

THE MISSISSAUGA GUIDE-BOOK

PRINTED BY
LEONARD SEELEY, THAMES DITTON, SURREY.

KEY MAP TO THE MISSIONARY GUIDE BOOK.

The British Colonies and Possessions being distinguished by Roman Capitals, as
INDIA.

NB. The figures on the Map correspond with the Nos of the Chapters.



- REFERENCES
to the numbers**
- | | |
|-------------------------|--------------------|
| 1 Europe | 10 China & |
| 2 Western Africa | - Arctic Islands |
| 3 South Africa | 11 New Holland & |
| 4 African Islands | - New Zealand |
| 5 Inland Seas | 12 Polynesia & |
| 6 Tartary & Siberia | - Sandwich Islands |
| 7 India | 13 West Indies & |
| 8 Ceylon | - Guiana |
| 9 Thurnah | 14 North America |
| 15 Labrador & Greenland | |

THE MISSIONARY GUIDE-BOOK;

OR,

A KEY TO THE PROTESTANT MISSIONARY MAP OF THE WORLD:

SHEWING

THE GEOGRAPHY, NATURAL HISTORY, CLIMATE,
POPULATION, AND GOVERNMENT

OF THE SEVERAL COUNTRIES TO WHICH MISSIONARY EFFORTS HAVE
BEEN DIRECTED; WITH THE MORAL, SOCIAL, AND RELIGIOUS
CONDITION OF THEIR INHABITANTS.

ALSO,

THE RISE AND PROGRESS OF MISSIONARY OPERATIONS
IN EACH COUNTRY.

“O sing unto the LORD a new song; sing unto the LORD all the earth;.....declare His glory among the Heathen, His wonders among all people;.....say among the Heathen that the LORD reigneth.” Ps. xcvi. 1, 3, 10.

“Not by might, nor by power, but by my Spirit, saith the LORD OF HOSTS.” Zech. iv. 6.

ILLUSTRATED BY

Forty-five Wood-Cuts,

REPRESENTING THE COSTUME OF EACH PEOPLE

SEELEY, BURNSIDE, AND SEELEY,
FLEET STREET, LONDON.

MDCCCXLVI.

THE MISSIONARY GUIDE-BOOK

A KEY TO THE PROTESTANT

MISSIONARY MAP OF THE WORLD;

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POPULATION, AND GOVERNMENT

OF THE SEVERAL COUNTRIES TO WHICH PROTESTANT MISSIONARIES HAVE
BEEN DIRECTED; WITH THE MORAL, POLITICAL, AND RELIGIOUS
CONDITION OF THOSE COUNTRIES.

**** Any profits which may be derived from the sale of this work, will
be devoted to the cause of Missions.**

SMITH, BURNBIDE AND SHELLEY
FLEET STREET, LONDON.
MDCCCXXV.

P R E F A C E.

IT is designed by the Compiler of this "Missionary Guide-Book," that it should form an accompaniment to, and be explanatory of, the "Protestant Missionary Map of the World;"—and the great object in preparing both one and the other, is to make missionary intelligence more accessible, than heretofore it has been, to all classes of the Christian community. The delineation of missionary character, and the details of missionary labour, and, under God, its results—embraced in this volume, are taken from a great variety of the most authentic and approved sources,—and will, it is hoped, be found to give, especially to the young, and the uninformed upon such subjects, a consecutive and condensed view of the state, and spiritual wants, of the world. The Statistical Tables are compiled with great care from the Annual Reports of the different Missionary Societies,—still, inaccuracies will doubtless be discovered, both in the Book and Map, for which the compiler must beg the indulgence of the Reader. In the event, however, of a second edition of the book being called for at any future period, any hint kindly communicated as to discovered mistakes and inaccuracies, will be gratefully received, and carefully attended to. It may be well to mention here, that the statistics included in the "Tabular Views of Missionary Stations" are (with only some few exceptions) carried down to the end of the year 1844, the compiler having experienced some unavoidable delay in the completion of the work.

The "Protestant Missionary Map" has been coloured, with a view to shew the *average proportion* of Heathenism, Mahometanism, and Christianity existing in the world at the present time; but to pourtray the *exact truth* on such a Map would be impossible. The Tables of Population at the foot of the Map have been compiled from the most approved authorities, as Montgomery Martin, Murray, &c.; and where these writers have greatly differed in their statements, the *mean* number between the two has been preferred.

It only now remains for the writer to add the expression of prayer, that it may please God, even through this imperfect undertaking, to call forth a deeper, more extended, and more powerful effort for setting forth His own glory, and the salvation of all mankind.

CHAPTER VI

TIBET AND SIBERIA

THE MISSIONARY GUIDE-BOOK.

BY THE REV. J. H. BURTON, D.D., AND THE REV. J. H. BURTON, D.D.

Tibet is the name given to a large and important region extending almost entirely across Asia from the Chinese Sea to the Eastern Ocean. The name is only partially designated within these limits - although in extent a large and diversified one - by the fact that the word "Tibet" is used to designate the general country or country. Many parts of it are bounded and well defined by ranges of mountains; and large areas of high mountains, with high summits here and there, are also scattered throughout the country. The mountains also have a great deal of snow on them, and the permanent character of the snow is such that it is often covered with large masses of snow, and is covered by glaciers and other ice, which are

CHAPTER VI.

TARTARY AND SIBERIA.



*A Samoyede
(Native of the North of Siberia.)*

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

TARTARY is the name given in Europe to that immense region extending almost entirely across Asia from the Caspian Sea to the Eastern Ocean ; but the name is only partially recognized within these limits. Although in so vast a region much diversity of every kind must necessarily exist, the general similarity is striking. Many parts of it are bordered and even pervaded by chains of mountains ; and large cities, cultivated spots, and fixed societies here and there occur. It contains also sandy deserts of considerable extent ; still the predominant characteristic is that of immense plains, or steppes, covered with herbage more or less abundant, and occupied by wandering and pastoral tribes, whose camps,

like moving cities, pass continually to and fro over its surface. The extensive chain of the Altai mountains separate the whole of Mongolia, or Eastern Tartary, from Siberia, and another long chain divides it from Thibet. There is also a transverse range of mountains, called the Beloor or Bolor mountains, connecting the western extremities of these two boundary chains together, of a peculiarly lofty and rugged character, and affording only two narrow and difficult passes by which to penetrate into Eastern Tartary, or Mongolia. A considerable number of rivers, descending from these high mountain ranges, traverse the great upland plain of Independent Tartary, but unable, across so many barriers, to reach any of the surrounding oceans, they expand into large interior salt lakes, two of which, the Caspian and Aral, are entitled, by their magnitude, to the appellation of seas. The irrigation produced by these rivers breaks the continuity of the desert, and on their banks are situated the most fertile and populous tracts, and the most powerful states of Western Tartary.

Bokhara, or, (as formerly called, Bucharia,) is an extensive table land, very imperfectly explored, but, according to Humboldt, is much more fertile than the rest of Tartary;—the cotton, the vine, and the mulberry there come to maturity, and are in many parts cultivated. This corner of Asia has valuable mines of ruby, lapis lazuli, and other precious stones. The other more northerly table-land of Tartary, commonly called Mongolia, is much more bleak and ungenial than Bokhara and Western Tartary; it yields in its best tracts only pasturage, and includes large expanses of sandy and saline deserts.*

In respect to its natural history, the horse is the wealth and strength of Tartary; those, however, for which this region is so famous, display neither the elegance, the airy lightness, nor the excessive swiftness of the Arabian steed,—they are of great weight, with long bodies and large limbs, and their merit consists in the power they possess of making immense journeys without pause or fatigue, and by this quality they wear out, at the long run, their swifter adversaries. They will perform continued journeys of seventy or eighty miles a-day without injury. They are used too, not only as instruments of war or plunder, but as an article of food—horse-flesh being esteemed by all the Tartar races a great delicacy. The other animals of Tartary are chiefly borrowed from the adjoining districts. They have the yak, the goat, and the muskrat of Thibet; and in the north a few of the fur-bearing animals of Siberia, but neither in such perfection as in their proper districts.

But it is to that portion of Asia usually called Russian-Tartary to

* See Murray's "Encyclopedia," pp. 1052—4.

which we would more particularly direct the attention of our readers, as having been, of all this widely-extended tract, almost the only spot that has been made the scene of missionary labour. It is situated between the Caspian and Black Seas, and appears to hold out advantages for the missionary:—1st. its having a more genial climate, and being more fruitful and capable of cultivation than many parts of Tartary; 2dly, its being a thoroughfare between the more populous countries of Russia, Turkey, and Persia; and, lastly, its being under the controul and civil jurisdiction of a Christian power; for Russia, in the time of the Emperor Alexander, when the missionaries of Scotland and Moravia first settled in Russian Tartary, appears to have been, in a political point of view, friendly to missionary exertions.

We will now give a very brief description of the districts of Orenburgh and Astrachan, at the head of the Caspian Sea; also of the region of Mount Caucasus, Circassia, and Georgia. According to the best authorities, the province of Orenburgh forms the link between European and Asiatic Russia. Tartars still compose its chief population, but many of them have been trained to regular and industrious habits by the Russians, in their mines and other works. The country is capable of every kind of culture, but it is mostly covered with rich pastures. The eastern frontier is formed by the Ural Mountains, and possesses many rich and valuable mines. A line of military posts on the river Ural here secures Russia from the inroads of the Kirghises and Calmucs, who traverse the vast wilds of this part of Asia. The Tartars bring annually to the market at Orenburgh about 10,000 horses, and from 40,000 to 60,000 sheep; the latter are purchased chiefly for the sake of the tallow. Hence also the numerous caravans depart for Khiva, Bokhara, Khojedn, and other cities in the heart of Asia. The environs of Astrachan are flat and marshy, and the whole province is an extensive plain, in many places almost desert, but in others capable of supporting a considerable pastoral population, which is almost exclusively composed of the Tartar race, such as the Nogays, Calmucks, and Cossacks of the Don. The region of the Caucasus is watered by two rapid streams, the Cuban and the Terek, one falling into the Black Sea, and the other into the Caspian. On these rivers the Russians keep up a line of strong forts, to protect them against the plundering Tartars; and there are several towns of Russian origin, the chief of which, are Georgivesk and Mosdok. Sarepta and Karass, formerly missionary stations, were situated in this district. Below Circassia rise the mighty precipices of Caucasus, whose highest ranges are covered with perpetual snow, while the lower declivities contain numerous well-watered vallies, which though not capable of high cultivation, yield millet and maize in considerable quantity.

Fine honey, silk, and wine, are also among the productions which some parts of this wild region affords.

To the south of the lofty range of the Caucasian mountains is Georgia, a region profusely gifted both with richness and beauty. It is fertilised by numberless mountain-streams, and is clothed with magnificent forests of beech, ash, chesnut, oak, and pine; while the ground is covered with vines growing wild in vast profusion. In this province are Teflis and Shusha, each having been at different times missionary stations. This country has been the seat of continual wars and commotions; and was, about two centuries ago, wrested from Persia by Russia. In consequence of war and other causes, its population is considerably reduced, and does not now much exceed 300,000.

Siberia next claims our notice, as having had for many years a small missionary settlement situated upon its confines; namely Selinginsk, south-east of Lake Baïkal. As the southern countries of Asia contain the most populous regions in the world, and the more central countries the widest range of pastoral table-land, so the most northern regions of Asia present an almost unbounded expanse of frozen desert. Some of the plains, indeed, of the southern border of Siberia are covered with deep pastures; but as you proceed to the northern boundaries of the bleak shores of the Frozen Ocean, human life, with the means of supporting it, become more and more deficient. Here, however, that beneficent contrivance, which presides over the whole of the works of God, has provided for the support of a profusion of animals. The severity of the cold, which would otherwise be fatal to many of them, is guarded against, in some by a thick coat of fat and other unctuous substances beneath their skins; in others by thick furs, much richer and softer than those which clothe the tenants of the more favoured and southerly regions. Of these the principal are the sable and ermine, the black and red and grey fox; also the bear and wolf, though these last are not so profitable an article of trade. The tribute which the inhabitants of these regions pay to Russia is collected in furs, which are annually brought from the utmost limits of Siberia and Kamtschatka down the river Lena, as far south as Lake Baïkal. The town of Yakoutsk, eight hundred miles from the mouth of the Lena, is the great market at which the furs and other precious products of these desolate countries are collected by the agents of the Russian government. The numerous and extensive rivers of Siberia abound in fish, which forms a principal part of the food of the scanty wandering tribes. All the western districts of Asiatic Russia which border on the Ural mountains contain valuable mines of gold, silver, and copper, besides many of the precious stones which are here found in abundance.

Selinginsk, which, for twenty years, was a station of the London Missionary Society, for the Tartars of the Buriat-Mongolian race, is a small town on the frontiers of Siberia and Chinese Tartary, south-east of Lake Baikal, and was built by the Russians to facilitate their route up the river Selinga as far as Kiachta on the Chinese frontier, whither the subjects of China brought their objects of commerce, to exchange for Russian commodities, as the Russians were not allowed to enter the dominions of the Emperor of China for the purposes of trade. The commercial line of route, from Petersburg and Moscow to Irkutsk and lake Baikal, is marked on the Protestant Missionary Map, and is the only accessible road through Siberia. All the towns of Siberia are chiefly of Russian origin, and are built to facilitate trade, and the purposes of the government in collecting the tribute, &c., as the native inhabitants of these thinly inhabited and desolate regions greatly prefer living a rude and wandering life in tents or moveable huts.*

With regard to the vegetation of some of these regions, we extract the following remarks from a late work "On the Geography of Plants," by J. Barton, published in 1827:—"If from the south of Russia we travel eastward into Asia, the appearance of the country will be found to undergo a very remarkable change. Approaching the northern shore of the Black Sea, the soil becomes sandy, intermixed in places with sea-shells, impregnated with salt, and abounding in lakes of salt water. Such is the aspect of the celebrated *steppes* of Asiatic Russia. The presence of salt, in any considerable quantity, is fatal to corn and most other vegetables; there are, however, certain plants to which it appears indispensable, and which have been, for that reason, called *saline* plants. From the ashes of these saline plants *soda* is obtained, a substance largely consumed in the manufacture of glass and soap. The region of Mount Caucasus is interesting on account of its great natural beauties. In the fruitful vallies to the south of these lofty mountains, and on the banks of the river Oxus, to the east of the Caspian Sea, are found whole thickets of lemon, pomegranate, pear, and cherry-trees. Every species of fruit cultivated in our gardens grows there apparently wild; but whether they are truly natives of the soil, or the remains of very ancient gardens, is the more difficult to determine, as this is just the spot which appears to have been first peopled by the descendants of Noah."

The Spanish and horse-chesnut are found in the countries south of Independent Tartary, and the cotton-plant is cultivated here in some places. The southern and milder tracts yield occasionally wheat, barley,

* Murray's "Encyclopedia of Geography."

and millet, while the northern districts yield scarcely any grain, except oats. On the great chain of mountains separating Tartary from Siberia, are found some valuable and peculiar products, among which is the rhubarb, so useful as a medicine.*



A Calmuc Tartar.

SECT. II.—POLITICAL HISTORY ; AND

SECT. III.—DOMESTIC MANNERS.

It has been already intimated that the great striking characteristic in the habits and manners of all the Tartar people is that of a wandering or roving nature, preferring to live in tents to settling in more fixed habitations, subsisting on their flocks and herds, and, though fond of war and plunder, displaying in their domestic life much simplicity and amiability of character.

There are two leading races among the various tribes inhabiting this immense region. The Mongols, or Mongolian race of Tartars, and the Turks. The first have complexions of a dark yellow tint, broad, square, flat faces, with thick lips, and small eyes inclining downwards towards the nose ; and they have a scanty portion of black hair : of this division the Calmucks, the Eluths, and Buriats formed a part. The Turks, or Turcomans, are much handsomer people, with a rich profusion of hair, broad foreheads, and clear ruddy complexions. The Circassian females

* See Murray's "Encyclopedia of Geography," p. 1056.

are famed for their great beauty, fine forms, and delicate complexion. Living in the high mountain-vallies of Caucasus, with a northern exposure, the Circassians do not suffer from that intense heat of the sun which produces generally the dark tints of middle and southern Asia. The daughters of all above the rank of slaves are exempted from degrading or oppressive labour, and merely occupy themselves in sewing, embroidery, or the plaiting of straw. The face is carefully shaded from the sun, their feet are protected by a kind of wooden shoe, and their hands by the use of gloves; and their food consists chiefly of milk and pastry. But their condition is a sad one; for the parents invariably sell their daughters to the highest bidder. Georgia, and still more Circassia, has been distinguished for the athletic strength of its men, and the beauty of its females, in consequence of which qualities they have been in great request as domestic slaves over all the Turkish empire.

The Tartars do not, like the shepherds of a civilized country, lead their flocks through remote and sequestered vallies, and spend their time in peaceful seclusion. They move from place to place, usually in large bodies, united for some purpose either of war or plunder. Their government has a great tendency to despotism, which is increased by the superstition incident to a barbarous people, whose creeds are accommodated to a system of absolute power. Under the character of Mahometan mollahs, or Buddhist lamas, many of the princes of Asia preach and rule. In Bokhara, the former sovereign raised himself from a low rank to that high station solely by his eminence as a mollah, or Mahometan doctor, and by his rigid observance of the austerities enjoined in that religion. In those parts of Tartary where Mahometanism prevails, the Koran is enforced, not only as a sacred but as a civil code; according to its rules, justice is administered and the revenue collected, and, conformably to its precepts, a tenth part of the revenue is bestowed in alms.

Nearly the whole of the territory of Mount Caucasus, and the country north and west of the Caspian Sea, owns the sovereignty of Russia. On the borders of Persia, where the Russians must court the natives as their allies against that power, they are obliged to allow the Tartars the unrestrained exercise of their national propensities. Again, the vast plains on every side of Astrachan are continually traversed by Calmucks, Nogays, Kubans, and other Tartar tribes, who, though they would be brought to yield an enforced homage, could never brook a daily interference in their internal concerns; these are administered by their khans, or rulers, who collect and transmit such scanty tribute as can be drawn from the flocks and herds of their humble vassals. It is only in the more northern provinces of Oufa and Orenberg, where cities, with

a civilized population and extensive mining establishments, have been formed, that Russia has been able to mould the people into that uniform subjection which prevails in other parts of her European and Asiatic territory.

In the mountainous regions of Circassia and Caucassus, the distinctions of birth and rank are observed with all the strictness of highland pride. Under the prince are the nobles, who exercise, in their turn, an almost absolute sway over their vassals,—these consist of two kinds—the bondsmen, who cultivate the soil, and the armed retainers who attend the nobles to the field, either for war or for prey. The life led by the nobles is one constant round of war and feasting, of hunting and jollity. They manifest especial pride and care respecting their horses, and on their armour also no cost is spared. This consists of a pistol and musket, a coat of mail, often shot proof, a helmet of polished steel, and a bow and quiver, the latter, in some instances, ornamented with pearls and precious stones. On state occasions they are attired in the most splendid robes, while their food and furniture are always of the most plain and homely description. Their drink consists of a fermented liquor called koumiss, made from mares' milk, of which they are very fond; it supplies the place of wine, which, by the Koran, they are strictly forbidden to touch.

All Tartar tribes are almost universally addicted to habits of plunder—that national plunder on a great scale which they consider rather a boast than a disgrace, and which is generally familiar to rude and half-barbarous nations living in the vicinity of more opulent neighbours. If a stranger enters their country unprotected he is sure to be enslaved; but if under the guardianship of one of their chiefs, he meets with unbounded hospitality. The valour of the Circassians and the rapid movements of the light cavalry, of which its warlike bands are composed, have set at defiance every effort made by Russia to reduce this people to subjection; it therefore can only hold military occupation of the leading positions by chains of forts and such means; but has been hitherto unable to withhold from the natives their rude and proud independence.

The kingdoms of Khiva and Bokhara form a kind of oases in the midst of the vast deserts of Turcomania, which is the name often given to this whole region as far as the Caspian and the Aral. The *Œsus* fertilizes Bokhara which extends about 200 miles along that river. Silkworms here are copiously reared, and large crops of rice are raised. A sheep of this country is furnished with a jet black curly wool, highly prized in Persia; here is also found the goat which yields the fine silky wool used in Cashmere shawls. Camels are chiefly employed in Bokhara for conveying merchandize. A large quantity of gold is found on the banks

of the Oxus. Bokhara carries on a considerable inland trade with India, Persia, and above all with Russia: but this country has hitherto been very little visited by Europeans.

It is very difficult to ascertain correctly the amount of population scattered through the vast regions of Tartary; but the Calmucs are much the most numerous of all the tribes. Murray's *Encyclopedia of Geography*, (from which most of this brief account of the country has been collected) fixes it at about 6,000,000 for the whole of Independent Tartary, including Bokhara; and it is calculated that the entire population of Tartary, including Mongolia and Mandshuria may be about 20,000,000 (which comes short, by some millions, of the population of the British Isles.) The immense region of Siberia contains five millions of square miles, and it is computed rather more than one million of inhabitants, which gives only one person to every five square miles. This very scanty population consists of two very distinct portions, the foreign rulers, and the native tribes. The Russian inhabitants are composed of the unfortunate exiles, who are banished to those desolate wilds for some real or fancied offence against the State: the convicts at work in the mines, which belong to the Government, and the officers stationed at the different Russian towns throughout Siberia to collect the furs and skins, as tribute or tax to the emperor. There are likewise the dignitaries of the church and inferior clergy connected with the establishment. Each of the four large provinces into which this portion of the Russian empire is divided, viz. Tobolsk, Tomsk, Irkutsk, and Okkotsk, has its archbishop and patriarchs, who reside entirely in the towns. Of the native Siberian races, those which occupy the whole of the southern frontier are of Tartar origin, and that people indeed, until their conquest by the Russians in the early part of the seventeenth century, hold the supreme sway in Siberia. The people inhabiting the southern and eastern shores of Lake Baïkal are the Buriats, a division of the Mongolians. The sway of Russia has been so far salutary with respect to these people, that it has suppressed that system of perpetual war and plunder which was formerly carried on by them, and which still prevails in all the countries of independent Tartary. The Samoyedes and Tungusi races inhabit the northern coasts, and these are unlike the Tartars both in their persons and habits. They possess no herds but those of reindeer, and their sole employment is hunting and fishing along the frozen plains and bleak shores of the great Siberian rivers. They lead a wandering life, and their huts are composed of upright poles placed together in a circle and surmounted with a conical roof formed of the bark of the birch tree. Their dress is composed chiefly of the skins of the animals they take in hunting. The dress of

the Tartars around the Caspian and Black Seas is more costly ; it consists of a cotton shirt and trowsers, a silken woollen Tunic, tied with a girdle, and over this a gown of broad cloth or felt ; the national head dress is a large white turban, drawn in general over a pointed cap. Boots are worn at all times both by rich and poor, men and women. Every man has a knife hanging from his girdle. The women wear the same garments nearly as the men, but throw a robe of silk or cotton over all in addition ; they are very fond of gold and silver ornaments, and plait their hair into long tails hanging down on their shoulders. In Mongolia, sheep-skins dressed in a peculiar manner with the hair inwards are considered the most comfortable protection against the coldness of the climate.



*Shaman Priest
(Of Siberia.)*

SECT. IV.—SUPERSTITIONS AND FORMS OF WORSHIP.

Two false religions divide Tartary, and are professed with zeal through different portions. All its eastern regions acknowledge the supremacy of the Grand Lama, and hold the Shaman doctrines which is a modification of Buddhism ; while, ever since the eighth century when the countries of western and independent Tartary were conquered by the arms and instructed by the preaching of the caliphs, these nations have remained devoted to the Mussulman creed. Under the Buddhist system of religion the various little tribes of eastern Asia have minor lamas who hold a mixed temporal and spiritual jurisdiction over the people, and in Tartary this form of idolatry seems combined with magic and sorcery,

and many similar modes of terrifying and deluding the ignorant wanderers of the Desert.*

“Burchan” is the general name of the Calmuc idols, (according to the account of the Rev. Mr. Rahm, of the London Missionary Society, who visited these people in 1821, 22, and 23), and most of their gods (whether men or idols) are supposed to have been spiritual beings, who after passing through all the different degrees of transmigration, have at last raised themselves to the dignity of the godhead, by great deeds and extreme sufferings. According to the accounts published in 1821 by the Scottish missionaries settled near Astrachan, the inhabitants of the Tartar villages in this region are Mahometans, and there are also many Persians professing the same faith, residing in this country, for the purpose of carrying on the trade with eastern Europe.

“That race of Mongolian Tartars called Buriats, inhabiting the southern shores of Lake Baikal as far as the Chinese frontier, derive their religion from Thibet, and worship the Dalai Lama (or Grand Lama) whom they believe to be a heavenly, if not a divine being; but like heathens, in all countries, they have numerous other objects of religious homage. Their worship is associated with no sanguinary rites, but abounds with external observances (many of them very absurd) which the people themselves acknowledge to be burdensome and disagreeable, but these ceremonies are considered on this account to be the more meritorious. A portion of the people still profess Shamanism, which is supposed to be the most ancient religion of the country, and consists chiefly in the worship of fire and in reliance on amulets, or charms. It also differs from Lamaism, inasmuch as it derives no support from an order of priests, from books, or from any regular outward observances. Many of the Lamaists, especially the priests, are very zealous, and have succeeded in making many converts from Shamanism.” †

* Murray's "Encyclopedia," p. 1058.

† See "Missionary Chronicle" for July, 1833, p. 328.



Burist Woman and Yakoutsk Priest.

SECT. V.—ACCOUNT OF MISSIONARY LABOURS.

“ So shall my word be that proceedeth out of my mouth, it shall not return unto me void.”
Isaiah lv. 11.

It was in 1765 that a little company of five United Brethren from Hernhutt in Silesia, were appointed to undertake a mission among the wandering Tartar tribes in **Asiatic Russia**, and settled at **Sarepta**, not far from Georgeisk, one of the chief Russian towns between the Black and Caspian Seas, on the high road from Petersburg to Persia by Astrachan. They succeeded in ransoming some of the Tartars from slavery, and were most persevering in preaching the Gospel to all whose attention they could gain, and even conformed in some respects to the Tartar mode of life, in the hope of thereby leading them to embrace the truths they taught them; they also translated the Gospels and several tracts into the Calmuc, but very little success attended their labours until after the year 1815, when a small flock of Calmuc Tartars came out from among their heathen countrymen, and joined the Brethren's congregation at Sarepta. In 1823 their whole congregation had increased to about 300 souls, when their little settlement was nearly destroyed by a fire breaking out and lasting many days, which threw them into great distress. About this time also they had applied to the Russian Government for leave to baptize their converts, twenty-two in number, but their request was refused, on the ground of an old existing law, “ that

no heathen, under Russian sway, shall be converted to Christianity and baptized but by the Russian Greek clergy," (which implies the Russian clergy of the Greek Church form of religion). "The emperor himself has not the power to alter any part of the ecclesiastical laws, and thus with all goodwill towards the Brethren and their missions, he could not interfere."* But particular leave was given them by the emperor (Alexander) to preach and distribute the Holy Scriptures among the Calmucs; and his prime minister, Prince Galitzin, transmitted six letters to the Calmuc princes to direct them to suffer this to be done without interruption. At this point of our description of missionary efforts in Tartary and Russia, it may be well to mention, that very great and valuable assistance was for many years rendered both to the Scotch, London, and Moravian Missionary Societies by the Russian Bible Society, whose interests the Emperor Alexander and the pious Prince Galitzin warmly and steadily promoted; as we shall see by referring to the "Missionary Registers" from 1816 to 1825. It was the Russian Bible Society which was at the expense of publishing the Scriptures in Modern Russ, and in Mongolian, and a portion of them in Turkish Tartar, after they had been translated into these languages by the indefatigable agents and missionaries of these several Societies; and it was chiefly through the instrumentality of the Bible Society at St. Petersburg that the London Missionary Society undertook its mission to Selinginsk, as we shall hereafter shew.

The "Scottish" (or "Edinburgh") Missionary Society commenced exertions at **Karass**, in **Asiatic Russia**, in 1802, with a view to introduce the gospel among the Tartars. Upon their urgent solicitations they obtained from the Russian government a grant of land consisting of 14,000 acres, with certain immunities attached; and they seem to have obtained greater privileges than their missionary brethren, the Moravians; for liberty was given to their converts to "*embrace the religion of the colony; and become members of it.*" They had also another permission granted them, that of giving passports to the members of their congregations to settle in other parts of the Russian empire; and it was probably the consequence of these privileges, that the Scotch colony or missionary settlement at Karass continued in existence for a longer period than any other missionary establishment in Tartary. Native youths, slaves to the Circassians and Cuban Tartars, were early redeemed by the Scotch missionaries, and placed in schools where they acquired the Turkish and English languages, the principles of Chris-

* See Notices of the United Brethren, dated Feb. 1822.

tianity, and several useful arts. In 1805, a printing-press was sent out to Karass, and, through the indefatigable labours of this colony, the New Testament in Turkish was soon printed and circulated, as well as tracts in the Tartar language. In 1814, they extended their missionary efforts to Astrachan and Orenberg, and, at the former place, another printing-press was established, which printed the Tartar New Testament and other books, which were carried into Persia by the numerous merchants trading from that country with Russia. One of their Tartar converts, named John Abercrombie, was for many years printer to the London Missionary Society's settlement at Selingsk. In the course of 1817, the Edinburgh Missionary Society issued 4000 tracts and 5000 copies of the Tartar New Testament; "these found their way, by means of Mahometan merchants and pilgrims, to Bagdat, Persia, Bucharia (or Bokhara), and even to China. Brahmins and Jews also visit Astrachan (for purposes of trade) and become bearers of these treasures."* A Tartar prince of the Crimea, called "the Sultan Katagherry," seems to have been the first fruits of missionary labour among the Tartars of this part of Asia. "Walter Buchanan," a Circassian, was the next; he faithfully served the Edinburgh Society, for many years, at Orenburgh, in Russian Tartary.

In 1822, the colony of the Scotch Missionary Society was joined by several German missionaries sent out by the Basle Institution,—some of whom settled in **Tartary**, while some proceeded to **Teflis** and **Shusha**, in **Georgia**, to labour among the Armenian Christians in that province, where they remained till 1838.

In 1823, the first-fruits of missionary exertions among the Persians at Astrachan was granted to the Edinburgh Society. Mirza Mahomet Ali was a young man, the son of a Mahometan judge, living at Astrachan, and was introduced to the missionaries there, as qualified for a teacher of the Turkish, Persian, and Arabic languages. He was thereby led to frequent discussions on the subject of religion, in consequence of which his faith in the Mahometan superstition became shaken, and after a short time, and against the urgent and oft-repeated solicitations of his father and friends, he cordially embraced Christianity; and when the Greek archbishop of Astrachan proposed that he should be admitted into that communion by baptism, he wrote a petition to the Emperor Alexander, through Prince Galitzin, his minister of religion, soliciting that he might be allowed to receive Christian baptism from those who had been the instruments of his conversion. This request was instantly

* "Missionary Register" for 1818.

granted, and the right of the Scottish missionaries to baptize their converts was confirmed. Accordingly Mahomed Ali was admitted a member of Christ's church, by the Scotch missionaries, Messrs. Glin, MacPherson, and Ross, in the presence of Greeks and Turks, Persians and Frenchmen, Britons, Germans, and the dwellers in Armenia; the service being read in English, Turkish, and Persian, so that all could understand some part of its meaning.* Several Mahometans appeared anxious to follow his example, but they seem not to have been fully convinced of the truth. Mahomet Ali remained firm, but he was in consequence treated with great harshness by the Russian government of the Caucasus, being compelled, in 1825, to enter the Russian service, and ordered to refrain from interfering or co-operating in any missionary work. These measures had a most important bearing upon the interests of the mission and to the converts generally; and the Scotch as well as Moravian Missionary Societies, in consequence partly of these and many similar restrictions imposed upon them by the Russian government of St. Petersburg, shortly afterwards relinquished their missions, though with the greatest regret; but the settlement at Karass continued to be occupied several years longer.

Combined with these unpropitious circumstances a great revolution had also taken place in Russia with regard to the Bible Society. This institution, which, under the fostering care and pious zeal of the Emperor Alexander, pursued, for several years, so distinguished a career, and promised to supply with the Word of Life, not only the Russian population, but the numerous heathen and Mahomedan tribes of that widely-extended empire, is now completely paralyzed, and appears to be dying a lingering death. In consequence of the powerful opposition which, in 1825 (which, be it remembered, was the year that Alexander died), was raised to the Russian Bible Society, Prince Galitzin, its noble president, retired from that office, and he, at the same time, resigned his situation of minister of religion; and the no less excellent secretary of the society, M. Papoff, was put upon his trial in the criminal court, for allowing a book to be published, in which were some reflections considered unfavourable to the doctrine of the Greek Church relative to the Virgin Mary! It had been intended that the missionaries at Astrachan should be employed by the Bible Society, to print a new and correct edition of Henry Martyn's Persian New Testament, and the types had even been ordered from Petersburg; but this work was now stopped, and the missionaries were told that their Tartar version of the Old Testament would have to be submitted to three archbishops of the

* See "Missionary Register" for 1823, pp. 486—489.

Greek Church: so that when they had completed the translation of the version, it was doubtful whether it would be allowed to be published. In this state of affairs, the missionaries did not even deem it safe to print tracts, without first submitting them to the censorship of the Russian press; for though their having done so formerly (for nearly twenty years) was winked at, it was not supposed it would be tolerated now; and the punishment for a breach of the law on this head, would be not only the suppression of the work, but a severe fine, if not banishment.*

All these trying discouragements, together with a growing indifference, on the part of some of the native tribes to receive the scriptures, now that the *novelty* of the book had passed away, combined to cause the Scotch and United Brethren's Societies to withdraw their missionaries, in 1825, as they deemed that so little good could be effected, that it was a waste of labour, men, and money, which could be employed to better purpose elsewhere.

The London Missionary Society undertook a mission to **Selinginsk**, in **Siberia**, on the frontiers of Chinese Tartary and the Russian dominions, in the year 1819. The following account of the rise and progress of this mission is extracted from the *Missionary Chronicle* for 1823. "In 1817, Mr. and Mrs. Stallybrass proceeded to St. Petersburg, with a view of acquiring some insight into the language and manners of the Buriat Mongolians, who lived to the south of Lake Baikal. They were here joined by the Rev. Cornelius Rahm, a Swedish clergyman, and in January 1818 they left St. Petersburg for Irkutsk, in Siberia, the place which was first chosen by the Society to be the head-quarters of the mission. Here they applied themselves to the study of the Mongolian language, through the medium of the Russian, which they had already learnt. In 1819, Mr. Rahm left Irkutsk for Sarepta (near Astrachan, in Russian Tartary) where the Moravians had then a mission; Mr. Swan was appointed to fill his place among the Buriats, and Selinginsk was now chosen, instead of Irkutsk, as the principal station in Siberia."

In 1820, the missionaries were joined by Mr. and Mrs. Yuille, and a Buriat nobleman from St. Petersburg, who had been assisting Mr. Schmidt, the treasurer of the Russian Bible Society, to translate the Scriptures into the Calmuc Tartar dialect. When they had finished the Gospel of St. Matthew, the first printed edition was sent to the governor of Irkutsk to distribute among the Tartars on the shores of Lake Baikal; but the Calmuc Tartar character being different to that which the Buriat

* See "*Missionary Register*" for 1825, pp. 392, 393.

tribes had retained, the books were not generally understood by these people, though two of their nobles were found who could decypher the character, and were able to read and explain its contents to their countrymen. This so astonished the Buriat chiefs, and the head lama, or priest of the Mongolians, that each, among his own people, made a collection amounting to 11,000 rubles (£550), which they sent to the Russian Bible Society at St. Petersburg, begging, at the same time, to have the Gospel of St. Matthew, and if possible other books of the New Testament, translated into their own dialect, and printed in a character which they could understand. This request gave rise to much discussion as to the manner in which it could be complied with : at length it was agreed to send for two of the most learned Mongolians, if such could be found capable of performing such a task ; and Prince Galitzin, (then the Russian prime minister, and a zealous supporter of the Russian Bible Society) sent a requisition to that effect, to the governor of Irkutsk. The choice fell upon the two Buriat nobles who had interpreted the former edition of St. Matthew, and they accordingly were sent to St. Petersburg. They commenced their labours with great zeal, and the Rev. I. J. Schmidt, thus writes of them, in 1818 : “ Before they began their translation they used to bring me extracts of the Calmuc Gospel, begging for an explanation of the passages. And here appeared the work of the Spirit of God, through the power of his Gospel. They listened with silent attention : their countenances became serious ; and in a solemn tone, full of gentle emotion, they said, “ *they now understood it.*” They visited me two or three times a week, always bringing their work with them, and at each visit I perceived their progress, not only in the knowledge, but also in the personal application of the sacred Word. After they had completed the translation of the twenty-third chapter of Matthew, they came to me, declaring they had resolved to renounce their former superstitions and embrace the Christian faith. I warned them of the trials and persecutions attendant on the adoption of the religion of Jesus Christ ; but they replied, “ It is our firm determination to be followers of Jesus, and to share in his reproach, if that be our lot ; though we hope that such trials may not befall us soon, on account of our weakness in the faith.” They had an idea that when they openly acknowledged themselves *Christians*, they would be considered to have become *Russians*, of which they and the Calmuc Mongolians, had a great horror ; so they resolved not to tell their friends immediately of their change of heart, as they dreaded the idea of forfeiting their nationality, and they requested I would beg of the Emperor to allow of their retaining their own manner of life as far as was consistent with the precepts of the Gospel ; and more especially

that he would allow of faithful teachers being sent to their nation to point out to them the truth and the way of salvation. Sasang Badma, one of these two Buriat nobles, died at Sarepta, in Tartary, in October, 1822. "Oh! how glad should I be," concludes Mr. Schmidt, "if it were in the power of our Church to send missionaries to this people, since by God's Providence, they have been first led to us."*

In 1829, Mr. and Mrs. Stallybrass and John Abercrombie, a native printer (who had been a convert at the Scotch station of Karass in Russian Tartary), took up their station and established schools for Buriat youth at Knodon, a few miles distant from Selinginsk, and Mr. Swan went to reside at Ona, another outstation, while Mr. and Mrs. Yuille remained at Selinginsk. In 1838, we find the mission thus mentioned in the Society's Reports: "Shagdur and Tekshee, two of the native converts, conduct the daily Mongolian worship with much propriety during Mr. Stallybrass's visit of leave to England: the girl's school at Khodon makes satisfactory progress. The boys are ten in number. At Ona, Mr. Swan is surrounded by a number of Buriat youths, who have been brought under the influence of religion, and whose chief desire is to impart to their countrymen the blessings they so highly prize themselves. The Mongolian Old Testament, as far as Ruth inclusive, has been completed. Tekshee is usefully employed in the printing-office." The whole of the translation of the Scriptures into Buriat Mongolian (with the exception of the prophecies of Isaiah) was completed in 1840, and several books had been printed. The number of scholars at the two outstations was, this year, forty-two. The station of Selinginsk was unoccupied. Mrs. Stallybrass died at Ona in 1839; her truly devoted labours among the heathen of her own sex in Siberia, had been crowned with considerable success.† The native convert Shagdur, was zealously employed distributing printed portions of the Bible in Mongolian to his countrymen in the neighbouring towns on the frontiers, near Lake Baikal. In the year 1841, this mission (which for twenty years had been the object of the Society's constant solicitude) was suppressed by an order from the Russian Synod,—the reason given being, "that the mission, in relation to that form of Christianity already established in the Russian empire, did not coincide with the views of the Church and the Government." The missionaries write concerning the abandonment of this mission? "It is painful to bid adieu to the scenes where we have spent so many years, and to the people of whom, we trust, the first-fruits have been gathered unto Christ. They are

* Mr. Schmidt belonged to the Church of the United Brethren.

† See "Missionary Register" for 1840.

living evidences that we have not laboured in vain, and earnest of the abundant harvest to be expected when the Word of God shall have free course and be glorified in this land." Messrs. Swan and Stallybrass fully completed the printing of the Mongolian Old Testament, previous to their quitting the Selinginsk missionary station. The printing of the whole of the New, necessarily stands over to some future period; but some of the Gospels had been printed and circulated in considerable numbers.

Year	Number of Persons	Remarks
1811	10	...
1812	15	...
1813	20	...
1814	25	...
1815	30	...
1816	35	...
1817	40	...
1818	45	...
1819	50	...
1820	55	...
1821	60	...
1822	65	...
1823	70	...
1824	75	...
1825	80	...
1826	85	...
1827	90	...
1828	95	...
1829	100	...
1830	105	...
1831	110	...
1832	115	...
1833	120	...
1834	125	...
1835	130	...
1836	135	...
1837	140	...
1838	145	...
1839	150	...
1840	155	...
1841	160	...
1842	165	...
1843	170	...
1844	175	...
1845	180	...
1846	185	...
1847	190	...
1848	195	...
1849	200	...
1850	205	...
1851	210	...
1852	215	...
1853	220	...
1854	225	...
1855	230	...
1856	235	...
1857	240	...
1858	245	...
1859	250	...
1860	255	...
1861	260	...
1862	265	...
1863	270	...
1864	275	...
1865	280	...
1866	285	...
1867	290	...
1868	295	...
1869	300	...
1870	305	...
1871	310	...
1872	315	...
1873	320	...
1874	325	...
1875	330	...
1876	335	...
1877	340	...
1878	345	...
1879	350	...
1880	355	...
1881	360	...
1882	365	...
1883	370	...
1884	375	...
1885	380	...
1886	385	...
1887	390	...
1888	395	...
1889	400	...
1890	405	...
1891	410	...
1892	415	...
1893	420	...
1894	425	...
1895	430	...
1896	435	...
1897	440	...
1898	445	...
1899	450	...
1900	455	...

TARTARY AND SIBERIA.

<i>Name of Society, Tribe or Nation, and Missionary Station.</i>	<i>Missionaries.</i>	<i>Catechists.</i>	<i>Native Teachers.</i>	<i>Schools.</i>	<i>Scholars.</i>	<i>Year of commencing the Mission.</i>	<i>Year of abandoning the Mission.</i>
MORAVIAN MISSION, OR UNITED BRETHREN.							
RUSSIAN TARTARY.							
CALMUC TARTARS.							
Sarepta	Seven	ral.	..	1	..	1765	1824
Torgutsk Horde	2	..	..	..	..	1815	1818
SCOTTISH MISSIONARY SOCIETY.							
RUSSIAN TARTARY.							
TARTARS, PERSIANS, ETC. ETC.							
Karass	2	..	1*	..	..	1802	1833
Astrachan	2	..	..	1	..	1814	1825
Orenburg	2	..	1†	1	..	1814	1825
CIRCASSIA.							
TARTAR TRIBES.							
Nazran	1	..	..	..	..	1821	1823
RUSSIA IN EUROPE.							
RUSSIAN TARTAR TRIBES.							
The Crimea	1	..	..	..	..	1821	1825
CHURCH MISSIONARY SOCIETY.							
THIBET.							
THIBETIAN AND CHINESE TARTARS.							
Titalya	1	..	..	..	..	1816	1820
LONDON MISSIONARY SOCIETY.							
SIBERIA, NEAR LAKE BAIKAL.							
BURIAT-MONGOLIAN TARTARS.							
Astrachan (and Sarepta)	1	..	..	..	..	1819	1823
Irkutsk	2	..	..	..	..	1817	1819
Selinginsk .. .. .	..	..	..	..	..	1819	1842
Khodon and Ona	2	..	2	2	42	1820	1842
GERMAN MISSIONARY SOCIETY.							
RUSSIAN TARTARY.							
CALMUC TARTARS.							
Karass	6	..	1	..	..	1822	1833
Madschar	3	..	1	..	..	1824	1833
GEORGIA.							
ARMENIANS, ETC.							
Shusha	8	..	..	4	100	1824	1833
BAPTIST MISSIONARY SOCIETY.							
RUSSIAN TARTARY.							
Nogay Tartar Horde	1	..	..	..	..	1823	1824

* John Abercrombie.

† Walter Buchanan.

CHAPTER VII.

INDIA, OR HINDOSTAN.

IN whatever light we regard British India, whether as relates to its magnificent scenery, its mighty rivers, and majestic and snow-capped mountain boundary, the immensity of its population, its gradual and wonderful subjugation by the small island of Great Britain, its wealth and fertility, or the degradation of its idolatrous, though intelligent people; we must be sensible of the *great* difficulty there is to convey a full and clear idea of all its various features in a *small* compass, such as we must necessarily confine ourselves to in this volume. But for further particulars regarding this interesting country, the reader may hereby be led to search for himself in the numerous works, from some of which these few imperfect remarks have been selected.

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

The country called Hindostan in our books of geography, is designated, in many Missionary Reports, as “India within the Ganges.” Its boundaries are clearly marked by nature; they are the lofty chain of Himalaya mountains to the north; the river Indus to the west; to the south-east the Indian Ocean and the Bay of Bengal, which wash the two opposite coasts of this extensive peninsula (called the coasts of Malabar and Coromandel); and to the north-east the more undefined boundary of the river Burrampooter. The British empire in India is computed to contain upwards of a million of square miles, inclusive of the protected and tributary states, which is nearly as large an area as the whole continent of Europe.*

Central Hindostan consists of a vast extent of rich and fertile plain, wa-

* See Mr. Martin on the Colonies, p. 1, and Wallace's Memoirs of India, p. 316.

tered by the noble Ganges and its tributary streams; the more southern part of the peninsula, between the Malabar and Coromandel coasts, though it cannot be called comparatively mountainous, is yet a very hilly country. British India is divided into four provinces, or, as they are called, presidencies, viz. Calcutta, Agra, Madras, and Bombay, which take their names from the four principal cities, or capitals, the chief seat of government in each presidency—Calcutta being the seat of the Governor-General of the whole Indian empire. North of Delhi and Agra, the British territories are extremely mountainous, the ranges run parallel to each other, each successively supporting a flat table-land, one above the other, and hence the terms *ghauts* or *steps*. The country here is dry and sandy, and a great part of it covered with dense jungle and forests: it is wild and rugged, and interspersed with deep ravines and rapid water-courses. The romantic valley of the Nerbudda extends for three hundred miles, and is from fifteen to twenty miles wide. The sides of the mountain-ranges are covered with immense forests and thick jungles; and the river is obstructed in its course by numerous rocks and shallows, and by magnificent and beautiful cataracts. The province, in which are Simla and Loodeana, is composed of the lower ranges of the lofty Himalaya mountains. The vallies are extremely narrow, exhibiting, from a commanding view, the appearance of a wide expanse of steep and rugged ravines. The city of Almora (latitude 29 degrees, longitude 79 degrees), is built on a ridge of mountains, 5400 feet high, and is exceedingly bleak and naked. Simla itself, near the river Sutlej, where the Bengal government have formed a delightful military station, and where a Christian church is now building, is situated at the height of 7486 feet above the level of the sea; and is described by travellers as an extremely grand and beautiful situation. The sea-coast of Bengal is low and flat, and very marshy, a sort of labyrinth of salt-water lakes, rivers, and creeks, interspersed with shifting islets of sand and mud, covered with mangrove trees.*

The territories which compose the Madras presidency extend along the western side of the Bay of Bengal, and comprise nearly all the southern extremity of the peninsula (except the kingdoms of Travancore and Cochin, which are tributary states, but not absolutely under British government). The northern Circars, or Teloogoo country, is low and flat, and separated from the province of Hyderabad by a range of detached hills; the whole of the Lower Carnatic (of which Madras is the capital), is also sandy and flat, and watered by several rivers descending from the Western Ghauts; but from Cape Comorin, up the Malabar

* See Montgomery Martin on the Colonies, vol. i. p. 66.

coast, on the western side of the peninsula, the aspect of the country is totally different. The little state of Travancore, extending from the cape 140 miles northwards by 40 miles inland, presents to the view vallies running down to the sea, clothed with perennial verdure; then, beyond that a lovely scene of hills and dales, the latter richly cultivated, while, still further inland, are seen the gigantic Western Ghauts, crowned to their very summit with immense forests of teak, bamboo, &c., forming altogether one of the most splendid pictures of tropical scenery to be witnessed in any part of the globe. The Eastern and Western Ghauts, mountains which run from north to south parallel to each other, are separated by a lower range of hills, extending for about thirty-five miles from east to west, called the Nilgherries, and consist of an elevated table-land, rising from 2000 to 5000 feet above the level of the sea, and comprising some of the most fruitful districts of the Madras presidency.

The district of Tinnevely occupies the south-eastern extremity of the peninsula, and is 120 miles in length and from 60 to 70 in breadth. The northern part is rich in plains of cotton and grain; nearly the whole is in the hands of large landed proprietors, called *zemindars*—descendants of the ancient Polygar race. They are a kind of feudal lords, and exercise a very despotic authority over their vassals or tenants. The Mysore is a considerably elevated country, 210 miles in length by 140 in breadth. At Bangalore the surface is undulating, and nearly 3000 feet above the level of the sea; but about Seringapatam the country falls rapidly, with a somewhat sudden descent. In so elevated a country as the whole of the south of India, there are no large rivers to compare with those of Bengal; but those that descend from the Western Ghauts, as the Godavery, the Cavery, and several others, contribute greatly to enrich and fertilize the country; and, when swollen by the periodical rains, rush down over the dry and thirsty land, spreading joy and plenty around. Several excellent roads have been made by the government in the Madras presidency, and some bridges over the Cavery are magnificent structures; one, in particular, built by a native gentleman at his own expense, consists of more than a hundred arches.*

The sea-coast of the Bombay † presidency consists of a series of steep and rocky mountains, from 2000 to 4000 feet high, declining towards the sea, and covered in some places with fertile rice-tracts, irrigated by mountain-streams. This country was the strong-hold of the warlike Mahrattas, and every hill was once surmounted by a fortress, once belonging to these piratical tribes, but now falling into decay.‡

* See Montgomery Martin on British India, vol. i.

† Bombay signifies "Bom bahia," "good bay."

‡ See Montgomery Martin, vol. i. p. 74.

The districts of Surat and Guzerat extend over an extensive portion of wild mountainous country, and extensive sea-coast, covered with jungle; and there are some fertile and cultivated tracts watered by several noble rivers, as the Nerbudda and others. Cutch is a rich mineral province, abounding in coal and iron. The provinces of Poonah and Ahmednuggur are elevated 2000 feet above the sea, and are intersected by many rivers and streams, flowing through the most lovely vallies the sun ever shone upon, and the summits of the hills crowned with native fortresses of a highly picturesque aspect.

This vast country, of which a very brief and rough delineation has now been given, is distinguished above all other parts of the globe by two very striking features—its extremely lofty mountains, which completely shut it out from the wild plains and bleak table lands of Thibet and Chinese Tartary, and its magnificent and extensive rivers, compared to which the Thames is but a rivulet! The Indus is 17,000 miles in length, and, for 780 miles from its mouth, there is water enough to sail a two-hundred ton ship; and, in many places, it is from four to nine miles wide. From the sea to Lahore there is an uninterrupted navigation for whole fleets of vessels, a distance of one thousand miles, without either rocks or rapids to obstruct the ascent. The Ganges is 15,000 miles in length, and, at three hundred miles from the sea, the channel is thirty feet deep in the dry season, when the water is at its lowest. This magnificent river, like the Indus, rises amidst the perpetual snows of the lofty Himalaya mountains, 14,000 feet above the level of the sea! The Indus flows west, and the Ganges east; and intervening between which there are large tracts of sandy plains, which separate our territories from Cabul; so that the entrance into the latter country is either to the north by Loodiana, or ascending the river Indus from the sea. Among the other noble rivers of India are the Sutlej, which forms the north-west boundary of the British territories, and is nine hundred miles in length, before its junction with the Indus; the Jumna, which rises near Simla, and falls into the Ganges at Patna: the Godavery, which rises in the mountains of Bombay, and falls into the sea on the eastern shores of the peninsula, just above Masulipatam; the beautiful Cavery, with its lovely falls; and many others of less note.

The Himalaya mountains (whose name signifies “the abode of snow”), elevate their stupendous peaks from 20,000 to 27,000 feet above the level of the ocean, forming a vast alpine belt eighty miles in width.* Twenty thousand feet have been barometrically measured;

* From Cashmere to its western extremity the Himalaya chain bears the name of Hindoo Koosh, which is the peculiar designation of one of its highest snowy peaks. This part of the range is visible from the city of Cabul.

and enterprising English travellers have found some plants and flowers in blossom at the enormous height of 16,000 feet; at 13,000, the birch, juniper, and pine, are found; and, at 12,000, the majestic oak, towering amidst the desolations of nature. The limits of ground cultivated by man have not extended beyond 10,000 feet, on the southern or Indian side; but on the northern side, Tartar villages are found in the valley of the Baspa river, at 11,400 feet high, whose inhabitants frequently cut green crops; and even as high as 13,000 feet the habitations of man are to be met with. The Himalaya glens, or passes, run, for the most part, from N.N.E. to S.S.W., the north-west face being invariably rugged and steep, while the opposite sides, facing south-east are shelving. The roads to the most frequented passes lie upon the gentlest acclivity.*

Both the British territories in India and those states which are only protected, contain a great number of large towns and cities, as will be seen by consulting a geographical map of India, (our missionary map mentions only a few of those places which are not missionary stations); besides cities and towns, there are also an innumerable assemblage of villages, each containing on an average many thousands of inhabitants, as may be seen by consulting Montgomery Martin's account of British India, in his first volume of the Colonies. For instance, he states that the district of Patna, which is 667 square miles in extent, contains upwards of one thousand villages; that of Cuttack is 9,000 square miles in extent, and contains upwards of 10,000 villages; that of Dinapore numbers nearly 6,000 square miles, and contains more than 12,000 villages; again, that of Burdwan is 2000 square miles, and comprises 6500 villages! If these statements are correct, we shall see what a thickly-peopled country India is! The proportion of Europeans to Asiatics, Montgomery Martin states, is as one to five thousand. Mr. Weitbrecht observes: "Every mile or two, a new village appears; the most populous part of England bears no proportion to this thickly-inhabited plain, (Bengal) whose villages often contain as many as five, yea, ten thousand souls." Mr. Weitbrecht (in his work on Mission India) says, that the Mahometan people, or descendants of the Moguls, form a tenth part of the population of the province of Bengal. Hindostan being situated within the tropical zone, and being, in a great measure, a vast plain sheltered on the north by very lofty mountains, it follows that it must be, as regards climate, extremely hot. In India there are only three seasons in the year,—the *hot* season, which lasts from March to June; the *rainy*, or monsoon season, from June to October; and the *cold* season, from November to the end of February.

* See Montgomery Martin, p. 88.

During the hot season, says Mr. Weitbrecht, the southern and western winds prevail, and every thing becomes dry and burnt up. In Bengal the ground is quite pulverized, and little verdure prevails, except in the vicinity of water. Occasionally the intense heat of the air is cooled by thunder-storms, preceded by dreadful and tempestuous winds, which tear up large trees by their roots, and lay the cottages of the natives prostrate, while thick masses of dust, raised by the wind into clouds, almost obstruct the light of day. In a northerly climate, it is almost impossible to form any idea of the fury of the elements in tropical countries. But dreadful as these storms are, they are often accompanied (when the wind has passed away) with heavy and refreshing rain; and their effect is so delightful, that people rejoice at seeing the heavy clouds obscure the face of the clear blue sky, and lessen for a time the extreme heat of the burning sun. In the middle of June the annual rains commence; they are ushered in by a dreadful storm in Madras and the south of India, and by the wind called the "monsoon," preceded by a calm, during which the heat is almost insufferable, so that the creation is literally sighing after refreshment and coolness. During the rainy seasons the plains are overflowed; and in Bengal the villages are built on ground which has been previously raised, to prevent the houses from being washed away. As much rain falls in the four wet months in Bengal, as during four years in our northerly climates. During July and August it absolutely pours down in streams.* During this season the smaller rivers in India which had become nearly dry in the hot season, rise to such a height as to overflow their banks. This is very useful for vegetation, but it often does great mischief to the habitations of the lower classes.

As there are no wells in India, water is carefully preserved in large tanks, or reservoirs, which are built and kept up at a great expense by the Government. Although the climate of India generally speaking is that of intense heat, which especially in Bengal is much increased by the excessive dampness of the atmosphere,† yet there are many parts of Hindostan where this great sultriness is materially lessened, and the climate becomes not only bearable, but delightful even to Europeans. Montgomery Martin observes; "The north-east provinces of the Bengal presidency (where the country is cleared of jungle and forest) in positions elevated above the level of the sultry plains, the climate is described as being very fine. This is the case at the military station of

* See Weitbrecht's "Missions in Bengal," p. 19.

† This very oppressive dampness is caused, it is supposed, by the saltiness of the air and the saline quality of many of the plants, the want of a proper drainage, and the luxuriance of a tropical vegetation. See Montgomery Martin on the Colonies.

Cherrapoonjee, on the Cassia (or Kossya) hills, four days march from Assam, which is found by Europeans remarkably healthy.* Its height above the sea is said to be upwards of 6000 feet. The provinces of Allahabad, Delhi, and Agra, continues Mr. Martin, are comparatively temperate, and the climate of central India in elevated situations is delightful, approaching to that in the south of Europe. Although the thermometer may rise to 100 degrees in the day, yet the nights are bland and invigorating." † In the province of Cuttack (S.W. of Calcutta) the climate is less moist than in Bengal, and refreshing sea breezes blow continually, from March to July: the same is the case with Assam and the coasts of Burmah, where the high lands are cool, and when the jungle is cleared, not unsuited to Europeans. The low lands in the Madras presidency are extremely hot, with dense exhalations; but the higher parts are dry, cool, and healthy, as may be said of the table lands of Mysore. In the Carnatic, the thermometer ranges higher than in Bengal (to 100 or 106 degrees), and the cold season is very short, but the moisture and evaporation not being so great as in Bengal, the heat is not so severely felt. On the beautiful Nilgherries, the climate is remarkable for its mildness and equability,—the air is generally perfectly clear, and there are no sultry nights.‡ The atmosphere is famed for its elasticity, and for occasioning great lightness and buoyancy of spirits.§ Bangalore is represented by the same writer as one of the healthiest stations in India.

The vegetable productions of this most beautiful portion of the earth's surface are so varied, so numerous, and upon so magnificent a scale, both as to size and usefulness, as almost to baffle all attempts at a brief delineation, we shall however endeavour to mention a few of the most useful and striking. The grand staple produce of India is rice (which is the principal food of the natives); it generally yields an abundant harvest, except when the rain falls too slightly, or when inundations occur; for (says Mr. Weitbrecht) "the wild flood often destroys the fields and covers them with dry sand some feet in height, so that the land must lie waste for years, until the luxuriant vegetation again forms a fresh soil." The same author tells us, that "the Hindoo ploughs in the water, (which covers the ground after the heavy rains), and when the soil is sufficiently mixed, he transplants the rice into it, which has been previously sown very thick in a prepared piece of ground. The rice grows in the water, affording us with an explanation of a passage in Isaiah, not generally understood here: 'Blessed are they

* Here the Welsh Methodists have established their mission. See Statistical Table.

† See Montgomery Martin on the Colonies, vol. i. p. 93.

‡ Ibid. p. 98.

§ Ibid.

that sow beside all waters, that send forth thither the feet of the ox and the ass.' Besides affording food to the bulk of its immense population with this productive grain, India exports great quantities to other countries. The Isle of France population are almost entirely fed with Bengal rice." * After the rice harvest is over, corn, peas, beans, and other vegetables are planted; and if rain falls in December, by February or March they reap a second harvest. Wheat is very fine about Krishnagur. In the lower parts of Bengal the sugar-cane grows in profusion. It is manufactured about Benares, but the sugar of the East Indies, principally owing to the inferior mode of preparing, is of a coarser kind than that of the West India islands.† The sea-coast border of our Indian territories, is covered with the graceful and almost indispensable cocoa-nut palm, which grows to luxuriance in sandy and barren spots where scarcely any other valuable plant will thrive. The palms bear no branches, they rise with a single straight stem, and throw out at the top a bunch of large and spreading leaves, some shaped like feathers, as the Cocoa-nut palm, and others with huge fan-shaped leaves, like the Palmyra palm, which also is a native of southern Hindostan, and grows along the sandy coasts of the Madras presidency in great profusion. It sometimes, says Murray, reaches to the height of a hundred feet, and one of its enormous leaves is sufficiently large to shelter twelve men; its abundant juice (which is obtained by cutting off the young flower-buds which are inclosed in a large sheath, and letting the liquor run out into a vessel hung beneath), seems used in three different forms by the natives of India,—1st, that of a simple refreshing beverage, when it first runs fresh from the palm, this is called *puttaneer*, or palm-wine;—2ndly, this same juice, boiled down to a thick syrup, and poured into cocoa-nut shells left to harden in the sun, is called *kuripekutti*, or black lump, and is a favourite article of food with the natives of Tinnevely and Madras;—and 3rdly, the *toddy*, or fermented juice of both the cocoa-nut and the Palmyra palm. The natives likewise eat the Palmyra fruit, which is pulpy and soft, and incloses three small nuts, which when sown in the ground, throws out a taper root, in shape and size like a small carrot, which is dug up as soon as the green shoot appears above it out of the ground. When boiled it tastes like an indifferent potatoe, and affords the poor natives of southern India their food for a portion of the year.‡ The leaves of the palm are used by the natives for thatching their huts, and for making the fences of their gardens, or they are split into strips called *Oleis*, or *Ollahs*, and used for

* See Montgomery Martin on the Colonies, vol. i.

† See Thornton's "State of India."

‡ See "South Indian Sketches," vol. ii. p. 41.

books and writings, or cut into still narrower strips, and woven into their sleeping-mats or made into baskets. There is not a single part of the cocoa-nut tree which the natives do not apply to some useful purpose. The plant from which the dye called *indigo* is produced, is extensively cultivated in India, and is considered superior to any other; the leaves are steeped and boiled, and produce the blue sediment which, when pressed and hardened into cakes by the sun, forms the indigo of commerce. The tobacco plant is extensively cultivated in Guzerat and other parts of India. The cotton-plant is a native also of the East Indies, and a great quantity of it is grown for exportation to England; but it is inferior to West Indian cotton, principally owing to the ignorance and prejudices of the Hindoos in the way of preparing it.* The cotton used in manufacture is the lining of the pod or seed-vessel of a pretty climbing plant which bears a large yellow flower—the pods before they burst being about the size of a large plum; but there is also a tree which grows in the tropics, called the *silk-cotton tree*, whose fruit yields a soft silky cotton, which is much used in the eastern Asiatic islands, and on the continent, for mattresses, pillows, &c. The forest trees of India are not to be surpassed in any country for superbness and number; and there is no part of the country from Cape Comorin to the Himalaya where they do not abound, especially in the mountainous districts: among them are the oak, teak, pine,† fir, jack, chesnut, cedar, ebony, walnut, and yew. There is likewise the spreading banian, with its multitudes of roots descending from the branches till they reach the ground, and forming supports to the whole gigantic mass, sometimes to the number of 320 large and 3000 smaller ones; the useful bamboo (no less gigantic as a grass than is the banian as a tree), the tree-fern, and the willow, which in Nepaul grows to an enormous size. “Bengal,” says Mr. Weitbrecht, “abounds in fruit-trees: the best known are the mango, pine-apple, citron, orange, plantain, and pomegranate. The mulberry is cultivated for the sake of the silk-worm. Roses are cultivated in great quantities in many parts of India for the purpose of making the powerful scent called *otto* or *attar of roses*. On all the mountains of Hindostan the flowers and fruits of Europe are found growing wild in great profusion. The northern and hill provinces grow at one season European grains, and at another those which are peculiar to the tropics. Wheat is imported into England at a great profit; and flour for making starch, is one of the annual exports from Calcutta.

* See Thornton's "State of India;" and Murray's "Encyclopedia," p. 960.

† In the north-west provinces of British India, near the Himalaya Mountains, the pine and arbor-vitæ are met with 25 feet in girth, and 120 feet high without a branch! See Montgomery Martin, vol. i.

Of dyes, medicinal drugs, resins, gums, and oils, there are numerous varieties. In short, India is rich to overflowing with every product of vegetable life which an all-wise and ever-beneficent Providence could bestow to gratify the sight or satisfy the wants of his creatures.

The British possessions in India (says Montgomery Martin) abound in iron, copper, lead, antimony, plumbago, sulphur, and gold, together with inexhaustible supplies of coal,—the best is on the north-east frontier; but in general the coal is of an inferior kind to that found in other countries. The coals now procured at Cherrapoonjee, on the eastern frontier, is of a very valuable kind. Gold is found to a considerable extent in Assam. In the district of Burdwan there are extensive coal-pits, from which the steamers are supplied that ply on the Ganges. Nothing is wanted but capital and enterprising men to open the rich resources of the land. The natives of Bengal are smelting iron, and manufacturing it into common tools, on a small scale. In several of the rivers they are washing gold out of the sand.” *

The quadrupeds that characterize more particularly the regions of continental India are, the lion, tiger, leopard, rhinoceros, bear, buffalo, antelopes of several kinds, stags, porcupines, baboons, monkeys, bats, ichneumons, otters, and rats. The stately Asiatic elephant roams at large in the forests in considerable herds; it is also domesticated, and in common use; its services appear universal, and it is as essential to the Indian sportsman as a good horse is to the English fox-hunter. What a contrast these enormous creatures must present to the beautiful little four-horned antelope, which is only twenty inches in height from the shoulders downwards. There are various kinds of snakes in India; the copra-capella averages from one and a-half to six and a-half feet in length, and preys upon quadrupeds, such as rats, &c. The peacock is the glory of Indian ornithology; the jungle-cock is spread over the whole peninsula. The fan-tail pigeons vie with the parrots in the brilliancy yet softness of their tints. All the birds of India are remarkable for their varied and gay-coloured plumage. Among the birds of India are also gigantic cranes and herons. Some of these birds, which are as tall as a man, eat animal food, and devour fish and land-reptiles to an incredible amount, and consequently they are held by the natives in great estimation. There are also several kinds of vultures and falcons, the former are extremely useful in clearing the country of all dead animal matter, which if suffered to remain upon the ground in that hot climate would produce incalculable evils. Among the insects of India, the large ants are also the universal destroyers and removers of all

* See Weibrich's "Missions to Bengal."

useless or decayed matter, whether vegetable or animal. Although not quite so numerous and beautifully varied as in the tropical regions of America, yet the butterflies, and some very large beetles, of India, are truly magnificent. This country also furnishes several kinds of silk-worms, from which less fine but more durable garments than those made from the common silk-worm are fabricated.*



Hindoo Woman
(Of the "Soodra" or Merchant's Caste.)



Hindoo Water-Carrier
(Of Calcutta.)

SECT. II.—POLITICAL AND COLONIAL HISTORY.

History informs us that the Moguls—a fierce and tyrannical people, from Cabool and Tartary—under their Mahometan rulers held a cruel and oppressive sway in India, from the close of the tenth to that of the fifteenth century. The Portuguese, having discovered the passage round the Cape of Good Hope, landed on the Malabar coast, on the western shores of the vast peninsula of Hindostan, in 1498; and for many years afterwards a Portuguese fleet annually visited India, and returned to Lisbon laden with treasure and merchandize. They also carried on a considerable trade with Ceylon and the islands of the Indian Archipelago. The Dutch used to buy the productions of the East, thus brought by them to Lisbon, and disperse them among the Western

* See Murray's "Encyclopedia of Geography," pp. 858, 968.

nations of Europe. But when Philip II. of Spain prohibited the Dutch from holding this intercourse with Portugal, they themselves went to India, established settlements in Ceylon and Java, and formed an East India Company, for the purposes of trade with the East. It was in 1599, that a body of *English Merchants* applied to Queen Elizabeth for permission to trade with India; and the royal charter granted them, which secured to them the exclusive right of trading in the Indian Seas, laid the foundation of the famous "East India Company"—a striking instance (observes a late writer on Bengal) of what momentous and important results flow from originally trifling causes, under the direction of the all-wise Providence of God; who saw fit that other civilized nations of Western Europe should *attempt* the subjugation of India, but that only Britain should be permitted to *succeed*.

In 1632, the Mogul Emperor of Delhi granted permission to these English merchants to trade, and establish a factory, at a small town in the district of Midnapore, near Orissa in Bengal, there being then no other port to which they were admitted. In 1656, the English traders received the Mogul's sanction to establish a factory on the river Hoogly, one of the lower branches of the Ganges, along the banks of which the Portuguese, Dutch, French, and Danes had previously established factories, within ten miles of each other. In 1681, the English East India Company had factories at Patna, and at Cozimbuzar on the Ganges; and, in 1686, removed their Hoogly factory to a village called Chuttanutty (now the city of Calcutta). In 1704, they bought the small adjoining district of Calcutta (originally Kalee Ghaut, or "the landing-place of the goddess Kalee"), of one of the Mogul princes, who was in want of money to carry on his wars. Previous to this, in 1696, when the rebellion of Soujah Sing (a native Hindoo prince) broke out against the Mogul power at Delhi, the English solicited and obtained permission of the authorities at that place to erect defences around their factories; which was the first time that the jealous Mahomedans had permitted Europeans to fortify their residences, which were originally exclusively "trading factories" or "houses." Their first fortified factory they named Fort William, in compliment to King William III. This small possession was in 1707, dignified with the title of "presidency," and was manned with a garrison of 129 soldiers, one gunner, and his crew of 25 men! And thus was laid the foundation of this wonderful empire, which, ere long, was destined to spread its authority from the mouths of the Ganges to the Indus, from Cape Comorin to the Himalaya mountains.*

* See Montgomery Martin on the Colonies, vol. i. pp. 1—7.

For nearly half a century the British pursued a peaceful and profitable commerce, till, in 1756, the ferocious Moslem ruler of Delhi, Surajee ad Dowlah, invested and captured the East India Company's factory at Calcutta, and placed Mr. Holwell and his 146 companions in a dungeon (since called "the Black-hole") only eighteen feet square; and, in less than twenty-four hours, not more than twenty-four Englishmen remained of the British presidency in Bengal! It was not likely that this wanton and cruel outrage upon the British nation would remain long unavenged. Lieutenant-Colonel Clive was immediately sent off from Madras with 900 Europeans and 1500 sepoy troops, and a squadron of five ships of the line, who soon succeeded in completely routing the Mahometan forces, who fled at the approach of the English army. Surajee was afterwards completely defeated with great loss by the British; when he concluded terms of peace, and the Company were allowed to fortify Calcutta, and carry on their trade as before.

The power of the Mahometans in India had been for some time gradually declining, and England being now engaged in a war with France, thought it prudent to depose the Moslem ruler, and set up a Bengalee military chief in his stead, with whom they stipulated that he was to drive out the French from Bengal, and pay a large sum of money to indemnify them for the injuries they had received from Surajee. This was soon after followed by our taking the fort of Chandernagore from the French; and the decisive victory of Plassey, when 2000 sepoy troops and 900 English, under Lord Clive, defeated 68,000 of Surajee's forces, together with a body of French officers, and fifty pieces of artillery. The loss of the British being only 24 killed and 48 wounded! Montgomery Martin informs us that an interesting romance has been founded by the natives upon this memorable fact; and that the Hindoos delight in pointing to such instances of the retributive justice of heaven.*

From this time till 1825, a succession of contests took place, till the whole of the territories which now form the four presidencies of India were subjugated to British rule or alliance. For some time after the fall of the Mogul dynasty, the Mahrattas, a powerful race, inhabiting a great part of the north-western provinces and the western coasts, continued to give the English much annoyance, under the government of numerous native chiefs or rajahs. The dominions of Scindia were never finally conquered, though some of the states were made tributary to Great Britain. War has very lately been renewed in these provinces bordering on the Indus, and many of the unsubdued states have been

* See Montgomery Martin on the Colonies, vol. i. p. 15.

forced to submit to our authority ; among them is Scinde, or the delta of the Indus, in which territory we have now several military stations, as Ferozpore, Shirkapore, Loodiana, &c.

In contemplating Hindostan as it now exists, the power of Britain appears entirely predominant. The number of Europeans by whom these vast dominions are held in subjection very little exceeds 30,000. But this number is rendered effective by that peculiarity in the character of the Hindoo, which makes it easy to train him into an instrument for holding his own country in subjection. He has scarcely an idea of possessing a country of his own, and is totally devoid of all patriotism. "The Asiatic," says Mr. Fraser, "fights for pay and plunder, and whose bread he eats, *his* cause he will defend against friends, country, and family." Accordingly the sepoys (Indian troops commanded by British officers, and trained after the European manner,) are found as efficient as troops entirely British ; and so long as they are well treated, they are equally faithful, and often show great attachment to their officers. Their number amounted, in 1844, to 230,000 infantry, and 26,000 cavalry. The purely European troops maintained by the Company do not exceed 8000 ; but a large body of the Queen's troops are likewise employed in India. These forces are variously distributed throughout the country ; for, besides defending and holding in subjection the territories immediately under British sway, bodies of them are stationed at the cities of the tributary princes, at once to secure and overawe them.

The influence of British authority is not confined to the four presidencies of Calcutta, Madras, Bombay, and Agra ; it is exerted over nearly the whole of India,* by virtue of protective treaties with the native princes, who govern their own states under the controul of British power, which is represented in their courts by an English resident.

"There is in India, not only a mixture of Mahometan and Hindoo population, but there still exists a considerable number of Mahometan as well as Hindoo governments. The Hindoo sovereigns, generally called *rajahs* (a word signifying *prince*), have always been independent of each other ; but the rulers of the smaller Mahometan states, called *nawaubs*, or *nabobs*, were always dependent on the Mahometan viceroys† of provinces, and, through them, on the government of the Great Mogul, at Delhi. There never are wanting among the Mahometans, bigotted zealots, who, under the influence of an intolerant creed, are

* Scarcely any state now, except the kingdom of Nepaul, to the north of Bengal, is *entirely* independent of Great Britain.

† Some of whom, as the Viceroy of Hyderabad, still remain ; and the "Nizam" (or Prince) of the Deccan, one of our allies, is dependant upon him.

ready to seize any opportunity of exciting the hostile feelings of their fellow-believers against their acknowledged conquerors, the English; and the remarkably rapid secret communication carried on among the natives, affords a great facility for plots and conspiracies against our government." * Most of the protected states (observes Mr. Thornton) are wretchedly misgoverned, and there cannot be the slightest doubt that the people would be far happier as British subjects.†

In India, the great source from which the financial wants of the state are supplied, is the land revenue. It is chiefly collected by the native landholders, or *zemindars*; and often in a very arbitrary and oppressive manner. The other sources of Indian revenue are monopolies of salt, opium, and tobacco; the former being alone retained by the East India Company. There are also transit duties, or a tax on all merchandize passing through the country; the customs, and assessed taxes, which include duties on intoxicating liquors and drugs, stamp duties, the wheel-tax, &c. The post-office is not much used by the natives, and the sum derived from it is as yet comparatively trifling. Notwithstanding that the vast territory of Hindostan is chiefly under the control and authority of a foreign power, yet it is peopled by a native race who, during the subjection of a thousand years, have preserved unaltered all the features of their original character; they retain in full force, that earliest form, a village constitution, their attachment to which is excessively strong. Each village is considered as a political association, and includes all the surrounding territory from which the inhabitants draw their subsistence. All public services and trades (with the exception of the cultivators of the soil) are held by hereditary succession, and are paid out of a portion of the land. The principal chief or manager of all is termed the *head-man* of the village, who exercises (as well as the zemindars) a kind of despotic authority over the inhabitants, who can, however, sometimes find redress for their grievances from British courts of law. According to parliamentary statements, it has been estimated that the presidency of Calcutta (which is now divided, and includes the two presidencies of Calcutta and Agra) contains a population of nearly seventy millions; that of Madras upwards of thirteen millions, and that of Bombay upwards of six millions; and that the states under British protection contain about forty millions of people,—making a total of more than 130 millions of people in all India! But this statement is not a very recent one, and many writers now affirm that the population of India more nearly approaches to 200 millions. Of these, one-tenth

* See "South Indian Sketches," vol. i.

† See "State of India," by E. Thornton, Esq. 1835.

is supposed to be Mahometans, or descendants of the Moguls. Mr. Weitbrecht observes, these are easily distinguished from the Hindoos by the difference of their features.

The external trade of India is not directly carried on with England, except in some few instances, as raw cotton, &c. Its chief importance, as connected with the interests of our own country, must be attached to the extensive trade carried on between India and China. The former exports to the latter vast quantities of opium, for the growth of which it possesses peculiar facilities, as it may be raised cheaper and better in Bengal than perhaps in any other part of the world, China affords a market almost unlimited in extent. India has to remit annually a certain amount of revenue to England, but the demand for Indian goods is but small. The demand for tea in India is also very small, but in England it is enormous: therefore the East India Company and others purchase the tea of China (which has been partly paid for by the sale of their opium), and transmit it to England; and thus maintain a most flourishing trade, and at the same time keep up their commercial relation with the parent country. India supplies us also with indigo, tobacco, and silk, and great quantities of raw cotton; while Manchester and Glasgow in return furnish a large proportion of the cotton piece goods with which the inhabitants of India are clothed, as having no advantages of machinery, the manufactures of India are carried on but to a very small extent. India carries on a small trade with America in indigo, silk, and saltpetre, and a still smaller with France, which gives her wine in return for these articles. The commerce of India with Central Asia is limited by various causes, such as the heavy duties imposed by the Asiatic sovereigns, and the difficulties attending the conveyance of merchandize into these countries; Cabool is however a great consumer of Indian and British commodities; and through it goods are transmitted to Bokhara. The Chintzes of Masulipatam enjoy a preference in Persia, which ensures their sale in that country.*

We will now draw this portion of our remarks upon India to a close, by giving our readers a very brief account of the present history of the East India Company, and its relations with this country, as settled by recent Acts of Parliament.†

The present constitution of the East India Company and the government of India, as settled by Acts of Parliament, is this: the objects of the Company were originally purely commercial, and had they been able to maintain this character, they would have sought for nothing further.

* See "State of India," by E. Thornton, Esq. pp. 83—92. 1835.

† These remarks are extracted from the same work already referred to, viz. Thornton's "State of India."

Their enemies compelled them to unite with the character of the merchant, that of the soldier, and the civil governor. The British Legislature has since effected another change. In 1813, the trade with India was thrown open; twenty years afterwards the Company relinquished this field to their competitors. The Act of 1833 suspended the mercantile career of the Company, and it now exists only as an instrument for governing the country, which the spirit and wisdom of its servants (or rather, I should say, the good providence of God) has annexed to the British Crown. The whole of the Company's property, territorial and commercial, having been surrendered, its debts and liabilities are charged upon India, and a dividend of £10. 10s. on their capital stock secured,—the dividend redeemable at the rate of £200 for every £100 stock after April 1874, and at an earlier period on the demand of the Company, should they be deprived of the government of India, (which could not be done till the time of the expiration of this act, in 1854). The authority of the Company is exercised through the Court of Proprietors, and the Court of Directors (subject to the supervision of the commissioners of the Board of Control, which Board was established in 1784, for the purpose of superintending and controlling Indian affairs). The Court of Directors consists of twenty-four proprietors who are elected for four years: six go out annually by rotation, but they are re-eligible at the expiration of a year. The qualification for the office of director is the possession of £2000 stock. To be qualified to vote in the Court of Proprietors, requires a possession of stock to the amount of at least £1000. £3000 entitles him to two votes, £6000 to three votes, and £10,000 to four votes. The proprietors have the privilege of electing the directors—thirteen of whose number constitutes a court. The Board of Control is constituted by commission under the Great Seal. The first named commissioner is president. The president of the Council, the lord privy seal, the first lord of the treasury, the principal secretaries of state, and the chancellor of the exchequer are commissioners *ex officio*. The directors are bound to transmit copies of all proceedings, and those of the Court of Proprietors to the Board of Control; and copies of all despatches and official communications proposed to be sent out, must be laid before the commissioners, who within two months are to return them, and to state their objections to them in writing. Despatches generally originate with the Court of Directors; but the Board of Control may require orders and despatches to be proposed and submitted for consideration. If the Court refuse compliance, after fourteen days the Board may prepare them themselves, and the directors are bound to transmit them.



Raypoor of Western India.

SECT. III.—SOCIAL HABITS AND MANNERS.

An enlightened missionary, in his recently published account of the people of India, offers the following remarks: “The Hindoos must be regarded in most respects as a civilized people, living in towns and exercising different trades and professions. The mountain tribes throughout India are an exception to this, for they are all, more or less, in a rude state, and in habits and manners, as well as religion, quite distinct from the people of the plains. The Hindoos are upon the whole a handsome people, having generally an intelligent and expressive countenance, with a slender, graceful, and well-proportioned figure. It is supposed they belong to the Caucasian race, from whence the English and Germans also sprung. Their complexion is usually olive-brown, but varies considerably in its shading, from the high-class natives who are frequently not darker than Spaniards, to the people of the lowest classes, who are almost as black as the negro. The greater part of the inhabitants of India are employed in agriculture. The Hindoo husbandman is far less laborious and persevering than the English peasant; a like disposition for toil could scarcely be expected in a tropical climate; nor is it necessary, since the ground produces almost every thing with little labour or exertion on the part of man. The primitive plough in use has perhaps seen no change for the last two thousand years, and is drawn by a pair of small thin oxen, and cuts the ground two or three

inches in depth, below which the soil is never touched, yet the seed is sown and ripens year after year to an abundant harvest.

Besides agriculture and pasturage, the Hindoos are occupied in commerce, and handicrafts of different kinds : the most common artisans are the weaver, carpenter, blacksmith, confectioner, barber, washerman, and basket-maker. In cotton-spinning and weaving the Hindoo had attained to considerable perfection in ancient times. The men embroider most delicate silks and muslins with their thin taper fingers, and their carving in ivory is also very elaborate and beautiful. In towns there are clever gold and silver smiths ; for the Hindoos, of both sexes, but especially the females, are passionately fond of ornaments. They wear necklaces, head-bands, ear-rings, and rings on their arms and ankles, as well as on their noses ; and those who have not the means of procuring gold and silver ornaments, purchase cheap ones of brass, bone, and painted clay. The dress of the Hindoos is exceedingly simple ; it consists of a long piece of calico—sometimes eight or nine yards in length—commonly bleached white, which is fastened round the waist, just as it comes from the loom. On festive occasions they cover the shoulders with a similar garment, which is girt round their loins when they are about to travel, or made into a turban to protect their heads from the fierce rays of the sun. The dress of the servants in India and the middle classes is an under garment of muslin hanging in folds below the knee, and over this a dress of white country cloth, tight at the throat and wrists, and sometimes confined at the waist with a red sash, while fifteen or twenty yards of muslin are twisted round the head for a turban. The dress of the women consists of a piece of calico or muslin several yards in length, which is neatly and elegantly wound about the person, so that it falls over the figure in graceful folds. They wear nothing on their feet ; but their cloth usually reaches to the ankles, and they place it over their heads when they go abroad, so that often only the upper part of the face is visible. Some of the natives wear sandals of wood or leather ; but only the higher classes have learnt to wear shoes. The dress of the rich Hindoos is made of silk or muslin of the finest texture, and very beautifully embroidered. The Hindoos do not generally clothe their children till six or eight years of age. There are many rich farmers, designated *zemindars*, who rent whole districts from Government, gather the heavy land tax, pay their own share, and yet derive considerable profit ; but this farming system is the curse of the poor peasant, who is so unmercifully drained and oppressed by the cruel and hard-hearted *zemindars*, that in a country so abundantly rich in natural resources as India, we find him living in abject wretchedness and pauperism, in a condition almost worse than that of a slave. The great and

melancholy feature of domestic life in India, is the degraded manner in which all females are treated. Among the higher classes, the women have a separate apartment, and are at all times treated with less courtesy and respect than the youngest of their sons; the Hindoo female is represented in their sacred books as a lower order of beings to the men, and this inhuman system occasions a total want of education in the female part of the population, so that the entire family is left without that maternal tenderness which education alone can promote; and the young Hindoo never having felt a mother's influence, grows up destitute of any moral qualities, or refined feelings, and entirely ignorant of the real happiness of domestic life. The writer of "South Indian Sketches" observes, "that no one who has not lived and laboured among the Hindoos can have any idea of the state of deep degradation to which the females of India are reduced. The young girls are married at the early age of thirteen or fourteen, and henceforth she becomes little more than a domestic slave. She may not walk with her husband, but behind him; she may not eat with, but after him, and of what he leaves; she ought not to sleep while he is awake, nor remain awake while he is asleep; if she is sitting when he comes in, she must rise, and if he dies she is doomed to perpetual widowhood. This doom is her's even if the young man die between the betrothment and the marriage: a black cord is fastened round her neck, never to be removed, and the girl is for ever shut out from all scenes of gladness or rejoicing; she is treated as an inferior being in her own family; she must wear the coarsest garments, and eat but once a day of the coarsest food. Thus neglected and despised, with no interest in this life and no hope for a better, it is no wonder if these poor creatures throw off all restraint and abandon themselves to a life of wickedness and sin."*

Mr. Weitbrecht mentions, that "should a dog or a woman touch an idol, it is become, in their estimation, so polluted, that it must either be thrown away; or, if made of solid material, it must be consecrated afresh!" showing that they regard their females in no better light scarcely than the brute creation. In speaking of the women in another part of his work, he tells us, that the higher classes of females in India are for ever shut up between four walls, opening only to the light of heaven, on one side, which looks into a garden; that the lower classes seldom hear the gospel, because it is not deemed proper that a woman should ever appear in company with her husband. The husband is the head of the household, and the wife and mother forms no part of the family circle. She is, in a certain sense, a nonentity, and is employed,

* See "South Indian Sketches," vol. ii. p. 132.

with her female children, in performing all the drudgery and hard work of the household. Notwithstanding, observes the same writer, all their great disadvantages, the females of India are by no means devoid of susceptibility to good impressions. "How sad is the contrast in regard to women between a heathen and a Christian land! In almost all heathen nations, the woman is regarded as an inferior species of human being!"*

The chief support and sustenance of the people of India is rice, though, in the southern districts, many of the people are too poor to obtain it, and live on the fruit of the palm-trees, plantains, &c., which require little or no cultivation. The Hindoos have various modes of cooking their rice, but the most common way is boiling it soft in water, and eating it with vegetables or fish, or a mixture of spices and oils made into a sauce called *curry*. Those who are of the Brahminical religion never eat beef or veal, as the cow is considered by them a sacred animal; but game, goat's-flesh, mutton, and other meats, are eaten by the upper classes. The poor, in general, cannot afford ever to procure them. The Hindoos use neither knives, forks, nor spoons, nor chairs or tables; but both rich and poor sit cross-legged upon the floor, and feed themselves with the fingers of the right hand, which is sacred, while the left hand is regarded as the unclean hand.

The household furniture of the Hindoo peasant is extremely simple; it consists merely of some earthen vessels for cooking, and perhaps a few brass plates and drinking-vessels; but they more generally eat off plates made of the fresh plantain leaves, which they gather daily. A narrow-necked vessel for fetching water, a mat to sleep on at night, and to rest, sit, and eat on during the day, a bamboo-basket for the preservation of their clothes, &c., with a common wooden stool roughly put together, completes the inventory of their furniture.† The upper classes use beds made of bamboo, laced together with ropes, with a mat laid on it, and then a bed stuffed with coarse cotton, or the fibres of the cocoa-nut. The rich Hindoo spends a great part of his time in repose. The houses of better classes of natives in Bengal are made of brick; but it appears that, in Madras, the walls are usually of mud; those of the middling classes consisting of four or five rooms opening into a little quadrangle. The projecting tiled roofs, towards the street, form a kind of open shed called a *piol*, supported with posts in the front, having a bank of earth running along the wall of the house, which is intended for a seat. The windows, which are about two feet square, only open towards the quadrangle; and the absence of them towards the street gives the houses a

* See Weitbrecht's "Missions in Bengal," p. 270.

† Ibid. p. 26.

gloomy appearance. The rooms are low, and open to the roof, with bare white-washed walls, with no other ornaments than the little niches for their small brass or earthen lamps. In many towns the houses are built of bamboo frames, covered with mats. The better kinds of houses in India are built of two stories, the outer walls being sometimes ornamented with rude paintings of their gods. The lower classes of Hindoos live in miserable huts, the mud walls of which are not more than two or three feet high, and the roof, which is composed of the leaves of the palmyra-palm, reaching nearly to the ground on the outside. The door-way is so low that it is not easy to stoop low enough to enter. It may be imagined that the closeness of even the best of these native houses must be almost insupportable in that hot climate; nor is it easy to understand what reason they have for thus excluding both light and air. But heat does not affect the Hindoo as it does the European. The hands of a native are always cool; and you may often see the lower classes of people lying down to sleep in the sun without suffering any apparent inconvenience.

Many of the poor in India are not able to afford a house of their own, but live in the *piols* or open porticos in front of the dwellings of the better classes, sheltering themselves with a screen of cocoa-nut leaves or bamboos, without any furniture save a few chatties or earthen vessels, in one of which they make a little fire to cook their food upon, and in another they keep their water and rice. The poverty of these miserable people obliges them to eat whatever they can get,—as fish, dead animals, or any kind of grain boiled soft; but the higher classes are very particular in their diet, and any departure from the established custom, relating to the manner in which their meals are served up, the number of dishes, &c., would occasion them loss of caste.*

The Hindoo, in his character, is strongly averse to any change, and the Mahometan is wrapped in a bigotry which almost precludes his seeing anything to admire in the habits and manners of an infidel; yet, notwithstanding this, the natives of India have begun, in some degree, to conform to the tastes and customs of Europe. A very strong desire has been manifested to become acquainted with the English language, and the Hindoos are becoming anxious to acquire a knowledge of those sciences and branches of knowledge which enter into a school education. They are very intelligent when instructed, and have excellent memories. Those who are heathens are extremely fond of arguing. Of course, among a nation inhabiting so very extensive and populous a country as India, there are a great many varieties and different races among them,

* See "Sketches of Southern India," by S. T. p. 48.

and this is shown by there being upwards of thirty different languages or dialects spoken in the different provinces. They differ materially from one another in religion, colour, manners and habits, as well as language. Montgomery Martin gives a long list of these different classes or sects of Hindoos, characterising each by their appropriate distinctive quality, such as—"Insidious, cruel, and talented Brahmins; submissive and industrious Soodras; warlike and cunning Mahrattas; high-spirited Rajpoots; honest Parsees; heroic Goorkas; murdering Thugs; mercantile and quiet Armenians; vindictive Nairs; sedate Nestorians and Syrians; mercenary Scindians; martial Seiks: fanatical Papists; despotic Polygars; piratical Concanese;* sanguinary and untamable Koolies; pastoral Todawars; † outcast Parias; dissolute Moguls; peaceful Telingars (or Teloogoos?); fighting Arabs; commercial Loodanahs; ‡ and aboriginal Ghonds; §—with many more varieties not mentioned here; all materially differing from each other in dialect, manners, and occupation."

We will now say a few words on the *moral* state of Hindostan. It may be partly inferred from the foregoing list that this picture will prove but a dark one: the following is the description of the moral character of the Hindoos in general, given by one whose acquaintance with them seems to have been considerable. || "There is no virtue in which the natives of India are more deficient, than a regard to truth. Veracity is, in fact, almost unknown among them, and falsehood pervades the whole intercourse of private life; it is carried to such an extent in courts of law, that not only will two sets of witnesses give directly contrary testimony; but not unfrequently it turns out, upon investigation, that neither of them *really* knew *anything* of the matter in question. Even those who have a *just* cause will seek to defend it by falsehood and prevarication and trick; deception and fraud are manifested in all their transactions of business. Trusts of the most solemn nature are often abused, and even the ties of relationship afford no security whatever. The Hindoos are contentious, malevolent, and revengeful, and men pursue each other with the most deadly enmity. It is true that when it suits their own interests, they can conceal their resentment, and submit to

* Inhabiting the coasts of Bombay presidency.

† Inhabiting the high lands of Coimbatour.

‡ People living in tents on the N.W. frontiers.

§ Having a striking resemblance to the African negro, inhabiting the south parts of the peninsula.

|| A Brahmin once said to a missionary, "I am sure your Scriptures are not so ancient as you pretend, for you have written one chapter since you came to this country." "Which is that?" asked the missionary. "Why the 1st of Romans," said the Brahmin, "for you could never have written so exact a description of the Hindoos had you not first seen them."

insult and injury with a great appearance of patient submission ; but the desire of revenge, though hidden, is active, and at the first favourable opportunity will be indulged. Of all people, the Hindoos are the most prone to litigation. What they must have been before the establishment of British authority and rule, when justice was notoriously bought and sold, may be easily inferred ; that is, in a *worse* state of misery than they are now. Some people have thought the Hindoos kind to the dumb creation, but the truth is far otherwise. Some animals which his unholy superstition teaches him are sacred, receive as much attention and respect as he would pay to the highest caste of his own species ; but for this exception, the brute creation are treated in India with the greatest cruelty.

“ Of patriotism and public spirit the Hindoo knows nothing,” observes Mr. Weitbrecht. “ Throughout the whole empire there is no place where they unite together for charitable purposes. The Mahomedan yoke under which the nations so long groaned, extinguished the last vestige of patriotism in their breasts. It is only when an idol is to be fabricated for the festival of one of their gods or goddesses, or when hungry Brahmin priests are to be fed, that the whole population of a village must contribute each their share of the expense.”*

To his own species, observes Mr. Thornton, the Hindoo is invariably cold and unfeeling ; estranged from his fellow-men by the superstitious and galling system of *caste*, he regards human suffering with a callous insensibility which is truly appalling. The following anecdote, related by Bishop Heber, will serve to explain this. “ A traveller fell down sick, a few days ago, in the streets of a village ; no one knew of what caste he was, so no one could go near him (lest they should be polluted, and ‘ lose caste ’ by touching one of a lower caste than himself) ; and there he lay, wasting to death before the eyes of a whole community, and even the children were allowed to pelt him with stones and mud. In this state he was found by a European, and taken care of ; but had he died first, his body would have lain in the streets, till the jackalls and vultures carried it away, or have been thrown into the nearest river by order of the magistrates.”

“ In the time of famine (which occasionally occurs in India), the parent will sell her child without hesitation ; and a woman has been seen, in a time of scarcity, to throw away her child upon the high-road.” † Infanticide was common among the Hindoos, until prohibited by British law ; and the horrible practice of suttee, or the burning of

* See “ Missions in Bengal,” p. 31.

† See Thornton’s “ State of India,” p. 134.

widows to death upon the deceased body of their husbands, has fallen before the same benign influence.

Besides all these dark qualities of the degraded minds of the poor Hindoos, India is disgraced by the gross impurity of her people, arising from the institutions of their false religion, which poisons the very sources of all moral principle, and spreads itself into all the ramifications of social life. But we must close this sorrowful picture, and see, in the next chapter what is the real source of all this sin and misery; and in the concluding section of our subject, we hope to show that there is a ray of heavenly light beaming upon their darkened condition; and that better days have already shone upon a portion, at least, of this benighted family of God's creatures.



A Brahmin.



Hindoo Family going to sacrifice.

SECT. IV.—SUPERSTITIONS AND FORMS OF WORSHIP.

“*Their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things; and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.*” Rom. i. 21—25.

We propose to divide our subjects into six principal heads, viz. :—
 1. Their gods and goddesses. 2. Their religious festivals. 3. The superstitious institution called *Caste*. 4. Their habits of self-torture and pilgrimage. 5. The sacred books and priests. 6. Their pagodas and idol temples.

1. *Their gods and goddesses, &c.*—The founders of Hindooism have reduced their millions of false gods, says Mr. Weitbrecht, to three principal deities. These beings are called Brahma, Vishnu, and Siva, who have, in Hindoo mythology, each their appointed consorts, who are also worshipped. But besides these three principal gods, there are an uncounted host of deified heroes, animals, virtues, and vices. Brahma, Vishnu, and Siva, they say, all emanated from Brahm, whom they acknowledge as the one Supreme Being, the ground and foundation of their religion; but although the Shasters represent Brahm as a being without beginning or end, almighty, omniscient, and unchangeable, yet, at the same time, he is represented without mind, without will, with consciousness of his existence! and is now, they say, enjoying the highest beatitude—that is, a deep, uninterrupted sleep! And yet Brahm must have one day awoke from this long sleep, in order to have called the worlds into existence; for Hindooism teaches that the creation of the world is nothing more or less than a manifestation of Brahm in visible material forms. Hence their religion is the most perfect and complete system of Pantheism ever invented. Brahma, who is the first of the Hindoo Triad, and is regarded as the creator of the universe, is usually represented as a man with four faces, riding on a goose. He is, like Saturn, sometimes called the grandfather of the gods; but in other passages of the Shasters he is called the father of lies!

The writer of *South Indian Sketches* informs us that the Hindoo Brahma is little cared for, and that there is only one temple to his honour throughout all India. The Hindoo Shasters assert that when he was convicted, by the other gods, of being a liar, he was condemned to receive no divine adorations.*

* See “*Missions in Bengal*,” by the Rev. J. J. Weitbrecht, p. 76.

CEYLON.

Name of Society, Tribe or Nation, and Missionary Station.		Missionaries.	Catechists.	Native Teachers.	Communicants.	Schools.	Scholars.	Year of commencing the Mission.
SOCIETY FOR THE PROPAGATION OF THE GOSPEL.								
CEYLON.								
CINGHALESE.								
Calpentyn ..	..	1	..	..	..	..	..	1842
Matura ..	..	1	..	..	..	..	..	1840
Newera Ellia ..	..	1	..	..	..	..	..	1838
CHURCH MISSIONARY SOCIETY.								
CEYLON.								
CINGHALESE.								
Cotta ..	..	4*	1	52	34	44	1479	1822
Kandy ..	..	2	..	17	24	12	264	1818
Baddagame ..	..	3†	1	18	20	14	490	1819
Nellore ..	..	2	..	27	33	23	1204	1818
BAPTIST MISSIONARY SOCIETY.								
CEYLON.								
CINGHALESE.								
Columbo ..	..	2	..	7	300	27	1185	1812
Kandy ..	..	2	..	1	200	6	270	—
WESLEYAN MISSIONARY SOCIETY.								
CEYLON.								
CINGHALESE, ENGLISH, AND PORTUGUESE.								
Tamil Division	Batticaloa ..	1	1	..	207	} 21	456	1814
	Jaffna ..	1	1	..	75		620	1814
	Trincomalee ..	..	..	..	31		175	1817
	Point Pedro ..	1	..	..	11		345	—
Cinghalese Division.	Galle ..	1	10	..	60	} 75	414	1815
	Matura ..	1	12	..	92		414	1817
	Colombo ..	3	13	..	120		500	1815
	Negombo ..	3	29	..	221		659	1818
	Caltura ..	1	23	..	171		1083	—
	Goddapitya ..	1	1	..	20		55	1830
	Dondra ..	1	4	..	20		193	1839
Pantura, &c. ..	2	..	..	22	..	1842		
AMERICAN BOARD OF MISSIONS.								
CEYLON.								
CINGHALESE.								
Tillipally ..	..	1	..	10	..	..	..	1816
Batticotta ..	..	3	..	13	..	..	..	1817
Odooville, &c. ..	..	2	..	20	..	..	..	1820
Chavagacherry, &c. ..	..	1	..	6	..	..	..	1833
At home ..	..	3	..	..	..	..	..	—

* One native.

* Ibid.

CHAPTER IX.

INDIA BEYOND THE GANGES.

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

THE country between India and China partakes in some measure of the physical and political character of both these adjoining regions, and comprises a number of extensive kingdoms, which have been at different periods united and separated again from each other. The surface of this great territory, according to the general view taken by Captain Low, is formed of a series of mountain-ranges, running from north to south. The broad valleys between these ranges are generally of extreme fertility, and are watered each by a large river, which descends from the mountain-frontiers of China. The mountains have hitherto been very little visited, being covered with extensive forests, entangled with thick underwood and filled with wild beasts. The whole district may be divided into four parts: 1st. The British territories, ceded after the Burmese war in 1824; 2nd. The kingdom of Ava, or Burmah; 3rd. The kingdom of Siam; and 4th. The empire of Assam, or Cochin China, comprising Cambodia and Tonquin.

To ascertain the exact amount of the population of India beyond the Ganges, is a question of extreme uncertainty. Major Symes computes it at 17,000,000, but Captain Cox considers this calculation very much over-rated, and his total of 8,000,000 is conceived to be much nearer the truth.*

The territories ceded to Britain consist of Assam, with some appended provinces: the former kingdom of Arracan, the provinces of Martaban, Tavoy, Mergui, and Tenasserim, stretching along the western coast of the Malayan peninsula and of Malacca itself, including the islands of Penang, and Singapore. Assam is an extensive territory, east of Bengal, bounded on the north by very lofty mountains, and watered by upwards of sixty rivers, which give to the land a luxuriant fertility, but

* See Murray's "Encyclopedia," p. 1014.

the uncivilized state of the inhabitants renders the gifts of nature nearly fruitless. A large extent has been found covered with the tea-plant, to improve which the British have employed Chinese cultivators, and it is hoped it may become an important branch of commerce. Munnipore, the capital of Assam, was nearly destroyed in the Burmese war.

Arracan reaches about 500 miles along the eastern coast of the Bay of Bengal, and its width extends about 100 miles.* It is divided into four states or districts, Akyab, Ramree, Sandowah, and Aeng. The Town of Arracan is now reduced to a small place, containing only about 3000 inhabitants, and the trade has passed to Akyab, a town built by the British, at the mouth of the river, on a spot favourable for health and commerce, and which is now increasing rapidly. This country is bounded on the east by lofty mountains, covered with thick jungle and forest, and its rocky coast furnishes no good harbours but those of Amherst, Tavoy, and Mergui.

After the conclusion of the Burmese war in 1826, Amherst was the first town built by the British, but Maulmein, twenty-five miles higher up the Salwen or Martaban river, was soon discovered to be a more healthy spot, therefore the trade was removed to the latter place. At Amherst is the grave of Mrs. Judson, the wife of the American missionary who went to Burmah in 1812. This truly excellent and devoted lady breathed her last, aged 37, October 26, 1826, during the absence of her husband at Ava, who had accompanied Mr. Crawford, the British Commissioner for the newly-ceded provinces, on an embassy to that capital, with a view of obtaining the consent of the King of Ava to preach the Christian religion in his dominions. She was therefore unattended at the last by a single friend or relative; but her trust was in God, and he never forsook her throughout all her toils and troubles! Mrs. Judson was a martyr to the cause of establishing the Gospel among the Burmese, and the hardships and sufferings she went through during the two years of the war at that cruel court, are perhaps unequalled in the history of modern missions.

Maulmein was chosen by the British as an advantageous post for a military station; and a town rapidly sprung up where before was nothing but jungle. In 1836 it contained 18,000 souls. It is very salubrious, and gentlemen of the Company's service are glad to resort thither for health from the opposite shore of the Bay of Bengal. The city is well laid out and planted with trees to a considerable extent. It is the capital of British Burmah, and the commissioner resides there. The English have a garrison and some artillery, and there is a trade carried on with

* Murray's "Encyclopedia of Geography," p. 1018.

Rangoon, Penang, Calcutta, and Madras.* There is a capacious English church, and the Company have a chaplain there. The English Baptists likewise have a chapel.

Tavoy is a Burman town, built in good order and well shaded with rows of trees, and exhibiting some stir of business; good vessels are built here and a trade maintained with the chief places along the coast from Singapore to Canton. The English have made it one of their military stations. In 1836 Tavoy contained 9145 inhabitants, composed of Burmans, Chinese, Malabars, Malays, and Mussulmans. The seaport-town of Mergui is beautifully situated on the slope of a hill, at the entrance of the Tenasserim river. It is thickly built, and its regular streets sheltered from the sun by fine fruit and other trees, almost as close as a forest.†

Tenasserim was once a large city, but it now contains only 256 inhabitants. It is situated forty miles up the river from Mergui. The islands on the Tenasserim coast are both numerous and thickly peopled; and in 1837 had never been visited by any Christian missionaries.‡ Rangoon, which is not included in the ceded districts, is a miserable town in a low swampy country, composed chiefly of native bamboo huts. The population was estimated in 1837 at 50,000. The Burman Empire has now no other sea-port left to it but Rangoon, with the exception of Bassein, on another branch of the great Irrawaddy river, which is a place of very little trade. Two miles from Rangoon is the celebrated pagoda of Shoo-Dagon. (*Shoo*, or *Shoe*, implies *golden*). It is grand and magnificent in the extreme.

Pegu was formerly a large city, and the capital of the kingdom of the same name, which was subdued by one of the kings of Ava, when this once proud city was nearly destroyed by its relentless conqueror, and it is now only a wretched village. At Prome, which is situated some way farther up the Irrawaddy river, is another enormous pagoda, scarcely less magnificent than that of Shoo-Dagon at Rangoon. Indeed in Burmah, nothing scarcely ever remains of decayed or deserted cities but the pagodas and kioungs (or monasteries) which being always built of brick, and stuccoed and gilded over, seem to defy the ravages of time; whereas the houses being mostly built of bamboo, and thatched with leaves, fall to pieces very soon after they are abandoned. A little further up the Irrawaddy, near where the city of Pagan once stood, is the Poo-o-dong pagoda, where the print of Gaudhama's foot is to be seen, and this was the idol's chief residence. The soil and climate of the valleys of Burmah are favourable to the growth of indigo; but no greater quan-

* See H. Malcom's "Travels in Burmah," Chambers's Edit. p. 21. † Ibid. ‡ Ibid.

tity of this product is grown than is consumed by the natives in dyeing their cloths. The stately tamarind-tree appears among the hills as soon as you quit the flat swampy delta of the Irrawaddy, or Rangoon river : numberless small boats are continually passing up laden with rice for Ava, as the neighbourhood of that city is not nearly so fertile as the southern provinces. About twenty-eight days' sail up the Irrawaddy from Rangoon you come to the oil-wells, which are here 400 in number, from two to three hundred feet in depth, and occupy a space of about twelve square miles.* The temperature of the oil, when raised to the top, is eighty-nine degrees. An earthen pot is lowered into the well, and drawn up over a beam thrown across the mouth, by two men running off with the rope. The pot is then emptied into a pool, where the water with which it is mixed, subsides, and the oil is drawn off pure. It is then ready for exportation. A duty of one-twentieth of its price is paid to the king of Ava. This mineral oil is commonly known by the name of *petroleum*. The region in which it is found is very rugged and desolate, and only one plant, resembling the prickly pear, finds here a congenial soil. Between the oil-wells and Ava are many lofty gilded pagodas, the architecture of which differs from those of the more southerly provinces of the empire, and a mixture of the Grecian style is to be traced. There, large cities once stood, but the country now is apparently destitute of the means of supporting human life. The city of Ava, or the "Golden City," as it is called by the Burmans, is 400 miles from Rangoon. In sailing up the Irrawaddy to Ava, in 1837, Mr. Malcolm passed 82 cities, towns, and villages ; and 657 boats filled with men, and often whole families. Umerapoorá (i. e. Immortal City) is seven miles north of Ava ; it was built by a king of Burmah, who fancied to remove the royal residence and seat of government to this spot, but he afterwards returned to Ava, and this is now the seat of government.

The climate of Ava, the greater part of the year, is delightful, the cool season lasting from October to April, when the thermometer varies from 40 to 50 degrees at night, and from 60 to 70 in the day. In May the heat is very great, and also in August, when the thermometer is often 100 degrees. The periodical rains do not fall around Ava as in other parts of Burmah, but this deficiency is in a great measure supplied by the overflowing of the river Irrawaddy during the month of June, which is occasioned by the melting of the snows on the lofty mountains connected with the Himalayan range. There are in these regions numerous mines of gold and silver, and others of iron, lead, and tin ; but none of these metals are exported. Several of the precious stones

* See H. Malcom's "Travels in Burmah," p. 28.

are also found in considerable quantities; and there are extensive quarries of the finest white marble, which is appropriated by the Burmans exclusively to forming colossal images of Gaudhama, their principal god. Burmah is supplied with a profusion of fine timber-trees, and various fruit-trees; but these last are not so numerous, nor of so good a quality, as those of Hindoostan. The *Magnifera Indica*, which bears the delicious mango, is the largest fruit-tree in the world, growing to the height of a hundred feet, and is often twelve or fourteen, and sometimes even twenty-five feet in circumference. The Palmyra palm abounds near Ava, and the cocoa-nut palm is met with occasionally; but this fruit is chiefly imported from the Nicobar Islands. The plant called *Musa paradisiaca*, bears the fruit called *plantain*, and grows generally about twenty feet high, and seven inches in diameter. Like the palms, it has no branches, but the leaves and fruit grow together from the sides of the stem, and when it has arrived at its full height, the weight of the fruit bends over the top of the stem, and when ripe it hangs within reach. This plant is one of the most valuable gifts of a gracious Providence to man throughout a great part of the globe, as it grows wherever the mean temperature is above 65 degrees. The plantain fruit may be had fresh almost every day in the year, and as Mr. Malcolm observes, it affords in its numerous varieties a food of which none are ever tired, and by eating of which none are ever injured. The banana is the fruit of a smaller kind of *musa*. The leaves of palms are used in Burmah, as in other parts of the East, for thatching their huts, and from the stems toddy and sugar are produced. Among the fruit-trees of Burmah is the cashew-tree, whose fruit somewhat resembles a pear, and is rendered remarkable by the crescent-shaped nut which grows at the end of it, which is farthest from the stalk. Mr. Malcom says, "I presume there are not less than 150 different sorts of fruit-trees growing in this favoured country, but the Burmans never think of grafting any, nor improving them by cultivation. The teak-tree, the most valuable timber-tree in the world, is found abundantly in Burmah. The banian is the sacred tree of the Burmans. Besides these are, the ebony, the fig, and the silk-cotton tree, the floss of which the native make into beds and mattresses; the pine, oak, and ash grow on the mountains, as also the most gigantic cedars. Of the bamboo there are many varieties, and of all plants it is the most useful to the Burmans, as they mostly construct their huts of it, and also form it into every imaginable article of household use or convenience, besides converting it into bridges, masts, rigging, cordage, nets, paper, &c. Cotton and tobacco grow well in Burmah, as also the sugar-cane, but the latter is not cultivated to any extent.

The animals of Burmah are the tiger, elephant, leopard, elk, buffalo, deer, antelope, bison, rhinoceros, black bear, goat, hare, porcupine, cats of several species, squirrels, moles, otters, and rats. The buffalo is used very generally for domestic purposes, and though a large fierce-looking animal, is tractable, and is easily managed. Mr. Malcom says, that, when he saw a little child leading one by a cord passed through the nose, he was forcibly reminded of the passage in the 2nd Book of Kings, ch. xix., where Sennacherib is compared to a raging bull, and in verse 28, "I will put my hook in thy nose and my bridle in thy lips, and will turn thee back by the way by which thou camest." * Sheep are very scarce: English gentlemen keep a few (for the sake of the mutton), which run with the goats, kept for the sake of their milk; but in these hot climates the wool of the sheep is more like the hair of the goat, and it is often difficult for a stranger to discern between the two; but the shepherds know each perfectly well. Mr. Malcom observes, "May not this illustrate Matt. xxv. 32, 33: 'He shall separate them one from another, as a shepherd divideth the sheep from the goats.'"

* See H. Malcom's "Travels in Burmah," p. 53.



A Burmese Nobleman.

SECT. II.—POLITICAL AND COLONIAL HISTORY.

The government of all the Indo-Chinese countries is that of absolute monarchy. But we shall confine ourselves chiefly to Burmah. The king of Ava, or Burmah, is a despotic sovereign, and is regarded as the sole lord and proprietor of life and property throughout his dominions. Four private ministers of state, called Atwenwoon, and four public ministers of state, called Woongyees, are the organs of administration. The latter compose the supreme court of the empire, in the name of which all imperial edicts are issued. The Burman empire is divided into districts, each of which is governed by a viceroy and a court. The magistrates of the district courts, and the wives, relations, and favourites of viceroys have also the privilege of holding private courts, and of deciding petty causes, subject to appeal to higher authority. Next in rank to the four Woongyees, or public ministers of state, are the Woon-douks or assistant-deputies of the Woongyees. The subordinate officers both of the palace and the high court are quite innumerable.* Among the titles by which the emperor or king of Burmah is known among his subjects, are these: "The Sovereign of Land and Water;" "The Lord of Life and Death;" and whenever anything belonging to him is mentioned, the epithet "golden" is attached to it, as—"It has reached the golden ears;" a person "has advanced to the golden feet."

* See "History of the American Mission," by Mrs. Judson.

The pride of the court of Ava is notorious, and great punctilio and ceremony is observed. The manners of the nobles are often pleasing, but they are crafty and avaricious; and being obliged to give large presents to the sovereign, they have recourse to great extortion and oppression towards their inferiors. There is now a British resident at the court of Ava, since the conclusion of the war.

The revenue of the crown consists of import and export duties, a stated tax levied on every family, and excise-duties upon salt-fisheries, fruit-trees, and petroleum; and all ivory and elephants are the property of the sovereign. The government of Ava, while it taxes the people to the utmost, affords them no security for person or property. Thus robberies are frequent.* Princes, governors, and other principal officers, are allowed to collect the taxes from specified districts, for their own benefit, and generally exercise an unbridled spirit of extortion; but as the grants of these revenues are made and revoked by the king at his pleasure, no great man is sure of continued wealth. Thus from highest to lowest, there is no encouragement to attempt the improvement of land or people.†

Most of the inland trade of the country is carried on by the Chinese, chiefly by way of Yunnan,‡ and there are also annual caravans of Shyans, who bring cotton, lacquered goods, sugar, betel-nuts, umbrellas, and articles of dress, either upon bullocks or on their own shoulders. The town of Monay is a great mart of inland trade, and annually sends a caravan to supply the British troops at Maulmein with cattle. Burmah has considerable foreign commerce, but it is carried on in foreign vessels. Cotton is exported to Hindoostan, and articles of food to China.

Throughout the Burmese dominions the community is divided into eight classes, viz. the royal family, officers of state, priests, rich men, labourers, slaves, lepers, and executioners; and all but the three last may attain rank and office, which are not unfrequently held by men of low origin. "No public officer ever receives any fixed salary. The principal officers are rewarded by assignments of land, and the inferior ones by fees, perquisites, and irregular emoluments. Extortion and bribery are common to the whole class. The written code of laws is wise and good upon the whole, though severe, but it is little better than a dead letter; every monarch alters or adds to it, as it may please him, and, under some reigns, it bears little resemblance to the original, and it is never produced or pleaded from in any of the courts. Rulers,

* See "Murray's Encyclopedia of Geography."

† See H. Malcom's "Travels in Burmah," p. 68.

‡ See Map.

from highest to lowest, decide causes according to their own judgment, or more frequently according to their interest. As for seeking the good of their country, or the promotion of justice, there seems no such thing thought of, except perhaps by the king, and a few of those immediately about him." *

There is no standing army in Burmah, but every landholder is required to furnish a certain number of armed men, whenever called upon, as well as a certain number of boats, containing about thirty armed men each, besides rowers, destined to act on the great rivers that form the channel of communication in this country.

Slavery is common in Burmah: when the father of a family is overwhelmed with debt, he has recourse to the sale of his wife and children. And the same occurs if he is taxed far beyond his ability to pay, which is not unfrequently the case; but on the debt being paid, they regain their freedom.†

The country has no coinage, and silver and lead pass in fragments of all sizes, so that the amount of every bargain is regularly weighed out, as was done by the ancients. Gen. xxiii. 16. Ezra viii. 25. Prior to the late war with Britain, the degree of civilization in Burmah, whatever it might be, seemed fixed and complete; but now the case is different. Since Europeans have settled among them they confess their inferiority, and, in some measure, begin to adopt our habits and manufactures.

We must now proceed to give some slight account of the war with Great Britain, as it occasioned a considerable addition to her Indian territory. The British had, ever since 1760, possessed a territory running along the eastern shores of the Bay of Bengal, of 120 miles in length, and 60 in breadth, of which Chittagong (or Islamabad) was the capital, which territory bordered immediately upon the Burman dominions. The late king of Ava had become very powerful, and had annexed Pegu, Tenasserim, and Arracan to his dominions, besides the northern provinces of Assam, Cassay, &c. Predatory excursions had been for some time made by the Burmese, occasioning annoyance on the British frontier; and all attempts to obtain redress had been met with neglect on the part of the Burmese. It was even said that the Emperor of Burmah meditated the ambitious design of invading Bengal, when the English government thought proper to anticipate the blow by a sudden irruption into the Burman empire; and, in May, 1824, an army of about 6000 English and native troops, under the command of Sir Archibald Campbell, arrived at Rangoon. The missionaries Hough

* See Mr. Crawford's "Account of the Embassy to Ava."

† See Preface to Mrs. Judson's "Account of the American Mission."

and Wade were immediately taken prisoners, and ordered to be executed, but after two days of severe suffering were regained by the British, and set at liberty. So entirely unexpected was the attack, that no resistance was made, except a few shots from the fortifications along the river; and by the time the British troops had landed, the town was completely evacuated by the Burmans. After the lapse of nearly a year, being detained in Rangoon for want of boats to carry them up the river, the British forces proceeded up the Irrawaddy, and halted at Prome for the hot season. In November, 1825, they resumed their march to the capital; and after a series of successes arrived at Yandaboo, forty miles from Ava, in February, 1826, after having defeated, in their way, army after army collected and sent against them by the King of Ava; who was so enraged at the English presuming to advance upon the "golden capital," that all foreigners were treated by him, during this two years of suspense, with the most relentless severity; and Mr. and Mrs. Judson and Dr. Price experienced the most dreadful hardships and cruelties at the hands of a vindictive and haughty government. At length the near approach of the English army, and the prospect of the speedy capture of his city, so operated on the fears of the monarch, who had hitherto shown himself at times ridiculously confident of success, that he yielded, and signed a treaty of peace, in which he ceded a large portion of his territory, and agreed to pay a large sum of money (about four millions and a-half of dollars) in four instalments. He was required moreover to liberate all the English and American prisoners.

Mr. and Mrs. Judson and Dr. Price were thus rescued from the grasp of their cruel oppressors, and on the 24th February, 1826, were received into the British camp, after enduring one year and nine months almost unparalleled sufferings. The king at first used the missionary Judson as his interpreter, and employed him to make terms with the English, as he well understood the Burman language; but as soon as he found that he could have no weight to deter the British general from advancing on his capital, he suspected that the missionaries had brought the English army to Burmah, and were in league with them; he therefore imprisoned them, and inflicted on them every species of hardship and indignity.

The territories ceded to Great Britain, on the conclusion of the war, are enumerated in the previous chapter on the geography of Burmah. Malacca and Singapore were ceded by the Dutch to England, in 1824, in exchange for the island of Java.*

* See Montgomery Martin on the Colonies, vol. i. p. 51.



A Karen of Arracan.



A Burmese Woman.

SECT. III.—SOCIAL HABITS AND MANNERS.

The Burman character differs in many respects from that of the Hindoos. They are more lively, active, and industrious, and though fond of repose, are never idle when they have an inducement for exertion. When such inducement offers, they exhibit not only great strength, but courage and perseverance, and often accomplish what we should scarcely think possible. They are a very temperate people, the use of all wine, spirits, opium, &c. being strictly forbidden both by their religion and their civil laws. They treat their children with great kindness, both males and females, and do not deny education to either sex. But all these valuable traits are rendered nearly useless by the want of a higher grade of civilization, in short, the total want of all true religion. Thieving and lying prevail among all classes, and the rapacity and oppression of their despotic rulers occasions efforts to conceal property, and produces cunning, falsehood, and perjury. The Burmese are grave and solemn in manner, caused probably by the despotic character of the government, and the insecurity of every enjoyment.* Mrs. Judson considered that the character of the people, under a better government—such as would be produced by the influence of

* See H. Malcom's "Travels in Burmah."

Christianity, would become highly respectable. She says, "They possess acute minds, and lively imaginations, and are neither fierce nor revengeful." But pride is the great characteristic of this people; Malcom says, "Never perhaps was there a people more offensively proud than the Burmans;" as a nation, they gave proof of this, when the British proceeded to invade them in the late war, for they felt perfectly confident they must conquer or take prisoners the whole British army, and only feared they might precipitately retire! and the ladies at Ava bargained with the officers of the Burman army before they marched against their invaders, how many of the "white strangers" they should each have for their slaves. Gradations of rank are most minutely and tenaciously maintained by this people, even to the colour and texture of their umbrellas. They are less polished in their manners than the Hindoos. When great reverence is intended, the palms of the hands are put together and thus raised to the forehead, as in worship, (this is termed performing the "Sheeko,") it is rarely done, except to a superior, and then never omitted.* Women have their place assigned them as correctly in Burmah as in almost any nation, but at the same time, they are considered as inferior beings, and till the Missionaries settled among them; they received no education, excepting those of the highest rank. Those of the lower classes clean rice, fetch water, weave, and cook; but all the harder work is performed by the men. Ladies of rank are not so listless as is generally the case with orientals; they furnish their domestics or slaves with employment, and preside over them with attention.† As mention is often made in the late accounts from the Missionaries in Burmah of the *Karens*, (as a people distinct from the Burmans, but living in their country,) it may be as well to state here, that Mr. Malcom in his travels, mentions them as tribes mixed among the Burmans, using a different language, and considered by them as inferior beings. In 1828, Mr. Boardman writes, "They are said to be destitute of any religion; and in their habits and manners, resemble the Native Indians of America."

In 1833, the American Baptist Board of Missions thus speaks of them, "The Karens live on the borders of Burmah, Siam, and China. They do not like the government of either, therefore they dwell in the jungles and among the mountains. Their numbers amount to many hundred thousands. They are a quiet intelligent people, living by agriculture, and their government is patriarchal. They had no written language till Mr. Wade, the American Missionary formed an alphabet, and translated some tracts for their use. They have neither temples nor idols,

* See H. Malcom's "Travels in Burmah."

† Ibid.

and were without any thing that could be dignified with the name of religion. They have a tradition of the fall of the first man by eating forbidden fruit, and that white men are to come and instruct them in the way of duty and happiness,—hence their readiness to receive the Gospel. Of the hundreds mentioned in a following chapter as having been baptized in 1828 and 9, a great proportion were of this poor despised people.* Mrs. Boardman of the American Missionary Society writes from Tavoy, “Many of the Karens, from their travelling forty or fifty miles over the mountains and through deserts, the haunt of the tiger, evince a love for the Gospel seldom surpassed. They will frequently do this to hear a sermon, or beg of us a Christian book !”

The Burmans have been termed a reading people, but they should rather be called a “people who can read.” They have a written language; indeed, it may be said they have two, for their sacred books are not in the Burman language, but in Pali, which is a dialect or corruption of the Sanscrit. The mass of the people being wholly without books, their reading is confined to the short written documents employed in the transaction of business. It is remarkable that so many children are taught to read, when it is foreseen, that so little use can be made of the acquisition. It is certainly a providential preparation for the diffusion of the word of truth, and ought to encourage us to distribute the Holy Scriptures among them. Their books of course must be few, as they are ignorant of the art of printing; † every principal citizen possesses, however, a few, and the royal library at Ava contains many thousand volumes. ‡ Some are made of palm-leaf, the letters being scratched with an iron-pen, others of a kind of black pasteboard, folded like a fan, this may be written on both sides, and each portion, or fold, may be sealed up by itself, thus furnishing some idea of the book mentioned, Rev. v. 1; their writings are chiefly metrical, and consist of ballads, legends of Gaudhama, histories, astronomy, and geography; of the two last-named sciences, they have the most false and absurd notions possible. Their poetry is good, and they are very fond of music. The dress of the poor in Burmah, is a cotton cloth (called ‘*pesso*,’) four or five yards long, passed round the hips, and covering the legs, the ends being gathered into a knot in front; when not at work, they throw a part of it gracefully over their shoulders. The upper classes wear this of silk, and a loose jacket of the same material, or of muslin is added in cold weather. All wear a turban of muslin, or cotton handkerchief,

* See “Missionary Register” for 1834, p. 68.

† I rather think that they have had the art of printing from China.—J. W. D.

‡ See H. Malcom’s “Travels in Burmah.”

on the head. Women universally wear a petticoat, called 'temine,' made of cotton or silk, lined with muslin, it reaches from the shoulders to the ankles, and over this the higher classes, and indeed all, when not at work, wear the In-gre, which is a loose kind of jacket, with light long sleeves; both classes wear their fine black hair very long, the men tying it into a knot on the top of the head, or intertwining it with their turbans. The custom of smoking tobacco is very common with both sexes, and children are taught this habit when very young. They are also very fond of chewing a mixture called 'coon,' made of different vegetable substances mixed with tobacco leaf; it dyes the mouth red, and also the teeth, if not previously blackened, which is a custom very prevalent among all classes. The men have their legs tattooed, and the operation is commenced at the age of eight or ten. The intended figures, such as animals, birds, demons, &c., are traced with lamp-black soil, and pricked in with a pointed instrument. This barbarous practice originates not only from being considered ornamental, but as a charm against casualties. The favorite food of the Burmans, in common with all India and China, and used by all who can afford it, is rice. It is often eaten without any addition, but more generally with curry, and sauces made from various vegetables, melons, &c., and, except among the poor, a little meat or fish is added. They make great use of the capsicum in seasoning their food. In the upper provinces, where rice is dearer than in the more southerly, wheat, maize, onions, peas, beans, and plantains, enter largely into the common diet. Though their law forbids the taking of animal life, yet no one scruples to eat what is already dead, indeed, very few hesitate to kill game or fish; and thousands of the natives are fishermen by profession; those who are strict in their religious observance never touch meat of any kind. Their wheat is very fine, but is never so much esteemed as rice; the bakers are generally Bengalese, who grind the flour in the manner so often alluded to in Scripture, in a hand-mill. Wherever there are Europeans, there are now some of these bakers; but the Missionaries, before the war, according to Mrs. Judson's account, never tasted bread. It is now no dearer than with us. The dwellings of the Burmans have already been partly described in a former chapter; they are mostly built of wood or cane, only the houses of the nobility are of brick. When thatched with Bamboo, Mr. Malcom says they have a neat appearance. All their care and money are spent on their Pagodas, and Kioungs, or Monasteries.

SECT. IV.—SUPERSTITIONS AND FORMS OF WORSHIP.

The idolatry of the Burmans is not the Brahminism of the Hindoos, but the rival religion of Boodhism (or Buddhuism; for different authors write it differently). “ Boodhism is probably at this time, and has been for many centuries, the most prevalent form of religion upon earth. Half the population of China, Lao, Cochin China, and Ceylon; all that of Cambodia, Siam, Burmah, Thibet, Tartary, Loochoo, and a great part of Japan, and most of the other islands of Southern Asia, are of this faith. Boodh, or Buddha, is a general term for *divinity*, and not the name of any particular god, or idol. The followers of this false religion assert that there have been successively four Boodhs in the world, and that one more is yet to come. The one worshipped at present in Burmah is called Gaudhma, or Gaudama. They say he was born into this world at a date answering to the year 626 B.C. He had previously lived in four hundred millions of worlds, and passed through innumerable conditions in each; and in this world, he had been almost every sort of fly, worm, fowl, fish, and animal, and had passed through nearly every grade and condition of human life. Having, they say, in the course of these gradations, acquired immense merit, he at length was born son of a king of Magadeh (now called Behar), in Hindoostan. When grown up, his height was nine cubits; his ears were so beautifully long they could hang upon his shoulders, his hands reached to his knees, his fingers were of equal length, and with his tongue he could touch the end of his nose; all which, they affirm were certain proofs of his divinity! When in this state, his mind was enlarged, so that he remembered his former condition and existences, and of these he rehearsed many to his followers. Five hundred and fifty of these narratives have been preserved, and they form a very considerable portion of their “ Bedagat,” or sacred books. One relates his life and adventures as a deer, another as a monkey, elephant, fowl, &c. These legends are a fruitful source of design for Burman paintings, and do but bring out into visible absurdity the system they would illustrate. He became Boodh at 35, and remained so forty-five years longer; at the end of which time, having performed all sorts of meritorious acts, and promulgated many excellent laws far and wide, he obtained *nic-ban*, that is, entered into annihilation.” *

* See H. Malcom's “ Travels in Burmah.” Mrs. Judson describes the *nic-ban* of the Burmans as meaning “ the state in which there is no existence, considered by them as the supreme good.”

At the death of Gaudama, he ordered that besides obeying his laws, his relics and image should be worshipped, and pagodas built to his memory, till the next Boodh should appear. The laws and sayings of Gaudama were reduced to writing in Ceylon, 450 years after his death, in the Pali language, which is a corruption of the Sanscrit, and continues still the sacred language of the Burmans. It is the opinion of some that Boodhism is of more ancient date than Brahminism; but however that may be, it is well ascertained that they strove together in Hindoostan for the ascendancy, and that Boodhism was driven out of that country nearly two thousand years ago, and took refuge in Ceylon, from whence it found its way into Burmah, Siam, China, &c. Copies of portions of the Bedagat are not rare in Burmah, but entire copies are seldom to be met with, and only in the dwellings of the priests or the wealthy. The wording of these sacred books is not alike in all the copies, which will account for the varied statements respecting its contents which have appeared; the following is a very brief summary of the sketch that was given of it to Mr. Malcom by the priests, during his seven years' residence in Burmah. It runs thus:—

“The universe is composed of an infinite number of systems; each system consists of a great central mountain, called Miyenmo, the top of which is flattened into a vast plain. It is surrounded by seas, and by four great islands, each of which is again surrounded by five hundred smaller ones. Each system also includes celestial and infernal regions. The four great islands have each a different shape and colour peculiar to itself, and their inhabitants have each their colour and the shape of their faces conformed to the shape and colour of the island on which they dwell. Ours, which is the southern island, is oval, and of a dark ruby tint. The inhabitants of the eastern, western, and southern islands, practise agriculture and the arts, but those of the southern have no such employments: there is a tree there, which yields all manner of garments, meat, fish, &c. They have no sorrow nor pains, and each individual lives just one thousand years. The inhabitants of these three other islands are always confined to the same abode and existence; but those of the southern island have this advantage, that they may, by merit, rise to the several heavens, and even to “*nic-ban*” itself. When by the power of fate, a system is to be destroyed, it occurs either by fire, water, or wind; our own world has been repeatedly destroyed and renewed. After its last destruction it lay in a state of chaos many ages, when the crust of the earth recovered firmness, and was covered with a thin coat of sweet butter, the grateful fragrance of which ascending to the heavens, celestial beings were filled with a desire to eat it; and assuming a human shape, came down in

large numbers. Their bodies were luminous, and they needed no other light; but they became dark as they grew quarrelsome and corrupt. In their distress, the sun appears, and afterwards the moon and stars. The race becoming more degenerate, they were obliged to choose a king; quarrels multiplied and men dispersed over the world; climate, water, and food, then produced the varieties we see among nations.

“The celestial regions consist of twenty-six heavens, one above another; in the first six the inhabitants are called *Nats*; * they have bodies and souls like ourselves, but they perform no labour, for the trees there bear them every kind of food in profusion. In the sixteen heavens, the inhabitants are pure matter, and, in the last four, pure spirit. The infernal regions consist of eight principal hells, four of which inflict punishment by heat, and four by cold.” (These evils are all minutely described in the writings of the *Bedagat*, or sacred books, and often depicted in the drawings of native artists.†)

“To deny or disbelieve the doctrines of *Gaudama* incurs eternal punishment by fire. Merit may be obtained by good conduct in any of these hells; so that, unless the sufferer has incurred eternal torment, he may rise again, and become a fly, worm, beast, man, gnat, &c.”

Such is a very brief view of the belief of the *Boodhist* creed! What a picture of the fallen mind of man does it represent to us! Well might the apostle say of the heathen, “Their foolish hearts were darkened.” Dark indeed must have been the understandings of those who invented such a tissue of falsehood and absurdity; and how can we wonder, while such nonsense as this is the foundation of their faith, that these poor people should be buried in ignorance, and sin, and degradation? Such, reader, should you and I have been, but for the inestimable gift of divine revelation. How should we thank the great and good God, that we possess the pure words of the blessed gospel—to be “a lamp unto our feet, and a light unto our paths!” Oh, that we might prize and value our Bibles more, and pray with more earnestness to see and feel their beauty and meaning. Then, and not till then, shall we strive with greater energy to dispense this best of blessings to the nations around, who are sitting in darkness and in the shadow of death. But we must make a few more remarks upon the practice and worship of *Boodhism*.

Of any eternal, self-existent Being, the religion of the *Boodhist* affords no intimation; nor of any creation or over-ruling Providence. From

* These beings are often worshipped by the ignorant and poor of *Burmah*, and have images representing them as attendants to *Gandama*; but this worship is not authorised by their religion, and seems rather to be a remnant of the ancient polytheism of these regions.

† See *H. Malcom's "Travels in Burmah."*

the annihilation of one Boodh to the developement of the next, there is literally *no God*. Intervening generations must worship his image, relics, law, and priests, and keep his sayings; the degree of merit they can obtain, by avoiding sins, and performing virtues, is the sole hope of the Boodhist; and of the pardon of sins they have no idea whatever! The most meritorious deed they can perform is making an image of Gaudama, and that according to its size and value. Another way of obtaining merit is the frequent repetition of the words—"Aneitsa, Doke-kha, Ah nah-ta," which imply, "I am subject to outward evil, I am subject to mental evil, I cannot possibly get away from evil." They use a string of beads in saying over this prayer or soliloquy, passing one through their fingers at each repetition. Their images and sacred edifices pass through no form of consecration, as is the case with the idols of the Brahmins. The intelligent Burmans sometimes deny that they *worship* their images; they say they only use them to remind them of Gaudama, and in obedience to his commands; hence they feel no horror at seeing them decay, and the country is full of such as have gone to ruin. Near all towns are a number of *zayats*, which are large square buildings, erected to contain collections of idols, amounting in some cases to hundreds, and many of them of colossal size.* The "zayats" are also sometimes used for another purpose, that of places of rest and shelter for travellers, or those who are carrying their offerings to the idol. Like the *choultries* of the Hindoos, they are of great advantage to the traveller in a hot climate, where there are no inns. A foreigner may lodge in them as long as he pleases, and the common people bring him as much food as he requires, and a clean mat to lie down on, till he is ready to go on his journey again.†

Their pagodas are very numerous, as we have before stated; they are very lofty, and though of great size at the bottom, usually terminate in a point at the top, and are generally gilded. They are beautifully carved and ornamented within and without. It seems difficult to say of what use they are, for they are not built for places of worship, but merely it appears erected in honour of their false God. They sometimes contain treasure in a small dark apartment; but they are nearly solid, and, Mr. Malcom observes, not very unlike in form to the pyramids of Egypt.‡

* Mr. Malcom describes some caves twenty miles above Maulmein that are *filled* with idols! there were literally *thousands*. He says, "Nowhere in the country have I seen such a display of wealth, ingenuity, and industry; many of them are of the finest white marble, covered over with gold leaf."

† See H. Malcom's "Travels in Burmah."

‡ There are in Tavoy 1000 pagodas, and 200 kyongs or monasteries for Buddhist priests. See "Missionary Register" for 1837, p. 94.

There are a vast number of Boodhist priests in Burmah and the adjacent countries. The proportion the priests bear to the people is about one to thirty. Any one may become a priest, and any priest may return to secular life at pleasure. They take no part at all in public worship, and very seldom preach. They live in kyouns, or kyongs (which are solid, substantial, and often very splendid edifices), and instruct the boys in reading who come to them; but those instructed by them scarcely ever understand what they read. It is required by their sacred books, that no priest should marry, nor wear their hair long; they must shave their heads, and not wear a turban or use an umbrella; but they carry a large fan to protect them from the rays of the sun. They are to be clothed in rags, and go about to beg their food of the people; but except in the latter instance, they do not adhere very strictly to any of these prescribed rules. Most of them spend their time in idleness; they walk daily from house to house to beg food and clothes, which are always liberally bestowed. The Burmans have four worship days in every lunar month, but they have no sabbath; no one approaches the pagodas without presenting an offering, though it be but a flower, or a few sprigs plucked from a bush in passing. A tasteful nosegay is the most common offering; but those who can afford it give food and raiment: the food is always nicely cooked and arranged in plates made of the plantain leaf. It has been observed by travellers that the Burmans are remarkably tolerant in religious matters. Foreigners, it is true, are allowed the full exercise of their own religion, but no Burman may join any of these religions under the severest penalties. In nothing does the government show its despotism more than in its measures for suppressing all religious innovations, and supporting the established systems. To sum up these imperfect remarks we will quote the words of the missionary Malcom, in the last chapter of his Travels in Burmah: "The philosophy of Boodhism is not exceeded in folly by any religion, ancient or modern, but its lessons of practical piety are numerous. Did the people but act up to the precepts taught by their sacred books, oppression and injury would not be so common among them; but it is a system of religion without a God: it is literally atheism. True, it has no sanguinary or impure observances, no unholy and ferocious duties, no self-inflicting tortures, no tyrannizing priesthood,—and the invention of caste (which constitutes one of the firmest bulwarks with which Satan has fortified the strong holds of idolatry, in Hindoostan) is not known in Burmah and the adjacent countries,—but the very base on which Boodhism rests is false; its system of *merit* corrupts and perverts to evil all its best precepts; it presents nothing to *Love*, for its deity is dead!—nothing as an object for acting aright but *self*, and nothing for

man's highest ambitions but *annihilation*. The Boodhist's doctrine of merit destroys all gratitude ; if he is well off, it is because he deserves to be so, and it makes him the proudest of mortals, for he conceives that incalculable merit, during previous incarnations, has been gained, to give him the honour of now wearing human nature ! He allows evil to be balanced with good by a scale which reduces sin to the shadow of a trifle ; to '*sheeko*' (or, to make obeisance) to a pagoda, or offer a flower to an idol ; to feed the priests, or set a pot of cool water by the way-side, is supposed to cancel a multitude of sins. The making an idol, is substituted for all repentance, for all inward excellence, and every outward charity ! But we need not multiply these remarks. It is enough to awaken our sympathy to know that this religion has no power to save, and that the people who follow it are perishing in their sins. May the favoured ones of this land discharge their duty to these millions of benighted heathens." *

SECT. V.—ACCOUNT OF MISSIONARY LABOUR.

" O Lord God of our fathers, art not thou God in heaven ? and rulest not thou over all the kingdoms of the heathen ? and in thine hand is there not power and might, so that none is able to withstand thee ?—2 Chron. xx. 6.

The first Protestant missionaries who visited these countries were Messrs. Chater and Carey, (English Baptists) who went to **Burmah** from Serampore in 1807. But they were able to effect nothing, except that they made some slight progress in learning the language, and translated six chapters of the Gospel of St. Matthew.

The manner in which the establishment of the American Baptist mission to **Burmah** was brought about, was very remarkable, and shows forcibly how the Lord can enable even the wrath of man to turn to his praise and glory. The American missionaries, Mr. and Mrs. Judson, on their arrival in Bengal, in 1812, received orders from the East Indian Government to return immediately to America ; but this command was afterwards modified by permitting them to go to the Isle of France. They with difficulty arrived there, as in the mean time another peremptory order had arrived, that they were to go to England. After waiting for some time at the Isle of France for a vessel to take them to some of the Eastern Islands, they sailed for Madras. On their landing they were immediately reported to the supreme government of Bengal ; and as they expected every day an order from Calcutta to send them to

* See Malcom's "Travels in the Burman Empire," Chambers's edition.

England, they thought it better to leave Madras before such instructions should be received. Accordingly, Mr. Judson enquired the destination of the vessels lying then in the Madras roads, and found that none would sail that season except a small Portuguese vessel for Rangoon. This was a great disappointment, as they had been inclined to look upon a mission to the Burman empire with feelings of peculiar horror, from the sanguinary character of the government of the country, and the barbarity of the people. But there was now no alternative; and as they must either sail for Rangoon, or be seized, by the orders of the East India Company, and sent to England, they preferred the former,—judging that the hand of Providence pointed out for them the way in which they should go.*

In 1813, Mr. and Mrs. Judson arrived at **Rangoon**, and commenced the establishment of a mission. They laboured many years to make themselves acquainted with the difficult language of the country, without the aid of either grammar, dictionary, or interpreter, and their hardships and difficulties were considerably increased by the extortionate character of the Burmans, who tried to cheat them on every occasion. Their health several times declined so much, that they were obliged to leave Burmah for change of air and climate, and encountered dangers and distresses by sea and by land. In 1819, Mr. Judson opened a place of worship, and began preaching in the Burman language to a small native audience, having previously translated St. Matthew's Gospel, and some of the epistles, and written a summary of Christian doctrine and practice, a catechism, a grammar, and a dictionary in Burman. His efforts in preaching the Gospel, were blessed in June, 1819, by the conversion of a Burman; and in the course of the next two years, this little church numbered thirteen sincere native Christians, who throughout their lives, all continued firm to the faith of Jesus, and in many instances adorned the doctrine of their Saviour; one of them a poor fisherman, named Moug Ing, continued with Mrs. Judson through all her sufferings in the time of the war. Among the Converts were two females who died rejoicing in their Saviour, soon after the conclusion of the peace in 1828. Mrs. Judson took great pains with the Burman women, who could be prevailed upon to attend her instructions, and had commenced a female school, when the war commenced. In 1816, the Serampore Mission had sent out a printing press as a present to the American Missionaries, who were also at this time, joined by Mr. and Mrs. Hough, and shortly after by Mr. and Mrs. Wade.

* See Brown's "History of Missions," vol. ii. p. 620.

When the war took place in 1824, the Mission at Rangoon was of course broken up, and the converts were dispersed, but amidst all their persecutions and dangers, they adhered firmly to the truth. At the close of the war, as the Emperor of Burmah would not give his consent that any of his subjects should embrace Christianity, the Missionaries removed from Rangoon, and established themselves at Amherst and Maulmein, in the territory newly ceded to Great Britain, where the converts would be less subject to persecution, and Mrs. Judson opened a school for female orphans, and Mr. Judson another for boys. Many tracts had been translated into the Burman language. The first inquirer was drawn to the Zayat, (or place of Christian worship,) by means of a religious tract,—and Mah Menla, the most pious of the first two female converts, received under providence her first impressions from a tract.* In 1826, Mrs. Judson was called to her rest: some short notices of her death have been already given. (Let those who wish to know more of this faithful and devoted Missionary's wife, peruse her Memoirs, written by J. D. Knowles, of Boston, one volume octavo, published in London, 1829.) In 1828, Mr. and Mrs. Boardman joined the Mission, and soon after, the first *Karen* convert was baptized at Tavoy, one of the new stations in the British territory. Two of the early Burman converts were employed as teachers at Maulmein, and made frequent missionary tours among their benighted countrymen. Mrs. Wade continued Mrs. Judson's female school, and Dr. Judson recommenced public worship for the natives, about seventy of whom attended. It may be mentioned here, that the British Baptists commenced a Mission at **Akyab**, at the mouth of the Arracan river, in 1821, and in the course of the next two years, eight converts were the fruits of their labours, four of whom were employed as teachers. In 1839, their Mission was transferred to the American Baptists.

In 1819, The London Missionary Society established Missions at **Penang Island**, and at **Singapore**. The former island was transferred to the East India Company in 1786, and contained in 1828, 55,000 inhabitants. Here the Society had seven schools for Malays, and four for Chinese, at the period of which we are treating, (1828.)† Singapore is a place of great trade, and its inhabitants in 1839 numbered about 16,000, consisting chiefly of Chinese,‡ here the London Missionary Society had at this time four Missionaries, and were actively engaged distributing the scriptures and tracts among the Chinese, and various other trading vessels annually frequenting the

* See Mrs. Judson's "Memoirs," p. 316.

† See "Missionary Register" for 1831, p. 28.

‡ In 1834 this number had increased to 19,432 males, and 6,897 females.

port. It was in 1815, that the London Missionary Society established their Mission at **Malacca**, where they founded an Anglo-Chinese College for the benefit of Europeans, wishing to learn the Chinese language, and also for the instruction of Chinese students. In 1828, all these three places either belonged to, or were under the authority of, the British; and there was a government chaplain at Singapore. In 1828, fourteen Europeans, many of them afterwards missionaries, and fifteen Chinese students had been educated at the college. The Chinese were instructed in the Christian religion as well as the English language, mathematics, geography, astronomy, &c.* This college has now been transferred to the island of Hong Kong, on the coast of China, which became a British possession in 1841.

In 1829, Mr. Gutzlaff and another missionary were sent by the Netherlands Missionary Society to **Bankok**, the capital of Siam, which then contained out of a population of 400,000, as many as 360,000 Chinese and their descendants. The Siamese Government had concluded a treaty with Great Britain, and this place was considered as a promising field for missionary enterprize, the inhabitants carrying on a very considerable trade with China. Mr. Gutzlaff was also of great use to them as a physician, besides assisting to prepare a translation of the Scriptures into Siamese.†

But to return to the American Baptist mission in Burmah: at Maulmein, in 1828, thirty converts had been added to this little promising church; and in 1830, seven assistants in the missionary work were natives. This year (1830) Dr. Judson writes, "It is affecting to see with what eagerness the poor people, men and women, listen to the sound of the Gospel in their own native tongue, how they sometimes gather close round the reader and listen with their eyes as well as their ears." At Rangoon, where the mission was first established, one of the old converts, Moungh Thaba, who had left the mission at the time of the war, now returned, and began doing what he could among his brethren to plant again the standard of the cross, going from village to village preaching the glad tidings of the Gospel; and many shewed an inclination to listen. At Rangoon, Dr. Judson writes, October 1830: "During the past three years above a hundred natives have been baptized at this place, at Maulmein, and Tavoy." The boys boarding-school at Tavoy had, at this time, twelve scholars;‡ and in the past year 72,503 tracts and portions of the Scriptures had been distributed. The printing-press had been removed from Rangoon to Maulmein. In 1832

* In 1830 the total number of students in the college at Malacca was 33.

† See "Missionary Register" for 1830.

‡ Ibid. for 1832, p. 32.

Mr. Gutzlaff finished (after very hard labour) his New Testament in the Siamese language, which was printed at Singapore.* He then sat out on his first voyage along the coast of China, distributing tracts and portions of the scriptures, and practising medicine successfully. God had raised up a peculiarly fitting person in this talented missionary for benefitting the Chinese; his facility in acquiring foreign languages was quite remarkable. He would speak Mandarin fluently; and wonderfully united the two professions of physician and clergyman.† The Report of the Anglo-Chinese college at Malacca for this year, 1832, states, "It is satisfactory to know that the indirect influence of the college over both the Maho-

dan and the Chinese population, is far from inconsiderable." In Burmah the missionaries write, in 1833, that the Emperor still opposed them, but that on the subject of tracts, the Government was indifferent, that the people carried them to their homes and would read them by lamp-light to their surrounding families. The converts this year had increased to 200. There had always been a few Roman Catholics at Ava, descendants of Portuguese; but they had never attempted to convert the natives. In 1834, some priests were sent over to Burmah from Italy, and settling near Tavoy and Mergui, attempted to draw away the Protestant converts from their missionaries.‡ In 1835, besides the nine American missionaries and sixteen school-teachers, there were twenty-two native preachers and assistants in British Burmah, who were rendering important aid to the mission.§ By the year 1836 the number of converts at Tavoy, &c., had so much increased, that we find there were 248 Karen communicants and four schools in Karen villages. A second printing-press had been sent to Burmah, and was established at Ava. The American missionaries this year opened a new mission at **Sudya**, in Assam, among the Shyans, or Shans, a numerous race spreading themselves over the country which connects Burmah, Siam, and China, and whose language differed but little from the Burmese and Siamese. In 1833 an American missionary went to **Bankok**, and assisted in carrying the Siamese New Testament through the press. The American board of Missions also established a mission at this city, but met with some opposition at first starting.

From the latest accounts received, the Burman native Christians at Rangoon were suffering from the inroads of Romish emissaries. At Amherst there were two schools containing sixty pupils. Mr. Judson's Burman Grammar had been printed, and also the Epistles, from Galatians to Romans, in the Peguan language; and a Burmese religious

* See "Missionary Register" for 1833, p. 32.

‡ Ibid. for 1835.

† Ibid. for 1833, p. 36.

§ Ibid. for 1836.

newspaper was commenced, designed for the benefit of native Christians. The Karen churches were allowed the exercise of their religious worship unmolested by the Burmese Government; whole villages, it is said, are turned to God, especially in the Bassein province. A native missionary society had been in operation for some years at Tavoy, which supports seven native labourers; and within the limits of the Tavoy, Maulmein, and Rangoon missions, there were between twenty and thirty Karen churches containing upwards of 1500 members. Thus has the Lord blessed the indefatigable zeal and labours of these American missionaries, while their English brethren at Singapore, Malacca, &c. have greatly contributed in preparing the way for the preaching of the Gospel in **China**. In 1836 the Church Missionary Society projected a mission to **Singapore**, and for this purpose entered into correspondence with Dr. Morrison and Mr. Gutzlaff; but before the letters had reached their destination, Dr. Morrison had been called to his eternal rest.

Regarding the American Presbyterian mission to Siam, the Society's Annual Report for 1841, thus writes: "There is a considerable number here who profess to be convinced of the folly of idol-worship, and to have forsaken it; but how many of these are sincere we cannot judge. A great number among their influential men acknowledge their disbelief of the system of the universe, as taught in their sacred books, of which there are in Siam some thousands. There is this peculiarity in the Siamese mission,—it is the only one of our missions situated in a country governed by an *independent heathen* ruler, and having an established system of religion of its own,—for British power restrains the heathen rulers in continental India and Ceylon, and Dutch power those of the Indian Archipelago; and in the accessible portions of China,—missionaries have laboured under commercial regulations. At the Sandwich Islands, among the North American Indians, and among the African tribes, nothing like a system of religion existed when the American missionaries first approached them; but in Siam we find an independent government, and one intimately connected with the administration of the existing religious system, and that system, too, one of the most complicated and complete in the heathen world. The Boodhist priest is eminently proud and intolerant, and Boodhism is a state-religion in Siam, Burmah, and China, though in the last-named country it is not the only religion with which the Government acknowledges a connection." *

* See "Report of the American Board of Missions" for 1841, p. 137.

INDIA
(BEYOND THE GANGES.)

Name of Society, Tribe or Nation, and Missionary Station.	Missionaries.	Catechists.	Native Teachers.	Communicants.	Schools.	Scholars.	Year of commencing the Mission.
LONDON MISSIONARY SOCIETY.							
MALAY PENINSULA. MALAYS, CHINESE, ETC.							
Malacca	*1	..	..	..	1	..	1815
Singapore .. .. .	..	..	..	..	2	..	1819
Penang (Isle of)	2	1	..	..	4	98	1819
AMERICAN BAPTIST MISSIONARY SOCIETY.							
BIRMAN EMPIRE. BURMESE AND KARENS.							
Rangoon .. .. .	..	..	5	..	..	..	1813
Maulmein	7	1	7	200	7	250	1827
Amherst	1	..	3	20	2	62	1822
Ava .. .. .	..	..	1	..	..	..	1822†
Tavoy (and Karen Villages)	2	..	7	50	6	150	1828
Mergul	2	..	10	..	..	..	1829
Ramree	1	..	Several	..	1	14	1820
Akyab	1	..	2	..	..	..	1820
Sandowah	1	..	21	..	2	40	1842
ASSAM. ASSAMESE AND CHINESE.							
Jypore	2	..	3	..	2	40	1839
Nowgong	1	..	..	..	..	..	1841
Sibsagore	2	..	..	..	..	..	1841
SIAM. SIAMESE.							
Bankok	3	..	1	..	..	..	1833
AMERICAN BOARD OF MISSIONS.							
MALACCA AND SIAM. MALAYS, CHINESE, SIAMESE.							
Singapore .. .. .	..	1	..	..	1	..	1834
Bankok	6	..	..	..	1	..	1831

* These two first-named missions are for the most part transferred to China.

† Suspended in 1824; resumed in 1833.

CHAPTER X.

CHINA.

SECT. I.—GEOGRAPHY, CLIMATE, AND NATURAL HISTORY.

CHINA Proper contains a broad expanse of densely populated country, forming nearly a square, two sides of which are bounded by sea, and two by land. The sea is the great Pacific Ocean, here broken into several bays or gulfs, the chief of which are the Chinese Sea, which is enclosed by Borneo, the Philippines, and Formosa; and the Yellow Sea, bounded by Tartary and Corea. The land boundary consists of a range of thinly-peopled tracts, occupied by wandering and barbarous tribes of Mandshoo Tartars, Mongols, Kalkas, and Eluths, and by the mountainous country of Thibet. The Emperor of China holds all this surrounding country, a great part of which is desert, in a kind of loose military occupation, and as tributary to his empire, without attempting to impose upon it the laws or policy of China itself. At the same time, the whole of this very extensive frontier is guarded with equal care against the approach of foreigners. Until the conclusion of the late war with England, communication was left open at two solitary points only, viz. the port of Canton to the maritime nations, and the single town of Kiachta on the frontiers of Siberia, to the subjects of Russia.

The countries marked in the map as Cambodia, Cochin China, and Tonquin, do not belong to the empire of China, but constitute a separate kingdom, called Anan, or Cochin China. Yunnan is the most southernly portion of China Proper, and is very mountainous, inhabited by a hardy race of people, whom the Chinese have never been able to subdue. They are, therefore, under the government of their own chiefs, to whom they pay almost implicit submission.*

China Proper is estimated to be eight times larger than France; and consists, in a great measure, of a rich, level, and highly-cultivated country. Towards the north, however, there are mountains of consi-

* See Murray's "Encyclopedia of Geography," p. 1043.

derable height, over which the Great Wall of China, 1500 miles in extent, was erected, two thousand years ago, to defend China from the inroads of the Tartar tribes.* The pride of China, and the chief source of her wealth and fertility, are her mighty rivers, which intersect the entire country. The Hoang-ho, or Yellow River, and the Kiang-ku, or Yang-tze-kiang, both rise in the distant unknown wilds of Tartary, and traversing China in every direction, by a multitude of branches, which are again united by numberless canals, form the chief and almost only mode of communication throughout the whole of China. The Grand Canal of China, which runs parallel to the sea, from the Pei-ho, or North River, to near Shang-hai and Chusan, a distance of seven hundred miles, was made four hundred years before any canal was known in Europe.

The three cities of China most known to Europeans, are Peking, in the north, the seat of government; Nankin, below the mouth of the Yellow River, the residence of a viceroy; and Canton, the chief commercial city of the empire. The province in which Peking is situated, is, from its latitude and its elevated position, comparatively cold; ice prevails for three or four months in the year, and only millet and the more hardy kinds of grain are grown. The city of Peking is situated forty miles from the Great Wall, and is twenty-five miles in circumference, and surrounded by very high walls, which completely hide the city from those who are without. It consists of two parts, the Chinese and the Tartar cities; the former is the most populous, and the latter contains the imperial palace and gardens, which are of great extent. The tract in which Peking stands is sandy and barren, but the extensive canals are well adapted to supplying the vast population of the city with rice and grain from the southern and more fertile provinces.†

The country from Peking to Nankin is full of populous cities, towns, and villages, which line the banks of the rivers and canals in every direction. Nankin was formerly the capital of the empire, and its lofty walls are twenty miles round. Only half the area of the city is now inhabited; the deserted part is hilly, and bears a striking resemblance to modern Rome, though the gigantic masses of ruin which distinguish Rome are wanting in Nankin, as nothing in Chinese architecture is lasting but the walls of their cities. The ancient palaces, observatories, temples, and sepulchres, which adorned Nankin, before the emperor removed the court to Peking, were destroyed by the Tartars.‡ The existing city is still very large and populous, and contains the famous porcelain tower,

* See Davis's "Sketches of China," vol. i. p. 2.

† Ibid. p. 146.

‡ Ibid.

which is covered with tiles painted in various colours to represent porcelain, the whole being so artfully joined together as to appear like one entire piece. The tower is nine stories high, which are filled with images. Nankin still continues the first manufacturing city in the empire. Its silks, papers, printing, and cottons, are much celebrated, and the best Chinese, called by us *Indian*, ink, is manufactured in one of the cities of the Nankin province.* Nankin is also celebrated as the principal seat of Chinese learning, and a greater supply of Chinese books is here to be found than in any other part of the empire.†

To the south of Nankin the country is extremely picturesque; its rich plains being varied with irregular hills and rocks, and vast plantations of the mulberry-tree. Near the Poyang lake, (which is a noble piece of water, surrounded by mountains well cultivated and peopled), is a large city, the seat of the porcelain manufacture, to which no foreigners are ever allowed to approach, lest they should learn the secrets of their manufacture. The whole of this fine country has been traversed by Mr. Davis, late superintendent of trade in China, who accompanied Lord Amherst's embassy to Peking.

The climate becomes much warmer as you approach Canton. One of the peculiar boasts of the southern part of this province is its rice cultivation, said to be the finest in the empire. It supplies the whole of the Peking districts with this grain. Canton is situated at the vast entrance of the Choo-kiang,‡ or Pearl River, which, for sixty miles below the city, is studded with small but lofty islands; and this river, for a considerable extent, maintains an average breadth of fifteen miles. At that part of the mouth of the river, called by the English the Bocca Tigris, it is only about two miles wide. Boats lie before the town literally in thousands, and almost every one the permanent habitation of a family. The published accounts of the populousness of China are strongly brought to mind, when one looks around on these boats, and on the green fields and little islands which make up the scene, from the vast harbour of Canton. Every level spot is covered with paddy (rice), and the sides of every rocky island exhibit not only patches of cultivation, but houses and even villages. The same impression is created by the host of fishing-smacks, of which Mr. Malcom says he has counted two

* See Davis's "Sketches," vol. ii. p. 20.

† See Murray's "Encyclopedia," p. 1042.

‡ It may be useful to insert here the meaning of the principal geographical terms of the Chinese, as it will enable the reader better to understand a map of China.

Foo—City of the first order.

Chew, or *Chou*—City of the second order.

Hyen—City of the third order.

Ching—Small Town.

Hae (Hai)—Sea.

Ho—River, and *Kiang* River.

Shang—Island.

Quang—Fort.

hundred at one time, while standing on the deck of a ship in the river. It is calculated that 84,000 families live in boats in Canton, and that the whole population of the city and suburbs is about one million. The streets of Canton are generally not more than four or five feet wide, and never exceed seven or eight. The houses rarely exceed one story high; and, excepting the better ones, are invisible, being built within a walled inclosure, and the door opening into a court or garden behind, and not to the street. The narrowness of the streets (which are flagged with smooth stones), of course excludes all wheel-carriages; and the only vehicles are sedan-chairs, which are constantly gliding along, at a very rapid rate; those for ladies being closed with blinds, but not so as to prevent the occupant from looking through. As these chairs, borne by coolies (or porters) come rushing along, a perpetual shouting is kept up to clear the way; and unless you jump to the wall, or into a shop, you are rudely jostled; for though the bearers are polite and kind, their head way and heavy burden render it impossible for them to make sudden pauses. In some places mats are placed over head across the street to exclude the sun; and the end of each street has a strong gate which is shut at night, chiefly to keep out thieves.*

Nearly in the centre of the outer Canton harbour is a large island called Lintin, noted as being the theatre of the opium smuggling. At the western side of the entrance to the Canton river, is the town of Macao, occupying the extreme south point of Heang Shan island, and situated twenty miles from Lintin. Macao has all the appearance from the sea of a European town, with its churches, convents, and forts, built along the curve and topping the heights of a picturesque bay, but the streets within are narrow, containing ill built houses and beggarly shops, and the total absence of the appearance of business creates an air of desolation about it. Instead of its former population of 20,000 Portuguese and other foreigners, it has now only 4,300 inhabitants, a great number of whom are either black slaves or Chinese, which latter people have their bazaar, temples, and even custom-house, and seem to be virtually rulers of the place. Trade is the only profession in which a Macao Portuguese will exert the few energies he may be gifted with, and the possession of a few chests of opium constitute what they call a merchant. The Portuguese are not allowed to build any new houses, nor even to repair the old ones without leave, which prohibition is easily enforced, as all the workmen in the place are Chinese. A mandarin annually visits the Portuguese forts and sees that no additions have been made to them or their defences. The whole number of troops allowed

* See Malcom's "Travels in China in 1839," p. 46.

to the Portuguese is limited to four hundred black soldiers, commanded by eighteen Portuguese officers. Its once extensive commerce is now almost annihilated. The churches are still numerous and are noble edifices, but some are in ruins, or used for barracks. While passing through Macao you are every moment reminded you are in a papal town; the bells ring often every day, processions with crucifixes and lighted candles go and come, and priests with black frocks and cocked hats are seen in the streets. The Chinese have built a wall across the promontory on which Macao stands, effectually to assign to the foreigners their limits, and by stopping the supply of provisions they can always bring the Portuguese to terms if difficulties occur. This barrier wall (which no European is allowed to pass) is said to have been erected in consequence of the practice in which the Romish priests indulged, of purchasing, or even stealing, Chinese children, to make them proselytes. The Chinese with their usual skill and tact used to employ the Portuguese in former times against the enemies of the empire, and it was from their helping them to rid the coasts of pirates that they allowed them to settle at Macao for the purposes of trade, which place they have occupied since the year 1537. In the year 1760 the Emperor of China prohibited all foreigners from residing at Canton, after the shipping season was over, and all strangers had positive orders from the end of one season to the beginning of the next, to transport themselves to Macao. The residence of the British Factory here, during the summer months, was put an end to by events which occurred in 1834.*

The small island of Hong-kong was ceded "to the Queen of England and to her heirs for ever," in the late treaty of peace with China. It is situated at the eastern entrance of the Canton River, (while Macao is thirty-five miles distant on the western side), and it is only one mile from the Chinese shore. Opposite Hong-Kong is a safe and extensive harbour for shipping, and it was here that our large fleet of merchant vessels anchored during the suspension of trade at Canton at the commencement of the Chinese war in 1840. Before the English had possessed the island a twelve-month, a neat and handsome town arose on the shore, which before was occupied only by Chinese fishermen. Hong-Kong is a mountainous isle, and very picturesque; its name is a corruption of Hoong-Kiang, "the red torrent," and is so called from the colour of the soil or rock over which the streams flow before they fall over the cliff, the highest point of which is between two or three thousand feet.

* The above account of Macao has been chiefly taken from Howard Malcom's "Travels in China," and Davis's "Sketches in China," both written in 1839-40.

In the large maritime province of Fokien is grown the best tea, called by us in England *Bohea*, and by the Chinese Ta-cha, or "large tea," because the leaves are allowed to remain on the tree till they have arrived at their full maturity. Besides the province of Fokien, China is divided into seventeen other provinces, each governed by a viceroy. Opposite the eastern coast of China is the large island of Formosa 200 miles in length, but without any good harbours. The coast of the island facing China is included in the government of the Fokien province. A chain of mountains runs through the whole length of the island, separating the Chinese colony from the aborigines on the eastern side. The Dutch had formerly some settlements on the south-west coast of Formosa, but the multitudes of Chinese who took refuge here at the time of the Tartar invasion, and conquest of China, drove them away. Formosa supplies the empire with great quantities of rice.

The Loochoo Islands (to which some enterprising and pious individuals in Great Britain are now attempting a mission) were visited by Mr. Gutzlaff in 1837. He did not find the people in exactly the condition as described by Captain Hall about fourteen years previous, who must have viewed them in their holiday-dress. Both China and Japan claim supremacy over the Loochoo islands, but the former is satisfied with an annual embassy, while the latter levies a substantial tribute. Fifteen junks trade annually with Japan, and only two with Fokien in China. Mr. Gutzlaff went on shore, and states that the poor people cultivate potatoes, pulse, and grain for a meagre subsistence, that they were very miserable in appearance, especially the women, but the fishermen were hardy and adventurous. "At a fort at the entrance (says Mr. Gutzlaff) the Loochooans had placed seven soldiers with clubs, in order to give something like a military appearance to their harbour." They seem much oppressed and intimidated by the despotic government of Japan; for the people told Mr. Gutzlaff, they should lose their heads if they were discovered by their rulers to trade with foreigners. Living," says Mr. Davis, "as these poor Loochooans do, between the two most jealous nations in the world, and in the power of either, we cannot be surprized at the consternation they feel on every European visit."*

The four ports of China which, at the treaty of peace in August 1842, were opened to English commerce, are Amoy, and Fouchoo-foo, nearly opposite the island of Formosa; Ningpo, about the 30th degree of latitude, and nearly opposite the Chusan islands; and Shanghai a little farther north, not far from the southern extremity of the great China canal. Ningpo was the former seat of European trade from whence the jealousy

* See Davis's "Sketches of China," vol. i. p. 21.

of the present Tartar rulers of China banished it to Canton, as the most distant point from Peking, their capital. Ningpo is in the midst of beautiful tea and silk districts, and is accounted by the Chinese as their earthly paradise.* Amoy is situated on an island, and is a place of considerable importance. It is nearly half way between Canton and Chusan, and is the port from which the Chinese keep up their communication with Formosa. Fou-chou-foo is situated on the River Min, which is navigable for large ships to about ten miles distant from the city. It is the capital of the province of Fokien and the great emporium of the black tea trade. By the restrictions which before the late war and treaty with China had confined our tea-trade to the port of Canton, we were obliged to pay for the transport of black teas over an immense tract of country, in which lofty mountains were to be crossed and shallow rivers navigated with great difficulty,—whereas, they can now be brought in boats direct to our ships from the very farms where the teas are cultivated; Shanghai from being in so northerly a latitude, is a much finer market for our woollen manufactures than Canton, as being so much nearer the places of consumption.

From so little intercourse having been permitted by the government of China with the civilized nations of Europe, its botany and geology are almost unknown, except that rice, the tea-plant, and the mulberry are its chief objects of cultivation; but numerous and very beautiful trees and plants adorn this lovely land, with which we are now every day becoming better acquainted. Flowering shrubs, and fruit-trees, are very abundant, as the orange, lemon, pomegranate, oleander, camellia, mimosa, and numberless others. On the banks of the noble Yang-tze-kiang, or Blue River, the magnificent camphor-tree, the horse-chestnut, the croton-fir, the varnish-shrub, and bamboo (that giant of the grass tribe) grow together, with pines and cypresses, whose dark hues and uniform aspect beautifully contrast with the rich, brilliant, and varied vegetation that surrounds them.† The sacred bean of India displays its superb scarlet flowers upon the waters of the rivers, the bamboo forms forests from lat. 29° to lat. 30°, and is cut down by the Chinese at various intervals or stages of its growth, according to the use they wish to make of its stems. The poles by which they support the sedan-chairs used in their great cities, are four or five inches in diameter. Like every other grass, the bamboo dies as soon as it has flowered.

* See Davis's "Sketches of China," vol. i. p. 18.

† In the southern provinces there is a combination of the trees of India and Asia Minor; among which we may mention palms, bananas, guavas, &c., with myrtles, peaches, apricots, and vines.

The article of commerce we call '*rice-paper*,' and on which the Chinese execute such soft and rich paintings of flowers and birds, is the inner coat of the bark of a tree, not yet exactly known to Europeans, but supposed to be of the malvacea tribe of plants. Sugar-cane grows every where in the southern provinces of China, but the Chinese are generally too poor to afford mills for the purpose of manufacturing it. It is not found higher than latitude 29 or 30 degrees.

Of birds, there are in China several magnificent species of pheasant, and among them the argus-eyed pheasant has the most splendid plumage. The insects of China are numerous and beautiful. The Chinese lantern-fly emits a strong phosphoric light from its trunk-like snout. The bombyx atlas is one of the largest moths in the world, measuring full eight inches from one tip of the wing to the other. The white-wax insect is a remarkable little fly, the larva of which is furnished with very curious feathery appendages, which are covered all over with a powdery substance which the insect imparts to the stems of the plants on which they are found in great numbers, this powder when collected from the plants, and mixed with hot vegetable oil forms a substance as hard as bees-wax, and is made into candles by the Chinese. The silk-worm is a native of China, and there are other species than that which has been introduced into Europe, which produce silk of nearly equal value. The principal domestic animals of China, are the pig, the ox, and the zebu, a small animal of the ox kind. The Chinese keep an immense number of domesticated ducks, and have a particular kind of boat on their rivers for rearing them, with a broad platform projecting over the water. Of all possible varieties of the horse, the Chinese is the most wretched, and very small and weak,* and the people are so numerous, that manual labour in China in a great measure supersedes the use of domestic animals.

Coal is mentioned by Davis as being found in the northern provinces in considerable quantities. Rubies, topaz, lapis lazuli, jasper, agate, marble, porphyry, and granite are enumerated among the precious and ornamental minerals of China. A yellow copper ore, found in Yunnan, is used as coin throughout the empire; and no gold or silver is coined, though the former is obtained from the sand of rivers in the provinces near Thibet, and native silver ore in great abundance, but no mines of importance are known of. Mines of mercury abound in Yunnan, which is a mountainous province to the south-west, very rich in minerals.

With regard to climate, China possesses a temperature which will be considered very low, in comparison with that of the corresponding

* See Murray's "Encyclopedia of Geography," p. 1030.

western countries in the same latitude that are washed by the Atlantic Ocean. The Len-shan, or Meilin mountains, which run from west to east for upwards of a thousand miles, dividing the provinces of Yunnan, Koang-si, Canton, and Fokien from the rest of the empire, mark the termination of the equatorial and the commencement of the transition zone. The plants and flowers of hot climates are not found beyond the twenty-seventh degree of latitude. The northern sides of the Meilin hills are covered with forests of the oak, horn-beam, and poplar, and are subject to severe winters, during which the valleys are covered with snow.* In the more northerly provinces of China, the winters are cold; and from the Hoang-Ho and the Yellow Sea to the great wall, the rivers are frozen from the month of November to March; but the climate of the southern provinces, and especially at Canton, is extremely hot and oppressive.



A Chinese Nobleman

SECT. II.—POLITICAL AND COLONIAL HISTORY.

No country has experienced fewer revolutions than China, or has sustained so little change from those to which at times she has been subjected. The brief notices of the Roman Historians in the first centuries of the Christian era, represent the Chinese precisely as they

* See Murray's "Encyclopedia of Geography," p. 1024.

now are, quiet, peaceable, and industrious, and to have had then as they have now, silk and tea for their staple productions. The Chinese possess a much more complete and connected series of historical annals, than any other Asiatic nation. It is true, a great part of their early history is fabulous, as it ascends to a period of 49,000 years. About the year 500, B.C., China was divided among a number of petty princes, who acknowledged in the Emperor little more than a feudal supremacy: about this time arose the famous philosopher, Kong-foo-tze, (or as the Jesuits have latinized it, *Confucius*.) He established those principles of laws, manners and government, which have since been predominant in China; after him a series of struggles prevailed, till at length a complete despotism was established, tempered by some institutions which were calculated to give it a mild and protecting character. Thus situated, the nation lost its military energy, and became an easy prey to those barbarous neighbours, who roam over the high table lands of central Asia. But China has in some measure, civilized her invaders, and the manners and institutions of the Empire, have survived the shocks of successive Tartar conquests, and the present dynasty though of Mandchoo origin, appears to have governed mildly, and according to its ancient laws and principles of government.*

It was at the beginning of the seventeenth century, that the Portuguese first found their way into China; their popish emissaries penetrated into the Empire, and communicated some knowledge both of religion and the sciences of Europe; but their religion was a corrupted one, and their work was brought to nought.†

The history of China presents a series of wars and commotions with the various Tartar tribes, that surround the Empire, till the year 1662, when the founder of the present Tartar dynasty ascended the throne. Some of his successors attempted to introduce arts and sciences, and to destroy that slavish adherence to ancient custom, which is the peculiar feature of the Chinese character, but they did not succeed; for what the people were before, and were then, that they still remain. Under the direction of *Kang-he*, one of their Emperors, the whole country was surveyed by the Jesuits, and he even so far triumphed over national prejudices, as to adorn his palace with European arts. His successor

* Mongul and Mandchoo Tartars occupy, as independent people, the whole country bordering on the south of Asiatic Russia, though very thinly scattered, as the country is intersected with deserts. They acknowledge the supremacy of China, and consider themselves under its protection, having, as it were, with it a family connection, a Tartar ruler (or khan) being its emperor. Many of the Tartar tribes in the south-west of the Chinese empire are Mahometans; the rest are Pagans, of the Buddhist superstition. See "Missionary Register" for 1822, p. 43.

† See "China and the Chinese," p. 27.

seeing the disposition of the Jesuits to intrigue, banished them to Canton. The Chinese saw, that while the Jesuits professed to serve the one true God, they were seeking with eagerness after Mammon, hence, they gave all Missionaries the same character, and their rulers have long denied them a free intercourse with the people.

Between 1765 and 1795, the Dutch, English, and Portuguese nations all sent embassies for permission to trade with China, and were tolerably well received. About this time the Chinese settled the precise boundary line of their empire with Russia, beyond which the Russians have not been allowed to advance, but only to trade with China, at one single point on the boundary line, just below the Lake Baikal. The present Emperor of China, Taou-Kwang (or "Reason's Glory") ascended the throne in 1821. He leads a life of inglorious ease in the city of Peking, while Viceroys and Mandarins bear rule, and the tide of corruption remains unstemmed.* When he arrayed his forces against the English in the late war, he was on all occasions defeated, and was obliged to purchase peace with a large sum of money, and to surrender to Great Britain a portion of his territory, which though small, furnishes her with a safe and commodious anchorage for her shipping. England and China are now more closely united than they have ever yet been in the annals of history; and the humanity and upright dealing of the English at the close of the war, has begotten a high respect for their foes in the minds of the Chinese; even the haughtiness of the court is subdued by it, and a disposition for a close and friendly alliance is clearly exhibited.

The Emperor of China rules despotically over nearly one third of the whole human race, and arrogates to himself the most extravagant and presumptuous titles, by which he thinks to inspire his subjects with the greater awe and obedience,—such as, "Interpreter of the decrees of Heaven," "Imperial Supreme," "Most High," "Lord of ten thousand Islands," &c. In China, all worship the creature in the person of their Emperor. Thus for instance, no person is allowed to pass the gates of the imperial palace either on horseback, or in any vehicle, and they pay the same homage and respect to the vacant throne itself, as when the Emperor is occupying it. The Emperor alone is High Priest of the State Religion, and sacrifices in person at the Government temples, accompanied by his representatives. The sacrificial duties of the State Religion, are far more numerous and burdensome than any others laid upon him.† On the occasion of the Emperor's annual pilgrimage to the tombs of his ancestors, he is attend by all his grandees

* See "China and the Chinese."

† Ibid. p. 55.

in excessive pomp and splendour. The Empress of China is considered by the Chinese to represent the *Earth*, while the Emperor personifies *Heaven*: in particular she receives the homage due to the god of the silk-worm, and under her inspection silk stuffs are woven by the ladies of the Harem, and annually brought by her as offerings to the gods. The manner in which the Empress of China is chosen by the Sovereign illustrates, and receives illustration from the record of Persian manners in the book of Esther. Before the conquest of China by the Mandchoo Tartars, there were five degrees of nobility, to which were added four more. These Mongol Chiefs are called "*Khans*," but on the Turcomans the Emperor confers the native title of "*Beg*." The Chinese value highly their ancient and hereditary titles of nobility, and even carry this predilection for honours to such an extremely absurd length, as to suppose they can buy and transmit rank and honours to their relatives after their death. The wealthy and deluded Chinese frequently purchase of the Emperor the various ranks he pretends to have at his disposal, and as soon as the patent is put into their hands, they rest satisfied that their ancestors are ennobled. This is one of the strangest delusions unfolded in the pages of history, though possibly it may be encouraged by the state, in order to obtain money;—may it not be looked upon as a counterpart to that delusion which the Romish church palms upon Christendom concerning souls in purgatory. The one asks money for the honour of the dead, the other for their happiness!*

We will now give our readers a brief sketch of the manner in which the government of this vast empire is carried on. The imperial cabinet of China consists of four principal members, who are alternately Mandchoo Tartars and Chinese. These are generally men grown grey in the service of their country: their chief employment is to echo the sentiments of their sovereign, upon whom they are continually in attendance. There are ten other members in the cabinet, six of whom are Tartars, and four Chinese, who are viceroys or governors of provinces, and residents in the colonies. The next in rank to these are the superintendents of the treasury, then the keepers of the records, and accountant-secretaries and heralds, amounting in all to more than five hundred persons, to each of whom is assigned his own particular sphere of business, so that no delay may be occasioned. Frequent changes occur in the imperial cabinet, as might be expected under an absolute monarchy; and the members are often suddenly degraded by the sole will of the emperor, and are made to serve as private soldiers, standing sentinel at the hall of the very palace where they have, the hour before, been enjoying the highest rank and favour.

* See "China and the Chinese."

Since the reigns of the last two emperors, a privy council has been elected, who are constituted a very powerful board, and their decrees, framed under the eye of the emperor, are unalterable. Their proceedings are involved in mystery, and they are called, "Ministers of the Military Ensign," being chiefly Chinese generals. Besides the members of government already named, there are the board of civil appointments, the board of revenue, the board of rites, the military board, the board of punishments, the board of public works, the censorate (whose members are censors in name, but flatterers in reality, and often the enslavers of the people); the court of requests, whose business it is to see to the accurate wording and writing of all public papers and decrees; lastly are the office for foreign affairs, and the Han-lin, or national college, whose members recite orations, epigrams, eulogies, and poems, for the amusement of the emperor and his guests. Four of this body are always in attendance on the person of the emperor, to record his words and actions, something like the "recorders" of whom we read in the sacred writings.

The Chinese army is more to be compared to a skeleton than to a living body. Nearly the whole of the cavalry exists only upon paper, and what does exist is nearly useless. The Chinese soldier is not trained to fight for his country, but as a police-runner and an imperial hunter. During the greater part of the year, he lives as a husbandman, or is engaged in trade, and hence is totally unskilled in the art of war. Even small bands of robbers and pirates have proved too strong for the force of the whole empire. Their chief arms are the bow and arrow, and some have spears. Their matchlocks are wretched, and generally so rusty as to be unfit for use; the same may be said of the few rusty iron swords they possess, which are never drawn out of the scabbard. Their dress is a long petticoat, and over that a large-sleeved jacket descending below their waists. This, and the thick-soled shoe of the Chinese, give them a very inactive and unmilitary appearance, and they are usually drawn up in one single line, at long intervals, so as to make the greatest show possible.*

Their navy is represented as not more effective than their army. Their boats are all built for conveying merchandize, or for dwellings for the peasant or the mandarin. The number of grain-junks on the Peking river Mr. Davis describes as immense, and are calculated to make a deep impression of the magnitude of the empire and its edible resources.

One of the most remarkable features of China is its population, which is by far the greatest united under one social and political system in any

* See Davis's "Sketches of China," p. 89.

part of the world. It is a subject which has afforded scope for doubt and controversy. A statement has been made in China, professing to be official, which gives the number of inhabitants at 360,000,000, and this has gained general credit; but Dr. Morrison's enumeration, as given him by the present emperor, only amounts to 146,000,000. This is generally considered as too low an estimate, and Murray thinks that the actual number may lie somewhere between two and three hundred millions. The central and eastern parts are the most populous.*

The trade of China is almost wholly internal. China supplies within itself nearly all the commodities which minister either to the wants or the pleasure of her people. There is no monied interest in China, no system of credit between the merchants of distant provinces, and no circulating medium except a copper coin of the value of a third of a farthing. The internal commerce is thus confined to the operation of bartering the various productions of its different provinces. Of the foreign commerce of China, the chief part is in the hands of the English. Prior to 1833, it was exclusively carried on through the medium of the East India Company; but on the renewal of their charter at that period, they engaged not only to throw the trade open to the British public, but to renounce it themselves, as soon as their stock could be sold off. In consequence of this, private merchants engaged in it with their usual activity. The importation of tea is the principal branch of trade, and, since the alteration of the East India Company's charter, it has increased from an average of thirty-one millions of pounds per annum, to one of forty-nine millions. The Hong merchants are wholesale Chinese dealers, empowered by their government to carry on trade with foreigners. The foreign factories, thirteen in number, of which the English and American are by far the largest, had, before the opening of the five ports, only been allowed by the Chinese to occupy one small street or quay in the suburbs of Canton.† The Portuguese, French, Swedes, and Danes, all carry on a very trifling commerce with China, but each nation is only allowed by law to enter at one port or station. The Dutch rank next to the English in the amount of trade carried on with Canton. The trade between India and China is chiefly carried on with Bombay, and that to a considerable extent in cotton and the fine opium of Malwa.‡

* See "Missionary Register" for 1816, p. 293. According to the statement of Mr. Medhurst, 360,000,000 is the population of the empire, estimated by their own revenue officers.

† Mr. Oliphant, one of the factory merchants, is mentioned by Dr. Morrison in 1832 as "a devoted servant of Christ and friend of China, and opening his factory for the reception of missionaries."

‡ See Murray's "Encyclopedia of Geography," p. 1035.

In the year 1839, the Chinese government demanded that all ships laden with opium should be sent away from Canton, under penalty of hostile measures. They next peremptorily required that all the opium they contained should be delivered up to them, which was accordingly done. Still the Chinese were not satisfied, and in many ways insulted the honour of Britain; hostilities soon after commenced, and the Chinese war followed, the events of which are still fresh in the memory of most of our readers.* A Treaty was signed before Nankin in August 1842, by which the Emperor agreed that five principal ports of China,—the names of which we have already enumerated,—were to be opened for commerce. Consuls are to reside at these ports, and the wives of foreigners to be allowed to live with their husbands, a privilege not heretofore allowed at Canton.



*A Chinese Boatman
(Carrying Fruit for sale.)*

SECT. III.—SOCIAL HABITS AND MANNERS.

The Chinese—descended from the Mongolians—still retain the leading characteristic features of that tribe of mankind; their complexion is that of a sickly white or pale yellow. Their hair is universally black, thick, and strong, but the men always shave their heads, except a small part at the back, where they leave the hair very long and plait it into a

* However we might deplore the causes that gave rise to this war, yet in its results, both politically and religiously, the hand of a controlling Providence may be recognised.

tail. When they are mourning for a relative they allow their hair to grow and cut off the long tail. The women fasten their hair up into a knot at the top of the head, and often wear artificial flowers as an ornament. The Chinese have broad flat triangular faces, small eyes, arched eyebrows, (which are often painted) and the upper lip extending a little beyond the lower. Mr. Barrow observes, that the air of good humour which is visible in the countenance of the male Chinese, is exchanged in that of the females for one of fretfulness and discontent, which is owing perhaps to the hard and tyrannical treatment they generally receive.

Quietude, industry, order, and regularity—qualities which a despotic government seeks always to foster—seem to be conspicuous in the Chinese;* on the other hand they are sly, deceitful, and over-reaching, and pay very little regard to truth. In speaking of the character of the Chinese, a modern writer observes—"The peasantry, in their simple manners, and civil treatment of strangers, afford a pleasing contrast to the designing cunning of the salesman of Canton, or the brutal importunity of the courtiers of Pekin."† And yet other writers speak of the rude behaviour and opprobrious epithets the Chinese assail foreigners with, calling them "Red-haired Devils," &c. Education (as far as learning to read and write goes) is fostered and inculcated among the lower classes by the Government, at least so far as is just essential to business or the reading the penal laws, which are printed and circulated among the people. But the mode of education in China is entirely powerless in producing any right moral conduct. Mr. Gutzlaff says of the Chinese—"They may be considered an agricultural people, whose density of population exceeds the means of their subsistence, incessant toil is therefore necessary in order to support life; and in supplying even the most urgent bodily wants, every thought is absorbed, so that they have neither time nor inclination to seek for mental improvement. Their clothing, dwellings, and whole mode of life amply bespeak the poverty and necessity by which the great bulk of the nation are controuled. The middle classes indulge a good deal in sloth and idleness; but if they do, however, engage in literary pursuits, the same industry which animates the peasant is visible in the pursuit of their studies: they actually toil to obtain knowledge, and carefully store up their acquisitions." A very marked feature in the character of the Chinese is their love of money; they even think they may indulge in this ruling passion after death: it seems to us scarcely credible, but it is a well-attested fact, that they annually burn vast quantities of paper covered over with thin plates of gold and silver, under the impression that its ashes will take the

* See Murray's "Encyclopedia."

† See "China and the Chinese."

value of dollars in the next world, which they shall find when they arrive there! The inordinate national pride of the people of China seems to proceed from self-love and ignorance, and this disposition has been encouraged and promoted by the Government, who considered that its interest was concerned in increasing a dislike towards foreign nations, and it has been customary with the Emperor to call any union with Europeans, "a traitorous intercourse." There is a great spirit of clanship among the lower classes, and their love for their own families and relations is very great. They are also extremely partial to the place of their birth.

Parents are shown great honour and respect in China; but the state of females is almost as degraded and neglected as in India. Religion is denied them; and they are not allowed a voice in the domestic concerns of the family. Women of the lower classes are complete slaves, and inured to drudgery of every kind. The higher ranks of females are scarcely more educated than the poor, and the chief thing impressed upon their minds is implicit obedience. Bishop Heber thus writes—"In India, any thing is thought good enough for the weaker sex; and the roughest words, the poorest garments, the scantiest alms, the most degrading labour, and the hardest blows are their portion. Yet, compared with the Malayan tribes, the Hindoos are a gentle people; while the Chinese, amidst all their seeming polish, are perhaps the most barbarous of any people in their notions regarding women: if they do not, like the Turks, wholly deny them the possession of souls, it is only a few of the most virtuous whom they admit to the rewards of their immortality. Female infanticide still prevails in China, a horrid practice, which could not be tolerated but for the popular contempt in which women are held." The women of the humbler classes learn weaving, sewing, embroidery, and the whole drudgery of household and field work, besides rowing and steering on the rivers. Females of all ranks are compelled to marry those whom their parents select for them, and their choice is never consulted; hence the married life is frequently an unhappy one, and suicides among married females often occur, especially in the higher ranks of society.

Although the Chinese are mild, docile, and respectful, yet they are insincere, jealous, and distrustful. No disgrace whatever is attached to lying and deceit, and it is even considered praiseworthy when practised towards foreigners. The action of every magistrate or person in any official capacity is closely and minutely watched, and his merits or demerits represented to his superior; this system, while it upholds the throne, and prevents any change taking place in the established order of things, yet works for evil, as it produces constant deceit and prevarication. Every parent is by law liable to punishment for the crimes of

his children, whatever age they may be, and he is also entitled to rewards for their merits; and hence, influenced by hope and fear, the people are anxious to promote education, and every town or village has its public place for teaching to read, while wealthy families have private tutors for their children.* The Chinese think themselves the most civilized and enlightened nation upon the face of the earth, but compared with the number of courts established for the maintenance of religious rites and ceremonies, their institutions for learning sink into insignificance. There are however (such as they are) three courts of learning in China: The "National Institute," established for the education of Mandchoo Tartars, nobles, and officers; the "Astronomical Board," to which the Jesuits were admitted (before they were banished the empire), and whose chief employment is to make a yearly calendar for the emperor, and foretel or pretend to foretel, future events; and the "Medical Board." All these institutions are miserably deficient in truth and knowledge. Some few great and clever men have appeared in China, but the minds of the great mass of the people are weakened and debased by superstition and ignorance.

The Chinese language is written in symbolic characters, bearing some resemblance to the objects and ideas they are intended to express, and are perfectly uniform throughout the whole Chinese empire. Thus every separate thing or idea has a different character, instead of a small number of characters or letters being repeated over and over again, as in the formation of our language; so that, at first sight, it would appear that the Chinese alphabet was composed of hundreds and thousands of characters; but experience has shown us that there is a smaller number of original characters than was at first supposed, which are altered in position and combination, so as to express all the words they wish.† There are, however, 214 of these primitive characters, or roots, which, as Mr. Davis says, may be called the alphabet of the Chinese language. There are 40,000 different characters in Dr. Morrison's Chinese Dictionary, and 3,000 are used in the Chinese New Testament, each character expressing a different idea. Although the written and printed language of China, as regards its character or symbol, is everywhere precisely the same throughout the empire, yet each province almost has its own peculiar *spoken* dialect; so that though a Chinese may, when he sees a book, be able to read off the words, yet this does not prove that he *understands* one word of what he reads; and often the

* See "China and the Chinese," p. 140.

† Mr. Malcom tells us that the Roman Catholic missionaries employed the English alphabet and "Roman" character to express the Chinese, Japanese, Siamese, and Burman languages.

spoken and the written language differ materially. Mr. Malcom (a missionary who travelled in China expressly to learn their habits and manners) says, he thinks not more than one out of fifty can understand the plainest book, and scarcely any of these persons are females, except among the very highest classes.* Still they have acquired a habit of learning to read, and that is something gained in forming the mind, and preparing it to receive further instruction. Mr. Medhurst, a zealous missionary, has prepared a dictionary in the Fokien dialect; but there are not a sufficient number of characters to translate the scriptures into any other Chinese vocal dialect, and many words in common use are not expressed at all by any symbol, although the language has been in use among a very large proportion of the human race for four thousand years.

A greater proportion of the community is devoted to literary pursuits in China, than in any other heathen country in the world. The literature of China consists of their sacred books, of moral and political essays, of works on their criminal law, of history, biography, astronomy, geography, medicine, poetry, dramatic writings, and works of fiction; in these last there is a good deal of wit and humour. But to show how ignorant they are with regard to some of the sciences on which they pretend to write, we will just give the reader a brief sketch of a Chinese map of the world, extracted from Mr. Malcom's account of one he saw in 1839:—"It was two feet wide by three and a-half feet high, and was almost covered with China! In the left hand corner, at the top, is a sea, three inches square, in which are delineated, as small islands, Europe, England, France, Holland, Portugal, and Africa. Holland is as large as all the rest put together, and Africa is not so big as the end of one's little finger! The northern frontier is Russia, very large. The left corner, at the bottom, is occupied by a sea, in which the Malay peninsula is pretty well defined. (Possibly this part may have been done by the Jesuits.) Along the bottom are Camboja and Cochin China, represented as moderate-sized islands, and on the right is Formosa, larger than all the rest of the islands together. Various other countries are introduced as small islands. The surrounding ocean is represented in huge waves, with smooth passages or highways branching off to the different countries (or islands, as they represent them). They suppose that ships keeping along these highways, go safely; but if they lose the track they get among the awful billows, and are lost!"

Though the Chinese possess a bulky literature, yet there is very little that is practical or useful amongst it; the mass of thought contained in their numerous volumes, presents a very low picture of human intellect. Notwithstanding it appears that, by means of the Arabs, the nations of

* See Malcom's "Travels in China and Hindostan." Edinburgh edition, p. 57.

Europe obtained several very useful arts from China, such as the composition of gunpowder, the use of the magnetic compass, and the art of printing. The mode of Chinese printing is by means of wooden blocks, and was in use among them as early as the tenth century. The chief use they make of gunpowder is in fire-works, in which they greatly excel.

The manufactures in which the Chinese most excel, are those of silks and porcelain; the former are woven in rude and simple hand-loom, like those used by the ancients—for of machinery they know nothing. Their artificial flowers, and various mats made of the split bamboo, are very beautiful and curious. Ivory and sandal-wood are wrought and carved by them with the greatest elegance; and their manufacture of cut-glass nearly equals that of Europe. In making highly-polished convex mirrors of brass they are also famous. In porcelain and lacquered work they excel, though in the former art they are now outstripped by Europeans, and in the latter by the people of Japan.* Mr. Gutzlaff observes, in the working of iron and steel the Chinese have never been celebrated, and their tools in common use are very clumsy. It would be difficult to find a blacksmith in China that could make an anchor or any large piece of machinery; but what they want in skill, is made up for by perseverance and economy of labour.

The Chinese are essentially an agricultural people; but though diligent and laborious, the science of good husbandry is unknown among them, and like the Hindoos, they make use of very rude implements. Their extremely simple plough and harrow are drawn by their small oxen. Rice is the principal grain cultivated, though wheat and millet are grown in the northern provinces. Several provinces in China are appropriated to the cultivation of the mulberry-tree, which is grown exclusively for the purpose of feeding the silk-worm. But the most important object of cultivation in China is the tea-plant. It is a small evergreen shrub, something like the myrtle in appearance, and is capable of enduring great variations of climate. The cultivation of the tea-plant affords to the Chinese peasantry a profitable employment, while to the government it is a chief source of revenue. The tea is gathered four times a-year, with the greatest nicety and care; the fineness and dearness of the tea is determined by the tenderness and smallness of the leaf. In China all classes freely partake of tea as a beverage; and the coarser leaves are made up into hard cakes, and dried, to be used by the Tartar tribes and the poorest Chinese.

* They possess the art of softening horn, by applying a high degree of moist heat, and extending it into thin layers, either flat or globular. The lanterns constructed of this substance are about as transparent as ground glass, and ornamented with silk hangings, which give them a handsome effect. See "China and the Chinese."

The Chinese houses are tent-like edifices, supported in a weak and flimsy manner by thin wooden columns, roofed with glazed earthen tiles on the outside, and within with painted deal rafters; a few mother-of-pearl shells filling up the interstices between. They are low, and never of more than one story high; those of the better class are highly ornamented with carving and paint, but the cottages of the very poor are of mud, though neat and made with some taste. Dr. Morrison says (writing from Macao), "Over almost every Chinese door is inscribed, 'The Ruler of Heaven sends down happiness;' or, 'The five blessednesses enter here.'" All Chinese edifices are built after one fashion; temples, pagodas, palaces, mansions, cottages, summer-houses, and gateways—all display the same construction; and the laws forbid the architect departing from the established rules of building.* But that the Chinese are capable of producing more solid architecture is shown by the great national wall that divides the northern part of China from Tartary, with its numerous watch-towers, and by their gateways and detached towers, in various parts of the empire, built of solid brick, upon a firm stone foundation.

The usual mode of travelling in China is by barges and boats, or in sedan-chairs. The mandarins (or nobles) are attended by numerous servants, carrying gongs and umbrellas, and boards with the names and titles of their masters painted on them.

The dress of the genteel classes is not transcended in beauty, costliness, or delicacy, by that of any nation in the world. The men wear a long loose gown of silk or linen, with large hanging sleeves, and crossing over in front, with tight collar round the neck, which, on occasions of full-dress, is gathered round the waist with a silk girdle fastened by a clasp. Their cap is of light-woven bamboo, ornamented with a large silk tassel, which hangs completely over it. Wove stockings of silk or cotton, and shoes made of cloth, satin, or velvet, highly embroidered, with extremely thick and high soles, completes their outer dress. In winter they exchange the light bamboo cap for one of cloth or felt, turned up round the edge with fur; and over their long silken robe they put a large-sleeved spencer, made of embroidered silk or broad-cloth, reaching to the hips, and lined with skins. The dress of the peasantry is a pair of very large blue nankeen cotton trowsers, with a

* The facility and cheapness with which the Chinese erect large houses of mats, made entirely of the bamboo, is remarkable. The admirable manner in which the bamboo combines lightness and strength renders it a most valuable resource to this ingenious and industrious people. Their temporary theatres, their public halls, their warehouses for storing goods, are all erected of these mats at a few hours' notice, and serve equally well to exclude the heat and the rain. Not a nail is used in their construction, nor even a cord, but thin strips of bamboo bind every part together in a neat and compact manner.

loose cotton frock with large sleeves, buttoned round the throat, which, in summer, or at their work, is frequently dispensed with. Neither men nor women of the lower classes wear shoes or stockings. The costume of Chinese ladies is very modest and becoming, and made as splendid as possible with the richest silk or gold embroidery. It consists of a loose robe of silk, in shape very much like that worn by men, fastened close round the throat with a small collar, and very large loose hanging sleeves. The barbarous custom of distorting the foot of high-class females in China, is too well known almost to require any comment. It is effected during the first month or two of their existence, and the operation is of so painful a nature, that the Christian female shudders at the thought. The object is to prevent the foot ever attaining a larger growth; it prevents the Chinese ladies from walking, except in a most awkward and tottering manner, and no doubt was first adopted to preclude the possibility of their gadding about.*

The Chinese are much addicted to the use of opium. Mr. Lay, the agent for the British and Foreign Bible Society in China, observes, that too much leisure, more money than is required for the absolute necessities of life, a guilty conscience, an unquiet mind, and bad company, are the promoters, if not the causes, of this destructive habit. A dreadful picture is drawn by missionaries of the effect of this drug on the Chinese. It is the duty of the British to cease from cultivating in India, and from introducing into China, any more opium than is required as a medicine; and it is the duty of the Chinese to desist from smuggling it into their country.† The lower orders are very prone to gambling, especially among the sea-faring poor.

The great staff of life in China is rice, and the people are also extremely fond of pork; and every Chinaman who can afford it keeps pigs: but the very poor will eat almost anything, and their food is often of a very coarse and even disgusting nature to the ideas of a European. They live a great deal on fish, both fresh, dried, and salted; and cultivate every little available spot of ground with vegetables of various kinds. The flesh of the bullock, sheep, deer, dog, cat, and even horse, are all eaten in China; but compared with pigs, these animals are a very scarce article of food.

Kiteflying, farces, puppet-shows, tumbling, rope-dancing, &c., form the most favourite amusements, alike of the peasant and the courtier. They have been called "a nation of grown-up children," and their fondness for puerile amusements seems to justify the remark. It is rather amusing to observe how completely the reverse of ours, some

* See Malcom's "Travels in China and Hindostan," p. 47.

† See "Missionary Register" for 1840, p. 131.

of the Chinese customs are ; for instance, they mount a horse on the right side of the animal, instead of the left ; old men play battledore and fly kites, while little boys look gravely on ; and their books are read from the top to the bottom of the page, instead of from side to side.



*Chinese Peasants
Worshipping an Idol.*

SECT. IV.—SUPERSTITIONS AND FORMS OF WORSHIP.

We may gather, from the works of their own philosopher and law-giver Confucius, that the Chinese, at one time, had some tolerably correct ideas of an Almighty Supreme Being ; for he is described by this writer as independent of man, and holy, and as acquainted with the secrets of men's hearts. Like other heathen nations, they have arrived at their present state of gross idolatry by slow degrees. Their first step in the downward path was forsaking the worship of "Tien," or the Deity, and paying homage to the sun, moon, and stars ; they next worshipped inferior spirits, whom they supposed to preside over cities, rivers, mountains, provinces, and particular persons. Having gone thus far, they descended lower and lower in their religious notions, till they at length reached the depth of superstition in which they have now for ages been sunk. The religious worship of China is three-fold.

1st. The state religion.

2nd. Taouism—literally, "The Light of Reason."

3rd. Buddhism, or Boodhism.

The first of these (to which the Emperor and all his nobles belong) was invented by the Chinese legislators for the purpose of controlling the minds of the people, without which they imagined they could not rule over their bodies. This system identifies the Chinese rulers with ideal spirits, demons, gods, and invisible powers; and their object is to make the people believe that they can act as mediators between them and heaven, and can bring down blessings upon them from on high. The emperor (as has before been stated when speaking on government), is considered the head of this branch of religious worship, which has the smallest number of followers of any of their systems.* The catalogue of canonical objects of adoration established by the state rulers is quite appalling. Among them may be noticed, the earth, the sun, the moon, the emperor's ancestors, Confucius, Shin-nung (the inventor of agriculture), the inventor of silk, the spirits of heaven, the gods of the earth, the god of the passing year, the worthies of antiquities, the stars, clouds, winds, rain, the ocean, rivers, streams, the five mountains upon which the ancients sacrificed, flags, the north pole, the polar star, the gods of the gate, gods of the soil, gods of the cannon; with numberless others, to which new ones are continually being added. In short, as it was said of the gods of ancient Greece, "No one can tell how many there are not."

A prominent feature in the state religion of China is the worship of the dead. The emperor and the peasant alike bow down to the shades of their ancestors. They resort annually to the tombs of their relations, which are always built over their graves on the sides of barren and uncultivated hills. When arrived there the Chinese make prayers and offerings, consisting chiefly of gold and silver paper, which they burn, and afterwards ornament the graves with long gaudy flags and streamers.†

The Chinese make their idols of clay, gilded over; they place them upon a table, at one end of the large hall which forms part of their temples, the walls of which are covered with historical paintings, and the roofs adorned with dragons, griffins, and other imaginary creatures, reminding the Christian of the "Chambers of imagery," described by Ezekiel the Prophet.‡ The actual place of worship which contains the images is a hundred feet square, and is supported by rows of pillars.

* The sacrifices offered by the emperor or his proxies are very costly, consisting of many hundreds of cows, pigs, sheep, goats, and hares annually. The lower orders generally offer prepared food, or burn paper and matches, with gunpowder crackers. Mr. Gutzlaff says, that the cost of the gold and silver paper burnt in China in a year exceeds *a hundred times* all the money collected in the Christian world annually for bible, tract, and missionary societies! See "China and the Chinese."

† See Malcom's "Travels in China," p. 47.

‡ See Ezek. viii. 7-12.

Mr. Malcom says, there are 124 idol-temples in Canton, besides the numerous public altars to be met with at every turn in the streets. He observes, "the Chinese temples strikingly reminded me of the monasteries of Europe; cloisters, corridors, court-yards, chapels, image-houses, and various offices are scattered with little regard to order, over a space of five or six acres. Priests, with shaven crowns and rosaries loitered about them, but I never saw the people come to worship at any. The daily monotonous unmeaning worship is performed by the priests alone, which consists in muttering a few prayers, while they keep time with a wooden drum, and occasionally a bell. The whole number of priests in Canton is 2000, of nuns 1000. A quarter of a million of dollars is yearly expended on the 124 temples in Canton, and the same sum upon the annual festivals. The pagodas are tall narrow towers with seven or nine successive stories, each story containing an idol.* On festival occasions, the Chinese temples are filled with the fumes of sandal-wood and incense, the effulgence of tapers, the burning of tinsel, and the sound of the gong; all of which the Chinese consider as essential to propitiate their deities. As is the case with all false worship, the priests live on the meats and offerings prepared by the people for the idol, thus making their hearts merry upon the credulity of the worshippers.† The state religion of China prescribes a tedious number of festivals during the year, among them are, the ploughing festival,—the feast of the birthday of the gods of the city; the feast of the tombs of their ancestors, and the feast of lanterns, besides numerous minor festivals; among which is the feast of "*the birthdays of the heavenly Spirits!*" Oh! that man (whose mind was first made in the image of his Creator,) should be sunk so low in ignorance and superstition.‡

Taouism is so named from Taou, its founder, who was contemporary with Confucius. He inculcated on his followers a contempt for riches, honours, and worldly distinctions, and the subjugation of every passion that could interfere with personal tranquillity and self-enjoyment. Upon these doctrines have since been founded the most visionary and soul-degrading tenets, so that Taouism has become a religion of jugglery and cheating, a system of pretended magic, of the most puerile nature, and among other impostures which are practised by its priests for the

* See Malcom's "Travels in China," p. 48. † See "China and the Chinese."

‡ Confucius (whose tenets the adherents of the state religion chiefly follow) wrote the celebrated four books, to which the Chinese attach so much reverence. Dr. Morrison, after reading them, says of their author, "He seems to have been an able and upright man, who rejected the superstitions of the times, but had nothing that could be called religion to put in their place. Confucius decided on the duties between man and man. Respecting the gods, he was unable to judge, and thought it *insulting to them to agitate the question*, and therefore declined it."

sake of gain, is a kind of animal magnetism ; by which they convulse their bodies to a most fearful degree, to make the common people believe they are possessed by spirits. The professors of Taouism, also worship an innumerable host of deities.*

The third, and by far the most prevailing religion of China, is Buddhism, which has already been described in the chapters on Ceylon and Burmah. Chinese History relates, that in the year A.D. 58, the Emperor Ming-te, in consequence of a dream which he had, sent ambassadors to "the west" (or India) in search of "the holy one," whom the great Chinese philosopher Confucius had pointed out, should at this time appear in the world. These ambassadors brought back with them some priests of Boodh, (or Buddha,) and some sacred books in the Pali, (or Sanscrit) language, and the Chinese Boodhist priests, Mr. Malcom says, pretend to recite their prayers in this language now.† This superstition spread rapidly in China, and has ever since been the most popular worship, especially among the lower orders. Instead of the one single representation of Buddha, which the Cinghalese and the Burmans worship, the Chinese Buddhist make three images of the same god, which they always place side by side ; they are precisely the same figure, with only a difference in the position of the hands. They intend these three figures to represent the Past, the Present, and the Future ; but all three are "Fo," or Buddha. (The name of the Chinese Deity, "Fo" is sometimes spelt "Fohi," and is the old orthography of the word "Fuh," which is the Chinese abbreviation of Fuh-ta, or Boodha.) Sir William Jones says confidently, "Boodh was unquestionably the Fo-e of China." ‡ The superstitions of Boodhism in China are in all points the same as those in Ceylon and Burmah, and the inhabitants of Tartary and Thibet, who are not Mahometans, follow the same creed, and call their principal deity, the "Lama," or "Dalai Lama."

Besides the idol "Fo," or Boodhu, worshipped under the three-fold image, the Chinese Boodhists also pay adoration to "Tien-how," the Queen of Heaven, which notion they have most probably derived from the Jesuits ; for in one of their own books, they give a very tolerably accurate outline of the history of the birth, life, and death of our blessed Saviour, substituting only Chinese names for Israelitish or scriptural ones.§

No Chinese family, either ashore or afloat, is without its little altar ; nor does a sun set without each being lighted up with tapers, and incensed with fragrant matches. Besides the gaudy domestic altar, with

* See "China and the Chinese."

† See Malcom's "Travels in China and Hindostan," p. 47.

‡ Ibid. p. 49.

§ See "China and the Chinese." Religious Tract Society.

its flaunting mottoes and varied tinsel, nearly every house has a niche in the wall where tapers and jos-sticks are burned; and there are little public altars at intervals in the streets. Every twilight the air is loaded with sandal-wood smoke. *Jos* is the Chinese word for *image*, so they call their smaller temples “jos-houses,” and jos-sticks are pieces of sweet sandal-wood, to burn before it. The Feast of Lanterns takes place on the first full moon of the new year, and is a display of ingenuity and taste in the construction of a variety of lanterns made of varnished silk, horn-paper and glass, stretched upon frames often three or four feet in height, and from two to three in diameter.

Buddhism prevails all over that part of the Chinese empire inhabited by the Tartar tribes; its principal seats are Thibet, Botan, and Cashgar. It is known very widely in Asia under the appellation of *Shamanism*, especially in Siberia,—the visible head of which religion, (the dalai-lama) resides in a magnificent palace at Lassa, the capital of Thibet. He is believed to be animated by a divine Spirit, and is regarded as the Vicegerent of the Deity on earth. They assert that the death of the grand lama is nothing more than the transmigration of the spirit into another body; thus they make a god of a poor, weak, vile, sinful mortal!

The Impostor of Mecca, for 600 years, has had his numerous followers scattered over the islands of the Chinese Seas, and on the forbidden soil of China itself, where Mahometanism, triumphing, not by the usual methods of fire and sword, but by the milder arts of proselytism, has shamed the puny efforts of Christians in a holier cause.*

SECT. V.—ACCOUNT OF MISSIONARY LABOUR.

“*Him also I must bring, and there shall be one fold, and one Shepherd.*”

“*Help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee.*” 2 Chron. xiv. 11.

“*Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.*” Isaiah xli. 29.

This great empire has long been the scene of Roman Catholic missions. Pope Innocent IV. sent out missionaries to China in 1246. But the Portuguese Jesuits were the first to establish a permanent footing in the country, and this was done through the labours of Francis Xavier and Ricci. By great talents, and adroit and pliant conduct, the latter became the object of admiration to the Chinese. At his death in

* See Mr. G. Smith's “First Report on Hong Kong,” 1845.

1610, thirty churches existed in one of the provinces of China. Since that time the Jesuits have been tolerated by some emperors, and violently persecuted by others. Dissensions at length arose among their own order, which proved a greater drawback to their missions than all the opposition from Chinese governments. The Jesuits allowed the converts to retain many of their idolatrous superstitions; and while they took away from them some of their clay-gilt gods, they substituted in their stead the images of the virgin, &c., and relics of saints.*

Dr. Morrison thus writes from Canton in 1808: "Lord's Day, April 4. I again read the Scriptures with my Chinese inmates. In the evening I succeeded in keeping one of them, while I engaged in prayer as well as I could in his own tongue. When I spoke to him of the idols and offerings of the heathen temples, he referred me to the example of the Portuguese at Macao, who had similar idols and offerings." †

Mr. Bridgeman, an American missionary, thus writes in 1830: "Whether so intended by them or not, the Roman Catholics have given great support to the idolatry of this empire. If they have not done this by withholding from the Chinese the Bible, they have done it by the performance of their own rites and ceremonies. So small is the apparent difference between the religion of the Roman Catholic, and that of the Chinese, that it is not strange that Father Premare (a popish priest) should have said, 'In no other part of the world has the Prince of Darkness so well counterfeited the holy manners of the true Church.'"

The credit of awakening public attention in England to the spiritual concerns of **China**, seems to belong, in the arrangements of a Divine Providence, to a memoir written by the Rev. W. Moseley, of Hanley, a dissenting minister, since well known as W. Moseley, L. L. D. whose little work met with approbation from several dignitaries of the Church of England. Upon the motion of Joseph Hardcastle, Esq., and Joseph Reyner, Esq., two of the directors of the London Missionary Society in 1806, it was determined to commence a mission to China, and the following year Mr. Morrison, then a student at the Society's institution at Gosport, was chosen to be the first missionary sent out. He was the son of a humble boot-last maker at Newcastle, and had worked at his father's trade in his youth—teaching himself Latin during his intervals of leisure, with the occasional assistance of a school-master. His unwearied diligence and perseverance in acquiring the Chinese language, were almost unparalleled, as also his labours at the translation of the

* See "China and the Chinese," p. 126.

† "Life of Dr. Morrison," vol. i. p. 205.

Holy Scriptures into that difficult and most peculiar language, which he completed (with the assistance of his colleague Mr. Milne) in fifteen years. From 1813, he preached regularly in English and Chinese, either at **Canton** or **Macao**, and not without some effect being produced on his little congregation.*

In 1830 the American Board of Missions sent two missionaries to **Canton**, and one of them, the Rev. C. Bridgeman, in concert with Dr. Morrison, in 1832, published the following statement of what had been done for the evangelization of China, and its three hundred millions.

“Twenty-five years have elapsed since the first Protestant missionary arrived in China (in 1807) alone, and in the midst of perfect strangers, with but few friends, and with many foes. The Chinese language was then thought almost insurmountable from its peculiar difficulties, but these difficulties have been overcome. Dictionaries, grammars, vocabularies, and translations have been penned and printed. Chinese scholars, both in England and China, have increased. The Holy Scriptures by Morrison and Milne, together with the Book of Common Prayer, and numerous tracts, have been translated, printed, and published in the Chinese language; and now, missionaries from other nations † have come to aid in their distribution and explanation.” There are also native Chinese, who preach the Gospel and teach from house to house. Ten Chinese have been baptized, and only ten; but they are a firm and devoted little flock. The establishment of English presses in China arose out of the Protestant mission. The East India Company’s press to print Dr. Morrison’s dictionary, was the first, and now both English and Americans endeavour by the press to draw attention to China, and give information concerning it and the surrounding nations. The London Missionary Society’s Chinese press at the Anglo-Chinese College at Malacca, or Singapore, and Mr. Medhurst’s press at Java, have sent forth millions of pages, containing the truths of the everlasting Gospel; and the Chinese Institution at Malacca belonging to the London Missionary Society has given a Christian education to numbers of Chinese youths. About ten years after the Protestant mission was established in China (viz. 1817), a chaplain for the British factory at Canton was sent out by the Episcopal Church in England, and in 1827 a seaman’s chaplain was sent out by the American Seamen’s Friend Society; Dr. Morrison hoisted the first British flag for public worship on the Chinese waters in 1822; Mr. Abeel, an American missionary of the Dutch Reformed Church, officiated in 1830, and afterwards Rev. E. Stevens from Connecticut. The “Indo-Chinese Gleaner” at Malacca, the Canton

* “Life of Dr. Morrison.”

† Netherlands and America.

newspapers, and the "Chinese Repository," (a valuable work) have all risen up since our mission commenced. Missionary voyages have been performed,—three by that indefatigable man, Mr. Gutzlaff, of the Netherlands Missionary Society,—and Chinese sought out at numerous places under European controul, as well as in Siam, the Loochoo Islands, Corea, and along the coasts of China itself, as far as the walls of Pekin. Some tracts have reached and been read by the Emperor himself. Still, this is but the "day of small things." "The harvest indeed is great, but the labourers are few." Preachers and teachers, and writers and printers in much larger numbers, are wanted to spread the knowledge of God and our Saviour Jesus Christ, among the Chinese-language nations." It will be borne in mind that this was written in 1832; much more has since been done, and yet the last words of this statement are as true and applicable as they were twelve years ago.

An article in the "Chinese Repository," for 1835, gives a statement of the "Obstacles to the Diffusion of the Gospel in China," which have for so many years been in active operation in China; but may now, by the late important events attending the Chinese war, be in some measure lessened; and, on the other hand, a view of the "Encouragements" to the same; which we will abbreviate for the information of those readers who may not have been able to inform themselves before on this subject.

The obstacles to the diffusion of knowledge in China, are,—

1st. The hostile attitude of the Chinese government towards all foreigners entering the dominions of China.

2nd. The laws against the propagation of any new religion. The three Chinese sects, the Confucian, Taou, and Buddhist, are tolerated; but Christianity, as taught by the Jesuits, has long been a proscribed religion by the government.

3rd. The system of national education. In all the schools the same books are used, consisting of the maxims and instructions of their sacred sages, which give to every Chinese his bigotted adherence to the customs and rites of their false creed, and a deadly apathy to all serious religion.

4th. The language. Government forbids any native to teach his language to a foreigner, or to sell him any Chinese books. Both these laws can be easily evaded in times of peace; but if any disturbances arise, or an edict comes out against the Christians, the Chinese flee from foreigners. Besides this, the language, though it certainly can be attained, cannot be acquired in its purity, without a long course of years of the most persevering effort.

The encouragements to the diffusion of the gospel in China, are,—

1st. The extensive diffusion of knowledge, and the taste for reading. It has been estimated that nearly nine-tenths of the adult males are able to read, though not one-tenth of the female population. Books may be manufactured with surprising cheapness. The priests of Buddha found books of great use in spreading their religion in China. There is now scarcely a house so poor, that some well-worn book will not be found occupying a shelf.

2nd. The strong common sense that distinguishes the Chinese from other Asiatic nations; they demand a reason for what they are called to believe; and pagan priests are not held by them in great veneration.

3rd. The friendly disposition of the common people towards foreigners and foreign intercourse, which, whenever it has been attempted, they have always favoured.

4th. The recent movements of the Christian world, with regard to an enterprising commercial spirit.*

A few extracts from Mr. Gutzlaff's letter, written at Macao, to the Church Missionary Society, when they first meditated sending out a mission to China, in October, 1835, may not be inapplicable here.

“ Ere your letter reached me, your episcopalian brethren in America had anticipated your wishes, and sent out two missionaries to these lands. In regard to the accessibility of the maritime provinces, I can only say I have made seven voyages along the coast, and at each tour distributed an enormous number of books without the least difficulty, conversing with the people upon the doctrines of the gospel. The free trade is extending its range, and the facilities will every year become greater. As for the Chinese government, it is opposed to every improvement, and as bigotted as the conclave at Rome. Yet neither the apostles nor reformers waited till governments proved favourable to the gospel, but went on boldly in the strength of their Lord. It is the work of God, and the united powers of Satan will not hinder it here. I have been myself decried and watched by the court, and been declared a traitor; but nevertheless I am still alive, and in much weakness carrying on the work of the Lord. We want men here who are at all times ready to lay down their lives for the Saviour. As pioneers, they must be men of talent; or otherwise they will not acquire the language. As a place for preparation, I propose Singapore; as a station in China, Hang-choo, an immense city on the Tseen-Tang river: but this must be left to circumstances brought on by the mighty hand of Providence. The Roman Catholics have lately made many converts; and many of their missionaries (chiefly French) have proceeded into the interior.

* See “Missionary Register” for 1836, p. 95.

Remember forlorn China—and may the Saviour bless your endeavours !”

In consequence of this letter, the Church Missionary Society sent out Mr. and Mrs. Squire to Singapore, in 1837, who began diligently to learn the language. Mr. Squire visited Canton and Macao in 1839; and informed the Church Missionary Society there appeared to be no serious obstacles to missionaries settling at either of these places, where four American missionaries had already been for some time located. Shortly after this the war took place, which was followed by a peace, granting advantageous terms to Great Britain, and ceding an island on the shores of China to the British crown.

The London Missionary Society for nearly forty years, and the American Missionary Societies for more than twelve years, have steadily prosecuted preparatory measures, for the moral and intellectual improvement of China, carried on chiefly at the British and other European settlements of Java, Penang, Malacca, Singapore, and Macao, where multitudes of Chinese constantly resort, and take up their residence for purposes of commerce; but now they can approach nearer to the scene of action, and carry out their measures and plans under the protection of British laws and British government, without fear of molestation, on the very borders of China itself. The London Missionary Society has sent two physicians to Hong-kong; and Mr. Milne has gone to Chusan, visiting Ning-po from thence. And, in 1843, some of the American missionaries took up their abode at Amoy and at Hong-kong.

Every Chinaman regards China as his home: there his affections centre, there are his wife and children. His sole object in leaving his native country is money; and when that object is gained, he returns to China at once. Hence, all those Chinese at Malacca, Singapore, and other stations in the Indian Archipelago, are wanderers, and therefore it is not so easy to secure their attention to divine things, as those who live permanently in their own country; another advantage of stations in China itself, over those at a distance; though the distant ones are very suitable and advantageous as outposts, at which to acquire the Chinese language.*

* See also remarks of the American missionaries, in “Missionary Register” for 1843, p. 378.

CHRONOLOGICAL TABLE OF EVENTS, RELATIVE TO MISSIONARY
LABOURS IN CHINA.

1815. Dr. Marshman (of the Baptist Mission) finished the New Testament in Chinese, and the Old as far as the Psalms, at the Serampore press, with moveable metallic types. Dr. Morrison circulated 2000 copies of his own edition of the Chinese New Testament at Canton, which had been printed by wooden blocks; which mode, in China, is cheaper than metallic types, and better liked by Chinese readers. The advantage of the metal types is, that being finer and smaller, they take up less room on the paper, and from them both sides of the paper can be printed, which cannot be done from cut wooden blocks. Mr. Milne, Dr. Morrison's coadjutor at Canton, being driven from thence by the Portuguese at Macao, went to Malacca, and established the London Missionary Society mission there, and was joined by Mr. Thomsen.
1816. Mr. Milne composed and printed, in Chinese, "The Life and Doctrine of Jesus Christ;" and an "Outline of the Old Testament;" and printed Dr. Morrison's Chinese "Hymn Book," and first No. of "Chinese Monthly Magazine." Jesuits persecuted by the Peking government. Dr. Morrison accompanied Lord Amherst's embassy to Peking.
1817. Milne and Thomsen, joined by Mr. W. H. Medhurst (afterwards stationed at Batavia, in Java), established a printing-press of Malay and English types, set up at Malacca by the London Missionary Society. Dr. Morrison finished his Chinese Dictionary, which had occupied him ten years of hard unremitting labour. It consists of three parts: 1. Chinese and English, arranged according to the 214 radical characters of the Chinese language. 2. English and Chinese. 3. Chinese and English arranged alphabetically. It contains 40,000 Chinese words or characters, and was printed at the expense of the East India Company, at Canton, from wooden blocks.
1818. Two Chinese schools and one Malay school (for boys) opened at Malacca; and a weekly lecture in Chinese, in a heathen temple. The Chinese temples are like large rooms, and if divested

- of all their horrid pictures and images would not make bad Christian churches; and the Chinese are not particular, it seems, as to Christians entering them. Dr. Morrison finished translating the Church of England Prayer Book in Chinese. Mr. Milne preached twice every sabbath-day in Chinese, and Mr. Medhurst assisted in the Chinese weekly lecture. Anglo-Chinese college established by Mr. Milne, at Malacca, at which Chinese scholars are clothed, fed, and supported for six years each.
1819. A mission at Singapore commenced. Inhabitants 25,000 Malays, 12,000 Chinese. Ten lectures on the Lord's Prayer, preached by Mr. Milne on Thursday evenings in the Chinese temple, printed and published. Dr. Morrison finished and circulated Isaiah in Chinese,—printed at Malacca,—and November 25, he completed the translation of the whole Bible in Chinese, in which Mr. Milne had assisted him; and in the New Testament he was assisted by a manuscript copy taken out with him from the British Museum, translated originally by the Jesuits. Mr. Medhurst, this year, had four Chinese schools at Malacca. He visited the Dutch island of Rhio, and Pontiana and Sambas, stations on the western coast of Borneo.
1820. Malacca made a British settlement, under the government of the East India Company. (Singapore was colonized in 1819.) First mention of "a few" Chinese having "cordially embraced Christianity." Penang station commenced.
1821. A Chinese school opened by Koseen-Sang, a convert, formerly assistant to Dr. Morrison. Six orphan boys sent him (as boarders) by Dr. M.
1822. Death of Mr. Milne, at Malacca, aged 37. He wrote and printed a little before his death, an Exposition of the Epistle to the Ephesians, in which no pains were spared to make it acceptable to the inquisitive Chinese. It contained 86000 different characters, and was cut on wood by Chinese printers at the cost of £50 the wood blocks. Serampore Baptists finished printing the whole Chinese Bible from metal types, after sixteen years' labour.
1823. The number of students at the London Missionary Society's

Anglo-Chinese College at Malacca, was fifteen,—twelve Chinese being on the foundation. One of the tracts formerly printed at their press was brought back to Dr. Morrison by a Chinese for him to “look at,” as “a very curious book!” This year Dr. Morrison’s Chinese Bible was finished printing at Malacca, from wooden blocks. The British and Foreign Bible Society had contributed £6000 towards the expense. Leang-Afa, a Chinese printer, and a convert to Christianity (now serving as teacher to the London Missionary Society’s mission) had the privilege to commence and also to finish this great and laborious work. Dr. Morrison went to England, and remained two years.

1824. He founded while in London, the “Language Institution,” in aid of the propagation of Christianity, whose chief object was to collect and communicate a knowledge of the language, habits, and opinions of heathen nations throughout the world. Lord Bexley was made President, and S. Hoare, Esq., Treasurer. Mr. Samuel Kidd joined the Malacca mission, and was made Principal of the College.

1825. First Chinese Female School established at Singapore. During Dr. M.’s absence in England, Leang-Afa continually exhorted his countrymen to read the scriptures, and was zealous among them.

1826. There were twenty-six students in the Anglo-Chinese college; sixteen on the foundation. Great increase of schools, and circulation of books and tracts, at Malacca, Singapore, and Penang. Translation of Mongolian scriptures completed.

1827. Great demand for Chinese tracts and scriptures. A missionary saw forty of their broad sheet scripture tracts pasted on the inner walls of one house.

1828. Dr. Morrison published an “Introduction to the reading of the Holy Scriptures” in Chinese, suggested by a remark made by Leang-Afa, on the difficulty the Chinese had in comprehending the Bible, from their ignorance of the customs and manners of Judea and the East. This year Afa was ordained to preach among his countrymen; and by his means another convert was added to the church at Canton. The number attending

the daily prayer-meeting at the Malacca college increased. Sometimes a hundred were present.* Mr. Tomlin, London Missionary Society, and Mr. Gutzlaff, Netherlands Missionary Society, visit Bangkok in Siam, where they found a great opening for circulating the scriptures among the Chinese. The persecutions they met with from the Portuguese Roman Catholics only made the people more eager to flock to them in immense numbers.

1829. The American Missionary Society sent out their first Missionaries to Canton, Mr. Bridgeman, and Mr. Abeel. (The latter a member of the Dutch Reformed Church.)

1830. Another Chinese Convert named Agong, was baptized at Canton, and suffered much persecution. Leang-Afa's Essays on the Christian System of Religion printed and published. They are very highly spoken of by Dr. Morrison. Leang-Afa was cruelly beaten, imprisoned, and spoiled of his goods,—but when released, he continued undaunted, and preached the Gospel from house to house. A union of Christian inquirers at Canton, send to Malacca for Chinese Bibles; and Leang-Afa's father joined his son in praying to the true God.

1831. There were twenty-four Students in Chinese College at Malacca this year. Considerable increase of schools had taken place both Chinese and Malay, and there were 140 female scholars in one of nine Chinese girls' schools, and forty Malay girls; but this provoked the Malays to say, that nothing but the Koran should be read by their children in the schools.

1832. Mr. Gutzlaff makes several voyages along the coast, distributing Scriptures and Tracts. Three more Chinese Converts added to the little Church at Canton.

1833. Five Chinese girls' schools opened at Malacca, and others at Penang, conducted by ladies of the Society for Promoting Education in the East.

1834. This year is marked by the death of two of the most indefatiga-

* See "Missionary Register" for 1829, p. 178, for a short touching letter from "Simple Hin-le-twang, an inquirer into the truth."

ble and persevering Missionaries, that have been raised up by Providence in these latter times. The lamented Morrison, and Carey of Serampore, both the greatest Translators of their day. Dr. Morrison died at Canton at the age of 53. Dr. Carey had been forty years in India, and Dr. Morrison twenty-seven in China. The life of this wonderful and talented man, who was born of humble parents at Newcastle-upon-Tyne, and whose whole life was one of toil and labour, is both very instructive and deeply interesting. His name will long be remembered by all who are interested for China and its millions of idolators.

1835. The native Christians at Canton suffered persecution, and Mr. J. R. Morrison was at considerable expense to release them from fines and imprisonment. Mr. Gutzlaff, with Gordon, a merchant, made an expedition to the Ankoy and Bohea Tea Hills, but were prevented going any further into the interior by the Chinese authorities.

1836. A "Society for the Diffusion of Knowledge" formed at Canton, to encourage the writing and printing of useful literature for the Chinese nation. An edict issued against the printers of Christian books in Canton, which obliged Leang Afa to go to Malacca.

1837. At his own request, Chin-seen a Convert, and late Student at the Malacca College, is sent forth as a Missionary to his countrymen. This year the number of Chinese Christians at Malacca was thirty.

1838. Mr. Gutzlaff translated the Gospel of St. John into the Japanese language, which was printed at Singapore.

1839. The Church Missionary Society sent out Mr. and Mrs. Squire to Singapore, to learn the Chinese language, preparatory to commencing a Mission to China.

1840, 1841. War broke out between England and China.

1842. Peace ratified between these two countries. Hong Kong ceded to Great Britain, removal thither of the Anglo-Chinese College, and of some of the London Missionaries. An English

gentleman bequeaths £6000, especially for a Mission to China.
Lamented death of Mr. J. R. Morrison, son of Dr. Morrison.

1843, 1844. Two Clergymen of the Church of England are sent out by the Church Missionary Society to China.*

The Directors of the London Missionary Society have lately published the following interesting statement of facts, which have taken place during the past year,—“ Our importunate supplications continued through years of anxious watching and eager hope, have reached the ears of the Lord of Hosts, and are answered ; answered to an extent beyond our most sanguine expectations. Keying, an imperial Commissioner, and viceroy of the province of Canton has presented a memorial to the Emperor in behalf of Chinese Christians, which has been accepted,— which acceptance will prove an important era in Chinese History. By this memorial, the religion of the Lord of Heaven is no longer prohibited to the subjects of the Emperor of China ; and ‘ France, as well as all other foreign countries that follow the Christian Religion, are to be permitted to erect churches for worship at the five ports open for foreign trade : ’ and the only restriction to this edict, is to prevent foreigners from propagating their faith in the interior of the country, at the same time the only visitation such intruders are to meet with, is that of being handed over to the nearest Consular officer of their own nation for punishment. The London Missionary Society’s efforts have been much increased and encouraged by the passing of this edict of the Emperor, and they are building chapels at Shanghai and Amoy, and making excursions into the country to preach the Gospel.” † The Church Missionary Society have sent out Messrs. Smith and M’Clactclire to China, who are entering with zeal and energy on their arduous and momentous labours. At a meeting at which Mr. Milne lately presided in London, he stated, that there are now as many as fifty missionaries and catechists in China, chiefly of the American and London Societies.

* The above Chronological Table has been carefully compiled from the “ Missionary Registers,” and “ The Life of Dr. Morrison, edited by his Widow.”

† See “ Missionary Magazine and Chronicle” for Sept. 1845.

OF JAPAN, AND THE ISLANDS OF THE INDIAN
ARCHIPELAGO.

THE Japan islands are thickly peopled, and as regards the nature of its institutions, and character of its inhabitants, this Empire bears some resemblance to China. The stormy seas that dash around the islands, form a prominent feature in their geographical position. They are traversed by mountain ranges, in which gold and silver are found, sulphur is obtained in great abundance, and coal in the northern parts of the group. Japan (like China) is under the influence of an oriental climate, but its temperature is lower than that of Morocco, Madeira, and Spain, which lie under the same latitude. In the northern island the winters are long and severe, and the Scotch fir, the pine, and larch, the spruce-fir, and lime, abound, while the gardens of England are indebted for some of their choicest treasures to the plants and shrubs of the southern islands, as the hydrangea, the olea fragrans, aucuba japonica, and pyrus japonica, camellias, magnolias, bignonias, laurels, syringas, ilixes, and others. The population of Japan is so great, that all wild quadrupeds have been extirpated. The Japan peacock is a most wonderful and magnificent bird, and the crisped cock, and the silk cock, are both beautiful and curious.

Japan was entirely unknown to the ancients, and from its own records little certainty can be obtained as to its political history. The intercourse of Europeans with Japan, is to us the most interesting part of its history, though it has scarcely affected the destinies of the Empire itself. The Portuguese, who were the first explorers of this, as well as of every other part of the Asiatic coast, did not at first encounter that deadly jealousy with which Japan was afterwards closed against Europeans. They were allowed to establish a factory for trade at Feriêdo, (a small island just opposite the southern extremity of the peninsula of Corea,) and no opposition was made to the introduction of their Missionaries. Francis Xavier (the chief of the Jesuit Missionaries) made Japan the principal theatre of his preaching, and many of the Japanese embraced the Roman Catholic faith; but before many years had elapsed, these fair prospects began to be clouded over, the nobles of Japan became impatient of the restraints imposed on them by their new teachers, and the jealousy of a despotic government was kindled by the introduction of new doctrines, habits, and ideas from a foreign nation, who they conceived might employ these

changes as a prelude to conquest. Some rash steps taken by the Missionaries, and the accounts of Portuguese proceedings in other parts of the east, soon raised this hostile feeling to the highest pitch, and a general persecution commenced against all who professed the Portuguese faith, whether natives or foreigners, attended with that unrelenting severity which characterizes the people of Japan. The Japanese Christians suffered long, with a constancy peculiar to themselves, and the Portuguese were at length, all either put to death or expelled from the islands. The Dutch afterwards attempted to make a settlement for commerce at Japan, as did likewise the Russians by way of Kamtschatka and the Kurile Islands, but their attempts were frustrated in the end, by the jealousy and determination of the Japanese Government.* The laws of Japan are extremely rigorous and severe, and may be said (even more emphatically than were those of Draco,) to be written in blood; but capital punishments occur less frequently than in most nations.

The people are confined entirely to their internal resources, and strict prohibitions are enforced against any trade with foreign nations. Rice is cultivated in great abundance, and is said to be the finest in Asia; wheat, barley, and turnips are also produced, but not to so great an extent. The mulberry is cultivated for the silk it produces, and tea is in as great demand as in China, but care is taken that it does not encroach upon other products, for which reason it is planted only in hedges or in spots which would be unfit for the spade or the plough. The Japanese resemble the Chinese in their form, dress, and features, but they differ essentially from them in character. Instead of that quiet and servile disposition which renders the Chinese the prepared and ready subjects of despotism, the Japanese have a character marked by energy and independance, and a lofty sense of honour. They are kind and good humoured, when nothing occurs to rouse their hostile passions, but their extreme pride gives rise to the deepest and most implacable resentment, when any injury, real or supposed is sustained by them. The Buddhist superstition prevails in Japan. No Protestant Mission has yet been established in the Japan Islands. The minds of the Japanese are active, and imbued with the most eager curiosity upon all subjects. Their language and their mode of printing are the same as in China, but they do not display that disdain of every thing foreign, which is such a bar to improvements among the Chinese.

* See Brown's "History of Missions."



A New Guineaman.



A Man of Sumatra.

The East Indian Archipelago is the name of the sea in which is found that extensive range of islands denominated Sumatra, Java, Borneo, the Moluccas or Spice Islands, the Philippines, New Guinea, &c. &c. Sumatra is a mountainous island, and situated in the centre are four volcanos, which are said to rise 12,000 feet above the level of the sea. The coasts are inhabited chiefly by Arabs and Malays; * the northern and interior parts of the island are peopled by the Battas, a savage and cannibal race of people. The town of Bencoolen, on the south-western coast of Sumatra, was the principal station of the East India Company. All the English settlements in Sumatra were given up to the Dutch in 1825, in exchange for Malacca. A great part of Sumatra is marshy and uncultivated, or over grown with dense forests; and on its hills grows the plant which produces pepper, the commodity which Europeans principally seek in this island, and for trading in which they have formed settlements. This island excels all other countries in the abundance and excellence of its camphor, which is much used by the Chinese.

The Baptist Missionaries have laboured either at Bencoolen or at Padang (the principal Dutch settlement on the island) since 1819.

* The Malays are a distinct race from either the Hindoos, the Chinese, or the black savages of Borneo and New Holland. They are of a bright copper-colour, and nearer allied to the Madagasse and the Polynesians.

Many of the inhabitants on the coast are of the Mahometan faith, which was introduced by the Arabs. Mr. Crawford supposes Sumatra to contain 2,500,000 inhabitants.

Java is one of the most important islands in the Archipelago, and has been more visited by Europeans than many of the others: it surpasses all the rest in fertility, population, and general improvement. The animals appear all small and inoffensive, as cats, rats, monkeys, squirrels, polecats, bats, &c. Its birds are very beautiful. Vegetation in Java is very rich and luxuriant. Coffee was introduced by the Arabs. Forests of teak flourish in the island, and bamboos and rattans abound. The inhabitants were brought under the influence of Mahometanism, in the sixteenth century by Arabian merchants. The remains of splendid temples, and of numberless images scattered throughout the island of Java, show that Boodhism prevailed here at one time. Temples to Siva and other Hindoo deities are also by no means uncommon. The Javanese are more civilized than most of the races inhabiting this range of islands. Java has been estimated to contain 6,000,000 of inhabitants; but the Missionaries represent the number to be between four and five millions. The Javanese are destitute of that polished and courteous address, which distinguish the Hindoos and the commercial Arabs; but they are frank and honest, and much greater reliance can be placed upon their word, than on that of the last named people. Though generally subject to a despotic government, they retain strong and lofty feelings of personal independence, and every man goes about armed with a dagger, which he regards both as the instrument of defending himself, and avenging his wrongs. Dramatic entertainments of a rude and peculiar nature are a favourite amusement in the islands. Dancing is also a very prevailing occupation of this people, especially at court. The best Javanese houses are simple, slight structures, composed of Bamboo, rattan, palmetto leaf, and grass, and consist often of nothing more than four pillars, and a roof beautifully carved and painted, but the houses of chiefs are divided into corn apartments by slight partitions. The dress of the Javanese consists of a long robe, wrapped round the body and fastened by a girdle, over which is a kind of loose jacket. The Mahometans wear a cap, resembling a turban; but the rest of the inhabitants wear the head bare. They are great smokers and opium eaters, and make considerable use of ardent spirits, in defiance of Mahometan injunctions. Batavia is the capital, not only of Java, but of all the Dutch East Indian possessions. The English and Dutch, who once contended with each other for supremacy in these seas, placed the centre of their commerce and dominion on the northern coast of Java. Batavia



A Javanese.

in 1824 contained 53,800 inhabitants, of whom 23,600 were Javanese or Malay, 15,000 Chinese, 12,000 Slaves, 3000 Europeans, and 600 Arabs. Britain receives cotton, nutmegs, pepper and rice from Java. The Baptist Missionaries have laboured here for many years under great obstacles and difficulties. Mr. Medhurst's labours here were chiefly directed to the Chinese. The Dutch have done little or nothing to christianize the people.

The Molucca Islands are remarkable for the abundance of their spices. The clove and nutmeg trees grow in profusion in these islands, and the betel pepper, the leaves of which are used so much by all East Indians, but especially by the Malays. (It has an inebriating quality, and is chewed like tobacco.) The clove is the unexpanded flower-bud of a beautiful and aromatic shrub, and is a very valuable article of commerce. The whole plant is covered with minute glands, containing the essential oil that gives the delicious aromatic odour to the clove. (Its name is derived from the French word *clou*, a nail.) Mace is the outer covering of the fruit of the nutmeg, and these trees abound in the Moluccas; they grow to the height of forty or fifty feet, and, like the clove-tree, live to the age of seventy-five, or even a hundred years. Mr. Howard observes, "It seems reserved for missionary enterprise to bring to light the numbers and condition of mankind in the numerous islands of these seas, as Borneo, the Moluccas, the Banda Islands, and the Philippines.

Amboyna is a small island belonging to the Dutch, thirty-two miles long and twelve broad, situated south-west of Ceram, one of the Moluccas, and the principal of the Dutch settlements in these seas. Here the zealous Dutch missionary, Mr. Kam was sent in 1813; he laboured here for twenty years among the Malays; a great many of whom are Christians converted by means of Dutch ministers. The Netherlands Missionary Society originates in the Dutch Reformed Church, whose establishment is Presbyterian, and its doctrines Calvinistic. In 1815 it sent five young men to the north coast of Celebes, to the islands of Ternate, Ceram, Timor, and the Banda isles. The Dutch Government as early as the year 1733 translated and distributed throughout its possessions in the Molucca Islands the whole Bible in Malay, and though the best means were not used to convert the natives, nor the best motives always urged, nor the greatest caution always displayed in receiving candidates into its church, yet the members of the Dutch East India Company, who traded to these islands, always thought it a duty incumbent on them to do something for the heathens they conquered. When Holland was in the possession of France (from 1800 to 1814), the Netherlands Missionary Society sent its missionaries to the Directors of the London Missionary Society, who engaged to send them out under its auspices, as it was then impracticable for it to send them on its own account. The income of this (the Netherlands) Society in 1840, was £8000. They had at this time a missionary at Rhio, a Dutch settlement near Singapore.*

Celebes and Gilolo, the largest of the Moluccas, or Spice Islands, present the usual spectacle in these eastern seas of a rude people governed by a number of turbulent chieftains. The Bugis, a native tribe of Celebes, are the ruling and most actively commercial people in the eastern Archipelago. The Dutch have possessed themselves of Macassar, to the south of the island.

Borneo, if we exclude New Holland, will rank as the largest island in the world, being from eight to nine hundred miles from north to south, and seven hundred from east to west. It is well gifted by nature, and from the mountains in the interior descend large and numerous streams. Rice, and the usual tropical grains, are easily raised; and pepper, cinnamon, cotton, and coffee grow wild. According to Mr. Hunt, this island enjoys the remarkable felicity of the absence of any ferocious animal. Its inhabitants are at present (as far as we are acquainted with them, which is but very slightly) exceedingly rude and barbarous. The Malays occupy the sea-coasts, and they describe their inland neighbours

* See "Missionary Register" for 1840, pp. 371—3.

in very dark colours, though perhaps their accounts are not altogether to be depended upon. The aborigines of Borneo are of the black oriental negro race, while the Malays are of the brown or pale copper colour. They are represented as fierce, cruel cannibals, and are known by the name of Dayas, or Dayaks. Mines of gold, and splendid diamonds, second only to those of Golconda, are found in Borneo. The mines are worked by the Chinese. The entire population of Borneo is stated to be only 500,000. That of Celebes is 1,000,000.



A Woman of the Philippines.

The Philippines form an extensive group of two large and nine smaller islands, and are peculiarly favoured both in soil and climate. The Spaniards early took possession of these islands, and if we except the English expedition of 1762, have continued to hold them apart from the intrusion of any other European power. Their exports are valuable, consisting of rice, ebony, sharks' skins, indigo, sugar, dried flesh, mats, and cloth. The trade has increased nearly one half since the Spanish revolution in 1824 and 1826, which loosened the ties between the mother-country and her colonies. The Spaniards have nominally converted a great part of the inhabitants to the Romish faith. They have taxed them heavily, but they have not cramped their industry, and they have imparted to them some knowledge of European arts and learning.*

* See Murray's "Encyclopedia of Geography," p. 1135.

C H I N A,
AND
THE INDIAN ARCHIPELAGO.

<i>Name of Society, Country, Tribe or Nation, and Missionary Station.</i>	<i>Missionaries.</i>	<i>Catechists.</i>	<i>Native Teachers.</i>	<i>Communicants.</i>	<i>Schools.</i>	<i>Scholars.</i>	<i>Year of commencing the Mission.</i>
LONDON MISSIONARY SOCIETY.							
CHINA. CHINESE.							
Canton	1	..	1	Leang	-Afa-	..	1807
Hong Kong (Isle of)	3	..	2	Agong	-Chin-	Sean.	1842
Amoy	2	..	..	..	..	..	1842
Shanghai	3	..	..	..	..	..	1843
INDIAN ARCHIPELAGO. CHINESE AND MALAYS.							
Batavia (Isle of Java)	1	1	..	41	3	77 {	1812 1819
CHURCH MISSIONARY SOCIETY.							
CHINA. CHINESE.							
Hong Kong, Ningpo, and Shanghai .. .	2	..	..	..	..	..	1839
BAPTIST MISSIONARY SOCIETY.							
INDIAN ARCHIPELAGO. JAVANESE, MALAYS, ETC.							
Samarang (Isle of Java)	1	..	..	..	..	..	—
Padang (Isle of Sumatra)	1	..	..	..	..	..	—
AMERICAN BOARD OF MISSIONS.							
CHINA. CHINESE.							
Canton and Macao	1	1	..	..	..	..	1830
Hong Kong	2	..	..	..	..	..	1842
Amoy	1	..	..	..	..	..	1842
Ningpo .. .. .	..	..	..	..	..	..	1843
INDIAN ARCHIPELAGO. DAYAKS.							
Pontianak (Isle of Borneo)	3	..	..	..	2	..	1839
Oto Karangan (Ditto)	2	..	..	..	..	..	1842
EPISCOPAL AMERICAN SOCIETY.							
CHINA. CHINESE.							
Keelungsoo (near Ningpo) .. .. .	..	..	..	..	..	..	1842
AMERICAN BAPTIST MISSIONARY SOCIETY.							
CHINA. CHINESE.							
Hong Kong	3	..	1	..	..	..	1842