious of all.

There is a ſhrub not odoriferous, which bears a

white flower as large as a double or triple rose. The calix, or cup, becomes afterwards a fruit of the shape of a peach, but the taste is altogether insipid. In its cells it has several pippins, or seeds, covered with a blackish skin, of a pretty firm consistence.

The pionys of China are more beautiful, and have an agreeable smell, but the rest of their garden-flowers are no way comparable to ours.

The meaner sort, who live upon nothing else besides vegetables, are very careful in the cultivation of their kitchen-gardens; as soon as one thing is off the ground, another is immediately sown or planted, insomuch that the earth is never suffered to lie still.

Among the pot-herbs which we have not, there is none that deserves any notice but the Pe tsai, and this indeed is both useful and excellent. It has been taken for a kind of Roman lettice, but is like it in nothing but the first leaves; the seed, flower, taste, and height being entirely different. The quantities that are sown of it are almost incredible. In the months of October and November the nine gates of Peking are embarrassed with the waggons that are loaded with it. They preserve it with salt, or pickle it, and so mix it with their rice, to which it gives a relish.

Of all the vegetable productions of China, the tea-plant is the most valuable, as its leaves afford us such a favourite liquor by infusion, that it is daily used amongst us almost universally, and by people of all ranks and conditions. This shrub, which seems to be a species of myrtle, seldom grows beyond the size of a rose-bush, or at most six or seven feet in height, tho' some have extended it to a hundred. It affects a gravelly soil, and is usually planted in rows upon little hills about three or four feet distant from each other. Its leaves are about an inch and a half long, narrow,

tapering to a point, and indented like our roſe or ſweet-briar leaves, and its flowers are much like thoſe of the latter. This ſhrub is an evergreen, and bears a ſmall fruit, which contains ſeveral round blackiſh ſeeds, about the bigneſs of a large pea, but ſcarce above one in a hundred come to perfection. By theſe ſeeds the plant is propagated, nine or ten of them being put into a hole together, and the ſhrubs thence ariſing are afterwards tranſplanted into proper ground. They thrive beſt when expoſed to the ſouth ſun, and yield the beſt tea; but there is a ſort that grows without any cultivation, which, though leſs valuable, often ſerves the poorer ſort of people.

The Chineſe know nothing of imperial tea, and ſeveral other names, which in Europe ſerve to diſtinguiſh the goodneſs and price of this faſhionable commodity. In truth, though there are various kinds of tea, they are now generally allowed to be the product of the ſame plant, only differing in colour, fragrancy, &c. according to the difference of ſoil, the time of gathering it, and the method of preparation. The Vowi, Bohi, or Bohea tree is ſo called, not from the mountains of Fokien, where the beſt of that ſort is ſaid to grow, but from its dark and blackiſh colour. This chiefly differs from the green tea, by its being gathered ſix or ſeven weeks ſooner, that is, in March or April, according as the ſeaſon proves, when the plant is in full bloom, and the leaves full of juice; whereas the other, by being left ſo much the longer upon the tree, loſes a great part of its juice, and contracts a different colour, taſte, and virtue, being more rough to the palate, and raking to the ſtomach. The green tea is moſt valued and uſed in China, and the Bohea ſeems not to have been known there ſo long as two centuries ago; for a judicious Hollander, who was phyſician and

botaniſt to the emperor of Japan, about a hundred and ſixty years ago, tells us he had heard of the Bohi or black tea being come into vogue in China; but, upon the ſtricteſt ſearch he could make, could find no ſuch thing, and therefore believed it was a falſe report. This makes it probable, that originally they gathered all the tea at the ſame time, but that, ſince the diſcovery of the ſmoothneſs and excellence of the more juicy Bohea, they have carried on their experiments ſtill farther, by gathering it at different ſeaſons; for Dr. Cunningham, phyſician to the Engliſh factory at Chuſan, gives us an account in the Philoſophical Tranſactions, that the Bohea, which he calls the firſt bud, is gathered at the beginning of March, the Bing or Imperial in April, and the Singlo or Green in May and June. It is farther to be obſerved, that what the doctor ſtiles the firſt bud is indeed the fineſt of the Bohea kind, and that there are ſeveral degrees of coarſeneſs in the leaves after they are full blown and expanded; for, during all the months of gathering, the leaves on the top of the ſhrub are the fineſt and deareſt, and are gradually coarſer the nearer the bottom——As to the manner of curing the tea, the Bohea is firſt dried in the ſhade, and afterwards expoſed to the heat of the ſun, or over a ſlow fire, in earthen pans, till it is convolved or ſhrivelled up (as we ſee it) into a ſmall compaſs. The other ſorts are commonly criſped and dried as ſoon as gathered; though according to Dr. Cunningham the Bohea is dried in the ſhade, and the Green in pans over the fire.

It is very rare to find tea perfectly pure, the Chineſe generally mixing other leaves with it to increaſe the quantity; tho' one would think the price is too moderate to tempt them to ſuch a cheat, it being uſually ſold amongſt them for threepence a pound ſterling, and ne-

ver more than ninepence; ſo that it is moſt probable the worſt adulterations of it are made by our own retailers. Bohea tea, if good, is all of a dark colour, criſp and dry, and has a fine ſmell: Green tea is alſo to be choſen by its criſpneſs, fragrant ſmell, and light colour with a bluiſh caſt, for it is not good if any of the leaves appear dark or browniſh——As to the properties of the tea, they are very much controverted by our phyſicians; but the Chineſe reckon it an excellent diluter and purifier of the blood, a great ſtrengthener of the brain and ſtomach, a promoter of digeſtion, perſpiration, and other ſecretions, particularly a great diuretic, and cleanſer of the reins and urethra. They drink large quantities of it in fevers, in ſome ſorts of cholics, and other acute diſeaſes; and think it corrects the acrimony of the humours, removes obſtructions of the viſcera, and reſtores decayed ſight. That the gout and ſtone are unknown in China is aſcribed to the uſe of this plant; which is alſo ſaid to cure indigeſtions, to carry off a debauch, and to give new ſtrength for drinking. Some of the virtues attributed to tea are undoubtedly imaginary, and it has ill effects upon ſome conſtitutions; but experience ſhews, that ſeveral advantages attend the drinking it with diſcretion. It quickens the ſenſes, prevents drowſineſs, corrects the heat of the liver, removes the head-ach, eſpecially that proceeding from a crapula, and being gently aſtringent, it ſtrengthens the tone of the ſtomach.

As much as the Chineſe eſteem their tea, they ſeem to put a ſtill greater value upon the plant called Ginſeng, which is very ſcarce, being only found in the province of Leao tung, and the neighbouring mountains of Tartary. It is in ſo much requeſt amongſt their phyſicians, that they have wrote many volumes on its virtues, and given it the name of the ſpiritual plant,

the pure ſpirit of the earth, the immortalizing plant, and ſuchlike pompous titles. Martinius, Kircher, Tachard, Le Compte, and all the writers of the Chineſe affairs, make mention of the ginſeng; and yet we knew but very little of this plant before father Jartoux, a jeſuit miſſionary in China, who, being employed by order of the emperor in making a map of Tartary, in the year 1709, had an opportunity of ſeeing it growing, and has given us a draught of it, with an accurate deſcription thereof, its virtues, and the manner of preſerving and preparing it for uſe; which being a curious piece of natural hiſtory, the reader will not be diſpleaſed if we are a little particular on the ſubject.

The ginſeng, as deſcribed by father Jartoux, has a white root, ſomewhat knotty, about half as thick as one's little finger; and as it frequently parts into two branches, not unlike the forked parts of a man, it is ſaid from thence to have obtained the name of ginſeng, which implies a reſemblance of the human form, tho' indeed it has no more of ſuch a likeneſs than is uſually ſeen among other roots. From the root ariſes a perfectly ſmooth and roundiſh ſtem, of a pretty deep red colour, except towards the ſurface of the ground, where it is ſomewhat whiter. At the top of the ſtem is a ſort of joint or knot, formed by the ſhooting out of four branches, ſometimes more, ſometimes leſs, which ſpread as from a centre. The colour of the branches underneath is green with a whitiſh mixture, and the upper part is of a deep red like the ſtem, the two colours gradually decreaſing till they unite on the ſides. Each branch has five leaves; and it is obſervable, that the branches divide equally from each other, both in reſpect of themſelves and of the horizon, and with the leaves make a circular figure, nearly parallel to the ſurface of the earth. All the leaves are finely jagged or

indented, of a dark green colour above, and of a ſhining whitiſh green underneath, and on the upper ſide they are beſet with ſmall whitiſh-hairs. From the centre of the branches proceeds a ſecond ſtem or ſtalk, very ſtraight, ſmooth, and whitiſh from the bottom to the top, where it bears a bunch of round berries, of a beautiful red colour, but not good to eat. The bunch that father Jartoux ſaw was compoſed of twenty-*four* berries, containing a white pulp, and two rough ſtones, of the ſize and figure of our lentils. The pedicles, on which the berries grow, ariſe from the ſame centre, and, ſpreading like the radii of a ſphere, make the cluſter of a circular form. As to the flower, our miſſionary never ſaw it, but ſome aſſured him it is white, and very ſmall.—— This plant dies away every year, and its age may be known by the number of ſtems it has ſhot forth, of which there are always ſome marks remaining on the root.

Our author is of opinion, that the ſtone of the ginſeng lies a long time in the ground before it takes root; and, if the woods in which it grows take fire and are conſumed, the plant does not appear till two or three years after. It is not to be met with in plains, vallies, marſhes, or places too much open and expoſed to the ſun; but is found on the declivities of mountains covered with thick foreſts, upon the banks of torrents, or about the roots of trees, and amidſt a thouſand other different ſorts of vegetables.

The ſame father informs us that the Chineſe emperor, having a mind the Tartars ſhould reap all the advantages to be made of the ginſeng, gave orders in 1709 to ten thouſand of thoſe people to go and gather all they could find, on condition that each perſon ſhould give him two ounces of the beſt, and that the reſt ſhould be paid for, weight for weight in pure ſilver. It was

computed that by this means the emperor would get that year twenty thousand weight of it, which would not cost him one fourth part of its value. Father Jartoux met some of these Tartars in the deserts, and says this army of simplers observed the following order: After they had divided a tract of land among their several companies, they spread themselves out in a right line to a certain fixed place, every ten of them keeping at some distance from the rest; and in this order, going leisurely on, and looking carefully for the plant, they traverse the space of ground allotted them. When the time is expired, the Mandarines or officers who are appointed to inspect and command them, and are incamped in such places as are proper for the subsistence of their horses, send to view the companies, to give them fresh orders, and to know if their number is compleat. If any one be missing, as it often happens, either by straggling from the main body, or being attacked by wild beasts, they make a careful search after him, and then return to their former business.—To secure this profitable harvest to the Tartars, it is said the whole province where the ginseng grows is encompassed by wooden palisades, and guards are continually patrolling about, to hinder the Chinese from searching after it: But, notwithstanding all this precaution, the desire of gain induces the Chinese to steal into the deserts where this plant grows, sometimes to the number of two or three thousand, at the hazard of losing their liberty, and all the fruit of their labour if they are taken, either as they go into or come out of the province.

Those who gather the ginseng have little regard to the leaves, but carefully preserve the root, burying together under ground all they can get in ten or fifteen

days time. After this they wash it well, and scour it with a brush; then dip it in scalding water, and prepare it in the fumes of a sort of yellow millet, which gives it part of its colour. The millet is boiled over a gentle fire in a vessel with a little water, and the roots are laid over the vessel upon small transverse pieces of wood, where they receive the steam, being covered with a linen-cloth. They may also be preserved only by drying them in the sun or by the fire; but then, though they retain their virtue well enough, they have not that yellow colour which the Chinese admire. The roots must be kept close in a very dry place, otherwise they are in danger of corrupting, or being eaten by worms.

The ginseng, as we have observed, is in the greatest request among the Chinese physicians, who make it an ingredient in almost all the medicines they prescribe for the nobility and the richer sort of patients, it being too dear for the common people. They affirm that it is a sovereign remedy for all weaknesses, occasioned by excessive fatigues either of body or mind; that it attenuates pituitous humours, cures weaknesses of the lungs and the pleurisy, corroborates the stomach, and helps the appetite; that it dispels fumes and vapours, fortifies the breast, and is a remedy for the shortness of breath; that it strengthens the vital spirits, is good against dizziness in the head and dimness of sight, and prolongs life to extreme old age. Those who are in health often use it, to render themselves more strong and vigorous.

It is scarce to be imagined that the Chinese and Tartars would set such a value upon this root, if they did not find it produce the most salutary effects. It is certain that it subtilizes, warms, and increases the motion of the blood; that it promotes digestion, invi-

gorates, and removes weariness in a very remarkable manner. The Chinese seldom use more than a fifth part of an ounce of the dried root, when they give it to sick persons; but as for those who are in health, and only take it for prevention or some slight indisposition, our author advises them not to make less than ten doses of an ounce, and not to take it every day. In order to extract its virtues, the root is to be cut in thin slices, and put into an earthen pot well glazed, with about a pint of water. The pot must be well covered, and set to boil over a gentle fire; and when the water is consumed to the quantity of a cupful, it is to be sweetened with a little sugar, and drank off immediately. After this, as much more water is to be put into the pot, and boiled as before, that all the juice and spirituous parts of the root may be extracted. One of those doses is to be taken in the morning, the other in the evening.

There is a medicinal root, known to us by the name of China-root, as growing plentifully in that country, which had once an uncommon reputation for its efficacy in curing the venereal distemper. It is of a pale red colour externally, but white within, of a farinaceous, earthy, and somewhat astringent taste, and without any smell. It grows in fenny places, frequently overflowed by the sea; which, upon its retiring, leaves great quantities of it on the shore. The emperor Charles V. found considerable relief from this root, when afflicted with the gout and cachexy, which contributed greatly to raise its character. Its credit as an antivenereal was first raised in the sixteenth century, but seems to have soon diminished: for Vesalius, in a letter published in 1542, assures us, that decoctions of China-root were far inferior to those of guaiacum for

the cure of malignant venereal ulcers. And Dr. Astruc informs us, that in venereal cases he could never produce any good effects by means of this root.

Rhubarb grows in all parts of China, and particularly near the great wall. It was formerly brought from China through Tartary to Aleppo, from thence to Alexandria, and at length to Venice; but we have it now from Russia and the East-Indies. It is certain, that rhubarb was unknown to the ancients; for their rhapontic, which nearly resembled it, was not really the same. It is said, that the true rhubarb first puts out large downy leaves, then small flowers in the form of stars, which are followed by the seed. When the root is newly drawn out of the earth, it is blackish on the surface, and reddish within; but, when dried, its outside becomes yellow, and its inside of a nutmeg colour. It is pretty solid and ponderous, has a bitter astringent taste, and an agreeable aromatic odour. If it be good, it will tinge water almost like saffron, and when broke it appears of a lively colour, with a cast inclining to vermilion. Some druggists have the infamous art of disguising their old decayed rhubarb, by giving it a yellow tincture; but by handling it the cheat is discovered; for the powder they make use of will stick to the fingers. Rhapontic is often mixed with rhubarb, by those who send it to Europe; but this imposition may likewise be discovered, the true rhubarb being usually in roundish pieces, and its internal grain or streaks running transversly, whereas rhapontic is in longish pieces, with its streaks running lengthwise; and besides rhapontic being chewed, leaves a clamminess in the mouth, which rhubarb does not. This root is one of the best and mildest purgatives in nature, and very proper to strengthen weak stomachs and the intestines. It is a good remedy for worms,

evacuates the bile, and opens obſtructions of the liver; and, as it purges and ſtrengthens at the ſame time, is very ſerviceable in a looſeneſs. However, it is not very proper where there is a feveriſh heat.

To the roots already mentioned we may add another called Huchu, which indeed would be more remarkable than any of the reſt, if all were true that the Chineſe relate concerning it. Dr. Cunningham ſaw the root in the iſland of Chuſan, to which he ſays the natives aſcribe wonderful properties, as that of prolonging life, and turning grey hairs black, &c. by drinking an infuſion of it for a conſiderable time. They tell the following ſtory of the diſcovery of its virtues: A certain perſon, ſay they, being once a ſimpling upon the mountains, he accidentally fell into ſuch a deep cavity, that he could by no means get out again; whereupon looking about for ſomething to ſupport life, in this melancholy condition he ſpied this root, and having eat thereof he found it ſerved him both for food and cloathing, by keeping his body in ſuch a temperature, that the injuries of the weather had no influence upon him during his ſtay there, which was ſeveral hundred years; till at laſt an earthquake happened in that place, whereby the mountains were rent, and he found out a paſſage to his own houſe, from whence he had been ſo long abſent: But ſo many alterations had happened there in ſuch a number of years, that the people at firſt gave no credit to his ſtory; till conſulting the annals of their family, which gave an account of one of them who was loſt about that time, they were convinced of the truth of this relation.——This ſhews the credulity of the Chineſe.

The plant that ſome authors call Radix xina, and the natives Fou ling, is of all the moſt made uſe of

by the Chineſe phyſicians. It is found in greateſt plenty in Se tchuen; its leaves, which are long and narrow, creep upon the ground. The root when full grown is very thick, and, if the natives are to be believed, has ſometimes a circumference as big as an infant's head.

But whether it be great or ſmall, this is certain that it contains in a kind of pod a white pulp, a little clammy or viſcous. There is a wild ſort of this plant in ſeveral parts of the country, which alſo is much uſed, and is ſold at a much lower rate. Some of the miſſionaries, who are natives of that part of France where truffles are plenty, affirm that the Fou ling is a kind of truffle. The good effects of this plant are not to be doubted of, after the experience of ſo great a nation; yet it is hard to ſay for what diſtemper it is moſt proper, becauſe like a panacea, it is preſcribed in almoſt all.

The root of the plant which is called Fen ſe, is not ſo commonly uſed, but is much dearer; it is even ſcarce in the province of Se tchuen where it grows, between 29 and 30 degrees of latitude; it is of a warm nature, and is looked upon as an excellent remedy for all diſeaſes ariſing from cold humours, as alſo for all kinds of obſtructions. Its ſhape is ſingular, it is ſemicircular on one ſide, and almoſt flat on the other. The flat ſide is fixed to the earth by ſeveral filaments, and from the half round ariſe ſeveral different ſtems, each of which grows up in the form of a noſegay. Nothing but the root is of any value.

Ti hoang is another root of a very beautiful plant, which grows in the greateſt plenty in the north of the province of Ho nan, in 35°. 6′. of latitude. At firſt ſight one would take it for a ſort of liquoriſh, with a leguminous flower, and a crooked pod; but when one

examined the leaves, the seeds and the taste, it is a hard matter to decide among what species it ought to be placed. It is very much used to fortify and to restore by little and little the decays of strength.

But of all the plants of which we have spoken, next to the Ginseng, none is so precious as the San tsi; they attribute almost the same virtues to the one as to the other, only the latter is accounted the more efficacious in womens' disorders, and hemorrhagies of all sorts. It is not at all like the Ginseng in shape. This grows in the province of Quang si, and is to be found only on the tops of high steep mountains.

A kind of goat of a greyish colour is very fond of feeding upon this plant, insomuch that they imagine the blood of this animal is endowed with the same medicinal properties. It is certain that the blood of these goats has surprising success against the injuries received by falls from horses, and other accidents of the same kind. This the missionaries have had experience of several times. One of their servants that was thrown by a vicious horse, and who lay some time without speech or motion, was so soon recovered by this remedy, that the next day he was able to pursue his journey.

It must not be forgotten that this potion is reckoned a specific against the small pox. Instances of its success are frequent. The black and tainted pustules become of a fine red, as soon as the patient has taken the remedy. For this reason it is prescribed in several disorders, which are supposed to arise from bad qualities in the blood. The worst circumstance is, that it is dear and not easy to be had, and seldom free from adulteration. In the experiments above mentioned, the blood of a goat was made use of that had been taken by the hunters.

In the province of Yun nan are found the trees which bear the Caſſia ſiſtula; they are pretty tall, and the pods are longer than thoſe which we ſee in Europe; they are not compoſed of two convex ſhells like thoſe plants of the leguminous kind, but are a ſort of hollow pipes, divided by partitions into cells which contain a ſoft ſubſtance no way differing from the Caſſia made uſe of by us.

There is a flower named Mutang, or, The King of Flowers, much eſteemed by the Chineſe, and ſpreads its leaves broader than our common roſes, but is not ſo ſweet. The colour is a pale purple ſtreaked with white, and ſome are red and yellow. It grows on a ſhrub like the birch-tree, and is planted in all their gardens; but they abound in nothing ſo little as fine flowers.

Another herb our travellers tell us grows in China, called, The Herb of a Thouſand Years; which they would have us to believe never fades or dies.

Of the LANGUAGE *of the* CHINESE.

THE Chineſe language bears no affinity with any languages, dead or living, with which we are acquainted. All other languages have an alphabet compoſed of a certain number of letters, by the various combinations of which ſyllables and words are formed: Whereas there is no alphabet of the Chineſe language; but there are as many different characters and figures as words.

The only reſemblance it bears to the European languages is, as moſt of the alphabets (conſiſting of about twenty four letters) are wholly formed of ſix or ſeven different ſtrokes; in like manner all the Chineſe characters are formed of ſix different ſtrokes or lines.

The Chineſe have two kinds of language: Firſt, the vulgar, this being ſpoke by the common people, and varying according to the different provinces; and ſecondly, the Mandarine-language, which is in China, as the Latin tongue is in Europe. The Mandarine-language is properly that which was formerly ſpoke at court, in the province of Kiang nan [Nanking] and ſpread, amongſt the polite, into the reſt of the provinces.

As it conſiſts of not above three hundred and thirty words, all which are monoſyllables and indeclinable, it conſequently muſt appear very barren; and yet theſe enable perſons to expreſs themſelves on all ſubjects, becauſe the ſenſe, without multiplying words, is varied almoſt to an infinitude, by the different accents, inflexions, tones, and aſpirations, and other changes

of the voice; whence it is, that persons who are not exceedingly well versed in this language, often mistake one word for another. Of this father du Halde gives some examples, such as, that the word Tchu, when differently sounded, signifies a Lord, or Master, a Hog, a Kitchin, or a Column. In like manner the syllable Po, has, according as it is sounded, the following different meanings, Glass; to boil, to winnow rice; wise or liberal; to prepare; an old woman; to break or cleave; inclined; a very little; to water; a slave or captive: Thus this language, which appears so poor, is rendered very copious and expressive. Likewise the same word joined to others, signifies a vast variety of things: For instance Mou, or Moo, when single, signifies a Tree, or Wood; but when compounded, it has many more significations; Moo siang, signifying a chest of drawers; Moo nu, a kind of small orange, &c. In this manner the Chinese, by variously combining their monosyllables, can form regular discourses; and express themselves with great clearness and elegance, almost in the same manner as the Europeans compose all their words by the different combinations of about twenty-four letters. The Chinese do not sing in speaking, as some authors relate; they pronouncing the different tones with so much delicacy and ease, that foreigners are scarce able to discover the difference.

The art of joining these monosyllables is exceedingly difficult, particularly in writing, and requires much application. As the Chinese express their thoughts by figures, and never employ accents in writing to vary the pronunciation, they are forced to use as many different characters or figures as there are various tones, which give so many different meanings to the same word.

Farther, ſame characters ſignify two or three words, and ſometimes a whole period; for inſtance, to write theſe words, Good morrow, Sir, three ſingle characters muſt not be employed, but one which expreſſes monoſyllables, is ſufficient to write ſo as to be underſtood, without the three words. This method of joining then is trifling, and uſed only by the vulgar. Thoſe who endeavour to ſhine in their compoſitions, employ a ſtyle quite different from that which is ſpoke, tho' the words are the ſame. In writing, purer words, loftier expreſſions, and certain metaphors muſt be employed. The characters of Cochin-China, of Tonquin, and Japan are the ſame as the Chineſe, though the language is very different; ſo that the books of theſe ſeveral nations are in common.

The learned muſt not only know the characters uſed in the common occurrences of life, but likewiſe be acquainted with their different combinations; and the various diſpoſitions, which, of ſeveral ſimple ſtrokes, form the compound characters: And as there are fourſcore thouſand Chineſe characters, that man is moſt learned who is acquainted with the greateſt number, and can read and underſtand the largeſt number of books. This ſhews how exceedingly difficult it muſt be to attain the language in queſtion. However, a perſon who underſtands 10,000 characters is able to expreſs himſelf in this language, and underſtand a multitude of books. Moſt of the learned do not underſtand above 15,000 or 20,000; and but few doctors are maſters of 40,000.

All their characters are collected in their great vocabulary, called Hae-peen. The Chineſe language has its radical characters, like the Hebrew, which ſhew the origin of words: For inſtance, under the charac-

ter of trees, mountains, of man, of the earth, of a horſe, &c. muſt be ſought whatever belongs to trees, mountains, man, the earth, and a horſe; beſides which, the learner muſt know how to diſtinguiſh, in every word, the ſtrokes or figures placed above, beneath, on the ſides, or in the body of the radical figure.

There alſo is a ſhorter vocabulary, containing only 8000 or 10,000 characters, which is employed for reading, writing, or compoſing books. When words wanted are not found here, recourſe is had to the great dictionary. The miſſionaries have drawn up a book for their own uſe, and that of their converts, &c.

The Chineſe, in the beginning of their monarchy, communicated their ideas by drawing upon paper the natural images of the things they wanted to expreſs; for inſtance, to expreſs birds, mountains, a foreſt, or rivers; they drew waving lines expreſſing birds, mountains, trees, or rivers. But this method being very imperfect; not to mention that a numberleſs multitude of objects could not be repreſented by drawing, ſuch as the ſoul, the thoughts, the paſſions, the virtues, vices, beauty, the actions of men and animals, and many others which have neither ſhape nor body; they therefore altered inſenſibly their ancient manner of writing; compoſed characters of a more ſimple nature, and invented others to expreſs ſuch things as are the object of our ſenſes.

Nevertheleſs, theſe more modern characters are truly hieroglyphical; firſt, becauſe they conſiſt of ſimple letters, which retain the ſignification of the primitive characters: Secondly, becauſe the inſtitutions of men have affixed the ſame ideas to the figures in queſtion, which the firſt ſymbols repreſented naturally: For every Chineſe letter has its proper ſignification, which it

always preſerves, though joined with others. Tſai, ſignifying a misfortune or calamity, is formed of the letter Meen or Me en, a houſe; and the letter Ho, fire; no misfortune being greater than ſeeing one's houſe on fire. Hence it is plain, that the Chineſe characters are not mere letters like ours; but are ſo many hieroglyphics, by which images are formed, and thoughts expreſſed.

The ſtyle uſed by the Chineſe is conciſe, myſterious, allegorical, and ſometimes obſcure to ſuch as are not perfectly ſkilled in the characters. They expreſs a great deal in a few words: Their expreſſions are animated, and interſperſed with bold compariſons and noble metaphors. To obſerve, for inſtance, that as the emperor has approved the Chriſtian religion by an edict, it therefore ought not to be deſtroyed, they would write thus: "The ink with which the emperor's edict, "in favour of the Chriſtian religion, was wrote, is not "yet dry, and yet you attempt to deſtroy that religi-"on." As they compare their compoſitions to a picture, they compare the ſentences they borrow from their books to the five principal colours uſed in painting, and it is in this their eloquence chiefly conſiſts. They value themſelves exceedingly on their writing neatly and accurately: They even prefer a beautiful character to the moſt finiſhed picture. A page of old characters, when well drawn, often ſells at a high price. If they happen to find any printed leaves, they gather them up reſpectfully.

It was obſerved above, that we may diſtinguiſh two kinds of language in China, but I ſhall now conſider three ſorts, that of the vulgar, that of the polite, and that of books. The firſt has none of the imperfections which many Europeans pretend to find in it.

Thoſe Europeans who come to China, and do not

understand the language well, suppose ambiguous meanings where there are none. As they do not take the pains to pronounce the several Chinese words with their proper accents and aspirations, they understand the natives but very imperfectly, which consequently is not the fault of the language. If the Chinese Literati sometimes trace characters with their finger, or with a fan upon their knees, this must be out of vanity or custom rather than necessity; or else to express some technical term seldom used.

Next to the vulgar language is another more polished and refined, and this is employed in a numberless multitude of novels, whether true or fictitious; they are writ with the greatest elegance and wit; and abound with lively descriptions, characters, and contrasts, which may be easily read and understood.

The third language is that of such books as are not writ in a familiar style, in which there are several degrees of superiority, before the student can attain to the sublime, majestic brevity of the Kings.

This most refined language is never used in common conversation, it being employed only in writing. The style of it is neat and flowing; each thought is usually expressed in four or six characters; nothing occurs that shocks the most delicate ear; and when the various accents are pronounced with art, they form a soft, harmonious sound.

The difference between other books, and those written in the style called the Kings, is, the diction of the former is never so elevated and noble, nor the style so concise and grand, as that of the latter. No pointings are used in compositions of the sublime kind; for being designed only for the learned, these easily distinguish wherever the sense ends.

The copiouſneſs of the Chineſe language is owing to the multitude of characters in it; from the various meanings annexed to them, and from the manner of their being joined, which is commonly two and two; frequently three and three; and ſometimes four and four together. A dictionary was compiled, by order of the late emperor, conſiſting of one hundred and nineteen volumes, moſt of them writ in a ſmall character, and very thick. It is certain that no language in the world is more copious than the Chineſe.

The Chineſe have ſtill an ancient kind of language, now uſed only for titles, inſcriptions, ſeals and mottos; wherein there are likewiſe ſome books which the Literati are obliged to underſtand. They alſo have common characters uſed for public acts, contracts, bonds, and other civil affairs, and which anſwer to our law characters. Laſtly, they have a character (employed for diſpatch) which requires a particular ſtudy, there being many abbreviations in it.

A COMPENDIUM *of the* CHINESE GRAMMAR.

THIS compendium of the Chineſe grammar will be of great advantage towards underſtanding this language, which conſiſting of words of no more than one ſyllable, and thoſe undeclinable, can hardly be reduced to rules; nevertheleſs the following may be given with reſpect to the nouns, pronouns, conjugations of verbs, prepoſitions, adverbs, the numbers and particles.

Of NOUNS *poſitive, comparative, and ſuperlative.*

THERE is no diverſity of genders, caſes, and declinations in the Chineſe language; frequently the noun is not diſtinguiſhed from the verb, and the ſame word which, according to the place it is put in, is a ſubſtantive, may become an adjective, and even an adverb.

For example, theſe two words Ngai, I love; Siang, I think; may be both nouns and verbs; if they are placed before another word ſo as to ſignify ſome action, they are verbs: Example, Ngo ngai ni, I love you; Ngo ſiang ta, I think of him: But if on the contrary they are ſet before another without ſignifying an action, they become nouns: Example, Ngo ti ngai, My love; Ngo ti ſiang, My thought.

The adjective always goes before the ſubſtantive, as Hao gin, Good man; but if the ſame word follows another it becomes a ſubſtantive, as Gin ti hao, The goodneſs of man; it appears that the word Hao, which

is an adjective when it comes before the word Gin, becomes a substantive when it follows it.

The particle Tsëe is often added to substantives, and it is proper to many; for instance, Fang tsëe, An house; Co tsëe, Fruit; however we must observe, that it is only added to those substantives which can never be adjectives.

The cases and numbers are known only by the compositions; the plural number is distinguished by the particle Men, which is common to all nouns; here follow some examples, Gin, a Man; Gin men, Men; Ta, He; Ta men, They.

But when the noun is preceded by some word that signifies numbers, then the particle Men is not used after the noun.

The particle Ti often makes the genitive case both singular and plural, when it comes after nouns, as Gin ti hao, The goodness of man; Gin men ti hao, The goodness of men: There are no other cases in the Chinese language.

The particle Ti is also sometimes put after pronouns like derivatives: Example, Ngo ti keou, My dog: Ta te keou, His dog.

The comparatives are also formed by adding of particles; for instance, they use the particle Keng, which is always put before the nouns, and signifies Much; Keng hao, Better; The particle To is frequently used, which signifies also Much, but it is commonly put after the noun, Hao to, Better; Yuen to, farther off.

The particle, which denotes the superlative, may be put before or after the nouns; so that one may say Tsive hao, or Hao tsive, Best; Tsive siao, or Siao tsive, smallest.

The particle Te kin alſo denotes the ſuperlative degree; Hao te kin, Beſt; Tà te kin, Greateſt; Siao te kin, Smalleſt.

Of the PRONOUNS.

THERE are no more than three pronouns in the Chineſe language, and theſe are perſonal; Ngo, I; Ni, Thou; and Ta, He; they become plural by the addition of the particle Men.

They become poſſeſſives by adding the particle Ti, Ngo ti, Mine; Ni ti, Thine; Tà ti, His: Add the particle Men, and the ſame words will ſignify Ours, Yours, &c. Ngo men ti, Ours; Ni men ti, Yours.

The pronouns poſſeſſive, like thoſe of nation or family, are diſtinguiſhed only from the derivatives by putting after the pronoun the name of the country, city, &c. Ngo ti koue, My kingdom; Ngo ti fou, My city.

Chou is the particle which is made uſe of for the pronoun relative, Which or Who; this particle is never joined with that which denotes the plural number.

Of the VERBS.

THE preſent, the preterperfect, and the future, are properly the only tenſes the Chineſe verbs have: The verb paſſive is expreſſed by the particle Pi.

When there is no particle added to the verb, and it is only joined with the pronouns perſonal Ngo, Ti, Ta, it is a ſign of the preſent tenſe.

The addition of the particle Leao denotes the preterperfect, or the time paſt.

To diſtinguiſh the future tenſe they uſe the particle

Tsiang, or Hoei;——but examples will more plainly shew this.

PRESENT TENSE.

Singular Number.

Ngo ngai.	I love.
Ni ngai.	Thou loveſt.
Ta ngai.	He loveth.

Plural.

Ngo men ngai.	We love.
Ni men ngai.	Ye love.
Ta men ngai.	They love.

PRETERPERFECT TENSE.

Singular.

Ngo ngai leao.	I have loved.
Ni ngai leao.	Thou haſt loved.
Ta ngai leao.	He hath loved.

Plural.

Ngo men ngai leao.	We have loved.
Ni men ngai leao.	Ye have loved.
Ta men ngai leao.	They have loved.

FUTURE TENSE.

SINGULAR.

Ngo haei ngai.	I ſhall love.
Ni haei ngai.	Thou ſhalt love.
Ta haei ngai.	He ſhall love.

PLURAL.

Ngo men haei ngai.	We ſhall love.
Ni men haei ngai.	Ye ſhall love.
Ta men haei ngai.	They ſhall love.

The optative mood is formed by theſe words, Pa pou te, which ſignify O that! Would to God! For example, Pa pou te ngo ngai, Would to God I might love; Pa pou te ni ngai, Would to God thou mighteſt love, &c.

The greateſt part of the verbs of action may have a paſſive ſignification; but the verb active is always put before the nouns which are the ſubject of the action.

EXAMPLE.

Ngo ngai ni.	I love thee.
Ngo ta ni.	I ſtrike thee.

It would be an abſurd and ſenſeleſs manner of ſpeaking to ſay,

Ngo ni ngai.
Ngo ni ta.

On the contrary the verb paſſive always follows the noun, adding the particle Pi, which denotes the paſſive.

Ngo pi ta ngai.	I am loved by him.
Ngo pi ta ta.	I am ſtruck by him.

The preterperfect and the future are formed with the ſame particles that are uſed for the verb active.

Of the PREPOSITIONS.

NOtwithſtanding the ſmall number of words in the Chineſe language, yet it is very copious, not only becauſe the ſame word may be both noun and verb, but becauſe it may often be an adverb, prepoſition, &c.

The Chineſe have therefore ſome prepoſitions that are not naturally ſo but by cuſtom, ſuch as theſe words, Tſien, Before; Heou, After; Chang, Above; Hia, Below; they are prepoſitions if they are joined to a verb, and come before it; but they are poſtpoſitions if they are joined to a noun, and follow it; for example, Sien tſo, I go before; Heou lai, I come after; Chang tſeou, I go above; Hia tſeou, I come below; theſe are prepoſitions becauſe they are put before the verbs; but the following word Fang tſien, Before the houſe; Muen heou, Behind the door; Tcho chang, upon the table; Ti hia, Beneath the earth, are poſtpoſitions becauſe they are put after the nouns.

The ſame muſt be underſtood of Nui, Within; Vai, Without; and other words of the ſame nature.

Of the ADVERBS.

THERE are properly no adverbs in the Chineſe language, they only becoming ſo by cuſtom, or by the place we poſſeſs in the diſcourſe: We are frequently obliged to uſe ſeveral words to expreſs the adverbs of other languages; they have none that are demonſtrative or proper to calling and exhorting, but in their ſtead we muſt uſe nouns and verbs; the following are commonly uſed, viz. of

Deſiring	Pa pou te	Would to God.
Aſking	Ju ho	Which way.
	Ho ju	In what manner.
	Tſeng mo	How.
Anſwering	Chi oui tſe gen	Certainly.
Confirming	Tching tie	Indeed.
	Co gen	Moſt certainly.
	Ching tching tie	Moſt truly.
Denying and forbidding	Pou or mo	No.
	Pou jo	That is not convenient
	Pou gen	No certainly.
Doubting	Hoe or Hoe tche	Perhaps.
Chuſing	Ving	Better, rather this than that.

Comparing	Keng chao	Much leſs.
	Keng or Keng to	Much more.
	Keng hao	Better.
Aſſembling	Tong or y tong	Together.
Separating.	Ling	Furthermore.
	Ling via	Separately.
Encreaſing	Kin	Diligently.
	Kiang	Stoutly.
Time	Kin ge	To-day.
	Min ge	To-morrow.
	Tſo ge	Yeſterday.
	Tſien ge	The day before yeſterday.
	Heou ge	After to-morrow.
Place	Tche le	Here.
	Tsëe	From thence, or that way.
Number	Y tsëe	Once.
	Eul tsëe	Twice.
	Tchang tchang	Often.
Order	Ti y or teou y	Firſtly.
	Heou mien	Next.
	Tchong or tong	Laſtly.
The Event	Hoe gen	May be.
Similitude	Ju	As
Diſſimilitude	Pou ju	Not as.
	Pou tong	Differently.

Quality	Chao	A little.
	To	Much.
	Keou	Enough.
Excluding	Tan	Only.
A thing not quite done.	Tcha pou to	Almoſt.

Of NUMBERS *and their* PARTICLES.

THE Chineſe have ſeveral particles proper to numbers; they are generally uſed, and in a way peculiar to this language, for every noun has a particle ſignifying the number that is proper to it: Whereas in our language, One, Two, Three, are applied to different things, and we ſay, A man, Two women, Three ſheep, but this method of expreſſion would be groſs and barbarous to a Chineſe. Each noun muſt be expreſſed with a particle proper to it, but examples will make this more plain; below you have the Chineſe numbers, and then the particles of numbers, which muſt be uſed with each noun.

The CHINESE NUMBERS.

Y,	One.
Eul,	Two.
San,	Three.
Sëe,	Four.
Ou,	Five.
Lou,	Six.
Tſi,	Seven.

Pa,	Eight.
Kieou,	Nine.
Che,	Ten.
Che y,	Eleven.
Eul che,	Twelve.
San che,	Thirteen.
Pe,	An hundred.
Eul pe,	Two hundred.
Y tſien,	A thouſand.
Y ouan,	Ten thouſand.
Eul ouan,	Twenty thouſand.
Che ouan,	An hundred thouſand.
Y pe ouan,	A million.

Of PARTICLES *of* NUMBERS.

CO is made uſe of for men; Y co gin, a man; Y co fougin, a woman.

Hoei is made uſe of for illuſtrious men; Y hoei gin, an illuſtrious perſon.

Tche or tchi is made uſe of for ſhips, dogs, hens, and all other things, which though mentioned alone ſhould be followed, as ſhoes, ſtockings, &c. thus they ſay, Y tchi chuen, A ſhip; Y tchi keou, A dog; Y tchi hia, A ſhoe; Y tchi ki, A hen.

Tiao is made uſe of for things that are long and ſuſpended: Y tiao lou, A cenſer, and Y tiao ching, A rope.

Ouei is proper to fiſhes; Y ouei yu, A fiſh.

Ken is made uſe of for long ſtraps of leather; Y ken, tai, A ſtrap.

Tchang is made uſe of for paper, a table, and a ſeat; Y tchang tchi, A ſheet of paper; Y tchang tcho, A table; Y tchang y, A ſeat.

Pu is made uſe of for knives, ſwords, fans; Y pa tao, A ſabre or ſword; Y pa chen, A fan.

Chaong is made uſe of for like things that are commonly joined together; Y choang hiai, A pair of ſhoes; Y choang oua, A pair of ſtockings.

Kien is made uſe of for chambers or houſes; Y kien fang, An houſe or chamber.

Fo is made uſe of for whole pieces of cloth or ſilk; Y fo pou, A cloth; Y fo cheou, A piece of particular ſort of ſilk: It is alſo uſed for pictures.

Mey is made uſe of for pearls and precious things; Y mei tchin, A pearl.

Tchu is made uſe of for perfumes; Y tchu hiang, A paſtil.

Pi is ſometimes made uſe of for garments of cloth or ſilk, but moſt properly for a horſe; Y pi ma, A horſe.

Pen is made uſe of for books; Y pen chu, A book.

Ting is made uſe of for caps or hats; Y ting kin, A cap.

Tſo is made uſe of for great houſes and walls; Y tſo fang, An houſe: Y tſo ching, A wall.

Teng is proper to oxen and cows; Y teng nieou, An ox.

Mouen is made uſe of for muſquets; Y mouen tſiang, A barrel of a gun.

To is made uſe of for flowers; Y to hoa, A flower.

Ling is made uſe of for garments; Y ling poa, A gown.

Tai or Pen is made uſe of for comedies; Y tai, or Y pen hi, A comedy.

Co is made uſe of for trees; Y co chu, A tree.

Mien is made uſe of for ſtandards; Y mien ki, A ſtandard.

Toa is made uſe of for letters, and little bundles of paper; Y tao cheou chi, a book of poetry.

Tchin is made uſe of for ſedans and chariots; Y tchin kiao, A ſedan.

Quan is made uſe of for pens or pencils; Y quan pi, A pen.

Co is made uſe of for corn and pulſe; Y co mi, A grain of rice, &c.

END OF VOLUME FIRST.