

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים
מִצְרַיִם אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ
בָּאוּ: רְאִיבֶן שִׁמְעוֹן לֵוִי וְיְהוּדָה:
יִשְׁשַׁכָּר זְבוּלֹן וּבְנֵימָן הַזֹּנְתֵי לֵוִי
גֵּר וְאִשָּׁר: וְיְהִי כֹל נֶפֶשׁ יִצְאֵו
יָרֵד יַעֲקֹב שִׁבְעִים נֶפֶשׁ וְיוֹסֵף
הָיָה בְּמִצְרַיִם: וַיָּמָת יוֹסֵף וְכָל
אֲחָיו וְכָל הַדּוֹר הַהוּא: וּבְנֵי יִשְׂרָאֵל
פָּרוּ וַיִּשְׂרְעוּ וַיִּרְבוּ וַיַּעֲמִיב מְאֹד

מאד

FAC-SIMILE of a HEBREW MS. found in the Synagogue at Kae-fung-foo.

"JEWISH INTELLIGENCE," MAY, 1851.

JEWISH INTELLIGENCE,

AND

MONTHLY ACCOUNT OF THE PROCEEDINGS

OF THE

London Society

FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

MAY, 1851.

MISSION OF INQUIRY TO THE JEWS IN CHINA.

PRESENT STATE OF THE JEWS AT KAE-FUNG-FOO.

It is now eight years since the attention of British Christians was first directed to the existence of a remnant of the seed of Jacob in the interior of the Chinese Empire, by the publication of Mr. Finn's valuable work, "The Jews in China." Since that time a desire has been felt to set inquiries on foot with a view to verifying and extending the information then in our possession, which rested on the authority of Jesuit missionaries who visited the Jews of Kae-fung-foo, in the beginning of the last century. But there were great difficulties in the way of carrying out the Committee's wishes in this respect, which for a length of time prevented their realization. Two circumstances, in the providence of God, ultimately opened the way for the proposed mission of inquiry; one was the offer

made by that respected friend of Israel, the late Miss Cook of Cheltenham, to place in the hands of the Committee a sum sufficient to cover the amount of the expenses of such a mission; and the other, the establishment of the Bishopric of Victoria, Hong-kong, and the kind co-operation of its diocesan, in carrying out the Committee's intentions.

We are now enabled to lay before our readers the interesting results which have been attained by the above means.

The first steps taken in the matter by the Bishop of Victoria, are thus indicated in a letter addressed to the Committee, dated Hong-kong, Dec. 24, 1850:—

"During my recent visitation along the coast of China, I made the acquaintance at Shanghae of a Chinese Christian youth, formerly educated in a missionary school at Batavia, having a tolerable knowledge of English, as well as of the Mandarin dialect of China; who has been engaged by

me for this undertaking, in conjunction with another native Christian. The young man is named Kew-tëen-sang, and is about twenty-three years of age. For some years he has been engaged as a compositor in a missionary printing-office, and he has recently married a Christian Chinese, a pupil in Miss Aldersey's school at Ningpo. He appears not only to be a person of Christian character, but also to possess a fair measure of prudence and observation. I have seen specimens of an English journal, which he kept some time ago, during a short visit into the interior. His Chinese companion Tseang-sëen-sang, I have had a slight knowledge of for some years. He is a somewhat older man, and a literary graduate, for some time employed as teacher to a missionary at Shanghai.

"In the plan and route marked out for them I must acknowledge the kind assistance of the Rev. Dr. Medhurst.

"Kew-tëen-sang is now reading Mr. Finn's book, which he will take with him, as well as a Hebrew Bible, and various specimens of the Samaritan and other Oriental alphabets. He has instructions to remain a few weeks there, and to explore with due caution the various religious buildings, &c., which may furnish a clue to any Jewish families. He carries with him a MS. Hebrew letter, written by a Jewish merchant from Bagdad, to whom I was introduced at Shanghai. His name is Isaac Ben Reuben, one of three Jews now settled at Shanghai, and belonging to the Jewish mercantile firm of David Lassoan, of Canton. These three Jews also write and speak English well, and take a great interest in the mission of inquiry.

"I need not detail to you the various instructions which have been enjoined on my two Chinese friends. Their journey is only tentative and exploratory. If they find any traces, or any remnant of Jews, they will have prepared the way for some European explorer, whom they will hereafter be able to accompany back into the interior, with the important advantages of their own experience, knowledge of the route, and diminished probability of being stopped by the native authorities."

The two individuals alluded to were accordingly despatched on their mission; and in communicating to the Committee the news which they brought back, the Bishop writes, on Jan. 29:—

"I send the first fruits of our mission of inquiry to the Jews in the interior of China. The two natives have returned with eight Hebrew manuscripts and various interesting communications. I send you a printed extract from the "North China Herald," published at Shanghai—a fac simile of the Hebrew MS.,* and the journal of the Chinese who writes *English*. The other *Chinese* journal, when translated, we shall print and forward to you.

"Our two native friends have not only corroborated the statements of their Jesuit predecessors, but also actually brought away Hebrew documents; which affords us some hope that we shall be able to send them back to purchase the rolls of the law seen by them, in the belief that the money would be well expended if we could get possession of a MS. so

* See the fac simile at the beginning of this number.

interesting and valuable for bibli-
cal criticism.

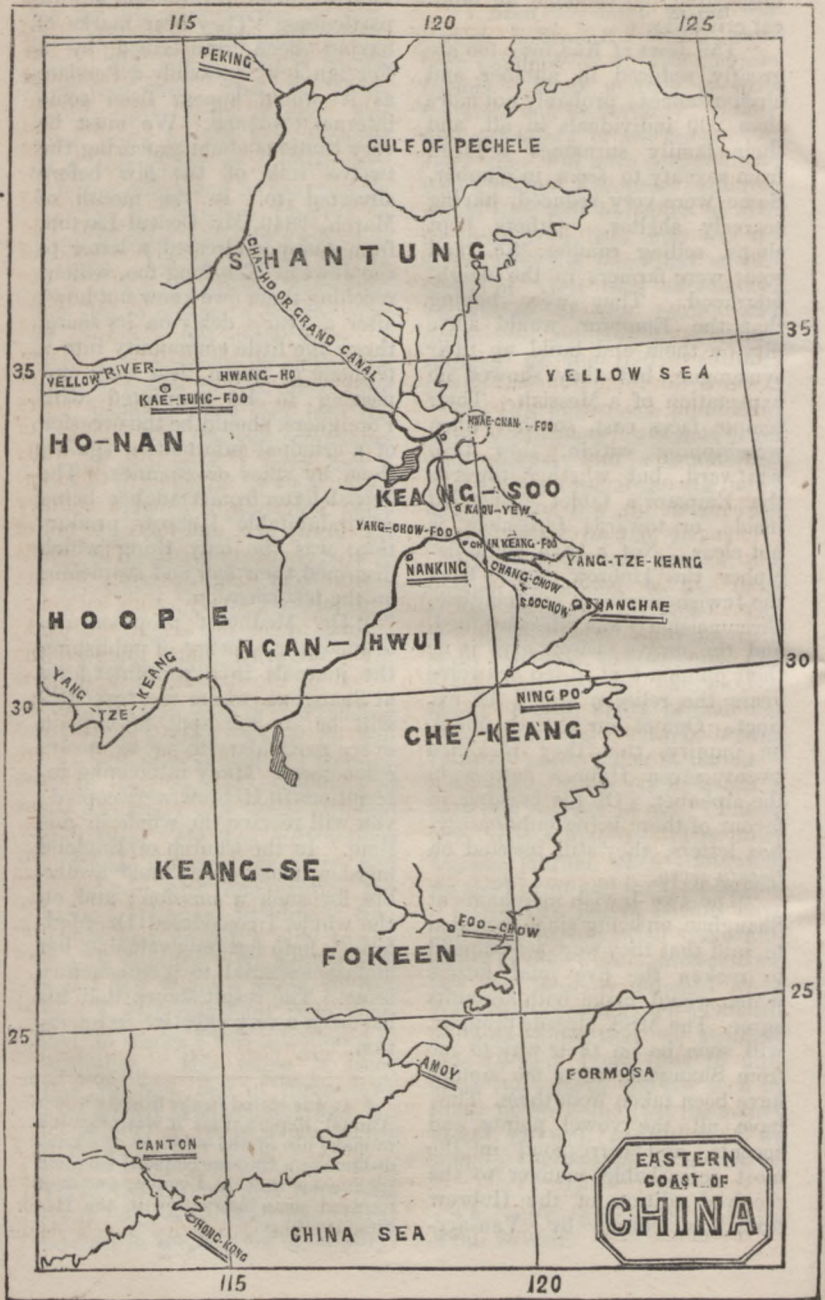
“The Jews at Kae-fung-foo are greatly reduced in number and circumstances; probably not more than 200 individuals in all, and their family surnames reduced from seventy to *seven* in number. Some were very reduced, having scarcely shelter. Others kept shops, selling candles, &c., and some were farmers in the neighbourhood. They were hoping that the Emperor would have pity on them and build up their synagogue, but they showed no expectation of a Messiah. Their temple faces east, so that when worshipping within, they turn westward, but whether towards the Emperor's tablet suspended inside, or towards Jerusalem, is not clear. Not a man could decipher the Hebrew letter from the Jewish merchant at Shanghai. Circumcision was discontinued, and the native visitors give it as their opinion that in ten or twelve years the religion would be extinct. One of our natives found, on inquiry, that they reckoned twenty-seven Hebrew letters in the alphabet. On his arguing in favour of there being only *twenty-two* letters, they still insisted on *twenty-seven*.

“The two Jewish merchants at Shanghai, on being since appealed to, said that they were accustomed to reckon the five final letters which would make both accounts agree. The MSS. already brought, will soon be on their way to me from Shanghai, after fac similes have been taken from them. They have all the vowel points and accents, and correspond in the most remarkable manner to the received edition of the Hebrew text, as edited by Van-der-

Hooght, even to the most minute particulars. They bear marks of having been transcribed by a Foreign Jew, probably a Persian, as it would appear from some internal evidence. We must be very cautious about procuring the twelve rolls of the law before adverted to. In the month of March, 1849, Mr. Consul Layton, from Amoy, addressed a letter to the Jews at Kae-fung-foo, which, reaching them (we know not how) after a year's delay on its route, threw the little community into a ferment of alarm, lest their appearing to be connected with Foreigners, should be the occasion of a criminal information against them by spies or enemies. The Jewish letter from Shanghai, being an indubitable Hebrew production, was the only thing which disarmed their fear and suspicions on the last occasion.

“Dr. Medhurst proposes also to incur the expense of publishing the journals in a pamphlet form at Shanghai, where the travellers will be on the spot to explain every particular, so as to ensure correctness. Many interesting inscriptions in Hebrew were copied; you will receive the whole in due time. In the Church of England mission, I had only Chun* available for such a mission; and on the whole, I considered Dr. Medhurst's help not only valuable, but almost essential to a satisfactory issue. The result shows that his has been a very effective co-operation.”

* It was stated in the Society's last Annual Report, that it was proposed to make use of the services of Chundi-Quang, a Chinese convert, who had spent some time in London, and had received some instruction in the Hebrew language.



We believe that we shall best meet the wishes of our readers, by inserting at length the journal above referred to, of a tour to which so great and peculiar an interest attaches. Before doing so, however, we think it may be well to state, in a summary form, the principal features of the journey, and of the discoveries made by our travellers. In order to render the following sketch more intelligible to our readers, we have added an outline-map of the Eastern Coast of China, by the aid of which the route from Shanghae to Kae-fung-foo, can easily be traced.

From the documents before us it appears that Kew-t'een-sang and Tseang-s'een-sang started from Shanghae in a boat which was engaged to convey them directly to Ts'hing-k'ang-poo, a town situated in the prefecture of Hwaegnann-fò, on the banks of the grand canal, where it joins the Yellow River: (Lat. 33.33. N., Long. 2.50 E. of Peking.) In order to reach this place they availed themselves of the Grand Canal, which passes through the cities of Soo-chow, Chang-chow, and Chin-k'ang-foo, where it crosses the great river Yang-tsze-keang, and pursues its course in a northerly direction past Yang-chow-foo, Kaou-yew, and Paou-ying, until it reaches the Yellow River. Arrived at that point they had to pursue their journey by land, for which purpose they hired a cart, drawn by two mules; and following the course of the Yellow River, sometimes on the north bank, and at other times on the south, they reached the place of their destination. The travellers represent the Yellow River as at that season rather shallow, insomuch that at one place it

could be forded by means of a cart. Its banks, however, were very high, and frequent indications appeared of its having overflowed the same during the rainy season, as exhibited in the marshes and lakes which abound along its course, in the midst of which garden trees and the remains of ruined houses are to be seen. The country in the neighbourhood of the river, is in consequence but thinly peopled, and the few inhabitants that are left, are poor and miserable in the extreme. Places that figure on maps as district cities, presented to the travellers nothing but an assemblage of thatched cottages, with the walls which once surrounded them entirely demolished, and a solitary gateway here and there, to tell of what once existed. The roads were very rough, causing the cart to jolt excessively: they led sometimes along the top of the bank, and at other times pursued the bed of the stream, in those parts which had been left dry by the receding tide. Here the cart was knee deep in sand, and there tumbled over rugged stones. Their driver, whose good graces they were obliged to propitiate, insisted on starting every morning at three or four o'clock, which on the dark and cold winter days was anything but pleasant, and it was generally midday before they could reach a place where refreshments were to be procured. At the close of the day they generally stopped to rest for the night, and yet with all those hours employed in travelling, they did not make above twenty or thirty miles a day. The cart sometimes went so slowly that the passengers were fain to get out and walk, and thus proceeded much faster

than the mules. At length after a very tedious journey they arrived at Kae-fung-foo. (Lat. 34.55. N., Long. 1.50. W. of Peking.)

They found many Mahomedans residing there, who made no secret of their religion, but wrote on their sign-boards the faith to which they belonged. These Musulmen were the principal tavern-keepers, and with one of them the travellers put up. Their first inquiry was for the Jews, whom they asked for under the designation of the Teau-kin-keau, or "Pluck-sinew-religion"; an appellation by which the readers of "The Jews in China" will remember, they were known in the days of the Jesuit missionaries. (See Gen. xxxii. 32.) The Mahomedan host immediately informed them of the existence of the people in question, and directed them to their synagogue. As it was late in the evening when they arrived, they deferred their visit to the next day: there was no difficulty in finding it: but its condition was now, alas! very different from the description given of it a century ago. The outer wall of the inclosure was broken down, the front gate choked up with rubbish, the monumental pillars, the inscription tablets, the stone balustrades in front of the building, and various other ornamental appendages broken or prostrated, and the very walls of the synagogue in many places dilapidated. The side apartments which had been designed as Chapels in honour of the patriarchs, but poorly served to afford shelter to the few wretched sons of Israel who where huddled together in them, sleeping on the bare ground, with scarcely a rag to cover them, and barely sufficient to support

nature. So much indeed were they reduced in circumstances, that they had begun to dispose of the fallen bricks and prostrate timbers, of which the various apartments once consisted, to procure for themselves the necessaries of life. They had even gone so far as to sell a piece of the ground of the inclosure by which the synagogue was surrounded, to the neighbouring Buddhists, who were encroaching on its precincts, by their ever-enlarging pagan temples. Yet there was enough to shew what had been its former glory. The gateways and inscriptions were still there; the "sacred part of the edifice" was in existence, and its interior was beautifully decorated with gorgeous painting and elaborate gildings. Our travellers entered the Beth-el, from which polluted feet are not now debarred, and saw the tubes containing the rolls of the law, which they unrolled and examined. These rolls, twelve in number, were each about thirty feet in length, by two or three in width, written on white sheep-skins, in a small character. But the room in which they were found was so dark, that our travellers could not examine them thoroughly. There had been no rabbi here for fifty years! and there is not one of the professors of Judaism in the present day in Kae-fung-foo, who can read one word of Hebrew. They were about 200 in number, and principally women. They dress as Chinese, wear tails, and have their heads shaved; but when in the Synagogue, wear shoes and caps of a blue colour. They have discontinued the practice of circumcision, and our travellers conceived that in a dozen more years few or no traces of the Israelitish religion

will there be found. They did what they could, however, to rescue what remained from oblivion: they gave money to the bystanders, and urged them to set up one of the two inscription tablets in front of the temple, which had fallen down. This they copied; as well as the writing that was traceable on the tablet that was still standing. They took down memoranda of all the inscriptions yet preserved over the door-ways and in front of the synagogue: they even copied the Hebrew inscriptions in the interior of the building, which are found to correspond exactly with those given by the Jesuit Missionaries; while they measured accurately the length and breadth of the buildings, and brought away a very intelligible ground-plan of the whole inclosure, as well as of the interior of the principal building. Of the eight Hebrew manuscripts which have been obtained, six contain portions of the Old Testament Scriptures: and two consist of the liturgy used in the weekly services, and on holiday occasions. The portions of Scripture are from the 1st to the 6th chapters of Exodus, from the 38th to the 40th chapters of the same book, Leviticus 19th and 20th chapters, Numbers 13th, 14th and 15th chapters, Deuteronomy from the 11th to the 16th chapters, with the 32nd chapter of that book; and other portions of the Pentateuch, Psalms, and Hagiographa, which occur in the books of prayers. The character in which these portions are written, is an antique form of the Hebrew, with points. They are written on thick paper, evidently by means of a style, and the material employed, as well as the silk in which the books are bound, exhibit marks

of a foreign origin. The Jews in Shanghai to whom the books have been shown, state that they have seen similar ones in Aden; and the occurrence here and there of Persian works, written with Hebrew letters, in the notes appended, seems to indicate that the books in question came originally from the western part of Asia, perhaps Persia or Arabia. There is no trace whatever of the Chinese character about them, and they must have been manufactured entirely by foreigners residing in China, or who have come from a foreign country. It appears difficult to hazard even a conjecture as to their age. It is most likely that they are not recent importations into China; it is also more than probable that no person in China has transcribed them within these fifty years, as the Rabbi has been dead for that period of time. The Jesuit Missionaries discovered the Jews in China about 150 years ago. How long before that time they had resided there has not yet been ascertained. The synagogue at Kaefung-foo is said to have been built A.D. 1190, but the Jews themselves assert that their tribes visited China during the Han dynasty, which corresponds with the Christian era. The text from which these copies were taken may have been brought to China at any period between the first visit of the Jews of this country, and the time of their discovery there by the Jesuit Missionaries. If the rolls of the law which were seen by our travellers can be obtained, some light might be thrown on this interesting inquiry. In the mean time, the manuscripts now obtained will be of some value as independent, if not very ancient,

evidences in favour of the Sacred writings.

The province in which Kae-fung-foo is situated, is estimated to contain 23 millions of population, or an average of 420 inhabitants to the square mile.

The whole time occupied by the two travellers in going and returning, was 55 days, five of which were spent at Kae-fung-foo.

Here follows the journal :

Kew-t'een-sang's Journal.

Nov. 15th.—In the commencement of our journey from Yang-king-pang, at about half-past seven, a.m., the tide was so strong against us, that it was not till half-past eight, we passed the Laoucha, and at half-past nine, the Sincha, or Soo-chow-bridge; leaving this, we arrived at the ferry of Chaou-ka-doo, between the Soo-chow bridge and the Chaou-ka ferry. We had very strong wind against us just by the point, so that the boatmen could not succeed in rowing, so that we stopped our boat by the river side. After breakfast, about ten, a.m., we started again, and at half-past ten we passed the Chaou-ka ferry; at about a quarter to eleven, we passed the temple of King-ke, and about a quarter to twelve (noon) Ya-ke-tun, or Pheasant-mound, was in sight of us, which we passed at noon; all the way from Chaou-ka-doo to Ya-ke-tun, the fields were well cultivated with wheat, barley, vegetables, cotton and turnips; about a quarter past two, the mouth of the Fung-ka-pang was in sight of us; after passing which canal, at about five o'clock, we arrived at Wong-doo, where we stopped for the night. As soon as we arrived, I and Tsëang went out immediately from the boat, taking with us a few tracts; we saw that the people of Wong-doo wished more for books, than the inhabitants of Shang-hae; they asked us with great respect, both old and young did the same.

Nov. 16th.—Early in the morn-

ing, about four, a.m., we started again, and about nine o'clock arrived at Luk-ka-pang; this village is thinly inhabited, opposite to it there were two or three walled houses, we saw too that they had built some new straw-roofed houses, on the top of which there was a chimney to be seen, which we thought very dangerous indeed among the straw. All the way from Wong-doo to Luk-ka-pang, the fields were covered with green things, such as turnips, wheat, barley, cotton, whilst some were uncultivated. After leaving Luk-ka-pang, at a quarter to nine, we saw the peak pagoda of Tsëen-tung, on the way to it we observed many straw-roofed houses, and the fields were planted mostly with turnips, and a few with barley. From Wong-doo to Luk-ka-pang we had a very strong head wind, so that the boatmen were obliged to scull the boat up to the point. From Luk-ka-pang in our way to Kwan-san we had a little fair wind; and about a quarter past ten, we saw from the distance of about 40 le, the peak pagoda of Kwan-san. At about 30 le distance from it we saw the Tung-yang-te-kedou bridge of the eastern ocean, by the canal side; at about half-past twelve (noon) we entered Kwan-san. The first bridge that we saw was the Wan-sing-keou bridge of variegated stars, and after having gone a little way, we espied a temple entitled Fei-seen-pih-foo, palace of the flying angel. At about half-past one, p.m., we stopped our boat near the Sze-ma-kwan, four horse-pass, and while the boatmen went to buy something, I and Tsëang took the opportunity to distribute some tracts. About two, p.m., we started again for Wei-ting, to pass the night there; in the way to it, about three, p.m., we passed the village of Tsëe-e, at a quarter past four we passed Ta-wei-ting, and in a quarter of an hour more, Seaou-wei-ting; about a quarter to five we passed the large wide Shatang, sandy pool; we did not stop our boat, as we intended to pass the night at Wei-dang, because of the

fair wind we had all the way from Kwan-san, so we sailed straight on to Soo-chow; in the way to it, about a quarter past five we passed Wae-kwa-dong, and at a quarter past six, we came to Soo-chow-low-mun, at about seven we passed Tse-mun, and about half-past seven we arrived at Chang-mun, the north gate of Soo-chow.

Nov. 17th.—Early in the morning, about six o'clock, before any body was up, I and Tséang went out of the boat to distribute some tracts, by putting at various shop doors, one, two or more complete sets of tracts, that when they awoke and opened their doors they might find some new and true books which their forefathers had not known, neither were they handed down, up to the present period. After that we went down to our boat; about nine we started again, and in half an hour we passed Hoo-kew, a hill full of temples and shops; along the way to Hoo-K'hew we saw by the wall of a temple, on the left side, a few characters written: "Of all the virtues filial piety is the greatest, and of all the vices, carnal lusts are the chief." And a few houses further on, there was written again: "Do not commit wickedness of any kind, but reverently practise every sort of virtue." At about a quarter past eleven we passed the custom-house, Hoo-shoo-kwan; as soon as we had passed it, we saw many mulberry-trees. From the custom-house to the borders of Woo-seih there were scarcely to be seen in the fields any such thing as wheat, barley, cotton, &c., but grass all along the way. About two, p.m., we passed the village of the southern Wang-ting, Nan-wang-ting, and about three, the village of the northern Wang-ting, Pih-wang-ting. The day was very dull, but the wind was still favourable; about four o'clock we passed Shin-tuh, at six the village of Sing-nan; at half-past six, in our way to Woo-seih, we saw a row of trees by the river side, and after we had passed them, about

eight at night, we arrived at Woo-seih. The evening was very dull and rainy.

Nov. 18th.—Early in the morning, about six, a.m., I and Tséang went out of the boat before any body was up, or the shops were opened, to distribute a few sets of tracts, by putting them at their various doors, or shoving them in through the door-holes, that when they awoke and opened their doors they might find some new doctrine which neither the Buddhists nor Taouists could supply them with, received from an unknown friend. After breakfast, at nine, we started again, but the wind was so strong against us, that the boatmen could not succeed in rowing, so we stopped our boat near to the Seaou-kin-san, a temple in the midst of the river; we saw in the temple attached to the Kwan-yin-ko, a scroll written on the right, and on the left: "I have carried out to the utmost my maternal feelings, and on account of your virtuous conduct here present you with a little son: you on your part must practice every kind of goodness, and if you wish him to be long lived, you must perform some secret acts of merit on his behalf." After we had visited this temple, we went also to the Hwuy-san-sze (monastery of the favourable hill); as we passed the bridge we saw at the end of the canal, a dragon fountain, Lung-tseuen, which sent forth clear water from a stone-dragon's head, jutting out at the end of the canal, by the way side; after which, we went to see the famous temple and mountain just mentioned; on our entering which we saw written, "the very best hill in Keang-nan;" after leaving this, we passed a small stone bridge and reached the T'heeu-wang-téen, hall of the celestial king, entering which we passed a small stone bridge, and saw a marble tablet with marble pedestal, on which was written:—

Delighted I sojourn in this region surveying the haze of the distant hills,

Entering the cloudy region, I brush the trees, and become drenched with dew,

Here I perceive that in every place, Buddhist temples abound,

And that their priests have occupied the most famous mountains;

The dark cave and the bright pavilion alternately conceal and display their beauties,

The alpine flowers and the aquatic plants are exceedingly exuberant,

There is the priest at his praying desk drawing lots from the tub,

While I, in the sixteenth year of my reign, visit this lofty temple.

The year when the above was written was added, "in the sixteenth year of the Emperor K'een-lung A.D. 1751, composed at the favourable hill," and underneath was subscribed the imperial signature: Yu-peih. On our returning to the boat just by the Hwuy-san-sze, we saw a stone like a candlestick, and on coming out we saw written, Shing-te-ming-tseuen, "A surpassingly fine region, and a famous fountain."

Nov. 19th.—Early in the morning, about two, a.m., we started from Hwuy-shan, and about six we passed a village called Shak-dong. At the front of the temple gate, we saw two stone lions, with pedestals, and a little further on we saw a grave-yard, fenced with a wall; the people said that the grave-yard was for those who had no fields, nor friends and relations, even beggars when they died might be buried there. At a quarter past six we passed a village called Yaon-dow-pang, and in a quarter of an hour more we passed the village of Lok-wang-chin, a place well inhabited. About half-past seven we passed Woo-muh, a village thinly inhabited, producing garlic; within this small village there were temples, and a row of mulberry-trees; all the fields were well cultivated and apparently fruitful. About half-past eight we passed Hwang-tin, a village with no brick houses, and with the fields badly cultivated; having passed which, we came to Tseih-shoo-yen, a place well inhabited, but badly

cultivated, being surrounded with graves and wild plants, such as Kaou-tsac, southern-wood. After having passed this, about half-past nine, Ting-yen was in sight of us, this also very thinly inhabited; after having passed this we espied the pagoda of Chang-chow, and at half-past ten we arrived at the eastern gate of Chang-chow; we observed that the waters were rather yellow; and at eleven o'clock we arrived at the south gate, where I had formerly been; passing which, we reached the west gate, about a quarter past twelve (noon); after leaving this we saw a number of tablets erected in honour of filial and chaste persons; after that we saw a temple called Lee-foo-meaou, the temple of virtuous women; then a temple dedicated to the queen of heaven, T'heen-how-hing-kung, and at a quarter past one we passed the village of Sin-cha, the new flood gate; about a quarter to two we passed the bridge Leen-keang-keaou, which spans the river, at the junction of two streams. At three we passed the village of Pun-new-chin, (the run away cow), where we saw too a cow-market; after that we saw a temple called Heang-lin-sze, "the temple of a forest of incense sticks." About four, p.m., we passed the Kew-le-poo, a village where there was nothing to be seen, only fields, and a few vegetables upon them; after passing which, we saw that there was a play being acted in the fields, with the sound of music, and lights, and many people come to see the play "he." After pursuing our journey, about half-past five, we arrived at Leu-ching, to pass the night there.

Nov. 20th.—Early in the morning, about four o'clock, we started for Tan-yang; in the way to it, about six, we passed the village of Ling-khow; at seven we passed Tsing-yang-poo, and at a quarter past eight arrived at Tan-yang, here we passed the bridge of Yin-kung-keaou; opposite the bridge we saw the pagoda Paou-ta-wan, and a temple near it called San-e-ko; we then arrived at the city north gate, and

stopped our boat near the Sin-keau, new bridge. After having paid a visit to Tséang's family, we went to the city to look at it; after walking through the crowded streets, we went straight to the boat; and about half-past two started again. The city walls of Tan-yang were all broken down, and left unrepaired; the river banks were all high ground up to Chin-keang-foo. On our arrival at Tan-yang, the day was very dull and rainy, about half-past four we arrived at Chang-kwan-doo to pass the night there.

Nov. 21st.—About a quarter past four we started again, but the wind was still against us, and the weather very inclement; at six we passed Hwang-ne-pa, and arrived at Sin-fung: having bought some things for our breakfast, we started again, and at a quarter past nine arrived at the temple of the Great King, Ta-wang-meaou, and the peach village, Thaou-chang; at half-past ten passed the moon river, on the bank of it we saw a temple called Koo-chin-hae-yen, the ancient monastery of Chin-hae; next to it Kin-lung-sze-ta-wang-meaou, the temple of the four great dragon kings; a quarter to twelve (noon) we reached the village of Tan-too-chin, and at two, the pagoda of Chin-kéang was in sight of us, and at a quarter past two we passed the Too-theen-meaou, opposite which there was a dock yard, where they built and repaired the imperial-grain junks; we observed that they put all the old wood inside, and the new and clean pieces outside, in order to cheat the Emperor, so that in a few years they might have to repair them again; thus they defraud the government by their craftiness. At half-past two we passed Chin-keang-nan-mun-cha, the south gate of the city; here we saw that the wall of Chin-Kéang was firmly built, and beautiful to the sight. At four o'clock we stopped for the night at Chin-keang.

Nov. 22nd.—Early in the morning, about two, we started again, intending to cross the Yang-tsze-keang, at six, but could not, because

there were so many large and small boats before us, which had to cross first, and the canal was so narrow, that we stopped our boat at E-too, till the boats in front of us were gone; opposite to this place there was a temple called Koo-péen-thung-yen. After having rested awhile, at half-past seven we crossed the Yang-tsze-keang when it was very calm, but the wind was against us; we saw in the Yang-tsze-Kéang various hills, such as the golden mountain, Kin-shan, the silver mountain, Yin-shan, the garlic mountain, Swan-shan, the elephant mountain, Seang-shan, the banane mountain, Tseou-shan; the Kin-shan had a pagoda and temples on it, but all the rest had no pagodas, and only a few temples; opposite the Yang-tsze-Kéang there were many Loo-chow, reed islands. We heard that this river is always decreasing in size; formerly it was so large and wide, and now it is become narrow; the breadth of the river was about a mile across, it took us however half an hour to cross to the reed island. The Kin-shan looked from afar very beautiful to the sight, with painted temples, and surrounded with green trees. About a quarter past eight, we saw the wall of Kwa-chow all broken down, instead of repairing which with brick and stone, they had piled up a heap of mud for a wall. About a quarter to nine we entered Kwa-chow's large river, and at nine, saw a temple called Koo-tsung-che-sze, and further on the Poo-tse-tang, with arched front-door, next to that the Ta-pe-shen-yuen, and the Pa-koo-tan. About half-past nine we arrived at the gate of Kwa-chow. After having examined all with care, we gave the man who shewed us, fourteen cash for his trouble, besides which the boatmen gave him 1400 cash for the boat and boat-ticket. About ten we started again straight for Yang-chow; in the way to it, at eleven, we saw a temple called Thac-san-hing-kung; opposite it there were temples also on the other side of the river, all broken down, with neither images nor inscriptions, but a bell hung in

a broken frame work; at five minutes past eleven we passed Pa-le-poo, a village with few people; at half-past twelve (noon) we passed the famous temple called Kaou-wan-sze; it looked very beautiful from afar, with pagoda and painted houses, the pointed top of the pagoda having been consumed by fire, (as many people reported to us on inquiry,) and many temples besides which had been newly repaired and rebuilt. From Kwa-chow to Kaou-min-she, all the houses were built merely with rice-straw, but the fields were all full of vegetables; about one we passed Yang-tsze-keao, at two the pagoda of Yang-chow was in sight of us; at a quarter past two we passed Kew-lung-keao, nine-dragon-bridge, a village of straw-roofed houses, and at three we arrived at Yang-chow. About a quarter past three we passed the pagoda of Yang-chow, called Paou-ta-wan; at the entrance of the pagoda we saw three characters written: Wan-fung-sze; the top of the pagoda was fallen down, and by the side of the pagoda were weeds growing, and birds of the air had taken their stations there. About a quarter to four we saw a temple called Wan-show-kung, the temple of longevity, with beautiful steps at the front door, by the river side, and next to it, one dedicated to the queen of heaven, T'hên-how-kung, with arched-front door. About a quarter past four we arrived at the custom-house; when we arrived there the office was shut up, so that we passed the night near the custom-house; we saw by the front of the custom-house there were boat-bridges, so we stopped our boat just by the side of the boat-bridge; the current here flowed so rapidly that the boat required two or three ropes made fast to the shore to hold it, so that even if we should have a fair wind it would be very hard to get through against the rapid stream.

Nov. 23rd.—After we had taken our rest, at six, a.m., our boat was examined; after the examination took place we went a few le to the city of Yang-chow-foo to buy

something; after we had seen the city we went to our boat again, and at eleven we started for Shaou-pit. In the city of Yang-chow there were many professors of the religion of Mahomet; we observed that at the professors' shops they put up the title of keaou-mun (religion); we asked some of them if they were Mahometans? they said yes; after that we asked them again, where do your müh-sze (teachers) live? they said, our müh-sze (teachers) live a few le distance from this place. The city wall of Yang-chow was not like that at Kwa-chow, the streets were narrow and miry in rainy weather, and the gate where we stopped our boat was the Tseu-ning-mun; it was very low and damp. About a quarter past eleven we passed the temple of Chang-sang-shen-sze, everlasting life; at twelve (noon) we passed the dock-yard at Yang-chow, and half an hour after we passed a temple called Heang-fow-sze; there was a garden near it, full of flowers and trees. About one, p.m., Wan-t'how was in sight of us, and at the end of the village we saw a temple called Wan-show-yen, the monastery of a myriad ages; a few le further on we saw lamps by the road side, for travellers and voyages, and many stone pillars to assist voyagers in the time of high winds and rapid currents. About two, the Kaou-meao, high temple, was in sight of us, and in it we saw furnaces where they made bricks, the soil was rather sandy and yellow; at half-past two we passed Hwaetsze-ho, a river of three branches, with an island in the middle, and a little further on the Sin-ho-keao, new river bridge, and the Fungtwang-keao, Phoenix bridge. At a quarter past three, we saw a village lying six feet lower than the surface of the river, which was the case with all the surrounding fields; before the village and the fields there were small canals, and the bank divided the river from the villages; at five we arrived at Shaou-pih, with many lights on shore.

Nov. 24th.—Early in the morn-

ing, about half-past three, we started again; about a quarter past six we passed the temple of Lée-nyu-meau, celebrated women, and half an hour after, a small village full of straw-roofed houses; about half-past seven we passed Pih-chay-loo, north carriage-road, a village full of straw-roofed houses; they build their houses here half of brick and half of straw. At a quarter past eight, we passed Chay-lo-cha, and about half-past eight we saw the peak pagoda of Kaou-yew; at nine we passed Sin-pa-urh-cha. From Chaylo-cha to Nam-kwan-pa-urh-cha, we observed that all the river banks were undergoing a repair; on the left side of the river they heaped up abundance of earth, by requiring all the small boats to bring earth down from the higher grounds, and on the right side they repaired the broken part of the road with rice straw; by the same means they divided the fields from the river, which was about six feet higher than the fields. At half-past nine, we saw the city wall of Kaon-yew, it looked better than those we had previously passed, but still very low; the city wall was not firm nor strong enough; between the river and the city wall there was a bank beautifully built along the way; about ten, we passed Kaon-yew; at half-past eleven, we passed Thow-cha; about twelve (noon), we returned to the west gate of Kaon-yew, on account of the north-west wind that blew so strongly against us; we had gone two miles beyond Kaon-yew, but on account of the gale we returned. I told the boatmen to row and pull on up to Keae-show, but the men were so timid in rowing against the current and wind that they thought better to go back to Kaon-yew, than to receive the 200 cash which I had promised to give, if they could reach Keae-show that night. On coming back to Kaon-yew, we stopped our boat by the port side, called Yu-ma-t'how, after having entered which we went to the Che-shing-mun, north gate, having inspected which place, we

returned to our boat; the bridges, streets, and lanes were all made with bricks, not one stone to be seen in the streets, except at people's front-doors. The rice and flour mills were all worked by asses. On the other bank of the river we saw the lake of Kaon-yew, it looked three times wider than the Yang-tsze-keang, and there were many boats at anchor, as well as sailing on it; the waves looked like a little sea, and dashed between two hills without ceasing.

Nov. 25.—The wind was still against us; dissatisfied with the delay, I used several plans to get to Keae-show before night, but could not succeed. I then told the boatman to hire coolies to pull the boat up to Keae-show, but all was in vain. After that, I told Tséang that we had better go ourselves on shore to hire coolies, or chairs, to get to Keae-show before night; but when we went out to bargain for ourselves, they all wanted 600 cash for each person; which we would not give. After this the boatmen came to us and told us that it was very dangerous to go by the overland route from Kaon-yew, but they promised us that the next day, whether windy or not, they would start. Not content with this, I told them if they could hire two or three people to pull the boat to Keae-show, I would give them 300 cash for each man per day, but they could not find one, because the weather was so very windy and cold; they wanted at least 500 cash per day, and as I could not give out so much for one day's work, we returned to the boat. Finding the people so obstinate, we resolved to stop over the morrow. This was the first day that we felt so cold and frozen. We went through the city, from west to north, and saw all the houses, and temples, and paintings, which were very poor; there was scarcely to be found one tiled house; the people looked rather savage and daring, like the Shan-tung folks; by their walk and conversation one might take them for robbers. The women were rather of the inferior kind, and their

speech was scarcely intelligible to those unacquainted with their dialect. On the front of the city temple was written "Ching-hwang-meaou," and on the second, "È-mun;" by the right and left sides of the court there were written, "On entering lay your hand on heart, and there will be no need to burn incense and light tapers;" and on the left, "On going abroad do a few good actions, abandon your former errors, and reform your lives."

Nov. 26th.—About five, a.m., we started again as soon as we awoke. We saw icicles by the river bank and boat's sides, which looked very beautiful, like ladies' silver earrings. As we proceeded, about nine, we passed a small village called Ts'hing-shwuy-tan; half an hour after we passed the Thae-ping-yen, and a quarter to ten we passed Ching-leaou-chang and Ma-kung-ch'ang, where they store the grass for repairing the imperial roads; at ten, we passed the village of Ma-pang-wan; about a quarter-past eleven, we passed Gnan-kow; but before we arrived at Luh-gnan-kow, there was a water gate, from whence the waters were navigable to the Kaon-yew lake; at half-past twelve (noon), we passed the village of K'han-hwa-tung; at half-past one we passed Keae-show, and at two, Yingnan-cha. About a quarter-past four, we arrived at Fanshwuy-chin, a village well inhabited, which abounded in fish, where we passed the night.

Nov. 27th.—Early in the morning, about five o'clock, we started again. The wind was very favourable, and the day bright, but the current was so strong against us that it was not till seven, a.m., that we passed Koorh-lang-meaou, which had the name, but not the reality of a temple. We saw on the sandy bank that the waters were all frozen. About a quarter-past eight, we passed Pih-t'een-poo-chang, where grass for repairing the imperial roads was stored. It was heaped up like small huts; some had numbers hung up, and

others not; a quarter of an hour after we passed Tang-keun-Tow, with an inscription over the front door, "Heun fung' nan lae," "gentle breezes come from the south." A little further on, there was a temple dedicated to the great king Te-wang-meaou. At nine, we entered the district city of Paou-ying. After going a little further, we passed Yolong-cha, the pass of the prancing dragon. On the banks of the river there were many grass huts, and at the back of the huts the city wall of Paon-ying appeared; it was lower than Kaon-yew in height; the city wall and all the houses were twelve feet lower than the surface of the river; so that, if the banks of the river should have a gutter bored through, then the whole district and villages would be covered in a night with water. About half-past ten, we passed the Keaou-Kea-tung, sluice of the Keaou family; further on, at half past eleven, we passed Hwang-poo-k'how, but in calling the name of the village, the people left out the word poo, only called it Hwang-k'how. At a quarter to twelve (noon) we passed the boundary of Yangchow-keaou-keae. About half-past twelve, we passed the San-tseèn-sze-tung, fourth outlet of the third shallow. At a quarter to one, we passed the village of P'hing-ho, where there were very few people. At one, we passed San-tseen-urh-tung the second outlet of the third shallow. Wherever this word "tung" occurs, there is by the river side a water-gate, through which the water flows by means of a canal, and runs on to another lake, or something of the kind, but the water is not made to cover the fields at all. At two, we passed the village of Urh-shih-le-poo, the twenty le shop. About a quarter-past three, we passed Urh-tseen-t'ow-tung, the first outlet of the second shallow, and at four, T'ow-tseen-urh-tung, the second outlet of the first shallow. At seven we arrived at Yang-kea-meaou. After we had taken our dinner, we started

again to the west gate of Hwæ-gnan; on our arrival at which place it was about nine at night.

Nov. 28th.—Early in the morning, at five o'clock, we started for Ts'hing-keang-poo, and at eight arrived at the custom-house. After having been examined, we gave the people thirty cash for their trouble; we then took our breakfast, and started again for Ts'hing-keang-poo. At the front door of the custom-house was written, "Poo-hwuy-shang-min," "Compassionate kindness to mercantile people;" and by the side of the river, "Shing tsih pang-to," "The imperial benevolence is like the sounding billows." On the left side of this, there was a temple called the Kwan-vin-s'hen-lin. About eleven, we arrived at Ts'hing-keang-poo. Before we arrived at Ts'hing-keang-poo, many innkeepers came to ask us for our custom. After we had accepted one of their papers, we went to the assigned shop, or "hong." On our going from Ts'hing-keang-poo to Wang-kêa-ying, we had great difficulty in getting to the place. First, the difficulty of calling a small wheelbarrow to go to Wang-kêa-ying. After we had been on shore half an hour, there came an old man who aided us to get a wheelbarrow, when, after we had got it, we put all our packages on it to be conveyed across the canal. After we had crossed, we went straight to the Yellow River, having crossed which, we went to the assigned shop, where the men treated us with kindness, and gave us a good dinner and tea, and made us as comfortable as they could. The streets of Ts'hing-keang-poo were like those in the Malayan countries, up and down with sandy mire, and some parts paved with stones, very slippery indeed. The Yellow River was not deep, except in the middle part, but all was miry and muddy, like the water in which some animal had been washed.

Nov. 29th.—After we had taken our rest, about six o'clock, we started by the mule cart. Before we started, the men brought us some tiffin (of

the pork, vegetable, dumpling kinds, "hwan tun"). After the men had put all our things right in the cart, and we had finished our tiffin, we started straight to Kaon-kêa-wan, to pass the night there. Before we set off on the cart many people came to ask us tsew-tseen*, some present for their trouble; so we gave them what was proper, and according to the custom of that place, in order not to make any row on our departure. On departing from Wang-kêa-ying we had great trouble in discovering the ferry where we might cross the Yellow River to Kaon-kêa-wan; the men cheated the driver by telling him this way and that way, so that we turned our cart backward and forward more than three times, on account of those deceivers. After having asked over and over again the right ferry, at last we got it, and having crossed the Yellow River, we went straight to Kaon-kêa-wan. The banks of the yellow river where we passed, were divided from the lake of Hung-chow-foo. Some of the houses by the lake side had been overwhelmed, and many trees were growing in the lake, showing that many people had lived there, but now had removed, while some were drowned. At four, p.m., we arrived at Kaou-kêa-wan.

Nov. 30th.—Early in the morning, about five o'clock, we started again to the village of Yang-ho. In our way to it we travelled up and down the banks of the Yellow River. Some of the houses were in the heart of the lake, and some had been overwhelmed; even the graves of their wives and children were covered. There were many beggars begging, and wicked men deceiving and plundering. The lake of Hung-chow is about two miles wide, but shallow; it is all full of trees and wild geese. All along the way to Yang-ho, the cart-roads were very difficult indeed for the mules to pull the cart, some

* Wine money, or something wherewith to drink their health.

of them were muddy, and some very dry. On the banks of the Yellow River, all along the way side, willow trees were planted in rows. About twelve (noon) we arrived at the district city of Thaou-yuen, to take our breakfast. After we had taken our bread and millet we went on to pass the night at Yang-ho, where about half-past we arrived.

Dec. 1st.—On our departure from Yang-ho, the cart road was still difficult, so that it caused the mules to jump about, and our cart was nearly upset. About one o'clock we arrived at Wang-kea-tseih, a village but thinly inhabited, to take our breakfast. On the way to Kaon-Wo we met fifteen loads of silver, carried by asses, and two strong young men armed with two muskets and two swords, with the owner following behind, accompanied by six servants and drivers with sticks. The silver was worth 200,000 taels, as appeared from the flag on the back of the ass. The shop's sign was Sun-ching-ta, and in the middle of the flag was written, "P'heou." We heard the people say the two men could beat down 400 people. The salary of each man to bring the money to Leu-këa-k'how, was five taels for every hundred. About five, we arrived at Kaou-tso, a well inhabited village, to pass the night there.

Dec. 2nd.—Early in the morning, about four o'clock, we started again to Shwang-kow; in the way to it we stopped at Lung-kea-tseih to take our breakfast. As soon as we had taken our meal, we went straight to Shwang-how, where we arrived about five. It was a large village, with scarcely any ceiled or brick houses to be found in the streets; most of them covered with rice straw. It could not be said that only the common people lived in such mean houses, even the houses of the chief men of the village had neither tiled roofs nor brick walls; they lived just the same as the plebeian, and sat under the sun while examining the grass for mending the deficiencies of the imperial roads.

Dec. 3rd.—About four, a.m., we started for Chang-kea-tseih, to take our breakfast. About eleven, we arrived. It was a small village, but thinly inhabited. As soon as we finished our morning meal we started for Tseu-chow-foo; in our way to it, we travelled up and down the banks of the Yellow River. About three, we ascended the hill of Tseu-chow, and on descending saw many sheep feeding on the dry grass. These hills were all of them stony, with many houses, but few temples. These hills we saw when we were at Shwang-kow. After passing the hills, we saw before us many wild geese, ducks and drakes comforting themselves in the heart of the Yellow River, on a place which had been dried up, looking just like a sandy island, where the lower bank of the river had been broken by the waves. About four, we arrived at the county of Tseu-chow. As soon as we arrived, and had put all our packages in order, we went to the city, where we saw among the streets and shops many people put on their sign boards, Keaou-mun, the professors of religion. I asked my friend what kind of religion they professed, and where the priests lived. He, on account of his timidity, said, "Better not ask them, perhaps they will get offended, and get into a row with us; particularly as we had not bought any of their things." The gate at which we entered was the north gate, Wooning-mun. The city wall of Tseu-chow was not very strongly built. Tseu-chow is a mountainous county, and the banks of the river were built of the stones from the mountains.

Dec. 4th.—This morning, about four o'clock, we started with many carts, before and behind us, all going nearly to the same station. There were four carts, with men and women, going to Shen-se, and two to Leu-këa-k'how. To-day we travelled all along the way up and down the banks of the Yellow River. The roads were rather watery and muddy. At half past twelve (noon), we arrived at

Pih-tun-tseih to take our breakfast, after which we started for Hwang-kea-k'how, a village very thinly inhabited, where, at half-past five, we arrived. On the way to Hwang-kea-k'how, there were many carts going down, some with loads of silver carried by asses, guarded by strong young men with swords and muskets, and others accompanied by official persons. From Wang-käaying to this place, we saw soldiers all along the banks.

Dec. 5th.—This morning, about four, we started for the district city of T'hang-shan, where we took our breakfast. As soon as we had taken our meal, we started again from the east gate through the west gate. The east gate was called King-yuen, "Felicitous clouds;" and the west gate, Tseang-guy, "Happy influences;" but the walls of the city were half of them broken down, and many houses deserted. All along the way there was not one ceiled house to be seen; some were covered with rice straw, and others with tiles; even the temple of Confucius was not regarded as sacred, for every filthy and unclean thing was heaped up there by the temple's side. At five in the evening we arrived at Yang-kä-tseih, a village thinly inhabited, to pass the night there. In our way to Yang-kä-tseih, we saw, as we passed by, people getting married; they make a feast, as do the Chinese in other places, but there wedding chairs were of an inferior kind, just like the common chairs at Shang-hae, only the cloth covering was new, and it was carried by four people through the village.

Dec. 6th.—About four in the morning we started again to Yu-ching-héen district city, very inferior to Shang-hae. The walls were all broken down. As we passed by, we saw that they were worse than those of T'hang-san, consisting of nothing but ground heaped up, with a few bricks on it. There were no characters written on the east or west gates. The city gates had

cracked in two, and it was to be feared that the wall or city gates would fall down. As we passed by, we saw also the Wan-chang-ko, underneath which there was an arched hole for the people to go in and out; above the arched door the gods of the *literati* were placed. As we travelled along, about five in the evening, we arrived at Leukea-k'how, a very popular village, and a famous port; but though there were so many rich and poor people, sellers and buyers, there were very few tiled houses. They seemed rather disposed to build good houses or temples for their gods, than to make themselves comfortable and fine. The temples were all of them shut up; there were no sacrifices or attendants there; only beggars and vagabonds dwelt there. The people of the learned class put brass buttons on their heads, and seemed fond of praise and respect, for all those who saw them bowed their heads in honour of their buttons or names. The streets were rather muddy and filthy, and water was very scarce. If they wanted water to cook anything, they had to call the wheelbarrow to bring water for them, from some distant place outside the city gates. In their speech and conversation they seemed to me very vulgar. We saw in the street, as we walked along, a man selling rice; on asking him how many cash per pint, he said 140 cash. We laughed at him for his selling the rice so dear, and besides it was bad rice. But I thought it was because of the barrenness of the land that he sold the rice so dear.

Dec. 7th.—About four, a.m., we started again for K'hung-kä-tseih, to take our breakfast. In our way we saw that near the lower bank of the Yellow River many bricks had been stored up, as a defence against the floods. About eleven, we arrived at K'hung-kä-tseih. As soon as we had taken our breakfast we started again to Tseu-chow-ha, where we arrived about five in the evening. We saw many professors of the religion of Mahomet, with whom we had the

opportunity of conversing, by asking them questions about the Jews, and also what they called him whom they worshipped? They said, Choo, "Lord." We asked again, "What is his name?" but they could not tell. They said also that they had the profession of a religion, but were few in number, "Yew ming woo shih." We asked them also whether the professors here always said their prayers, sung praises by day and by night, and whether they washed their hands, face and feet when eating and praying? They said, "No; we never say prayers, or wash our hands in eating, except at every new year, when called to the mosque." In answering these questions, their faces blushed, and my friend told me, "Better not chat with them any longer, you see that their faces are covered with blushes." So I stopped from chatting with them. The Hwuy-hway (Mahometans) here make their beards just equal to the upper lips, but they do not file their teeth, like the Malays, by rubbing them with a small fine stone. On asking them again how many days in a week they did their service, they said, "Once in every five days." I asked them again, "When is your le pae (Sabbath)? They could not tell, but said that their *sze foo* (teacher) knew all these things.

Dec. 8th.—Early in the morning, about four, we started for Kaou-seaou-tseih, to take our breakfast there; after which we started again for Lan-e-héen, or Lan-yang-héen. In the way to it we had thick sandy roads, so that we were obliged to let the mules drag the cart slowly to Lan-e, where we arrived at four in the evening. This was a district city, unwall'd, like T'haon-yaen, but a little better than that. We heard that the walls of Lan-e had been broken down by the high waters of the Yellow River, and that it had remained to this period unwall'd. As we passed by the way to the inn, we saw just by the way, a wall'd gate, about four feet in thickness, and some

characters written on it, "Ying heuh," "To meet the rising sun;" and near to the inn there was another gate in the shape of a wall, over which was written, "Chin woo," "To arouse military ardour." The district city of Lan-e produced only vegetables and dry nuts; the houses were all of them of an inferior kind, except the temples, which were beautifully built.

Dec. 9th.—Early in the morning, about half-past three, we started for Saou-t'how-tseih to take our breakfast, after which we started for Pan-leoug-ching, or Kae-fung-foo. About four in the evening we arrived at the provincial city. Before we reached the Tsaou-mun, east gate, the pagoda of T'hée-ta-sze was in sight, and the walls looked very beautiful and wide. As soon as we arrived at the city, we stepped out from the cart to look out for an inn. After we had found one, and put all our things in order, we with gladness went out immediately to look after the Jewish synagogue. We did not at once enquire of the Chinese, but we went into a Mahometan's shop to take our dinner, and while eating, we asked whether they belonged to the religion of Mahomet or the Jews? They said, "We are Mahometans." After that we asked whether the T'heaou-kin-keaou, or Jews, are here? They said, "Yes." We asked them again where they lived and built their *sze* (synagogue)? They said, "The Jews are very few here now, not more than seven families, and their *sze-foo* (teachers) are here no longer. Some of the professors were very poor, and some who had a little money opened shops to support their families." They told us also that the synagogue was built just by the No-shin-meaou, to the south-westward; so we went to the appointed place, and found all was ruined, and worth nothing. All the professors lived in small houses, and many cabbages were dried or stored in the open air, just by the side of the temple. The professors

were mostly women and widows. We asked them how many people lived here, and whether the sze-foo, teacher, was still alive? They said, "We who live here are the professors, and our sze-foo, teacher, is no longer here. Our temple is ruined, and we are nearly starved." We asked, "Are there any who can read the Jewish character?" They said, "The other day our sze-foo, teacher, sent us two letters; you bring your letter to-morrow, that we may compare it with them." So we went away to our inn. The Jewish synagogue at Kae-fung-foo is just like a Chinese temple, with ornaments, &c.; many Chinese characters were written on the front and over the doors.

Dec. 10th.—To-day, about eight, a.m., we went to the temple of the Jews, to do our appointed duty. Before the door of the first entrance were two stone lions on pedestals, and some characters written for the name of the temple, "Ts'hing-chin-sze," "The temple of truth and purity." It was like a pavilion; on both sides of it were two small gates for the people to go in and out at leisure, or in time of service. Over the second entrance was written, "King wei haou t'heen," "Venerate heaven." There were two stone lions at the front door, on the right of which was a stone tablet with ancient and modern Chinese letters, after which the pae-fang (ornamental gateway) appeared, with a round white marble table at the front of the pae-fang. At the upper part of the front door, "Fuh," "Happiness," was written; below it, "Woo muh ting chung," "Intelligence penetrating the sombre heaven." At the two sides were empty houses, some of them broken down; on the other side of the pae-fang was written, "King jo haou t'heen," "Venerate as heaven;" below these, on the ground, stone flower pots and tripods were placed; after passing which, the tankan (white stone) railing appeared, with the temple having two stone lions on each side of it. We

found that the front door was shut, and tried to open it, but could not; then men and women came and asked us why we came from such a distance? So we told them about the matter of examining and repairing all the fallen and ruined places. They showed us their letters from the priest, half in Chinese and half in Hebrew letters; they told us, too, that they had been nearly starved since this temple was neglected by the people. They have now only seven surnames, such as Chaou, Kaou, Le, Shih, Kin, Chang, and E. These people were all learned men. After conversing with them, they opened the door for us, and we went in with gladness. The inside of the temple is as follows:—just behind the front door they put a bench, after that the wooden candelabra, and a table with two candlesticks, and a pot to burn incense; then the pulpit, or Moses' seat, behind which is another table with two candlesticks and a pot; after that the Wan-suy-pae, or Emperor's tablet, is placed on a large table; on the Wan-suy-pae was written, "Ta ts'hing wan suy wan wan suy," "May the Emperor of the Great Pure Dynasty live for ten thousand times ten thousand years!" and on the uppermost part of it was written in Hebrew letters:

שמע ישראל יהוה יהוה אלהינו יהוה
אחד
ברוך שם כבוד מלכותו לעולם ועד:

"Hear, O Israel, the Lord our God is one Lord. Blessed be the name of the glory of His kingdom for ever and ever."

After that, the Ta ming wan suy, or the tablet of the Ming dynasty: before it, was a small table with two candlesticks and an incense pot; on the Ta ming wan suy tablet was written something in Hebrew, but scarcely to be seen, the temple was so dark. By the sides of the Ta ming wan suy were two tripods just behind the pillars; behind it were the twelve tubes of the Sacred Book, called "Theen king shih urh tung," "The twelve tubes of the Divine

classic;" before this was a door-way, or paelow, at the top of which was written in Hebrew,

* ביני שמו כ' יהוה אלהי האלהים:

"Blessed be the Lord for ever, for his name is the God of Gods."

On both sides of the sacred cell there were two high tripods for burning paper which had writing on it, having no candelabra or pots for incense; on the left side of the sacred cell there were Hebrew letters written:

(שמש) (Gilded circles) (קמור)

שמע ישראל

יהוה אלהינו יהוה אחד:

ברוך שם כבוד

מלכותו לעולם ועד:

"Hear, O Israel, the Lord our God is one Lord. Blessed be the name of the glory of his kingdom for ever and ever."

By the front of these there was a table with names, and written in Chinese, "Che keaou tang," "The hall of the most excellent religion," with incense tripod, having no candelabra or pots, and the stone broken in two. On the right side of the sacred cell there is another cell, written in Hebrew letters:

(שמש) (Gilded circles) (קמור)

שמע ישראל

יהוה אלהינו יהוה אחד:

ברוך שם כבוד

מלכותו לעולם ועד:

"Hear, O Israel, the Lord our God is one Lord. Blessed be the name of the glory of his kingdom for ever and ever."

Before this is another stone on the table, written in Hebrew:

* כיעל כלמוצאמי

זיהוה יהוה הארם

נוראו נוי באכהו אדנע בשנח

מאהי סיוררו:

דהסה אלך השי

Just as we were finishing copying these letters, there came a man of

the name of Keaou, a learned man,* who with red and cruel face drove me out immediately from the temple, and told me to be careful what I did. I asked kindly his surname, intending to speak to him, but he would not let me talk, told me to go out from the temple, and told the men to shut the doors immediately, and to let no man go there any more. When they had shut the door, he told them, "These two men are not of the same religion as you profess (speaking loudly); they are sent by the English missionaries to this place to examine and measure all the places (now we had told the men that we were sent by the Jews to see how their priests and their disciples were getting on: not to make any disturbance, but to see all the ruined places which ought to be repaired). You must not let them come or stop here any more." After the man was gone, one of the professors, named Chaou-kin-ching, came to us to the inn, and told us what he had said. We asked him to write for us all the tablets, inscriptions, &c., and get for us some of the tracts, and the books, or rollers. He said, "I cannot get the rollers, but I can give you some of the small books." We had one already, but we wished for more if we could get them. We asked him what they called their religion? They said, "Formerly we had the name of 'Theen-chuh-keaou,' 'Indian religion,' but now the priests have changed it into 'Theaou-kin-keaou,' the religion of cutting out nerves and sinews, because every thing that we eat, mutton, fowl, or beef, we take the sinews out; and also because formerly the Jews at Kae-fung-foo came into tumult with the Chinese, therefore the priests altered the name." Some people have understood from the sound, Theen-choo-keaou, instead of Theen-chuh-keaou; so we asked him to write down the characters, that we might understand

* This is a copy of the characters as given in the colporteur's copy.

* Tzeang-yung-che says that this man was a Roman Catholic.

them rightly; he wrote down "Indian religion," then we knew that he did not mean the religion of the Lord of heaven, or the Roman Catholic religion. The letter we brought from the Jews at Shang-hae, was received by the Jewish professor, Chaou-kin-ching. We asked if there were any that could read it? He said not one of the professors now could read it, formerly they could. The temple was situated on the west, facing to the east, the Wan-suy-pae also, and all that was about it. The worshippers, when in service, turned their faces to the Wan-suy-pae; they did not turn their faces from the Wan-suy-pae, or else they would have worshipped toward the east, and not towards Jerusalem; but as the Wan-suy-pae, though placed on the west side of the temple, faced toward the east, the worshippers turned their faces also to the Emperor's tablet, in honour of his great name. The priest, when going to the service, wore a blue head dress and blue shoes, and the congregation was not allowed to go in with their shoes, nor the ladies with their head-napkins. Before they entered the holy place, they had to wash themselves, both men and women. On each side of the temple were baths with wells, in which they washed; and when all were clean, and looked fresh, they entered the holy place. The Jews at Kae-fung-foo were not allowed to marry heathens or Mahometans, nor to have two wives. They were to marry the daughters of Jewish professors. They were not allowed to eat pork, Ta-tsae (rich viands), nor to mix with the Mahometans.* Some of them had sold the bricks, tiles and wood of their houses, to support their families. We heard also that the Emperor would not rebuild their temple, but leave it until it should be quite ruined, so that it was to remain until the Emperor sends a command to repair or rebuild it; the

professors wait with eagerness that this appointed hour may not linger long, else they will starve. They told us that some of them daily lifted up their hearts in prayer to Heaven, and some of them were willing to become new creatures again, because they had gone astray since their temple was desolate; and that now we had come from a distance to bring them a letter, they were willing to receive it, and also to follow again the old religion of their priests, Taou-sze-foo, "and be ever with Heaven (or God)." In their speech and conversation they seemed very sincere. We heard also that whoever came to the knowledge of the Jewish religion soon became poor and despised. None of the Chinese would make friends with them; they were unacknowledged by the common people (or alienated from the world). Many of them professed the religion, but in name, not in sincerity. They feared lest they should be despised and poor also; and so did the Mahometans at Kae-fung-foo. They never knew the day of the week. When asked they could only answer, "We make five days into a week." The temple of the Jews was called by the professors "Yih-sze-lo-née," "The joyful inheritance conferred by the One Being;" but the four characters were not to be found on the temple gate. Some said they were given by the Emperor, and therefore they kept them in a secret place, only letting the people know that the temple was called, "Tshing chin sze," "The temple of truth and purity." This title is also used by the Mahometans, at Kae-fung-foo, who put it in their temples. The Mahometans had in their sign boards, "Hwuy hwuy," with pointed kinds of wine pots, in the middle of which was one Chinese character written, "ts'hing," (pure), or "chin," (true); as we saw among the streets and shops as we passed by the Poo ching sze (treasurer's office).

* Tseang says that one-third of the people at Kae-fung-foo are Mahometans.

Dec. 13th.—Yesternight we had great fear and trouble, on account of

the Jews coming to our inn to visit us. In the inn we have had many of the Canton folks, who sold opium, and the Sze-chuen folks, who belonged to one of the magistrate's offices. They heard that we talked with the Jews about our and their religion. As soon as the Jews were gone we went to bed, and about eleven at night we heard them talking loudly about what we talked. There were three people in the room; one of them said, "I will accuse them to the magistrate at Tseang-foo (a district belonging to Kae-fung-foo), saying, these two men, friends of the foreigners, came from Shang-hae, and talked last night with the t'heaou kin keaou (or Jews,) about t'heen (heaven), Shangte (God), and T'heen Choo (Lord of Heaven); that their religion is not the same as ours (Mahometans); they come here as spies and breakers of the law. I will certainly bring them to the magistrate; let them be beaten, imprisoned; by doing this we shall force them to give out some money." So he wrote down the accusation paper: "Tsze jin lae tsze chaou yeau chwang p'heen."* That whole night we had no sleep at all. I told my friend we had better remove to-morrow to another inn, or we should fall into this snare. We sat all night with our hearts shivering with the trouble. Early in the morning we

* These people have come hither to excite and deceive men.

packed up all our things, woke the keeper of the inn, and told him that we were going to remove to another place, that last night we could not sleep for hearing three friends consulting together to accuse us to the magistrate, saying that we came as spies and breakers of the law. "We came here indeed not without proof, as others did; there is the proof (showing him the back of the New Testament); you may read this, and see whether we are proofless or not, and let those three folks see it too. Let them have the witness in themselves that we came not here as spies, as did the Canton folks, breakers of the law." After that we went out to look for an inn for ourselves. After we had found one, we removed that day. Almost every inn had Canton men, traders in opium, but we did not make friends with them. They always stared at us as if we were going to catch them, or rob them.

The women of the northern country, from Kaou-kea-wan to the district city of T'hang-san, never dressed themselves, nor made themselves clean, like the women of Këang-nan and Këang-soo. Instead of combing their hair, they covered their heads with black napkins, and tucked in all the dishevelled hair underneath, in order to conceal it from people's sight; their dress was very long, coming down two inches below the knees, having no petticoat, like the women of Ho-nan.

MISSIONARY INTELLIGENCE.

BAGDAD.

R FROM REV. H. A. STERN.

OUR readers will sympathize with Stern under his trials at his most important station. From a statement in another part of this number, it will be seen that the Committee have appointed him a fellow-labourer, who is al-

ready on his way to Bagdad. Mr. Stern's letter is dated February 14th:—

Efforts of the Jews in opposition to the Mission.

The Jewish authorities continue to exert an unabated hostility towards our work, and the most coercive measures have been adopted to pre-