A

PEEP AT CHINA,

IN

MR. DUNN'S CHINESE COLLECTION.

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WITH

MISCELLANEOUS NOTICES

RELATING TO THE

INSTITUTIONS AND CUSTOMS OF THE CHINESE,

AND OUR

COMMERCIAL INTERCOURSE WITH THEM.

BY E. C. WINES.

PHILADELPHIA:
PRINTED FOR NATHAN DUNN.
1839.

Wm Booth, Esq.
Aug. 7, 1867

T. ASHMEAD AND CO., PRINTERS.

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ADVERTISEMENT.

The author of these sheets has never been in China, and yet he has attempted, to some extent, a development of Chinese character and customs. It is a fair claim on the part of the reader that he be informed of the degree of credibility that attaches to the statements made. With the view solely of satisfying this claim, he takes leave to say, that numerous works on China, of the highest repute, have been fully consulted, and the truth carefully sought.

The author acknowledges also his indebtedness to Mr. Dunn for much original information, and the correction of some errors, into which he had been led by the authorities on whose guidance he was obliged to rely. The Collection itself has been as a well spring of instruction. It is due to the Proprietor to state, that he objected to the few sentences complimentary to himself; but the author, being a thorough-paced opponent to the "expunging" doctrine, insisted on their being retained. This he considered as a mere act of justice; for he is free to express the opinion, that Mr. Dunn, in the Collection he has made and now offers to public examination, has done more than any other man to rectify prevalent

errors, and disseminate true information, concerning a nation, every way worthy to be studied by the philosopher who delights in the curious, by the economist who searches into the principles of national prosperity and stability, and by the Christian who desires the universal spread of that Gospel, in which are embarked the highest temporal welfare and the immortal hopes of the human race.

By some the following pages may be regarded as an "Apology for the Chinese;" but, unless the author's convictions are entirely erroneous, it is no more an apology, than truth and justice make it.

Philadelphia, April, 1839.

DESCRIPTIVE SKETCH

OF THE COLLECTION.

I. *Preliminary Remarks.*

Nathan Dunn, Esq., the proprietor of this vast and splendid Collection of Chinese Curiosities, having so far completed his arrangements as to be able to open it to the public, on the evening of Saturday, the 22d December, 1838, entertained a select party of his friends in the Saloon in which it is fitted up. We should think that considerably over a hundred gentlemen were present upon that occasion, and among them were many of our most eminent citizens. Artists, merchants, mechanics, editors, literati, military and naval officers, and a goodly representation from all the learned professions, graced that ample and magnificent hall, which now contains the richest deposit of curiosities from the Celestial Empire, in the whole world. Rarely have we passed a pleasanter hour, or formed one of a happier company. Every body was at his ease; conversation was brisk; the joke and the laugh were intermingled with the graver reflections which

could not be wholly suppressed; and all seemed filled with admiration at the splendour of the scene, and the enterprise and taste which had called it into being. Our host did the honours of his station with refined and easy dignity, and with evident, though certainly pardonable, gratification at beholding his labours so happily terminated, and the long cherished object of his ambition crowned with so brilliant a success. The beverage extracted from China's most celebrated plant, of a richness and delicacy of flavour extremely rare among us, was served to the guests in cups of native manufacture, various in shape and size, though not without those heretical accompaniments of sugar and cream, which would destroy its value in the eyes, or rather to the palate, of a true Chinaman. The vineyards of France, and the skill of our own unrivalled confectioners, were also put under levy by our entertainer, to minister to the gratification of his guests.

The proprietor enjoyed facilities for gathering curiosities such as no foreigner perhaps besides himself ever possessed. He did not, indeed, go to China with this view originally, but, soon after his arrival there, the thought occurred to him that it would be easy to collect a cabinet sufficient to fill a small apartment, which would be both amusing and instructive to his friends in America. This happy conception, upon which he immediately proceeded to act, was the germ of that vast and astonishing gallery of rare and curious objects, which has now become one of the chief ornaments and attractions of our city. Most Americans who trade to China are more or less engaged in the opium traffic, which is contrary to the laws of the Empire. Mr. Dunn was never interested to the amount of a dollar in that illicit commerce. This fact was well known to the officers of the government, and

even to the Emperor himself, and created a strong prejudice in his favour. He always treated the dignitaries of the Crown and other gentlemen of distinction with the consideration due to their rank and standing. This tended still further to secure their friendship and co-operation. It was by availing himself of facilities thus obtained, that he was enabled to complete his Collection, and the extensive and powerful influence he had secured in high places, enabled him, when ready to embark with his treasures, to overcome obstacles which would otherwise have been insurmountable. It is thus that Mr. Dunn has reared a monument which will perpetuate his own memory, and has enriched our city and country with an exhibition such as cannot be matched elsewhere in any part of the world.

We have called this the richest Chinese Collection in the world. Let us make good our assertion. There are but three others any where, so far as we are informed, between which and this one of Mr. Dunn any sort of comparison can be instituted. Those three are, the collection at the Hague, that in the rooms of the East India Company in London, and the Museum at Salem, Massachusetts. The first mentioned of these collections does not occupy more than one-fifth of the space devoted to our townsman's, and its main, nay, almost its only object, is a display of the national costumes of China. To this end, a multitude of miniature men and women, not likenesses, as are those of Mr. D., have been dressed in illustrative attire. In this one particular, viz: the exhibition of the distinctive dresses of the Chinese, there may be a difference in favour of the European over the American collection, but the advantage goes no farther. The gathering of Oriental curiosities displayed in the Rooms of the London East India Company is rich in whatever can

illustrate life and science in India, but boasts comparatively few objects, either natural or artificial, from the Celestial Empire. The same remark holds true, to a considerable extent, of that large, interesting, and valuable deposit of eastern curiosities in the Salem Museum, which has been accumulating through a long series of years by the intelligent and generous enterprise of the hardy sons of the ocean.

The Chinese Collection occupies the lower saloon of that noble edifice recently erected in Ninth street by the Philadelphia Museum Company. This apartment is one hundred and sixty-three feet in length, by seventy in breadth, with lofty ceilings, supported by twenty-two neat and substantial wooden pilasters. Behind each column, on either side of the vast and well-proportioned hall, has been fitted up a capacious case, which is enclosed by plate glass windows of the purest transparency. The inter-columniations are each occupied by two cases exactly the width of the pilasters, in like manner enclosed with plate glass. Not far from the entrance are two octagonal glass cases, occupying a portion of the ample space between the two ranges of pilasters, one of which is completely filled with a superb Chinese state lamp, of huge proportions, gorgeous materials, and rich workmanship. At the extreme end of the saloon, are a large pavilion, a silk draper's shop, and a Chinese street, nearly filled up by a palanquin and its bearers. So ample is the space, and so capacious and numerous the receptacles of this grand apartment; and yet such is the extent of the collection of curiosities gathered by Mr. Dunn, during his nine years' residence in China, that a large residuum remains in the store-rooms, for want of sufficient space in the hall for their convenient display.

It is no longer necessary to measure half the circuit of

the globe, and subject one's self to the hazards and privations of a six months' voyage on distant and dangerous seas, to enjoy a peep at the Celestial Empire. This is a gratification which may now be enjoyed by the citizens of Philadelphia, for the trouble of walking to the corner of Ninth and Sansom streets, and by the citizens of other parts of the United States, at no greater peril of life and limb than is connected with locomotion by means of our own steamboats and railroads. The Collection is a splendid pageant, no doubt; and many, probably, will look upon it merely as such. To these it will be a mere nine days' wonder; an object to be stared at with idle curiosity, and remembered only as a useless gewgaw. For ourselves, we see it with far other eyes, and linger among its strange and multitudinous variety of objects for a widely different purpose. To us it is a volume redolent of instruction; the best we have ever seen on the Celestial Empire. It is, in effect, China in miniature. It almost realizes, in reference to the manners and civilization of that remote, unique, and interesting people, the fable of the woods moving to the sound of the lyre of Orpheus.

Some readers, perhaps, will regard such expressions as sheer hyperbole, a mere rhetorical flourish. We utter, however, a simple verity, which will be responded to by every person of taste and intelligence who visits and examines the Collection. And we are prepared even to express a stronger opinion than this of the merits of this unique exhibition. It is well known that an impassable barrier excludes foreigners from all but a small patch of the Celestial Empire. Considering these restrictions, and the very limited sphere of observations that can be enjoyed by any stranger not connected with a diplomatic embassy, we have little doubt that a better idea may be

obtained of the characteristic intelligence and national customs of the Chinese from Mr. Dunn's Collection, than by an actual visit, we do not say to China, but to the small portion of the suburbs of Canton, which is all that foreigners are permitted to see. Mr. D.'s Collection embraces innumerable objects from all parts of the Empire, the interior as well as the sea coast districts.

The many thousands of individual objects which this Collection embraces, are not, of course, susceptible of a perfect classification; yet the principal and most instructive of them may be ranged under the following heads:— Figures, of the size of life, in full costume, representing Chinese men and women, all of them being real likenesses; implements of various kinds; paintings; specimens of japan and porcelain ware; models of boats and summer houses; lanterns; natural productions, including birds, minerals, shells, fishes, reptiles, insects, etc.; models of pagodas; with a numerous assemblage of *et cetera*, which refuse to be classed.

We do not propose a full description of these numerous, or, to speak more correctly, these *innumerable* curiosities. All that we can undertake is to throw off a few imperfect sketches, interspersing them with such items of information, gleaned in the course of our reading as may seem fitted to relieve our own dullness, and afford somewhat of entertainment, if not of instruction, to our readers. To our sketches of this kind, will be added a brief account of our trade with China—its nature, history, value, and prospects.

II. *General View of the Interior of the Saloon.*

Taking the reader for our companion, we pass into the Museum building, by the grand entrance at the western end of the vast pile. Over the door on our left, is a handsome but odd looking sign, with several Chinese characters in gold upon it. Easily divining the meaning, though unable to interpret the writing, we instinctively take this direction, and find ourselves, upon the instant, in the vestibule of the green-room, where we are to procure our tickets of admission. Here we appear to ourselves to be suddenly multiplied into a small army by the numerous mirrors, which serve as panels to the partitions and doors by which we are surrounded. The exterior of the green-room is as elegant a piece of work as one need desire to look upon. The mirrors, especially, are a capital idea. They will be the source of infinite divertisement, and will put every body in a good humour just at the right time. Passing through another vestibule, that of the grand saloon, which is separated from it by a beautiful Chinese screen, such as is seen in most houses of the better sort in the Celestial Empire, we find ourselves within full prospect of all the glories treasured within the spacious Hall of the Collection. Here, as if touched by the wand of an enchanter, we are compelled to pause, for the purpose of taking a general survey, and giving vent to our admiration. The view is imposing in the highest degree. But it is so unlike any thing we are accustomed to behold, that we are at a loss for epithets exactly descriptive of it. Brilliant, splendid, gorgeous, magnificent, superb—all these adjectives are liberally used by visiters, and they are strictly apposite, but they want the proper explicitness; they do not place the

scene,—new, strange, and *bizarre* as it is,—distinctly before the mind. The rich screen-work at the two ends of the saloon, the many-shaped and many-coloured lamps suspended from the ceiling, the native paintings which cover the walls, the Chinese maxims adorning the columns, the choice silks, gay with a hundred colours, and tastefully displayed over the cases along the north side, and the multitude of cases crowded with rare and interesting sights, form a *tout-ensemble*, possessing an interest and a beauty entirely its own, and which must be seen before it can be appreciated. The beauty of the general view, and the attractiveness of the whole exhibition, will be greatly enhanced by an improvement soon to be commenced. Mr. Dunn is about to have constructed an elegant fountain in the centre of the saloon, with a basin enlivened by gold fish, and surrounded by a row of Chinese plants and flowers. There will be a jet in the centre, and a waterfall on each side; and the whole will be illuminated at night with gas lights underneath. The scene cannot fail to be singularly brilliant and beautiful; and, during the hot summer months, the refreshing coolness diffused throughout the saloon, must make it ever a place of general resort.

III. *The two Octagonal Glass Cases.*

In our preliminary notices, we referred to these cases as being near the door. On this account, as well as on some others, they are, to a person entering, the most conspicuous objects in the saloon; and they contain some of the most splendid and costly articles in the whole Collection. They are about fifteen feet high, and are covered with an exact fac-simile of a Chinese roof, each corner of

which terminates in a golden dragon, from whose fiery mouth depends a bell, such as we see in pictures and models of pagodas. The dragon is an imperial emblem in China, and this fact explains the frequency with which we see the figure in their various works of art.

The case on the south side of the saloon, contains, and is nearly filled by, a superb lamp, used only upon occasions of state. This lamp is totally unlike any thing we have, and no description can convey an adequate idea of it. It is hexagonal, and cannot be much, if any, less than ten feet in height, and three feet in diameter at the two extremities. The frame is richly carved and gilt, and is covered with crimson and white silk, adorned with the most costly and beautiful embroidery. The trappings which depend from the bottom, and from a projecting portion of each corner of the upper part, are in keeping with the rest. There are no less than two hundred and fifty-eight crimson silk tassels, pendent from various parts. In short, this national lamp is as magnificent as carving, gilding, silks, embroidery, and bead-work, can make it.

The bottom of the case is covered with numerous specimens of fans, an article in universal use. Gentlemen as well as ladies carry it, not laying it aside even in cold weather.

The octagonal case on the opposite side of the saloon, contains a variety of interesting, and, to us, strange articles. We have here three national lamps, each made for a distinct purpose, a saddle and bridle, six Chinese candles, specimens of indigenous fruits in enamel and clay, divers specimens of embroidery, and a sample of their woollen fabrics. This last, which is spread out upon the floor, covering almost the whole of it, is not of wool alone, but has a mixture of cotton in it. It is a rather favour-

able specimen of their skill in this kind of manufactures, but would not gain much applause among us. The Chinese do not excel in the making of woollen goods. The fine broadcloths in which they clothe themselves in winter, are imported from foreign countries.

The saddle would be taken, at first sight, for two or three, piled one on the other. It is covered with rich embroidery, and, though clumsy in appearance, looks as if it would make a very pleasant riding seat. The bridle has silver mountings; and there is a trapping consisting of two large tufts of red horse hair, worn under the animal's neck.

The candles are of enormous size, being not less than three feet in length, and over two inches in diameter, with wicks of corresponding dimensions. They are gaily adorned with artificial flowers made of wax. This kind is used only in temples, on public festival occasions, and at the most sumptuous private entertainments. Candles in China are made of a material obtained by crushing and boiling together the seeds and capsules of the tallow tree. They are naturally very white, but a colouring substance is sometimes mixed with that of which they are made. A portion of linseed oil and wax is also occasionally added, to give consistence.

The specimens of embroidery are exceedingly beautiful. In this art, the Chinese excel all others; and their fondness for it seems scarcely less than a passion. Men, as well as women, labour at this occupation; and it must be one of the most productive kinds of industry, as we are informed that some females earn by it twenty, and even twenty-five dollars a month.

Of the three lamps in this case, one, like that before described, is a state lamp. This is suspended in the centre. It is of smaller dimensions and less costly work-

manship, but in other respects similar to that in the other case. There is another, differing materially in its form from these, but made chiefly of silk, which is much used in theatrical representations. This is of exquisite beauty, both in materials and manufacture. The third, again, differs totally from either of those before noticed. It is carried in marriage processions, and the gayness of its appearance harmonizes well with the joyousness supposed to characterize such occasions.

IV. *Lamps and Lanterns.*

We may as well, in this connexion, notice briefly the other lamps and lanterns in the Collection, of which there is a liberal supply. They depend from the ceiling in all parts of the saloon, and are of almost every imaginable form and size. In scarcely any thing do the taste and ingenuity of the Chinese appear to better advantage than in the manufacture of these curious and characteristic articles. They are made of horn, silk, glass, paper, and sometimes of a netting of fine thread overspread with a thick coating of varnish. The frame-work is often carved in the richest manner, the silk which covers it is elegantly embroidered or painted with landscapes representing nature in her gayest moods, and the various decorations lavished upon them are in a corresponding style. As a national ornament, peculiar to the Chinese, the lantern does not give place to any thing found in any other country.

The fondness of the Chinese for lamps and lanterns, and the universal use of them, constitutes one of the marked peculiarities in the customs of the race. The "Stranger in China" remarks, that a Chinaman and his

lantern seem wedded together, and the former is rarely found without the latter. They are placed in the streets, temples, boats, &c., and are always to be seen in the hands of the pedestrians after dark. The same writer relates the following amusing anecdote, as affording a striking and original exemplification of both the power of habit and the national peculiarity above referred to. When Captain Maxwell passed the Bogue in the Alceste frigate, as he came up with the battery of Annahoy, the fort appeared well lighted, and a brisk cannonade was commenced upon the ship. However, after the first broadside had been fired upon the fortress, and when the vessel was scarcely a half musket-shot from it, the whole place was deserted, and the embrasures were quickly as dark as before. The Chinese were thoroughly frightened, and ran off with a most edifying precipitation. At the same time, instead of concealing their flight in the darkness of the night, each man seized his lantern, as he had done a hundred times before, and clambered with it up the steep side of the hill immediately behind the fort. The sight of so many bald-pated soldiers, with their long pig-tails dangling at their back, each with a great painted balloon in his hand, was extremely ludicrous, and took away any slight inclination the marines might have had to get a shot with their muskets at such excellent marks.

The lamp oil in common use is extracted from the ground-nut, so abundant among us, which grows luxuriantly in China. The same kind is used for culinary purposes, and supplies almost entirely the place of butter. It is said to be of a very good quality, burning freely, and with but little smoke.

V. *The Screen-work at the entrance.*

Let us now retrace our steps to the entrance, and make the circuit of the hall in order. In the partition which separates the vestibule from the grand saloon, we have an admirable specimen of Chinese screen-work. By many persons this will be pronounced the most beautiful object in the whole Collection, and may, without exaggeration, be said to be of itself well worth the price of admission. It is richly and tastefully gilded; the portion of the wood work not covered with gold is painted of a delicate green; and the silk inserted in the panels is as gay as it can be rendered by a profusion of exquisitely executed paintings of the most delicate and magnificent of eastern flowers. The whole view is redolent of the spirit and beauty of spring. The drawings and colouring of the flowers are admirable, and show the perfection which has been attained in these branches of their art by Chinese painters. Besides the floral delineation, there is also a row of silk panels, if we may be allowed the expression, exhibiting views of naval architecture, both curious and instructive.

At each end of this screen-partition there is a superb China vase, about six feet high, including the base. These are of a size and beauty such as we rarely meet with in this country. They are covered with a profusion of characteristic figures, among which the imperial dragon holds a distinguished place.

VI. *Picture of Canton.*

We will commence our peregrination round the saloon at the north-west corner, that is, on the left side as you enter. The first object to which we call the attention of the visiter here is a picture of Canton, nine feet by five, painted by a native artist. A glance at this production will correct a prevalent error respecting the inability of Chinese painters to produce perspective. Though light and shade are certainly a good deal neglected here, and the perspective is not perfect, yet the picture is by no means deficient in this regard; and the drawings of individual objects are extremely accurate. The point from which the view has been taken is the bank of the river opposite Canton, directly in front of the foreign factories, which occupy about one half the canvass. The scene, particularly upon the surface of the intervening river, is altogether novel to American eyes, and highly characteristic. The national boats, of which there is a very great variety, have, all, their representatives here, from the gaudy flower barge, in which large parties are borne gaily over the waters, to the tiny sanpan, whose contracted dimensions will admit only a single navigator. This part of the view is peculiarly animated and interesting. The foreign factories occupy the central part of the picture, and the French, English and American ensigns float gaily above them. On each side of these, we have a view of a small portion of Canton bordering upon the river; but as the city is built upon low and flat ground, almost the whole of it is invisible from our present point of observation.

In connexion with this description of the picture, we offer a few general remarks upon the southern capital,

which will not, we trust, be without their interest to the reader. Canton stands upon the north bank of the Chookeang or Pearl river, about sixty miles inland from the "great sea." It is one of the oldest cities in the southern provinces, and second in importance to no other in the Empire, except Peking, where the Emperor holds his court. It is the great commercial emporium of China, and the only port where foreign trade is permitted. It is not very large in extent, the whole circuit of the walls not exceeding probably six miles; but it is densely peopled, and the suburbs, including the river population, contain as many inhabitants as the city proper.

The streets of Canton are very numerous, being over six hundred. Their names sound oddly to us, and have rather an ambitious air. "Dragon street," "Flying-dragon street," "Martial-dragon street," "Flower street," "Golden street," "Golden-flower street," &c. are high-sounding enough; but some of them, it is said, have names which would hardly bear to be translated for "ears polite." The Rev. Mr. Bridgman states that they vary in width from two to sixteen feet, and gives it as his opinion that the general average is from six to eight feet. Mr. Dunn thinks this an over-estimate by one or two feet. They are all paved with large flag stones, chiefly granite. Wheel carriages are never used. Those who can afford to ride are borne in sedan chairs on the shoulders of coolies, and all heavy burdens are carried by porters. The streets are generally crowded, and present a busy, bustling, animated appearance. They all have gates at each end, which are closed at night, and guarded by a sentinel.

The houses are but one story high. A few of them are of wood or stone; many, belonging to the poorer classes, of mud, and with but a single apartment; but the largest portion, of bricks. The dwellings of those in easy cir-

cumstances contain various well-furnished apartments, the walls of which are generally ornamented with carving, pictures, and various scrolls, inscribed with moral maxims from Confucius and other sages. The houses of the wealthy are often furnished in a style of great magnificence, and the occupants indulge in the most luxurious habits. Official personages, however, for the most part set a commendable example of simplicity and economy in their manner of living. The doors have no plates to tell who the occupant of the mansion is, but cylindrical lanterns are hung up by the sides of the gates of all houses of consequence, with the names and titles of the owners inscribed, so as to be read either by day, or at night, when the lanterns are lighted.

Canton is a large manufacturing as well as commercial town. Mr. Bridgman informs us that there are no less than 17,000 persons engaged in weaving silk, and 50,000 in manufacturing cloth of all kinds; that there are 4,200 shoemakers; and, what will startle and astound every one, that there is an army of barbers amounting to 7,300! The important office of tonsor can be held only by license of government. Why the number is so great, will be explained subsequently. The manufacture of books is extensively carried on in this city, but we are not in possession of the exact statistics. "Those likewise," says Bridgman, "who work in wood, brass, iron, stone, and various other materials, are numerous; and they who engage in each of these respective occupations, form, to a certain degree, a separate community, and have each their own laws and rules for the regulation of their business."

Both operatives and tradesmen are very much in the habit of herding together. Entire streets are devoted to the same kind of business. There is even a street occu-

pied almost exclusively by professors of the healing art, and is thence called by the Fanquis,* "Doctor street." The signs, gaily painted and lettered on each side, and hung out like tavern signs among us, give the business streets a lively and brilliant appearance.

The population of Canton is a difficult subject. No certain data exist for an accurate estimate. The author above quoted enters into conjectures and calculations, which give him a result of nearly a million and a quarter, including the suburbs and river. It seems probable that this estimate is considerably beyond the mark. The river population is an interesting subject, to which we shall recur.

VII. *Picture of Whampoa.*

Above the picture just described, is another, of the same dimensions and by the same artist, presenting us with a view of Whampoa and the surrounding country. The point from which the view is taken is French island, a small portion of which appears in the fore-ground. Considering ourselves as occupying this position, we have immediately before us Whampoa Reach, in which several foreign vessels are riding at anchor, and Whampoa Island, with its walled town, its plantations of rice, sugar-cane, &c., its orange groves, and its picturesque and lofty pagoda crowning a distant eminence. Beyond appear the winding channel called Junk River, the level coast, and the far-off mountains, that swell out, in undulating outline, to the northward of Canton. The view represented in the picture is extensive and beautiful, and the execution of the painting is creditable to the skill of the artist.

* Foreigners.

Whampoa Reach, the southern channel, is the anchorage of all foreign shipping. It is nine miles from Canton. The cargoes imported are here unladed, and taken up to the factories in a kind of lighter, called chops; and whatever is to be exported is brought down in the same way.

VIII. *Picture of Honan.*

Directly opposite these two pictures, is a smaller one of Honan, a village on the south side of Pearl river, over against Canton. This village is chiefly celebrated for its extensive and magnificent temple of Budha, the richest religious establishment in this part of the Empire. No part of the splendid structure is visible in the painting, which is mainly interesting as affording the best view of river life in the Collection. This is a mode of existence peculiar to the Chinese. The people of other nations resort to the water for purposes of gain, warfare, health, or pleasure, for a season, but they never cease to regard the land as their natural and permanent dwelling-place. They would be miserable if they believed themselves confined for life to floating habitations, whatever temporary attractions these might possess. But millions on millions of people in China are born, vegetate, and die, upon the bosom of its numerous streams. They occasionally make a "cruise on shore," but they return to the water as their natural home and element. It is computed that there are not less than 84,000 dwelling boats within the immediate neighbourhood of Canton. These are arranged in regular streets, which are lighted up at night. Besides the boats used as habitations, the river is covered with innumerable craft

in perpetual motion; yet such is the skill with which they are managed, and the peaceableness of the boatmen, that jostlings rarely occur, and quarrels are almost unknown.

The visiter will observe, on the window-sill in this corner of the saloon, two specimens of Chinese windows. The substance used for transmitting the light is mother-of-pearl. A variety of other substances is employed for the same purpose, as mica, horn, paper, silk-gauze, &c. Glass windows are seldom seen. There is a frame-work in front of the translucent substance, dividing it into small panes, of various shapes. This is the general style of Chinese windows, but the passion of the people for variety leads them to adopt an endless diversity of patterns, as any one may easily assure himself by examining divers of the paintings in Mr. Dunn's Collection.

IX. *The first Case on the north wall, with the two Cases opposite.*

We now proceed to notice the contents of the glass cases in order. The first contains two civil mandarins, of the first and second grades. The one highest in rank is seated, with his head uncovered; the other, with his cap still on, is paying the customary respect to his superior, previous to his occupancy of an adjoining chair. The former is upon the left, this being the post of honour among the Chinese. A secretary is in waiting behind each, with some official documents in his hand. The two dignitaries are attired in their state robes, which are literally stiff with embroidery, a liberal proportion of which is wrought with gold thread. Each has an enormous bead neck-lace, extending below the waist in front, with

a string of "court beads" attached to it at the hinder part of the neck, which reaches down to the middle of the back. The caps are dome-shaped, with the lower portion turned up, and forming a broad rim, which is faced with black velvet. The top of the cap is surmounted by a globular button, or ball, from which there depends a sufficient quantity of crimson silk to cover completely the whole of the upper portion. The material and colour of the crowning sphere indicates the rank of the wearer. Besides this distinctive button, each grade of mandarins has a characteristic badge, worn both upon the breast and the back. This is a square piece of black silk, covered with various embroidery, but having its centre occupied with the embroidered figure of a bird, a dragon, or a tiger. The rank of the officer is designated by the kind and colour of the central figure. In the badges of the two mandarins in this case, for example, the figure in each is a bird, but in one it is white, and in the other blue.

The articles of furniture in the first case are such as are commonly met with in the houses of the higher classes. There are two massive arm chairs, of a dark-coloured wood, the enormous breadth of which will attract general notice. There is also a square table, with abundance of carving upon it, the top of which is inlaid with porcelain. In front depends an elegant and costly piece of golden embroidery. The back wall of the apartment is hung with crimson drapery thickly sprinkled with gold, and containing maxims from the philosophers, in large and elegant Chinese characters.

The nobility of China is of two kinds, hereditary and official. The former class of nobles is not numerous, nor greatly influential. It consists chiefly of the relations of the Emperor, who are styled *princes*, and are bound to

live within the precincts of the imperial palace. The real nobility, or aristocracy, of the country, are the mandarins. Of these there are estimated to be, on the civil list of the Empire, not less than 14,000. The mandarins are divided into nine ranks, or *pin*, each of which is indicated by a double badge—the colour of the globe on the apex of the cap, and the embroidery on the front and back of their official robes. The colours employed are red, blue, crystal, white, and gold; and these, with certain modifications of shade, serve to distinguish what are denominated "the nine ranks." The nominal rank, and of course the distinctive costume, of any of the official grades, may be purchased of the Emperor. It is, however, rarely done, as the sum demanded is very large. Houqua, for instance, the richest of the Hong merchants, whose likeness we have in the figure of the mandarin of the first class, purchased his nominal rank at the enormous price of $100,000.

Persons are selected for civil office in China with an almost exclusive reference to their talents and education. Strange as it may seem, there is probably no other country on the globe where cultivated talent exercises its legitimate sway to an equal extent. Wealth, and titular nobility, and purchased rank, have their influence, no doubt; but, unless accompanied by personal merit, and above all, by education, their power is comparatively limited and feeble. That the Emperor takes good heed to choose for his officers none but men of the highest attainments and most commanding abilities, is certain; whether he is equally careful to secure men of the purest virtue, seems at least questionable. Most writers on China agree in ascribing to the mandarins no very enviable character for moral honesty or civil justice. They represent them as crafty, rapacious, and oppressive;

traitors alike to the interests of their master, the principles of equity, and the sentiment of mercy. The lower orders of Chinese are presented to our imagination under the similitude of pigeons, while the mandarins are represented as the hawks who are watching to despoil them of their property.

Mr. Dunn thinks this picture quite too highly coloured. Mr. J. F. Davis, also,—an English gentleman of education and intelligence, who, having accompanied Lord Amherst on an embassy to Peking, in 1816, afterwards resided over twenty years in China, and whose opportunities of observation were therefore the best that could be,—gives a greatly modified, if not an entirely different, view of the mandarin's character. He says that the worst phases under which the Chinese character is any where seen, is at Canton; and that it is not fair to reason from the malpractices of the government officers in that city to a similar line of conduct in those of other parts of the Empire. There is doubtless considerable force in this observation. Foreigners are considered by all Chinamen as fair game.

Such, then, is the view of Mr. Davis: nevertheless, he is obliged to confess that malversations in the public functionaries are of frequent occurrence, and that the patriarchal character claimed for the government has degenerated into "a mere fiction, excellently calculated to strengthen and perpetuate the hand of despotism, but retaining little of the paternal character beyond its absolute authority."

It is well known that the civil institutions of China claim to be framed and fashioned upon the exact model of a wise family government. The Emperor is invariably spoken of as the father of the nation; the viceroy of a province arrogates the same title in reference to his

satrapy; a mandarin is regarded as holding a similar relation to the city which he governs; and even a military commander is the father of his soldiers. This idea, and the sentiments corresponding to it, are sedulously instilled into every subject of the Empire, from the earliest dawn of the intellect till its powers are extinguished by death. The book of Sacred Instructions, whose sixteen discourses are read to the people twice every moon, inculcates the doctrine again and again. "In our general conduct," it says, "not to be orderly is to fail in filial duty; in serving our sovereign, not to be faithful is to fail in filial duty; in acting as a magistrate, not to be careful is to fail in filial duty; in the intercourse of friends, not to be sincere is to fail in filial duty; in arms and in war, not to be brave is to fail in filial duty." In the early, steady, earnest, and universal inculcation of this precept, doubtless, we may discover the seminal principles of the idiosyncrasy, the repose, the stability, the *ineurable conservatism* of the Celestial Empire.

The two cases opposite the one whose contents have been just described, together with the next in a range with them, contain numerous rare and beautiful specimens of shells and corals from the Chinese waters.

X. *The second Wall Case.*

The second case, on the north side of the saloon, contains two mandarins of the inferior grades, a secretary, and a common soldier, together with specimens of most of the national military implements. The costume of these mandarins—one being of the fourth, the other of the sixth class—is far inferior to that of the two in the first case. Their long silk petticoats are fastened round

the waist by means of belts, one of which is united in front by a clasp, and the other is tied in a knot behind. The visiter will notice a variety of accoutrements attached to these belts, rather military in their appearance, but not at all so in reality. In fact, a Chinese never goes armed, as the jealousy of the government has denied the privilege of wearing arms to all except the soldiers on parade. The appendages referred to are, therefore, altogether peaceful, such as a silk fan-sheath, embroidered tobacco-pouches, &c. The caps are of bamboo, cone-shaped, but not turned up at the edges; one of them having crimson silk, the other horse-hair dyed red, pendent from the crowning ball. These are summer caps.

The secretary is standing behind his superior, and reaching out to him a red-covered official document. He is attired in a gown and spencer of dark nankeen, the common material of the dresses of the lower orders.

The soldier in this case is a dark-visaged, hard-favoured son of Mars, solemn as an owl, but, we fear, without his wisdom. He flourishes in a huge pair of coarse blue nankeen trowsers, and a red tunic of the same, with white facings. The cap, in the present instance, is of quilted silk, with the edge turned up, and a red knot at the top. More commonly, it is either of rattan or bamboo painted, being in a conical shape, and well suited to ward off a blow. The warrior is armed with a rude matchlock, the only kind of hand fire-arms known among the Chinese. There is hung up on the wall a shield, constructed of rattan turned spirally round a centre, very similar in shape and appearance to our circular basket lids. Besides the matchlock and shield, a variety of weapons, offensive and defensive, are in use in China; such as helmets, bows and arrows, cross-bows, spears, javelins, pikes, halberds, double and single swords, daggers,

maces, a species of quilted armour of cloth studded with metal buttons, &c.

The standing army of the Celestial Empire numbers about 700,000 men, of whom 80,000 are Tartars, the rest native Chinese. The military power of "Heaven's Son" appears formidable in figures, but has little claim to be so considered in reality. If the universal testimony of eye-witnesses may be taken as proof, the army is little better than a rabble rout, mere men of straw, destitute of discipline, bravery, science, skill, and every other soldier-like quality. Of artillery they know nothing. They have no gun-carriages, their cannon being fixed immoveably in one position. When the Sylph and Amherst, British men-of-war, sailed up the coast, the Chinese soldiers threw up numerous mounds of earth, and white-washed them, to give them the appearance of tents! In the absence of all truly martial qualities, they have abundance of cunning and trickery; and Chinese military faith is, at the present day, what *Punica fides* was in the olden times.

The costumes of the Chinese, as displayed in the figures of Mr. Dunn's Collection, form an interesting subject of observation. The dress of every grade of society in China, is, to a certain extent, fixed by usage; that is, there are certain limits which it is not allowable by custom to overstep. Persons in the lower classes wear coarse and dark-coloured fabrics; while those who have been more favoured in the accidents of birth and fortune, seek the gratification of their taste in rich and costly silks, satins, furs, broadcloths, and embroidery. There is a great variety in the dresses, yet, as Mr. Wood observes, "the general model is not departed from, the usual articles being a shirt, drawers, a long gown or pelisse buttoning in front over them, stockings and

shoes." The shoes are singular enough. The uppers are generally of embroidered cloth, sometimes one colour, sometimes another, the lower *stratum* of the soles is leather made of hogs' skins, while the intermediate space, commonly about an inch in thickness, is filled up with bamboo paper, with the edge painted white. They are quite light, notwithstanding their clumsy appearance. The Chinese seem to have a great partiality for blue in their dresses. Frequently the whole garment is of this colour, and even when this is not the case, the collar, cuffs, and lower edges of the drawers, are, for the most part, of the favourite hue.

The wealthier Chinese are extravagantly fond of showy dresses, and a well-provided wardrobe is an object of great pride. Handsome garments often descend, as an heir-loom, from generation to generation, and constitute the chief riches of a family. A deficiency of clean body-linen is not regarded as a calamity by a Chinaman. A fair outside is what he mainly covets, being little heedful of either the quality or condition of what is underneath. The change from a summer to a winter costume, and *vice versa*, is made simultaneously throughout an entire province, the viceroy setting the example by assuming the cap appropriate to the season.

XI. *Third Wall Case.*

This case contains a group of three literati, in summer costume. Their dresses, which are light and free, contrast advantageously with those tight and high-collared garments with which fashion obliges us to encumber ourselves. The visiter will observe, in the hand of one of these philosophers, what he would naturally take for a

smelling-bottle, but what is really a receptacle for snuff. Tobacco, in all the forms of its preparation, is extensively used. Transmuted into snuff, it is carried, not in boxes, but in small bottles, with stoppers, to which there is attached a little spoon or shovel. With this they take out the pungent dust, and place it upon the back of the left hand, near the lower thumb joint, whence it is snuffed up to the olfactories, there to perform its titillating office.

There is placed here, very appropriately, a Chinese book-case, beautifully carved and highly polished. The books are kept in the lower section, where they are protected from dust by doors in front; the upper section is an open cabinet, divided into five unequal compartments, set off by divers ornamental articles. The books are placed in a horizontal position, and the titles are put on the end instead of the back.

We regret that our restricted limits forbid our entering at any length into the consideration of the education and literature of China. This is, beyond comparison, the most interesting and instructive point of view in which the Chinese can be contemplated. We cannot, indeed, praise the *kind* of education practised in China. The studies are confined to one unvaried routine, and to deviate in the smallest degree from the prescribed track, would be regarded as something worse than mere eccentricity. Science, therefore, properly speaking, is not cultivated at all. There is no advancement, no thirsting after fresh achievements of knowledge, no bold and prying investigations into the mysteries of nature. Chemistry, physiology, astronomy, and natural philosophy, are therefore at a low ebb. The instruction given in their schools is almost wholly of a moral and political complexion, being designed solely to teach the subjects of the Empire their duties. Within the allotted circle all

are educated, all must be educated. According to Mr. Davis, a statute was in existence two thousand years ago, which required that every town and village, down even to a few families, should have a common school; and one work, of a date anterior to the Christian era, speaks of the "*ancient* system of instruction." There are annual examinations in the provinces, and triennial examinations at Peking, which are resorted to by throngs of ambitious students. The whole Empire is a university, a mighty laboratory of scholars. The happy men who pass successfully through the several ordeals necessary to be undergone, are loaded with distinctions. They are feasted at the expense of the nation; their names and victories are published throughout the Empire; they are courted and caressed; and they become, *ipso facto*, eligible to all the offices within the gift of the sovereign. All this is that the Emperor may "pluck out the true talent" of the land, and employ it in the administration of the government. The fourteen thousand civil mandarins are, almost without exception, the *beaux esprits*—the best scholars —of the realm. Educated talent here enjoys its just consideration. All other titles to respect, all other qualifications for office, are held as naught compared with this. This, undoubtedly, in connexion with the rigid enforcement of the doctrine of responsibility, is the true secret of the greatness and prosperity, the stability and repose, of the Celestial Empire. For, as Dr. Milne truly remarks, they are the ambitious who generally overturn governments; but in China there is a road open to the ambitious, without the dreadful alternative of revolutionizing the country. All that is required of a man is that he should give some proof of the possession of superior abilities; not an unreasonable requisition certainly.

Dr. Morrison has given a very curious and interesting

account of the principles of study upon which the aspirants for literary and political honours are enjoined to proceed. There exists, it would seem, a work which might properly enough be called a treatise on the *conduct of the understanding*. The first thing needful is to "form a resolution." This must be "firm and persevering." Their maxim is that "the object on which a determined resolution rests *must* succeed." The use of common-place books, frequent repetitions, reflection, fixed attention, patient plodding, thoroughness, the mastery of a little rather than the skimming over of much, the diligent improvement of scraps of time, and many other excellent rules, are earnestly enjoined. There is a a vein of common sense and practical wisdom running through this development of the principles of mental culture, which cannot fail to increase our respect for the people where such rules prevail.

The Chinese are a reading people, and the number of their published works is very considerable. In the departments of morals, history, biography, the drama, poetry, and romance, there is no lack of writings, "such as they are." Of statistical works the number is also very large. Their novels are said to be, many of them, excellent pictures of the national manners. The plot is often very complex, the incidents natural, and the characters well sustained. China has had, too, her Augustan age of poetry. It is remarkable that this brilliant epoch in Chinese letters was during the eighth century of our era, when almost the whole of Europe was sunk in gross ignorance and barbarism. We subjoin a single specimen of their poetry, in a touching little piece, published in the second volume of the Royal Asiatic Transactions, and written 3000 years ago. Besides the pleasure its intrinsic beauty will afford, it offers a convincing proof of the sub-

stantial identity of human feelings in all times and countries. The piece bemoans the fate of a maiden, betrothed to an humbler rival, but compelled to become the bride of a rich and powerful suitor:—

1.

The nest yon winged artist builds,
Some robber bird shall tear away;
So yields her hopes the affianced maid,
Some wealthy lord's reluctant prey.

2.

The fluttering bird prepares a home,
In which the spoiler soon shall dwell;
Forth goes the weeping bride, constrained,
A hundred cars the triumph swell.

3.

Mourn for the tiny architect,
A stronger bird hath ta'en its nest;
Mourn for the hapless, stolen bride,
How vain the pomp to soothe her breast!

In their education, the greatest stress is in the inculcation of the social and political duties. Their teaching is chiefly by authority. Hence the great use made of maxims. These are suspended upon the walls of every apartment, where they are constantly seen and read from early childhood to decrepit old age. They say, "Good sayings are like pearls strung together: inscribe them on the walls of your dwelling, and regard them night and day as wholesome admonitions." Of their maxims we have numerous specimens in this Collection of Mr. Dunn. They are suspended upon the walls of several of the apartments, and upon all the columns. We have before us a volume of these apothegms, selected, compiled, and translated by J. F. Davis, Esq. Mr. D. justly remarks

that as, according to the Chinese proverb, "a man's conversation is the mirror of his thoughts, so the maxims of a people may be considered as a medium which reflects with tolerable accuracy the existing state of their manners and ways of thinking." In the work of Mr. D. there is both a literal and a free translation. In the few specimens subjoined, we shall take the former in preference, as affording some insight into the grammatical structure of their language, as well as their modes of thinking:— "Mulberry slip accords with its youthful bent." "Emperor offending against the laws, with people's the same crime is." "Loving your child, much give the cudgel; hating your child, much give to eat." "In learning, no aged nor youthful; learned who is, is the first." "High talking and big expressions not have one speck of true action." "Not to attend to small actions ultimately involves great virtue."

XII. *Fourth Wall Case, with the two opposite.*

The fourth case introduces us to a group of Chinese beauties. We have here three young ladies of rank, in full costume. Their hair, which is done up on the back of the head in bunches, and fastened with two bodkins stuck in crosswise, is gaily adorned with wreaths of flowers. There is considerable variety in their dresses, but they are all of the richest materials, and magnificently embroidered. They are exceedingly modest and becoming, concealing entirely the contour of the person. The exposure which fashion allows to European and American ladies, would be looked upon by Chinese women as a flagrant offence against true modesty. The "golden lilies," as the small feet are called, figure, we cannot say "largely," but

interestingly, in these fair ones. Their hands are very delicate; their eyebrows gracefully arched; their features regular and oval; their noses too flat for beauty; and the whole countenance, though rather pretty, and certainly not unamiable, is deficient in strength of expression. Their occupations are characteristic; one of them is fingering a guitar, another is smoking, while the third is amusing herself with a fan. From the waist depends the never absent tobacco-pouch, elegant in material, form, and workmanship. Each has three plain rings in either ear. The footstools upon which their "golden lilies" rest, are covered with embroidered silk.

This case also contains two female domestics, with feet of the natural size, as it is only parents of the wealthier sort who can afford to their daughters the luxury of small feet. One of them is bringing tea to her mistress, in a cup with a saucer-like cover. The common mode of making tea in China, is to place a few leaves in each cup, and pour boiling water upon them. The cups are always provided with tops, to preserve the delicate aroma of the tea, and the infusion is drunk without admixture of any kind.

The women of China, as in all other countries not blessed with Christianity, occupy a rank in society far inferior to that of the men. Nevertheless, their place on the social scale is higher, their influence greater, and their treatment better, than can be predicated of the sex in any other Asiatic nation. Of school education the mass receive none, though there are occasionally shining exceptions; but Gutzlaff ascribes to them the possession of a large share of common sense, and says that they make devoted wives and tender mothers.

The generality of Chinese ladies cannot boast of great beauty. They make a free use of rouge, and this article

is always among the presents to a bride on the occasion of her nuptials. In what circumstances the "golden lilies," the highest of personal attractions, originated, is not known. The distortion is produced by turning the toes under the soles of the feet at birth, and confining them in that position by tight bandages, till their growth is effectually checked. The bandaging is continued for several years, during which the poor child suffers the most excruciating tortures. This is, no doubt, an absurd, cruel, and wicked practice; but those who dwell in glass houses should not throw stones. It is not a whit worse, nay, we maintain that it is less irrational and injurious, than the abomination of tight lacing. No vital part is here attacked, no vital functions disordered; and, on the score of taste, if the errors of nature are to be rectified, and her graceful lines and proportions improved, we see not why the process of amendment may not be as reasonably applied to the feet as to the waist. Almost every family in China, however poor, has one daughter with the small feet.

Head-dresses of natural and artificial flowers are always worn. No woman, says Sir George Staunton, is so poor as to neglect, or so aged as to give up, adorning herself in this manner. The culture of flowers for this purpose is a regular occupation throughout the country.

Among the accomplishments of the Chinese ladies, music, painting on silk, and embroidery, hold the chief places. The musical instruments are various in kind and material, and a supply of them is held to be an indispensable part of the furniture of a lady's boudoir. Painting on silk is a very common recreation; and embroidery is an almost universal accomplishment.

Of the two cases opposite, one contains a variety of highly interesting curiosities. The most beautiful is

a model of the celebrated flower-boat, with all its furniture and decorations complete. Nothing of the kind could well be imagined more rich, gay, and showy. The central portion forms what may be called a suite of drawing-rooms, enclosed with the usual carved and gilded screen-work of the country, and provided with elegant miniature furniture. The kitchen is in the hinder part, where are seen models of all the utensils used. The stern is as gay as the gayest trappings can make it, and near the bows there are representations of the flower-pots and flowers, from which the barge receives its name. This boat is much employed for pleasure excursions, particularly in the calm summer evenings; and it is also sometimes used as a dwelling-place by a not very reputable class of females.

In the lower section of this case there is a model of a bridge, with five arches, the original of which is of granite, and must be a handsome structure. The arches are formed on strictly scientific principles, though the bridge is several hundred years old.

Besides these large articles, there are, in the case we are describing, an air-gun with wooden barrel; a duck-gun with matchlock; a curious double sword, capable of being used as one, and having but one sheath; specimens of Chinese bullets, shot, powder, powder-horns, and match-ropes; numerous specimens of tobacco and opium pipes; samples of divers kinds of fruits; two carved ivory balls; and several small wooden stands, of beautiful patterns and elegant workmanship, made for ornamental display on parlour tables, book cases, &c.

The national taste for tobacco is well represented by the large collection of pipes. The fondness of the Chinese for this exotic weed is not less strong than for the most celebrated indigenous plant of their own country,

nor its use less prevalent. It is used alike by men and women, rich and poor, high and low, old and young, for the soothing, tranquilizing effect it produces upon the mind. The Chinese tobacco is of a mild, agreeable flavour, and in colour is almost white. The stems of the pipes are generally long, slender pieces of bamboo; the mouth-pieces amber, ivory, glass, &c.; and the bowls, of some metallic substance, more or less valuable according to the wealth or taste of the owner, are commonly moderate in their dimensions. Pipes which have been used a long time are usually preferred, "and the age of a pipe-stem is a pretty certain proof of its value." Opium is also smoked in large quantities, but the pipe used for this drug differs essentially from that employed in tobacco-smoking.

Carved ivory balls have become common, but it is rare to see as fine a specimen as one of those in this case. This is composed of seventeen balls, one within the other, covered with ornamental carving of the most delicate kind. How this can be done is a problem which has puzzled Europe for ages. It was long supposed that there was some deception about it, but it is now ascertained that the whole is carved out of a solid block of ivory, by the slow and patient pains-taking of plodding ingenuity. In the art of carving, as well as in that of embroidering, the Chinese undoubtedly excel all other nations. Witness their tables, screens, ivory balls, and another article less known, but evincing equal ingenuity and skill; we mean the snuff-bottle. These are often of rock crystal, and hollowed into perfect bottles of about two inches in length, through openings in the neck not a quarter of an inch in diameter; and, what is more surprising, the inside is inscribed with minute characters, so as to be read through the transparent substance.

The case on the opposite side of the column is filled with Chinese shoes. The most curious are those for the golden lilies, some of them not more than three inches in length. The others are extremely clumsy, with soles varying from half an inch to three or four inches in thickness.

XIII. *Fifth Wall Case.*

In the fifth case we have a specimen of Chinese theatricals. There are three figures of actors,—an adult and two children,—a gorgeous state umbrella, a number of theatrical caps, and a sample of embroidered tapestry. The dresses and adornments of the actors are of rich materials, elegantly wrought.

Theatrical exhibitions are favourite amusements of the Chinese, and, as among the ancient Greeks and Romans, they are sometimes connected with religion. The estimation in which they are held may be inferred from a single fact. The money expended upon them in one year at Macao, a place where there are but few wealthy Chinese, amounted to nearly seven thousand dollars.

It is remarkable that there are no regular theatres. The actors are literally vagabonds, strolling about from city to city, and from province to province. In Canton, for example, the inhabitants of a certain quarter club together and make up a purse, with which a company is engaged. A temporary theatre is erected, and the whole neighbourhood is at liberty to attend. When the *quid pro quo* has been rendered by the actors, they move off to another quarter, and the same thing is repeated. It is customary to employ play-actors at private entertainments, which are never considered complete without a theatrical

exhibition. Upon such occasions a list of plays is handed to the most distinguished guest, who selects whichever best jumps with his fancy. The principal inns and all large private establishments have a room expressly for this purpose. Females are not allowed to appear on the stage.

Some notice of the other national amusements will not be out of place here. The Chinese have fewer holidays than perhaps any other people; yet they have a number of festivals, which are enjoyed with a keen relish. The chief of these is the Feast of the New Year, a species of Saturnalia, when the whole Empire abandons itself to a phrenzy of merriment. All labour is intermitted for several days; public business is suspended; servants are dressed out in all the finery at their command; visits of ceremony and presents are interchanged among friends; the rites of religion are conducted with unusual pomp; and, in short, gaiety and pleasure are the reigning divinities.

The Feast of Lanterns, which occurs soon after this, is a general illumination throughout the Empire. The object seems to be to afford an occasion for the display of ingenuity and taste in the construction and mechanism of an infinite variety of lanterns. It is computed that, upon this occasion, there are not less than 200,000,000 blazing at the same time in different parts of the Empire.

There are several agricultural festivals; an annual trial of skill in boat-racing; a festival in honour of the dead; and a sort of general thanksgiving, a holiday highly enjoyed, which takes place in September, at the commencement of the business year.

Gaming prevails among the lower orders, but so much infamy attaches to gamblers, that government officers and the more respectable of the people are free from this taint.

Dominoes, cards, dice, and chess, are favourite games. The venders of fruits often gamble with purchasers in the following manner:—A boy wishes a half dozen oranges. The fruit and half the price demanded for it are laid down together. Recourse is then had to the dice-box. If the urchin throws the highest number, he pockets his money again, and gets the fruit for nothing; if the seller, he in like manner sweeps the stakes, and the disappointed gamester may whistle for oranges, or try his fortune elsewhere. Quails are trained for fighting, and even a species of cricket, two of which are placed in a bowl together, and irritated till they tear each other in pieces. Fire-works, and the tricks of jugglers, tumblers, rope-dancers, &c. are greatly relished.

Of out-door games, the most popular is kite-flying. In this the Chinese excel. They show their superiority as well in the curious construction of their kites, as in the height to which they make them mount. By means of round holes, supplied with vibrating cords, their kites are made to produce a loud humming noise, like that of a top. A game at shuttle-cock, in which the feet serve as battledores, is also a favourite "field sport." In Peking, during the winter, skating, and other amusements on the ice, in which the Emperor takes a part, are among the national pastimes.

XIV. *Three Cases in the inter-columniations, containing Ornamental Articles.*

The contents of these cases will be examined with special interest by the ladies. Each is divided into three horizontal compartments, all filled with articles of *virtu* and pieces of ornamental furniture, of wood, stone, jade,

ivory, metal, &c. The little stands, inlaid with marble or porcelain, are numerous, and the variety of their forms can only be equalled by the beauty of their proportions, and the exquisite style in which they are finished.

In the first of these cases there is a curious ornament, rare even in China, and of great cost. It is thus described by Mr. Davis:—"The ornament which has sometimes, for want of a better name, been called a sceptre, is, in fact, an emblem of amity and good will, of a shape less bent than the letter S, about eighteen inches in length, and cut from the jade or *yu* stone. It is called *joo-ee*, 'as you wish,' and is simply exchanged as a costly mark of friendship; but that it had a religious origin seems indicated by the sacred flower of the lotus (Nymphaea nelumbo) being generally carved on the superior end."

In the lower compartment of the second case there is a framed specimen of a singular kind of stone found in some parts of China, which, when polished, presents rude resemblances of birds, insects, &c.; and also a specimen of painted glass, the subject of the painting being of an astrological nature.

The middle section contains a handsome model of a Chinese settee. These are sometimes made with marble seats and backs, for summer use, as may be seen in another model in the third case.

The gayest portion of this case is the upper division. The visiter will be first attracted by two splendid specimens of the shell of the pearl oyster, the surfaces of which are carved after the peculiar fashion of the Chinese. On one of them there is a bee, ingeniously wrought out of gold wire, a novel and brilliant imitation of that useful insect.

There are several strings of beads, of odoriferous wood,

some of them tastefully enclosed in sewing silk. These are much esteemed in China, and are worn by both sexes.

We have also in this case, two neat hand mirrors, with carved ivory backs; several groups of figures in ivory of men and animals; two handsome chop-stick cases, with their appropriate contents; besides a variety of other articles peculiar to the country. But the most graceful of these unique ornaments, are certain specimens of filagree fruit, made of silver wire, attenuated to the last degree of fineness. The patience and skill evinced in them, and their delicate beauty, elicit the highest admiration.

A characteristic apparatus remains to be signalized and explained. It consists of a silver tooth-pick, ear-pick, and tongue-scraper, worn in the girdle around the waist, to which it is attached by means of a chain of the same material.

The lower section of the third case is taken up with a fanning-mill, which bears a close resemblance to those in use among us. The other two divisions contain snuff-bottles, of various patterns and materials; elegant silken pocket-books, some of them in shape much like a lady's reticule; tobacco and other pouches; a cylindrical pen-holder, made of the bark of a tree; specimens of the Chinese *cash*,* the only coin they have; a pair of spectacles, with their silken case; together with stands, carved images, &c. &c. There is likewise what the Chinese call a suan-pan,—calculating-dish,—"having balls of wood strung upon wires in separate columns, of which one column represents units, with a decimal increase and diminution to the left and right, as in our system of enumeration. Each ball above the longitudinal division of

* Eight of them are about equal to our cent. They have a square hole in the middle, and are carried on strings.

the board represents five, and each below it stands for one. In arithmetical operations, the above machine is always used."*

XV. *Sixth Wall Case.*

This case contains several highly interesting figures; viz: two priests; a gentleman in mourning apparel; his servant; and, in the back ground, two women of the middling classes, with a little boy. The figure on the visiter's left is a priest of Budha, or Fo. He is in full canonicals, consisting of a loose robe of dark-coloured silk, over which is thrown a sort of surplice, made of yellow gauze linen. His entire head is shorn, but the top of it is covered with a ring-like cap. To the right of the Budhist is a priest of the Taou sect, also fully apparelled. Over loose trowsers of some dark-coloured stuff, he wears a gown of yellow crape, variously ornamented on the breast. His head is also shaved, except a small spot just back of the crown. The hair is not braided into a cue, but done up in a bunch, and confined, by means of bodkins, within a kind of wooden case. Each has an enormous rosary about the neck, with a smaller one in his hand.

The two sects whose ministers are thus represented, are, properly speaking, the only *religious* sects in China. There is, indeed, a third—the Confucian—but its doctrines constitute a system rather of philosophy than of theology. It has no priesthood but the Emperor and his civil mandarins, no temples, and no regular worship. The Taou, or Rational, religion, is indigenous in China. Laou-

* Davis.

tze, the founder of the sect, has been called the Epicurus of China; and, in some points, there would seem to be a resemblance between the doctrines of the Chinese sage and the Grecian philosopher. The intelligible part of his system consists in the inculcation of a contempt of riches, fame, pleasure, and all worldly distinctions. He placed the chief good in tranquillity and self-enjoyment. Along with these dogmas, there is mixed up much that is mystical, puerile, and silly. The priests of the Taou sect pretend to a knowledge of alchymy, practice magic, and seem, in fact, to be a set of mere cheats and jugglers.

Budhism, or the worship of Fo, was imported from India about the middle of the first century of our era. With the exception of Christianity and Mohammedanism, this religion is more widely disseminated than any other. It prevails in Thibet, Siam, Ava, Tartary, Japan, Cochin-China, and, to a considerable extent, in China Proper. The leading dogma of the Budhists is the metempsychosis; and the consummation of felicity held out to devotees, is annihilation. Their five principal moral rules are—1. Do not kill any living creature. 2. Do not marry. 3. Do not steal. 4. Speak not falsely. 5. Drink no wine.—The priests of this sect live in a kind of monasteries, connected with the temple of Fo, practise celibacy, fast, pray for the souls of the dead, use holy water, count beads in saying their prayers, worship relics, and pray in an unknown tongue. The Budhists, and many of the Chinese not belonging to this sect, keep what may be called an account current with heaven, upon a system of double entry. Every good act is set down at so much on the credit side; every bad one, at an established valuation, on the debtor side; and the books are balanced, like other account books, annually. This sect does not flourish under the present dynasty. Its minis-

ters are veritable mendicants, ignorant, grovelling, lazy, and without influence.

The only religious community in China which seems entitled to any portion of our respect, is that which attaches itself to the doctrines of Confucius; and this, as already hinted, is rather a sect in philosophy than religion. The doctrines of the Confucians are embodied in nine classical or sacred books, called "The Four Books," and "The Five Canonical Works." These contain a complete body of rules, first, for the government of one's self, and the regulation of social intercourse; secondly, for the government of a family, and the education of a community; and thirdly, for the government of an empire, and the management of its complex machinery. The sententious brevity of style that characterizes these celebrated productions, renders the meaning often obscure, and has induced a mass of commentaries, of formidable bulk; but it cannot be doubted that they contain many maxims just in sentiment, wise in policy, and admirably suited to the genius of the people,—maxims which have conferred merited immortality upon the memory of their author, and done more for the stability of the Empire than all other causes combined. Confucius, however, avoided, almost entirely, strictly *religious* subjects. Dr. Morrison says that he admitted he did not understand much concerning the gods; and he adds, that his most celebrated commentator, Choo-foo-tsze, affirmed that sufficient knowledge was not possessed to say positively that they existed. The system of Confucius is the state religion. The Emperor is Pontifex Maximus, the mandarins form the only priesthood, and the whole body of literati are its adherents.

The figures, in this case, representing mourners, are habited in coarse sack-cloth, the universal mourning ap-

parel in China. The shoes are white; the hair and beard are permitted to grow unshaven; and an odd species of head-gear surmounts the cranium. The full period of mourning for a parent is three years, but this is commonly reduced in practice to twenty-seven months; a shorter period is allotted for other relations. Three years must elapse after the death of a parent before a child is permitted to marry. On the death of an Emperor, his hundreds of millions of subjects mourn for him exactly as children do for a parent. All officers of government take the ball and crimson silk from their caps.

XVI. *Seventh Wall Case, with the smaller Cases opposite.*

This case offers to our observation some queer specimens of Chinese life. We have in it an itinerant barber, shoemaker, and blacksmith, and two boat-women, one of whom is carrying an infant on her back. The barbers in China are a numerous class. Every town is thronged with them. The reason is, that, as the head, as well as face, is shaved, no Chinaman ever shaves himself. The barbers are all ambulatory. Each carries his shop on his back, and performs his operations tonsorial in the open street. The usual implements are a stool, provided with a case of drawers, and a kind of tub, with a small charcoal furnace and a basin. We have the apparatus here complete. The operation is usually performed in perfect silence, a fact meriting the attention of our own practitioners in this line. The razor is a clumsy-looking affair, but is said to shave sufficiently well. It is sharpened on iron. No soap is used, the beard being softened by the

application of hot water alone. The compensation is left entirely to the employer's generosity; it is commonly from five to ten *cash*.

The ambulatory shoemaker, with his rude instruments, and his spectacles, resembling those with which idle boys in school are sometimes punished, is a study for a painter. He carries with him in a basket wherever he goes, all his implements, together with his whole stock in trade. A fan and a pipe, without which, it would almost seem, a Chinaman could not exist, complete his equipment.

The visiter will notice the novel manner, in which our shoemaker's spectacles are kept in their place. This is effected by no greater expenditure of ingenuity than is involved in passing a loop fastened to the ends of the spectacles round each ear. They are sometimes retained in their position by silver cords slung over the ears, to which small weights are attached, to preserve the equilibrium. The glasses, or rather crystals (for rock crystal, ground with the powder of corundum, supplies the place of glass,) are perfectly circular in shape, and of enormous dimensions, which gives the wearer a very sapient appearance.

By the side of the honest cobler, we have an itinerant blacksmith,—*par nobile fratrum*. He also, when inclined to try his fortune in a new place, stows forge, bellows, anvil, tools, &c., into a basket, which he slings on his shoulder, and thus takes up his line of march. This figure, with the implements and appliances that surround it, will attract special notice. The anvil, instead of having a flat surface, is slightly rounded on the top, which causes the iron to extend more readily under the hammer. The bellows is a hollow cylinder with a piston, so contrived that the blast produced by it is continuous. The Chinese have the art of repairing cast iron

vessels when injured,—an art, so far as we know, not possessed by any other nation.

The female figures in this case represent a large class in China, viz. the boat-women. One of them has an infant on her back, who finds a convenient handle to hold by in her long plaited cue. She carries also a painted block of wood, which it is usual to attach to the waist of young children who live in the boats, to prevent them from sinking in case of falling overboard, till help can be afforded.

The huge bamboo hats suspended on the wall of this case, deserve to be noticed. They are a capital article for a hot or rainy day, but would not be so convenient in a whirlwind. The bamboo is as useful to the Chinese as the reindeer is to the Laplander. Of this gigantic grass, or reed, there are numerous varieties, and the uses to which it has been put are quite as various. Hats, baskets, shields, umbrellas, ornamental furniture, ropes, paper, poles for scaffolding, temporary theatres, &c., are constructed from it. The young shoots are used for food, being boiled or stewed, like asparagus; and sweetmeats are sometimes made of them. The tubes serve as pipe-stems, and for every purpose wherein strength, combined with lightness is required, they are admirably suited, being formed upon the same principle as the bones of birds. Farmers make great use of the bamboo, many of their implements being formed of it; and a silicious concretion, found in the joints, is an item in the Chinese materia medica.

The cases opposite to this contain specimens in Chinese Natural History, chiefly denizens of the water-

XVII. *The Silk Mercer's Shop.*

This is in the north-east corner of the saloon. It is much larger than any of the cases hitherto noticed, and has been arranged so as to afford an exact idea of a Chinese retail establishment. The scene which it offers to our view, is, to our taste, more life-like than any thing else in the Collection. Two purchasers have been placed at the counter, one of whom is scrutinizing a piece of silk that lies before him. The owner, behind the counter, is carelessly leaning forward, and intent on casting an account on the "calculating dish," while his clerk is busy making entries in the book, in doing which he shows us the Chinese mode of holding a pen, or rather brush, which is perpendicularly between the thumb and all the fingers. A servant is preparing breakfast. A circular, eight-legged table, very similar to those used by our great-grandfathers, is spread in the centre of the shop. Among its furniture, the ivory chop-sticks are the most novel. On the visiter's right hand, sits a gentleman with a pipe, apparently a chance-comer, "just dropped in" about meal time; on the left, a blind beggar stands beating two bamboo sticks against each other, an operation with which he continues to annoy all whom he visits, till he is relieved by some trifling gratuity, usually a single *cash*. A gilt image of Fo is inserted in the front part of the counter, and a small covered tub filled with tea, with a few cups near by, stands on the counter, from which customers are always invited to help themselves.

The merchants and shopkeepers of Canton, are prompt, active, obliging, and able. They can do an immense deal of business in a short time, and all without noise,

bustle, or disorder. Their goods are arranged in the most perfect manner, and nothing is ever out of its place. These traits assimilate them to the more enterprising of the western nations, and place them in prominent contrast with the rest of the Asiatics. It is confidently asserted, by those who have had the best opportunities of judging, that, as business men, they are in advance of Spanish, Italian, and Portuguese merchants.

It has been charged upon the whole body of Chinese dealers, that they will cheat and deceive, whenever an opportunity falls in their way. That there is much dishonesty in China, particularly among the inferior traders and lower orders of people, it would be folly to deny. Some of the shops have the word *Pouhoa*—"no cheating here"—in large characters over the door; and on the masts of the canal boats, in which the poorer people travel, there is generally pasted this caution:—"*Kin shin ho paou*"—"Mind your purses." But there can be as little doubt that injustice has been done the Chinese by the sweeping charges of corruption levelled at their merchants. We have conversed with several American merchants, who resided many years at Canton—particularly Mr. Cushing, of Boston, and Mr. Dunn, of Philadelphia—and their testimony is, that the higher class of merchants there, are as honourable a body of businessmen as exists in any country, that a contract, though merely verbal, is always held by them to be binding, and that, in short, there are fewer of the tricks of trade among the Chinese, than in some countries where the pure light of Christianity ought, long since, to have produced a different state of things. There is a variety of amusing inscriptions on the scrolls hung up in the interior of some of the shops, which serve at the same time to mark the thrifty habits of the traders. A few specimens are sub-

joined :—"Gossiping and long sitting injure business." "Former customers have inspired caution—no credit given." "A small stream always flowing." "Goods genuine, prices true." "Trade circling like a wheel." &c.

The sight of the breakfast table, induces naturally a few observations on the articles of food and drink used by this people. The wealthier Chinese are much addicted to gastronomic pleasures, and are as delicate in their tastes as any other epicures; but pinching poverty makes the mass as little fastidious as can well be conceived. They make little use of beef or mutton, owing to the scarcity of pasturage. Of animal food, the most universal is pork. Their maxim is, "The scholar forsakes not his books, nor the poor man his pig." Immense quantities of fish are consumed. Ducks are reared in large numbers, and wild fowl, of various species, are abundant. The flesh of dogs, cats, rats, and mice, enters into the bill of fare of the Chinese poor. The larvæ of the sphinx-moth and a grub bred in the sugar-cane are much relished, as also sharks' fins, the flesh of wild horses, the sea-slug, and a soup made of a species of birds'-nests. At an imperial feast given to the last British embassy, a soup concocted of mare's milk and blood was among the dishes!

Of vegetables they have a large variety, not needful to mention. Rice is the most esteemed and the most abundant. This is the chief thing for which they wish and work. Certain sailors once asked Gutzlaff, whether the western barbarians used rice, and, as he was rather slow in replying, they exclaimed, "O, the sterile regions of barbarians, which produce not the necessaries of life: strange that the inhabitants have not long ago died of hunger!"

The Chinese are not at all addicted to water-drinking. They distil from rice certain liquors resembling our beer, wines, and whiskey. The grape, though abundant, is not used for any such purpose. The universal national beverage is tea. This is drunk in unstinted quantities by all classes of the people, from the self-styled "Son of Heaven," to the occupant of the meanest hovel or sanpan. So enormous is the consumption of tea by the natives, that M'Cartney is of opinion that, if the whole foreign demand should, by some accident, suddenly cease, the price of the article would not be materially affected. Many of the wealthier natives are exceedingly fastidious in their taste, which they gratify by the use of teas obtained at prices that would startle us by their enormity. It is, however, only the very rich and the very luxurious who indulge habitually in such extravagance.

XVIII. *A Street, with Sedan and Bearers.*

Adjoining the mercantile establishment is a passage, five feet broad,—about the average width of a Canton street, which it is intended to represent. It is nearly filled by a sedan, in which the owner is comfortably seated, while he is borne gently along by a couple of coolies. The one in front is as intelligent and merry-looking a fellow as the Collection contains. A body servant is in attendance, who trots along by the side of the lordly chair. The interior is just large enough for the convenient reception of a single occupant. Instead of pannels, the sides are covered with a woollen cloth for lightness, and there is an additional covering of oil-cloth, to be used in case of rain. Two bearers place the light, elastic poles upon their shoulders, and move, sometimes at considerable speed, with measured tread, and a scarcely percep-

tible motion. The sedan looks like the very home of comfort and repose. The illustrious Falstaff never took "mine ease in mine inn" more luxuriously, than the rich Chinaman in his vaunted palanquin. This vehicle is much used by the wealthy, and affords almost the only mode of land-travelling known, the horse being rarely, though sometimes, employed. Private gentlemen are allowed only two bearers; the herd of civil officers, four; vice-roys, eight; while the Emperor's dignity requires sixteen.

The sedan has often been a bone of contention between the foreign merchants and the native authorities. The former have, again and again, demanded earnestly the privilege of using it; the latter have as vigorously resisted the demand, and hitherto with success.

XIX. *The Pavilion.*

This is a large apartment, forming the eastern termination of the saloon, from which it is separated by what may be called a species of carved net-work. The carving penetrates entirely through the wood, and represents figures of men, animals, birds, flowers, &c. The colours of this open work are as gay, rich, and even gorgeous, as gilding and paint can make them; yet so skilfully are they disposed, so well do they blend and harmonize, that their effect is altogether agreeable. The room thus inclosed is a perfect fac-simile of an apartment in a wealthy Chinaman's palace. The visiter will be not less struck by the quantity than by the kind and disposition of its furniture and decorations. There is a book-case in one corner, a long high table for the reception of ornaments in the back part of the room, a large square table at each end of this, with another of smaller dimensions in

front of it, two tea-stands, two rows of chairs facing each other on opposite sides of the apartment, with a footstool for every chair, besides flower-pots, spittoons, porcelain stools, lamps, &c. &c. The walls are hung with a variety of decorations, chiefly long silken scrolls, with maxims, as before described; and the tables are covered with characteristic ornamental articles.

There are six figures in the pavilion, intended to represent the mode of paying and receiving visits. Tea and pipes are always served on these occasions, and frequently sweetmeats or dried fruits. The common mode of salutation is to join the closed hands, and lift them twice or thrice towards the head, saying, *Haou—tsing, tsing;* that is, "Are you well?—Hail, hail!"

Here terminate the cases that contain representations of men and women. The figures are modelled out of a peculiar species of clay, admirably adapted for the purpose. They are highly creditable to the taste and ingenuity of the Chinese, who, though not good sculptors, are excellent modellers, and they afford specimens of a style of art altogether novel to an American. The attentive observer will have noticed a remarkable sameness of feature and expression running through the whole collection, though all are accurate likenesses of originals, most of whom are now living. High cheek bones, flat noses, small black eyes, a yellowish complexion, and a rather dull, heavy expression of countenance, are the general characteristics. Chinese physical nature is said to be cast, as it were, in the same mould, throughout the whole Empire, notwithstanding its various provinces differ so widely in soil and climate. And this characteristic sameness extends to the mind as well as body. The phenomenon has been ingeniously explained by the author of "Egypt and Mohammed Ali," who traces it to despotism as its prima-

ry cause; for, he reasons, the multitude, all reduced to the same level, urged by the same wants, engaged in the same pursuits, actuated by the same passions, through a long succession of ages, necessarily assimilate, both mentally and physically.

The Chinese habit of cultivating long nails is not represented in these figures, on account, we presume, of the difficulty of achieving this object in the clay out of which they are made. This custom, indeed, does not prevail to any thing like the extent sometimes represented. Still, long finger nails are held in estimation as one of the marks of gentility. Mr. Wood asserts that they sometimes acquire the extraordinary and almost incredible length of eight or nine inches.

Corpulency, and small, delicate, taper fingers, are also much esteemed as indications of gentility. There is a goodly rotundity of person in most of the figures in this Collection, but the attentive observer will be particularly struck with the characteristic smallness and delicacy of the hands. The carefully cultivated and well braided pigtails, so long in some instances as almost to trail upon the ground, and affording admirable handles to an antagonist in a passion, form a curious subject of observation. The history of this singular appendage affords a remarkable illustration of those revolutions which sometimes occur in national taste and manners. Previous to the conquest of their country by the Tartars, the Chinese permitted the hair to grow over the whole head. Shunche, the first of the Tartar emperors, issued an imperial edict requiring the conquered people to conform in this particular to the custom of their victors. So stoutly was this decree at first resisted, that many of the nobles preferred death to obedience, and actually perished by the command of the conqueror.

At the present day, however, the loss of this very badge of servitude is considered one of the greatest of calamities, scarcely less dreaded than death itself. To be deprived of it is one of the most opprobrious brands put upon convicts and criminals. Those to whom nature has been sparing in respect to the natural covering of the head, supply her deficiencies by the artificial introduction and intermingling of other hair with their own, thus seeking to "increase it to a reputably fashionable size."

We must not take leave of these our good Chinese friends, without observing that they put faith in the external developments of the skull, and are, therefore, to a certain extent, phrenologists. They look for the principal characteristics of a man in his forehead, and of a woman on the back of the cranium.

XX. *The Room in the south-east corner of the Saloon.*

This is an apartment corresponding in size with the silk store. It is filled with a great number of implements, chiefly agricultural; but as they have not been arranged, we cannot attempt a description. We notice, however, confusedly thrown together, axes, hoes, rakes, forks, shovels, spades, flails, a plough and harrow, a wild-looking husbandman's dress made of flags, for rainy weather, &c. &c. These are, for the most, simple and rude; and there is little to be learned from them. We have before had occasion to mention the Chinese winnowing machine. It is almost identical with ours, and there is reason to believe that it, together with our flail, came originally from China. Mr. Davis says, that a model was carried to Holland, and that from Holland the first specimen reached Leith.

The most cursory account of the Celestial Empire, should include some notice of its agriculture. Of all classes who labour with their hands, the husbandman is there the most honoured, being accounted second only to the literati of the realm. Nothing appears so strongly to have roused the wonder of the early missionaries to China, as the agricultural skill of the natives; and in nothing, perhaps, did they so much indulge in exaggeration, as in their accounts of it. But, whatever abatements truth may require to be made from their glowing descriptions, there can hardly be a doubt that the Chinese manage to get more out of an acre of ground than any other nation, the English alone excepted.

The "Stranger in China," on the authority of Amiot, states the cultivated lands of the country at 596,172,500 English acres. This immense territory is divided into patches of a few acres each, generally owned by the occupants. A rigid economy of soil is practised. With the exception of the royal gardens at Peking, no land in the empire is taken up with parks and pleasure grounds. Of meadows, there are none; of pasture grounds, scarcely any. The few ruminating animals, scattered thinly over the country, gather a scanty subsistence, as best they may, on mountains and marshes, unfit for cultivation. As wheel carriages are not used, the highways are but a few feet wide, and nothing is thrown away there. No fences are allowed to encumber the soil, no hedges to prey upon its strength. Sepulchres are always on hills too barren for cultivation. A narrow foot-path separates neighbouring farms, and porcelain landmarks define more permanently their respective limits. Even the sterile mountains are terraced into fertility, and glow with ripening harvests, intermingled with the brilliant foliage of clustering fruit-trees.

But their economising of the soil is not more rigid, than the methods by which they seek to preserve or to renovate its strength, are new and various. Necessity may here truly be said to have been the mother of invention. Every conceivable substance, possessing any enriching qualities, has been converted into a manure. Not only lime, ashes, dung of animals, &c., but hair of all kinds, barber's shavings, horns and bones reduced to powder, soot, night soil, the cakes that remain after the expression of their vegetable oil, the plaster of old kitchens, and all kinds of vegetable and animal refuse, are among the substances used as manures. These are all carefully collected and husbanded, being frequently kept in cisterns constructed for the purpose, or in earthen tubs sunk in the ground, where, covered with straw to prevent evaporation, and diluted with a sufficient quantity of water, they are left to undergo the putrefactive fermentation, after which they are applied to the land.

The Chinese understand well the enriching effect of frequent ploughings.* Horses or oxen are rarely attached to their ploughs; more commonly a small species of buffalo; and oftener still, men and women. Frequently the plough is not used at all, the spade and hoe supplying its place. In the irrigation of their lands, they display great ingenuity and diligence. Their numerous rivers are here of essential utility.

Rice is their staple grain. They always get two crops a year out of their land; sometimes three. When a third is not raised, the soil is, nevertheless, again taxed in the production of pulse, greens, potatoes, and other vegetables. Millet is extensively cultivated. Women labour

* Sir Joseph Banks expresses his surprise that this principle is not turned to greater account by the Europeans. Repeated ploughings are almost the only fertilizing process known among the Hindoos.

on the farms equally with the men. A stout and healthy wife is therefore a great desideratum with a Chinaman, and the "working wives of Kiang-see" are said to be held in high estimation throughout the provinces.

Notwithstanding the immensity of labour bestowed on the cultivation of the earth—and the Chinese agriculturists are like ants or bees in respect to both their number and industry—it seems incapable of sustaining the swarming population of the Empire. Hence every harbour, lake, river, and stream of whatever description, are literally thronged and darkened by fishermen, who resort to the most ingenious and novel methods of alluring and entrapping their victims. Nor do they forget or omit to take care that the waters be not, as it were, depopulated by these ceaseless ravages. They take the utmost pains to collect the spawns of fishes, and to deposit them in convenient places for breeding.

> "Such is their toil, and such their busy pains,
> As exercise the bees in flow'ry plains,
> When winter past, and summer scarce begun,
> Invites them forth to labour in the sun."*

XXI. *First Wall Case on the south side, with the two opposite Cases.*

Continuing our course around the saloon, and numbering the cases on the south wall in a reverse order, we next come to one containing a numerous collection of miscellaneous articles, which throw no little light on the characteristic intelligence, skill, and taste of the Chinese. Those which will first attract notice, as being the most

* Dryden's Virgil.

new and grotesque, are the figures carved out of the gnarled roots of trees. This is a kind of ornament highly esteemed by the natives. The more distorted the roots, and the more hideous the figures wrought upon them, the greater is the pleasure they afford.

"Gorgons, hydras, and chimeras dire,"

the wildest forms that nature has revealed or imagination invented, please best the superstitious fancy of this marvel-loving people.

Besides the figures just noticed, there are in this case many images of idols, of wood, stone, and porcelain.

There are several elegantly shaped vessels for jhos-sticks,(*a*) usually placed in temples and pagodas. The central portion, which swells out most gracefully, is generally of fine porcelain, while the lower part and the covering are of odoriferous wood.

There are two gentlemen's toilet-glasses, of different patterns,(*b*) and two circular metallic mirrors,(*c*) of which latter we see only the ornamented backs.

There are two common lamps,(*d*) which are nothing more than shallow metallic bowls, fixed upon a stand of the same material. The oil is poured into its uncovered receptacle, and a small wick immersed in it, and the apparatus is then complete for use.

This case contains also a handsome pair of scales, with weights of a novel form;(*e*) a queer-shaped night-rattle,(*f*) which the watchman strikes with a bamboo stick to sound an alarm; a Chinese compass and dial, ingeniously combined;(*g*) two pen-holders;(*h*) specimens of

(*a*) 147, 149, 174, 181, 178, 213.—(*b*) 145, 156.—(*c*) 155, 157.—(*d*) 148, 153.—(*e*) 142.—(*f*) 150.—(*g*) 141.—(*h*) 143, 165.

bamboo pillows; (*a*) a model of a pagoda; (*b*) earthern pots made in imitation of iron; (*c*) paintings on marble; (*d*) two beautiful specimens of enamelled ware, (*e*) one of them in shape like an old-fashioned coffee-pot, being used for holding hot wine at entertainments; a jhos-bell; (*f*) a small hand-furnace, (*g*) for keeping the fingers warm in walking out on a cold day, no gloves being ever worn; together with other objects too numerous for specification.

But we have reserved to the last the most rare and valuable of the articles in this case: we refer to the splendid cameo, (*h*) which Mr. Dunn could not have purchased, however much he might have desired to do so, but which was generously presented to him by one of the Hong merchants. Its dimensions cannot be much under three feet by two, and it is carved to represent an extended landscape, including earth and sky, and embracing various rural scenes and objects. We would praise the beauty of the frame, were it not that, under the circumstances, we can hardly divide our admiration.

The two cases opposite contain many interesting mineralogical specimens, but are mainly taken up with a display of musical instruments. "The Chinese musical instruments," says Davis, "are very numerous, consisting of different kinds of lutes and guitars; several flutes and other wind instruments; a squeaking fiddle with three strings; a sort of harmonicon of wires, touched with two slender slips of bamboo; systems of bells, and pieces of sonorous metal; and drums covered with snake-skins." All these, together with the war gongs, cymbals, and trumpets, have their representatives in the Collec-

(*a*) 128, 131.—(*b*) 183.—(*c*) 160, &c.—(*d*) 180, 182.—(*e*) 173, 175.—(*f*) 215.—(*g*) 140.—(*h*) 211.

tion. It was these latter particularly, we suppose, that caused De Guignes to characterize the Chinese music as a "frightful racket"—*bruit epouvantable.* Some of their instruments, the harmonicon especially, are said to produce very sweet tones; and they have one (which is also in Mr. D.'s Collection) consisting of a great number of pipes varying in length, and arranged circularly. The tones emitted by this instrument are very similar to the music of the Scotch bagpipe. They do not employ cat-gut in stringing their instruments, but substitute silk and wire. Sounding-boards are not used. According to Mr. Huttner, one of the *attachès* of Lord Macartney's embassy, the gamut of the Chinese is very imperfect. They have no knowledge of semitones, counterpoint, or parts in music. Harmonies are never attempted. Whatever the number of performers, there is always one melody.

XXII. *Second Wall Case on the south side, with the two opposite Cases.*

The second case is chiefly filled with specimens of lackered ware. There are some very elegant gilt boxes, of square, circular, and nondescript patterns. But the most interesting articles are what may be termed a complete travelling apparatus for a mandarin or private gentleman, including boxes of all shapes and sizes, and a table service consisting of teapot, cups, bowls, spoons, &c. The largest of the boxes is round, and consists of a succession of compartments. It answers the purpose of a wardrobe. In travelling on land, the whole are slung on bamboo poles, and carried on the shoulders of coolies, who are more or less numerous, according to the

wealth and state of the owner. Most of the articles in this set are red, with a very little gilding.

The lackered, or japanned, ware of China is well known. All substances that are dry and rigid, as woods, metals, and prepared paper, admit of being japanned. The fine varnish used for this purpose is obtained from a shrub, called *atsie-shoo*, a species of rhus, from which it distils like gum. It is poisonous in a liquid state, and hence great caution is used both by those who gather and those who work in it, to shield themselves from its noxious qualities. It is capable of receiving all colours, though black is the most common. More than fifty coats of varnish are sometimes put on.

We have also in this case, specimens of Chinese tiles and shop-signs; two cameos; a paint box, with paints; two very beautiful bamboo pillows, on a kind of stand or frame; a small compass; two handsome bamboo pen-holders; spittoons of divers patterns, &c. &c.

An object of peculiar interest is a model of a Chinese coffin, perfectly original. Every man in China provides his own coffin, which is sometimes kept many years. This is considered as necessary there, as making a will is among us. They are often made of rare and costly kinds of wood, and are finished with great elegance, being, in such case, of course, a very expensive article.

The two cases opposite, contain some specimens of the coarser kinds of porcelain ware.

XXIII. *The Cases containing Porcelain Articles.*

Of these there are five or six. We group them together in our notice, because it would occupy too much space to specify even the principal objects contained in

them, and it is not necessary to do so, if space were abundant. The specimens in this department are exceedingly numerous, and include vases, jars, pipe-stands, summer-seats, bowls of enormous size, landmarks, pagodas, screens, and various services. No pains have been spared to collect whatever the country afforded of rare and beautiful in the porcelain manufacture. The vases will attract attention not only by their number, size, and variety, but by the beauty of their forms and the richness of their colouring. Several of them are ornamented with raised figures of dragons, serpents, insects, &c. These are much prized by the natives. Others have acquired a high value from their antiquity, a quality which sanctifies every thing in China. Mr. Wood states, that an idea prevails that antique vases have the property of preserving flowers which are placed in them fresh and blooming for a long time. The specimens of ware, cracked on the surface in burning, are singularly elegant. The art of producing these lines is now lost.

Two lettered landmarks, such as are used to designate the corners of adjoining possessions, merit the visiter's notice; as also two octagonal pipe-stands, several feet in height. Landmarks are sacred in the eyes of a Chinaman, and to deface or destroy them is a high crime.

The pagoda is intended as a model of the famous porcelain pagoda at Nanking. The original is merely roofed with porcelain, and not, as might be imagined from the name, constructed of that material. This stately structure is nearly two hundred feet in height. The pagodas are generally supposed, as before stated, to have had a religious destination. Sir George Staunton, on the contrary, says that they are dedicated to several uses in China, without specifying what; but none to religious worship.

The cups, bowls, spoons, teapots, &c., form a choice and extensive collection, and embrace many patterns entirely new to us. Some of the cups are scarcely thicker than a wafer, and almost transparent. They are of the tiniest dimensions, and, with teapots to match, seem more fitted for the use of Queen Mab and her troop, than for beings formed in a grosser mould. There are several teapots of white copper, with an interior lining of stone.

The porcelain manufacture undoubtedly had its origin in China, and we must, therefore, hold ourselves indebted to the Chinese for all that rich variety of useful and ornamental chinaware articles, which load our tables, and adorn our parlour and cabinets. It was introduced to the knowledge of Europeans by that famous Venetian traveller, Marco Polo. The first furnace on record was in Keang-sy, which dates as far back as the commencement of the seventh century of our era. King-tse-ching, a place near the Poyang lake, is now the most celebrated for this manufacture. The factories were commenced there about A. D. 1000, and have increased to the number of several hundred. Staunton says that the flames which issue from them cause the place to appear at night like a vast city enveloped in a general conflagration. The spectacle is terrific and sublime. The furnaces give employment to the male working portion of a population said to amount to a million. The division of labour is carried to its acme. A teacup, from the time when it lies embedded in its native quarries, till it comes forth in its perfection from the furnace, passes through more than fifty different hands. The painting alone is divided between a half dozen persons, one of whom sketches the outline of a bird, another of a plant, a third of some other figure, while a fourth fills in the colours. The brilliancy of their colouring has never been surpassed;

but the designing is not, as a general thing, to be commended. The reason probably is, that no higher wages are paid to those who labour in this department of the manufacture, than to those who perform the coarser operations.

It is perfectly obvious, from an inspection of the articles embraced in Mr. Dunn's Collection, that the excellence of the porcelain manufacture has been on the decline for the last three centuries. The deterioration, as well as the high degree of perfection it had then attained, are easily explained. The Emperors who flourished about that period, encouraged the manufacture by munificent premiums on the most beautiful specimens, and by large annual orders for the finer wares. A premium of 15,000 tael, or more than $20,000 was bestowed on the manufacturer of the best specimen; 10,000 tael on him who produced the second-best; while third-rate excellence received a reward of 5,000. The Emperors no longer bestow any special encouragement, and hence the decline of competition, and consequently of excellence.

The origin of the word porcelain, or *porcellana*, may not be generally known. Marsden, as quoted by Davis, shows that it was applied by the Europeans to the ware of China, from the resemblance of its fine polished surface to that of the univalve shell so named; while the shell itself derived its appellation from the curved shape of its upper surface, which was thought to resemble the raised back of a *porcella*, or little hog.

XXIV. *The Export Case.*

This case, which follows immediately those containing the porcelain manufactures, has been so named because it

contains articles made only to be exported. They are japanned boxes, writing desks, numerous stands, and a pair of work-tables. We fear they have caused, and will cause, many a female heart to indulge desires not quite consistent with the tenth commandment. The richness of the gilding and the elegance of the entire work cannot certainly be surpassed. The work-tables, which are perfectly well proportioned and beautiful in themselves, are provided each with a complete apparatus in ivory, suited to a lady's wants, and carved in the most delicate and tasteful style.

At one end of this case is appropriately suspended a foreign vessel's *chop*. This is a port-clearance from the Viceroy and Hoppoo.* It states the captain's name, the tonnage and cargo of the vessel, and the compliance, on the part of the former, with the customary port requisitions. It requires the commander of the fort to allow the ship to pass unmolested, and, in case of accident befalling her any where on Chinese waters, it enjoins upon the mandarins to render every aid in their power, free of all charges. This must certainly be regarded as a liberal policy. Before a chop can be obtained, the Hong merchant to whom the vessel has been consigned, must certify to the proper officers that all the necessary conditions have been complied with on the part of her officers, and that no debts remained unpaid.

This case is to receive several other ornamental articles.

* Chief custom-house officer.

XXV. *Fifth Wall Case on the south side.*

Here we have four models of the summer-house, so common in China, with their scalloped roofs, gilding, painting, &c. Three of them are two stories high. They are surrounded with colonnades, and have a cool, inviting appearance. One is very showy, and affords a good specimen of the Chinese mother-of-pearl windows. These ornamental pavilions are in every garden. They often stand in the midst of a sheet of water, and are of course approached by bridges. They must be delightful lounges for a summer evening.

This case contains, besides the pavilions, a model of a one-arched bridge; and a small, but highly ornamented, domestic shrine, with three gilt idols. A family shrine, of some kind, is found in every house and sanpan. These paraphernalia of heathenism cannot be contemplated by a Christian mind without a sigh over the moral darkness in which they have their origin, and the breathing of a heartfelt prayer that the true light may speedily enlighten the nations.

XXVI. *Two Wall Cases containing Models of Boats.*

The author of the Stranger in China says, that the Chinese boats may be divided into two classes, those that have eyes and those without them. To the former class belong the military and trading junks, that navigate the "great sea." Of these we have no model in Mr. Dunn's Collection, but there is an exact representation of them in a painting on one of the pannels of the screen-work, before noticed. They are nearly in the shape of a new

moon, and as clumsy a craft as could well be contrived. The Emperor not only affords no encouragement to improvement, but actually puts a price on the opposite, in the exaction of foreign port-duties from junks constructed on improved principles. These vessels have always a great eye painted on each side of the bows. This usage had its origin probably in some superstition. If a Chinese is questioned as to its cause, his reply is,—"Have eye, can see; can see, can saavez: no have eye, no can see; no can see, no can saavez."

The variety of craft used upon the inland waters of China is very great. Of most of the different kinds we have models in the two cases before us. There are, for example, the sanpan, or family boat; a boat used by the wealthy for the conveyance of themselves and families; the *chop*, or lighter, used in transporting merchandise between Canton and Whampoa; a small boat employed on canals in the northern part of the empire; two canal-boats of those in common use; and a mandarin boat, or revenue cutter. These all appear well contrived for the purpose to which they are applied, and are by no means destitute of beauty. They are provided with bamboo sails, used only occasionally, and the rudders are universally perforated with small holes, which may be set down as a wonder for the wise. They are generally propelled by sculling, a method which is made absolutely necessary by the number of boats always in motion. The skill with which the Chinese perform this operation confirms the old proverb, that "practice makes perfect;" for the boat is made to dart forward at a rapid rate, and in a line as direct as any well-managed sail vessel could describe. The foreign sailors sometimes try their skill, but make a sorry business of it: "no can do."

All the models of boats in Mr. Dunn's Collection,

"have been made by reducing the dimensions to the proper scale; and in every particular, even to the employment of the same descriptions of wood, the oars, sculls, rudders, setting poles, cordage, &c., are fac-similes of those in actual use."*

XXVII. *Three Natural History Cases.*

These are directly opposite the cases just described. They contain a number of interesting specimens of the feathered tribe; among which are the Chinese partridge, various species of song birds, and several varieties of the duck. Immense quantities of this domesticated bird are reared by the Chinese, particularly by those who live on the water. It holds the same rank in the winged race that the pig occupies among quadrupeds. There is a particular kind of boat appropriated to duck-rearing. It has a broad platform projecting over the water for the use of the ducks, who are also honoured with the most roomy apartments within the boat itself. During the day, they are permitted to make cruises on the water or expeditions on land, seeking what they may devour; but they are trained to obey the call of a whistle, and whenever the signal is sounded, they instantly hasten back from their wanderings.

There is one variety here, called the "mandarin duck," which will attract special notice from the brilliancy of its plumage and the singularity of its wings. Its disposition, too, is as remarkable as its beauty. The female never mates a second time. An interesting anecdote, illustrative of this fact, is related by Davis. Of a

* Silliman's Journal.

pair of these birds in Mr. Beal's aviary at Macao, the drake happened one night to be stolen. The duck was perfectly inconsolable, like Calypso after the departure of Ulysses. She retired into a corner, neglected her food and person, refused all society, and rejected with disdain the proffer of a second love. In a few days, the purloined drake was recovered and brought back. The mutual demonstrations of joy were excessive, and, what is more singular, the true husband, as if informed by his partner of what had happened in his absence, pounced upon the would-be lover, tore out his eyes, and injured him so much that he soon after died of his wounds.

XXVIII. *Picture of Macao.*

This is by the same artist, and of the same dimensions, as the Picture of Canton, already described. It is a view of Macao, as it appears from the harbour. The town is handsomely situated on a steep declivity, and protected, as it were, in the rear by a mountain wall. One of the neighbouring summits is crowned with a Portuguese church, which shows like a fortress in the distance. The effect must be imposing in approaching by sea, as nearly the whole city is visible, and of a prepossessing appearance. Macao is a place of some importance; and interesting on several accounts. It belongs nominally to the Portuguese, to whom the privilege of building a town there was granted about two hundred and fifty years ago, in consideration of services rendered in clearing the Chinese waters of a desperate gang of pirates; but the government is really in the hands of the viceroy at Canton. Here all foreign merchantmen, bound to Canton, have to procure a *chop*, or permit to pass the forts, and

take on board an inside pilot. This is the utmost limit to which European or American ladies are ever permitted to intrude into the Celestial Empire. Most of the foreign merchants resident at Canton, rusticate at Macao during the summer months.

Lintin, that paradise of smugglers, lies to the left of the view contained in this picture.

XXIX. *Picture of the Bocca Tigris.*

The Bocca Tigris is the entrance of the Canton river, and is so called from the appearance of one of the islands in front of it. It is, as described by Weddel, the first Englishman who approached it, "a goodly inlet," flanked on each side by mountains and fortresses. The latter appear formidable, but, owing to an entire want, on the part of the Chinese, of a knowledge of gunnery, and to other causes, they are without any real efficiency. They have been repeatedly passed without difficulty by English men-of-war.

XXX. *Picture of a Marriage Procession.*

Opposite the two pictures just described, is another large painting, representing a wedding procession. The bride is carried in a gaudy chair, adorned with flowers, and preceded by a lengthened train of attendants, clad in garments of various colours. There are not less than a dozen sedan chairs in the procession, filled with presents to the bride. These constitute her whole marriage dowery. The persons composing the train are hired for the occasion. There are large establishments in China, provided

with men, chairs, and dresses, to be hired out for escorts of this kind. The dresses and sedans range through all the degrees of costliness and elegance. Articles of this kind, more or less expensive, and a more or less numerous train of attendants, are employed, according to the rank and wealth of the parties to be united. Houqua, the rich Hong merchant, expended over $50,000 on a daughter's wedding, including the bridal presents. Live geese are always among the presents, and they are carried in the procession, being considered, apparently without any good foundation, patterns of concord and fidelity in the married state. The beautiful mandarin duck, already described, would be a fitter emblem. When the bride reaches the residence of her lord, she is lifted by matrons over a pan of charcoal,—a usage the exact import of which is not understood. Various ceremonies follow, which end in the husband unveiling his bride, whom he now sees for the first time, and drinking with her the cup of alliance.

Marriages are promoted by every consideration that can act upon the human mind. The national maxim is, that "there are three great acts of disregard to parents, and to die without progeny is the chief." The barrenness of a wife is therefore regarded as a great calamity, and is one of the seven grounds of divorce allowed to a Chinese husband, notwithstanding there would seem to be an all-sufficient remedy in legal concubinage. The six other causes of separation are, adultery, TALKATIVENESS, thieving, ill temper, and inveterate infirmities.

A lucky day for the marriage rites is considered important. On this point, recourse is had to astrology, and the horoscopes of the parties are diligently compared. Sometimes the ceremony is postponed for months, because the stars are not propitious. These superstitious

notions and observances belong exclusively to no times or country. In the Iphigenia of Euripides, Clytemnestra asks Agamemnon when their daughter shall wed? He replies, "When the orb of a fortunate moon shall arrive." The spring in China is generally preferred for wedding, when the peach-tree is in blossom. This circumstance is alluded to in a little poem in the "Book of Odes," thus elegantly paraphrased by the accomplished Sir William Jones:—

1.

Sweet child of spring, the garden's queen,
  Yon peach-tree charms the roving sight;
Its fragrant leaves how richly green,
  Its blossoms how divinely bright!

2.

So softly shines the beauteous bride,
  By love and conscious virtue led,
O'er her new mansion to preside,
  And placid joys around her shed.

XXXI. *The other Paintings in the Collection.*

Of these, though very numerous, our notice must be cursory and general. We take the following remarks from a very good sketch of the Collection, published in Silliman's Journal: "Many of them," the writer says, "were presented by distinguished men of China, and many were painted by the most celebrated artists of the principal inland cities, including the capital. They represent in the first place all those scenes which are characteristic of Chinese life in its detail, including a series showing every process of the tea manufacture, from the planting to the packing up. The portraits will astonish

those who have seen only the paltry daubs usually brought as specimens of the art in China. There is one of the high priests in the Honan temple, and others of distinguished men well known in Canton, worked with the minuteness of miniature painting. This department comprises also a variety of paintings on glass, an art much practised by the natives; pictures of all the boats peculiar to the country; of rooms, their domestic arrangements, of all the costumes of people of rank; of furniture, lanterns, and, in short, every variety of Chinese life, from the most degraded class to the Emperor."

The fine arts in China are undoubtedly far from having reached the perfection that belongs to them in the enlightened nations of Christendom; yet an examination of the paintings collected by Mr. Dunn, will satisfy every candid mind that great injustice has been done to Chinese artists, in the notions hitherto entertained respecting their want of ability and skill. They paint insects, birds, fishes, fruits, flowers, and the like, with great correctness and beauty; and the brilliancy and variety of their colours cannot be surpassed. They group with considerable taste and effect; and their perspective, a department of the art in which they have been thought totally deficient, is often very good. Let the views already described, and a large and beautiful landscape painting over one of the cases on the south side of the saloon, attest the truth of these statements. Shading they do not well understand, and they positively object to the introduction of shadows in pictures. Barrow, as quoted by Davis, says, that "when several portraits by the best European artists, intended as presents for the Emperor, were exposed to view, the mandarins, observing the variety of tints occasioned by the light and shade, asked whether the originals had the two sides of different colours. They

considered the shadow of the nose as a great imperfection in the figure, and some supposed it to have been placed there by accident."

There is one picture in the Collection, which, on account of the interest of the subject, and the insight it affords into the administration of public justice in China, deserves special notice. Its place is on the wall between the window and the silk mercer's shop. Seldom does it fall to the lot of foreigners residing in Canton, to witness a more painfully interesting scene than the one portrayed in the above painting. It represents a court sitting in the Consoo House, at the head of China Street, near the foreign Factories, in 1829, for a final decision on a charge of piracy committed by the crew of a Chinese junk, on a French captain and sailors, at a short distance from Macao.

The French ship Navigatre, put into Cochin-China in distress. Having disposed of her to the Government, the captain, with his crew, took passage for Macao, in a Chinese junk, belonging to the province of Fokien. Part of their valuables consisted of about $100,000 in specie. Four China passengers bound for Macao, and one for Fokien, were also on board. This last apprised the Frenchmen, in the best way he could, that the crew of the junk had entered into a conspiracy to take their lives, and seize their treasure. He urged that an armed watch should be kept. On making the Ladrone Islands, the four Macao passengers left the junk. Here the Frenchmen believed themselves out of danger, and, exhausted by sickness and long watching, yielded to a fatal repose. They were all massacred but one, a youth of about nineteen years of age, who escaped by leaping into the sea, after receiving several wounds. A fishing boat picked him up, and landed him at Macao, where infor-

mation was given to the officers of government, and the crew of the junk, with their ill-gotten gains, were seized on arriving at their port of destination in Fokien. Having been found guilty by the court in their own district, they were sent down to Canton by order of the Emperor, to the *Unchat-see* (criminal judge,) to be confronted with the young French sailor. This trial is represented in the painting. The prisoners were taken out of their cages, as seen in the foreground. The Frenchman recognised seventeen out of the twenty-four, but when the passenger who had been his friend was brought in, the two eagerly embraced each other, which scene is also portrayed in the painting. An explanation of this extraordinary act was made to the judge, and the man forthwith set at liberty. A purse was made up for him by the Chinese and foreigners, and he was soon on his way homeward. The seventeen were decapitated in a few days, in the presence of the foreigners; the captain was put to a "lingering death," the punishment of traitors; and the stolen treasures were restored.

XXXII. *The two inner Rows of Cases.*

In our introductory notices, we stated that many articles were held in reserve for want of space for displaying them. During the composition of these pages, changes have been going on continually; and now having completed the circuit of the hall, we find two new rows of cases constructed within the others, and several of them already filled. The first two contain specimens of manufactures in silk, linen, and cotton fabrics. One, near the other extremity of the saloon, on the right, is filled with complete sets of cabinetmakers and carpenter's tools.

Next to this, on the same side, is a case containing some beautiful specimens of castings, in pots and kettles of different sizes, together with a set of implements for working in iron.

But of these newly constructed cases, that which contains the greatest variety of novel articles is on the north side of the saloon, and nearly midway between its two ends. Here we have two bamboo shirts, with meshes resembling those of a very fine fishing net, and worn in summer to protect the skin from the cotton or silk with which it would otherwise be in contact; a refinement of luxury, in which we may presume the multitude do not indulge. There are also, in this case, two very elegant circular fans, one of which is made partly of bird's feathers, of gay plumage; a white silken scarf adorned with rich embroidery; a ring-shaped flat iron, containing a furnace within itself, with a handle projecting from the side; embroidered knee cushions; elegant pouches of various descriptions; and tiny books, used as a kind of amulet.

XXXIII. *General Remarks on the Government and People of China.*

The Chinese government is, nominally, at least, patriarchal. The authority of a parent over his children is the type of the imperial rule. The Emperor claims to be the father of his subjects. As such, he exercises supreme, absolute, unchecked power, over more than one-third of the human race. He has but to sign the decree, and any one of three hundred and fifty millions of human beings is instantly deprived of rank, possessions, liberty, or life itself. This is a stupendous system, a phenomenon

unmatched in the annals of time, and worthy to engage the profound attention of statesmen and philosophers. The subjects of the Macedonian were but as a handful compared with the teeming millions of Eastern Asia; the Roman Empire, when at its widest extent, numbered not more than one-third of the present population of China; and the throne of the Cæsars was, in the power it conferred upon its occupant, but as a child's elevation in comparison with that on which the Tartar sits. We can but glance at a few of the details of this system, and the causes which have given it stability.

At the head of the system stands, of course, the Emperor. His titles are, the "Son of Heaven," and the "Ten Thousand Years." Ubiquity is considered as among his attributes; temples are erected to him in every part of the Empire; and he is worshipped as a god. Yet he sometimes styles himself "the imperfect man," and his ordinary dress is far from splendid. While the grand mandarins that compose his court, glitter in gold and diamonds, he appears in a plain and simple garb. Nevertheless, no means are omitted to keep up the *prestige* of his majesty. The outer gate of the imperial palace cannot be passed by any person whatsoever, in a carriage or on horseback. There is a road between Peking and the Emperor's summer residence in Tartary, wide, smooth, level, and always cleanly swept, on which no one but himself is permitted to travel. At the palace, a paved walk leads to the principal hall of audience, which is never pressed but by imperial feet. Despatches from the Emperor are received in the provinces with prostrations and the burning of incense. The succession is at the absolute disposal of the Emperor. Instances have occurred, though they are rare, in which persons not con-

nected with the imperial family have been named. The immediate assistants of the Emperor are—

I. The Nuy-ko. This is the great council of state. The chief counsellors are four, two Tartars and two Chinese. Besides these, there are several others, of inferior rank, who, in conjunction with them, constitute the council. Almost all the members of the Nuy-ko are selected from the imperial college of the Hânlin.

II. The Keun-ky-tâ-chin. This is a body of privy councillors.

III. The Lew-poo, or six boards for conducting the details of public business. They are, 1. The Board of Appointments, having cognizance of the conduct of all civil officers; 2. The Board of Revenue, whose duties extend to all fiscal matters; 3. The Board of Rites and Ceremonies, which keeps watch and ward over the public morals, and is the only setter of the fashions in China; 4. The Military Board, charged with the affairs of the army and navy; 5. The Supreme Court of Criminal Jurisdiction; and 6. The Board of Public Works.

IV. The Lyfân-yuen, or Office for Foreign Affairs. Its duties embrace all the external relations of the empire. The members of the Lyfân-yuen are always Mongol or Manchow Tartars.

V. The Too-cha-yuen. This is a body of censors, forty or fifty in number. They are sent into different parts of the empire as imperial inspectors, which means spies. By an ancient custom, they are at liberty to give any advice to their master without the hazard of losing their life; but blunt honesty is not often relished by the great from any quarter, and unpalatable remonstrances have not seldom cost their authors the favour in which they had before basked.

The provinces are governed each by a chief magis-

trate, entitled foo-yuen, or two together are under the government of a tsoong-to, who has foo-yuens under him. Canton and Kuâng-sy are subject to a tsoong-to, called by Europeans, viceroy of Canton. The governors of the provinces have, subordinate to them, an army of civil magistrates amounting to fourteen thousand. No individual is permitted to hold office in the province where he was born; and public functionaries interchange places periodically, to prevent the formation of too intimate connexions with the people under their government. A quarterly publication is made, by authority, of the name, birth-place, &c. of every official person in the Empire; and once in three years, a report is sent up to the board of official appointments, by the foo-yuen of each province, containing the names of all the officers in his government, and a full statement concerning their conduct and character, received from the immediate superiors of each. Every officer is held to a strict responsibility for the good behaviour and fidelity of all who are under him. Letters are held in higher esteem than arms, and the civil officers of course outrank the military. This may be set down to their credit, as it is certainly a mark of social advancement.

No man in China inherits office, nor does hereditary rank enjoy much consideration or influence. This fact is placed in a strong light by the following anecdote, related by Sir George Staunton, secretary to Lord Macartney's embassy. Among the presents for the Emperor was a volume of portraits of the British nobility. That the inspection of them might be more satisfactory to his Majesty, a mandarin was employed to mark, in Chinese characters, on the margin, the names and rank of the persons represented. When he came to the print of an English duke, from a portrait taken in childhood, and

was told that the original was a *ta-zhin*, or great man, of very high rank, he had so little conception of a child's being qualified, by hereditary right, to be possessed of such a dignity, that he gave a look of surprise, and laying down his pencil, exclaimed, that he could not venture to describe him in that manner, for the Emperor knew very well how to distinguish a great man from a boy.

The penal code of China is an interesting subject. If we go upon the principle of judging the tree by its fruits, and look at this code in connexion with its results, we shall be compelled to allow that it is wisely framed and efficiently administered. It is lucidly arranged under six principal divisions, corresponding to the six boards above described. It is not needful to enumerate the several heads of chapters embraced in these divisions. The principal defects of the code, in the opinion of Mr. Davis, are, 1. A constant meddling with those relative duties which had better be left to other sanctions than positive laws; 2. A minute attention to trifles, contrary to the European maxim, *de minimis non curat lex;* and 3. An occasional indulgence in those vague generalities, by which the benefits of a written code are in a great measure annulled. A prominent feature of the Chinese criminal law is the marked and unrelenting severity with which it punishes treason, not only in the person of the traitor, but in those of his unoffending offspring, even the suckling at the breast. The whole are cut off at one fell blow. It is impossible to read the recital of some of these punishments, so abhorrent to humanity and justice, without a sentiment of indignation as well as of sympathy.

"The most common instrument of punishment is the bamboo, whose dimensions are exactly defined. The number of blows, attached *gradatim* with such precision to every individual offence, answers the purpose of

a scale or measurement of the degrees of crime; and this punishment being often commutable for fine or otherwise, the apparent quantity of flagellation is of course greater than the real. The next punishment is the *kea*, or cangue, which has been called the wooden collar, being a species of walking pillory, in which the prisoner is paraded, with his offence inscribed. It is sometimes worn for a month together, and as the hand cannot be put to the mouth, the wearer must be fed by others."* After this comes banishment to some place in China, and then exile beyond the Chinese frontier, either for a term of years or for life. There are three kinds of capital punishment,—strangulation, decollation, and, for treason, *ling-chy*, "a disgraceful and lingering death," styled by Europeans, *cutting into ten thousand pieces*. A debtor who does not "pay up," after the expiration of a certain specified period, becomes liable to the bamboo.

We will close this very imperfect notice of the Chinese criminal law, with the following testimony of an able writer in the Edinburgh Review. He says:—"The most remarkable thing in this code is its great reasonableness, clearness, and consistency; the business-like brevity and directness of the various provisions, and the plainness and moderation of the language in which they are expressed. It is a clear, concise, and distinct series of enactments, savouring throughout of practical judgment and European good sense. When we turn from the ravings of the Zendavesta, or the Puranas, to the tone of sense and of business of this Chinese collection, we seem to be passing from darkness to light—from the drivellings of dotage to the exercise of an improved understanding: and, redundant and minute as these laws are in many

* Davis.

particulars, we scarcely know any European code that is at once so copious and so consistent, or that is nearly so free from intricacy, bigotry and fiction."

It is generally supposed that the Chinese claim to have authentic annals extending back to a date anterior to the period usually assigned to the creation of the world. This, however, is an erroneous supposition. It is true that they have a fabulous history which pretends to relate events occurring we know not how many thousand ages ago; but intelligent Chinese scholars consider and admit this to be a pure invention. They claim, indeed, a high antiquity, and there can be no doubt that the claim is well founded. It is probable, that Alexander might have spared his tears, and saved himself the perpetration of an egregious folly, had he known that, far beyond the Ganges, there lay an empire vaster and mightier than any with whose power he had grappled;—an empire flourishing in the arts of civilized life, and destined to survive, in a green and vigorous old age, long after the last vestiges of his ill-gotten power had disappeared from the earth.

A full development of the causes which have given strength and stability to the Chinese empire, which have matured and perpetuated its institutions, would be an interesting and instructive labour. We cannot pretend to attempt it, but may, in passing, throw out a few hints upon the subject. There can be no doubt, that the sea and the mountain barriers by which China is surrounded, the unwarlike character of her neighbours, her almost total isolation from the rest of the world, her vigilant police, the elegibility of all classes to the trusts and dignities of office, and the rigid system of responsibility enforced upon her officers, have all had their share in the result. But these causes are insufficient to explain the phenomenon. The most powerful agent, beyond all ques-

tion, is the education of her people. We speak here not so much of the education received in schools, as of that which consists in an early, constant, vigorous, and efficient *training* of the disposition, manners, judgment, and habits both of thought and conduct. This most efficient department of education is almost wholly overlooked and neglected by us; but it seems to be well understood and faithfully attended to by the Chinese. With us, *instruction* is the chief part of education, with them *training;* let the wise judge between the wisdom of the two methods. The sentiments held to be appropriate to man in society, are imbibed with the milk of infancy, and iterated and reiterated through the whole of subsequent life; the manners considered becoming in adults, are sedulously imparted in childhood; the habits regarded as conducive to individual advancement, social happiness, and national repose and prosperity, are cultivated with the utmost diligence; and, in short, the whole channel of thought and feeling for each generation, is scooped out by that which preceded it, and the stream always fills but rarely overflows its embankments. The greatest pains are taken to acquaint the people with their personal and political duties, wherein they again set us an example worthy of imitation. "Our rights," is a phrase in every body's mouth, but *our duties* engage but a comparatively small share of our thoughts. Volumes are written on the former where pages are on the latter. The sixteen discourses of the Emperor Yong-tching, on the sixteen sacred institutes of Kang-hy, the most accomplished and virtuous of Chinese sovereigns, are read twice every moon to the whole empire. We subjoin the texts of these discourses as curious, and at the same time highly illustrative of Chinese character.

1. "Be strenuous in filial piety and fraternal respect,

that you may thus duly perform the social duties.—2. Be firmly attached to your kindred and parentage, that your union and concord may be conspicuous.—3. Agree with your countrymen and neigbours, in order that disputes and litigation may be prevented.—4. Attend to your farms and mulberry trees, that you may have sufficient food and clothing.—5. Observe moderation and economy, that your property may not be wasted.—6. Extend your schools of instruction, that learning may be duly cultivated.—7. Reject all false doctrines, in order that you may duly honour true learning.—8. Declare the laws and their penalties, for a warning to the foolish and ignorant.—9. Let humility and propriety of behaviour be duly manifested, for the preservation of good habits and laudable customs.—10. Attend each to your proper employments, that the people may be fixed in their purposes.—11. Attend to the education of youth, in order to guard them from doing evil.—12. Abstain from false accusing, that the good and honest may be in safety.—13. Dissuade from the concealment of deserters, that others be not involved in their guilt.—14. Duly pay your taxes and customs, to spare the necessity of enforcing them.—15. Let the tithings and hundreds unite, for the suppression of thieves and robbers.—16. Reconcile animosities, that your lives be not lightly hazarded."

The discourses founded on these excellent maxims are clear, direct, and simple in their style, and are characterized by nervous thought and practical sense. They might be taken as a model for didactic compositions. The imperial pen deals summarily and rather cavalierly with the ministers of the Budhist and Taou sects. We offer a few specimens from the "Book of Sacred Instructions." The curious will find them interesting.

"This filial piety is a doctrine from Heaven, the con-

summation of earthly justice, the grand principle of action among mankind. The man who knows not piety to parents, can surely not have considered the affectionate hearts of parents towards their children. When still infants in arms, hungry, they could not feed themselves; cold, they could not clothe themselves; but they had then parents who watched the sounds of their voice, and studied the traits of their countenance; who were joyful when they smiled; afflicted when they wept; who followed them, step by step, when they moved; who, when they were sick or in pain, refused food and sleep on their account. Thus were they nursed and educated until they grew up to manhood."—"Formerly, in the family of Chang-kung-ze, nine generations lived together under the same roof. In the family of Chang-she of Kiang-cheu seven hundred partook of the same daily repast. Thus ought all those who are of the same name to bear in remembrance their common ancestry and parentage."—"Economy should, therefore, be held in estimation. A store is like a stream of water, and moderation and economy are like the dams which confine it. If the course of the water is not stopped by the dam, the water will be constantly running out, and the channel at length will be dry. If the use of the store is not restricted by moderation and economy, it will be consumed without stint, and at length will be wholly exhausted."—"Wisdom should precede, and letters follow."—"He who pretends to profound learning, without regarding first himself, and his own duties; fame indeed he may acquire, but when he is examined, he will be found to possess no solidity."—"These wandering and mendicant sectaries* are glad

* The Taou and Budhist priests.

to disguise their views, because of the corruption of their practices. Their chief pursuit is to diffuse false auguries, and omens of good and bad fortune; and they thus make a livelihood by the sale of their idle tales and vain predictions. At first, they go no farther than to delude the people out of their money, to enrich themselves; but, by degrees, they lead the people of both sexes to meet indecorously together; and burning incense, they initiate them into their sect.—Husbandmen and artisans desert their respective callings, and flock after these vain and deceitful talkers."

Such, then, are the constitution, laws, and education of China. The conclusion of the whole matter, the grand results secured, are a stable throne; a country enjoying an extraordinary degree of internal quiet; a population mild, peaceful, obedient, cheerful, and industrious; and a perpetuity of national existence unequalled in the world's history.

The population of China has been variously estimated. Lord Macartney states the number of inhabitants at 333,000,000; Dr. Morrison's son at 360,000,000. It is well known that the learned doctor's own estimate was only 150,000,000, but he stated to Mr. Dunn, two years before his death, that he was then convinced that the highest number ever given did not exceed the true one. Wherever the truth may lie, it is certain that every part of the Empire teems with life. The whole policy of the government, and all the tendencies of the Empire, that can at all bear upon the matter, are in favour of multiplication. Children are obliged to provide for the old age of their parents; and the want of offspring, who may pay the customary honours at the family tombs and in the hall of ancestors, is considered the most grievous of calamities. These considerations are vigorous stimulants to marriage,

and, coming in aid of the natural instincts of the race, leave fewer bachelors and maids in China than in any other country on the globe. The owners of slaves, who do not procure husbands for their females, are liable to prosecution. Three generations, and more, often live under the same roof, and eat at the same board; a system of *clubbing*, which, by diminishing the expenses of living, tends strongly to the increase of population. Again, the laws of the Empire, and all the prejudices and sentiments of the people, are against emigration, which prevents that drainage by means of which other civilized and trading nations are relieved of their surplus inhabitants.

The government of so extensive an Empire, swarming with its hundreds of millions, must be an expensive affair. Du Halde, apparently, however, without the means of exact accuracy, sets down the total expenses of the imperial government in the round sum of 200,000,000 taels, or considerably over $250,000,000; of which only 40,000,000 reach Peking, the balance being expended in the provinces. The sources whence these moneys come are, a land tax, for which the land-owners, and not the tenants, are responsible; a tax on salt, which is a government monopoly; certain revenues derived from tea and alum, which are also monopolies to a limited extent; taxes on the transit of goods within the Empire; and customs on imports and exports. The government at this moment appears to be hard pressed for means, and the difficulty of fixing upon modes of increasing the revenue, is a pretty clear indication that there are practical checks to the exercise of imperial authority, which it is not thought prudent to disregard.

In whatever else a difference of opinion may exist respecting the Chinese, all must agree that they are an original people. Their marked peculiarities in manners

and customs, the frame-work and administration of their government, the idiosyncrasy of their education and educational institutions, and their modes and implements of agricultural and mechanical labour,—all proclaim their originality beyond doubt or cavil. Whoever attentively examines the immense Collection of Chinese Curiosities, of which we have given but a comparatively meagre sketch, will need no further proof of the ingenuity of the Chinese in arts and manufactures. In several branches of labour, both agricultural and mechanical, which evidently originated with themselves, they have never been surpassed; and in some, they are unequalled by any other people. Without any claims to be considered a scientific nation, the various contrivances by which they economize labour, and force nature to become their handmaid, are many of them equally simple, ingenious, and efficient.

The three inventions and discoveries which, in their results, have contributed more powerfully than all other causes combined to give to modern society its peculiar form and fashioning, and which are destined, instrumentally, to carry forward, to its utmost limit of perfection, the civilization of the human race, first started into being in the Celestial Empire; and, whatever mortification the statement may inflict upon our vanity, there is much reason to suppose that those who, throughout Christendom, are generally considered as the inventors of the art of printing, the composition of gunpowder, and the magnetic needle and mariner's compass, received their first promptings, and had their genius quickened into activity, by information flowing, through different channels, from the springs of Eastern Asia.

XXXIV. *Our Trade with China.*

The ancients may be said to have had no knowledge of China; for, though a few scattered gleams appear to have reached them from that remote region, and one or two feeble efforts were made to obtain information concerning its inhabitants, they were not sufficient to produce any practical results. Yet, when Rome was still an infant, and the Grecian philosophy among the things to be, China had produced a sage, second only, in the long catalogue of heathen philosophers, to the illustrious and pure minded Socrates.

Some Nestorians appear to have introduced Christianity into China, in the year 635, but the world is indebted to them for no account of the country, either in its physical or moral aspects. Two Arabians, in the ninth century, visited and described it with considerable fulness. Much contained in their itineraries is applicable to the Chinese of the present day. Commercial relations of some importance existed then, and subsequently, between China and Arabia. The Chinese appear to have sought, in those early ages, commercial *liaisons* with several of the neighbouring nations. Carpini, the first Catholic missionary to China, was sent thither in 1246. He was kindly received, and sent back with a friendly letter. Another missionary was sent in 1253, who met with a like reception. About the same time, the two Polos, Nicholas and Matthew, reached the court of the Mongol conqueror, Coblai Khan, by whom they were most graciously received, and, at their departure, invited to return. They accordingly, in 1274, went back, taking young Marco with them. This young man became a great favourite with the Khan, and resided at his court

seventeen years. He was the first European who gave the world an account of China. His book was long considered little more than a pleasant romance, but has since been proven to be remarkably faithful and accurate. Its glowing pictures kindled the imagination of the young Columbus, and fed for years his soaring hopes. The pen of the noble Venetian did much to nurse that lofty enthusiasm and indomitable perseverance, which at length revealed to Europe, not indeed a new passage to the rich empire of Cathay, but a NEW WORLD, the destined refuge of the oppressed of every clime, designed by Providence to become the theatre of new and sublime experiments in government, where human nature, relieved from the pressure imposed upon it by the abuses of ancient dynasties, might start afresh, with unimpeded and elastic step, on the race of improvement. May the same Almighty arm that shielded from a thousand dangers the leading actor in the opening scene of this great drama, continue, through coming ages, to spread the ægis of its protection over these broad domains, and thus cause the fulfilment of the prophecy of the rapt bard, who sang,

"Time's noblest empire is the last."

The next Catholic missionary to China was Corvino. He went to Peking, was kindly received by the Emperor, built a church by imperial permission, and baptized several thousand converts. The missions continued to flourish, and the missionaries were unmolested in their labours, till they began to meddle with the government, and thus became politically obnoxious.

The Portuguese were the first Europeans who traded to China. They made their appearance there early in the sixteenth century. They were followed by the

Spaniards, Dutch, French, &c. The Russians have an over-land commerce with China, but are not allowed to use ships. Their dealings are restricted to the frontier station at Kiackta, in Tartary. The earliest attempt made by the English to establish a trade with China, was under Elizabeth, in 1596. The three ships, fitted out for this purpose, were all wrecked on their outward voyage. About forty years later, a somewhat more successful effort was made by a fleet under the command of Capt. Weddel; but the main object was defeated through the jealousy and misrepresentations of the "Portugals." Numerous attempts followed, with various success; but it was not until the beginning of the last century that permission was obtained for establishing a factory, and the trade fixed upon a permanent basis.

The first American vessel that went on a trading voyage to China, sailed from New York, in 1784; but so rapidly did the trade, thus opened, increase, that in 1789, there were fifteen American vessels at Canton; a larger number than from any other country, except Great Britain. During twenty-eight years, between 1805 and 1833 inclusive, the whole number of arrivals of American vessels at the port of Canton, was 896, giving an annual average of 32. The total estimated measurement tonnage of these vessels was 500,000, averaging, therefore, 17,857 per annum. The entire value of the China trade, during the abovementioned period, may be stated, in round numbers, at $150,000,000, or over five millions and a quarter yearly. Rather more than a hundred millions of this sum have been paid in dollars and bills of exchange. The bulk of the trade is in teas. Of these, twelve kinds are known to the foreign commerce, six of black, and as many of green. A great variety of other articles enter into the trade, but they form a compara-

tively unimportant part of it. Opium is the chief import into China.

Mr. Bridgman in his "Description of Canton," estimates the whole number of vessels employed in the China trade, belong to all the different nations, at 140. "But the trade," he adds, "has always been carried on under circumstances peculiar to itself. It is secured by no commercial treaties; it is regulated by no stipulated rules. Mandates and edicts not a few there are on record; but they all emanate from one party: still the trade lives, and, by that imperial favour which extends to the 'four seas,' flourishes and enjoys no small degree of protection."

The foreign commerce with China, the land trade carried on by the Russians alone excepted, is restricted to the port of Canton, and is conducted, so far as the Chinese themselves are concerned, by a body of licensed traders, called "Hong merchants." This body is called the Co-hong, and its members pay roundly for the privilege of entering it. It is not a joint stock company; each Hong enjoys his individual gains, yet the whole Co-hong is made responsible for the debts of every member, so far as they consist of government dues and obligations to foreigners. These merchants generally amass large fortunes, and live like princes. Houqua, the present head of the Co-hong, is supposed to be the richest commoner in the world. The wealth of Girard was small in comparison with that which he possesses. His annual expenses exceed half a million of dollars. There are very few of the English nobility, rich as they are, who have a rent-roll equal to this.

The *factories*, as the warehouses and residences of the foreign merchants are called, are built on a plot of ground, in part reclaimed from the river, having not more than

660 feet of frontage, with about 1000 feet of depth. Within these narrow limits is conducted the whole foreign trade of the Celestial Empire, amounting to from $30,000,00 to $40,000,000 annually. The factories are all of granite or brick, and present a handsome and substantial front. The ground on which they stand, as also most of the buildings themselves, are owned by the Hong-merchants.

We have now filled the space which, at the outset, we proposed in our own mind as the limit of our labour. We have left unsaid much that we would gladly have introduced, in further illustration of the peculiar characteristics of this unique and interesting race. The Chinese have been, repeatedly, denounced in terms savouring little of Christian forbearance and charity. In their business transactions, they have been presented to our imagination as a nation of cheats; in their bearing towards foreigners, as scornful and repulsive to the last degree of supercilious self-complacency; and in their own social relations, as bereft of every noble sentiment and generous sympathy. The policy, especially, of excluding foreign traders from all but a single port of the Empire, has been made the subject of the most acrimonious denunciations. Far be it from us to enter the lists in defence of this policy; nor will we take up the proffered gauntlet on the general question of Chinese respectability and worth. But truth and justice are suitors at the bar, and demand a few words in explanation of one or two points, which seem not to be generally understood. We have already seen that this people, at an early day, sought commercial connexions with various of the neighbouring nations; that the Arabians traded freely with them, wherever they pleased; that the earliest European visiters were received with marked kindness, and treated with extraordinary

hospitality; and that the Catholic missionaries had free admission to all parts, and made and baptized converts without let or hindrance. These zealous and able sectaries were frequently promoted to the highest dignities of the Empire. They founded churches at their will; and hundreds of thousands of Chinese were, nominally at least, through their exertions, converted to the Christian faith. They continued in favour till they indiscreetly began to tamper with government affairs, and attempted to undermine the ancient institutions of the realm. No restrictions of place were imposed upon those western merchants who first frequented the shores of China. Every port was open to their enterprise, and they were not required to confine their dealings to any defined spot or particular class of merchants. But the burning jealousies and fierce wranglings perpetually kept up between the subjects of the different European governments that sought to share in the rich gains of the China trade, roused the suspicions of the Chinese, and inspired no very favourable opinion of their character. The abominable arts to which the foreigners, under the stings of a base cupidity, resorted to injure each other, would seem almost to justify the epithet *Fanquis*, or "foreign demons," applied to them by the natives. These circumstances, together with various positive abuses of the liberties of trade at first freely granted, caused the government to commence at length the work of abridging the privileges of the foreigners, and the result appears in the rigid system of restrictions now in force.

If European and American traders may fairly blame the illiberality of the Chinese, these have certainly just ground of complaint against the former, in the illegal practices to which their cupidity prompts them. Fifteen to twenty millions worth of opium is, in difiance of the

laws and known wishes of the government, every year emptied upon the shores of China by Christian merchants! Alas for missionary effort, so long as the grasping avarice of the countries whence the missionaries go, sets at nought every Christian obligation before the very eyes of the people, whom it is sought to convert! Most devoutly do we long for the auspicious day, when the pure religion, that distilled from the heart and was embodied in the life of Jesus, shall shed its sacred influences on every human being; but, in our inmost soul, we believe it will not come, till the principles of that religion shall take a firmer hold upon the affections of those who profess to receive it, and rear a mightier embankment around their sordid and stormy passions. When the missionary shall find an auxiliary in the stainless life of every compatriot who visits the scene of his labours for purposes of pleasure or of gain,—when he can point not only to the pure maxims and sublime doctrines proclaimed by the Founder of his faith, but to the clustering graces that adorn its professors,—then indeed will the day dawn, and the day-star of the millenium arise upon the world!