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FROM THE FUND
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VISCOUNT GREY
OF
FALLODON, K. G.

MDCCCXXXVII
太平王。天德。
LIFE
of
TAI-PING-WANG-
Chief of the Chinese Insurrection.

BY

J. MILTON MACKIE,

AUTHOR OF "COSAS DE ESPAÑA," "LIFE OF SCHAMYL," ETC.

"There is no god but God; and T'ai-ping-wang is the younger brother of Jesus."

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PREFACE.

The facts contained in this volume have been derived principally from the English journals published in China, and the official Peking gazette; from the communications of missionaries, both Protestant and Roman Catholic; from the correspondence of Mr. H. Marshall, Commissioner of the United States to China, published in Ex. Doc., No. 123; from a collection of the proclamations of the insurgents, translated by Mr. W. H. Medhurst, sen.; and from a pamphlet on the visions of Hung-Siu-tshuen, by Theodore Hamberg, missionary of the Basle Evangelical Society, to which this work is indebted, also, for translations of several of Tai-ping-wang's poems.

The Roman Catholic authorities on this subject, at least, the religious part of it, are to be accepted with a certain degree of caution, inasmuch as the Nanking insurgents have derived their knowledge of Christianity exclusively from Protestant sources; and the same stipulation must be made respecting the statements
of many public journals, both in and out of China, from the fact that the foreign commercial and diplomatic interests, though ostensibly neutral, have a decided bias in favor of the imperial government, and against the party of the reformers, who, besides having caused considerable temporary interruption to trade, threaten to break up, ultimately, the whole system of opium-smuggling.
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"I felicitate myself," says Tien-Ke-shih, "that I was born in China; and constantly think how very different it would have been with me, if born beyond the seas, in some remote part of the earth, where the people, deprived of the converting maxims of the ancient kings, and ignorant of the domestic relations, are clothed with the leaves of plants, eat wood, dwell in the wilderness, and live in the holes of the earth. Though living in this world, in such a condition, I should not have been different from the beasts of the field. But now, happily, I have been born in the 'central flowery kingdom.' I have a house to live in; have food, tea, and elegant furniture; clothing, caps, and infinite blessings. Truly, the highest felicity is mine!"
TAI-PING-WANG.

I.

INTRODUCTION.

During the last half-a-dozen years there has been taking place in China one of the most important revolutions which has occurred in recent times. In it are involved, to a certain degree, the destinies of about three hundred millions of souls, or one-third of the human family. The oldest form of civilization on the face of the earth, whence came originally the inventions of the mariner's compass, and of gunpowder, the arts of printing, and of engraving, the manufacture of silk, paper, and porcelain, is, in its turn, passing through one of those troublous periods of transition which seem to be the method of Divine Providence for improving the condition of mankind.

The causes of this movement are of the gravest
character; for they are to be found in the mutual hatred of the Chinese and Tartar races, in the inefficiency of the government, in the corrupt and oppressive practices of the mandarins, and in the contempt entertained by the people for both their rulers and their gods. To this state of popular feeling the late war with England has not a little contributed; for it demonstrated, in the eyes of all intelligent Chinamen, the inferiority of their civilization; while time, with its experiences and observations, aided by the circulation of Christian books and the teaching of Christian missionaries, has sufficed to convince many of them, at last, of the folly of their idolatry.

Since its establishment, the empire of the "central-flowery land," which appears to us occidentals to stand in such stately repose—a reign of perpetual peace—an example of ever-during immobility—has experienced no less than twenty-six changes of dynasty; but these have generally been attended with no great modifications of the system of either government or religion. Thus, the Manchu-Tartars, who have held the throne of the "celestials" during the last couple of centuries, made no alterations, on their accession to power, beyond seizing upon all the high offices of state, and compelling the conquered to adopt their style of tunic, open at the side, and their shaven brows and hair braided in a tail.
INTRODUCTION.

The revolution now in progress, however, contemplates more radical changes. It is the advent, not so much of a new style of dress, and of wearing the hair, as of new ideas. It is not only a revolution, but a reformation. It has thrown ten thousand idols into the waters of the Yang-tsze-kiang, and proclaimed the doctrine that God is one. It demands the disuse of that fatal drug which is drying up the energies of the entire nation; teaches temperance and morality; and introduces the observance of a Sabbath, and the institution of public worship.

The religion of these iconoclasts is, indeed, far from being pure Christianity. But it is a step towards it. In fact, during the entire history of the human race, very few nations have, at one single stride, made greater changes in their religious system than are now being made by the Chinese; and it cannot be otherwise than that the ideas, however imperfect, of Christianity introduced by the insurgents, will eventually produce a great and permanent effect upon the national mind. For it is in the nature of the sacred truths of which the millions of China are now getting sight, though as in a glass darkly, to shine brighter and brighter unto the perfect day. Their images of idols, thousands upon thousands, have floated down the Yang-tsze-kiang to the sea; and no refluent tide will ever bring them
back to the shrines where is now worshiped the one true God.*

It is, indeed, within the reach of Christian hopes, that nations will hereafter be converted from their errors in a day; but, thus far in the history of our religion, such conversions have always left a good deal of work to be done on the morrow. The proselytes made by the decrees of Constantine, and the German hordes baptized by order of Charlemagne, were an approximation to the "perfect man" of the New Testament, probably not many degrees nearer than the God-worshipers of Tai-ping-wang. The inhabitants of the Sandwich Islands, though they have been for a long time converted from idolatry, have not even yet been saved from the vices introduced, in part, along with Christianity. So that, if the Chinese insurgents still continue that practice of polygamy, which is as old, in all eastern countries, as the days of Abraham; if they have been prodigal of human life on their march to empire, as have been all the great conquerors in the Orient, not excepting those of times the most recent; if, while they practice the rite of baptism, they appear to confound it, in a measure, with common ablution, and offer up with their prayers to God sacrifices of tea and rice,
roasted pigs and oxen; it should be remembered that in the religious progress of nations, as well as of individuals, we are not at liberty to "despise the day of small things."

As for the acts of barbarity laid to the charge of the insurrection—and many of them truly—it will be time enough to throw the first stone at these God-worshipers, on that account, when the atrocities of the war between Protestants and Catholics, in the cruel days of Tilly, and the horrors of the Spanish inquisition, in those of the gentle-hearted Isabella, shall have been expunged from the history of Christianity. And if the insurgent chief has come, from having sincerely believed himself "warned of God in a dream," and instructed by heavenly intimations, to make use of the pretense of inspiration for the purpose of controlling and urging on his fanatical followers in a holy war against the idolaters and their prince, whosoever's memory reaches back as far as the illuminations of the camp of Cromwell, or even the fervors of the conventicles of the modern Quakers, will hesitate long before putting this extraordinary prophet-warrior out of the pale of Christian hopes and charity.

Tai-ping-wang, it is important to be observed, however, has never had any connection with the rebel bands of whose atrocities at Canton, and
Shanghai, so much has recently been said in the public journals. These are either members of the Triad society—a secret organization, established several years ago with the design of overthrowing the imperial government—or adventurers associated together for the purpose of taking advantage of the present disturbed state of affairs, to seize upon such towns and cities as might be unable to defend themselves. Neither have embraced the religious views of the Nanking insurgents, and are, therefore, not acknowledged by the latter as brethren, or even allies.
II.

HE IS BORN, AND CALLED PHUH.

Tai-Ping-Wang, known in China, previously to the insurrection, under the name of Hung-Siu-tshuen, was born in the year eighteen hundred and thirteen. The place of his birth is a small village in the district of Hwa-hien, and province of Kwang-tung. It is situated in a level, fertile, and very populous rice-growing region, having the White Cloud mountains, near Canton, on its southern horizon, and those of the Nan-ling range on the northern.

Here the family of the Hungs has resided for about a century, it being a branch of a numerous clan of this name, now scattered over the north of Kwang-tung, and one or two other provinces adjoining. From time immemorial, its members have belonged to the class of agriculturists, which, in China, takes rank next after that of the literati. Several of the immediate, as well as of the remote,
ancestors of Siu-tshuen having been remarkable both for their virtues and their length of days, he may well be said to be of good blood. His father, Hung-Jang, who died since the commencement of the insurrection, was a venerable old man, who, for many years, had been intrusted with the management of the ancestral estate of the Hung family, and had also held the office of senior of the village, conferred upon him by the free suffrages of its inhabitants.*

By his first wife, who was of the Choo tribe, Hung-Jang had two daughters and three sons, Siu-tshuen being the youngest. This name of Siu-tshuen, however, is what is called his "literary name," and was selected by himself after arriving at years of understanding. But at his birth his father called him Phuh.

The house in which Phuh first saw the light, stands in one of the back streets of the village. It is of one story, is built partly of wood and partly of mud, and is covered by a roof of tiles. A narrow door opens from the street into a hall, which has a kitchen and several sleeping apartments on either side, and at the opposite end a family or sitting-room. The whole establishment is scarcely

* Compare Hamberg's Pamphlet.
more than thirty-five or forty feet in length, by
twelve or fifteen in breadth. But here swarmed
three generations of the Hungs, besides half-a-dozen
idols, a buffalo, one or more pigs, a small stock of
fowls, a couple of dogs, and a cat without a tail.

The young Phuh, however, was by no means
confined to these narrow quarters, but spent the
greater portion of his early childhood on the mar-
gin of a small pond or mud-hole, situated in front
of the village, and fed by a considerable part of its
drainage. This ill-scented spot being a play-ground
for children, besides a resort for the ducks and
geese, the dogs and beggars of the village, Phuh
here developed his young muscles in childish sports,
and learned such lessons as the rough-and-tumble
with both boys and brutes could teach him.

When about four years old, he having been acci-
dentially pushed into the water beyond his depth,
and being drawn out by one of the older lads by the
queue, his father, from fear of similar accidents either
at the pond or the neighboring canal, tied a hollow
gourd behind his back, to prevent his being drown-
ed. But when the little fellow made his appearance
at the play-ground with an appendage so unusual
in his native village, though common enough on
the rivers, the boys set up a great shout, and so
laughed over poor Phuh that he was fain to run
for home as fast as his legs could carry him, while the whole posse of brats followed, crying, "Eh! gourd boy—gourd boy!"

As the child came blubbering into the presence of his father, the latter relieved his back of the gourd, but laid on in its stead the bamboo. This was Phuh's first whipping. He never forgot it, and said that it did him good—as was the case, in fact, with a great many similar ones afterwards.

But though the rod was not spared, the father early set his heart upon his youngest-born son. The other boys were brought up to till the ground, but this one was destined, almost from the breast, to be a scholar. Having, it would seem, something like a presentiment of the future greatness of this child of his affections, Hung-Jang often said to his wife that the little Phuh would live to make their old age honorable; and, fondly stroking the little fellow's queue, as he sat upon his knee, made his boast that it was a full inch longer than that of any boy of the same age in the village.
III.

HE IS SENT TO THE SCHOOL OF MASTER TING-JIN.

When Phuh reached the age of seven, he was sent to school. Up to that period the only lessons he had received were those of morality and good-behavior, given him by his parents, and more especially his mother, who was a worthy, kindly woman, and possessed of good common sense. Later in life, her son always spoke of her with the most profound respect, and traced back his earliest moral impressions to the prayers she taught him to repeat before the little idol in the hall of the house, and to the few simple maxims she made him commit to memory from the writings of Confucius.

It was a great day for Phuh, when, having been thoroughly scrubbed, both himself, his breeches, and his tunic, and having had his queue neatly braided down his back by his mother, and tied with a new string, he was presented by his father before the pedagogue of the village, to be enrolled on his list of pupils. A contract was thereupon made between
the parties, whereby the master of the rod was to give lessons by the year for a compensation consisting of two dollars in money, fifty pounds of rice, and of tea, salt, lard, and lamp-oil, each, one catty. He was also to supply the necessary paper, ink, and pencils—Phuh himself furnishing nothing but brains, and they quite empty. When these preliminary formalities had been settled, the son of Hung-Jang was written down a scholar.

The teacher, Ting-Jin, by name, was a member of the lowest class of literati, called siu-tsai. Not having succeeded at an earlier period of life in obtaining official employment from the government, he had for years followed the profession of a pedagogue, and occupied the school-house situated in front of the village, at a little distance from the pond. He was now getting in years; his queue was gray, a thing rarely seen in China; and he wore a pair of spectacles about the size of tea-cups, heavily framed with tortoise-shell, and firmly tied by strings behind his cerebellum. He was a kindly man, of unwearied patience, and of clear, though limited ideas. If sufficient time were allowed him, he never failed to teach his pupils much that they never could forget; for he was as systematic in all things as he was slow. Whenever it was necessary, he did not hesitate to enforce the observance of even the minutest
rules of the school by a resort to the bamboo, a large number of which useful reeds, of different sizes, were duly arranged on the wall behind his elevated arm-chair. The very sight of these, as, for the first time, Phuh entered the school-room, made his legs tingle.

A bamboo stool was assigned the new-comer, and he was directed to occupy a place at a small table around which several other lads were seated. This continued to be his post for three long years, during which he diligently learned the arts of reading, writing, and ciphering. His first studies were in the sounds of the Chinese characters, which he learned by repeating them in a quick, bold tone, after his master. After a time, he was put to copying these characters; and for this purpose, was supplied with a goose of porcelain, containing water, a cake of ink, a small black stone slab, a hair pencil, and paper made of either cotton, or the pith of the bamboo. By pouring a few drops of water on the slab, and then rubbing the cake in it, he formed his ink, as it was needed, and with his pencil copied the characters from slips placed beneath semi-transparent paper. To learn to write and pronounce the Chinese correctly, requires several years of toil, even for a native; and not until a good deal of progress has been made by the tyro in these preliminary processes is he taught the meaning of words.
When Phuh was not engaged in writing, he sat swinging himself backwards and forwards, and chanting lists of words with their various intonations. The same was done by the dozen or more pupils of whom the school consisted, so that the room was as noisy as ever was Babel. But Ting-Jin had an ear for every pupil, and great as was the din, he rarely failed of hearing and correcting the slightest inaccuracy of intonation or accent.

Month in and month out, Phuh sat chanting on his stool, or copying over and over again the same hieroglyphics, or casting up accounts in his abacus or reckoning-case. Thus, at the end of three years of continual perseverance, he had made considerable progress in learning to read, write, and cipher; he knew the points of the compass, and the order of the months; he knew the names of many animals and other natural objects; he had been well instructed in the moral duties of childhood; had been thoroughly drilled in the divers forms of obeisance and salutation; was become an expert in chin-chining the images of the gods, and the tablet of Confucius in the school-room; and though in these three years his back had not escaped the bamboo, he had suffered less from it than the majority of his associates.
IV.

HE GOES INTO WHITE ON THE DEATH OF HIS MOTHER.

About this time, the wife of Hung-Jang dying suddenly, Phuh was removed from school; the red cord was taken out of his queue; and, instead of his blue cotton tunic, a white one was put on for mourning.

Hung-Jang, who had been sincerely attached to his wife, showed his affection for her by scrupulously performing all the ceremonies usual after the death of a member of a family, and doing everything in his power to secure her happiness in the land of the genii. No sooner had the breath left her body than he closed her eyes, put in her mouth a small piece of silver, and going to the top of the house, made a considerable hole in the roof for her seven senses and three souls to escape through. The red lantern which hung suspended outside the house was exchanged for a white one, and a slip of paper, on which were written the name and age of the deceased, was posted up by the door.
The corpse having been duly laid out on the hallfloor in the best clothes of the departed, a Buddhist priest was sent for, who, on payment of a few cash, prayed the one of the three souls, which was believed to be in purgatory, out of that place, and wrote a letter of recommendation which was sent through the fire to the rescued spirit, to enable it to gain admittance into the "paradise of the west."

The fortune-teller of the village, likewise, having been called in, was engaged to look out a propitious spot for the grave. By help of his compasses, and after the careful examination of different kinds of soil, in order to find a sufficiently dry one, this personage selected a burial-place on a barren hill at no great distance from the village. The situation, as he averred, would be highly satisfactory to that one of the souls which was to dwell there, inasmuch as it would have from the eminence a pretty good view of all the water there was in the neighborhood, viz., the canal and the duck-pond.*

The priest and the geomancer were satisfied with a few cash; but it cost the large sum of five or six dollars to purchase a coffin. This was of hard wood, nearly four inches in thickness. After the body had been placed in it, and covered with quick-lime,

it was well plastered together and varnished, and was then allowed to remain in the hall three weeks and a day. During this time, the relatives of Hung-Jang frequently came to condole with him, and Phuh was sent around among them to solicit some substantial aid towards defraying the expenses of the funeral.

The day of the interment at length arrived, it having been chosen because it was set down in the calendar as a lucky one. At an early hour, the relatives of the deceased assembled, by invitation, at the house of Hung-Jang, and all moved in procession to the grave. The fortune-teller went before, and was followed by a band of music, consisting of a player on a bamboo flute and a beater of a gong, who together performed a death-march sufficiently mournful. At intervals, this discordant dirge was aided by the wailing of two or three hired mourners, and by the outcries of the bereaved children, Phuh especially being deeply affected on the occasion, although, up to that time, the delight of seeing himself in a white jacket had apparently gone far towards making up for the loss of his mother.

Some person having been sent forward to scatter so-called paper money in the way, in order to satisfy the needs of all evil spirits who might happen to be in the neighborhood, and all hungry ghosts also having
been appeased by a feast of meats to which they were summoned by sound of gong, the mourners arrived without hindrance at the place of burial. Thereupon prayers were said; a few drops of samshu were poured out as a libation; a volley of fire-crackers was let off; and a large amount of paper was burned for the use of the soul in paradise. A house, furniture, wearing apparel, a servant, and a good supply of cash, all cut out of paper, were sent through the fire to the other world, together with a writing previously drawn up, and signed in the presence of witnesses, stipulating that the before-mentioned articles of property should, on their arrival in Hades, be duly delivered over to the person whose name was inscribed in the bond.

This ceremony over, the mourners returned to the house of Hung-Jang, where a feast was made of the baked meats which had been offered in sacrifice, and which, by the help of a liberal supply of rice-wine, and samshu, were all readily swallowed, notwithstanding the sacred use which had previously been made of them rendered them as tasteless as the white of an egg.

For thirty days after the decease, the family did little else than mourn—Phuh, like the rest of the male members, going about with a neglected queue and unshaven head. It was a great relief to him,
however, when, at the expiration of that time, he was allowed, in company with his father and brothers, to visit his mother's grave, for the purpose of decking it with plants and flowers. With pious hands they planted the wild white rose, which, in its season, would weave about the head of the conical-shaped mound its garland of purity. Lower down, were set the bulbs of a species of lycoris, which in autumn spreads to the sky a purple to vie with that of the sunset; while, here and there, were stuck an anemone japonica, that, late in November, when all other flowers are gone, still lingers, and blooms even about the departing footsteps of the year.*

* Compare Du Halde's "China."
V.

HE STUDIES THE HORN-BOOK OF WANG-PIHAU.

After Phuh had mourned six months, and a step-mother had been brought into the house, he returned to school. Ting-Jin, who was much attached to his promising pupil, received him kindly, and, kneeling down before the tablet of Confucius, implored upon his young head the blessing of the great philosopher. A stool was then given him at a table near the master, while in his hands was placed the horn-book of Wang-Pihau, containing the Trimetrical classic, the Millenary Classic, the Five Classics, and the Four Books.

Though somewhat daunted at the sight of all this ancient and ponderous learning, Phuh set himself to the work of conning it with as much patience as was displayed by the good woman, celebrated in Chinese annals, who, wishing for a needle, undertook to make one by rubbing down a crow-bar. He swung himself to and fro more bravely than before,
and chanted his sing-song with a loud voice. As from day to day portions of his task were committed to memory, he duly made his bow before his teacher, gave up his book, and turning his back to Ting-Jin, with all his bamboos, repeated like a parrot, the, to him, quite unintelligible wisdom of the ancients. Thus, by diligently beating his brains, aided by an occasional blow across his shoulders from master Ting, he had, at the end of a year, backed the entire horn-book of Wang-Pihau.

Then it was that Ting-Jin first began to instruct his pupil respecting the signification of the words and maxims of which such large supplies had been stored away in his memory. He commenced a course of daily lectures, or comments, which were only less unintelligible to Phuh than the text itself. He explained the doctrines of Confucius by citing those of Mencius, and illustrated whatever might be obscure or important in prose by long recitations from the poets. However, mixed up with all his classical quotations, which were generally fetched from as far back as the days of the Chin or the Chau dynasties, and with certain somewhat metaphysical notions on the subject of morals and politics, which had been taught him in his youth and never changed afterwards, there was not a little that a
lad twelve years of age could perfectly comprehend. Thus, in commenting on the sayings of Chu-Hi or Wan-Wang, Phuh would be lectured on the duty of keeping his clothes clean, and his face washed. An explanation of a maxim of Confucius would not be brought to an end without Phuh's being told several times over to honor his father and mother, his elder brothers, and all men in authority. A quotation from Mencius would not fail of giving occasion for Phuh's being re-indoctrinated in such rules of politeness as to make a low bow when he was spoken to by elderly persons, and to chin-chin the gods, and tablets, with pious gestures.

Meanwhile, the persevering son of Hung-Jang still kept on learning to read, write, and reckon in his abacus-case, as well as to back the classics. His mind gradually grew, by feeding on the bulky stores of food which were constantly being piled up in it. By the age of fifteen he had committed to memory not only the learned works before-mentioned, but all such portions of Chinese history, and literature, as are commonly taught in the schools. He could write a fair hand, could read with correct tone and accent, and could even construct very tolerable verses. When, therefore, there was nothing more that Ting-Jin could teach his pupil, he sent him
home with his benediction on his head, together with a prophecy that he would some day be crowned with the honors of the Han-Lin, or "Forest of Pencils Society." So Phuh left school.
VI.

He works in the paddy-field and tends buffaloes.

To pass from the school to the paddy-field, was to take a step not exactly in the direction of the "Forest of Pencils Society;" but his father being at that time in straitened circumstances, Phuh was obliged to lend him a hand in farming.

Hung-Jang's plantation was a mere patch of ground; but the soil being a rich loam, and there being no lack of water for irrigation, it yielded two crops of rice a year, besides one of cabbages and other vegetables. He was the owner, likewise, of a small terrace on a hill near by, where he raised a few sweet potatoes, ground-nuts, and water-melons. So that, what with their rice, their cabbages, their potatoes, their nuts and their melons, helped out by an occasional litter of pigs, a brood of ducks or chickens, a dog now and then, and a chance rat, the Hungs managed to live from hand to mouth, and bring the two ends of the year together.
Every member of the family—man, woman, and child—took part in the labors of the field. With scarcely a holiday in all the year, save a few at its commencement, they toiled incessantly from morn till eve. Hung himself held his one-tailed plough, and directed his buffalo with a long bamboo. Both trudged through the field, half-leg deep in mud; it being necessary, in preparing for the rice-crop, to saturate the soil with water. In harrowing, the buffalo still wallowed through the mire, while Hung rode on the cross-bar; but in sowing the seed, he was obliged again to wade in up to the calves of his legs. Harvest, in that quick-growing clime, soon following seed-time, there is no intermission of toil. From the paddy-field the laborers go to the terrace, and from the terrace to the paddy-field. The narrow roadsides are constantly clipped for materials to dress the land with; the bottoms of canals are scraped for mud; the smaller children of the family are kept on the watch to save the droppings of animals, and,

"Lean pensioners upon the traveler’s tract,
Pick up their nauseous dole."

From all this disagreeable drudgery, however, Phuh was soon relieved. For, as the season for driving the bullocks and buffaloes of the village to
pasture came round, it fell to his lot to go and tend them.

Accordingly, with a gay heart, and a book under his arm, he set off for the hill-country, lying a short day's journey northwards. Some of these hills, being annually burnt over, yield a thin grass very grateful to cattle; while others, less fertile, are overrun with flower-bearing shrubbery. One, situated directly over against that on which the cattle fed, was completely covered with plantations of the single white camellia, from the seeds of which a pleasant vegetable oil is expressed. This shrub, usually growing to the height of six or eight feet, bears a profusion of blossoms, and makes a hill appear at a distance as though covered with snow. In this instance, the soil being a clear red, the contrast of colors was very beautiful.

A favorite position occupied by the young herdsman, was a spot on the hillside, whence he could overlook not only the cattle, but the lower rice-country, and was shaded by a thick clump of the fragrant olive (Olia fragrans). There, beneath the graceful leaves and large clusters of flowers, both white and yellow, he sat chanting the moral lessons of the early philosophers, and the odes of the Chinese masters in poesy. He also began to reflect for himself upon what he had, during so many years, been
committing to memory; and the undigested mass of reading, which had weighed somewhat oppressively upon his brain, was now rapidly being converted into the chyle of thought.

They were the happiest days of his boyhood. Then it was that, taking courage, he finally resolved to attend the next examinations for degrees; and in his playful moods, as if anticipating the honors of a doctorate in letters, he amused himself with winding about his brows garlands of the sweet-smelling olive branches, regarded in China as emblems of literary merit. These still, thoughtful days, wherein the mind of the young scholar experienced the first burst of imagination and gush of sentiment, were to him as the cool of the evenings to Adam, when he walked with God, or as the nights to Jacob, when he lay dreaming at the foot of the angels' ladder; and when, at the end of the pasturing season, he returned from the hills, such a change had passed over him that his eyes were full of lustre, and his face shone, not altogether unlike that of Moses when he descended from the sacred mountain of the law.
VII.

He takes the name of "Elegant and Perfect," and goes to a Rhetorician.

The young herdsman now resumed his labors in the field; but his mind being filled with ambitious hopes of success at the approaching examinations for literary degrees, he disdained to be called any longer by his milk-name, Phuh, and selected that of Siu-tshuen, which signifies Elegant and Perfect. Every moment of leisure was given to his books. Late at night, or long before the break of day, he might be heard chanting, in a low tone, the sacred lessons of the kings. His essays and verses were written over and over again by the feeble light of a less than farthing candle, which was made of the white wax gathered by his own hands from the wax-trees on the hills. Encouraging his perseverance by the example of students who had attained the highest literary honors in spite of their poverty, he kept in mind how Sung-king, to prevent his head
from nodding over the midnight page, tied it up by the queue to a beam; how Che-jin pored over his book by the light of a glow-worm, and Sun-kang by that reflected from the snow; how Chu-mai-chin studied his lessons with back bent down by the firewood he peddled around the town; and how Kiang-han, compelled to labor in the fields, conned the Trimestrical Classic, tied to the horn of his buffalo.

He also copied, in a handsome hand, the most approved rules for study laid down in the books, and hung them around the walls of his chamber. They were such as these:

"The purpose which is supported by a determined resolution must succeed."

"Give up the whole mind to the study in hand."

"Every eighteen or twenty days review carefully what you have committed to memory."

"As the power of an army consists more in training than in numbers, so does that of the mind depend more upon its discipline than its knowledge."

"Do not fear being slow in learning; only fear standing still."

"On the eve of the public examinations avoid reading much, for if not done before, it is then too late."
"Let the duly prepared select a few choice compositions, and imbue his mind with the spirit of them; he will derive strength from this at the time of trial."

"Let the scholar reflect if, when locked up in examination hall, with nothing but pencils, ink, and paper, he cannot manage his theme, what his distress will be."

Some of the relatives of Siu-tshuen, taking note of his diligence in study, and entertaining high hopes of his literary advancement, now proposed granting him some small pittance, to enable him to take lessons in composition from a celebrated master in a neighboring town. The plan was successfully carried out—some persons contributing clothing, others provisions, and one a moderate sum of money; so that, for several months, he enjoyed the benefit of having his essays corrected by a critic much superior to Master Ting.

In Chinese literature, style is more regarded than sense, and is formed on models as artificial as they are antique. To be good, it must have a perfect rhythm. Pointed antitheses and terse phrases are the highest beauties. A close following of the ancient classics is most approved; while any originality in expression, or even thought, is looked upon as in bad taste.
"ELEGANT AND PERFECT."

It was of great moment, therefore, for the young candidate to have the assistance of an accomplished rhetorician in smoothing his verses, balancing his periods, and filling his commonplace book with a good stock of well-turned phrases.
VIII.

HE ATTENDS THE EXAMINATIONS FOR LITERARY DEGREES IN CANTON.

At the age of sixteen, Siu-tshuen, having his mind sufficiently stored with learning, and his style perfected by much practice in composing both prose and verse, set off on that road which, through a vista of examinations and degrees, was to terminate in "the Forest of Pencils Society."

The Chinese literary degrees are four in number. The first of them is called siu-tsai, or "flowering talent;" the second, ku-jin, or "promoted men;" the third, tsin-szu, or "entered doctors;" and the fourth, han-lin, or "Forest of Pencils." The applicant who attains to the lowest of these honors, is rewarded by being enrolled among the candidates for employment by the state; and if successful afterwards in obtaining the others, he is admitted into the imperial academy, and is capable of holding the highest offices in the gift of the emperor. The road to offi-
cial station is open to all, with the exception of menials, police-agents, and play-actors. All may attend the preliminary examinations, to give proof of their parts; and it is the theory, at least, of the government, that public honors, trusts, and emoluments, are conferred as a reward of well-tested merit. The many are called, but the few are chosen.

Before going to Canton and becoming a candidate for the degree of siu-tsai, Siu-tshuen was obliged first to submit to a trial of his qualifications in the chief town of the district in which he resided. Thither, accordingly, he went, his heart beating all the way like gongs.

On arriving, he presented himself before the chihien, who sat in robes of state in examination hall, assisted by the hioh-ching, or "corrector of learning." At the desk of the clerk Siu-tshuen gave in his name, his father's, his grandfather's, and his great grandfather's, as well as that of his place of residence, and was thereupon allowed to take his position among the crowd of expectants, who sat upon long benches in face of the imposing officials. Never before the judgment-seat of the holy inquisition did culprits so tremble at sight of thumbscrews, as did these tyros on receiving the themes for their trial essays from the magisterial lips of the "corrector of learning." From morning to night
they toiled at their task, straining after ideas in the sweat of their brows, and scratching their queues in frequent perplexity.

After the essays had been finished and laid before the board of examiners, only about a dozen out of four or five hundred were accepted as satisfactory; but among the favored few was that of Siu-tshuen. Accordingly his name was duly posted up on the wall, and he was dubbed by the worshipful "teacher of commands" with the honors of hien ming, which signifies "having a name in the village." Thus was the first step successfully taken by the son of Hung-Jang towards the "Forest of Pencils Society."

Staggering under this load of honors, Siu-tshuen proceeded on his way from the chief town of the district up to the city of the department. Here he was received with still more imposing ceremony, and subjected to a still more rigorous examination. The court of learning was held by the prefect himself, having on his right hand the chancellor, who had come down from Canton, and on his left, the Kiau-shau, or "giver of instructions." In the presence of these dignitaries the themes were given out, and the essays written, as before in the district examination. The number of aspirants, however, was considerably less, the ignoble crowd being
HE ATTENDS THE EXAMINATIONS, ETC. 35

barred out by their previous failure. Flushed with recent triumph, they all entered the lists with good courage, though only few came off victors. Among them again was the Elegant and Perfect. Accordingly, his name was once more posted up on the wall; and he was clothed with the honors of the fu ming, which signifies "having a name in the department."

And now came the third great trial, that for the degree of siu-tsai, or bachelor of arts, at the provincial capital of Canton. Should Siu-tshuen succeed in getting this, he might become a mandarin, with a button in his cap, or even a peacock feather; and, at least, he would be for ever exempted from the disgraceful punishment of the bamboo, except by order of the chancellor.

To Canton, therefore, he went. The great city amazed the mind and distracted the eyes of the villager; but with the crowd of candidates he found his way to the hall of the examinations. At the appointed time he presented his credentials, and was subjected to the usual preliminary search, the object of which is to prevent any writings from being smuggled into the room in aid of the tyro put upon his trial. His pockets were duly searched for scraps of learning; his finger-nails were inspected to see if there were nothing written on them from
Confucius; his queue was overhauled, lest there should be tied up in it extracts from commonplace or horn-books; and even his shoes were taken off, to discover whether passages from the trimmetrical, or some other classic, might not be secreted under the soles of his feet, like dispatches in the boots of a spy. However, Siu-tshuen’s person passed muster, it being, in fact, as free from any marks of learning as a tabula rasa.

When the candidates had all been thoroughly searched, the themes were given to them, seated pencil in hand, at long, narrow tables. Not heaven itself could now help them, but only their own wits. As careful a watch was set over them as if they had been in the penitentiary. There was a Cerberus stationed at every door, and a bailiff at every wicket; so that a "pony" could no more be passed through, than a camel could go through the eye of a needle. Even the windows were pasted across with strips of paper, which served to exclude the air, of which the poor fags, their very pencils wet with perspiration, were in extremest want.

The Elegant and Perfect did his best that day, but, alas! whether from having too few ideas or too many, whether from his style or his handwriting not possessing the requisite finish, or from some other cause impossible to be conjectured, his essay was
thrown out. Certainly, it was from no fault of master Ting-Jin, who had done his duty faithfully by his pupil, nor of dame nature, who had equally well done hers, but in all probability from the poor boy not being able to grease the queues of the board of examiners. But the son of Hung-Jang might as soon have attempted to raise heaven and earth as to have raised five or six hundred dollars to purchase the degree of "flowering talent." Therefore, there was nothing left for him but to return, crest-fallen, to his father's house, "having a name in the village," and "having a name in the department," but none in Canton.
IX.

HE BECOMES SCHOOLMASTER AND DENIES THE DRAGON OF THE EASTERN SEA.

SiU-tShuen returned home broken in spirits, but not in purpose. He resolved to compete again at the next triennial examination for the degree of bachelor of arts; to rewrite his odes and essays seven times seven, if necessary; to review all the books he had studied under the bamboo sticks of master Ting-Jin; to commence a course of reading which should embrace whatever was most celebrated in the Sz’Fu Tsuuen Shu Tsung-muh, or “Catalogue all the books in the four libraries;” and, though grown slightly dim in the remoter distance, to keep the “Forest of Pencils Society” always before his eyes.

His relatives, also, came to the assistance of one whose talents reflected lustre on all his tribe. They determined to make a schoolmaster of him. A suitable room, accordingly, was furnished by one of
them; books, papers, pencils, ink-stones, black slabs, and porcelain geese, were contributed by others; and a half dozen or more youthful queues were got together, and placed under the pedagogical care of the lately disappointed, but now happy Siu-tshuen. So, in the course of a few weeks after his return from Canton, he saw himself set in authority on a high stool, having tyros under his eye, and a formidable set of new reeds hung up within convenient distance overhead.

This calling he followed for a number of years, sometimes in his native village, and sometimes in others near by; listening to the same perpetual sing-song; correcting over again, day by day, the same recurring blunders; always patient; always attentive to his duties; and said to have been a strict disciplinarian, and to have wielded a pretty stiff bamboo. The years slipped as pleasantly as silently away, while Siu-tshuen lived upon the annual dole of rice, and other small supplies, furnished by his pupils, and devoted every moment of leisure sedulously to his studies.

Of notable external incidents in his career, during this period, there were none. The days dawned and set, and, in all their course, brought no events to the chamber where, on his magisterial stool, sat Siu-tshuen. But in the secret chamber of his mind, on
the other hand, much was transpiring which was
destined not only to give a tone to his own intel-
lectual and moral character, but also to modify the
thought and faith of a large portion of the human
family. For at this time it was that he first began
to entertain doubts respecting the worship of idols,
so much practiced by his countrymen.

His skepticism is said to have been first awak-
ened in this wise: In the year eighteen hundred
and thirty-two, there was a great drought in several
of the provinces, which gave occasion to both magis-
trates and people to go upon their knees before the
gods for rain. The Emperor, Tau-kwang, "knock-
ing head" before imperial heaven, or Hwang Tien,
prayed for rain by public proclamation, promising
that if it were in consequence of his own failure
well to administer the government, or through the
fault of his subordinate officers, that the earth was
so afflicted with thirst, he would, for the future,
"apply the plumb-line of rectitude more carefully
to his actions;" and, at the same time declaring
that, "as he was responsible for keeping the world
in order, he felt inexpressibly grieved, alarmed, and
frightened, at the long withholding of the vapors,
and could not possibly be put off any longer." But
no rain followed.

The prefect of Canton, also, his heart "scorched
with grief," sent out a summons to all "rain-makers," far and near, inviting them to force the Dragon of the Eastern Sea to send showers upon the earth, and promising both money and honorary tablets to any "priest or such like," who, by any craft or art, would prevail with his snakeship to grant the much-needed relief. Still, it did not rain.

Then, the governor of the province, wearied with going, day after day, in his heavy robes of ceremony, under a tropical sun, to the temple, became angry with the rain-god, who, sitting in the cool of his niche in the wall, paid no sort of attention to the supplications offered with so much loss of perspiration; and causing a rope to be put around his worthless neck, had him dragged out into the heat and dust of the street, and there thoroughly sunned, while his excellency sat cooling himself in the shade. Nevertheless, it did not rain.

Meanwhile, the people seconded the efforts of the magistrates. The crowd filled the temples; fasts were kept; the southern gates of the cities were shut, to keep out the hot winds and induce moisture; all prisoners, not in confinement for capital offenses, were let loose, to produce the same result; and finally, when all these methods failed, the impotent authorities were lampooned by the wits; and the
Buddhist priests, who, bareheaded in the sun, practiced, with wand and cymbal, their incantations for producing showers, were mocked at by the people. But the dragon still sent no rain.

Then, suddenly, it flashed across the mind of Siutshuen, as he lay one night on his mat, that rain did not come from the dragon at all, but from the clouds. If the dragon had it under his control, why should he not send it in answer to so much praying? On recalling to mind several very severe droughts, followed by famines, which had occurred within his recollection, he asked himself why, if the supplications and offerings made to the idol were of any avail, they had not produced it before the crops had been nearly or quite ruined? The only way, it occurred to him, whereby it could be demonstrated that rain followed prayer to the dragon, as effect its cause, would be by keeping a record of a large number of cases, and showing, from actual observation, that the two events were universally connected together. But so far as his own observation had gone, no such natural order of sequences had been found to exist. Accordingly, before rising from his mat, he came fully to the conclusion that the dragon, and all idols like him, were what, among the occidental nations, is called "humbug;" and the next day he wrote in his commonplace book an argument to
show that the rain did not come from any dragon or saurian reptile, but out of the heavens. This, at a later period, was reproduced in his Imperial Declaration, wherein it was proved that rain was caused by clouds; first, from the testimony of the senses; secondly, on the authority of Mencius; and thirdly, by the Ode of the Chow dynasty.

Thus was the great folly of idolatry made plain to the mind of Siu-tshuen; and when, a fortnight afterwards, on the descent of the long delayed showers, the people assembled in front of the village to show their gratitude to the gods by burning off the tail of a live sow, while the animal was held confined in a basket, he felt indignant enough at the silly and cruel superstition to have kicked every idol there was in the village into the duck-pond.* Only the fear of the people withheld him.

* Compare Williams' "Middle Kingdom," vol. ii., p. 241.
X.

HE BUYS A WIFE.

"There are three things to be desired in this world," say the Chinese, "male progeny, official employment, and long life." Siu-tshuen having now arrived at an age when he began to comprehend the desirableness of these blessings, went one day to his father, and expressed to him his wish to take a wife. But Hung-Jang, who had an eye to the expense involved in such a proceeding, would have preferred his deferring this step for another year or more. He, therefore, suggested to his son that he was yet too young to think of taking upon himself the marital responsibilities; but the latter, though entertaining the most profound respect for his father's opinions, could not be brought to accept this view of the subject.

To change the argument, then, Hung-Jang threw out some of those disparaging views of the sex which prevail in China; and observed to Siu-tshuen that
young men at his time of life generally entertained very exaggerated notions of the value of wives; for it was very little after all that they were capable of doing, or comprehending. But the young Hung, again making a low bow, begged leave respectfully to differ from his father, and, by permission, recited an extract from a distinguished writer, which, as it happened, he had just committed to memory. "Monkeys," says Luchau, "may be taught to play antics; dogs to tread a mill; cats to run round a cylinder; and parrots to recite verses. Since, then, it is manifest that some birds and beasts may be taught to understand human affairs, how much more so may young wives, who after all are human beings?"

So Hung-Jang, finding the heart of his son set upon immediately dividing his felicity with another, promised to take the subject into consideration, and speak with his wife about it. The father was, in fact, scarcely less anxious for the son to marry than he himself could be; he had even betrothed him from infancy to a neighbor's daughter, whose death the year preceding had "spilled the tea;" and it was only from the narrowness of his means that he had not before provided for this, his favorite son's settlement. Siu-tshuen himself, however, had laid by a small sum of money out of his salary as a teacher;
and the economical objection being thereby in a measure obviated, it was resolved to make up a match without delay.

There was no difficulty in finding a damsel, once the money raised to pay for her. On the recommendation of his wife, Hung-Jang made selection of the daughter of a respectable rice-planter who lived in a neighboring village, and whose pecuniary means were about the same as his own.

This point having being settled, a mei-jin, or go-between, was called in, who, being a widow somewhat advanced in life, knew perfectly well the character and business of every person in the villages near by, and was reputed to be the most skillful match-maker in the whole district of Hwa-hien. This person was sent by Hung-Jang and his eldest son to the father and elder brother of the young woman, to ask her name and the hour of her birth, in order to cast a horoscope, preparatory to making proposals of marriage.

The stars having been found to be favorable to the union, the go-between was further directed to open negotiations for the hand of the young woman, and was authorized to bid as high as twenty dollars for it—the usual price in Hwa-hien.

These terms were accepted without much haggling. The assent of the party of the second part
was duly signified in writing, and some small presents were exchanged between the families. Those sent by Hung-Jang consisted of a ham, a small quantity of vermicelli, fruits, and dried melon seeds, the reception of which was honored by a salute of fire-crackers.

When the day arrived, which had been fixed upon by the go-between for the performance of the marriage ceremony on account of its being a lucky one, the relatives of Hung-Jang assembled at his house before mid-day, and moved thence in procession to the residence of the father of the bride, in order to fetch her to her new home. The musicians in attendance were the same blower of the flute and beater of the gong who had led the march to the grave of Hung-Jang's first wife. They now played, however, a merry quick-step, while the procession was gay with banners, umbrellas, lanterns, and flambeaux.

On the arrival of the procession at the residence of the bride, she came forth, enveloped in a broad mantle, and an umbrella hat so large as to rest on her shoulders. A wha-hien, or red sedan-chair, being in attendance, she took her seat in it, and was thereupon carefully locked in by a servant, who was instructed to deliver the key into the hands of the bridegroom. This is a precaution always taken in
China to prevent any exchange of persons on the way, whereby a gentleman might be defrauded of the lady he had bargained for, and made to espouse another not worth half the money.

A small roasted pig having been placed by the roadside to divert the attention of hungry and evil-disposed hobgoblins, the procession passed to and fro in safety. On its return, Siu-tshuen, attired in a new dress of blue cotton, received his bride at the door, and conducted her directly to his chamber. Then, the mantle and umbrella-hat being removed, he for the first time beheld the woman destined to be his wife.

Fortunately, her appearance was satisfactory. He first examined her face, and found it not destitute of beauty. He then took the measure of her foot, and made it not over five and a quarter inches. The person was sufficiently thin to gratify his taste; her hair was neatly arranged on the top of her head, with natural flowers in it; and her tunic and petticoat were well made of good cloth. In short, she was a bargain; and he felt no disposition to show her back to her sedan, and send her home, with the loss of the twenty dollars which had been paid for her.

This inspection of his prize finished, Siu-tshuen gave way to his female relations, who, on being ad-
mitted into the chamber, subjected the new member of the family to a scrutiny still more rigid. They did not find her at all to their mind. Her nose was too high, her cheek-bones too low, and her eyes not sufficiently oblique; her face was too much rouged, and her eye-brows not made black enough; her foot would do, but her hair had too many white jasmines in it; and the hang of her petticoat was certainly not what it should be. In fact, the poor thing was quite pulled to pieces. But having the good sense to receive all this captious criticism with good temper, she afterwards was thought better of; and the feeling finally prevailed among the company that if the bridegroom was satisfied, they might as well be so themselves.

The nuptial ceremonies were terminated, not by the benediction of a priest, that not being the custom of the country, but by a great feast, and plenty of tea and whisky. Each guest, on receiving his invitation, had sent in return a sum of money equivalent to the cost of the eatables he might be expected to consume on the occasion, being, on an average, about ten cents. Accordingly, a bountiful table was spread with fish, poultry, vegetables, fruits, and in the midst, the baked pig, brought in from the roadside after it had sufficiently appeased the appetite of the demons.
The supply was not greater than the demand; for Hung-Jang's house was packed as full of guests as a drum with figs; and every one of them was disposed to get his money's worth. There were, indeed, no such costly delicacies as birds' nests, sea-slugs, or bear's paws; as, on the other hand, there were no such vulgar ones as mice, snakes, owls, or small insects. At least, the only exception was a dish of cockroaches, done in castor oil. But besides the eatables, there was a good supply of sam-shu, rice-wine, and tea, of fair quality, though not equal to "old man's eyebrow." The guests drank the bride's health in cups which, when inverted, left not so much as a bead on the rim, and plied the bridegroom, or "new man," with liquor pretty hard up against the limits of sobriety.

So the marriage-day closed with pleasant mirth. The ancestral tablets of the house were duly worshiped; prostrations were gone through with by the young couple before the parents; and the bride made the usual obeisance to a goose, as an emblem of conjugal fidelity. A ring was presented to her by her female relatives; while the male gave a lantern to her husband. It then remained only that Hung-Jang should set upon his son's head the cap of manhood, and bestow on him an additional name to mark his connection with the family. This was
done with the usual formalities; and he, who had begun life with the monosyllabic appellation of Phuh, was thenceforth to be known as Hung-Kung-Phuh-Siu-tshuen, having as many titles as a pacha has tails.
HE BECOMES A CONFUCIAN PHILOSOPHER.

A short time after the termination of his honey-moon, Siu-tshuen opened a school in a village about ten miles from home; but his wife remained to assist in the labors of the family.

This village is situated on the shore of a small lake, and is called Water-Lily, from the profusion of lotus plants which float on its waters. Through the summer and autumn, the margin is covered with the broad, green leaves, and showy flowers, with tints white, red, and yellow, of this *nelumbium speciosum*; while the hills, which rise abruptly from the shore opposite that on which stands the village, are draped with the lilac of the daphne, and the purple of the *budleia lindleyana*: so that, when to this floral display is added the gaudy and odoriferous beauty of the jasmines, the sweet-briers, the azalias, the magnolias, the oranges, and pomegranates, which fill all the roadside hedges, it may be said of Water-
Lily that it well deserves its place in the "central land of flowers."

Indeed, its lake is a picture in miniature of that of Sy-hoo, in the province of Che-keang, so famed in Chinese poetry and fiction, where, within the circumference of six miles of shore, the pleasure-barges vie with the lotus-blossoms, both in gaudiness and in numbers; where the limpid, glassy waters reflect the fair forms of the belles of Suchau, standing as graceful at the prow as the water-lilies on their stems; and where, through all the genial season of the year, life is a mere chase after pleasure, which is pursued with sails or oars.

But the sweetly-scented shores of the lake of Water-Lily allured Siu-tshuen to meditation, not to pleasure. When not on a visit to his family, he might often be seen there, refreshing himself after the labors of the day, and having the air of a person lost in his own thoughts. He reflected much at this period on themes connected with religion and government. Indeed, ever since the time when doubts first sprang up in his mind respecting that article in the popular creed which attributes the power of sending rain to the Dragon of the Eastern Sea, his leisure had been principally occupied with examining the different religious and philosophical systems prevalent among his countrymen. By help
of that light which lighteth every man that cometh into the world, though dimmer even than the tapers of the tallow-tree, he read daily in the obscure pages of natural religion, and endeavored to spell out, as best he could, the hidden wisdom of God.

The Chinese are characterized by a remarkable indifference to religious doctrines. The various sects—Buddhists, Rationalists, Mahometans, and Jews—enjoy perfect toleration, only because there is no strong attachment among the people to any one of them. "Sing-song—all the same pigeon," is an adage currently applied to the different religious doctrines; and even the Emperor Tau-kwang once issued a proclamation, reviewing their several pretensions, and declaring them all to be false.

Still, the vulgar live under the dominion of superstitions of one sort or another, and worship a great number of idols, it matters little by what name called. The adoration of the higher divinities, indeed, such as the visible heavens, the earth, the great temple of ancestors, the gods of land and of grain, being performed by the emperor and chief officers of state, as a court ceremony and pageant, the same is prohibited to the common people, under pain of strangulation or banishment. But there is a
legion of inferior gods and genii left them. These exercise authority over every locality, and supervision over every event of life; and, in honor of them, all houses have two altars, one in the hall, and one in a niche in the external wall, where a blind faith daily lights its candles and incense-sticks. The consumption of gilt paper, burned at the shrines, is enormous, and creates an active trade in the article throughout the empire. Sacrifices, likewise, of baked meats, and other kinds of food, are offered to all sorts of hungry demons, sprites, and ghosts. Incantations are commonly practiced; amulets are worn; lucky and unlucky days are believed in; and a multitude of ceremonies are attended upon in the temples, where the priests bow their shaven heads to Buddh, and sound their bells and gongs to call the drowsy god's attention.

The Buddhist is the most influential of the different sects. Its priests absolve from sin for a consideration, and teach their votaries to keep a regular score with heaven. They, likewise, gain influence by inculcating the doctrine of a future state of rewards and punishments, which is not insisted upon by the Confucian literati. Their hell consists of eight stories, in which the souls which have been condemned by the ten kings of darkness and judges of the world, are pounded in a mortar, sawn
asunder, tied to red-hot pillars of brass, have their tongues cut out, and are pitched headlong upon hills of knife-blades.

The heaven of the good, on the other hand, is a paradise in the west. "Therein the bodies of the saints, reproduced from the lotus, are pure and fragrant, their countenances fair and well-formed, their hearts full of wisdom, and without vexation. They dress not, and yet are not cold; they dress, and yet are not made hot. They eat not, and yet are not hungry; they eat, and yet are not satiated. They are without pain, irritation, and sickness, and they become not old. They behold the lotus-flowers and gum-trees delightfully waving, like the motion of a vast sheet of embroidered silk. On looking upward, they see the firmament full of to-lo flowers, falling in beautiful confusion like rain. The felicity of that kingdom may justly be called superlative, and the age of its inhabitants is without measure. This is the place called the paradise of the west."

The other sect, most in favor with the common people, is that of the Rationalists, founded by Lautsz'. These derive the origin of all things from the logos, or reason, wherein from eternity they lay infolded, as in a germ. They teach that virtue is best promoted, not by the overcoming of temptation, but by
its avoidance; not by the restraint of passion, but by its annihilation; not by an active discharge of the duties of life, but by habits of abstraction from worldly affairs; in short, to use their own phrase, "by stifling their breath, and eating their spirits." But their hold of the popular mind is gained chiefly by the magic arts, whereby they pretend to hold intercourse with, and exercise a control over, the demons of the invisible world. Formerly, they sought much for the philosopher's stone, and the elixir of life, and they still keep up a brisk trade in amulets, go barefooted over ignited charcoal, and produce demoniacal possession, which they call "dancing the god."

Born and brought up in the midst of all this idolatry and superstition, Siu-tshuen, on arriving at the age of understanding, found his mind in the possession of a host of demons. But he manfully undertook to expel them. The Dragon of the Eastern Sea was successfully wrestled with, and driven out with all his brood. Welcoming the doubts which, from time to time, arose in his mind, as angels of light coming to his rescue, he persevered in battling with the powers of darkness which overshadowed his reason, until the cloud of them was almost entirely driven out of his mental firmament. The light which then shone in it was not, indeed,
the sun of Christianity, but the paler orb of natural religion; or rather, the star of Confucius.

For, now, after years of study, he came to comprehend, and to accept the doctrines of this philosopher, and of his disciples. With them, he believed in a trinity of first principles, the ʻli, the chih, and the ki. The ki is primary matter, or the substratum of material qualities; the chih is the sensible qualities of matter; and the ʻli is the power of organization. This latter, though inseparable from matter, is immaterial. It is also impersonal. It is universally diffused. A principle of fitness, it acts according to its own predetermined nature, and, without freedom of choice, remunerates both the good and evil in human actions. The three principles exist in combination from eternity, although, logically considered, the ʻli is antecedent to the others; and in this organized unity they will exist forever.

"Respect the gods, but keep them at a distance," said Confucius; and the foregoing theory realizes the precept. It is the pantheism of the eastern world, which, in western nations, and modern times, has been reproduced more especially by the Germans. It is a doctrine of necessity, older than Spinoza or Heraclitus, and which prevails throughout China, and all the Orient. Still, it is there
generally held in the sense of Confucius, who also taught that fate is of our own making, and happiness the result of our own conduct. "The very moment I desire to be virtuous," says this philosopher, "the attainment is made."

The question of the immortality of the soul has been scarcely entertained by the Confucians. "We know not life," say they; "how, then, can we comprehend death?" They object to the Rationalists, or followers of Launtes, that their doctrine of a western paradise for souls separated from the body, unfits men for the business and duties of this life by fixing their thoughts on another. "Better," says Confucius, "is it to concentrate happiness in the present moment, than to defer it to a futurity we know not of. All conduct has its reward in this world, either in the person of the individual, or in his posterity, to the third and fourth generation."

As the corner-stone of his system of morals, Confucius laid down the doctrine of the golden mean, the *tchong yong*. All the original propensities of our nature are good, and evil grows only out of their indulgence to excess. The animal passions are to be gratified, but always in subordination to the higher instincts of reason. Perfection of character results from a fine balance of our natural powers. He who governs himself, is alone capable
of governing others, and is the equal of heaven. The wise man perfects his own nature; and he who is truly benevolent, loves first those who are near, and then those who are afar off.

As in morals, so in politics, the great Confucian principle is: "Avoid extremes." The state is to be governed by the same rules as the individual. All interests are to be balanced. The good of a part of the nation is bound up in, and is to be kept subordinate to, the good of the whole. The system of the family is the model of that of the state; and, in both, mutual forbearance is to be exercised by all the members, and a perfect subordination maintained of the younger to the elder—of the inferior to the superior. Only in the reverence of parents and of ancestors, is there safety for either men or nations.

Such, in few words, are the doctrines of the Confucians, who are not so much a religious sect as a political order. They consist mainly of the literati and magistrates of the empire; have no priests; and take little part in any kind of public worship, excepting that of ancestors and the sages, and certain religious ceremonies of state.

And such were the views of religion and government which were now gradually displacing in the mind of Siu-tshuen the popular superstitions in which he had been educated.
XII.

HE CONSULTS A FORTUNE-TELLER, AND MEETS WITH THE EVANGELIST, LIANG AFAH.

He that seeketh, findeth. So, Siu-tshuen, after several years of diligent searching after God in the writings of the Confucian philosophers, if haply he might find him, was destined at length to receive a portion of his written Word at the hands of a Christian tract-distributor.

In the year eighteen hundred and thirty-three, leaving his school for a time, he went up to Canton to make another effort to diminish the distance which lay between him and the "Forest of Pencils Society." In this he was again unsuccessful; but in another way he was abundantly rewarded for his good endeavors.

Before attending the examination, it happened to him, as he was strolling through the streets, to meet with a fortune-teller. Persons of this calling
abound in all the great thoroughfares of the large towns, and are much patronized by those who are over-anxious to know the future. Siu-tshuen, being then in this state of mind—for he was intensely interested in knowing the issue of this second trial for a degree—could not resist the impulse to take counsel of the soothsayer. Confucius himself had said that the truly sincere are equal to the gods, and foreknow both good and evil. This young disciple, accordingly, who had not yet entirely shaken off the hold of the superstition in which he was born and begotten, became very naturally the dupe of an imagination so strongly excited as to becloud his reason.

So he approached the table where, in a high-backed chair, sat the teller of fortunes. Paying the usual fee, he stated his desire to be to know whether he should obtain the degree of "Flowering talent," and be finally admitted into the illustrious "Forest of Pencils Society."

Thereupon the seer, putting on a solemn look, asked him his name. This was written down in full—Hung-Kung-Phuh-Siu-tshuen. Then, taking up a small bundle of bamboo slips, inscribed with certain characters, the fortune-teller made selection of one of them, and proceeded carefully to write the radical and primitive parts of its character upon
the same tablet on which he had before written Siut-
tshuen's name. To this analysis of the character
was added the hour, day, month, and year; the five
planets; the different colors; the human viscera;
and whatever else could well be thought of suffi-
ciently foreign to the purpose.

The cabalistic catalogue completed, the fortune-
teller fell to studying it as intently as ever did sybil
her leaves. At length, at what seemed to Siut-
tshuen the end of full quarter of an hour, the worthy
man's brows began to lift, and clear up. Light
gradually broke in upon his inquiring mind. He
saw the future as in a glass; and, assuming the look
of a man who had "rapped" up a spirit out of pur-
gatory, and had a ghost between his legs under a
pine-board table, he eagerly seized his pencil,
and wrote the following sentence:—"You will suc-
cceed; you will be ill; my respects to your virtuous
father."

This finished and handed to Siut-shuen, the fort-
tune-teller fell at once out of his seventh heaven,
counted over again the cash which had been de-
posited on his table, and looked around for a new
customer with eyes in which shone not the faintest
beam of futurity.

As for Siut-shuen, he went on his way lighter
in pocket, but lighter still in heart. To the thres-
hold of the "Forest of Pencils Society" seemed to him but a step.

So elated, in fact, was he, that the next day he returned to satisfy his curiosity with regard to another matter. His wife being with child, he wished to know whether she was to bear him a son, or a daughter. But the soothsayer was nowhere to be seen; and, in his stead, Divine Providence sent a man who proved to Siu-tshuen to be "more than a prophet," and gave him information far more valuable than that he was seeking for.

This was Liang Afah, a native Evangelist, employed by the London Bible Society to distribute religious books among the young men who came up to Canton to attend the examinations, and who was afterwards remembered by Siu-tshuen as a venerable man, "with large sleeves and a long beard." From his pious hands the young scholar received, without money and without price, a series of tracts on religious subjects, including extracts from the Scriptures, entitled Keuen she leang yen, or "Good words for exhorting the age."

These he took home with him; read them; but, not fully comprehending the new ideas, illustrated as they were by many theological terms and phrases hard to be understood, he laid them up on his shelf. There they remained for about ten years
undisturbed; but at the end of that time, some of the seeds, which had fallen upon a prepared soil, sprang up, and bore fruit for the healing of the nation.
XIII.

HE FALLS ILL, AND IS TREATED BY DOCTORS KI-HI, VANG-SOU, AND TCHONG-KING-HO.

During the next three years, Siu-tshuen floated quietly down the tide of time, with scarcely wind enough astern to fill his main-sail. He passed his days in his school-room, now reopened in his native village, while his wife spent hers in either domestic labors or field-work. The one conceived, from time to time, a new idea, and the other endeavored to bring forth male offspring. In not one instance, however, did she succeed—the second birth, like the first, proving to be that of a daughter, and constituting about the only event which, during these years, occurred to mar the felicity of Siu-tshuen.

At length, at the end of this period, one of the two occurrences predicted by the Canton fortune-teller came to pass. Siu-tshuen fell ill. His naturally-strong constitution had, for several months preceding, been overtasked—partly by the labors of
his school, but more by his preparations for another examination for the degree of siu-tsai; and when he returned again from Canton as unsuccessful as before, he reached his father's house only to faint on its threshold. Borne to his mat, he lay there exhausted through the remainder of the day, and at night was seized with a violent fever.

Hung-Jang was sore distressed at this invasion of disease, which, since the death of his wife, had not entered the circle of his family; and the more so, that the victim selected was his favorite son, whose head he fondly hoped one day to see surmounted with the button of a mandarin. He, therefore, summoned the members of the family together, and proposed to them to call in a physician. This was agreed to—all cheerfully consenting that the expense should be defrayed from the common funds.

Sortilege being resorted to in order to determine which one of the two principal physicians of the village should be sent for, the lot fell on doctor Ki-hi. This practitioner was to be found at one of the corners of the principal street, beneath a flag fluttering from a pole; while over against him sat his rival, under an awning decked out with streamers; and both equally intent on offering to the passers-by their respective nostrums.

Doctor Ki-hi obeyed the summons, and straight-
way made his appearance, with drugs and simples, in the house of Hung-Jang. A consultation was then held between the medical man and the family as to the amount of the former's fees, which, after a good many words on both sides, was finally agreed upon, with the proviso, however, of "no cure no pay." This important preliminary matter having been settled to mutual satisfaction, the doctor proceeded to make a thorough examination of the patient's symptoms.

As the diagnosis of the Chinese faculty is made chiefly by feeling the pulse, to the pulse doctor Ki-hi went at once. He felt the pulses in both arms, in each of which there are three, called the inch, the bar, and the cubit. He felt the pulses of the heart and of the liver, in the left arm; and those of the stomach and of the lungs in the right. But, finally, he hung by the pulse of the heart, in the left wrist. There was found to be the principal irregularity, and the beating was pronounced to be that one of the twenty-four different varieties, which is called ché, or full.

It was a case of fever. The cause of it was either some disagreement of the yang and the jin, the male and female principles in the system, or the presence of peccant humors, or the agency of evil spirits. The patient, accordingly, must drink a kettle of
simples; must take his water boiled; must refrain from eating; and must keep to his mat. If all these directions were followed, the cure would be effected in seven days.

Siu-tshuen drank the kettle of simples, as directed, and two days after was much worse, with occasional attacks of delirium. The doctor being again called declared blood-letting to be indicated. This he proposed to effect by means of acupuncture, applied to the calves of the patient's legs, in order to check the upward tendency of the blood, and determine it to the nether parts of the system.

Accordingly, Siu-tshuen, though getting to be rather unmanageable, was prevailed upon to submit his legs to the operation. He consented so far as to place himself on his hands and knees, in a posture sufficiently favorable; but the moment he felt the instrument prick his skin, he suddenly reared up with both feet, and hitting the doctor in the abdomen, sent him heels-over-head through the door into the hall.

Thereupon, the operation was deferred until the patient should become more free from delirium. But the next day, instead of being able to carry his purpose into execution, the doctor, on opening the door of Siu-tshuen's chamber, found him standing on his head! This was alarming. Doctor Ki-hi
began to have fears not only for his patient, but for himself; for, should the disease suddenly come to a fatal issue, he might be sued for mal-practice, and, by the laws of the land, lose his money, if not his head.

But he now resolved to try a master-stroke in the practice of the art, let the consequences be what they might. He was of opinion, judging from the symptoms in the case, that the patient, in standing on his head, had dislocated his brain, and that it was absolutely necessary to set it. He, therefore, bound his head with a band, drawn tightly by two assistants, who held on to the ends, while he struck a violent blow on the intermediate portion with a bamboo. Strange to say, the operation of jarring the brain had a good effect; and the doctor, on taking his leave, had the satisfaction of seeing his patient sitting up, and in his right mind.*

His satisfaction, however, was short-lived; for, as he entered the house the next day, Siu-tshuen, the moment he heard his step in the hall, came leaping out of his room on all fours, his face red as vermilion, his queue on end, and his mouth frothing. Thereupon, the doctor did what he came very near doing the morning before: he took to his heels.

* Compare a similar case in Williams' "Middle Kingdom," vol. ii., p. 184.
Nor did he stop to haul down his flag from the pole, but hastily gathering together his simples and pill-boxes, made the best of his way to a neighboring village, where he lay hid until he was informed of his patient’s recovery.

It now became necessary to call in the services of doctor Vang-sou, who sat beneath the awning decorated with streamers. Doctor Vang-sou came, as requested; and, on seeing Siu-tshuen, agreed to cure him in seven days, or forfeit of his fees the moiety.

Like doctor Ki-hi, he began with feeling his patient’s pulses with very great care and deliberation; but while doing so, he kept up a running conversation with the wife of Hung-Jang respecting the previous course of the disease, so that by the time he had gone the rounds of the pulses, he had put himself in complete possession of the sayings and doings of his predecessor.

He was then ready for action. The pulse exhibiting the greatest irregularity was declared to be that of the heart; but it was not, ché, or full. By no means. It was hong—overflowing; and the true method of cure was not to let blood, which would be like attempting to stop the boiling of a pot by diminishing the liquor instead of reducing the fire. The remedy indicated was an electuary. He, there-
fore, proceeded to compound an effectual one, consisting of about sixty different drugs and simples, with strong proportions of ginseng and rhubarb, and ordered them to be all well fried in fat. Of this the patient was to take a mouthful every thirty minutes. So doctor Vang-sou, after having commiserated Siu-tshuen on account of the damage done to the calves of his legs, retired, saying that his electuary would produce a certain, speedy, and complete cure—though adding, as is the custom of the Chinese faculty, the saving qualification, "if anything on earth can do it."

Siu-tshuen mended a little, under the influence of the electuary, but, after a day or two, fell off again. The sauce-pan of doctor Vang-sou had no more virtue in it than the kettle of doctor Ki-hi. In fact, at the end of his seven days, the former was obliged to acknowledge that his patient was apparently as far from being cured as at the beginning; and so, saying there was a medicine for disease, but none for fate, he pocketed his half-fee, and gave over poor Siu-tshuen to the gods.

Left, now, to nature, and to boiled cold water, the sick man improved rapidly. But before the cure was perfected he met with a relapse, and became worse than ever. He then raved by the hour together, and had frequently to be held down by main
force. This almost broke the heart of his father, who knew not what to do. To pull the neck of the patient until black and blue, in order to force out the evil spirit within, was the treatment urged by the wife of Hung-Jang; but Siu-tshuen was even less disposed to submit to this operation than he had been to that of acupuncture. The relatives and neighbors coming in, counseled, some one thing, and some another; this one recommending bears' paws, and the other, tigers' bones, as remedies; neighbor so-and-so talking of the cures which had been wrought by the bezoar of cows, and the horns of rhinoceroses; while certain aged beldams told each other stories about still greater wonders done by the scales of pangolins, and the petrifactions of crabs and orthoceras.

But little did all this talk of costly and impossible remedies help the sufferer. For days he lay on his mat, apparently nigh unto death; and but for having Heaven and a good constitution on his side, he would certainly have reached that bourne whither doctor Vang-sou had very deliberately consigned him.

At length, however, a bright thought occurred to his wife. She remembered to have several times heard her husband speak of doctor Tchong-king-ho, of Water-Lily, as a friend of his, with whom he was in the habit of disputing respecting the doctrines of
Confucius and Chu-he. Now, this doctor Tchong-king-ho had made a reputation and a small fortune by curing a mandarin of distinction, who, in passing through the country, had fallen ill at Water-Lily. If he, therefore, could be induced to pay a visit to his sick friend, all would be well. The proposition was talked over in the family, approved of, and, without loss of time, a sedan-chair was dispatched to Water-Lily for doctor Tchong-king-ho.

Doctor Tchong-king-ho came back in the sedan chair. He was a portly, grave man, who entered the house of Hung-Jang with many bows of ceremony, supporting his steps with a tall bamboo staff, and followed by a servant having a chest of drawers to his back. This piece of furniture was divided into forty small compartments, and contained the doctor's medicines. Siu-tshuen seemed to revive the moment it was set down upon the floor.

Like his two predecessors, the Water-Lily doctor began with the pulses. They were all found to be more or less irregular, and especially that of the heart. But this was neither ché, nor hong, but hoa, slippery, and tsou, embarrassed, "like a frog entangled in weeds, and unable to get backwards or forwards." Moreover, it was observed that the complexion of the patient and his pulse did not quadrate. This was his worst symptom.
HE FALLS ILL, ETC.

Finally, after having completed the examination of the pulses and countenance of the patient, doctor Tchong-king-ho folded his hands on his breast, and said, "The disease is a fever. It is caused by a disturbance of the natural equilibrium between the hot and the moist elements in the system. Of the three tsiao, or fire-places, situated, one in the heart, one in the sternum, and one in the navel, the superior one has an excess of fuel in it. This dries up the natural moisture of the body, and so accelerates the blood and animal spirits, which follow in its train, that they make about ninety rounds in twenty-four hours; whereas, they should make but fifty, as is laid down in the treatise on the pulse, written, under the Tsin dynasty, by Ouang-tchou-hoa. 'The canal, besides, which conveys the moisture from the heart to the upper extremities, and which is called chau chun yin king, is stopped up. A cure, accordingly, can be accomplished only by freeing this canal, in the first place, and then letting moisture in upon the superior fire-place. My pills will do the one, and a decoction made from the forty simples will do the other.'

After having delivered himself of these learned opinions, collected from the forty volumes of the "Golden Mirror of Medical Practice," doctor Tchong-king-ho proceeded gravely to draw out his
pill-boxes. From one of these he took six small, silver-coated globules, represented by him to be the very blossom and fragrance of the pharmacopoeia, and to have been prepared by a celebrated practitioner at Canton, who was patronized by both the prefect and the governor of the province. These were a sovereign remedy in all hot diseases, contracted in the hour of Mars, as was the case with that of the patient; and would infallibly open his canal.

Then, by aid of his servant, the doctor opened the forty compartments of his medicine-chest, and took from each a potion of drugs or simples, to form a decoction in accordance with the rules laid down in the pun-tsan, or Herbal of Li-Shichin, of the Ming dynasty. Of the simples which were red in color, he took out a large quantity, as they would go directly to the heart; while those of the other colors would operate on the other viscera. He also gave a preference to those which were bitter and sharp in taste, as they were yin, female—and, likewise, produced their effect on the region of the heart. The pith of plants, too, was pronounced better in internal distempers than the bark, which was to be used only in diseases of the skin, as the branches were in those of the limbs; the leaves which were light in weight had a tendency towards the higher organs of the breast, but the heavier wood sank
into the kidneys and pit of the stomach; and, finally, a distinction was made in favor of the upper parts of herbs, which were suited to the upper half of the body, whereas, the roots produced the best effects on the nether extremities. These nice distinctions were pointed out to Hung-Jang and his family, as the different simples were, one by one, taken from the chest of drawers, and deposited in a kettle.

These forty simples having been duly compounded, and directions given for the administration of the decoction, as well as the pills, doctor Tchong-king-ho's work was done. It remained only to assure Hung-Jang that his son would be well in seven days—to pocket a fee the poor rice-planter could ill afford to pay—and to depart with his cane, his servant, and his chest of drawers. The exit, as well as the entire service, was done in the very best style of the art, and could scarcely have been surpassed in its decorous gravity by that of doctor Chin-Kwei himself, when he took leave of the patient from whose abdomen he had removed one half its viscera, and who got well, it is recorded in the books, in thirty days afterwards.*

Siu-tshuen also got well; and as his recovery

* Compare Du Halde.
was subsequent to the taking of the learned doctor Tchong-king-ho’s medicines, they were considered as having effected the cure. He continued, indeed, to have violent attacks of delirium during the space of nearly a month after the doctor’s visit; but when they ceased, his health returned very rapidly.
XIV.

HE IS TAKEN UP TO HEAVEN IN A TRANCE.

The illness of Siu-tshuen was not unto death, but, rather, unto a new and higher life. For, in the course of it, his disordered imagination saw many visions which influenced very beneficially the course of his subsequent career.

On awaking from the first of these delirious dreams, wherein he had beheld himself transported into the midst of a very great company of superior beings, he thought he was going to die, and, calling the family around him, said, "My days are numbered, and I am about to go into the presence of Jen-lo-wang. Alas! that I have made so poor returns to you, my parents, for the numberless blessings you have bestowed upon me. Would that I could live to reflect lustre on your name, and render your old age happy. But my days are finished. I die."

He then fell asleep; but awoke feeling better,
and did not set off for the realms of Jen-lo-wang, the king of Hades, as he had anticipated.

From time to time, these dreams returned, attended frequently with violent paroxysms of madness, when it was only by main strength that his father and brothers could prevent his doing both himself and others serious injury. He then imagined the house filled with demons, or various kinds of animals, such as dragons, and tigers. One day, when laboring more under mental, than physical excitement, he fell into a trance, during which his visions were not only much more connected than usual, but so vivid, that he afterwards distinctly remembered them, and believed them to be realities.

This dream opened with the sight of a very large procession approaching him from a distance. It came on with music, and banners flying; with lanterns, and lighted torches; with artificial dragons, and dire chimeras; escorted by men-at-arms, and mandarins' horsemen; and preceded by volleys of fire-crackers. When the procession arrived where Siu-tshuen was, a splendid red and gilt sedan-chair was set down before him, and, on entering it, he was borne away as in triumph.

He was then transported into realms of surpassing beauty, which were lighted neither by sun nor
moon, but where the atmosphere itself was luminous. The sky was milky blue, with white clouds; the distant mountains were rose or purple; the rivers gleamed like molten glass; the lakes gave back their banks in perfect reflections; the woodlands were vocal with the songs of innumerable birds; and the emerald turf was gorgeous with flowers, which filled the air with sweet odors.

In this paradise the inhabitants were of all ages, but never grew older—time having no further power over them. They lived in perpetual pleasures. Birds’-nest soup and biche-de-mer were on every table; the rice grew spontaneously; the tea was better than “prince’s eye-brow;” the sam-shu was superior to that of Vou-sie and Chao-king; and the wine equaled that from “over the ocean.” The husbandmen had the pleasant fruits of the land for the mere plucking; the shepherds on the hillsides did nothing all day long but smoke their pipes; and the mariners who went out upon the lakes, or the great deep, were wafted, by airs imperceptible to sense, whithersoever they would be.

All these immortals were dressed in silks, embroidered with threads of silver and of gold, and were without queues. At their entertainments, dancing-girls, fairer far than those of Suchau, moved
in graceful measures to the sounds of flutes and stringed instruments, which, like Æolian lyres, seemed to breathe in the air. The bowers in which these feasts were given, were festooned with natural wreaths of flowers, and draped with climbing plants whose tendrils fell from the lofty branches of the trees till they swept the ground. Fountains kept up their play in them without ceasing, and the gentle sound of falling waters everywhere soothed the ear in the intervals when the gayer music of the air floated away, and was lost in the distance.

With this life of soft delights, so different from that of a schoolmaster among the mortals, Siu-tshuen was enchanted.

But by a change in the scene, he suddenly found himself in the company of an old woman who was enjoying a sorry immortality of mere skin and bones, and who said to him, "Thou dirty man, why hast thou kept company with those lovers of pleasure, and defiled thyself? I must now wash thee clean." Whereupon she conducted him down to the bank of a golden-sanded river, in the cleansing waters of which she washed and scrubbed him, as if he had been a soiled jacket.

When Siu-tshuen came up out of the water, he felt that he was made clean, and seeing on the banks
of the river a magnificent palace, with a tower reaching to the sky, he desired to be conducted to it. The old woman replied that, having been washed, he was worthy of being introduced into the palace, and she would lead him thither.

Their way led at first along the river-bank. Besides the gilded domes and thousand minarets of the palace he was approaching, Siu-tshuen beheld with admiration the numerous pleasure-boats which were floating idly down the current of the river. The sound of music was heard from many of them; and the fish in the pellucid waters seemed to be gamboling to its measures. They also disported in shoals along the shallow margin of the stream, and many of them, leaping out of the water, made the air flash with phosphorescent light, and the brilliant colors of their scales. Under foot, he trod at every step on flowers which, pressed down in the soft turf, immediately sprang up again from his footsteps; while overhead, a multitude of birds of every hue, and the sweetest notes, warbled their mutual loves; squirrels, their cheeks full of nuts, chased each other in graceful dalliance from bough to bough; and fantastic apes, hanging by their tails, played games of ball with oranges and cocoa-nuts, like school-boys among the mortals.

As Siu-tshuen passed on, a high-thrown arch ad-
mitted him into the gardens of the palace. These lay on the bank of the river, connected, on one side, by bridges, with a number of floating islands that lay moored in the broad current, and, on the other, with a range of distant heights which fell down in a graceful slope to the water. The paths wound, now, through parks of lofty forest-trees; now, through thickets of aromatic shrubbery; now, through glades where flocks and herds crop the grass, or lay about in tranquility rumination. Small streams of water, flowing down from the hills, were frequently crossed by bridges which rested on arches. A good many artificial islands and mounds, also, were passed, and much rock-work, with caverns and cascades, but all arranged with such a perfection of art as to rival the handy-work of nature. With these gardens the Fa-tee at Canton, and those of the golden and silver isles, below Nanking, could bear no comparison.

As Siu-tshuen drew nearer to the palace, he began to hear a delicate music, as if proceeding from hundreds of silver bells. On asking his guide whence the sounds proceeded, he was told to look at the minarets on the roofs of the palace. He did so, and there beheld the bells which, suspended from a great number of points, so high as to be almost invisible, and agitated, from time to time, by the wings
of zephyrs floating in the air, sent a chime of silvery melodies down out of mid-heaven to undulate and reécho through all the region round.

Through rows of dwarf trees and shrub peonies, purple, lilac, and deep red; between borders planted with the fingered citron, the fire-colored rose, and jonquils, the bulb set upside down to make the growth fantastic; by the side of pools filled with the different varieties of the lotus-lily, with gold fish playing between their stems; and, amid clusters of blue camellias, yellow azaliás, and magnolias red and white, Siu-tshuen wound his way up flight after flight of easy steps until he reached the gates of the celestial palace.

Then the old woman handed him over to the servants in waiting, telling them that he had been made clean; and these, in turn, took him into one of the inner buildings of the palace, where he was to be subjected to the operation of a change of heart.

There Siu-tshuen found a large company of venerable men assembled, including some of the ancient sages, and among them the illustrious surgeon Chinkwei, who had lived on earth in the Liang dynasty. He had been called in to perform, in the presence of a crowd of worthies, the act of changing the heart of the newly-arrived mortal.

Having his instruments duly arranged, he ordered
the patient to make bare his breast. When this had been done, he removed the heart, and neighboring parts, from Siu-tshuen's body in less time than it had taken him to pull off his jacket. An attendant standing by with a celestial and brilliantly-red heart in his hand, doctor Chin-kwei clapped it into the place of the one which had been extracted, and sewed up the wound so cleverly that when Siu-tshuen put on his clothes again, he could no longer discern the scar. The operation was attended with no pain whatsoever.

Siu-tshuen was now allowed to go into the presence of the lord of the palace. A number of the venerable sages, who had been present at the operation of his change of heart, escorted him on his way through the halls and courts of the extensive pile of buildings. Its internal magnificence equaled that of the exterior. Siu-tshuen passed through marble halls beautifully decorated with inlaid stones of great value; through apartments hung with magnificently-embroidered tapestry; through others entirely covered with gilding; and others still, which were stained with the most brilliant colors, and their walls adorned either with paintings, or tablets, exhorting to virtue.

Siu-tshuen was amazed at all this splendor, and came quite confounded into the presence of the
lord of the mansion. Venerable in years, having a long golden beard hanging down his breast, and solemnly robed in black, this personage sat upon an elevated throne, and received the stranger with dignity, but much feeling. He was even affected to tears, and briefly said, "All the human beings in the world are created and sustained by me; yet, though they eat my food and wear my clothing, not one of them all remembers and venerates me; they even take of my gifts and pervert them to the worship of demons; they purposely rebel against me, and arouse my anger. Imitate them not."*

When the aged lord of the palace had finished this speech, he gave Siu-tshuen a sword, telling him to exterminate the demons with it; also a seal which should give him power over evil spirits; and a yellow fruit from the tree of life which was sweet to the taste. Then, exhorting him to take courage for the work it was given him to do, and promising his constant assistance and protection, he dismissed him from his presence.

As Siu-tshuen retired from the palace, he exhorted all whom he met to venerate "the old man." Some acknowledged that they had neglected him, and others said, "Why should we spend our time in

worshiping him? Let us only be merry and drink with our friends.” So that even at the very gates of the palace, Siu-tshuen found none whose piety was perfect, not even that of Confucius himself, who had just been reproved from the throne for not having declared the whole truth in his writings.

While conversing with this ancient sage, Siu-tshuen was approached by a person of middle age, whom he afterwards called Jesus, his “elder brother,” and who led him away to the top of the tower belonging to the palace. Thence showing him the earth in the distance, he said, “Behold the people in yonder world; they are wicked in all the thoughts of their hearts.”

Thereupon, Siu-tshuen, looking over the face of the earth, saw that it was indeed full of wickedness; and his eyes not being able to endure the sight of so much iniquity, he awoke from his trance.
X V.

HE IS DELIRIOUS AND CHASES DEMONS THROUGH THE EARTH.

When Siu-tshuen awoke from his trance, being fully convinced of the reality of what he had seen in imagination, he arose, tottered into the presence of his father, and, making a low bow, said, "The venerable old man above has commanded that all men shall turn to me, and all treasures shall flow to me."

At these words his father was amazed. He had frequently heard his son talk wildly during his attacks of delirium; but he never before had seen him so calm in his excitement, and so serious in his madness. No reply, however, was attempted by the former to language the purport of which he did not at all comprehend; and the latter, completely overcome by the effort he had made, both physical and mental, immediately returned to his mat.

But the next day, Siu-tshuen was more furious
than ever. He leaped about in his narrow room, fighting like a soldier with sword in hand. At the same time he shouted aloud, crying repeatedly, "Ts'ao jan, ts'ao jan, ts'ao ah! ts'ao ah!" that is, "Slay the demons, slay the demons, slay, slay!"

He was in imagination pursuing the enemies of "the old man," having in one hand the sword which had been given him, and in the other the seal. "Here is one," he cried out, "and there is one; legions of them cannot stand before me." Everything within reach was turned topsy-turvy in pursuit of the demons. He hunted for them forty times a day under his mat, on his shelves, in the four corners of his chamber.

"How could these imps dare oppose me?" he continued to cry out. "I must slay them; I must slay them. Many hosts cannot resist me."

As in fancy he pressed on in the chase after the fiends, they seemed to undergo various transformations, now flying away as birds, and now leaping like wild beasts. Then, they filled the room in the form of reptiles and creeping things. At one time, he would scatter them like rats and mice; at another, he would hug them as if they were bears; or, quietly seating himself, would search for them as for fleas in his blanket. And when these ugly fiends could not be reached with his sword,
HE IS DELIRIOUS, ETC. 91

he held up his seal towards them, at sight of which they fled away, and were no more seen.

Often, on his incursions into the enemy's country, he was accompanied by his "elder brother," Jesus, whose acquaintance he had made in the trance, and who did him much good service. Like a pair of brothers they roamed to and fro in the earth, and swept their course clean of all under heaven that dared to oppose them.

At times, Siu-tshuen, stringing as many demons as he could get on his sword, like snipes on a spit, hurled them by the dozen into the abyss of hell. Then he would laugh aloud, and exclaim, "Aha! they cannot withstand me." The falling imps were caught on the roof of the eight-storied place of torment, which was covered over with spears of great length, and whereon they lay quivering and wriggling like flies stuck through by the pin of a schoolboy. By thousands upon thousands were the demons hurled upon the sharp-pointed spears, there left to be judged for their deeds done upon earth, and, after sentence, to be distributed among the different apartments, according as they were to be roasted, or otherwise put to torture. Frequently Siu-tshuen stopped to behold the flames as they curled over the chimney-tops of the infernal furnaces, and listening, heard the bones of the demons crackle
like thorns under a pot, and their hides hiss and sputter like steaks on a gridiron.

Thereupon he would rub his hands with glee, and say to himself, "Now will 'the old man' be content with me."

At other times Siu-tshuen, though equally mad, was more calm. Then he would exhort his brothers and all present to join him in the service of the "venerable old man;" entreating them with tears, and words of reproof. "You have no hearts," he would say, "to venerate the 'old father,' but are in fellowship with the fiends. Indeed, indeed, you have no hearts, no conscience more."

Some person had most of the time to watch at his door, to prevent his running out of the house. He was known through the village as the madman; but when so called, he laughed aloud, and said, "Indeed, I am not mad." He even declared himself to be the Emperor of China, and was much pleased when he was addressed by this title. In his better moods, he occasionally took his pencil, and wrote verses, some of which bear marks of the "fine frenzy" of genuine poetry. The following is a specimen:

"My hand now holds, both in heaven and earth, the power to punish and kill;
To slay the depraved, and spare the upright; to relieve the people's distress."
My eyes survey from the north to the south, beyond the rivers and mountains;
My voice is heard from the east to the west, to the tracts of the sun and the moon.
The dragon expands his claws, as if the road in the clouds were too narrow;
And when he ascends, why should he fear the bent of the milky-way?
Then tempest and thunder as music attend, and the foaming waves are excited;
The flying dragon, the yik-king describes, dwells surely in heaven above."

Meanwhile, Hung-Jang remained sorely distressed on account of his son's illness. He consulted all the doctors and old wives, far and near, but none of their arts could effectually minister to the disease of either the body, or the mind. At last it occurred to him, that this great calamity might have arisen from the circumstance that the geomancer had selected an unlucky spot for the burial of his wife, or some of his kindred. So he called for the fortune-teller and other magicians, and ordered them to go with their compasses to the burial-ground, and by their arts ascertain if any soul had been uncomfortably and improperly buried. They thereupon set off upon this errand, expecting that it would give them all occupation for a month; and had not Siu-tshuen suddenly become better, it would have gone hard but what they would have disturbed the resting-place of every poor soul on the hillside, and
brought the sleeping bones of the four generations of Hungs above ground.

Fortunately Siu-tshuen's recovery prevented this desecration, besides saving the expense of further disinterment-fees. He began to mend from the day when his father found in a crack of the door-post a slip of paper on which was written, in red ink, the following inscription:

"The noble principles of the heavenly king, the sovereign prince Tshuen."

So, at the end of forty days, the son of Hung-Jang was restored to health of both body and mind; and there was an end of his visions.
HE READS THE TRACTS OF LIANG AFAH, AND BAPTIZES HIMSELF.

With his recovery a great change came over Siutshuen. His physical system gradually received its final development into manhood, his height being increased, his shoulders broadened, his step becoming more firm, and his presence more imposing. His mind, also, was the subject of a no less marked expansion. A greater liberality characterized his views, as well as more earnestness. He was disposed to converse with men more, and to pore over books less. The aged and the virtuous sought his company to listen to the strange narrative of his visions, which he repeated very cheerfully, and to derive instruction from one whose thoughts had the charm of originality, as well as of earnest sincerity. But the frivolous could take no pleasure in his words, and the vicious hid their faces from his reproofs.
He now opened, for the second time, his school in Water-Lily; where he taught with more success than ever, as well as mixed more in the society of men, both learned and unlearned. Such were, however, his recollections of "the blossom and fragrance of the pharmacopoeia," which had been administered to him during his illness by doctor Tchong-kin-ho, that he avoided intercourse with this learned professor, and never went to renew his disputes with him respecting the doctrines of Confucius, and Chu-hé.

One more attempt, and the last, was now made to obtain a degree at Canton. But it was written in the book of the fates that he should never become a siu-tsai, much less, cross the threshold of the "Forest of Pencils Society." He was to have his brow bound with the golden round of empire, and not with the fragrant olive of letters. Conscious, however, of deserving the latter long before he ever dreamed of being rewarded with the former, an unquenchable ambition to become distinguished, which had before contributed towards prostrating his health, now became the breath of his life, and led to such resolves and efforts as were the almost inevitable precursors of success.

"Divine Providence," it has been profanely said, "is always on the side of the most cannon." But,
to bring out of the paddy-fields of Hung-Jang a power to shake the empire of the Manchus, who, for two centuries, had ruled the three hundred millions of the Middle Kingdom, was to accomplish its purposes by an instrumentality as feeble as that of the fishermen who subverted the dominion of classic antiquity, and sat down in the seat of the Cæsars.

And the time had now fully come when this humble instrument was to be brought into action. During ten long years the pious tracts of Liang Afah had lain undisturbed on the shelf of Siu-tshuen; but the dust was at length to be brushed from their covers, and they were to be a light in his path, to lighten him until he should ascend the steps of a throne, and fulfill the divine purpose of converting millions of men from the error of idolatry.

One day, in the year 1843, it happened that a relative of Siu-tshuen, of the Li family, in examining the contents of his book-case, fell upon the Christian tracts, entitled "Good words for exhorting the age." On inquiring respecting their character, he was told by his kinsman that they were strange books, which he had read years ago, but without deriving from them much information, or instruction. The curiosity of Li, however, being excited, he requested permission to take the books
home and read them. He was allowed to do so, and after perusal, he returned them, saying that they seemed to him very extraordinary productions, and very different from Chinese writings.*

This induced Siu-tshuen to give the tracts a second perusal. He began reading them attentively; and, as he read, much which before was unintelligible now revealed its meaning. Suddenly, it occurred to him, like a light flashing into a dark place, that there was a correspondence between these books and the visions of his illness. The former were a key and explanation of the latter. They mutually confirmed each other. The "venerable old man" whom he had beheld sitting on the throne was God, the heavenly Father, and the man of "middle age," who had instructed and aided him in exterminating the demons, was Jesus, the Saviour of the world. These demons were the idols worshiped by his countrymen; and the brothers and sisters, whom he had been directed to spare, were the worshipers themselves.

This confirmation of the reality of his visions filled the heart of Siu-tshuen with joy. His imagination being excited to the highest pitch, he saw

the idols of the land already cast down from their
shrines, as the demons had been hurled from earth
into hell. Straightway, he removed the tablet of
Confucius from his school-room, and persuaded his
fellow-student, Li, who had caught a portion of his
enthusiasm, to throw away his idols. Then, learn-
ing from the Christian books the necessity of bap-
tism to salvation, they took a bowl, and poured
water, each upon his own head, saying, "Purifica-
tion from all sin—putting off the old—regenera-
tion."

This act performed, Siu-tshuen gave vent to his
new emotions by the composition of the following
lines on repentance:

"When our transgressions high as heaven rise,
How well to trust in Jesus' full atonement!
We follow not the demons; we obey
The holy precepts—worshiping alone
One God, and thus we cultivate our hearts.
The heavenly glories open to our view,
And every being ought to seek thereafter.
I much deplore the miseries of hell.
O turn ye to the fruits of true repentance!
Let not your hearts be led by worldly customs."
XVII.

HE MAKES PROSELYTES AND ORDERS A SWORD.

Siu-tshuen now began to speak freely with his friends respecting his new belief, adducing his visions, and the Christian books, as reciprocal evidence of their truth. "These books," said he, "are certainly sent purposely by heaven to me, to confirm the truth of my former experiences; if I had received the books without having gone through the sickness, I should not have dared to believe in them, and on my own account to oppose the customs of the whole world; if I had merely been sick, but not also received the books, I should have had no further evidence as to the truth of my visions, which might also have been considered as mere productions of a diseased imagination."

In studying these foreign writings Siu-tshuen became most interested in the portions of sacred Scripture which were contained in them, as he found these both easier to be comprehended, and more
corroborative of his dreams, than the homilies and arguments of Liang Afah. His interpretations of the text, however, were made to suit his own views. Whenever the personal pronouns occurred in the sacred pages, he referred them to himself; and the word *tshuen*, signifying *perfect, whole, all*, was also understood to be his own name. Thus, where it is written, "Their voice is gone out to the whole world," the country of Tshuen was meant; and the phrase, "altogether righteous, more to be desired than gold," he read, "Tshuen is righteous, more to be desired than gold." "Who can understand, so as Tshuen, his errors," was another similar reading.

Supplied with such apparently striking proofs of the heavenly origin of his commission to preach against the worship of idols, and in favor of that of the one true God, he declared boldly to his friends, "I have received the immediate commands of God; the will of heaven rests with me. Although thereby I should meet with calamity, difficulties, and suffering, yet, I am resolved to act. By disobeying the heavenly command, I should only rouse the anger of God; and are not these books the foundation of all the true doctrines contained in others?"

His first efforts at gaining proselytes were made among his most intimate friends. Being one day on a visit to his father's house, he went to a neighbor-
ing village to talk with one of his associates, who was called P'hang. But this person not only remained stubborn in his unbelief of the new doctrine, derived from strange books and visions, but actually thought that Siu-tshuen was going mad again, and directed a trustworthy man to see him safely home. Not at all disheartened, however, by the ill success of his attempt on the unbelief of P'hang, the preacher set upon his attendant, as they walked together, and plied him with such earnestness of argumentation and sincerity of conviction, that, before reaching the end of their way, the latter said, "I believe."

This was Siu-tshuen's second convert, Li having been the first. He was named Chun, and was baptized in the canal along the pathside by the washing of his head.

With his two intimate friends, Fung Jun-san and Hung-Jin, the success of the new teacher of righteousness was greater than it had been with P'hang. They received his words into willing minds, and were baptized in the school-room of the former; for both were teachers. But afterwards, thinking them not made sufficiently clean, Siu-tshuen took both down to the canal, and had them thoroughly washed and scrubbed, after the fashion of the old woman who had performed the ceremony upon himself in heaven.
Thereupon, Siu-tshuen removed the idols and tablets from the school-rooms of the two converts, and indited the following quartet:

"Besides the God of heaven there is no other God;
Why do the foolish men take falsehood to be truth?
Since their primeval heart is altogether lost,
How can they now escape defilement from the dust?"

And to this, Hung-Jin wrote a reply after the Chinese fashion—the lines concluding with the same words—as follows:

"The mighty heavenly Father, he is the one true God.
Idols are made of wood, or moulded from the clod.
We trust that Jesus came to save us who were lost,
That we may soon escape defilement from the dust."

Hung-Jang, more convinced than ever that his son was as great a favorite with the heavenly powers as with himself, embraced the new doctrine, and was baptized, with all his household. But though this event filled the filial heart of Siu-tshuen with the greatest satisfaction, he found numerous skeptics in the circle of his friends and relatives. Some mocked; among whom was a siu-tsai, by the name of Wun, who, when exhorted to accept the new views, replied with such ridicule of them that Siu-tshuen left his house in anger, refusing to partake of the fowl which had been killed for him.

Hung-Jin, also, was badly beaten by his elder bro-
ther, and driven out of the house, with rent garments, because he had removed the tablet of Confucius from his school-room, and thereby lost all his pupils. But the maltreated young man meekly replied, "Am I not a teacher, and Confucius only a dead man? Why should I worship him?"

Finally, the elders of the village, wishing to hold a "feast of lanterns," desired Siu-tshuen and Hung-Jin, who enjoyed the reputation of being the most accomplished poets of the day, to write songs for the occasion; and the converts declining to aid by their pencils in the idolatrous festivity, they were pelted with doggrel by the offended versifiers of the old superstition. Thus arose a brief war of verses, in which the Christian poets seem to have had decidedly the best of it, and in the course of which the following reply was composed by Siu-tshuen:

"Not because of evil saying,
Did we disobey your orders;
We but honor God's commandments—
Act according to his precepts.
Heaven's and perdition's way
Must be rigidly distinguished.
We dare not, in thoughtless manner,
Hurry through the present life."

The first struggles for the faith having been attended with a considerable degree of success, though many disbelieved, and others stood in fear of the
people, Siu-tshuen was encouraged in interpreting those passages in the Old Testament which speak of God's chosen race, as meaning the Chinese, and of the promised possession of the heavenly kingdom as referring to the empire to be reserved for himself and his followers. To prepare himself and his friend Li, therefore, for playing the parts of a Moses and a Joshua, he ordered two swords to be made of the weight of nine pounds English, each; three and a half feet in length; and to be inscribed with characters signifying, "Demon-Exterminating Sword."

Thereupon, rejoicing in the anticipated triumph of their faith, they chanted together the following hymn, written by Siu-tshuen:

"With the three-foot sword in our hand,
Do we quiet the sea and the land.
Surrounded by ocean, all forming one clan,
Dwells man in harmonious union.
We seize all the demons, and shut them up
In the depths of the earth;
We gather the traitors, and let them fall
In the heavenly net.
All the four parts of the world
Depend on the sovereign pole.
The sun, the moon, and the stars,
Join in the chorus of triumph.
The tigers roar, the dragon sings;
The world is full of light.
When over all great peace prevails,
O, what a state of bliss!"
XVIII.

HE GOES TO THE MOUNTAINS OF KWANG-SI.

While the religious enthusiasm of Siu-tshuen mounted so high that, like the Apostle Peter, he demanded a sword, the amount of cash in his pockets was daily running lower and lower. The removal of the tablet of Confucius from the wall of his room had cleared it of pupils, and left his bamboos without a single back to be exercised on. "No scholars, no rice," is an adage with Chinese professors; and Siu-tshuen's present experience did not disprove it.

Finding, then, by the poverty to which he was reduced in the course of a few weeks, that preaching in Hwa-hien would not keep him from starvation, and reading, at the same time, in the foreign scriptures, that a prophet is not without honor, save in his own country, and in his own house, he conceived the design of setting off on a mission to his relatives in the province of Kwang-si. Two members of the Hung clan, there resident, had come the
previous year on a visit to Hwa-hien, and had carried back the news of the new religion. Siu-tshuen, therefore, resolved to follow in the track of these forerunners. He had never in his life been further from home than Canton, and the journey to the distant mountains of Kwang-si was not without its attractions to the romantic mind of the dweller in the rice-plains. But how to subsist on the way, was the question. This, however, he resolved, by determining that he would trust to Divine Providence, and the trade, which he proposed to take up, of peddling pencils and ink-stones.

Accordingly, taking with him Fung Yun-san, and two others, he started, in the second month of the year eighteen hundred and forty-four, for Kwang-si. With a few pencils and ink-stones in their pockets instead of cash, these humble schoolmasters set off on their errand of proselytism, as poor as the inspired fishermen, when commencing the circuit of Galilee; but, as they took the first step on their way, the recording angel of heaven wrote down in the book of life the names of tens and hundreds of thousands who were to be converted from the worship of idols.

In a few days the travelers reached a district called Clear-far, where resided a branch of the Li family, and where afterwards Hung-Jin had great
success in both teaching and baptizing. They prepared the way for his coming; for they spent nearly a week here, proclaiming the doctrines that men should abstain from idolatry, and worship the one true God, who had sent his Son into the world to save from hell all those who should repent, and believe in his name. Many received their words with faith, and gave them the means of continuing their journey.

With cheerful hearts, therefore, they went on their way from Clear-far; and Siu-tshuen, as he surveyed the beautiful panorama from the high ground on which stood the village where he had been entertained, gave vent to his delight by chanting his odes, together with the nineteenth, and thirty-third psalms, which he had committed to memory from the volumes of Liang Afah.

It was in the third month that the pilgrims reached the foot of the mountains of Kwang-si. Hitherto they had advanced on their journey without much inconvenience, preaching as they went, and obtaining at least sufficient contributions to supply their daily wants. But as the mountains, inhabited in part by the wild tribes of the Miautsz', now rose in their path, the hearts of the two attendants of Siu-tshuen and Yun-san failed them, and they turned back. But it was not in the nature of
either of the others to do this. They bravely breasted the mountain-side, and penetrated, though without a guide, into its narrow defiles and valleys.

The lively air of the elevated region elated the spirits of Siu-tshuen, reminding him of the golden days of his youth, spent in tended herds in the hill-country. Whenever he sat down to rest, the most pleasing reflections arose in his mind as spontaneously as grew the orange-colored fruit of the kumquat over his head; and he recalled to memory the saying of Confucius that, "By studying in the retirement of the mountains and water-falls, man returns to the primitive goodness of his nature."

Having also a keen enjoyment of the beauties of natural scenery, he took great delight, as he climbed the summits, in turning round to survey the landscape of the plains, lying far lower than any he had before seen. His eye, likewise, was attracted by the noble forest-growth; and as repeatedly during his journey he had called the attention of Yun-san to the hills completely covered with white camellias, or the yellow azaleas—to the lakes, and canal-sides, gay with lotus flowers—and to ravines where the bamboo, both black and yellow, shot up nearly fifty feet in the air its clean, straight stem, with graceful top, and branches waving in the wind—so now he spoke often of the beauty of the tall pines and oaks, the
yews and cypresses, the camphor and the tallow-tree, and also of the fragrant tropical brushwood, including the downy myrtle, with its rose-colored blossoms, the camellia japonicas, of the single red variety, twenty or thirty feet high, and the lovely glycine, climbing to the loftiest tree-tops, and hanging its flowering festoons gracefully from branch to branch. Yun-san, on the other hand, reminded his companion that they were in the midst of that region which supplied the best materials for coffins in the country, and quoted the common saying that, "To render life perfectly happy, it is necessary to be born at Su-chau, in order to be handsome; to live at Canton, to be luxurious; and to die in the province of Kwangsi, whose forests yield beautiful wood for coffins."

After four days had been spent in wandering about in the mountains, the two friends fell in with a Chinese schoolmaster, by the name of Kiang, who was teaching in one of the villages of the Miautsz'. This pedagogue, glad to meet with persons of his own profession from the lowlands, not only entertained them cheerfully, and gave them some supplies and directions for the remainder of their journey, but also allowed himself to be converted to their faith.

With renewed strength, then, they resumed their travels; but they were destined to meet with much fatigue and privation before coming to the end of
them. There were but few villages on their route; and the occasional sheds, kept for the accommodation of wayfarers, rarely furnished them with anything more than a roof, a cup of tea, and, perhaps, a few sugar-cakes. But Siu-tshuen and his companion bravely followed the direction of the Chinese proverb, which says, "What is lacking in food must be made up in water." Of this there was enough; for all the valleys were threaded by streams, the passing of which was sometimes no easy matter. The bridges, where there were any, consisted of large stones thrown into the water, or trees felled across from bank to bank; or, in some instances, of iron chains with planks to walk upon. But Siu-tshuen followed the path as it crossed the torrents, climbed the steeps, and wound round the precipices, as if it were all a path of faith. The immense and fantastically shaped masses of rock, the deep chasms, the tumbling cascades, the winds sighing in the pines, and the tempest rattling among the crags, all filled his mind with awe, greater even than that he had experienced when walking in his dreams through the gardens and the palace of the Lord of heaven.

At length, at the end of nearly three weeks of wandering through the mountains, during which time the two companions sometimes for twenty-four
hours together partook of no other sustenance than roots and berries, and that kind of food commended in the proverb before mentioned, the travelers arrived at Valley-home, the residence of their relative Wang. It was indeed with joy and thanks to God that they shook off the dust of their long and perilous journey at the hospitable threshold of their kinsman, who in turn manifested scarcely less satisfaction on seeing Siu-tshuen and his friend, respecting whom the two clansmen, returned the year before from Hwa-hien, had given him some information.

Here the evangelists remained several months, teaching daily the new doctrine to this branch of the tribe of the Hungs. And such was the sincerity with which Siu-tshuen narrated the history of his books and visions, and such the eloquence with which he urged the turning away from idols to the worship of the one true God, and of Jesus his Son, who had made an atonement for the sins of the world, that not only Wang, but several hundred others, believed the good news of salvation from the pains of hell, and were baptized. Siu-tshuen was looked upon as having come down from heaven to reveal unto them the new doctrine. They believed him to be more than a mortal. And this belief was considerably strengthened by the circumstance that a petition, which he wrote in behalf of a son of
Wang, who had been unjustly thrown into prison by the local magistrate, had the effect of procuring a release. Only a messenger from heaven, it was thought, could so easily unlock the prison-doors of the petty tyrant of the district; and the young man himself, by name Wang-ugi, believed in his rescuer as the unbound Peter did in the angel who had delivered him out the hand of Herod.

When at length the tenth month came, Siu-tshuen directed Yun-san to return to Hwa-hien, purposing himself to remain some time longer. Yun-san accordingly departed; but being well received at a place on the way, called Thistle-mount, he took up his abode there; and, during several years, continued, not only teaching, but also preaching with so great success that large numbers were baptized, and a society was established, which became known under the title of "The Congregation of the Worshipers of God."

Soon after, Siu-tshuen himself, having successfully accomplished the object of his mission, left Valley-home; and, returning by a shorter route, reached Hwa-hien before the end of the year. This, however, was not a final leave-taking of his friends in Kwang-si; for it was destined that the insurrection should commence in this province. But the fullness of time had not yet come.
XIX.

HE WRITES RELIGIOUS ESSAYS AND POEMS.

When, on the return home of Siu-tshuen, it became known that he had accomplished the journey to the distant mountains of Kwang-si, and there preached the new doctrine with great success, his reputation rose higher than it had ever been before through all the villages in his native district. He was regarded both as a far-traveled man, and the founder of a new religious sect. Many, therefore, who would not listen to his words before he had not been further from home than Canton, now gathered around the missionary who had told the story of his books and dreams in the mountains of the wild Miautsz'. Some, who had been the loudest mockers, gladly submitted their heads to baptism in the canal; and Siu-tshuen became established as a regular-preacher of the foreign righteousness, with a respectable body of followers. He was also successful in reopening his school, which he continued
to teach for the space of two years, the boys soon forgetting the tablet of Confucius, the absence of which at first had raised their queues in terror.

During these two years a large number of verses and essays were written by him on the subject of the new religion, the principal of which were afterwards rewritten and published in "The Imperial Declaration of Tai-ping-wang," under the titles of, "An Ode on the Origin of Virtue and the Saving of the World," "An Ode on Correctness, "An Essay on the Origin of Virtue, for the Awakening of the Age," and, "Further Exhortations on the Origin of Virtue, for the Awakening of the Age." *

In the ode, the poet declares that all men are created with a "natural conscience" to teach them what is right, and that, from the time of Pwan-koo, the first Chinese man, down to that of the three dynasties, which was about two hundred years before Christ, they obeyed it, and worshiped the one true God—Shang-Teh. He is represented as being the common father of the human family; and by his decrees, which constitute fate, are all the events of life determined.

"He warms us by his sun, he nourishes us by his rain,
He moves the thunder-bolt, he scatters the wind."

"God should be worshiped," continues the poet, "morning and evening; but the best service which can be rendered him is that of a virtuous life." Virtue is defined, in a Confucian sense, to be correctness, or the avoiding of extremes in desire and conduct; and the golden rule is adduced as the best practical guide of life.

"Do as you would be done by, and you will always do right."
"If you do not regard small matters, you will at length spoil great virtues."

Among the vices chiefly condemned, is disobedience to parents, which is declared to be disobedience to God; and as

"The lamb kneels to reach the teat—the crow returns the food to its dam,
So when men are not equal to brutes, they disgrace their origin."

Another vice which is stigmatized, is lewdness; for,

"Those who debauch others, debauch themselves, and they become fiends together."

A third wrong specified, is murder, and the injury of others.

"All under heaven are our brethren.
From of old, those who have saved others, have thereby saved themselves.
Happiness is of one's own seeking, and is easily obtained.
From of old, those who have injured others, have injured themselves.
Misery is of one's own choosing, and is with difficulty avoided."

Other violations of the divine law enumerated are robbery, theft, gambling, and the excessive use of wine and opium.

The prose essays inculcate liberality of sentiment and conduct, not only between man and man, but also between nations. The feuds among clans, and the mutual contempt entertained by different tribes and peoples, proceed from ignorance of each other's character, and from narrow-mindedness.

The general principle is laid down that universality is the only test of truth. The opinions of the day, and of the neighborhood, are to be suspected as contracted and false, unless confirmed by the beliefs of men of all ages, and in all parts of the earth. "When the mind is enlarged, happiness is great," says the essayist; "but contracted views are like those of a frog at the bottom of a well."

The folly, also, of the superstitious notions of Buddha and Taou are pointed out; various idolatrous beliefs, which have prevailed at particular times and places, are condemned; and the good days of Yaou and Shun are praised, when "men, who possessed anything, regarded those who possessed it not; they aided each other in calamity;
at night no man closed his doors, and no man picked up that which was dropped on the road; men and women walked on separate paths; and, in promoting men to office, virtue was chiefly regarded."

Several of these doctrines are illustrated by the following ode.

"God is originally our universal Father;
As the spring to the fountain and the root to the tree, so is he the true origin.
Liberal-hearted, he treats one nation like another;
Kindly disposed, he regards the inhabitants of earth and heaven alike.
When brutes injure each other, it is still improper;
But when neighbors slay one another, it is far more wicked.
Heaven having produced and nourished us all, we should be harmonious;
Let us, then, promote each other's peace, and enjoy tranquillity."

But while occupied with the composition of these writings, there was a secret thought in the bottom of Siu-tshuen's heart, to which he gave no public utterance. This was intrusted only to the ears of his faithful friend Hung-Jin, then a teacher at Clear-far, where he had succeeded in getting a school, by so far compromising his principles as to allow his pupils to worship Confucius, while he did not do it himself. But, being both intelligent and devoted to Siu-tshuen, he was made a confidant of by the latter, who revealed to him the wish, which had sprung up, and was kept hid in his breast, to
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deliver his countrymen some day from the bondage of the Manchus.

As he reflected how, for two hundred years, these Tartars, though comparatively a handful, had ruled over the native Chinese, still keeping their own race distinct, residing in separate quarters of the cities, and retaining in their hands all the chief offices of the army, and a large proportion of those of the state, his heart burned within him, and he said one day to Jin, "God has divided the kingdoms of the world, and made the ocean to be a boundary for them, just as a father divides his estates among his sons; every one of whom ought to reverence the will of his father, and quietly manage his own property. Why, now, should these Manchus forcibly enter China, and rob their brothers of their estate?"

At a later period, he reverted to the subject in a tone of more confidence, saying, "If God will help me to recover our estate, I ought to teach all nations to hold every one its own possessions, without injuring or robbing one another; we will have intercourse in communicating true principles and wisdom to each other, and receive each other with propriety and politeness; we will serve together one common heavenly Father, and honor together the doctrines of one common heavenly Brother, the Saviour of the world; this has been
the wish of my heart since the time when my soul was taken up to heaven."

Not long after, Siu-tshuen had a dream, which made considerable impression on his mind, wherein he saw a globe of fire like the sun, hovering over his head, and which became associated in his thoughts with the famous king whose coming, at the end of five hundred years, was foretold by Mencius. Believing this personage to be none other than himself, and that he was destined not only to remove the idols out of the land, but also to expel the Manchus, he composed the following lines upon the subject:

"Now that five hundred years have past,
    The true sun moves in sight;
And how shall these poor glowworms dare
    To rival it in light?
On its suspense in heaven's arch
    All vapors disappear;
And as it shines, demons and imps
    Are hidden out of fear.
The North and South, the East and West,
    To it their homage pay,
And hosts of the barbarian tribes
    Are yielding to its sway.
The stars, by its great splendor, in
    Obscurity are hurled,
And solely its pure brilliant rays
    Illuminate the world."

At this time, Siu-tshuen said nothing to any one,
excepting his friend, Hung-Jin, respecting his hope of delivering his countrymen from the yoke of the Tartars, but he often pondered over it in his heart.
XX.

HE VISITS AN AMERICAN MISSIONARY IN CANTON.

Meanwhile, the news was brought to Hwa-hien by one Mou-li-pau, who often came and went between this district and the capital of the province, that a foreign missionary was preaching, at Canton, doctrines similar to those promulgated by Siu-tshuen. And some time after, the same person, having given information to this missionary respecting the new religious sect in Hwa-hien and Kwangs-i, brought a letter from the latter's assistant to Siu-tshuen, inviting him to "come and assist him in preaching."

Upon the reception of this invitation, Siu-tshuen, taking with him his friend Hung-Jin, went to Canton, and presented himself before the American missionary, Rev. I. J. Roberts.

He was then about thirty-four years of age; was five feet five inches in height; and in person was muscular, broad-shouldered, and generally well-
proportioned. His hands and feet were small. His head was oval, with regular and decidedly handsome features; a complexion of the color of an oak-leaf faded; dark hair, though inclining to brown in the beard; small ears; nose higher than usual in his countrymen; and, eyes black, large, and penetrating the beholder. He had also been endowed by nature with a voice for oratory and command—it being clear, sonorous, and musical in its intonations. His manners were marked by the polite affability so characteristic of the inhabitants of the "central flowery kingdom;" though a certain air of self-respect, together with a dash of grave earnestness, did not invite undue familiarity, but rather served to throw about his otherwise attractive presence a circle of deference and ceremony.

Presenting, on his introduction to Mr. Roberts, a detailed account, in writing, of his life and visions, he was received into good fellowship, and introduced to a number of persons more or less connected with the mission. The native assistants were directed to explain to him the Word of God more thoroughly; and, at the end of a month, two of them went with him on an excursion to Hwa-hien, where they spent a few days in preaching the Gospel to his friends and followers.

After his return to Canton, he remained still an-
other month sitting at the feet of his instructors in Christianity, and making rapid progress in mastering the ideas of a new and higher civilization.

But, being now as poor in this world's goods as he was richly endowed with intellect and imagination, he was desirous of being permanently engaged at the mission as an assistant, and thereby securing the means of support, while he continued to prosecute the study of Christianity. But this coming to the knowledge of the other native assistants, they plotted together to do Siu-tshuen an injury in the estimation of their employer, for fear lest his superior talent might prove the cause of their being supplanted. They, accordingly, instigated the new disciple to make such an application for support as could not consistently be granted. Indeed, his wish to receive baptism being coupled with a proposition to fill the situation of assistant, seems to have awakened some distrust of his integrity in the mind of the missionary, who, not fully appreciating the high qualities of the new convert, and having no presentiment of the great part he was about to play in his country's affairs, deferred the period of his being received into the communion of the church until after he should have served out a longer probation. But this putting of him off did not suit either Siu-tshuen's sense of self-respect, or the reduced
state of his finances; so that he had no choice left but to take his leave of a mission, which could neither appreciate nor employ him.*

Though utterly destitute of the means of traveling, this circumstance did not prevent his resolving to make another visit to his converts in Kwang-si. He had not succeeded in gaining admission to the Christian church any more than he had into "The Forest of Pencils Society;" but a strong confidence in his destiny prevented his spirits from being cast down, or the energy of his purpose from being abated.

* Note B, Appendix.
XXI.

HE MAKES ANOTHER JOURNEY TO KWANG-SI.

On his second tour to Kwang-si, Siu-tshuen set off alone. For Hung-Jin had previously returned to Hwa-hien, where, the death of doctor Ki-hi occurring at the time, he at once exchanged his bamboo for the pole and flag of the departed Hippocrates, and, by help of a few odd volumes of the "Golden Mirror of Medical Practice," very soon came to discourse even more learnedly upon acupuncture and decoctions than ever had done his predecessor.

The equipment of Siu-tshuen for a journey of more than two hundred miles, consisted of a string of one hundred cash, given him for his services by the chief assistant of the missionary, and of an extra jacket. With this, and faith in heaven, he went boldly forth. Being too poor, however, to pay for a passage by boat, he was obliged to rely on his legs for conveyance; and, before going far, he fell
among robbers, who stripped him of all superfluous clothing, and relieved his pockets of what small weight of copper cash there was in them. Siu-tshuen then found himself in a very sorry plight for continuing his journey, much more for driving out of the land either idols, or Manchus. Still he had one jacket left, and, knowing that there would be at least plenty of water for food as well as for drink all the way to the mountains, he kept on.

One day, in his extremity, he bethought himself of the prefect of the district of Shau-king, through which he was passing, and resolved to write a petition for assistance, with a statement of who he was, and where he was going. This brought a reply, in which the official took refuge in the technicality that Moi-tszu-siu, the place where Siu-tshuen had dated his petition, was not in his jurisdiction, but within that of the prefect of the adjoining district of Tek-king. But after an interview with the traveler, he was induced so far to modify his refusal as to advance the small sum of four hundred cash.

A few days afterwards, when Siu-tshuen was sitting, well nigh disheartened, on the bank of the Pearl river, a man passed by who said to him: "A broken chord is mended with a line; and when the boat comes there is a way opened." This remark
of the stranger, struck his mind forcibly as an intima-
tion from heaven that he should go forward; and
he resolved, accordingly, to take passage on board
the small craft for carrying passengers, then coming
in sight.

Siu-tshuen remained squat on the forward deck
of this vessel for a couple of days, eating only one
meal of rice in twenty-four hours, but reflecting
much on the work to be done by him in Kwang-si.
At length, some of the passengers, noticing his ab-
stemious habits, and struck by his prepossessing
appearance, entered into conversation with him.
In reply to their questions, he made known his
religious views and experiences, and, there being
one or two of the class of the literati on board, he
was enabled to gain a favorable hearing for the new
doctrines. In proof of it, a small contribution was
raised in aid of the prophet in distress, who thus
found himself in funds both for defraying the ex-
 pense of his passage, and for proceeding still further
on his travels.

The seven days' voyage on the river left but
a small portion of the way to be passed over on
foot. Accordingly, Siu-tshuen soon reached Valley-
home, but learning there that his friend, Yun-san,
was then successfully preaching in Thistle-mount,
he immediately went thither to see him. The meet-
ing between the two friends was a happy one; and Siu-tshuen was delighted to find a congregation of God-worshipers, already numbering upwards of one thousand souls.
XXII.

HE ESTABLISHES A FORM OF WORSHIP.

Siu-tshuen now made Thistle-mount his headquarters; and under his earnest preaching the number of the worshipers of God was soon more than doubled. The new doctrine, also, spread to the neighboring departments, more especially those of Liang-chau, Tsin-chau, Yuh-kwei, and Poh-peh, where many learned men and heads of clans were added to the different congregations.

Both the strong-minded and the weak-minded were affected by the prevailing enthusiasm; and mention is made of one good woman, by the name of Yang-yun-kiau, who stated that in the year ting-yew, or eighteen hundred and thirty-seven, her soul, during a severe fit of sickness, ascended to heaven, when she heard an "old man" say to her, "After ten years a man will come from the east, and teach the worship of God; obey him willingly." This aged sister was esteemed such an eminent saint and helper
of the good work, that, before the arrival of Siu-
tshuen, the proverb had got currency at Thistle-
mount that, "All men should study to be like Fung-
yun-san, and all women like Yang-yun-kiau."

The mode of worship established at Thistle-mount
borrowed most of its forms from Christianity, but
still retained some of the practices of the old idolatry.
The males and females of the congregation were
seated apart from each other. In prayer, all knelt
down facing the side of the house whence came the
light, and remained, with closed eyes, while some
one recited a petition in the name of the whole as-
sembly. God was praised by the singing of a hymn,
in which, however, there was but little melody be-
yond that in the heart. This was followed by an
address exhorting to refrain from idolatry; to repent
of sins; to believe in Jesus, the Saviour of the
world; to escape from the pains of hell, and secure
the everlasting joys of heaven.

When converts were to be admitted into the con-
gregation, the following were the usual ceremonies:
Two burning lamps and three cups of tea were
placed upon a table; when a written confession of
sins, together with the names of the neophytes, were
read aloud, and this afterwards offered to God by
being burned in the flame of the lamps. The ques-
tion was then asked of the applicants for admission
into the congregation, if they promised, "Not to worship evil spirits, not to practice evil things, but to keep the heavenly commandments?" This answered in the affirmative, they knelt down, and the person officiating poured a cup of water over each one's head, saying, "Purification from all former sins, putting off the old, and regeneration." On rising from their knees, they refreshed themselves with a cup of tea from the table, and generally finished the rite of baptism by some further washing of their hands, faces, and breasts—though many were not satisfied short of a thorough cleansing of the person in a canal or river. Different forms of prayer to be used morning and evening, and at meals, were distributed among the newly-admitted to the congregation; and, with the exception of the offering up to God of baked meats and other articles of food, at the principal festivals, there were left in the public worship few traces of the former superstitions.

Even Siu-tshuen, himself, had come only gradually to the total disuse of the religious forms and ceremonies in which he had been educated. At first, he had placed the name of God on the wall instead of that of Confucius, and had continued, for a time, the use of burnt paper and incense-sticks; and when, afterwards, he removed the tablet, as too much sa-
voring of idolatry, his mother-in-law remarked that it was a pity to do so, because, since the name of God had been set up, they had had good luck, and had added another field to their plantation. He was, therefore, tolerant of those comparatively harmless customs of idolatry, which were, for a time, kept up by the weak in faith; and contented himself with bringing his followers, as he had been brought himself, gradually to comprehend the more spiritual nature of the new religion.
XXIII.

HE DESTROYS THE IMAGE OF KAN-WANG-YE.

As the members of the sect went on constantly increasing, its leader at length felt strong enough to make an attack on some of the principal idols of the temples in the vicinity of Thistle-mount.

About that time, it was reported to him that, in the department of Siang-chau, there was a very famous idol, by the name of Kan-wang-ye. During his life, this Kan had been an inhabitant of the department, and had been extremely addicted to the arts of geomancy. When, then, it was told him one day by a magician, that a "bloody burial" would be followed by great prosperity in his family, he immediately went home, and killing his own mother, caused her to be buried in the spot marked out by the compasses. The promised prosperity actually followed; and, after a life spent in dissipation, the profligate was worshiped as a demon.

Great was the dread which fell upon all the
people before the image of this Kan-wang-ye; so that when once a young lad, possessed by its spirit, stopped the sedan-chair of a district magistrate, and demanded, in the name of the idol, a "dragon robe," the mandarin dared not refuse it. The wardens were even afraid to sleep in the temple; and whenever they entered it to light the lamps and burn incense, they beat the gong to prevent Kan-wang-ye from appearing to them. Whoever said a word against him was sure to be instantaneously seized with bowel-complaint, the course of which could be stayed only by acknowledging the power of his godship—at least, such was the popular belief.

But when Siu-tshuen heard of this delusion, his anger was aroused, and he said, "This is the kind of demons I used to exterminate when my soul was wandering in heaven." Then, taking with him Yun-san, Wang-ngi, and a few others, he set off for the temple of Kan-wang-ye.

At the end of the second day they reached it. On approaching the place, they beheld a number of small temples, scattered over a hillside, with one principal building near the summit. Up to this wound an avenue shaded by pines, and so arranged as to cross, several times, by ornamental bridges, a small stream, which went singing along its way down from the upper springs. The lotus-lily reposed on
a number of artificial pools, on either side; various plants were trained along the paths in such profusion, that one almost walked on flowers; and clusters of tropical brushwood, set about in the distance, breathed a soft, aromatic breath over the whole region.

As the smaller temples were inhabited, each, by one or two priests, these were sitting in the cool of the day under their fig-trees, with none to molest or make afraid, unless it were Kan-wang-ye himself. Indeed, this *ficus nitida*, being a kind of banyan, furnishes, with its dark green leaves and wide-spreading branches, a shade grateful to anchorites, and gave to the temples of this hillside quite as much the look of bowers of pleasure as of retreats of meditation. Similar, too, was the effect of the chime of delicate bells of metal, which, suspended from all the projecting points of the buildings, sent a chorus of pleasing melodies off to the opposite hills, on the wings of every zephyr that chanced to float through the sacred precincts.

Siu-tshuen stopped a moment to contemplate the beauty of the scene; then, silently praying to God, advanced into the terrible presence of Kan-wang-ye. This was found to be a huge wooden deformity, about ten or twelve feet high, with gilded head and feet. But not fearing his gilt godship, and having
bound, hand and foot, the few priests in attendance, Siu-tshuen took a stick, and smote him in the face; at the same time charging him with the commission of the ten sins following: "First sin, to kill his mother; second, to despise God; third, to frighten the hearts of the sons and daughters of God; fourth, to covet the food of the children of God; fifth, to force his sister to make the acquaintance of a profligate; sixth, to disseminate obscene songs between males and females; seventh, arrogantly to exalt himself; eighth, to extort money from the people; ninth, to demand a dragon-robe from the mandarin; tenth, to continue his mischief as a demon."

Thereupon, Siu-tshuen and his friends threw down the image, broke it in pieces, rent its robes, and destroyed the sacrificial vessels of the temple. This task of holy indignation successfully accomplished, the party withdrew; and, escaping pursuit, arrived safely at Thistle-mount.
XXIV.

HE SUFFERS PERSECUTION AND GOES HOME.

This daring feat was immediately noised abroad through the district, and a large reward was offered for the apprehension of its perpetrators, but it was afterwards withdrawn, when the demon, speaking by the mouth of a small boy, of whom he had taken possession, said: "The destroyers of idols are sincere men; you are not able to hurt them; be content with repairing my image."

The reputation of Siu-tshuen was greatly increased by this act; and all men stood in awe of him. To commemorate it, he published the following address to the idol:

"I rebuke the demon Kan-wang by my pencil's quick decree,
He deserves annihilation, and must no more spar'd be.
Mother-slayer, law-transgressor, wilt thou also God deceive?
As thou didst with many people, make them in thy power believe,
Curs'd to hell and struck by lightning, burn and vanish into smoke.

With thy horrid wooden body, dost thou want a dragon cloak?"
Nor was his fame scarcely less augmented by a prophecy, published at that time, respecting another celebrated shrine, called, "The temple of the six caverns." This sacred establishment consisted of several small, but beautiful stalactite caves in the mountains, the entrances to which were ornamented with great care by means of various hanging plants, and festoons of flowers, as well as by the usual trees, gardens, and buildings. But as its groves and caverns had been prostituted to forbidden pleasures, Siu-tshuen wrote a satire upon it, wherein he reproved the loose morals of the people, and declared that the time would speedily arrive, when the images of the temple of the six caverns would be destroyed, as had been that of Kan-wang-ye. And lo! in a few weeks after, an army of white ants, so destructive in that country, invading the temple of the six caverns, devoured its entire woodwork, and ate up all the idols.

But the brethren of the congregation, being emboldened to proceed to great lengths in the demolition of images, the wrath of the idolaters was violently aroused against them. One Wang, a wealthy man of letters, lodged a complaint in the office of the magistrate of Phing-nan, charging that, under pretext of worshiping God, the followers of Siu-tshuen were desecrating temples, and destroying
images. Yun-san, and his assistant Lu-liuh, having committed some overt acts in the district, were specially proceeded against; and, as the magistrate was well plied with bribes by Wang, they were committed to prison.

This occurrence filled the heart of Siu-tshuen with grief; and he asked, "What can be the design of God in making us to suffer persecution?" He did not know that the blood of martyrs is the seed of the church. But after much sorrowful consideration of the matter, he determined to apply for relief directly to the governor of the two Kwang provinces, Kiying, who had obtained permission from the emperor for natives, as well as foreigners, to profess Christianity; and, for this purpose, he set off for Canton. Before going, however, he gave expression to his mingled feelings of hope and sadness in the following ode:

"When shall I meet again with faithful brethren,  
And preach the word along the ocean's strand?  
When find again true sympathy and virtue,  
And joyful tones mingle without restraint?  
Alas! for noble courage and for honest hearts,  
With whom I would restore to peace the universe.  
Alas! from all the quarters of the earth  
What men shall stand by me?  
The dragon clouds and tiger winds assemble;  
When shall the hour of congregation come?  
The heavenly law is not to blame."
Has God no more compassion?
Oh, for one mind from first to last!
What day shall we triumphantly ascend?"

Meanwhile, the two breakers of images lay in prison. It was in vain that the brethren collected several hundred strings of cash for their liberation; for Wang had a still longer purse than they. It was to still less purpose that they laid before the mandarin a defense of their doctrines, together with a copy of the ten commandments derived from the Old Testament; for his worship was perfectly indifferent to all matters pertaining to the gods; and believing the different religious sects to be substantially the same, he constantly repeated the current saying of, "Sing-song, all the same pigeon."

But, at length, when Yun-san had opened upon him a battery of rhymes, showing in a succession of petitions, nicely worded and measured, first, the malignancy of his accuser, second, his own innocence, third, the plain duty of all men to worship God, the judge began to think he had better get rid of the prisoner as soon as possible; and, the indignation of Wang and his purse being both alike exhausted, an order was issued for the release of the God-worshipers.

Poor Lu-liuh had been already relieved of his chains by death; but Yun-san was set at liberty,
with the charge, that he should forthwith return to the place of his birth. This he was to do under the escort of two policemen; but no sooner were they on the road, than he made a set-to upon his attendants with Christian arguments; converted them; and bore them off as trophies to Thistle-mountain. Thereupon, he publicly returned thanks to God; and his followers, after having offered up a sacrifice of horses and oxen, made a great feast on them.

Siu-tshuen, therefore, might well have spared himself the pains of going to Canton, to see the governor; and the more so, as, on arriving there, he found that his Excellency had just left for Peking. But he had the opportunity of visiting his family in Hwa-hien, where he soon learned the news of the release of Yun-san, and where, after a time, he was made happy by meeting with him.

But though he recovered his friend, Siu-tshuen had experienced the loss of his father. This venerable man had died in his son's absence at the age of seventy-three. He had not lived to see his little Phuh reach the steps of the imperial throne, but he had beheld him grown up to be a schoolmaster, and, at length, the founder of a new religion. The old man, therefore, closed his eyes in peace, having had a glimpse of his favorite son's greatness, as Moses, dying, beheld the promised land from afar. He also
departed firm in the new faith, though it had been learned in his old age; and, calling his children and his grandchildren around his bed, said: "I am now ascending to heaven; after my decease you must not call any Buddhist priest, nor perform any heathen ceremonies, but merely worship God, and pray to him."

Siu-tshuen mourned sincerely for his father; and when his friends, pointing to his hair and beard, which had been allowed for some time to grow long, said he must have foreseen the death which had called him to mourning, he did not undeceive them. But the fact was that he had secretly resolved no longer to shave his head, as for the space of two hundred years his countrymen had been compelled to do, in token of submission to their conquerors, the Tartars.
XXXV.

HE PREACHES IN THE FIELDS.

Siu-tshuen remained at home nearly a year, mourning for his father, and teaching the Christian doctrines, as he had opportunity. Earlier in life, his conversation had been much admired by his associates for the liveliness of its wit; now, it became remarked for the earnestness with which it exhorted to virtue, and the severity with which it reproved vice. He spent much time in going from house to house, to talk with his friends on the subject of religion, always walking with measured, decorous pace, and always sitting, it was observed, very erect in his chair, never leaning on one side, or backwards, his feet never crossed, and his hands resting on his knees. In this posture he would remain without change or fatigue, by the hour together. Many listeners, meanwhile, would gather around, and hang on his words; for he spake like a man inspired of God, and having authority.
HE PREACHES IN THE FIELDS.

The profligate, therefore, fled from his presence; and some dared not even remain in the same village with him. One Mou, who had been appointed inspector of grounds by the different villages, but who was notorious for his oppression of the poor, was actually deposed by him. For, accusations having been brought against this man of gross misconduct, and these having been confirmed by uniform testimony, Siu-tshuen did not hesitate to sound the gong for calling the heads of families together, and then summon Mou to give an account of himself in their presence. This the guilty inspector did, making humble confession, and asking forgiveness. Whereupon, the villagers, moved to pity, would have continued him in office, but Siu-tshuen replied, "Yesterday I yielded to the wishes of men; but to-day, I follow the rule of Heaven." Accordingly, the evil-doer was deposed, and one Kiang-a-si was appointed in his stead. And so great was the moral ascendency of this self-constituted judge of wrong-doing, that Mou was obliged to submit to his sentence, and send the usual presents of honor to the man by whom he had been ignominiously driven from office.

Siu-tshuen even went further in his assumption of authority for the suppression of vice; and caused to be distributed among the heads of families in his
clan five wooden rods for the chastisement of wickedness, each one having inscribed on it the particular crime it was to be used for punishing. The inscriptions were these:

"1. Beat the adulterers.
2. Beat the female seducers.
3. Beat the disobedient to parents.
4. Beat thieves, robbers, and gamblers.
5. Beat all vagabonds plotting evil."

Such proceedings as these plainly show that Siutshuen was beginning gradually to carry out into acts the conviction, that he had been commissioned by God to destroy the power of wickedness and idolatry in the world, and was fast preparing himself to take the lead not only of a militant sect, but of an armed insurrection. He felt strong in the goodness of his cause, and more and more confident of the support of Heaven.

Indeed, his whole soul was now absorbed in the propagation of the new faith, so that he could no longer submit to the petty care and drudgery of school-keeping. The friends of the cause of God were his friends, and none others. They who worshiped idols were pronounced as senseless as the idols themselves, and were included in the party of the demons whom he had been authorized to exterminate. He earnestly called upon them to re-
pent of their sins, and flee from the wrath to come; while the believers in God and in Jesus were encouraged not only to expect happiness in this world, but also to look forward to a paradise of delights beyond the grave. Sometimes these views were urged with great gentleness and affection; and, at others, with vehement indignation of wrong, and shame at the degradation of the people. The following were among his favorite sayings:

"Brethren, be of good cheer, God has the rule of all; With faithful hearts, and deeds in proof, you rise to heaven's hall."

"Those who live in God, are the sons and daughters of God; Whencesoever they come, they come from heaven; Wheresoever they go, they go to heaven."

"Those who worship demons are the slaves of demons: At their birth, by the devil led astray; At their death, by him carried away."

"Too much patience and humility do not suit our present times; Therewith it would be impossible to manage this perverted generation."

Excursions to the neighboring villages were now frequently made by Siu-tshuen; and also to the hill-country, where, when a young man, he had spent many days of profitable meditation. Now, he took delight in calling together the young lads who followed their herds and flocks in these pastures, and telling them of the true God, and of his Son,
who had laid down his life for their salvation. Many of his friends and followers, also, came out to the hills to take counsel together, and listen to the field sermons of their prophet. Greatly cheered in heart by these meetings, Siu-tshuen then composed the following ode:

"Heavenly Father, high and supreme, the God of all nations,
Who sustains the whole human race with infinite bounty;
In six days thou createdst the world with mountains and waters;
Spendest thy gifts upon men to enjoy in brotherly union.
Father, thou art near related to us; thou expellest the demons;
Gavest thy holy commands to instruct an ignorant people.
After thou Jesus hadst sent to give his life as a ransom,
Thou didst command Siu-tshuen to proclaim the truth of this doctrine."
XXVI.

He girds on his sword, and returns to Kwang-si.

The fullness of times was now come; and contributions of money having been sent in by his friends in Clear-far, Siu-tshuen girded on the "demon-exterminating sword" beneath his tunic, and set off on his last journey to the province of Kwang-si.

It was high time for the master to arrive; for the house of the God-worshipers was beginning to be rent by dissensions, and dishonored by excesses. Indeed, Siu-tshuen, on his arrival, found that more than one of the five wooden rods recently introduced in Hwa-hien, might, with propriety, be brought into play on the backs of some of the faithful. In place of the former odors of incense-sticks, the air of Thistle-mount was now scented with the fumes of samshu, tobacco, and opium. Siu-tshuen, therefore, began at once with fulminating his decrees against the abuse of these very danger-
ous gifts of nature. Upon the smoking of opium, he made the following stanza.

"The opium pipe is like a gun, wherewith you wound yourself. How many persons are stretched by it dying upon their pillows?"

Rice wine he denounced the use of, except in moderation; and though he had himself always been able to stand a pretty stiff glass of it, he now reduced his daily allowance to three cups of the smallest capacity. The excessive use of tobacco also was spoken against, as a sin against Heaven.

But there were excesses to be corrected in religious fervor, no less than in the indulgence of cups and pipes. A number of the new saints had contracted the habit of falling into ecstasies. It often happened during the offering of public prayer, that some of the brethren and sisters were seized with fits, so that they fell to the ground, and their bodies were covered with perspiration. And when the fit was strong upon them, they would utter strange words of prophecy or exhortation, frequently speaking in enigmas and couplets. Some, also, had very singular visions.

Among these subjects of ecstasy, two of the brethren attracted special attention by the very extraordinary nature of their gifts. They were Yang-Siu-tsing and Siau-Chau-kwei. Siau was the
gentler of the two spirits, and, when moved irresistibly so to do, exhorted in the name of Jesus. But Yang, whose vanity was much inflated by his union with the congregation, pretended to deliver the commands of God, the Father. Being, besides, naturally clever with his tongue, he exhorted under the ecstatic influence with such prodigality of breath, that he lost the use of his voice for a couple of months. This damaged his repute somewhat; but on his recovery, he delivered the commandments of God with greater fluency than ever, and foretold future events. Several sick members of the congregation having been unexpectedly restored to health, Yang even got the credit of having driven out the evil spirits; and finally so far won the confidence of the credulous, that he ventured to offer to redeem any patient from his infirmity, by suffering the pains of the disease in his own person.

Such perversion of doctrines and gifts called for the active interference of Siu-tshuen, who immediately rebuked the false spirits, and claimed for himself and his special favorites the exclusive privilege of communicating with heaven.

It was not long before he had occasion to avail himself of this monopoly of prophecy. Foreseeing that the time for action was drawing nigh, and believing that the year of eighteen hundred and
fifty would not pass without the occurrence of serious events in the mountains, he determined to send for his family in Hwa-hien. So strong, indeed, was this conviction in his mind, that he could but regard it as an intimation from heaven; and gave out, accordingly, that he had been warned of God in the following revelation: "In the thirtieth year of Tau-kwang (1850), will I send down calamities; those of you who remain steadfast in faith shall be saved, but the unbelievers shall be visited by pestilence. After the eighth month, fields will be left uncultivated, and houses without inhabitants; therefore, call thou thy own family and relatives hither."

Siu-tshuen did as he was bidden; and his mother-in-law, his wife and children, and his brothers, with their families, all obeying the call, arrived safely with their property at Thistle-mount.

In the company was also a newly-born son of the prophet, the sight of whom filled the paternal heart with joy greater than could be expressed. And, to add to the father's delight, it was told to him that the birth of this heir of prophecy had not been unattended with prodigies and signs of sympathy on the part of nature. When, on the ninth day of the tenth month of the year eighteen hundred and forty-nine, at the rising of the sun, the male child was
born, a large flock of birds, some as large as ravens, and some as small as magpies, hovered about the trees in the vicinity of the house for a month or more; whereat, the people said that the fowls of the air had come to do homage to the new-born king and prophet.

Moreover, Siu-tshuen's own prophecy came speedily to pass. In the year eighteen hundred and fifty, died the Emperor Tau-kwang; several districts in Kwang-si were visited with pestilential diseases; there was, in many localities, a scarcity of food; and wars and rumors of wars between the mountainous tribes, as well as between bands of banditti and the soldiers of the government, prevailed at the commencement of this year even more than in the one which had preceded it.

Therefore, the God-worshipers, remembering the words of their chief, revered him as the confidant of Heaven; and many souls were added to the congregation.
XXVII.

HE FORETELLS THE INSURRECTION.

This year was, indeed, destined to mark an era in Chinese annals, and to introduce a series of events which should draw the attention of both government and people to the mountains of Kwang-si.

This range occupies the northern and northwestern parts of the province, separating it from that of Kwei-chau, and is inhabited mostly by aboriginal tribes, who have never been subdued by the Manchus. By the vulgar, these refractory mountaineers are described as "wolf-men," "dog-men," and "rats of the mountains;" and are said to have tails like monkeys, and to cauterize the feet of their children in order to save the expense of shoes. In point of fact, they are a semi-civilized race, called Puntis, who so prize the freedom of their mountains that the imperial arms have never succeeded in wrestling it from them; but who, nevertheless, maintain a kind of truce with their neighbors of the lowlands, buying
HE FORETELLS THE INSURRECTION.

manufactures, and selling, in return, a great variety of beautiful woods, the growth of their mountains, and large quantities of cassia, more aromatic than that of Ceylon. They live in huts of one story, raised on piles, and stable their domestic animals beneath; go clad in tunic and breeches, frequently without shoes; and, disdaining the tonsure of the Tartars, wear their long hair fastened on the top of their heads by a bodkin.

But while these independent tribes have always succeeded in driving back from their strong-holds the invading armies of the government, they have not prevented the more peaceful encroachments of the squatter clans, who, under the name of Hakkas, now divide with them the possession of a certain number of their valleys. Many of these settlers were originally robbers and outlaws, who, to escape the pursuit of the officers of justice, fled to the fastnesses of the mountains, and who, keeping up their predatory habits, were afterwards involved in frequent petty wars with the imperial soldiery, as well as with their neighbors, the Puntis.

In the year eighteen hundred and forty-nine there had broken out such a contest between these two classes of mountaineers, in the Kwei district; and the Puntis proving victorious, many of the defeated Hakkas fled for refuge to the neighboring God-wor-
shipers of Thistle-mount, who likewise were settlers by origin, though of a better character than the others. Being in no condition to make their own terms, these refugees readily consented to be converted, in return for protection, and the necessary supplies to keep them from starvation. But while they swelled the numbers of the congregation, they also exposed it to the ill-will of the Puntis. In fact, some petty causes of quarrel soon sprang up, though the consequences were not immediately serious, inasmuch as the combined forces of the Hakkas and the God-worshipers were too strong for the other party.

Meanwhile, the local magistrates, intermeddling, manifested a disposition to encourage the Puntis to come to blows with their enemies. At the same time, they recommenced their persecution of the image-breakers; and Wang, the graduate, resuming the fierceness of his fanaticism, caused Wang-ugi to be again thrown into prison, where he died. The search for robbers, likewise, who had been driven into the mountains by the soldiery, was made the pretext for no little annoyance and injury to the different branches of the congregation.

Thus, what Siu-tshuen had anticipated was about to come to pass. A collision between his followers and the magistrates could not be far off; and, with
this conviction weighing upon his mind, he composed the following ode:

"When, in the present time, disturbances abound,
And bands of robbers are, like gathering vapors, found,
We know that Heaven means to raise a valiant hand
To rescue the oppressed, and save our native land.
China was once subdued, but it shall no more fall;
God ought to be adored, and ultimately will be.
The founder of the Ming in song disclosed his mind;
The Emperor of Han drank to the furious wind.
From olden times, all deeds by energy were done;
Dark vapors disappear on rising of the sun."
XXVIII.

HE UNFURLS THE STANDARD OF REVOLT.

While Siu-tshuen, accompanied by Yun-San, was going the rounds of the villages wherein resided his disciples, exhorting them to make sale of their property, so far as they could, and hold themselves in readiness to assemble at his call in Thistle-mount, both he and his companion came near being arrested by the mandarins. These had resolved to proceed against the two preachers as the head of a secret society, hostile to the government; but the fact coming to the ears of Yang-Siu-tshin, he sent a party of friends to apprise the chief of his danger, and escort him back to Thistle-mount.

No sooner had the latter returned than he sent word to all his followers to gather around him; for he knew the time of simple preaching had gone by, and that had arrived for inculcating his doctrines at the head of an armed force. The persecutions experienced, and threatened by the mandarins, having
the Puntis as aiders, if not as allies, was his justification in taking this step. He saw that he must either submit to see the congregation scattered, or take the sword, and commence a holy war against the idolaters. This was what he had long secretly purposed to do; so that he was not taken by surprise by the movement of the mandarins, but was ready for action.

The God-worshippers obeyed the voice of their prophet. They immediately assembled at Thistle mount, bringing with them their cattle, their provisions, their money, and every kind of movable property, and, for arms, such agricultural implements, and other weapons, as they could lay their hands on. Among those who came at the call, were a number of graduates, and heads of clans, one of whom, by the name of Wei-ching, brought in no less than a thousand retainers. All gave in their individual property to the public treasury, to be used for the daily maintenance of the members of the congregation, each sharing alike.

When a sufficient force had been collected together, Siu-tshuen gave orders for it to move on to the nearest market-town, which was that inhabited by Wang, the persecutor, and where, no opposition being made, the immediate wants of the poor Hakkas, who, in large numbers, had joined the
congregation, were supplied out of the well-filled clothing and provision-shops.

Siu-tshuen's first care now was to organize the motley multitude which his orders had brought together, and which consisted of both rich and poor, young and old, male and female; of Hakkas, some of whom had not been much better than outlaws; and of God-worshipers, most of whom were sincere converts to the new faith, and fanatically opposed to the worship of idols; in all, about seven thousand souls.

To this end, he directed that the two sexes should have no intercourse with each other, but be kept under the separate control of officers, male and female. The principal places of trust he assigned to those of his associates, who had exhibited the most talent, and who had attained the greatest influence in the congregation—especially Fun-Yun-San, Yang-Siu-tshin, and Siau-chau-kwei. A complete military organization was established; strict discipline was enjoined; public prayers were held morning and evening; and exhortations to faith and good behavior were daily delivered by the chiefs, and others thereto appointed.*

In perfecting and carrying out these indispensable

* Note C, Appendix.
arrangements, several months were spent; the body of the forces moving from one market-town to another in the hill country, as might be most convenient for the obtaining of supplies, and no attack being made upon them by the few troops got together for that purpose by the mandarins.
XXIX.

HE IS OPPOSED BY THE GENERALS OF HIEN-FUNG.

The thirty years of experience of the emperor Tau-kwang in the conduct of affairs was now very inopportune exchanged for the incapacity of the youthful Hien-fung, who, on coming to the throne of the celestials, found that, instead of giving himself up to the enjoyment of his imperial paradise in Peking, he had to turn his attention to an obstinate rebellion in the province of Kwang-si.

Unfortunately, he had in Siu, the viceroy of the two Kwang provinces, a servant to guard the interests, and execute the purposes of the throne, whose irresolution was surpassed only by his cowardice. Accordingly, when this worthy heard of the occupation of the market-towns by the revolters, and especially when he learned that the Puntis had finally rallied to their side in preference to that of their old enemies, the magistrates, he lost no time, not in dispatching troops into the disaffect-
ed districts, but in sending in to the government a humble petition, soliciting the honor of being allowed to make a pilgrimage to the tomb of the lately deceased emperor. This pious request not being granted, however, Siu was obliged to face the rebellion.

This soon became really alarming; for Siu-tshuen, finding his standards thronged by the hardy braves of the mountains, moved from the districts of Kwei, Yung-fuh, and Yung-an, which he had been occupying; and laying a number of towns and villages on his route under contribution, took possession of the district cities of Wu-siuen, and Kwei-ping, on the Pearl river. This position was a very important one; for it enabled him to control the trade of the interior of the province with the city of Canton, and lay a tax on all merchandise passing to and from that port.

The gradual, and almost entirely unopposed advance of the insurgents from the mountains to the southern parts of the province, and even to the frontiers of Kwang-tung, greatly terrified the good people of Canton. Accordingly, the authorities fearing to be taken by surprise, set diligently about mustering and drilling soldiers, making new and stronger gateways, establishing night patrols, and covering their house-tops with buckets of water. A
body of about five thousand men was got ready to take the field; and a considerable number of boats were put in readiness, though the crews showed no little reluctance towards moving westward.

Meanwhile, Siu, the viceroy, and Yeh, governor of the province of Kwang-tung, who was an assistant in every way worthy of his principal, exhibited great activity in drawing up, and forwarding to Peking, a statement of what was shortly to be done. "They were," the government was informed, "on no account to adhere to any preconceived notions, which might induce them to shun danger, or to be over-sparing of expense; nor were they to be misled by idle rumors; nor to color, be it ever so little, the facts which they might witness, and so leave uneradicated the root of future evil." At the same time, an "affectionate proclamation" was issued by these two officials to "the thieves, robbers, and riffraff generally," of Kwang-si, inviting them "to wash their hearts, and flay their faces, to show respectful obedience to the laws, and pursue their avocations in peace."

When, after these preliminary flourishes of words, governor Yeh finally took up his line of march for the seat of insurrection, he displayed much prudence in not approaching too near the enemy. Remaining himself with the main body of his troops
in a place of safety, he preferred to scour the country, by sending out his lieutenants with small detachments. But this course just suited the tactics of the insurgents, which were invariably of one and the same character. Whenever the enemy advanced, they pretended to take flight; but it was only to allure the former into ambuscades, where they were pitilessly slaughtered. This manœuvre always succeeded against a foe with whom experience went for nothing; and it was by a feint of this sort that a large body of Yeh's troops was cut to pieces in a defile between Tsing-yuen and Ting-teh. The only success, in fact, that the imperial general had to boast of during the campaign was a small affair in the Black Stone country, where he represented the insurgents to have been driven back through the hills with loss of guns and prisoners, and "with thundering clamor."

Thereupon the emperor, seeing that "the thieves" were not straightway exterminated according to his orders, resolved to adopt additional measures for accomplishing his purpose. A member of the imperial family, together with a suite of high officers of state, was sent to offer prayers in the temples, and to sacrifice to the "red-coated cannon," and not to rely entirely upon the gods for aid. His majesty further determined to send a special com-
missioner to Kwang-si to strengthen the hands of his servants, Siu and Yeh.

The person selected for this important trust was no less a magnate than Lin, the famous mandarin who had destroyed the twenty thousand chests of opium, and brought on the war with England. This veteran was then living in retirement in the charming environs of Su-chau, where he was spending the last of his days in doting over such few flowers of pleasure as his trembling hands could pluck from the brink of his grave.

But on receiving the commands of his young master, he gathered his remaining strength together, and set off for the seat of hostilities. Arrived there, he, also, distinguished himself by writing proclamations to the insurgents, and reports to the government at Peking; and to such a degree as to win the title of "Guardian of the heir apparent," and to receive the most gracious permission of his Majesty to wear a single-eyed peacock's feather in his cap. But, unfortunately, the impotency of age would allow him to do no more. He promised to "sweep the frontiers of their malaria"—and then died. Yet, so impressed was the monarch with the importance of these services rendered, that he not only conferred upon him the posthumous honor of the title of "Great tutor of the heir apparent," but ordered that
all degradations from rank, which had been incurred in the course of his official life, should be canceled, and such further distinctions be bestowed on him "as by statute he was entitled to."

As he had not fought the insurgents, so they had not fought him; but they made to his proclamation a reply, which constituted the first political act of their leader, and which plainly set forth the grounds on which they relied for justification in having taken up arms against the Tartars. It was as follows:

"The Manchus, who, for two centuries, have been the hereditary occupants of the throne of China, were originally members of a small foreign tribe. With the aid of a powerful army, they took possession of our treasure, our lands, and the government of our country, proving that superior strength is all that is required for the usurpation of an empire. There is, therefore, no difference between us, who levy contributions on the villages we have taken, and the officials sent from Peking to collect the taxes. Taking and keeping are both fair alike. Why, then, without any motive, are troops marched against us? This appears to us very unjust. How! have the Manchus, who are foreigners, a right to collect the revenues of eighteen provinces, and to appoint the officers who oppress the people; while we, who are
Chinese, are forbidden to take a little money from the public stock? Universal sovereignty does not belong to any individual to the exclusion of all the rest; and no one ever saw a dynasty which could count a hundred generations of emperors. Possession—and possession only—gives a right to govern."

Thus, the words of the insurgents corresponded with their deeds. Both were serious; they aimed at empire; and the first year of the reign of Hien-fung went down with a cloud on the horizon, which, increasing from the size of a man's hand, soon gathered sufficient blackness to darken the whole heavens.
XXX.

HE CLAIMS TO BE INSPIRED AND AIDED BY HEAVEN.

In the early part of the year eighteen hundred and fifty-one, a large number of the southern departments of the province of Kwang-si being in the possession of the insurgents, and Sin-chau-fu being their headquarters, Siu-tshuen assumed the name of Tienteh, or Celestial Virtue.

At the same time, he surrounded himself with more forms and ceremonies, as befitting his position at the head of a large and victorious body of followers. He also supplied himself with a stud of mandarins' horses; added an extra barber to his establishment, to clean his ears and tickle his eye-lids; doubled his daily allowance of rice-wine; and, in accordance with the Chinese notion, that a man is entitled to take as many wives as he can support, set up a small harem.

His headquarters being thronged not only by his own superior officers, but also by chieftains of the
Miautsz', and by captains of numerous bands of volunteers, who joined, from time to time, the main body of the insurgents, assumed the appearance of a princely court, and was gay with red buttons and blue, with sedan-chairs and caparisoned horses, with banners of all colors, and of strange devices. His warriors were both male and female, scarcely a month passing, in the latter half of the first campaign, that some valiant chief, in petticoats, did not come, with a retinue of several hundred Amazons, to offer their hearts to be converted, and their arms to be placed at the service of the God-worshipers.

The camp was full of all sorts of arms, matchlocks, spears, bows and arrows, wall-pieces, and small artillery. Every man had his lantern. The swords, indeed, were, for the most part, rusty; the few cannon were honey-combed; the powder was not always of the strongest; and the rockets could be relied upon only to make a noise.

But noise, and a show of fight were generally all that was necessary to put to flight the arrant cowards who trembled at the sight of the hair-pins of the Miautsz' as if they had been the horns of demons, and one-half of whom believed that these sons of the mountains pursued them with cauterized feet, and tails in their breeches. Much as ever was it that they stood their ground long enough to discharge
their fire-arms once at the distant enemy; but, after that, all order was invariably at an end; every man did as he liked, and, at last, the greater part generally threw away their military jackets, and were never heard of afterwards. Receiving not more than five pence and a pittance of rice a day, they had not the stomach to contend with men whose camp was full of pigs and oxen, if not of sam-shu and tobacco. Often, they would stand out on the eve of battle for the pay which was in arrears; and when they had been bribed to fight by money actually put into pocket, they not unfrequently made up their minds that it was a capital time to desert.

Nor were such soldiers unworthily led. When General Ke-shu was sent by the emperor to re-take Tinghae, he was directed to "send the heads of the rebellious barbarians to Peking in baskets." But instead of the heads, Ke-shu sent back a humble memorial, stating that he had not been able to "destroy and wipe clean away" the rebels, and requesting to be duly punished therefor. Of such memorials there were, during the war, great numbers forwarded to Peking; and the prayer of the supplicant being generally granted, there would have been almost as many officers "banished beyond the wall" as there were at service within it, had not the royal order dismissing the petitioners from office almost
always terminated with the formula, "Yet, to continue his heavy responsibility, let him still remain in the administration of his functions."

There were, indeed, exceptional cases of courage. Now and then a defeated mandarin would bravely rip open his own belly, preferring not to outlive the favor of his prince, and be set, stripped of button and peacock's feather, to clean pipes, or wait at doors. But, generally, the valor of the imperial officers was of the same calibre with that of Governor Yeh, who, when he had come within twenty-four hours' march of the headquarters of the insurgent chief, sent him a letter, informing him that he had arrived in his neighborhood, and that, after resting his soldiers a few days, he should advance to annihilate him; and who, when he received the chief's reply, saying that he cared no more for his threats than "for the hairs in his cap," broke up his camp in haste the same day, and made his escape, with the loss of several heavy guns, and a considerable number of jackets.

No little of this superiority of the insurgents was owing to their discipline.* Whenever they went into battle, their officers, who never led, but always followed them, had strict orders to cut down all who either should attempt to fly from their ranks, or

* Note D, Appendix.
should fail to advance against the enemy on the signals being given by the gongs. Death was thus more to be dreaded from behind than from before. All straggling from the main body, likewise, and plundering of the peaceable inhabitants of the districts passed through by the army, were forbidden on pain of death. Nor for such excesses was there any excuse, inasmuch as the heavy contributions laid upon the commerce of the canals and rivers, and the confiscation of the large public granaries and well-filled pawnbrokers' establishments in the market-towns and cities, kept the army abundantly supplied with both food and clothing. When there was any lack, all that was necessary to be done was to change the camp to a district, the resources of which were untouched.

Occasionally, violations of the rules of discipline would occur, as the strings of offenders' heads hung at the corners of the streets testified; but generally, the stories of districts ravaged, villages fired, cities plundered, and men, women, and children put to the sword, of which so many were told in the *Peking Gazette*, were either fabrications, or gross exaggerations, or else, true narratives of what had been done by the imperialists themselves, and then charged upon their enemies. The invariable rule of the insurgents was to treat well all who met
them with offers of aid or allegiance; to seize upon the public store-houses and shops of the rich merchants in preference to the savings of the poorer classes; and to take the lives of the conquered only when they had made unusual resistance, or when an example of severity was deemed necessary to terrify others into submission.*

To maintain so much discipline, however, in such a horde of fanatics, it was necessary, not only to suspend a sword over every soldier's head, but also to station a sentinel over his faith. He was made to believe that his chief was the favorite of heaven, and its vicegerent; that he was in constant communication with it; that his orders were divine commands; that his will was fate.

The chief, himself, had gradually come to entertain the belief that he was commissioned by the Heavenly Father to deliver the land from idolatry; and, on finding himself at the head of a large army, this doctrine became an indispensable instrument of success. What Siu-tshuen had believed sincerely, Tienteih proclaimed from necessity. He gave out that the orders issued to the army were received from above, and consented that his chief officers should be considered as sharers with him in the divine in-

Note E, Appendix.
spirations. Of the heaven-derived proclamations, made from time to time to the army, in order to animate their courage, and confirm their good behavior, the following is a specimen:

"On the 14th day of the 3rd moon (19th April) of the Sin-k'ae year, (1851), in the village of Tung-heang, the Heavenly Father addressed the multitude, saying, 'Oh! my children, do you know your Heavenly Father, and your Celestial Elder Brother (Jesus)?'

"To which they all replied, 'We know our Heavenly Father, and our Celestial Elder Brother!'

"The Heavenly Father then said, 'Do you know your lord (Tien-teh), and truly.'

"To which they all replied, 'We know our lord right well.'

"The Heavenly Father, thereupon said, 'I have sent your lord down into the world, to become the celestial king; every word he utters is a celestial command; you must be obedient; you must truly assist your lord, and regard your king; you must not dare to act disorderly, nor to be disrespectful. If you do not regard your lord and king, every one of you will be involved in difficulty.'"
XXXI.

THE EXPLOITS OF THE VICEROY, SIU-KWANG-TSIN.

The career of the imperial commissioner sent to Kwang-si in the second campaign, was no longer than that of the one who had figured in the first. Li-Sing-yuen, the successor of Lin, began with taking upon himself the responsibility of not sending to Peking, Ching-Tsu-shin, the unsuccessful governor of Kwang-si, as ordered, on the plea that, in dismissing him from office, it could not have been the intention of the government to dispense with his services; then retired from the country south of the West river, leaving the enemy in possession of the departments of Sin-chau, Yuh-lin and Nan-ning; and finally, overwhelmed with chagrin at his inability to exterminate the rebels, followed his predecessor to the land of Jen-lo-wang. He had accomplished absolutely nothing during these few months, but was, nevertheless, so lamented by the emperor, that the latter is said to have shed tears on hearing
of his death, and to have sent five hundred taels of silver, and ten ounces of ginseng, by way of consolation, to his mother.

Governor Yeh still lived; but to no purpose. As his name imports, he proved himself to be only a "leaf," trembling in every wind that blew; and, after having succeeded in intrenching himself in Ying-teh, at a safe distance from the enemy, did nothing but write manifestoes to his troops, and memorials to his master. His pusillanimity excited the laughter of the whole city of Canton.

Another prominent actor, who now appeared on the scene of affairs, was Major-general Wurantai, a famous Tartar, and "futu-tung" of the Canton bannermen. Reported to be a man of extraordinary pluck, he was ordered to the town of Wu-siuen, on the Pearl River, for the purpose of checking the progress of the rebels northward. With a force of 100 wall-pieces, 200 match-locks, 200 long spears, 120 iron rockets, 2,000 paper-rockets, and a grand scheme for reducing the insurgents by starvation, he set off for his destination. But he had not been a month in the field before he obtained a victory over a small body of the enemy, which had "a slight blemish on it," in consequence of which he felt obliged to send in to the emperor an humble petition to be punished. This prayer, however.
was graciously denied, though all the other officers, who had "lost their chance" in the affair, were ordered to be cashiered. But afterwards, in endeavoring to redeem his reputation, the unfortunate "futu-tung" received a shot in the knee which not only compelled him to leave his post, but very soon sent him hobbling on the road to Jen-lo-wang.

But of all those appointed to blow the imperial trumpets in Kwang-si, it was the viceroy, Siu, whose blast was both the longest and the loudest. Since the commencement of the war, he had passed several times between Canton and the capital of Kwang-si, though generally showing a marked preference for the former place. Whenever he did set out for the seat of hostilities, it was always with replenished coffers, and at the head of a fresh levy of troops. He then was borne through the streets in his gilt sedan-chair with great ado. A banner was carried in advance, with the inscription, in large characters, "Fall into order, and keep silence; this is the Imperial Commissioner." Two tam-tams made the requisite noise. Whereat the trades-people took modest refuge in their shops; the beggars hid themselves in the gutters; the bearers of sedans let down their loads; and the foot passengers respectfully backed the walls of the houses. Thus, the great
mandarin, appointed to "wipe clean away" the Kwang-si "pirates," passed through the streets of the city. His troops followed pell-mell after him. At the time of his leaving in the month of July, there were 3,000 of them, besides a throng of inferior mandarins, servants, executioners, musicians, flag-bearers, and a certain number of females in curtained sedans. A good supply of piasters, also, there always was, borne on men's backs in sacks and coffers; for the viceroy relied much more on his silver than his lead in reducing the enemy, and boasted that, only give him ingots enough, and he would take half the towns in the hands of the insurgents without firing a shot.*

But it was a bad omen that, before getting out of town, Siu should pass a portrait painter's shop having hung out of the window the picture of a decapitated mandarin, with head, cap, and button lying in the gutter; and the offended dignitary stopt his sedan to order the artist to be paid for his pains in the sum of forty blows of the bastinado. Nor was it much better that he should be lampooned in a forged proclamation of Tien-teh, stuck up on all the walls, and offering a reward of ten thousand piasters to whomsoever should bring in alive to camp "the

* Compare the account in Callery and Yvan—though not generally good authority.
traitor Siu-kwang-tsin." This greatly vexed the viceroy, who roundly swore that he would wring the neck of the jester; but who, on considering that some one might possibly take the joke in earnest, prudently continued on his march.*

He arrived safely in Kwang-si, and immediately set to work securely to ensconce himself within the ramparts of Chao-king. But no sooner had he got settled to his mind, than a rebel chief—by name, Chou-lou-tao—coming into his neighborhood, had the impudence to "call him out" in single combat. This was quite too much for the viceroy's temper. It threw him into such a fit of passion that he immediately called for his sedan, put himself at the head of his troops, performed a whole day's march backward, and would, probably, have ultimately regained Canton, had not retreat in that direction been cut off by the enemy.

But this check, mortifying as it might be to the pride of so great a braggart, served, nevertheless, to develop and illustrate the resources of his strategy. For he here devised a scheme for the annihilation of a body of insurgents, established on his line of retreat, such as is nowhere hinted at in the twenty-four volumes of the Ou-pi-che, or "Complete Trea-

* Note F, Appendix.
tise on the Art of War.” It had not, indeed, the merit of entire originality, but was as follows:

Seizing upon all the buffaloes and horned cattle far and near, he had them tied together in squads, and their horns equipped with torches of resin. The design was to drive the animals down by night upon the enemy’s camp, thereby setting it on fire, and frightening the rebels out of the country, under the belief that the demons from the lower regions were in pursuit of them with flambeaus and pitchforks.

Accordingly, one dark night the troop was set in motion. It numbered about 4,000, and there was a man at the heels of every buffalo. The whole affair came down upon the rebels at a gallop, tails in the air, and horns in a blaze. But, unluckily, the secret of the expedition had been badly kept. The insurgents had got wind of what was coming, and, lying in wait, took possession of this large supply of beef on the hoof, cut to pieces the better part of the force which accompanied it, and sent the rest back into the hills at a smarter pace even than that with which they had descended. *

Siu was taken at disadvantage, but he was not entirely disconcerted. The very next week he came

* Compare the narrative in the Friend of China, September, 1851.
out with a new plan of attack, directed against Tien-teh himself. This was to send an embassy, and open, under cover of the white flag, a battery of ingots upon him. Siu proposed to make over to the chieftain, on condition of his disbanding his forces, all the silver he had in his camp-chest, besides promising immediately to raise for him twice as much more, and holding out a prospect of mandarin's buttons, peacock's feathers, and even an admission into the "Forest of Pencils Society." But this time, the cunning viceroy mistook his man. He did not at all comprehend the serious character of the insurgent movement, and vainly supposed its leader to be such an one as himself, capable of being bought for the price of a few court baubles. His messengers, however, were civilly received, and sent back, after five days of feasting, with new coats to their backs—and that was the end of the matter.

One of the lesser strokes of policy executed by the viceroy during this campaign, consisted in deputing a trusty officer to proceed with a small force to the district of Hwa-hien, for the purpose of destroying the ancestral tombs of the Hung family. This, it was thought, would completely annihilate the prestige of Tien-teh, inasmuch as, in China, a man, without ancestors, is nobody, and without tablets and tombstones to vouch for their having existed, is, if possi-
ble, still less. But as if to show that a new order of ideas was about to prevail in the country, this desecration of the pious memorials of Tien-teh's ancestry did not at all damage his consideration, nor diminish the number of his followers.

Nor did the emperor fail worthily to second the efforts of his servants in Kwang-si. It was estimated that as many as 15,000 or 20,000 men were sent into the province in the course of the season. Orders were issued that the revenues of the customs, and the salt-tax in several adjoining provinces, should be appropriated to defraying their expenses; ranks and titles were freely sold for the same purpose in both the Kwangs; and contributions were levied upon Canton, and other principal cities, where the wealthier citizens were invited to loan the government money, after the fashion vulgarly called a "squeeze."

Hien-fung also exhibited, particularly in the latter part of the year, no less activity in issuing edicts degrading his officers, and magistrates, who were unable to suppress the insurrection, than they in sending in petitions requesting it. Even Siu himself was lowered four degrees. Nor did the emperor's prime minister, Sai-shang-ah, who had been sent to succeed Li, as imperial commissioner in Kwang-si, and who had failed of retaking the
city of Yung-gnan "in a fortnight," as ordered, escape a similar letting down in his dignities. Two generals of division, also, were cashiered for having "feigned illness" on the eve of meeting the enemy; one field-officer was punished for cowardice with two months' exposure in the stocks; and two prefects of towns, unwilling to survive the loss of their buttons, put an end to their existence—the one by poison, and the other by hanging.

There were, indeed, not a few successes heralded during the campaign in the Peking Gazette. One bulletin killed off 800 rebels at a single volley; another detailed the marvelous effects of a cannon ball, which swept away an entire file of the enemy's army; and a third contained a poem, written by the emperor himself, on the valiant deeds of the "futu-tung," Wurantai, who had been successful in his defense of the capital of Kwang-si against an attack of the insurgents. There was any number of these boastful moniteurs; but the holding of this important city, called Kwei-lin, or "Forest of Cinnamon Trees," was the only real success during the year on the part of the imperialists. It being strongly fortified, the insurgents, who, at that period of the war, possessed little or no heavy artillery, and few skillful engineers, were unable to effect its capture. But at every other point they were
victorious; and, while the centre of their operations
turned upon the districts of Kwei-ping, Wusiuen,
and Siang, their standards were carried thence even
into the adjacent provinces of Kwang-tung, Hou-
nan, and Hou-pe.
XXXII.

THE ARMY AND COURT OF THE TAI-PING DYNASTY.

The capture by the insurgents of the superior district city of Yung-gnan was the first of the campaign which was followed by the most important consequences. For here Tien-teh formally established, and proclaimed his new dynasty, under the name of Tai-ping (Great Peace), and he himself was afterwards called Tai-ping-wang, or King of Peace, the title of Tien-teh going into gradual disuse. At the same time his wife was, by special edict, styled, Niang-niang, or empress; and new titles were given to his chief officers. Yang-Siu-tsing was called "king of the east;" Siau-Chau-kwei, "king of the west;" Fung-yun-san, "king of the south;" and Wei-ching, "king of the north." Other high dignitaries also were created. Shih was appointed assistant king; Che, minister of civil affairs; Tsin was placed over the revenues; and Chou was made supreme judge.*

* Compare Ho. of Reps. Doc., No. 123, p. 155.
The organization of the army, likewise, was now perfected. It was divided into phalanxes of 13,125 men, under command of a dux; and these subdivided into legions of 2,625 men, under command of a prefect; and these again into cohorts of 525 men, under command of a tribune. The inferior officers were denominated centurions, who were at the head of divisions of 104 men; vexillaries, at the head of twenty-five; and cinquevirs, at the head of four. All these subordinates, excepting the last, were distinguished by three-cornered flags, of different sizes; while the generals were known by still larger banners, which were four-square.

The flags bore inscriptions indicating the different ranks, as for example, "The dux of the phalanx belonging to the Tai-ping dynasty, raised in the district of Kwei, in the province of Kwang-si." The cinquevirs also wore badges on their breasts, consisting of a piece of cloth five inches square, on which were written the names of the vexillary, century, cohort, and legion to which they severally belonged, together with the words, "firm," "brave," "courageous," "daring," or "martial," to designate each of the five cinquevirs. And the four soldiers under each of the five cinquevirs, had a piece of cloth four inches square, attached to their breasts, on which were inscribed, besides the names of the respective
cinquevir, vexillary, century, cohort, and legion, the words, "rush on the foe," "beat the enemy," "obtain the victory," or "report success," to designate each of the four soldiers. Thus, every soldier in the army had his particular badge, as well as every officer his separate flag.

The females, who accompanied the troops, or rather formed a part of them, were organized in a manner very similar, having officers of their own sex, and a separate camp. It fell to their lot, not so much to do the fighting, as the hard work, and menial service of the army; being rather its slaves, than its sutlers.

The regulations of the "army of the Tai-ping dynasty," consisted of ten principal rules to be observed in camp, and ten to be observed on the march. They were as follows:

RULES TO BE OBSERVED IN A CAMP.

1. Carefully obey the celestial regulations.
2. Make yourselves thoroughly acquainted with the commands of heaven, and the form of worship, with praise and thanksgiving, to be used every morning and evening; as well as with the orders issued by the sovereign.
3. Cultivate good morals, avoid the smoking of tobacco, and the drinking of wine, be just and mild; do not conceal offenses, nor indulge partialities, nor comply with inferiors at the risk of disobeying superiors.
4. With united heart and effort obey the requisition of officers; do not conceal the number of military weapons, nor hide gold and silver ornaments.
5. Observe the distinctions between the camp of the males and that of the females; let not men and women give or take from each other's hands.

6. Make yourselves familiar with the signals given for the assembling of the troops by means of the gong, horn, or drum, whether by day or by night.

7. Do not, without necessity, go from one camp, or legion, to another, lest you should throw into confusion public arrangements.

8. Learn correctly the proper title of officers, and the terms to be used in addressing them.

9. Let your arms and accoutrements be always in order, and ready for immediate service.

10. Do not falsify the laws of the State, and the regulations of the sovereign; do not wrongly communicate the military signals, or the regimental orders.

RULES TO BE OBSERVED ON A MARCH.

1. Every soldier and officer, whether regular or volunteer, from fifteen years old and upwards, must carry about with him the necessary military accoutrements, provisions, cooking utensils, oil and salt: let no spear want its shaft.

2. Let no able-bodied soldiers or officers, whether inside or outside men, ride in a chair, or on horseback, when not entitled to do so by his station or office; neither let any improperly impress outside menials into their service.

3. Let all officers and soldiers, whether outside or inside men, stand on one side, and cry out, "Long live the king, or the queen, or the princes," as the case may be; and let none enter the royal conveyance, or use the horses, or chairs of the royal ladies.

4. When orders are given, or the trumpet sounds, let every one immediately hasten to the defense of the royal person, or slaughter the foe in obedience to orders; let none retreat, nor study his own comfort.

5. Let no officers nor soldiers, male or female, enter into the villages to cook rice, or steal food; nor let any injure the dwellings of the people, nor steal their property: neither let them ransack the apothecaries', or other shops, nor the public offices in the different prefectures and districts.
6. Let not any one impress the outside menials, who sell tea, rice, or water, to be bearers of burdens; neither let any fraudulently appropriate the baggage of any of their brethren throughout the host.

7. Let not any hang up their lanterns by the roadside, nor in the shops, and go to sleep, so as to impede the march; but let all, whether in the front or rear, press forward in succession, and not attempt to run away.

8. Let not any one set fire to the dwellings of the people, nor commit nuisances in the roads, or in private houses.

9. Let not aged or infirm bearers of burdens be wickedly put to death.

10. Let every one obey the commands and dispositions of the general, or officers, and let none presume to advance, or retire, according to their own convenience."

The ceremonial regulations of the new court were quite as minute, and almost as numerous as those framed for the government of the army. Titles, orders of precedence, modes of address, and all the points of oriental court etiquette were duly settled and set forth. The following are specimens of these orders:

"'The Son of the Age,' or heir-apparent to the throne, is to be addressed by all subjects with the title of 'Young Lord'; and 'may he live for a myriad of years.'

"The eldest daughter of the sovereign is to be addressed by all those under her as the 'Eldest Celestial Piece of Gold.'

"From a prime minister to a dux, all are to be addressed as 'The Great Man;' from a prefect to a vexillary, all are to be addressed as 'The Good Man;' from the son of a prime minister to the son of a dux, all are to be entitled 'Son of the Just;' from the son of a prefect to the son of a vexillary, all are to be entitled 'Son of a Commander;' from the daughter of a prime minister to the daughter of
a du x, all are to be entitled 'Gems'; and from the daughter of a prefect to the daughter of a vexillary, all are to be entitled 'Snow,' as 'The Snow of the Prefect,' 'The Snow of the Tribune.'

"When one noble father-in-law wishes to converse with another noble father-in-law, they must address each other according to the precedence of rank; for instance, if the noble father-in-law of the king of 7,000 years wait upon the noble father-in-law of the king of 9,000 years, he addresses him as the 'Elder Brother, nobly related to the Eastern King;' so, also, if the noble father-in-law of the king of 7,000 years meet with the noble father-in-law of the king of 6,000 years, he addresses him as the 'Younger Brother, nobly related to the Northern King.'"

Finally, among the lesser matters regulated, and changes introduced, at this time, it may be mentioned, that the table of the newly-proclaimed emperor was served with increased state and ceremony; the number of his wives was raised to six-and-thirty; a calendar was published, in which, by mistake, the intercalary moon was omitted; the Tartar tunic was exchanged for one open in front, after the fashion of the days of the Ming dynasty; and every man cut off his queue, in token that he had passed from under the yoke of the foreigner.

† Mr. Commissioner Marshall says thirty—p. 268 of ditto.
XXXIII.

THE PRETENDED CONFESSIONS OF TIENTEH.

But while Tien-teh was establishing his new dynasty in Yung-gnan, a report was circulated by the imperialists that he had been captured, and executed, after confession.

The story originated in this wise: One of the subordinate generals having been taken prisoner in a skirmish, it was noised abroad that it was the chief himself. So, in the opium war, the Chinese having got possession of the body of an English soldier, cut off the head, and sent it to court as that of Sir Gordon Bremer. Accordingly, the story ran through the country that Tien-teh had been sent in an iron cage to Peking; and the authorities, thinking to strengthen a feeble cause by falsehood, greedily caught it up.

The captive was made to tell all he knew about the real Tien-teh, and when he had done so, a document was drawn up with no great cunning, and
published as the dying confession of the leader of the insurrection. There was some truth in it, but more falsehood; besides an evident attempt to bring into contempt the author of the insurrection, as a man of a weak and vicious character, and as a member of the Triad and Shang-ti societies.

The substance of the document was, that the captured general, who called himself Hung, had been raised by the insurgents to the imperial dignity under the title of Tien-teh; that earlier in life he had been an unsuccessful applicant for literary degrees; that having turned bonze, he had directed his attention more to the art of war than to the studies of religion; that in traveling through Kwang-tung he had made the acquaintance of Hung-Siu-tshuen and Hung-Yung-san, who were connected with a "society of the three principles;" that Siu-tshuen was learned in magic and the art of holding communication with devils, while Yung-san had forged a history about a Heavenly Father, and a Heavenly Elder Brother, Jesus, who had come down from heaven, where he resided in a palace; that in December, 1850, he again met with Siu-tshuen, in Kwang-si, where the latter had got together a society of the Shang-ti, and had begun the work of pillage and resistance to government; that Siu-tshuen called him his worthy brother, and honored him
with the title of King Tien-teh, and took lessons of him in the art of war; that he called Siu-tshuen, who had assumed the name of Tai-ping, his elder brother, but they both were addressed by their inferiors as their majesties; that in the month of August the insurgents took possession of the city of Yung-gnan, where he and Siu-tshuen installed themselves in the official residence; that the latter was grossly addicted both to wine and women; that he himself desired the destruction of Siu-tshuen, in order to get the supreme power into his own hands; that during the occupation of Yung-gnan, the officers made regular reports to headquarters on affairs of state and the army, and that a calendar was published; that on moving the camp from Yung-gnan, he himself was made prisoner, with a loss of 1,000 men, in consequence of Siau's not obeying his orders; that his real name was not Hung, which had been adopted on his making the acquaintance of Siu-tshuen; and that it was not through his own choice that he ascended the imperial throne.*

The inconsistencies of this confession are obvious. While the pretended Tien-teh claims to have been king and emperor, he, throughout the document, refers to Hung-Siu-tshuen as his superior in authority;

* Peking Gazette.
and, while he asserts that he was raised to the imperial dignity against his own choice, he contradicts himself by saying, that he was desirous of the overthrow of Siu-tshuen, in order to seize on the supreme power himself. The outline of Siu-tshuen's career is indicated in the confession with a tolerable degree of correctness, and there can be no doubt but that the person, from whom was obtained the information contained in it, was well acquainted with the main facts in his history. The deception lies in the captive's assuming the name Tien-teh, by which alone Siu-tshuen was then known to fame, as it had only recently been laid aside for that of Tai-ping-wang. For this the authorities at Peking must be held responsible, and it is not a bad specimen of the small tricks so characteristic of their diplomacy.

However, the mandarins at court followed up the advantage supposed to have been gained in the pretended capture and death of the leader of the insurrection, by scattering abroad reports calculated to bring into contempt the whole movement. There being nothing more ridiculous in the eyes of the Chinese than for a nation of men to be governed by a woman, pamphlets were put into circulation affirming that the rebels, after the loss of their chief, had been brought under the petticoats of his widow.
This joke met with great currency; and the imperialists, chuckling, said that the Kwang-si folks were for restoring the days of the empress, Ou-hou, when the hand of a vixen seized upon the reins of government, and men submitted for twenty years to be tied to apron-strings.

About the same time, also, was forged and published in the official gazette, a most pitiful submission of the whole insurgent force, who, “with faces prostrate on the ground,” were made to tell a string of falsehoods about having been compelled by rainy seasons to go to Kwang-si for subsistence, where they were so unfortunate as to become associated with robbers; but that, like the famous bandit, Lu-mung, they had sincerely repented, and were ready to offer their backs to the bamboos, which they had so richly merited, but from which they hoped to be delivered through the clemency of his most gracious Majesty.

But to all these fanciful inventions of the imperialists, Tai-ping-wang replied from his newly-established throne in Yung-gnan, with the following serious and important declarations:

“Know, all people, students, freemen, artisans, and merchants, that the fortunate days of Han are about to return, and that the foreign dynasty of the Manchus hastens to its termination. This is a sure
decree of heaven; and things will be securely established by the publication of our laws. We have always displayed our beneficence, and, before prostrating ourselves before the Supreme Being, have ever rendered assistance to the unfortunate. After having learned to adore God, we have labored to save the people from calamity—have supported the weak, resisted the strong, and saved the villages from robbers. We did not act like the chiefs Ta-ita-ou, and others, who stopped the junks on the rivers, pillaged and massacred the inhabitants of town and country, and then asked the mandarins for passports and safe-conducts to take them to a place of safety. When we, by the power of heaven, entered Yung-gnan, we extended our munificence around us, and, looking upon the people as our own children, induced them to abstain from murder, and to take nothing without permission. We are just and impartial as a balance; but if any one refuse obedience, he will be handed over to the officers of the army. We call upon the inhabitants of every district to surrender if they would merit the reward due to voluntary adhesion. In the meanwhile, we are waiting the arrival of the chiefs from the other provinces to join our forces, in order to go and attack the capital, and take possession of the empire."
XXXIV.

DESCENT OF THE HEAVENLY FATHER.

In setting up a new celestial kingdom, and wag-ing a holy war against idolatry, Tai-ping-wang believed himself to be acting as the instrument of the one true God. He had on his side the heavenly powers. The stars in their courses fought for him.

But to carry out his plans of conquest, and of empire, it was necessary that this faith should be shared by his followers. Accordingly, the new spiritual ideas were expressed in language adapted to their vulgar capacity; the Deity was anthropomorphized, in order that their minds, judging according to sense, might have an imaginary form, in the place of the visible ones which had been discarded, and an intercourse, after the manner of men, was announced as existing between the court of heaven, and that newly established on earth. For the God-worshipers were, at best, but babes in the new
religion, and capable of apprehending it only when taught in childish language.

The following official account of the descent of the Heavenly Father, for the purpose of exposing and bringing to punishment a spy in the insurgent camp, will illustrate the kind of spiritual machinery and figurative language, by which the chiefs guided and controlled the forces of the insurrection:

On the twenty-ninth day of the tenth month of the Sin-kae year (4th December, 1851), the first of the Tai-ping dynasty, the Heavenly Father gave himself the trouble to appear once more on earth, and ordered Yang-Yun-tsing and Yang-poo-tsing, the two royal cousins, to go to the several princes, and inform them of his presence. The princes, on learning the fact, attended at court, and entreated the celestial king to accompany them; whereupon his Majesty, guarded by the princes and body-guards, together with a host of officials, ourselves included, advanced into the presence of the Heavenly Father.

Arrived there, the king, with all his ministers, knelt down, and asked, saying, "Is the Heavenly Father come down?" The Heavenly Father then addressed the celestial king, saying, "Siu-tshuen, I am going to take this matter in hand to-day; a mere mortal would find it a hard task; there is one Chow-seih-nang, a traitor at heart, who, yesterday,
after holding some collusive communication with the enemy, returned to court, intending to carry into effect a very serious revolt; are you aware of this?"

The king rejoined, "Tsing and the other brethren have already informed me of this; I am fortunate in being able to depend upon the Heavenly Father's power and ability in the management of the matter this day; otherwise I should find it a hard task."

When he had finished speaking, the Heavenly Father commanded Mung-Tih-tien, saying, "Go you and fetch Chow-Seih-nang."

Mung-Tih-tien replied, "Your commands shall be obeyed;" and forthwith brought Chow-Seih-nang into the presence of the Heavenly Father.

The Heavenly Father then addressed that individual thus: "Chow-Seih-nang, whence did you come lately?"

Seih-nang: "After repeated applications through the eastern and other princes to the sovereign, I was graciously permitted to return to Po-pih, to assemble the brethren and sisters."

The Father: "With whom did you go?"

Seih-nang: "With Kwang-Chow-leen."

The Father: "Chow-Seih-nang, who is it that is now speaking to you in the eastern palace."

Seih-nang: "The Heavenly Father, the Supreme Lord, and Great God is addressing me."
The Father: "Seih-nang, are you aware that the Heavenly Father is omnipotent, omnipresent, and omniscient?"

Seih-nang: "I am aware that the Heavenly Father is possessed of those attributes."

The Father: "Are you aware that China, in this world of mortals, has, for many years past, paid me no reverence?"

Seih-nang: "The inhabitants of China, blind to the goodness of the Heavenly Father, have long neglected and ceased to worship him."

The Father: "Do you know the measure of the Heavenly Father's indulgence?"

Seih-nang: "His indulgence is as vast as the ocean."

The Father: "Are you aware that the Heavenly Father can assist men?"

Seih-nang: "I know that he can assist men; he has already aided me several times."

The Father: "If you know that I have often assisted you, you must be aware that your evil deeds cannot be concealed from heaven; tell me, then, truly, wherein you have done wrong?"

* * * * * * * * * *

After Chow-Seih-nang had finally confessed his guilt, the Heavenly Father, sighing, addressed him,
saying, "Chow-Seih-nang, I, the Heavenly Father, having discovered your schemes of rebellion against heaven, did not expose them without reason, nor accuse you wrongfully: according to your own statement, I was right."

Chow-Seih-nang repentingly rejoined: "The Heavenly Father has rightly exposed my errors, and I have recounted my designs of rebellion against heaven; also, without a single misstatement. I know that, by my errors, I have offended against the laws, and that my crimes are beyond forgiveness; I repent them now when too late."

The holy warriors of the Great God, and the assembled troops, hearing this, were, one and all, moved with indignation, and, gnashing their teeth, prayed the Heavenly Father to order the traitorous devil to be instantly cut into ten thousand pieces, and burnt with fire.

The Heavenly Father replied: "Be courageous, my children, and fear not to rejoice together; resolutely submit to heaven; I have the direction of affairs."

He then addressed the celestial king, saying: "Siu-tshuen, be composed; I am about to return to heaven."

At this time it was already the third watch of the night; so the ministers all escorted their sovereign
back to his palace. And after they had cried "Long live the king!" they all returned to their respective quarters, glorifying and praising the goodness of the Heavenly Father, and conversing, one with another, on the omniscience and extraordinary power of God.

But all on a sudden, the Heavenly Father returned to earth, and directed the royal cousin, Yang-Yun-tsing, to send some one to the residence of all the princes, to tell them of his presence. We, thereupon, together with all the officers of the court, hastened into the presence of the Heavenly Father, and, kneeling, asked him, why he thus took the trouble to reappear.

The Father, thereupon, addressing the southern, northern, and assistant princes, and the assembled officers of all ranks, said: "I have, this evening, disclosed the schemes of those fiends, and have exterminated those traitorous imps; be increasingly careful, my children, to advance yourselves in intelligence and improvement; in all things, I am present to direct; fear not, therefore."

They all replied: "We know that the Heavenly Father's power is great; we pray the Heavenly Father to regard us, and regenerate our hearts."

The Father rejoined: "If you are still ignorant of my power, recall to-night's scene to mind; if still
unaware of my omniscience and omnipotence, ponder what has passed. Learn to know clearly the path to heaven, and carefully abstain from going astray; be courageous, and resolutely obey heaven; fear not; I hold the superintendence of affairs."

They all cried: "We gratefully acknowledge the goodness of the Father in troubling himself to instruct us, his children."

The Father replied: "I shall now return to heaven."

The whole army then rejoiced together at the goodness of the Father, and proceeded to kill pigs and oxen, and offer them up in thanksgiving to the Heavenly Father and Great God, for his power and mercy in confounding the fiendish schemes of mortal imps, and his gracious care over his children.

The next day, the Father gave orders to bind Chow-Seih-nang, his wife, Tsae-Wanmei, his son, Chow-Lechin, together with the imps who had been in collusion with them, Choo-pah, Chin-woo, and others, and bring them forward in order that they might be put to death.

When they were brought, Chow-Seih-nang, perceiving he could not escape death, displayed some of his better feelings, and, with a loud voice, addressed the assembly, saying: "Brethren, of a truth, heaven has this day interfered in this matter; be ye all
careful to serve your country with fidelity; learn from me not to harbor traitorous designs against heaven." His wife, also, indignantly pointing toward her husband, loudly scolded him, saying: "Of a truth, heaven has, indeed, interfered this day; of a truth, heaven is now about to slay you, for your treason and treachery. When you communicated to me these, your designs, I then, with tears, bade you forego them, and now, alas! mother and son are by you murdered; of a truth, you have injured your fellows as well as yourself."

At this moment, Choo-Seih-kwan, who was exposed in a cangue at the door of the palace court, as an example to all, also cried out: "Brethren, be awakened; I am deeply indebted to the power and might of the Heavenly Father; for, but for his aid, I should have been deceived by my uncle, Choo-pah. My uncle has a wolfish heart, cut him, my brethren, into a thousand pieces."

* Medhurst's Translation.
XXXV.

SCHEMES OF THE CURRENCY DOCTORS.

The emperor, to add to all his other distresses, was getting short of funds. For several years past, the Chinese finances had been so badly administered as to create an annual deficit of nearly thirty millions of taels; and now the extraordinary expenses of the war were estimated by the board of revenue at eighteen millions, or about fifteen millions of dollars. Not that this sum had been actually expended on the army; for peculation, on the part of the mandarins of all ranks, has of late years become so common and so oppressive, as to give rise to the popular saying that, "The greater fish eat the smaller; the smaller eat the shrimps; and the shrimps are obliged to eat mud." But what with the money actually applied to the raising and supporting of troops, sometimes amounting to upwards of ten thousand men, and that embezzled by the officials,
from the highest to the lowest, the imperial treasury was at a low ebb.

How to replenish it was a subject of anxious inquiry with the honorable board, having the management of the revenues. As was natural, there were various opinions entertained respecting the best methods of financiering. Some proposed that the government should establish a monopoly of the opium trade—an idea which, before the commencement of the insurrection, would not have been tolerated; others advised a still more liberal sale of honors and offices; and all insisted upon keeping up the very convenient practice of "squeezing." Discharge from the duties of office, with retention of its emoluments, dispensations from punishments, admissions into the "Forest of Pencils Society," peacocks' feathers, buttons—everything, it was proposed, should be sold for money. And, finally, there was the financial panacea of a paper currency to be issued by government, as had been done during the war with the "English devils."

But, in addition to all these schemes, there was one prescription by a currency-doctor, for curing the financial difficulty, which so well illustrates the wisdom of the "celestials," as to be specially worth the notice of all "outside barbarians." This was no less than a proposition to introduce an entirely
new medium of exchange, or money, and was printed in the official gazette, with the endorsement by the emperor, "Let the board of revenue take this memorial into consideration. Respect this." It was as follows:

"Chu Lan, a subordinate auditor in the court of audit, kneeling, memorializes his majesty that he will please have jade-stone cut for money-counters, that thereby the national resources be increased, and the needs of the people supplied; upon which he humbly implores the sacred glance.

"Your servant has recently observed that the precious metals do not circulate much, which has caused a rise in the price of articles; the copper from the mines is insufficient, and the annual outflow of silver at the marts on the east and south into the ships of foreigners must be reckoned by thousands and tens of thousands of taels. The military expenses in Kwang-si, and the outlay for the repair of the Yellow River, must also be reckoned by myriads; thus, though the fountain does not furnish, still the stream does not stop, and this has caused the present embarrassment in both public and private affairs. In my humble opinion, in order to prevent everything going to ruin, and restore prosperity by a short and certain method, no better plan can be devised than to use jade-stone for money-counters. The ancients regarded jade as among their most precious things; and according to the Ready Guide, it was placed under the care of the third of the nine treasurers; it was also often presented to the Great Yu as tribute, from all parts of the empire.

"The Cantons of Yarkand and Khoten have many streams in which jade is found, and Mount Martai in Yarkand also furnishes much of it. During the reign of Kienlung many thousand pounds of it were brought in, from which musical instruments were made, but in consequence of the high resident Kau Puh secretly selling them through traders, a Tsahlun (guard?) was placed on the Martai Mountains to prevent people getting out the jade. In 1799, the Tsahlun was specially ordered to allow the people to purchase whatever jade was obtained over the customary tribute."
SCHEMES OF THE CURRENCY DOCTORS.

"There were three sorts of jade obtained at that time from the Marta1 Mountain, of which the best was a clear green, the second a leek green, and the third white; the quantity of each furnished being respectively 10,000, 8,000, and 3,000 catties, all of which was transported as far as the Canton of Hharashar with so great difficulty, that it was ordered to be left there, and, I have heard, is still at the post of Ushakchala, 230 I. northeast of the town of Hharashar.

"It is my opinion, that as your majesty's virtuous qualities influence the national mind, the empire will not require works of art and value; but in these times of straitening in the exchequer, to have property cast away as useless, and not made of service, is exceedingly to be regretted; and it is requested that your majesty will issue orders to the president of Hharashar that the three sorts of jade remaining there be sent on to Peking in suitable lots, and that that, which the mountains and streams produce, be estimated, and all made into certain shapes for circulation and use among the people.

"Officers of government can receive these pieces both for their salary and for the duties, and issue them; while the people can pay them for taxes, like money, each according to their value, all kinds being received and paid out by all classes according to a set valuation. The colors of the different qualities must also be carefully distinguished, and Chinese and Manchu characters be engraved on them. They will thus form a trustworthy evidence [of property] for people, who will neither be subject to loss from rotting, to be swindled from taking forged pieces, nor be injured by their wastage.

"Moreover, these money-counters will, of course, be received, I think, among the people; and be a source of much profit to the government, too. Then, the people will be fully supplied, affairs will not be impeded, nor public and private dealings so embarrassed. The value of silver will gradually be equalized, and the deterioration of cash also remedied by degrees; while jade, which is now useless, will become valuable. If we compare the merits and demerits of this plan with that of issuing bills, it is certainly easier in execution, and the country will put more trust in it.

"Your servant is little conversant with affairs of the world, and hardly dares to venture thus to intrude his crude ideas how to benefit the empire; but still he wishes that they may be considered as to
their practicability, for even a fool may have one useful notion. A carefully prepared memorial.”

Another very remarkable financial project, submitted to the government, and published in the official gazette, was to coin iron money; and was as follows:

“Ha-fun, the governor of Shau-se, memorializes the emperor to the following effect:

“The rebellion being yet unsubdued, and the requirements of the army being very great, something must be done towards supplying the one, in order to repress the other. I have been thinking that the unusual circumstances in which we are placed require the adoption of extraordinary measures, and nothing appears to me more suitable than the alteration of the coinage; which, I conceive, will be attended with the four following advantages, now submitted to the imperial consideration:

“First, It will relieve the necessities of the army. It appears that several of the provinces produce iron, where it is as plentiful as stones, and only a few cash a catty; so that capital laid out in this article would soon be returned many-fold. Let the boards of revenue and of works cease from coining copper cash, but proceed immediately to manufacture a great quantity of iron cash; and let two thousand iron cash be considered equal to one tael of silver, in the payment of official salaries, and in the support of such troops as remain in the capital; and let the silver that is received by government be all employed for the support of the army engaged in actual service, which will thus be well supplied. Further, in those provinces which produce iron, let a large amount of iron cash be coined, and when these are partly employed in the payment of official salaries, and the wages of the militia, the surplus silver sent up to the capital will be abundant; with which the necessities of the army in the field may be amply supplied. It appears to me that if the small copper cash which are clandestinely coined can be brought into circulation, the government coinage of iron cash ought to be more readily taken in commerce.”
"Secondly, A paper currency will, by this means, be promoted. It appears that the merchants of every province, when they dispose of their goods, invariably exchange copper for silver, for the convenience of transport. Should, then, an iron coinage be brought into circulation, the price of silver will rise. But if the people of the outside provinces should exchange their iron cash for bills on some government banker, in order to convey the amount easily to the capital, paying, at the same time, one per cent. for the accommodation, then the merchants, considering this still more convenient than the transmission of silver, would purchase paper, and the iron cash would remain in circulation in the outside provinces.

"Thirdly, The price of silver would be reduced. It seems that silver rises in price because merchants are desirous of taking it back with them in return for produce disposed of; but when paper money gets into circulation, it is preferred to silver, for the convenience of carriage, and silver falls.

"Now, when the iron coinage is first introduced, silver will rise; but when merchants want to exchange their money for paper, in order to convey it to a distance, then silver will fall again.

"There will be some difficulty, however, about getting the iron currency into circulation, and care must be taken lest gain-seeking scoundrels should turn to, and coin on their own account.

"Fourthly, Should the coinage, now recommended, be adopted, there will be less chances of deficiencies in the salt-gabelle, as well as in the amount of duties collected at the barriers, also in the land revenue and the capitation-tax. In collecting these taxes, the officers generally receive copper, and pay in silver, or they collect rice, and turn it into money; and ever since the price of silver has risen so enormously, the collectors of the above-named revenues have always been deficient in their accounts. But if silver falls in price, such deficiencies will cease.

"The above four advantages, to be derived from an iron coinage, are humbly submitted to his imperial majesty's consideration.

"The emperor says, 'Let it be recorded.'"
XXXVI.

HE MARCHES NORTHWARD.

TAI-PING-WANG now resolved to set his face northward. For two years he had prudently confined his operations almost entirely to Kwang-si, passing from district to district, as was most convenient for the raising of supplies, and gradually augmenting the number of his followers. Now he felt sufficiently strong to change his tactics, and advance into the heart of the empire.

His way led through the rich province of Hu-nan to the Yang-tsze-kiang, and thence, down its rapid current, to Nanking, the ancient capital of the Mings. The first step to be taken, accordingly, was to gain the river; towards which, after a residence of nearly eight months in Yung-gnan, he took up his line of march.

During this delay, Siu, gradually gaining courage, had moved his tents nearer and nearer to the city. Sai-shang-ah had done the same; being supported
by general Heang-yung, who had recently been banished to Tarkestan, but recalled before he had taken the first step on his journey; while Siu, on his part, had the valuable assistance of governor Chow-t'heen-tseoh, of Kwang-tung, who, on reporting the death of the imperial commissioner Li, had concentrated some little attention on himself by informing the government that he "was suffering from an attack of bleeding at the nose." These two captains, with their redoubtable lieutenants, had been hanging about the neighborhood of Yung-gnan for several months, hoping to make sufficient noise to frighten the insurgents out the city, and then, entering it themselves, send the news of a great victory to Peking, to be duly heralded in the *Royal Gazette.* Their patience was put to a pretty severe test; but it was finally rewarded, the imperialists marching into one gate as the foe marched out of the other.

The insurgents, continuing their march, entered the province of Hu-nan, and were followed, at a very respectful distance, by the imperialists. In the month of June, 1852, they reached Taou-chow, which was the first city of consequence taken by them after crossing the frontier; in the course of the summer, they reduced to subjection the principal towns in the southern division of the province; and,
in September, they laid siege to its strongly-walled capital, Chang-sha.

This city is reputed to be older than the Christian era, and is a place of no little commercial importance. It is situated on a tributary of the Yang-tsze-kiang, called the Siang, the clear blue waters of which wash the foundations of its walls, on one side, and reflect on their glassy surface its long line of battlements. On the other, richly wooded hills rise rapidly to mountains, and terminate in peaks black with basalt. Thus, the place is strong in its natural position, as well as from its fortifications; and the good citizens, believing themselves secure from attack, were celebrating on the river their annual fête of boats, when it was announced that a column of the insurgent army was marching on the town.

For eighty days a strong detachment of the insurgents sat patiently before the walls, which, like those of the capital of Kwang-si, were destined to withstand all their attacks. The fighting was not, indeed, very serious. The besiegers contented themselves with carrying a mine under an angle of the walls, and burning, from time to time, a little weak powder, more for the sake of making a noise than from expecting to do any considerable damage to the fortifications. Parleys were frequently held from the battlements with the enemy outside; when the
latter, striking their sword-blades together with menacing clangor, would challenge the besieged to come out and try their strength in a fair field; or, they would let off great numbers of fire-crackers in derision; and, with indecent words and gestures, make themselves merry at the expense of the other party. There was, indeed, no loss of valor, and little of life on either side. The imperialists much preferred smoking, drinking tea, and playing chess, to sallying out to attack the outsiders; and these, after having succeeded in undermining and blowing up a portion of the walls, were twice prevented from making an assault by violent showers of rain, which went through their cartouche-boxes, and effectually dampened both powder and spirits. Afterwards, the breach having been found to be unfavorable for taking the place by storm, and the supplies having, for some time, come in less abundantly from the surrounding country, the besiegers, striking their tents, passed on to easier conquests, and better-filled granaries.

Meanwhile, Siu and Sai-shang-ah, profiting by the delay of the insurgents in central Hu-nan, succeeded in coming up with them about the time they raised the siege of Chang-sha, and, therefore, just in season to claim that voluntary withdrawal of forces as a general rout of the enemy, with loss
of guns and prisoners, besides hundreds who, in their flight, fell over precipices, and as many more drowned by tumbling into the canals. The fact was, however, that, excepting the honors won by defending the capital against the petards let off under the walls during the eighty days' siege, the imperialists won not a single laurel throughout the campaign.

On the contrary, they showed a marked reluctance to meet the enemy. When they arrived in the neighborhood of Hung-chau, Tai-ping-wang wrote to Siu a "letter of battle," informing him that he was then resting his army, but that, in the third moon of the coming year, he should be ready to fight him. This expression of contempt put the imperial commissioner into a towering rage, and he at once returned the following pithy answer: "We are the celestial army, who have received orders from his sacred majesty to execute you rebels. We have come to execute, not to do battle with you." And when he had sent off this message, he immediately dispatched couriers to the governors of the adjacent provinces, commanding them to keep up a good watch at their respective stations; and then, getting into his sedan, fell back at the head of his forces until he had put an additional day's march between himself and the enemy.
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It being, at this period of his career, no part of the policy of Tai-ping-wang to hold possession of the cities which he captured, but simply to press forward with a constantly increasing volume of forces towards the capital of the country, and the seat of the Tartar dominion, it was a matter of little consequence to pass by Chang-sha without taking it. His aim was to strike the Yang-tsze-kiang, and get control of the immense commerce which is floated from a thousand tributaries down this truly inland sea to the ocean, and thence back to their sources. Therefore, he pushed on northward, and, before the close of the year, having laid under contribution all the towns on the line of his march, he arrived on the banks of the Yang-tsze-kiang, and established his headquarters in Yoh-chau.

In this city, which is situated at the point of junction between that river and the great lake of Tung-ting, the insurgents found an abundance of stores of all sorts, amounting, it was estimated, at from fifty to one hundred thousand taels in value; and, after having taken possession of both sides of the river, they laid tolls upon its commerce, which soon filled their coffers to overflowing. Their chief now felt that the success of his plans of conquest was certain, and put up before
his headquarters the following couplet, in letters of red:

The Tiger, hastening with his three thousand braves, will tread in the mire the secluded land of Yen;
The dragon, flying to the emperor's seat, will again revive the days of Yan and Shun.

On the other hand, the imperialists were overwhelmed with both indignation and terror. The road through the centre of the empire was now open to the rebels; and one more such campaign would bring the "Kwang-si riffraff," before the walls of Nanking, if not of Peking itself. It was, therefore, necessary to assume some appearance of vigorous proceeding, in order to cloak the extent of their apprehensions. Luh-keen-ying threatened to sail immediately up the river with all the forces of the province, in order to exterminate the enemy; the governors of the adjacent provinces, and the magistrates of the principal towns on the river, expressed their readiness to coöperate with the viceroy; and, in the more exposed districts, the mandarins were instructed to issue proclamations to pacify the people. But Sai-shang-ah, on the other hand, was recalled from the field for "letting the rebels do just as they liked;" and Siu, who had been appointed viceroy of the two Hu provinces, was deprived of his rank, for "lagging too far behind
the enemy," though he was retained in office, that he might have a chance of redeeming his reputation.

These measures, both positive and negative, having been taken, the imperialists were enabled, for a time, to eat and sleep again, as was their wont.
XXXVII.

DESCENT OF THE YANG-TSZE-KIANG.

When, indeed, the emperor was told that the buffaloes of the insurgents were drinking the water of the Yang-tsze-kiang, he trembled in his palace, like Belshazzar, when he read the handwriting on the wall.\* And well he might. For this river of the golden sands runs through the centre of the empire, a course of full three thousand miles. Between the mountains of Kokonor and the Yellow sea, lakes, whose broad expanse covers, in one instance, an area of three hundred square miles, and rivers, one of which traverses a distance of more than as many hundred leagues, pour their multitude of waters tributary into this noblest of the sons of the ocean. Millions of people dwell on its banks; and myriads of water-craft bear their products of rice and tea, of silks and cottons, of woods and por-

\* Note G, Appendix.
celains, from mart to mart. The traveler, sailing down between banks on which, alternatingly, weeps the willow and waves the bamboo, as he loses sight of the forests of masts of one city, beholds before him, in the distance, the pagodas of another. Nor do the almost continuous towns and villages, on either side, suffice to furnish habitations for all the swarming population; but he sees the class of fishermen living in the air, being perched on scaffoldings, and multitudes passing their lives afloat on junks and flower-boats. Canal and river, hill and dale, plain and mountain-side, all teem with human life, constantly multiplying itself; for the soil of the great valley is rich; the climate is temperate; the inhabitants labor with an industry which, as it is attended with no disgrace, so it knows no rest; and tens and hundreds of years of culture, thoroughly subduing the face of nature, have made it to bring forth its increase many-fold, and, like the wilderness of the prophet, to bud and blossom as the rose.

The point first reached by the insurgents on this "girdle of China," was Yoh-chau, and, before the end of the winter of 1852–3, proceeding down the stream, they were masters of the great cities of Han-yang and Wu-chang, in the province of Hu-pe. These are situated on the banks of the Yang-tsze-kiang, and in such close proximity as to render
this region not only superior, in point of population, to any part of China, but equal to the greatest emporiums of the world. The river, which, up to this point, is navigable for the largest vessels, is one immense mart, covered with junks, whose flags and ribbons fill the air like flocks of gayly-plumed birds, and whose decks are piled up with merchandise, both native and foreign, borne from one end of the empire to the other. The booty of the insurgents, therefore, was immense. The coffers of Tai-ping-wang were so heavy with taels, that his troops were paid with both a punctuality and a liberality unknown before in China; and it became no uncommon sight to behold the commonest soldiers dressed in silks and satins, their jackets gorgeous with red or yellow, and their caps vicing, save in button and feather, with those of the proudest mandarins of the land. This abundance of provisions, clothing, and treasure, raised by contributions imposed on the conquered cities, and by the confiscation of all public stores and property, made the progress of the insurgent host down the stream resemble the triumphal return home of the Roman armies, laden with the plunder of the provinces and great cities of the East.

Only at Wu-chang was there any serious show of resistance. There, the contest was for a short time
violent; and when the insurgents succeeded in entering the town, sword-in-hand, they made the streets run red with the blood, not only of the defeated soldiery, but of men, women, and children, giving, for a time, no quarter, and piling up heads in the streets like stacks in a harvest-field.

Meanwhile, the imperialists were lagging far behind, following, not pursuing the enemy. Siu, intent only on picking up the crumbs which Tai-ping-wang had left under his tables, proved a greater scourge to the cities he entered than even the insurgents who had preceded him. His troops pillaged where they arrived too late to defend. Most of the larger places, therefore, in which insurgent garrisons had been left, refused to open their gates to the representative of the emperor, so that he was compelled to get such scanty supplies as he could from the smaller towns and villages. Barely was he able to maintain his own forces, much less to check the foe.*

When, then, the emperor heard of the capture of his rich cities in the two Hus, he issued a decree, where-in he reasoned and ordered after this fashion: "If we put to death commissioner Siu, and general Heang-yung, we should only extricate them from their

* Note H, Appendix.
difficulties; therefore, while we deprive Siu of the dignity of governor-general, and of the peacock's feather with two eyes, we allow him to retain office as high commissioner, and provisionary governor of the Kwangs. General Heang-yung is degraded; but he will be allowed to fulfill his duties till he has given signs of improvement."

Afterwards, Hien-fung not only stript Siu of his feathers and buttons, but ordered him up to Peking to be beheaded in the following autumn. Whereupon, the famous exterminator of the "Kwang-si pirates" disappeared; and a report was spread abroad that he had poisoned himself by swallowing gold-leaf—showing the ruling passion of a mandarin strong in death. Alas! for him, that he should ever have taken the field; for he had previously earned the reputation of being an able minister; and had he remained in the cabinet, would, no doubt, have died with his cap on, in full feather and button. But the viceroy of the Kwangs was never intended by nature for a soldier, and the moment he donned the military jacket, it made a harlequin of him.

Meanwhile, seeing the exposed condition of Nanking, the emperor was unsparing in his use of edicts, directed to the high officers of the province of Kieng-nan, and others adjoining it, summoning them to the defense of the ancient capital of the empire. Re-
newed and still more urgent commands, too, were forwarded to Lu-keen-ying, viceroy of the Kiangs, that he should proceed up the river, and destroy the fleet of the descending enemy.

Lu-keen-ying, accordingly, weighing anchor, sent forward word to Tai-ping-wang, that he was on his way to destroy him; and earnestly advised him to disperse his forces—to retreat—to fly—to "take himself clean away." To all of which information and advice, Tai-ping-wang returned the reply, that he would "cut off the head of every imp of a Tartar who should dare show it, and would bury his body in the bellies of the fish of the Yang-tsze-kiang."

So, the insurgent chief kept on his course; capturing Kwang-chau, Kiu-kiang, Ngan-king, Chi-chau, Woo-poo, Tai-ping, and many other important towns on the river, and its tributary waters; never getting sight of the retreating viceroy Lu, who had been commanded to arrest his progress; and, finally, descending the lower Yang-tsze-kiang with a force constantly increasing, and, like unto that of the river itself, when, in the time of floods, it rises to scourge the land.
XXXVIII.

NANKING.

On the twenty-fifth of February, the viceroy, Lukeen-ying, who, a short time before, had gone up the river with his vessels of war, to blow the junks of the rebels out of the water, suddenly reappeared in Nanking. He returned by a single boat, in the middle of the night; and, shutting himself up in his palace, took three days to recover from the fright he had received in a skirmish of his advanced guard with the enemy at Woo-heue. His attendants gave out that Tai-ping-wang, with his Meautz', was coming down the river like a typhoon; and that he had sworn, with an oath, that he would not eat his breakfast until he had driven the Tartars out of the city of the Mings. All this filled the peaceable burghers with consternation. It was in vain that a dispatch had been sent to Peking, at the rate of six hundred le a day, requesting that generals Heang-fung and Ke-shen should be directed to ex-
terminate the rebels; in vain that the walls of the city had recently been repaired; that cannon had been planted on them at intervals; that soldiers had been enlisted; ammunition collected together; and proclamations upon proclamations issued to pacify the people. The people were frightened. They, therefore, took to flight, carrying what valuables they could with them to the country. And when the viceroy and the lieutenant-governor saw that the people would run away, spite of proclamations, they followed them. "They ran like mice in different directions." What became of Lu-keen-ying is not known, though it was currently reported that he committed suicide. But the lieutenant-governor, Yung-wan-ting, suddenly discovered that the important city of Chin-kiang-fu, situated some forty miles lower down the river, was in extreme danger of an attack from the insurgents, and that his presence alone, in all probability, would save it from being captured. He, therefore, set off for that city, notwithstanding "the treasurer, Ke, and his fellows, strove to detain him with tears."

There was cause for alarm; for, on the morning of the eighth of March, the watchman on the walls of Nanking beheld the thousand banners of the insurgent host advancing from the west. He, who had been a poor, rustic schoolmaster, who had
been stript by thieves while traveling on foot to preach his new doctrines in a distant province, who had spent years in laboriously gathering together a small band of converts from idolatry, but who had led that little company of believers out of the mountains of Kwang-si with a success almost resembling that with which Moses conducted the children of Israel out of Egypt, who had inspired his followers—grown to be an army—with one mind, had kept them, though a mingled horde of fanatics, mountaineers, and outlaws, subject to discipline, had led them to victory after victory over the best troops of the empire, taking cities by storm, overrunning provinces, and laying under contribution the commerce of lakes and rivers, now sat down before the walls of the Southern capital with a force of sixty thousand men, and summoned it to surrender at discretion to his arms.

Nanking is situated, at a distance of about four miles from the Yang-tsze-kiang, on a plain intersected by canals, and nearly surrounded by hills, partly wooded, and partly under cultivation. It was for a short period the seat of the imperial government of the Mings, and was long the most celebrated city in the empire, whether for its extent, its buildings, its manufactures, its trade, its learn-
ing, or its social refinement. The remains of its ancient walls can now be traced for a distance of thirty-five miles; and the modern inclosure, though much circumscribed, is large enough to contain not only about half a million of inhabitants, but also extensive spaces occupied by cultivated fields and gardens, or overrun by woods, or left desolate with the ruins of a departed magnificence. Though fallen from its height of prosperity, its manufactures of satins and crapes, of fine paper, and artificial flowers, are still celebrated; while the fame of its nankeens has gone round the world. Twice a year, its well-irrigated plains are covered with crops; the growth of vegetables never ceases in its gardens; its orchards are loaded with jujubes, pomegranates, peaches, and many strange fruits, as fair to the eye, as luscious to the taste; while even its canals yield in abundance the edible roots and fruit of the beautiful *nelumbium* and the slender stalks of the *cyprus esculentus*.

Being the residence of a viceroy over two provinces, which are estimated to contain a population of twenty-eight millions, Nanking has the attractions of a provincial court of the first order. A great number of officials are gathered together here; the concourse of artists has always been large; and men of letters, attracted by the literary
examinations, or by the extensive libraries and book-stores, have made this city the capital of the Chinese republic of letters. It is, indeed, such a congregation not only of men of science, antiquaries, poets, and painters, but also of dancers, jugglers, and courtezans, as is nowhere else to be found in the kingdom.

In the possession of all that which constitutes the elegance and luxury of Chinese life, Nanking vies even with the far-famed Su-chau, respecting which the popular proverb runs that, "In heaven there is a paradise, but on earth there is a Su-chau." The shops, which line the four broad, clean, and well-paved avenues, which run through the city, are filled with silk, linen, and cotton fabrics, with works in ivory, wood, and iron, with lackered-ware, with porcelain, and whatever is most perfect in Chinese art and workmanship. The houses, though generally of a plain exterior, are often wrought internally with beautiful woods and marbles, having furniture inlaid with ivory and mother-of-pearl, being decorated with paintings and vases, and made cheerful by court-yards, arbors, and gardens. Through the canals, shaded by the bamboo and perfumed by the olive, course perpetually thousands of pleasure-boats; while on the enchanting islands, set, like a string of pearls, in the current
of the Yang-tsze-kiang below the city, are hid in flowery groves the innumerable villas of the mandarins. In these suburban retreats, life is said to be a mere song, piped to on a reed; where the tobacco is all "old man's eyebrow"; where the wine is "from over the ocean"; where the opium-pipe is proffered to the lips by the fair hands of concubines from Su-chau; and where everything in existence, of serious moment or true worth, is made a jest of, and banished, like the unsuccessful generals of Hien-fung, "beyond the wall."
XXXIX.

THE PORCELAIN TOWER.

But the coming of Tai-ping-wang scared the mandarins out of their islands, and the buyers and sellers from the shops which line the four avenues of the city. Nor was there any help for them from Peking. The emperor had, indeed, sent for his Tartars on the banks of the Amour, the once valiant troops of the "eight banners," and the terror of the black-haired nation. But the degenerate sons of these ancient hordes now took two days of rest for every one of motion; and their general, Fung-chen, who marched through the land as if it were enemy's country, laying it under heavy contributions, eating like a locust, demanding horses and sedan-chairs as loudly as if his army had not a leg to stand upon, and beginning to become subject to sudden indispositions, attended with long halts, even before getting within five hundred miles of the face of an enemy, had already had his honors lowered several
THE PORCELAIN TOWER. 233

 pegs since he started from Manchuria, and gave promise of being rather a burden to the country than its deliverance.

 Hien-fung's other measures were equally ineffectual. Perplexed by the difficulties of his situation, the youthful monarch conceived the idea that it would be some consolation to himself, and of great benefit to the State, for him to share his throne with one of his prettiest wives. Therefore, not knowing, apparently, what else to do, he took the extraordinary step of making an empress of Niu-lu-ku; declaring her to be an excellent lady, well-born, amiable, dutiful, frugal, and "willing to wash fine linen, and even coarse, with her own hands." He set her over all the ladies of the "six pavilions;" appointed her to aid and comfort him in the perfumed apartments of the palace of the Nenuphars; ordered her to be saluted empress with the usual genuflexions, and knockings of the forehead three times on the ground; and by proclamation respectfully communicated a knowledge of the event to heaven, earth, the manes of his ancestors, and the tutelary spirits of the land, and of the harvests.

 Hien-fung, also, going on his knees before "August Heaven," with fastings, continued through the twelve hours of a night, entreated that the land might have
peace; and printing his prayers on yellow paper, caused them to be distributed among the people. At the same time, he added an exhortation that all men should supplicate the goddess Kouan-in "to hurry up the grain junks to Peking, for the relief of the son of heaven."

But none of these royal doings stopped Tai-ping-wang from undermining the walls of Nanking. On the nineteenth of March, a breach, twenty or thirty yards wide, was effected, by a mine sprung near the northern angle; and the insurgents, mounting it, spear in hand, swept away what little resistance was made, and took possession of the city. The Tartar population, with the exception of about one hundred males, and nearly four hundred females, who escaped with their lives, were put to the sword, men, women, and children, in all, twenty thousand souls. Diligent search was made throughout the city for this hated race, so that there was not left of it so much as "a dog or a fowl." But the native population was spared. Nor were the buildings of the city as much injured as those of many other towns previously taken by storm, where both fire and the hatchet had aided in the work of devastation.

The far-famed porcelain tower, however, did not altogether escape unharmed. This is situated with-
out the southern wall of the city; its nine stories rising to a height of two hundred and sixty-one feet; its gilded and gaudy saloons being used as Buddhist shrines; its exterior being cased with slabs of glazed porcelain, white, green, red, and yellow; the projecting roofs of its different stories being covered with green tiles, and hung with one hundred and fifty-two bells, and one hundred and twenty-eight lamps; and the whole structure surmounted by a mast thirty feet high, which is surrounded by an immense iron coil, having, from below, the appearance of rings, and is topped by a gilded ball. The visitor, who mounts by the spiral stairway to the summit, beholds, spread out before him, the city with its walls, and empty spaces, the winding river, and its islands, the plains, the hills, and the mountains on a distant horizon; while, on the other hand, the foreign pilot, who, for the first time, threads his devious way up, amid the shoals and currents of the lower Yang-tsze-kiang, has, in the glittering tower, a beacon, seen from almost as far as is the white peak of Mont Blanc by the voyager up the Rhone.

The tooth of time has gnawed in vain upon this beautiful work of art for upwards of four hundred years. Its polished surfaces, with seams almost invisible, repel the attacks of age and decay; and
what the envious years have not been able to over-
throw has fortunately withstood the rage of fanatic
war, and the trial of fire. The God-worshiping con-
querors could only burn the images set in its niches;
blackening, with their fires, the interior walls, and
leaving the ground around the base heaped up with
the fragments of the idols; but the fair form still
stands, externally undefaced, a monument of ancient
art, and not, like Melrose Abbey, for instance, of
modern fanaticism.
THE EXPEDITION AGAINST PEKING.

TAI-PING-WANG entered Nanking with an army estimated to contain between sixty and eighty thousand men, about one-third of them being long-haired brethren, or warriors who had come from Kwang-si, and the others short-haired brethren, who had joined his ranks on the march. This was a force sufficient to enable him to hold possession of the southern capital, spite of all attempts of the Manchus to dislodge him, but still not great enough to justify him in marching on Peking, with the intention of laying siege to it.

He, therefore, determined not to run the risk of a further general advance, but to establish himself in the ancient seat of empire, and cut off the supplies of grain sent to the northern capital by the way of the grand canal. This was, in fact, a plan for starving out the emperor; or, at least, of so diminishing the tribute of food and coin, annually sent to Peking,
as greatly to reduce the imperial resources, impair
the general prosperity of that portion of the empire,
and, thereby, produce such popular dissatisfaction
with the foreign dynasty, as to aid in its overthrow.

To carry out this plan of besieging Peking by
stopping its supplies, it was necessary to take pos-
session of the large city of Chin-kiang-fu, situated
below Nanking, at the point where the grand canal
is connected with the Yang-tsze-kiang. This place
was under the protection of Yung-wan-ting, the lieu-
tenant-governor of the province, who had so suddenly
gone to its defense from Nanking, when the latter
place was threatened by the insurgents, and who
now, on learning their intention of paying him a visit,
became equally solicitous for the safety of Keang-
yin, a town forty miles further eastward, to which
he straightway hastened. When, then, the detach-
ment, sent from Nanking to seize Chin-kiang-fu, ar-
rived there, its defender had run away, its garrison
had followed his example, and the place, including
a battery of three miles of guns along the river, was
taken without the firing of a shot. The possession
of this point, afterwards still more strongly fortified,*
gave the insurgents the control of what has been
well called the alimentary canal of the empire. No

* Compare Ho. of Reps. Doc., No. 123, XXXIIId Congress, 1st
Session, p. 142.
supplies could now reach Peking, except those conveyed from the southern ports by sea, and these would be comparatively small.

At the same time, in order to harass the imperialists, and threaten Peking, it was determined to send considerable forces from Nanking to the North. These, proceeding by the great western causeway, crossed the Yellow River early in the summer; "trespassed on the imperial domain" of Pih-chih-le; and, in the latter part of autumn, advanced within less than a hundred miles of Peking.

It was in vain that the emperor called out his Tsa-k'har horse, and his "myriads" of Tartars, "very dapper fellows," all; in vain that he rained manifestoes on the land, declaring that "wherever the celestial lance is pointed, it will not be difficult, with a single roll of the drum, to exterminate the rebels;" in vain that he gave orders to his generals that, when they defeated the long-haired and red-jacketed thieves, special care should be taken that they did not "run northward." On the contrary, that was just the direction in which they always "fled." While the Tartar general was "jabbering about the insufficiency of military weapons, horses, and provender, and borrowing pretexts, from the want of these, to excuse his running away, leaving all his pots and pans, and camp-equipage behind,"
the "rampant banditti" were constantly pushing on in the bad direction of Peking. "Those obstreperous fellows," continued the emperor, "are precipitate in running into dangerous defiles, and uncommonly sudden in their appearance in different places, so that wherever they pass both soldiers and people are flurried, and thrown off their guard, which induces them to remove from their abodes in the utmost confusion, and involve themselves in misery and ruin." Finally, the imperial capital itself took the alarm; and both officers and citizens were represented, in the court gazette, as being "tumultuously occupied" in removing, with bag and baggage, into the country.

Orders, therefore, were given for immediately repairing the walls of the city; especially was it directed that every man should put his lantern in order; the magistrates were cautioned to look well at the tablets on the doors of the houses; and the military commandant was instructed to consider whether the only true method of defending the place was not that laid down in a certain old and long forgotten book, published in the time of the Ming dynasty.

Meanwhile, as affairs went badly, numerous memorials were sent in to the government, charging both the officers and magistrates, upon whom
fell the responsibility of exterminating the rebels, with cowardice; and praying that "all these fellows be brought to book." Hien-fung was only too much disposed to grant their petitions. He degraded his unsuccessful servants by scores, stripping them of feathers and buttons without mercy; sent them into Tartary, to be put to hard labor, though allowing them, provisionally, to be detained, in order to assist in suppressing the rebellion; and deposing the viceroy of Pih-chih-le—which was the third viceroy sacrificed since the commencement of the insurrection—he said of him, in his decree, "It is now several days that that man has made no report of himself, and I cannot think what he can be about, or where he is staying; it is, in fact, most extraordinary." Many, who were not degraded, were sharply reprimanded; one general being told that, if he did not do better, he would be treated as he already deserved to be treated; and another being reminded that there was a blot on his military fame, which he would do well to wipe off as speedily as possible.*

Still, amid all these royal complaints, and while the "obstreperous fellows without queues" were constantly retreating towards Peking, the official

* Peking Gazette.
gazette recorded, from time to time, its great victories. Thousands of these same fellows were slaughtered; chiefs, in red caps and yellow jackets, not a few, were cut up into small pieces; guns, matchlocks, jingalls, lanterns, umbrellas, flags, and jackets were reckoned up among the spoils, until their number could no longer be counted; and the god Kwan-te having several times interposed in favor of the royal arms, a number of generals united in a memorial to the throne, saying, "It is the stupid opinion of us, his majesty's slaves, that a new title should be conferred on Kwan-te, and that he should be elevated in the scale of sacrifices, offered on state occasions."

This expedition of the insurgents into the province of Pih-chih-le, however, was attended with no very important effects, beyond that of terrifying the imperialists, and showing that Hien-fung had not the ability to take the field with any large force.*

* Compare Ho. of Reps. Doc., No. 123, p. 327.
XLI.

THE DEEDS OF HEANG-YUNG AND KE-SHEN.

During the time a part of the insurgent forces was proceeding northward, and threatening Peking, more or less fighting was taking place in the neighborhood of Nanking, and Chin-kiang.

The imperial generalissimo, Heang-yung, hovered for a long time about the former city with a small body of troops, or as the official gazette had it, "with clouds of celestials." At one time, he reported having taken a number of the rebel's stockades; at another, he had thrown stink-pots and rockets into their camp, setting it on fire; he had driven the rascals, long-haired and short-haired, in great numbers into the canals, and pushed them off of bridges into the water, so that they were drowned; he had captured their tents and jingalls, their spears and cartouche-boxes, their standards and lanterns; and he had, moreover, been well seconded, both by the god Kwan-te and by
timely showers of rain, whereby, on several important occasions, the powder of the enemy had been thoroughly soaked through. Whenever he went out to battle, he sent before him a placard, stuck high upon a pole, with the inscription on it in large characters, "Avoid death!" This was represented as having produced great effect upon the shorter-haired of the enemy. Another feat of his consisted, as was currently reported, in driving several hundred cows in at the different gates of Nanking, to see if there were not pit-falls and ambuscades laid there; whereupon, he discovered that no harm happened to them, but they went safely into the city!

Heang-yung also offered a reward of one hundred thousand taels to whomsoever should bring in alive the leader of the insurrection, Hung-Siu-tshuen; fifty thousand for each of the pretended princes, Yang-Siu-tsing, and Seaou-Chaou-kwei; and double the money to whomsoever should devise a method for blowing up the fleet of the enemy, so as to destroy their power at a single blow. At the same time, confessing that there was no superfluous money in his camp-chests, he called loudly on all good people to contribute towards defraying the expenses of the war; affirming that there were no less than seventy thousand men then under arms,
. and that, according to the treasurer of the province of Kiang-nan, there had been paid out for their support, since the capture of Nanking, nearly five and a half millions of tael. "No matter," said he, "whether it be pure sycee, or the inferior kind used in paying the salt-gabelle, or copper cash, or foreign dollars; you may just suit your convenience as to the kind of coin contributed; only be quick about it."

For all these exploits and good endeavors, general Heang-yung received from his master, in token of his favor, an archer's ring, "with some poetry engraved on it," a holder for a peacock's feather, a green-jade tobacco-box, and permission to wear a yellow jacket when he went abroad.

Ke-shen, also, was in the field; though he did not so much distinguish himself. He would have taken Yung-chow, only, "he was apprehensive lest, if he recovered the city, he would be put to some trouble in pursuing the enemy, and, therefore, delayed the attack." Afterwards, having breached the walls by means of a gun weighing ten thousand catties, he reported that he certainly should have captured the place, had not general Shwang-le been struck down by a musket-ball which knocked the teeth out of his mouth; and had not general Chin-kin-suy, after having mounted the walls by a ladder, been obliged
to get down again, because his soldiers would not follow him. But these excuses did not satisfy the emperor, who ordered that Ke-shen, "not having the least ability to plan military operations, should be deprived of his official rank, but kept at his post to do duty."

Various fruitless attempts were made, also, by the imperialists to recover possession of Chin-kiang-fu, the key of the grand canal. They even reported in the *Royal Gazette* that they had succeeded; only, "on account of the narrowness of the streets, the general thought it more prudent to encamp outside the barrier." The fact, however, was, that though they, at one time, kept up a continual fire on the town for three days, they made the attack from such a prudent distance that their balls all fell short; and not so much as a loose brick was shaken out of the fortifications.

Finally, in their distress, some of the leading imperialists went on their knees before the "stinking foreign devils," and solicited the aid of their fire-ships. Of these, the Chinamen entertain the most extraordinary dread, especially of those which are able, in consequence of their light draught of water, to cruise above the submerged banks of the rivers at the period of the inundations; and running for dear life on the appearance of these strange visitors, they exclaim, pointing behind over their shoulders,
"See! ship walk-ie where man walk-ie!" But the "stinking foreign devils" declined taking sides in the contest between the two parties. All, therefore, that could be done, was, to purchase several square-rigged vessels, at a high price, at Shanghai, which, armed and manned by a few "outside" vagabonds, and joined by a number of Portuguese lorchas, and Canton war-boats, were dispatched to Keang-yin. But, although a reward of one hundred taels was offered to the first vessel that should go into action with the enemy, as many more for the capture of a rebel junk, and one hundred thousand for the destruction of the whole fleet, it turned out that the "outsiders" were no more disposed to win the rewards of war than the "long-tails," and nothing was done by the allied armada beyond burning, on one or two occasions, a considerable amount of gun-powder.

Meanwhile, the insurgents having got the control of the commerce of the Yang-tsze-kiang, and of the grand canal, set diligently to work to fortify themselves in their principal strong-holds.

These lay principally on either side of the Yang-tsze-kiang, between Chin-kiang and Wu-chang, a distance of about five hundred miles; and were Nanking and Chin-kiang, in the province of Kiang-su; Lu-chau, Ngan-king, T’hae-ping, Chi-chau, and
Ning-kwoh, in the province of Ngan-hwui; Kin-kiang, Jan-chau, Ki-ngan, Hien-chang, and Wu-ning, in the province of Kiang-si; Wu-chang, Hankau, Siang-tan, Han-yang, Hwang-chau, Hian-kan, Ying-ching, Lin-chau, Ngan-luh, and Tsan-yang, in the province of Hu-pe; and Yoh-chau, Siang-yin, and Ning-hiang, in the province of Hu-nan.

While engaged in strengthening these positions, besides many others of less importance, the insurgents also took pains to make their rule acceptable to the people, both by their acts and proclamations. Of the latter, the following is a specimen:

"Yang, the eastern prince, generalissimo of the army, and prime minister of State, as well as religious instructor, and deliverer of the people; and Sean, the western prince, second minister of State, and also generalissimo of the army;

"Both servants of the celestial dynasty of Tai-ping, which has received the veritable decree of heaven to rule, together issue the following proclamation to all classes of people, requiring them, each and all, to follow, peaceably, their respective avocations.

"When the will of heaven is determined, the minds of men should be compliant. Heaven having now produced the true sovereign to rule the people, they ought to yield their minds to his renovating influence. It is to be regretted that, ever since the Tartars have thrown the Chinese empire into confusion, they have induced the people to worship corrupt spirits, and to reject the true spirit, while they rebel against God. They have, moreover, required the people to assume the appearance of imps, and to divest themselves of the human form; by all which means, they have roused the vengeance of high heaven. Besides this, they have oppressed our people, and brought calamities on the living intelligences. They have made the stiuk of their covetous practices to rise up to heaven, while they have degraded literature to the very dust. The agricultural and mechan-
ical classes have been distressed, every year experiencing greater troubles; while the mercantile classes, in coming and going, have been severely taxed at each barrier. Thus, all within the four seas are grieved in mind, and the inhabitants of the middle region look on with indignant glance. We, the generals above-named, having received the excellent decree of heaven, and being unable to endure the spectacle of people ground down to the earth, have elevated the righteous standard, with the view of exterminating the Tartar hordes, and have marshaled the royal troops, in order to overcome the wicked one. In every district through which we have passed, the people have welcomed us as they would the seasonable showers; and, wherever our standards have appeared, the inhabitants have felt as if they were delivered from the greatest calamity; which shows that the will of heaven is evidently on our side, and that the minds of men incline toward us. Ever since we commenced this great undertaking in the province of Kwang-si, the first ranks of those who have come out against our royal troops have inverted their weapons in indication of submission; while those who have been influenced by the fear of heaven's majesty, have, on the first report of our arrival, lost all heart for defending the enemy. Now, having set up the new dynasty, we especially enjoin it on all living people reverently to worship God, and set aside all corrupt spirits, in order to gratify the mind of heaven, and obtain celestial blessedness. Let the learned, agricultural, mechanical, and commercial classes vigorously attend to their several employments. From the date of this proclamation, let every one peacefully abide in his native region, and contentedly follow his usual avocation. Our virtuous soldiers will not touch an atom of their property, so that there is no need for the least apprehension. Let traders proceed to their markets without fear, looking for a speedy revival of the country. On this account, we issue our special proclamation, in order to quiet the honest inhabitants. Let this be circulated throughout the empire for the information of all, so that every one may reverently obey. Do not oppose.

"A special proclamation, given in the third year of the celestial dynasty of Tai-ping, on the first day of the fifth moon (June 6th, 1853)."

* Medhurst.
XLII.

THE TAI-PING THEOCRACY.

The government established in Nanking does not differ essentially from that originally set up at Yung-ngan. It is a military theocracy. Tai-ping-wang, who is generally mentioned by the title of Celestial King, is the absolute master of his followers, and the pretended lord of both China and the whole world besides.

He is in direct intercourse with heaven, and seldom shows himself to his fellow-mortals. From time to time, both the Heavenly Father, and Jesus, the Heavenly Elder Brother, come down to earth to give him directions respecting the management not only of the affairs of the empire, but of the most petty concerns of the royal household.

The will of the celestial king, therefore, is the will of heaven; and the slightest acts of disobedience are liable to be punished with immediate death; while obedience is followed with honor in
this life, and eternal happiness in the life to come.

The subordinate kings, who are his ministers, share with him in the monopoly of divine inspiration. This is true more especially of Yang, the eastern king, and prime minister, who has, in some instances, gone great lengths in carrying out the Chinese adage, that "Wood is made straight by the carpenter’s line, and princes are rendered correct by the subject’s reproof;" while the celestial king, on the other hand, has displayed no less readiness to follow the corresponding practice of the Chinese emperors, of publicly proclaiming, and atoning for their own faults.

The theocratic machinery of the new imperial government is well illustrated in the following account, taken from official documents, of a descent of the Heavenly Father, and of his revelations to Yang:*

The eastern prince, one day, addressed the celestial king, saying: "Not long ago the heavenly Father came down into the world, at my palace, commanding me, your younger brother, and certain others, to come to court, and report to your majesty, our second elder brother."

The celestial king then inquired, "Brother Tsing, what were the commands delivered by our Heavenly Father?"

The eastern prince replied, "The sacred will of our Heavenly

* Note I, Appendix
Father was to command you, our second elder brother, to instruct our young master* more assiduously and properly, in order that every word and action, motion and rest, may be in accordance with the rules. You are not to allow him to do as he pleases. For instance, when our Heavenly Father sends down rain, and our young master wants to go out for a walk, were you to allow him to do as he pleases, he would get wet; therefore, in this respect, he must be restrained; but when the weather is fine, he may go out for a walk.

"The Heavenly Father further told me, your younger brother, to inform you, my second elder brother, that if the female officers commit any trifling fault, you should be indulgent towards them, and instruct them. You are also to be gentle towards them, lest they should get frightened. For instance, when a ditch or canal has to be dug, you must not make the females work as if they were building a city or a camp; and if the weather should be unfavorable, with rain or snow falling, they should be allowed to rest for awhile, and not made to dig during the continuance of frost and snow. If you comfort them in this way, they will be contented and happy, and, feeling grateful for your kindness, they will exert themselves in serving you, so that you will get all your work completed.

"The old saying has it, 'The prince should employ his subjects according to propriety, and their subjects will serve their prince according to fidelity.' You, my second elder brother, have ascended up to the high heavens, and, therefore, you ought certainly to be thoroughly acquainted with all matters of a celestial nature. But these female officers are originally women, with a very circumscribed amount of information. How should they be perfectly familiar with celestial principles? On common occasions, when they see you, my second elder brother, in front of the palace, the female officers, getting a glance of your royal visage, can hardly avoid making mistakes in what they do, so as to excite your just displeasure; on which account they are always in a state of alarm. Even male officers, when they come to do anything in front of the hall, are by no means at their ease. For instance, our younger brother, Weiching, when he was once in front of your palace, managing some

* Tai-ping-wang's son, and the heir-apparent.
affair, felt a certain degree of alarm, and did not dare to speak too much: how much more these female officers, when they come into your presence?"

The eastern prince also addressed the sovereign, saying, "When the officers, whether male or female, commit any crime that is worthy of death, it rests with you, my second elder brother, in obedience to the celestial law, to put them to death, in order to sustain the majesty of the Divine law, and to deter future offenders. But, in my humble opinion, supposing the offenders to have committed something worthy of death, there may be still some circumstances in the case not very clear; and if you hastily put them to death, you may sometimes do wrong. Let me presume, therefore, to offer a suggestion, which is: that whenever among the officers, male or female, any persons commit a capital crime, I should earnestly entreat you, my second elder brother, of your superabundant favor, to hand over the case to me, your unworthy younger brother, for careful examination as to the circumstances which led to the commission of the crime; and if I meet with any extenuating considerations, I will supplicate you, in your gracious compassion, to pass over the offense. But if it should appear that the parties have really committed a grievous offense, that cannot be forgiven, I will report to you, my second elder brother, that you may determine the case. In this way there will probably be no cases of unredressed grievances; and the justice and benevolence of you, my second elder brother, will be equally displayed, while both rewards and punishments will be properly administered. I do not know whether this suggestion will meet your views, but I beseech you of your clemency to inform me."

The celestial king then said: "That which you, my younger brother, have said, is very right, and is truly in accordance with the benevolent feeling displayed by our Heavenly Father, who loves what is good and hates what is evil, while he carefully discriminates between the one and the other. The disposition displayed by me, your elder brother, is impetuous; and if you, my younger brother, had not made this suggestion, it is to be feared that I should have wrongfully put some persons to death; now, in consequence of your advice, not only shall I be prevented from wrongfully inflicting condign punishment, but future generations, observing this,
our example, will not dare to do anything rashly. From henceforth, therefore, I, your elder brother, will, in every case, consult with you, my younger brother, before I proceed to act. It will have the effect, also, of inducing future princes to imitate their predecessors, and consult with virtuous ministers before they decide on action, by which means they may possibly prevent mistakes.”

The celestial king further said: “When I formerly ascended up to the height of heaven, I found that the disposition of our celestial Papa was rather impetuous, although his liberality was as deep as the boundless ocean. And to-day our Heavenly Father has given himself the trouble to come down into our world, and ordered that I, your second elder brother, should be beaten, on account of the extreme narrowness of my mind.”

Thereupon the eastern prince said, “The disposition which you, my second elder brother, possess, is just that which our Heavenly Father has caused you to be born with; and when a son imitates his father’s disposition, it can scarcely be considered an instance of narrowness of mind. Do you just set your mind at ease, and sit down in the enjoyment of the heavenly kingdom, which it is to be hoped will be of a perpetual duration.”

Having finished these observations, the eastern and northern princes, together with all the officers, knelt down, and then exclaimed: “May the king live forever!” after which the court broke up, and they all retired from the palace gate.

The northern prince and the various officers then escorted the eastern prince to his palace; arrived at which place, the eastern prince ascended his hall of audience, while all the officers knelt down, exclaiming, “May the prince enjoy abundant longevity!”

The eastern prince then addressed them, saying, “I, the general, having this day announced the sacred will of our Heavenly Father to our lord and master, the second elder Brother, I should like to know whether or not I was correct in so doing?”

The northern prince and all the officers replied, “You, the eastern prince, merely announced the sacred will of our Heavenly Father, every sentence of which was in accordance with the mind of heaven; how could it be otherwise than right?”

The eastern prince then said, “Mind, then, all you officers, whenever a superior is in the wrong, you that are inferior should straight-
way inform him of it, without hesitation. Should I, for instance, fall into an error, you should immediately represent it to me.” The officers all said, “We will do as you say.”

The northern prince and all the officers then knelt down, crying out, “May your highness enjoy considerable longevity! We pray you to retire into your inner palace and enjoy repose.” Having said which, all the officers left the eastern palace and retired to their respective places of abode.*

* Note J, Appendix.
XLIII.

THE INSURGENT CREED.

There is no god but God; and Tai-ping-wang is the younger brother of Jesus—such, in brief, is the creed of the insurgents.

They have renounced the worship of idols, and of their ancestral manes, and they adore, instead, Tien-fu, the Heavenly Father of Christianity. "Thou shalt honor and worship the great God," is their rendering of the first commandment. And in their comment on it, they say, "The great God is the universal Father of all men in every nation under heaven. Every man is produced and nourished by Him; every man is also protected by Him; every man ought, therefore, morning and evening, to worship him with acknowledgments of His goodness."

Jesus is worshiped by them as their celestial elder brother, the first-born of the Father; but is regarded as inferior to Him in dignity, inasmuch as
he is his son. "Even the Saviour Jesus, the first-born son of God," it is said in one of their books, "is only called our Lord. In heaven above and earth beneath, as well as among men, none can be considered greater than Jesus; and yet Jesus was not called Te." This is a title which, from the earliest times, has been applied to the emperor, as the highest of potentates; but the insurgents make use of it only when speaking of the Heavenly Father.

The Christian doctrine of human depravity lies at the foundation of the religious belief of the insurgents. They acknowledge that they have sinned against the great God, and they hope to be forgiven on repenting of their misdeeds, and obeying the orders of the Tai-ping-wang dynasty. Those who fall in battle are promised, by the chiefs, a direct translation into a heaven of ever-during felicity; while those who fly from the enemy, or transgress the commands of their superiors, will be doomed to the pains of an eternal hell.

The idea of an atonement made for the sins of the world by Jesus, the celestial elder brother, appears in many of the writings of the insurgents; but it is not probable that they have any very clear understanding of this doctrine. When they speak of Jesus, as the Saviour of mankind, it is not in the
sense generally attached to these words by Christians; Tai-ping-wang, though his younger brother, being regarded as scarcely less a deliverer.

Their views of practical religion are summed up, in one of their books, in this wise: "Who has ever lived in the world without offending against the commands of heaven? But until this time no one has known how to obtain deliverance from sin. Now, however, the great God has made a gracious communication to man, and from henceforth whoever repents of his sins in the presence of the great God, and avoids worshiping false gods, practicing perverse things, or transgressing the divine commands, may ascend to heaven, and enjoy happiness for thousands and myriads of years, in pleasure and delight, with dignity and honor, world without end. But, whoever does not repent of his sins in the presence of the great God, but continues to worship false gods, practicing perverse things as before, and going on to transgress the divine commands, will most certainly be punished by being sent down into hell, and suffering misery for thousands and myriads of years, in sorrow and pain, with trouble and anguish, world without end. Which of these is the best, and which is the worst, we leave it to you to judge."

In the brotherhood of the God-worshipers there
are no prophets or priests, save Tai-ping-wang and his ministers, the five kings. There is no church separate from the state. Those who join the insurgents go through a certain form of baptism; but there is no other sacrament known among them. Of baptism, the notion entertained is, that it is a means of removing the guilt and stain of sin; so that the more thoroughly the act is performed, the more effectual is it. "When the prayer is over," says their ritual, "let the person to be received into the brotherhood take a basin of water, and wash himself clean; or, if he perform his ablutions in a river, it will be still better."

The Christian Bible has been put into the hands of the insurgents; and portions of it have been republished.* But the moral and religious writings of the insurgent chiefs, both in prose and verse, are also received as inspired scriptures, and are more generally circulated among them. They possess, however, several forms of prayer and doxologies, derived from Protestant missionaries, which are in common use; and every person is taught the Ten Commandments given by God to the ancient Hebrews. Of these their interpretation is extremely rigid. They say, for example, "The casting of

amorous glances, the harboring of lustful imaginations, the smoking of opium, and the singing of libidinous songs must all be considered as violations of the seventh commandment.” For adultery and opium-smoking the penalty is death; and strings of heads, seen hanging at the corners of the streets in Nanking by foreign visitors, testify to the strictness with which the law is executed. Gambling, also, and even the common use of wine and tobacco, are prohibited.

The insurgents observe one day in seven as a Sabbath; but, by an astronomical error, this falls on Saturday. On this day homilies are delivered to the people by the chiefs, or others thereto appointed; hymns are sung; prayers are read; and sacrifices are offered of animal food, wine, tea, and rice. During the chanting of the hymns, the worshipers sit; and they kneel during prayers. There is also public religious service twice every day, besides the offering of short petitions at meals. The forms of prayer for these occasions, as well as for many extraordinary ones, as at funerals, on birth-days, and in time of sickness, were derived from the Protestant missionaries; and are, in several instances, addressed to the Trinity. It is not to be supposed, however, that they have any true comprehension of this Christian mystery; inasmuch as the title of Holy
Ghost has been—ignorantly, it is to be presumed, not blasphemously—conferred on Yang, the prime minister.

Astrology, necromancy, witchcraft, and the art of divination—all in such vogue with the Chinese, both learned and unlearned—are entirely discarded by the God-worshipers. Instead of the old imperial almanac, which noted the character of every day in the year, as lucky or unlucky, and, therefore, suitable or unsuitable for the performance of such common acts of life as marriage, burial, laying the foundations of a building, or setting out on a journey, they have adopted a new calendar, from which all this nonsense of superstition is excluded. In the preface to this new almanac, the five kings, in making report of their work to Tai-ping-wang, say, "All the corrupt doctrines and perverted views of preceding almanacs are the result of the devil's cunning devices, to deceive and delude mankind. We, your majesty's subjects, have, therefore, set them aside. For the years, months, days, and hours are all determined by our Heavenly Father. Thus, every year is lucky and favorable, every month is lucky and favorable, and every day as well as every hour is lucky and favorable. How can they be classified as good and bad, and what can be the use of selecting one period above another? Whoever truly
venerates our Heavenly Father, the Supreme Lord, and the great God, is under the protection of Heaven, and can engage in his duties whenever he thinks proper. Every season, therefore, may be considered as prosperous and favorable."*  

* Notes K and L, Appendix.
THE NEW CELESTIAL STATE.

The new celestial state, established at Nanking by Tai-ping-wang, is similar in its organization to that of his army. Every phalanx has attached to it a large number of officials; for example, two dividers of land, two dispensers of the laws, superintendents of money and grain, two accountants for weights, and two for disbursements. There are also officers specially appointed to register the births and deaths, as, also, others to make note of the cases of promotion and degradation among officials. Over every five persons is placed a cinquevir, whose duty it is, alike, to lead them against the enemy whenever they are engaged in military service, and, in time of peace, to overlook them in the practice of husbandry and the trades. These, and all other subordinate officers, report their doings to their superiors next in grade, who, in turn, do the same to others placed over them, until, finally, all transactions are brought to
the knowledge of the chief ministers of state. The land, which is considered as belonging to the celestial king, is divided into portions called mous, being about the sixth of an acre, and which are distributed into nine classes, according to their productiveness. Each family has a certain extent of ground assigned it for cultivation, the size of which depends on the number and age of the members. "Having fields," say the celestial regulations, "let them cultivate them together; and, when they get any rice, let them eat it together; so, also, with regard to clothes and money, let them use them in common, so that every one may share and share alike, and every one be equally well fed and clothed."

It is ordered that, throughout the empire, the mulberry-tree be planted close to every wall, so that the women may have silk for making garments. Every family is required to keep as many as five hens and two sows; and care must be taken that they do not "miss their proper season for procreation." At the time of harvest it is the duty of an officer, called a vexillary, to see that the five and twenty families under his charge have a sufficient supply of food; and any superfluity of "wheat, pulse, hemp, flax, cloth, silk, fowls, dogs, and money" must be brought to the public store-house. "For," say the regulations, "the whole empire is the universal
family of our Heavenly Father, the great God, and supreme Lord; and when all the people in the empire avoid selfishness, and consecrate everything to the supreme Lord, then the sovereign will have sufficient to use, and all the families of the empire, in every place, will be equally provided for, while every individual will be well fed and clothed. This is what our Heavenly Father, the great God, and supreme Lord, has especially commanded the true sovereign of the Tai-ping dynasty, with the view of saving the whole world."

In every circle of twenty-five families there must be a public granary and a church; and on the occurrence of a marriage or birth, the vexillary allots to the family in which these events take place one thousand cash and one hundred pounds of grain, and also offers, in the place of the former superstitious ceremonies, an eucharistic sacrifice to the Heavenly Father, the great God, and supreme Lord.

It is also the duty of the vexillary to see that the children go daily to church for the purpose of being taught by him to read the Sacred Scriptures, together with the imperial proclamations; and, on Sunday, each cinquevir is required to conduct the men and women under his charge to the place of public worship. There, sitting males and females in separate
rows, they are to attend upon the services of preaching, praying, and giving thanks to God.

The vexillary, moreover, is to see that all diligent husbandmen are rewarded, and the idle punished; and, in cases of strife, provision is made that the subject of dispute may be carried by appeal from the decision of the vexillary up to that of the higher officers of state, even to the celestial king himself.

All persons, both those in office and those out, are to be kept under close supervision by whoever stands next above them in authority, reports of the good or bad conduct of each person being sent up from time to time to the chiefs of the state. Those who behave themselves well, whatever their sphere of life, are to be rewarded with honors and offices, descending in most instances to their posterity; while the idle and the lawless are to be punished with degradation, and even with death.

Special seasons in each year are designated for the purpose of filling all vacancies in office; when the various reports of conduct, before mentioned, are made, and when the candidates are subjected to a series of examinations by those in authority, with the view of testing their worthiness and capability. And once in three years, similar examinations are to be held for degrading from, and promoting in, office, at which time, the subordinates are allowed to de-
nounce all acts of wrong-doing on the part of their superiors.

Such are the main features of this system of despotic centralization, raised on the basis of communism. Like the old imperial organization, it is one of complete governmental surveillance and interference, utterly inconsistent with individual liberty, but one also in which the numerous offices of state are, in theory at least, given only to the meritorious, and those whose talent has passed the ordeal of a succession of examinations. It is a plan to make all men virtuous, but to do it by compulsion; to supply all with the necessaries of life, though without permitting them the possession of anything besides; and to secure the benefits of industry, good order, and general comfort, at the expense of all high culture and genial enjoyment of life.*

* Compare "The Land Regulations and Political Economy of the Celestial Dynasty," published in the Kwei-haou, or third year of the celestial dynasty of Tai-ping (1853).
XLV.

INTERCOURSE WITH FOREIGN NATIONS.

Attempts have been made within the last two or three years, by commissioners of the English, French, and American governments, to place themselves in direct communication with the insurgent authorities in Nanking. But although they succeeded in passing up the Yang-tsze-kiang in steam-vessels of war to the "Celestial Capital," and in holding intercourse with the subordinate officials, they all failed of obtaining audience of the new emperor. Besides the fact that their visits to Nanking are looked upon with some degree of suspicion, from their known sympathy for the imperialists, Tai-ping-wang has adopted the policy of having nothing to do at present with foreigners, as he will not with the society of the Triads, who for a time held possession of Amoy and Shang-hai, or with the confederated bands who have overrun the country around Canton. He is disposed to deal only with
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Hien-fung, and to keep all other parties out of the field, if possible, until the great question of supremacy between himself and his rival shall have been settled. Then it will be time enough to consider what shall be the relations of the regenerate empire with the nations "outside the wall."

The determined war of extermination hitherto waged by the God-worshiping dynasty against that drug, the importation of which into the empire is enriching some of the commercial classes of the West to the utter ruin of the Chinese race, bodies and souls, would seem to betoken the existence of no disposition at Nanking favorable to intercourse with foreign nations.* But, on the other hand, the religious, not to say Christian, character of the new régime, together with the doctrine promulgated by it of an universal brotherhood among men, may be relied upon with some degree of confidence, as indicative of the near approach of the reign of more just and liberal sentiments on the subject of foreign trade and intercourse. Certain it is that the Europeans and Americans, who have recently ascended the Yang-tsze-kiang, were unusually well received by both the people and the subordinate magistrates. When it was known that their religious books corresponded with those of

* Compare Ho. of Repras. Doc., No. 123, pp. 177, 311.
the God-worshipers, they were saluted as "foreign brethren." In some instances aged and respectable men fell down upon their knees in the streets before them, to do them reverence; their ships were thronged by multitudes, whose politeness was equalled only by their good-humor; and they noticed an entire absence of those abusive and obscene forms of speech which so constantly foul the mouths of the rabble of Canton.

Still, it is understood that the communications addressed to the foreign commissioners, who went up to Nanking, were all of that arrogant and supercilious stamp, of old characteristic of the Chinese court in its intercourse with the representatives of the occidental governments. They set up the pretension that the "celestial king" is the lord of the whole world, and require all nations and tribes of men to lay their tribute of homage at his feet.

Such, at least, are the high notions set forth in a mandate sent to Captain Buchanan, of the United States steam-frigate Susquehanna; which vessel, having on board Mr. Commissioner McLane, ascended the river to Nanking, and sixty or seventy miles above, in the month of May, 1853. This document came, indeed, from officers of subordinate rank, and may possibly not express the views of so intelligent a personage as the "celestial king," him-
self. In both style and sentiment, it is thoroughly Chinese, and is as follows:

"A MANDATORY DISPATCH TO BUCHANAN, OF THE UNITED STATES OF AMERICA.

"Sin and Loo, honored with the meritorious rank of earthly magistracy, holding the office of first and second ministers of state, of the second class, promoted two degrees, send this mandatory dispatch to Buchanan, of the United States of America, for his full information.

"Whereas the Heavenly Father, and the Heavenly Elder Brother, have greatly displayed their favor, and personally commanded our sovereign, the Celestial King, to come down, and be the peaceful and true sovereign of the world, and have also put the (five) kings to be assistants in the court, and strong supports in the establishment of a flourishing government:

"Now, therefore, when this city, the Celestial capital, has been established and built up by the sovereign authority of the Heavenly Father, and the Heavenly Elder Brother, it is the very time that all nations should come, and pay courtly honors, and all the four seas advance to receive instruction.

"From you, Buchanan, there has been received a public document, in which a desire is expressed to come and see the eastern king's golden face; but we, the ministers of state, on reading what is contained therein, find that you have presumed to employ terms, etc., used in correspondence with equals.

"This is not at all in conformity with what is right. Because our eastern king (may he live nine thousand years) has respectfully received the Celestial commands to come into the world, and to be the assistant of the Celestial court in drawing together the living souls of all nations, you, who reside on the ocean's borders, and are alike imbued with favors, ought to come kneeling, and make memorials, thus conforming to the principles of true submission, so as to show your sincerity in coming to pay court.

"But we, the ministers of state, having examined this communication, have not submitted it to the golden glance of the eastern
king, lest we should excite the anger of the golden glance, and
draw on ourselves no light criminality.

"Kindly keeping in mind, however, that you are residents on the
ocean's borders, and have not known the rights and ceremonies of
the Celestial court, indulgence [for the past] may be granted; but
henceforth, as is right, you must conform to the established rules,
and make respectful memorial.

"With regard to the favor of the Heavenly Father, and the Hea-
venly Elder Brother, displayed in opening and awakening your
minds so as to induce you to come to the true sovereign, and to be
near to the Celestial capital, all this you have obtained as a mani-
estation of the grace of the Heavenly Father, and Heavenly Elder
Brother, and it is also your happiness.

"The truly submissive, however, most assuredly will prepare rare,
elegant, and precious things, and come and offer them in honor of
the king, in this manner showing that you understand the mind of,
heaven.

"Now, because the Heavenly Father, the Supreme Lord, the August
High Ruler, is the only one true God, the Father of the souls of
all nations under heaven, and Jesus, the Saviour of the world, the
Celestial Elder Brother, is the Supreme elder brother of all men of
all nations under heaven, and our sovereign, the Celestial King, is
the peaceful and true sovereign of all nations under heaven, there-
fore, all nations under heaven ought to reverence heaven, and to
obey the sovereign, knowing on whom it is they depend. We are,
indeed, much afraid that you do not yet fully understand the things
of heaven, imagining that there are distinctions, as of this nation
and of that nation, not knowing the oneness of the true sovereign.

"Therefore, we end this especial mandatory dispatch.

"If you do, indeed, respect heaven, and recognize the sovereign,
then our Celestial court, viewing all under heaven as one family,
and uniting all nations as one body, will most assuredly regard
your faithful purpose, and permit you, year by year, to bring tri-
bute, and annually come to pay court, so that you may become the
ministers of people of the Celestial kingdom, for ever bathing your-
selves in the gracious streams of the Celestial dynasty, peacefully
residing in your own lands, and, living quietly, enjoy great glory.

"This is the sincere desire of us, the great ministers.
"Quickly ought you to conform to, and not oppose, this mandatory dispatch.

"Twenty-fourth day of the fourth month, of the fourth year of the great Peaceful Celestial Dynasty (May 30th, 1854)."

12*
XLVI.

PROBABLE ISSUE OF THE INSURRECTION.

The result of this contest for empire between Tai-ping-wang and Hien-fung, cannot, at present, be foreseen. Still, considering, on the one hand, the succession of disgrace and disasters which have befallen the imperial arms since the commencement of the insurrection, it would seem to be improbable that the Tartar should ever recover possession of the southern capital of his empire; and, on the other, the career of the God-worshiper has been throughout marked with such superior sagacity, and attended with such uninterrupted good fortune, as naturally encourages the belief that he will succeed in gradually diminishing the resources, and finally subverting the dominion of his rival.

The struggle may, indeed, be continued for a considerable number of years to come; the Chinese civil wars having generally been of long duration. But should the great towns on the coast be captured,
either by the God-worshipers, the Triads, or the banditti, the imperial supplies being then cut off by the coast, as they are already by the grand canal, the northern portion of the empire could scarcely fail of becoming disaffected, and Peking of being, in a measure, impoverished.

That the insurgents may become divided among themselves is, of course, possible. But their unanimity hitherto is no sign of future discord. On the contrary, they seem to be a perfectly compact body, animated with but one spirit, and controlled by one will. They are, also, led on by a mind the most gifted, perhaps, which has illustrated the annals of China since the days of Confucius; a mind of strong convictions, steady purposes, and of indomitable energy; a mind which has inspired the hordes of the insurrection with its own heroism, has kept them in perfect subjection, and has led them from Kwang-si to Nanking in an uninterrupted march of triumph, to be paralleled only by the conquests of the greatest captains of the East. As long as the originator of the movement lives, his followers can hardly be expected to become disunited; though, in case of an early decease, the succession of his son, Yow-chuwan-soy, the heir-apparent, and so-called “third elder brother,” might well be doubted.

What is to be regarded as most probable, per-
haps, is, that the nations of the West will finally interfere in this war of the two dynasties, and throw the weight of their swords into one scale or the other. The time for breaking down the great wall of partition, which has so long excluded from the Chinese millions the civilization of the West, cannot be far off; for the commercial nations of Europe and America are getting tired of waiting, like beggars, at the gates of this haughty Asiatic, who sets himself in opposition to the common law of the world, and the will of Providence. Already Russia has moved down from the north on the river Amour, taking possession of a vast territory; and the strife for dominion, which was so lately raging in Eastern Europe, may, sooner than is generally anticipated, be revived, and extended to the "central flowery plains," where alone it can find its ultimate solution.
NOTE A.

Extract of a letter of Mgr. Rizzolati, Apostolical Vicar of Hout-Kwang; January 28th, 1853; published in the Annals of the Propagation of the Faith; No. 149, p. 287. (Translated from the French.)

"The rebels of China have nothing in common with the idolatry which extends throughout the empire and the adjacent kingdoms. Wherever they arrive, they overthrow and destroy, to their very foundations, the temples of the idols. They mutilate, tread under foot, and crush to powder the gods so much venerated by the people. Nor are the monasteries of the bonzes and bonzeses spared. After having sacked and demolished their convents, the insurgents promenade their divinities in masquerade, and make a complete carnival of their idols and other objects of superstition."
NOTE B.

Several years later, when Siu-tshuen had set up his throne in the ancient capital of the empire, he addressed a letter to Mr. Roberts, offering to return at Nanking the favors he had formerly received at Canton. This communication, though from political considerations, as is believed, it has never been made public, is referred to in the following letter from Mr. Roberts to Mr. Commissioner Marshall, propounding certain questions, which were afterwards answered by the Commissioner in the negative:

"CANTON, May 30, 1853.

"Dear Sir:—The other day Dr. Happer saw a letter in the hands of natives, addressed to my place, and said to be from Nanking. Since that I have received a letter—though not thought to be the same—purporting to be from Hung-Sue-Tsuen, the chief Tai-ping-wan, or prince of peace. I showed this letter to Dr. Parker, who is acquainted with official sealed documents, and he thinks it genuine. Hung-Sue-Tsuen's name is plain, and signed in full at the close, and stamped with a seal having on its face six ancient characters, which, plainly written in modern and translated, amount to 'Tienteh (Tai-ping-wan's device), the prince of peace's seal.'

"This letter refers to our former acquaintanceship, and the deep impressions remaining on his mind from the instructions received;
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states that he has frequently written to me, but knows not whether his letters have been received. It states that several provinces have come under his control; that myriads of men assemble morning and evening for worship, who observe the ten heavenly commandments, but few of them are versed in Gospel doctrines. The letter invites me to come and assist, that the Gospel may be made plain, baptism (immersion) may be received, and the truth published.

"Now, having maturely considered this matter, and believing, from what I know of the case, that it would be difficult to occupy a more important or useful station, I feel inclined to go to him at the earliest practicable moment; therefore, I beg leave to propose the following inquiries to you in your official capacity:

1. Would it be against the law of nations, or would I subject myself to the censure of our own laws, to go to him immediately, in the capacity of a minister of the Gospel, merely to preach to him and his followers the unsearchable riches of Christ?

2. If so, at what state of his progress would it be allowable?

3. Should the insurgents take the city of Canton, and send for me to go into the city and preach to them, would I not be allowed to go?

"I hope you will favor me with replies to these official inquiries at your earliest convenience, and much oblige

"Yours, truly,

"J. J. ROBERTS.

"Hon. H. Marshall,

"United States Commissioner."
NOTE C.


"They (the insurgent kings) have placed all the resources in a common treasury, and reorganized society on a new plan, that is, in groups of twenty-five persons. Each family, thus constituted, is formed of a certain number of persons of both sexes, who are prohibited from cohabiting together, under the most severe penalties. This rule is to be observed until the whole of China shall have been conquered. All honorary titles are abolished, except those of officers in the army. The men are to adopt the appellation of brothers, and the women that of sisters. Each family has two chiefs; a man for the government of the male members, and a woman for the females; and over all these individual dignitaries a hierarchy is established, comprising general presidents of both sexes. All these confraternities live in common, at the expense of the public treasury; and all of them are bound to perform military service, the men under the command of a male leader, and the women under that of a female; for there are captains of both sexes. After the conquest of the empire, the families, whose military services may no longer be
deemed necessary, are to return to their cities, where there is to be no distinction of rich and poor, but perfect equality. However, according to the laws of their communism, the king, the princes, and generals are to have the exclusive right of possession and acquisition, and the subalterns are to remain in the service of their chiefs, and to receive, in reward for these services, such food and clothing as the generosity of their masters may induce them to bestow."
NOTED.

"United States Consulate, Shanghai,

"January 28, 1853.

"Sir:—I have the honor to address you with such information as I can obtain regarding the internal troubles of this country, presuming that it is my duty to report upon any matters which may affect the relations existing between it and the United States, or the interests of American citizens.

"No intelligence can be obtained from the Chinese officers with whom I come in contact, which can be relied upon; and I take my information from private letters received by Chinese merchants from their correspondents in the disturbed provinces.

"Letters from Hankhow, a town of great trade on the Yang-tze-kiang, about 300 miles to the westward of Nanking, state that the rebels have gained much ground, and that their chance is good for ultimately obtaining Nanking, where they would crown an emperor of Chinese race.

"The government troops are few and badly commanded, and only succeed in making a stand in the strongest of the walled towns. The treasuries of the various provinces are said to be completely bankrupt, and the government in straits for money for the ordinary purposes of state. This, perhaps, has given rise to rumors, at present prevailing, that some of the highest officers of the emperor have memorialized him on the expediency of legalizing the opium trade.

"On the other hand, the rebels, though in moderate force, are suffi-
ciently well organized to march from one important place to another, capturing them when not strongly garrisoned, and everywhere moving with impunity through the open country. The presence of men of capacity and education among them is attested by the order maintained, and by well-written politic proclamations disseminated through the country. Their soldiers observe the rights of others, and pillage and rapine of all kinds are so effectually restrained, that the peasantry take sides with them, and the country through which they move is not disturbed.

"It is supposed that, if they capture Nanking, they will take possession of the cities to the eastward, including Shanghai, all places of large trade, and which would afford much revenue, and that they would not interfere with trade, either foreign or native.

"I have stated the course of things in general terms, without specifying cities taken, or strength of forces, etc., etc., as the accounts are too contradictory to be quoted, only agreeing in one report, that they progress, and that their object is Nanking.

"Allow me to present my congratulations upon your safe arrival in China; and I have the honor to be, Sir, your most obedient, humble servant,

"GEO. CUNNINGHAM,
"Vice-consul of U. S. America.

"Hon. H. MARSHALL,
"Commissioner of the United States of America to China, etc., etc., etc."
NOTE E.


"The pretended defenders of the country are scarcely better than so many brigands, who pillage the honest citizen, even in his own house. Accordingly, only raise the cry in a market-place that the troops are about to pass, and, in an instant, you will see no more shops open. To bring the disaffection to a climax, it is said that the mandarins are about to lay on an extraordinary tax; surely, at a time well chosen, especially as there is a drought! Hence, seditious murmurs begin already to be heard; the people do not conceal their desire for the advent of the insurgents; and there is not a village but what would gladly come under their government. It is said, even, that the native mandarins are no less impatient to shake off the Tartar yoke; and that if, in these critical times, they add to the popular vexation, and increase the public burdens, it is for the purpose of insuring and hastening the triumph of the rebels, the number of whose friends they increase in increasing the number of the complainers and the disaffected.

"The rebels, on the contrary, pursue a course of conduct truly wise. They abstain from pillage, and make no trouble. From the beginning their proclamations have declared, 'We have no quarrel except with the Tartars; we destroy only the Tartars;' and they have kept their word. On capturing a town, they give no quarter
to the Tartar soldiers; they put to death the Manchu mandarins without mercy; and they also massacre the Chinese mandarins, if they have not previously sent in their submission. But they respect the mass of the people; the merchant is left undisturbed in his affairs; and the traveler is permitted to continue his route in peace. In the journey I have just made from Ho-nau to Kiang-si, whether in passing along the western parts of Ngan-hoe, or in traversing Hou-pe from north to south, the sum and substance of what I heard was this, 'Would that the rebels of the south might come here, too!'"
NOTE F.


"A Chinese army is, of all things in the world, the most curious. Twice have I had an opportunity of seeing one; and never in my life have I so much regretted not to understand the art of painting, as on those occasions. The most faithful description in words can give no idea of such soldiers. The year of my arrival in China, the Moslems of Yun-Nan, a restless and numerous tribe, had arisen en masse against the authority of the mandarins; and, to reduce them to subjection, the governor-general hastened to call to his aid the militia of our province, which was also under his jurisdiction. I met the principal corps of these auxiliaries, with their general-in-chief. He was seated in a very elegant sedan, borne by eight men. His troops marched in the greatest disorder, like a band of brigands; and were armed with lances and wretched matchlocks. Each soldier, besides, carried his umbrella and his lantern; thereby, giving to the whole affair an expression indescribable, and, to the last degree, grotesque. That army, without discipline or experience, would be destroyed by a single one of your battalions, and that without suffering so much as a scratch. An European soldier could fire, at least, twenty cartridges before a Chinese would be able to get his gun off once. Nor is this all.
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When the musket is aimed, the person who holds it, turns away his head, while another applies the match. You can imagine what would be the correctness of the aim, and the celerity of the manœuvre, especially in time of rain."
NOTE G.


"It must be confessed that the emperor, Hien-fung, and his ministers, appear to be really smitten with vertigo. At the very moment when everything depends upon strengthening the popular attachment to the throne, they seem to have undertaken the task of destroying it. The nation is crushed with imposts, and exhausted by military services. It is almost incredible, the annoyance given to families, for the sake of sending off a few soldiers. For, it is not to be supposed that the Chinese soldier marches on his own legs; not at all; he must have a cart. The trooper, also, would be too much fatigued, if he were compelled to ride his horse; he, likewise, must have a cart. In fact, the war-horse himself cannot carry his saddle; to transport his trappings, he must have a cart, too. So that, last week, at the town of Choui-Tcheou-Fou, two leagues from here, in order to set in motion a force of 300 men, there were necessary no less than a thousand carriers of burdens."
NOTE H.


"The revolutionary troops appear to be under good discipline, and very much superior to the imperial army in point of soldiership. They, everywhere, announce their intention of delivering the country from the yoke of the Tartars, whose vices and tyranny furnish the theme of their proclamations; and the people, desirous of having a Chinese dynasty, receive this denunciation of the foreigners with applause. Hence, the rebels receive, from all sides, voluntary subsidies, enormous in amount, and enabling them to add constantly to their army. But the imperial troops, on the contrary, degenerate more and more; and being alarmed at the superior numbers and bravery of the rebels, they study to avoid encounters with them, and, rather than do so, are content to retire, and give up to the enemy their cities. In fact, they give battle only in cases when it is inevitable, or where victory is absolutely certain; but that is very rarely. Hence, it happens that the soldiers of the emperor desert by troops, and that the officers invent thousands of excuses for quitting the service; as do, also, the civil mandarins."

13
NOTE I.

The style of holding cabinet-councils under the Tai-ping-wang dynasty is remarkably characteristic of Chinese manners, and may be further illustrated by a brief account of a cabinet-council, held two days after the "descent of the Heavenly Father," described in the thirty-fourth chapter.

"On the twenty-seventh day of December, Yang, the eastern prince sent a chamberlain to request the northern prince, and the Marquis Ting-t'hien, to accompany him to court, that they might, together, pay their compliments to his majesty, and exhort him to 'set his mind at ease, and enjoy himself.'

"So, when the female attendants, having gone up into the belfry, and beaten the gong three times, had assembled the chamberlains, and all the officers on duty, in the eastern palace, the party proceeded to attend the court of the celestial king.

"Their arrival duly announced, his majesty ascended his throne in the hall of audience, and the drum was sounded for the palace-gate to be opened.

"Thereupon, the eastern and northern princes, with the marquis Ting-t'hien, ascended the hall, twice exclaiming, 'May the king live forever!'

"The celestial king then said, 'Brother Tsing, on account of what affair of state are you come to court, to-day?' The eastern prince replied, 'I, your younger brother, have come to pay you my
compliments.' To which the celestial king said, 'I hope that you, yourself, are in health.' He then directed the eastern prince to be seated. The latter, on taking his seat, said, 'I, your younger brother, seeing that the Heavenly Father took the trouble, yesterday, to come down into the world, have considered that, although the instructions given by him were primarily intended for you, my second elder brother, they were also designed for the benefit of our brethren and sisters throughout all the world. It is because we, your younger brethren and subjects, have committed faults, that our Heavenly Father has admonished you, our elder brother, thereby making you an example to the whole empire.'

"The celestial king replied, 'I, your second elder brother, have, indeed, been in fault, so as to induce our Heavenly Father to take the trouble to come down into the world to admonish me.'

"The northern king said, 'You, our second elder brother, are not in fault; it is only that we, your younger brethren, are in fault.'

"The eastern prince then addressed the celestial king, saying, 'The adage says: "A prince should treat his subjects with respect, and then the subjects will serve their prince with fidelity." All the subjects of this realm, depending for their subsistence on the bounties of the state, are in duty bound to serve their prince with fidelity; when subjects also distinguish themselves in a meritorious manner, the prince should bestow upon them all proper consideration and reward; he should kindly sympathize with his inferiors, and bestow favors upon them, in order to encourage them in good conduct. Now, among the female officers of the celestial court, and in the palace belonging to me, your younger brother, those who attend to the business of the state are very much harassed. Some of these are the wives and others the mothers of meritorious and faithful officers, some have young children to attend to, and
others old relatives to look after; some of them also have meritorious husbands, who have given up their households out of regard to their country. Now, when females have surrendered their domestic ties with a view to the service of the state, and abandoned their private interests in order to promote the public weal, the prince ought to take into consideration their faithful devotion, and allow them, every six weeks, to go and look at their relatives, or every month or three weeks to go and inspect their households, or, it may be, every week or fortnight to take turns to visit their domestic hearth, whether to fondle their children, or manifest respect to their aged relatives, or to serve their husbands; in this way they will be enabled to carry out the duty of first regarding the interests of their country, and after that attending to the welfare of their family. Now, also, there are many ladies whose rank is honorable, and whose duties are important; we do not say that the female officers placed under these would purposely neglect their duties, but it may be that some of them have displeased their mistresses, who may have scolded them a little too severely; now, if you do not allow these female officers to state their grievances, they will never get redress; the females employed, therefore, should be permitted to complain, when you, our second elder brother, would be able to make up your mind on the case, and decide between the right and the wrong. This is one way in which princes may employ their subjects according to propriety. Moreover, in the royal city, there are the various operations of erecting palaces, digging moats, throwing up banks, and sweeping the imperial gardens, which must all be attended to by these female officers; but you should issue your orders how these things are to be done, it is not at all necessary that you should personally inspect these operations. For the celestial majesty extends to every spot, and wherever the imperial cavalcade comes, people are filled with dread and alarm; it is better, therefore, to allow these officials to work
APPENDIX.

on without interruption, in which case they will be able to complete their undertaking; but if you go personally to inspect what they are about, they will not be able to bring anything to perfection. This is another way in which princes may employ their subjects according to propriety. When a prince thus manifests a degree of gracious consideration in his conduct towards his subjects, then his subjects will be more especially affected with gratitude in order faithfully to serve their prince. If you carry out this method of treatment, from the female officers to the male persons employed, then those who are engaged in any military expedition will expose themselves to distresses abroad, such as sleeping on their arms, and fighting amidst frost and snow. When the prince thus cherishes a kind consideration for his subjects, his subjects will exert themselves to serve him faithfully, in order to repay the benevolence of the prince. This shows how, when the prince employs his subjects according to propriety, subjects will serve their prince with fidelity. With respect to the female apartments, royal reformation must begin there; the palace is the fountain from which all government springs; hence, he who wishes to illustrate intelligent virtue throughout the empire, will first regulate his country, and he who wishes to have his country well regulated, will first put his family in order. At present, through the favor of our Heavenly Father, the number of ladies at court is very great, the daughters of the princes are also numerous; it will not, therefore, be right to listen only to the statements of the elder ladies, and not give heed to the complaints of the younger ones; still less would it be right to mind the prattle of the younger branches of the royal family to the exclusion of the remonstrances of the elder ones. In every case, you should allow both parties to make their statements clearly, and then you may decide between them, as to which party is in the right and which in the wrong, without showing any partiality to either. When the ladies wait upon you, my elder broth-
er, it is, of course, their duty; but sometimes they may be apt to excite your righteous displeasure: in which case, you must treat them gently, and not kick them with your boot on, for, if you kick them with your boot on, it may be that some of the ladies are in such a state as to call for the congratulations of their friends, and then you will interfere with the kind intentions of our Heavenly Father, who loves to foster human life. Further, when any of the ladies are in the state above alluded to, it would be as well to manifest a little gracious consideration, and allow them to rest from their labors, while you select some separate establishment for their residence and repose. You may still require them, morning and evening, to pay their respects. Such a method of treatment would be proper; and if still any of the ladies should commit any trifling fault, so as to give offense to my lord, it would be as well to excuse them from being beaten with the bamboo; you may, however, scold them severely, and tell them not to offend any more. Should any of them commit any grievous crime, you should wait until after their confinement, when you can inflict punishment.'

"The celestial king then praised his adviser, saying, 'Your observations, brother Tsing, are all-important, and may be considered the specifics for managing families, governing countries, and ruling the whole empire.'

"The celestial king again issued his commands, saying, 'On a former day, you, my brethren, prepared a document, which you sent up, announcing that, of late, our Heavenly Father has not bestowed upon us very many silks and satins. Now, I should like to know whether you, my brethren, have clothes enough to wear; for, if you have not, your second elder brother's palace is well supplied with apparel, and I will order some to be given out for your use.'

"The eastern prince said, 'We, your younger brethren, through the favor of heaven and the great goodness displayed by you, our
second elder brother, have still got enough, and there is no occasion to give out more.'

"The celestial king further said, 'Since, then, the apparel possessed by me, your second elder brother, is abundant, you have no occasion to make up more garments.'

"To which the northern prince replied, 'You, our second elder brother, are the true sovereign of all nations under heaven: you are rich in the possession of all within the four seas; but, although the garments be abundant, it will still be necessary to be constantly making up more.'

"The eastern prince said, 'I beseech you, our second elder brother, to excuse the freedom which I, your younger brother, am about to take. If the apparel were insufficient, it would be necessary to make up more; but if it be accounted sufficient, it will be better to delay the making up of more, in order to carry out the virtue of economy and regard for others displayed by you, our second elder brother. What necessity was there for our brother Ching (the northern prince) to say that we ought constantly to be making up more?'

"The celestial king said, 'All that which you, my brother Tsing, have stated, may be considered as important specifics and precious remedies, every word of which is consistent with the highest reason, and fit to be preserved as a rule for successive generations. When our celestial elder brother, Jesus, in obedience to the commands of our Heavenly Father, came down into the world, in the country of Judea, he addressed his disciples, saying, 'At some future day the Comforter will come into the world;' now I, your second elder brother, considering what you, brother Tsing, have reported to me, and observing what you have done, must consider that the Comforter, and the Holy Ghost, spoken of by our celestial elder brother, is none other than yourself.'

"When he had finished speaking, the northern prince, with
the Marquis Ting-t'heen, thrice exclaimed, "May the king live forever! we beseech your celestial majesty to make yourself easy and enjoy happiness." Having said which, they returned thanks for the feast bestowed upon them, and retired from the court."
NOTE J.

PROCLAMATIONS OF THE TAI-PING DYNASTY.

A still more complete understanding of the pretended heavenly agencies by which the insurrection was nursed and brought to maturity, as well as of its spirit and aims, may be gathered from the following proclamations, extracted from "The Book of Celestial Decrees and Declarations of the Imperial Will," published in the second year of the Tai-ping dynasty, denominated Jin-tsze (1852):

"On the 18th day of the 3rd moon, of the Sin-k'hae year, (April 23d, 1851), in the village of Tung-heang (in the district of Woo-seun), the Celestial Elder Brother, Jesus, addressed the multitude, saying, 'Oh, my younger brethren! you must keep the celestial commands, and obey the orders that are given you, and be at peace among yourselves; if a superior be in the wrong, and an inferior somewhat in the right, or if an inferior is in the wrong, and a superior somewhat in the right, do not, on account of a single expression, record the matter in a book, and contract feuds and enmities. You ought to cultivate what is good, and purify your conduct; you should not go into the villages, to seize people's goods. When you go into the ranks to fight, you must not retreat. When you have money, you must make it public, and not consider it as belonging to one and another. You must, with united heart and strength, together conquer the hills and rivers. You
should find out the way to heaven, and walk in it; although present, the work be toilsome and distressing, yet, by-and-by, you will be promoted to high offices. If, having been instructed, any of you should still break heaven's commands, and slight the orders given you, or disobey your officers, or retreat when you are led into battle, do not be surprised if I, your exalted elder brother, issue orders to have you put to death.'"

"On the 13th day of the 7th month of the Sin-k'hæ year (August 18th, 1851), at Red Thorn Hill, in the tea district, our Heavenly Father, the Great God, and Supreme Lord, said:

'I, your Heavenly Father, for several years past, have come down among you.
Your Celestial Elder Brother has come down to protect you, and zealously gone out before you.
Jesus, your Saviour, continues to exert himself in leading you on, just as before.
I, your Heavenly Father, will be your Lord all your lives long. Why do you not, then, be faithful, and why neglect to improve yourselves?
Many of you have grievously disobeyed orders, and because I have not pointed out you, your boldness has risen up to heaven.
When you try to deceive heaven, do not think that heaven does not know it.
The indulgence of heaven is vast as the sea, and yet not slow (to punish). I perceive that there is among you a slight want of courage. How long will you refuse to act as faithful servants? You intended in the dead of the night to follow the dark road, and, ere morning dawned, you had to complain of being caught by the devil's delusions.
Now then, all of you follow the right way in defense of your king, and truly believe your Heavenly Father, without harboring suspicions.'

"The Great God also said:

'Now, I, your Heavenly Father, have personally come down into the world, to lead on you, my little ones; but I see that some of
you are disobedient to the heavenly commands, and every time you engage in any affair, you do not act in unison. Think, now, whose rice you are eating, and in what work you are engaged. When you are sent to kill the imps (enemies), why are you not more united, why do you not exert your strength, and press forward together in battle? I, your Heavenly Father, tell you plainly, from this time forth, that, in killing the imps, if any one of you in the least degree refuses to go forth, or venture into battle, you may be sure that heaven knows it; for you, yourselves, know all about it. Consider well, that I, your Heavenly Father, am mighty, and require all you, little ones, to obey orders; if you again disobey, do not be surprised (if I punish you). Every one of you must be true-hearted and courageous, in doing the work of heaven.'"

"The next day (August 19th), early in the morning, the great God said:

'From old, life and death have been decreed by heaven; How can one succeed in anything by depending on himself? The soul is originally bestowed on you by your Heavenly Father; Now, if you do not arouse, what sort of people can you account yourselves?'"

"On the twenty-sixth day of the seventh moon, of the Sin-k’hae year (August 31, 1851), at night, in the village of Muh, the Heavenly Father, the great God, and Supreme Lord, put to death Hwang-e-chin, and said:

'Hwang-e-chin has twice disobeyed commands; From the cloudy heavens to the snowy earth his fault cannot be excused. He boldly attempted to deceive heaven, and had no faith; In the time of battle, he twice caused our heroes to retire. The true spirit (God) created the land and the sea; If you do not believe in your ghostly Father, what merit have you? Oh, all ye little ones, obey heaven's commands; If you disobey, like E-chin, your crimes will never be forgiven.'"
"On the twentieth day of the month, of the Sin-k'haeyar (December 26th, 1851), at the city of Yung-gnan, Jesus, the Celestial Elder Brother, said:

'If a man wishes to become a hero, he must not be at his ease; he that is at his ease cannot be a hero; the more you endure sufferings, the greater will be your dignity. But you need not be alarmed; for if those impish fiends (the enemy) were able of a sudden to fly, or to change their form, they never could escape the hand of my Heavenly Father, or the hand of me, your Celestial Elder Brother.'"

"In the early part of the twelfth month, in the Kang-suh year (January, 1851), at a place called Kin-t'hien, the celestial king commanded, saying:

'The first requisite is, to obey the commandments; the second, to divide the ranks of the males from the females; the third, to avoid encroachment in the slightest degree; the fourth, to manifest a public spirit, and a harmonious feeling, each one following the orders of his superiors; the fifth, to combine every effort, and every energy, and, when engaging in battle, never to retreat.'"

"On the nineteenth day of the seventh month, of the Sin-k'haeyar year (24th August, 1851), at the tea district, the celestial king issued a proclamation, commanding every officer and soldier throughout all the regiments and battalions, with courage and joy, exultingly to obey the requisitions of our Heavenly Father and Celestial Elder Brother, without being agitated by fear; for all things are determined by our Heavenly Father and Celestial Elder Brother; every trouble is intended by our Heavenly Father and Celestial Elder Brother, as the trial of our minds; therefore, let every one be true, and firm, and patient, so that he may answer it to our Heavenly Father and our Celestial Elder Brother."
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"The Heavenly Father formerly issued his commands, saying, 'Let every one be firm and patient, and he will not know any difference (between cold and heat), so that the colder it is, the more he may throw off his clothes.'

"Remembering this, let all the officers and soldiers awake from their lethargy. According to the statement now handed in, there seems to be no salt; let the camp, therefore, be removed. According to the same statement, it also appears there are many sick and wounded; let the greater care, therefore, be taken to preserve the feeble. Should you fail to preserve one among our brethren and sisters, you will disgrace our Heavenly Father, and Celestial Elder Brother. Now, when the camp sets forward, let all the legions and cohorts be strict and exact in keeping the ranks, and in combining every effort and every energy. Let me earnestly entreat you reverently to obey the celestial commands, and do not any more offend. The general in command of the advanced guard, our sister's husband, Seacou-Chaou-kwei, and the general in command of the left wing, our brother, Shih-tah-k'hae, should, together take, the superintendence of the chief inspector's department. The first and second brigadiers of the advanced guard, the first and second brigadiers of the left wing, must lead the van. Let the general in command of the centre of the army, our brother, Yang-siu-tsing, take the superintendence of the chief director's department; the first and second brigadiers of the central division, together with twenty of the select body-guard, are to guard the centre. The general in command of the right-wing, our brother, Wei-ching, and the general in command of the rear-guard, our brother, Fung-yung-san, should together lead on the first and second brigadiers of the right wing, and the first and second brigadiers of the army of reserve to guard the rear. Whenever the camps advance, or pitch their tents, let every legion and cohort be regularly joined, so as to be able to come to each other's assist-
ance. You must, every one of you, exert your energies in sustaining and protecting the old and young, both male and female, together with the sick and wounded, so as to preserve them from every harm. At the same time, let every one look to the orders that issue from our little heaven; and all, both officers and soldiers, be obedient.

"Respect this."

"On the third day of the eighth month, of the Sin-k'hae year (8th September, 1851), at the village of Muh, the celestial king commanded all the officers and soldiers, throughout the various camps and legions, to rouse their courage, and exultingly rejoice, also with united efforts and energies to march forward, because in everything our Heavenly Father takes the superintendence, and our Celestial Elder Brother sustains us; therefore, let me earnestly entreat you not to be agitated by fear:

'The true spirit (God) can create the hills and seas;
Let the fiendish imps come on at once;
Let nets be spread in heaven and earth, surrounding us with double folds.
Do you, soldiers and officers, expand your minds with courage;
Let the watch go their rounds by day and by night, and strictly guard;
Let plans be laid, and silence reign throughout the camp.
Formerly, Yo-fei, with five hundred men, defeated a hundred thousand;
How much more, then, shall we be able to exterminate these impish fiends.'

"Respect this."

"On the nineteenth day of the eighth month, of the Sin-k'hae year (September 24th, 1851), when on board a boat, the celestial king issued a proclamation, saying: 'We earnestly beseech you, soldiers and officers, to obey the commands of heaven, and do not any more offend. We, on this occasion, most sincerely impress upon you this assurance, that those who, at the present time, do
not covet life or fear death, will afterwards ascend to heaven, where they will enjoy eternal life; but those of you who covet life, will not get life, and those of you who dread death, will meet with death. Moreover, those who, at the present hour, do not covet ease, or fear misery, shall afterwards ascend to heaven, where they shall enjoy the eternal tranquility, and freedom from every woe; but those of you who covet ease, will not get ease, and those who fear misery will experience misery. After all, obey heaven’s commands, and you will enjoy celestial bliss; disobey, and you will go to hell; we earnestly beseech you, therefore, both officers and soldiers, to wake from your lethargy. If you offend any more, do not be surprised (if I punish you).

"Respect this."

"On the seventh day of the eighth month, in the Sin-k’hae year (13th September, 1851), while at the city of Yung-gnan, the celestial king issued a proclamation, urging every officer and soldier, throughout each legion and each camp, to display a public spirit, and not on any account to manifest selfishness, but to be single-minded; so as to be able to answer it to our Heavenly Father, our Celestial Elder Brother, and to ourselves. From henceforth it is commanded, to all you, soldiers and officers, that whenever you kill the imp’s, and take their cities, all the gold and silver, silks and satins, with precious things, which are obtained, must not be secreted for private use, but be altogether brought into the holy treasury of our celestial court. Those, who offend against this, will be condemned.

"Respect this."

"On the twenty-fifth day of the ninth month, of the Sin-k’hae year (30th October, 1851), whilst at the city of Yung-gnan, the celestial king issued a proclamation to all the officers and sol-
siders throughout the host, both great and small, earnestly beseeching them to obey the commands of heaven; with joy and exultation, with courage and ardor, with united effort and energy, to press forward in the contest, reverently obeying the injunctions given us by our Heavenly Father and Celestial Elder Brother. It is now commanded to all the legions that, after every battle against the imp, every sergeant shall stand and record the names of the privates under his command. Those, who have been most distinguished for obeying orders, and marching forward, are to be marked with a circle, to indicate their merit; those, who have been most distinguished for disobeying orders, and running away, are to be marked with a cross, to designate their crime. Those, who have been distinguished neither one way nor the other, are to be left without any mark. When the record is complete, the sergeant is to take the book, and hand it up to the centurion; the centurion is to give it to the leader of the cohort; and the leader of the cohort is to pass it over to the commander of the legion, who is, in turn, to present it to the general, and the general to the inspector-general, who shall further send it to the director-general, and the director-general shall lay it before the minister of state; the minister of state shall further communicate it to the generalissimo, who shall report it to our little heaven, in order to settle the degree of rank to which each one shall be elevated or degraded. Small merits shall be requited with small rewards, and great merits shall be distinguished by conspicuous promotions. Let every one, therefore, put forth his utmost energies, and display self-respect.

"Respect this."

"On the 12th day of the 10th month of the Sin-k'hac year (17th Nov., 1851), whilst at the city of Yung-guan, the celestial king issued a proclamation, earnestly beseeching all the officers and sol-
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...diers, throughout the host, both great and small, to obey heaven's commands, with joy and exultation, with patience and endurance, with courage and ardor, with united strength and vigor, to press forward in the contest, reverently obeying the laws and institutions of our Heavenly Father, and Celestial Elder Brother. Formerly we issued a command, saying, 'It is not an easy matter to go to heaven; the most important thing, however, is determination and patience; having these, you will certainly succeed. Therefore, be resolute, and carefully avoid falling into error, when but half-way there; for the devil's paths are devious and deflected.' According to present appearances, all of you, soldiers and people, must know that the impious fiends have various ways of deceiving people, and that the devil's ways are devious and deflected; further, you must know that our former declaration to you was correct. Now, we issue this special proclamation to you, soldiers and people, great and small, earnestly beseeching you to be patient and firm, not moved by delusive solicitations, but really determined implicitly to obey heaven, and faithfully to serve your country, even to the end. Your Heavenly Father and Celestial Elder Brother have their eyes fixed upon you, and we have also got our eyes fixed upon you. We further command that those meritorious ministers, who have from first to last died in battle and ascended to heaven, be promoted to rank equal to that of director-general, with honors descending to their posterity; those meritorious officers, also, who have borne our standards in the fight, and are now gone to heaven, shall be promoted to rank equal to that of general-in-chief, or imperial body-guard. Those, who have been already promoted, have their caps and coats according to the official form; those, who have not been promoted, have caps like the sergeants. Those, who have been promoted in one body, and those who have not been promoted in another class, may all come up into our little heaven; while all those meritorious officers, who, together with us, engage in attacking the
hills and rivers (of China), shall, if greatly successful, be promoted to be ministers of state, inspectors-general, directors-general, generals-in-chief, and imperial body-guards; the very smallest of them shall be commanders of legions, with honors conferred on their posterity, wearing dragon- adorned robes, and gem-bespangled girdles, standing in our celestial court. We sincerely announce to you that, since we have all had the happiness to become sons and daughters of our Heavenly Father, and brothers and sisters of our Celestial Elder Brother, we shall enjoy incomparable dignity in this present world, and interminable felicity in the next. We ask you, now, whether of all honors there be any dignity to be compared to this? Furthermore, we earnestly beseech all soldiers and officers, of every legion, exultingly and unitedly to obey the commands and requisitions of our Heavenly Father and Celestial Elder Brother. The fiendish imps are full of artful designs; therefore, we earnestly entreat all of you, both soldiers and officers, to be on your guard, and do not vainly lament, when the morning dawns, that you have fallen into the devil's wiles.

"Respect this."

"On the 25th day of the 10th month, of the Sin-k'hæe year (30th Nov., 1851), while at Yung-gnan, the celestial king issued a proclamation, enjoining all the officers and soldiers throughout the host, both great and small, to know well the true doctrine, and follow it; namely, this: our Heavenly Father, the Great God, and Supreme Lord, is one true spirit (God); besides our Heavenly Father, the Great God, and Supreme Lord, there is no spirit (God). The Great God, our Heavenly Father, and Supreme Lord, is omniscient, omnipotent, and omnipresent, the Supreme over all. There is not an individual who is not produced and nourished by him. He is Shang, Supreme. He is the Te, Ruler. Besides the great God, our Heavenly Father, and Su-
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preme Lord, there is no one who can be called Shang, and no one who can be called Te. Therefore, from henceforth, all you, soldiers and officers, may designate us as your lord, and that is all. You must not call us supreme, lest you should encroach upon the designation of our Heavenly Father. Our Heavenly Father is our Holy Father, and our Celestial Elder Brother is our Holy Lord, the Saviour of the world. Hence, our Heavenly Father and Celestial Elder Brother alone are holy; and from henceforth, all you, soldiers and officers, may designate us as your lord, and that is all; but you must not call us holy, lest you encroach upon the designation of our Heavenly Father and Celestial Elder Brother. The Great God, our Heavenly Father, and Supreme Lord, is our Spiritual Father, our Ghostly Father. Formerly we had ordered you to designate the first and second ministers of state, together with the generals-in-chief of the van and rear of the army, royal fathers, which was a temporary indulgence, in conformity with the corrupt customs of the present world; but, according to the true doctrine, this was a slight encroachment on the prerogative of our Heavenly Father; for our Heavenly Father is alone entitled to the designation of Father. We have now appointed the chief minister of state and general-in-chief to be designated the eastern king, having charge of all the states in the eastern region. We have also appointed the second minister of state and assistant general-in-chief to be designated the western king, having charge of all the states in the western region. We have further appointed the general of the advanced guard to be designated the southern king, having charge of all the states in the southern region; and we have, likewise, appointed the general of the rear-guard to be designated the northern king, having charge of all the states in the northern region. We have, furthermore, appointed our brother Shih-tah-k'hæe to be assistant king, to aid in sustaining our celestial court. All the kings, above referred to, are to be under the
superintendence of the eastern king. We have, also, issued a proclamation designating our queen as the lady of all ladies (empress), and our concubines as royal ladies.

"Respect this."

"On the 27th day of the 1st month, of the Jin-tsze year (2d March, 1852), at the city of Yung-gnan, the celestial king issued a proclamation, earnestly beseeching all the officers and soldiers, throughout the hosts, great and small, male and female, to obey the commands of heaven. We now especially direct our brother, Yang-Sin-tsing, our sister's husband, Secou-Chaou-kwei, our brother, Fung-Yun-san, our brother, Wei-ching, and our brother, Shih-tah-k'hae, together with all the commanders of legions, most strictly and frequently to inspect the soldiers of the army, whether or not they offend against the seventh command; for if they do, as soon as it is discovered, they shall be immediately taken up and beheaded, as a warning to all. There shall assuredly be no forgiveness; and we expressly enjoin upon the soldiers and officers not to show the least leniency, or screen the offenders, lest we bring down upon ourselves the indignation of the Great God, our Heavenly Father. Let every one be on his guard.

"Respect this."

"On the 30th day of the 2d month, of the Jin-tsze year (5th April, 1852), at Yung-gnan, the celestial king issued a proclamation, expressly enjoining on all the male officers and female officers, throughout the host, to obey the commands of heaven, with joy and exultation, firmness and patience, courage and ardor, valiantly to fight against the imps (enemies), for—

"Let the impish fiends amount to thousands and myriads,
They will hardly escape the hand of our Heavenly Father.
If he could make the land and the sea in six days,
You may easily believe that our Ghostly Father is a hero.
High heaven has commissioned you to kill the impish fiends;
Our Heavenly Father and Celestial Elder Brother have their eyes on you.
Let the male and female officers all grasp the sword;
As for your apparel, one change will be sufficient;
Unitedly rouse your courage, and slay the fiends;
Let gold and silver, with bag and baggage, be disregarded;
Divest yourselves of worldly motives, and look to heaven,
Where there are golden tiles and houses, all glorious to behold;
In heaven above, you may enjoy happiness, and dignity, in the extreme;
The very meanest and smallest will be clothed in silks and satins;
The males will be adorned with dragon-embroidered robes, and the females with flowers;
Let each one, therefore, be faithful, and exert his utmost energies:

"Respect this."

The celestial king appends the following proclamation:

'We hereby command you, ministers and people, to make a distinction between males and females; men are to manage outside affairs, and not to listen to what goes on within; women are to manage domestic concerns, and not to trouble themselves about external matters. We, therefore, especially command that, from henceforth, outside affairs are not to be reported inside, and internal affairs are not to be reported outside. As to the inmates of the harem, they are generally to be termed ladies, and ministers must be especially careful not to speak of the names and surnames, rank and station, of the inmates of the harem; these must, on no account, be talked about or discussed; should any offend in this particular, they shall be beheaded without mercy. No subject is ever to look upon the face of the inmates of the harem; but every one hang down his head, and cast down his eyes, not daring to lift them up from the ground; for whosoever glances at the faces of the inmates of the harem shall be beheaded without mercy. What is said in the harem must never be reported outside. Should any
subjects or female officers dare to report outside what is said in the harem, they shall be beheaded without mercy. What is said by any subject must not be reported inside; if the speech of any subject is reported inside, then the person reporting it shall be beheaded without mercy, and the subject who uttered the speech shall also be beheaded without mercy. We sincerely announce this to you. To keep the harem distinct, is the foundation of good government and honest morals. It is not that we are desirous of making severe restrictions; but we wish to carry out the holy will of our Heavenly Father and Celestial Elder Brother, in beheading the lewd, and sparing the correct. Should there be the least departure from this rule, it would not do at all. Now that we have issued this decree, not only must our subjects, in the present day, obey, but throughout our celestial dynasty and celestial empire, for myriads and myriads of years, generation after generation, whoever becomes a subject of this state must comply with this rule. These are our words.'

"Respect this."
A recent number of the "Friend to China," in noticing a late manifesto of the insurgents, says: "At one blow Tai-ping-wang abolishes the idolatrous and other superstitious rites observed at births and marriages; directs young people to attend daily services at church; commands the Sabbath to be kept, requiring the attendance at public worship alike of young and old on that holy day; orders an officer to conduct the religious service, and preach a sermon; and authoritatively appoints, as by imperial command, that the Word of God, the 'holy books of the Old and New Testaments' (the identical Protestant version of the Bible, commonly known and styled, 'Gutzlaff's Version,' and towards printing which, in former times, the British and Foreign Bible Society contributed pecuniary aid) be made the text-book for instructing the Chinese youth in the whole empire."
NOTE.

TAI-PING LITERATURE.

FORMS OF PRAYER.

The form to be observed in seeking the forgiveness of sins:

Let the suppliant kneel down in the sight of heaven, and pray to the great God to forgive his sins. He may either employ such words as occur, or he may use a written form; when the prayer is over, let him take a basin of water and wash himself clean, or if he perform his ablutions in the river, it will be still better. When he has obtained freedom from sin, let him, morning and evening, continue to worship the great God, praying that God would regard him with favor, and grant him his Holy Spirit to change his heart. At every meal also he should give thanks to God, and every seventh day worship and praise God for his mercies. Let him also constantly obey the ten commandments, and not on any account worship the corrupt spirits (gods) that are in the world, neither let him do any corrupt thing. In this way people may become the sons and daughters of the great God: in the present life they shall be the objects of the divine favor, and after death their souls will ascend to heaven, where they shall enjoy endless bliss. All the people throughout the world, no matter whether male or female, Chinese or foreigners, must pursue this method, or they cannot go to heaven.
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A prayer for a penitent sinner:

I, thine unworthy son, or daughter, kneeling down upon the ground, with a true heart repent of my sins, and pray thee, the great God, our heavenly Father, of thine infinite goodness and mercy, to forgive my former ignorance and frequent transgressions of the divine commands; earnestly beseech thee, of thy great favor, to pardon all my former sins, and enable me to repent, and lead a new life, so that my soul may ascend to heaven. May I from henceforth sincerely repent and forsake my evil ways, not worshiping corrupt spirits (gods), nor practicing perverse things, but obey the divine commands. I also earnestly pray thee, the great God, our heavenly Father, constantly to bestow on me thy Holy Spirit, and change my wicked heart; never more allow me to be deceived by malignant demons, but perpetually regarding me with favor, forever deliver me from the evil one; and every day bestowing upon me food and clothing, exempt me from calamity and woe, granting me tranquillity in the present world, and the enjoyment of endless happiness in heaven: through the merits of our Saviour and Heavenly Brother, the Lord Jesus, who redeemed us from sin. I also pray the great God, our Father who is in heaven, that his will may be done on earth as it is done in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire.

A prayer to God for morning or evening:

I, thine unworthy son, or daughter, kneeling down on the ground, pray to thee, the great God, our heavenly Father, that thou wouldst grant me thy merciful protection, and constantly bestow upon me thy Holy Spirit, to change my wicked heart, and never more allow me to be deceived by demoniacal influences; but perpetually regarding me with favor, that thou wouldst forever deliver me from the evil one, through the merits of our Saviour
and Heavenly Brother, the Lord Jesus, who redeemed us from sin.
I also pray thee the great God, our Father in heaven, that thy will
may be done on earth as it is done in heaven. That thou wouldst
look down and grant this my request, is my heart’s sincere desire.

Thanksgiving to be offered at meals:

We thank thee, O God, our Heavenly Father, and pray that
thou wouldst bless us with daily food and raiment, exempt us
from calamity and affliction, and grant that our souls may go up
to heaven.

A prayer in the time of sickness and affliction:

I, thine unworthy son, or daughter, kneeling down upon the
ground, beseech thee, the great God, our Heavenly Father, now
that I, thine unworthy son, or daughter, am pressed by sickness or
affliction, that thou wouldst of thy mercy deliver me, cause the
affliction to be speedily removed, and my body to be restored to
health; should the evil one attempt to injure me, I earnestly pray
thee, the great God, our Heavenly Father, to display thy divine
majesty, and destroy all such demoniacal influences, through the
merits of our Saviour and Elder Brother, the Lord Jesus, who re-
deemed us from sin. I also pray thee, the great God, our Father
in heaven, that thy will may be done on earth as it is done in
heaven. That thou wouldst look down and grant this my request,
is my heart’s sincere desire.

On occasions of birth-days, thanksgiving of women after child-
birth, bringing home a wife, or marrying of a daughter, with all
such fortunate occurrences, presentations of animals, wine, tea,
and rice, should be offered up to the great God, accompanied by
the following prayer:
I, thine unworthy son, or daughter, kneeling down upon the ground, present my supplications to thee, the great God, our Heavenly Father. I, thine unworthy son, or daughter, celebrating this birthday, presenting this thanksgiving, or contracting this marriage, reverently prepare animals, wine, tea, and rice, offering them up to thee, the great God, our Heavenly Father, earnestly beseeching thee to bless me, thine unworthy son, or daughter, with prosperity in our family, and everything according to our desire, through the merits of our Saviour and Elder Brother, the Lord Jesus, who redeemed us from sin. I also pray thee, the great God, our Father in heaven, that thy will may be done on earth as it is done in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire.

On occasion of constructing a hearth, building a house, piling up stones, or opening up ground, presentations of animals, wine, tea, and rice, should be offered up to the great God, accompanied by the following prayer:

I, thine unworthy son, or daughter, kneeling down upon the ground, present my supplications to thee, the great God, our Heavenly Father. I, thine unworthy son, or daughter, having constructed this fire-place, built this house, piled up these stones, or opened up this ground, reverently prepare animals, wine, tea, and rice, offering them up to thee, the great God, our Heavenly Father, earnestly beseeching thee favorably to regard and support me, thine unworthy son, or daughter, granting peace to every member of my household, both great and small, warding off every kind of fear or dread, causing all demoniacal influences to retire, and everything to happen according to our wish, accompanied by great prosperity and bliss, through the merits of our Saviour and Elder Brother, the Lord Jesus, who redeemed us from sin. I also pray thee, the great God, our Father in heaven, that thy will may be
done on earth as it is done in heaven. That thou wouldst look
down and grant this my request, is my heart's sincere desire.

Whenever any work is undertaken, people should cry out with
a loud voice, saying, Having received the commands of the great
God and supreme Lord, the commands of the Saviour of the world,
the Lord Jesus, and the complete commands of the celestial king,
the sovereign director of the great doctrine (we undertake this
work); and may every kind of fear and dread be far away, may
demoniacal influences be compelled to retire, may everything
happen according to our wish, and we obtain great prosperity
and bliss.

On funeral occasions no Buddhistic ceremonies are to be em-
ployed; having placed the body in a coffin, put on mourning, and
conducted the funeral to the place of burial, presentations of ani-
mals, wine, tea, and rice, should be offered up to the great God,
accompanied by the following prayer:

I, thine unworthy son, or daughter, kneeling down upon the
ground, present my supplications to thee, the great God, our
Heavenly Father. There is here present the soul of thine unwor-
thy servant, such a one, who on a certain day, month, and hour,
departed this life; having placed the body in a coffin, put on
mourning, and conducted the funeral to the place of burial, I re-
verently prepare animals, wine, tea, and rice, offering them up to
thee, the great God, our heavenly Father, earnestly beseeching
thee, of thy favor to admit the soul of thine unworthy servant,
such a one, up into heaven, to enjoy abundant happiness with
thee. I also pray thee, the great God, our Heavenly Father, favor-
ablely to regard and support me, thine unworthy son, or daughter,
granting peace to every member of my household, both great and
small, warding off every kind of fear and dread, causing all
demoniacal influences to retire, and everything to happen accord-
APPENDIX.

...ing to our wish, accompanied by great prosperity and bliss, through the merits of our Saviour and Elder Brother, the Lord Jesus, who redeemed us from sin. I also pray thee, the great God, our Father in heaven, that thy will may be done on earth as it is done in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire.

When the coffin is closed down, the mourning put on, the body carried out to the place of interment, and lowered down into the sepulchre, all should cry out with a loud voice, saying, In obedience to the commands of the great God, our supreme Lord, in obedience to the commands of the Saviour of the world, the Lord Jesus, and in obedience to the complete commands of the celestial king, the sovereign director of the great doctrine, we pray that every kind of fear and dread may be far away, demoniacal influences be compelled to retire, may everything happen according to our wish, and we obtain great prosperity and bliss.

Every seventh-day is to be observed as a day of worship, and for thanking the great God for his goodness.

Every time that the four days of the twenty-eight constellations called Heu, Fang, Sing, and Maou, occur, is to be observed as a day of worship.

The form to be used in praising God is as follows:

We praise God, our Holy and Heavenly Father.
We praise Jesus, the Holy Lord and Saviour of the world.
We praise the Holy Spirit, the Sacred Intelligence.
We praise the three persons, who, united, constitute one true Spirit (God).

Then follows a hymn:

How different are the true doctrines from the doctrines of the world!
They save the souls of man, and lead to the enjoyment of endless bliss:
The wise receive them with exultation, as the source of their happiness.
The foolish, when awakened, understand thereby the way to heaven.
Our Heavenly Father, of his great mercy and unbounded goodness,
Spared not his first-born Son, but sent him down into the world,
To give his life for the redemption of all our transgressions,
The knowledge of which, coupled with repentance, saves the souls of men.

The ten celestial commands, which are to be constantly observed:

The first command: Thou shalt honor and worship the great God.

The great God is the universal Father of all men, in every nation under heaven. Every man is produced and nourished by him: every man is also protected by him: every man ought, therefore, morning and evening, to honor and worship him, with acknowledgments of his goodness. It is a common saying, that heaven produces, nourishes, and protects men. Also, that being provided with food we must not deceive heaven. Therefore, whoever does not worship the great God, breaks the commands of heaven.

The hymn says—

Imperial heaven, the Supreme God, is the true spirit (God):
Worship him every morning and evening, and you will be taken up;
You ought deeply to consider the ten celestial commands,
And not by your foolishness obscure the right principles of nature.

The second command: Thou shalt not worship corrupt spirits (gods).

The great God says, Thou shalt have no other spirits (gods) beside me. Therefore, all besides the great God are corrupt spirits (gods), deceiving and destroying mankind; they must on no account be worshiped: whoever worships the whole class of corrupt spirits (gods), offends against the commands of heaven.

The hymn says—
Corrupt devils very easily delude the souls of men:
If you perversely believe in them, you will at last go down to hell.
We exhort you all, brave people, to awake from your lethargy,
And early make your peace with your exalted Heavenly Father.

The third command: Thou shalt not take the name of the great God in vain.

The name of the great God is Jehovah, which men must not take in vain. Whoever takes God's name in vain, and rails against heaven, offends against this command.

The hymn says—
Our exalted Heavenly Father is infinitely honorable;
Those who disobey and profane his name, seldom come to a good end.
If unacquainted with the true doctrine, you should be on your guard,
For those who wantonly blaspheme involve themselves in endless crime.

The fourth command: On the seventh day, the day of worship, you should praise the great God for his goodness.
In the beginning, the great God made heaven and earth, land, and sea, men and things, in six days, and having finished his works on the seventh day, he called it the day of rest (or Sabbath): therefore, all the men of the world, who enjoy the blessing of the great God, should on every seventh day especially reverence and worship the great God, and praise him for his goodness.

_The hymn says—_

All the happiness enjoyed in the world comes from heaven; It is therefore reasonable that men should give thanks and sing. At the daily morning and evening meal there should be thanksgiving, But on the seventh day, the worship should be more intense.

_The fifth command:_ Thou shalt honor thy father and thy mother, that thy days may be prolonged. Whoever disobeys his parents breaks the command.

_The hymn says—_

History records that Shun honored his parents to the end of his days, Causing them to experience the intensest pleasure and delight: August heaven will abundantly reward all who act thus, And do not disappoint the expectation of the authors of their being.

_The sixth command:_ Thou shalt not kill, or injure men. He who kills another kills himself, and he who injures another injures himself. Whoever does either of these breaks the above command.

_The hymn says—_

The whole world is one family, and all men are brethren, How can they be permitted to kill and destroy one another?
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The outward form and the inward principle are both conferred by heaven;
Allow every one, then, to enjoy the ease and comfort which he desires.

The seventh command: Thou shalt not commit adultery nor anything unclean.
All the men in the world are brethren, and all the women in the world are sisters. Among the sons and daughters of the celestial hall, the males are on one side, and the females on the other, and are not allowed to intermix. Should either men or women practice lewdness, they are considered outcasts, as having offended against one of the chief commands of heaven. The casting of amorous glances, the harboring of lustful imaginations, the smoking of foreign tobacco (opium), or the singing of libidinous songs, must all be considered as breaches of this command.

The hymn says—
Lust and lewdness constitute the chief transgression;
Those who practice it become outcasts, and are the objects of pity.
If you wish to enjoy the substantial happiness of heaven,
It is necessary to deny yourself and earnestly cultivate virtue.

The eighth command: Thou shalt not rob, or steal.
Riches and poverty are determined by the great God, but whoever robs or plunders the property of others, transgresses this command.

The hymn says—
Rest contented with your station, however poor, and do not steal.
Robbery and violence are low and abandoned practices.
Those who injure others really injure themselves.
Let the noble-minded among you immediately reform.

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The ninth command: Thou shalt not utter falsehood.

All those who tell lies, and indulge in devilish deceits, with every kind of coarse and abandoned talk, offend against this command.

The hymn says——

Lying discourse and unfounded stories must all be abandoned;
Deceitful and wicked words are offenses against heaven.
Much talk will in the end bring evil on the speakers;
It is, then, much better to be cautious, and regulate one's own mind.

The tenth command: Thou shalt not conceive a covetous desire.

When a man looks upon the beauty of another's wife and daughters with covetous desires, or when he regards the elegance of another man's possessions with covetous desires, or when he engages in gambling, he offends against this command.

The hymn says——

In your daily conduct, do not harbor covetous desires.
When involved in the sea of lust, the consequences are very serious.
The above injunctions were handed down on Mount Sinai,
And to this day the celestial commands retain all their force.

A few verses——

Repent and believe in the great God, our Heavenly Father, and you will in the end obtain happiness.
Rebel and resist the great God, our Heavenly Father, and you will surely weep for it.
Those who obey heaven's commands and worship the true Spirit (God), when they part with the present world, will forthwith ascend to heaven.
Those who follow the world's customs, and comply with the devil's wishes, when they come to their end, will find it hard to escape from hell.
Those who believe in depraved spirits will, at last, become the slaves of depraved spirits.

Those who, in life, get involved in the devil's meshes, will, when they die, be taken in the devil's clutches.

Those who worship God, are his sons and daughters: Having derived their origin from heaven, they will finally ascend to heaven.

A hymn—

God is the superintending Lord,
Do not be agitated by alarms:
Rely on him with a true heart,
And then you will go to heaven.

Worship God in sincerity,
Believe not in human fables;
Abandon all worldly views,
And then you will go to heaven.

Another hymn—

The true Spirit (God) of heaven is one God (Shang-ti).
But men in general are ignorant and walk in error:
When you bow down to images of clay, wood, and stone,
We beg to ask, how long have you parted with your reason?
Do not say that to comply with heaven is to follow foreigners,
For the generality of mankind are stupid and disobedient.
Think of the reverence for the Deity displayed by T'hang and Wan,
And courageously break through the devil's barrier.
Comply with heaven and be happy, disobey and perish.
What is the use of disputing about minor matters?
You are none of you the children of Buddhist idols,
Why do you not, then, repent, and strive to get to heaven?
THE TRIMETRICAL CLASSIC.

The great God
Made heaven and earth,
Both land and sea,
And all things therein.
In six days,
He made the whole.
Man the lord of all,
Was endowed with glory and honor.
Every seventh day worship,
In acknowledgment of heaven’s favor:
Let all under heaven
Keep their hearts in reverence.
It is said that in former times,
A foreign nation was commanded
To honor God;
The nation’s name was Israel.
Their twelve tribes
Removed into Egypt;
Where God favored them,
And their posterity increased.
Then a king arose,
Into whose heart the devil entered;
He envied their prosperity,
And inflicted pain and misery.
Ordering the daughters to be preserved,
But not allowing the sons to live;
Their bondage was severe,
And very difficult to bear.

* Each line containing three words, and each verse four lines.
The great God
Viewed them with pity,
And commanded Moses
To return to his family.
He commanded Aaron
To go and meet Moses;
When both addressed the king,
And wrought divers miracles.
The king hardened his heart,
And would not let them go:
Wherefore God was angry,
And sent lice and locusts.
He also sent flies,
Together with frogs,
Which entered their palaces.
And crept into their ovens.
When the king still refused,
The river was turned to blood;
And the water became bitter
Throughout all Egypt.
God sent boils and blains,
With pestilence and murrain;
He also sent hail,
Which was very grievous.
The king still refusing,
He slew their first-born;
When the king of Egypt
Had no resource;
But let them go
Out of his land.
The great God
Upheld and sustained them,
By day in a cloud,
By night in a pillar of fire.
The great God
Himself saved them.
The king hardened his heart,
And led his armies in pursuit;
But God was angry,
And displayed his majesty.
Arrived at the Red Sea,
The waters were spread abroad;
The people of Israel
Were very much afraid.
The pursuers overtook them.
But God stayed their course;
He himself fought for them,
And the people had no trouble.
He caused the Red Sea
With its waters to divide;
To stand up as a wall,
That they might pass between.
The people of Israel
Marched with a steady step,
As though on dry ground,
And thus saved their lives.
The pursuers attempting to cross,
Their wheels were taken off;
When the waters closed upon them,
And they were all drowned.
The great God
Displayed his power,
And the people of Israel
Were all preserved.
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When they came to the desert,
They had nothing to eat;
But the great God
Bade them not to be afraid.
He sent down manna,
For each man a pint;
It was as sweet as honey,
And satisfied their appetites.
The people lusted much,
And wished to eat flesh,
When quails were sent,
By the million of bushels.
At the Mount Sinai,
Miracles were displayed;
And Moses was commanded
To make tables of stone.
The great God
Gave his celestial commands,
Amounting to ten precepts,
The breach of which would not be forgiven.
He himself wrote them,
And gave them to Moses;
The celestial law
Cannot be altered.
In after-ages,
It was sometimes disobeyed,
Through the devil's temptations,
When men fell into misery.
But the great God,
Out of pity to mankind,
Sent his first-born Son
To come down into the world.
His name is Jesus,
The Lord and Saviour of men,
Who redeems them from sin,
By the endurance of extreme misery.
Upon the cross,
They nailed his body;
Where he shed his precious blood,
To save all mankind.
Three days after his death,
He rose from the dead:
And during forty days,
He discoursed on heavenly things.
When he was about to ascend,
He commanded his disciples
To communicate his Gospel,
And proclaim his revealed will.
Those who believe will be saved,
And ascend up to heaven;
But those who do not believe,
Will be the first to be condemned.
Throughout the whole world,
There is only one God (Shang-te);
The great Lord and Ruler,
Without a second.
The Chinese, in early ages,
Were regarded by God;
Together with foreign states
They walked in one way.
From the time of Pwan-koo,*
Down to the three dynasties,

* The first man spoken of by the Chinese.
APPENDIX.

They honored God,
As history records.
T'hang of the Shang dynasty,
And Wan of the Chow,
Honored God
With the intensest feeling.
The inscription on T'hang's bathing-tub
Inculcated daily renovation of mind;
And God commanded him,
To assume the government of the empire.
Wan was very respectful,
And intelligently served God;
So that the people who submitted to him,
Were two out of every three.
When Tsin obtained the empire,
He was infatuated with the genius;
And the nation has been deluded by the devil
For the last two thousand years.
Seuen and Woo, of the Han dynasty,
Both followed this bad example;
So that the mad rebellion increased,
In imitation of Tsin's misrule.
When Woo arrived at old age,
He repented of his folly,
And lamented that, from his youth up,
He had always followed the wrong road.
Ming, of the Han dynasty,
Welcomed the institutions of Buddha,
And set up temples and monasteries,
To the great injury of the country.
But Hwuy, of the Sung dynasty,
Was still more mad and infatuated,
For he changed the name of Shang-te (God)
Into that of Yuh-hwang (the pearly emperor)
But the great God
Is the supreme Lord
Over all the world,
The Great Father in heaven.
His name is most honorable,
To be handed down through distant ages:
Who was this Hwuy,
That he dared to alter it?
It was meet that this same Hwuy
Should be taken by the Tartars;
And, together with his son,
Perish in the northern desert.
From Hwuy, of the Sung dynasty,
Up to the present day,
For these seven hundred years,
Men have sunk deeper and deeper in error.
With the doctrine of God
They have not been acquainted;
While the king of Hades
Has deluded them to the utmost.
The great God displays*
Liberality deep as the sea;
But the devil has injured man
In a most outrageous manner.
God is, therefore, displeased,
And has sent his Son,†

* From this part of the book the reference appears to be to the leader of the insurrection.
† By God's Son is here meant Hung-siu-tshuen, the leader of the insurrection.
With orders to come down into the world,
Having first studied the classics.
In the Ting-yew year (1837)
He was received up into heaven,
Where the affairs of heaven
Were clearly pointed out to him.
The great God
Personally instructed him,
Gave him odes and documents,
And communicated to him the true doctrine.
God also gave him a seal,
And conferred upon him a sword,
Connected with authority,
And majesty irresistible.
He bade him, together with the Elder Brother,
Namely Jesus,
To drive away impish fiends,
With the coöperation of angels.
There was one who looked on with envy,
Namely the king of Hades;
Who displayed much malignity,
And acted like a devilish serpent.
But the Great God,
With a high hand,
Instructed his Son*  
To subdue this fiend;
And, having conquered him,
To show him no favor.
And, in spite of his envious eye,
He damped all his courage.

* By the Son is meant the leader of the insurrection.
Having overcome the fiend,
He returned to heaven,
Where the great God
gave him great authority.
The celestial mother was kind,*
And exceedingly gracious—
Beautiful and noble in the extreme,
Far beyond all compare.
The celestial Elder Brother’s wife†
Was virtuous and very considerate,
Constantly exhorting the Elder Brother,
To do things deliberately.
The great God,
Out of love to mankind,
Again commissioned his Son,
To come down into the world:
And when he sent him down,
He charged him not to be afraid.
I am with you, said he,
To superintend everything.
In the Mow-shin year (1848),
The Son was troubled and distressed,
When the great God
Appeared on his behalf.
Bringing Jesus with him,
They both came down into the world;
Where he instructed his Son
How to sustain the weight of government.
God has set up his Son

* By the celestial mother seems intended the mother of Jesus.
† By the Elder Brother’s wife, judging from the context, is meant the wife of Jesus.
APPENDIX.

To endure forever,
To defeat corrupt machinations,
And to display majesty and authority;
Also to judge the world,
To divide the righteous from the wicked,
And consign them to the misery of hell,
Or bestow on them the joys of heaven.
Heaven manages everything,
Heaven sustains the whole:
Let all beneath the sky
Come and acknowledge the new monarch.
Little children,
Worship God,
Keep his commandments,
And do not disobey.
Let your minds be refined,
And be not depraved;
The great God
Constantly surveys you.
You must refine yourselves well,
And not be depraved.
Vice willingly practiced
Is the first step to misery.
To insure a good end,
You must make a good beginning;
An error of a hair's breadth
May lead to a discrepancy of 1,000 le.
Be careful about little things,
And watch the minute springs of action;
The great God
Is not to be deceived.
Little children,
Arouse your energies;
The laws of high heaven
Admit not of infr action.
Upon the good, blessings descend,
And miseries on the wicked;
Those who obey heaven are preserved,
And those who disobey, perish.
The great God
Is a spiritual Father;
All things whatever
Depend on him.
The great God
Is the Father of our spirits;
Those, who devoutly serve him,
Will obtain blessings.
Those, who obey the fathers of their flesh,
Will enjoy longevity;
Those who requite their parents
Will certainly obtain happiness.
Do not practice lewdness,
Nor any uncleanness;
Do not tell lies;
Do not kill and slay;
Do not steal;
Do not covet.
The great God
Will strictly carry out his laws.
Those, who obey heaven's commands,
Will enjoy celestial happiness;
Those, who are grateful for divine favors,
Will receive divine support.
Heaven blesses the good,
APPENDIX.

And curses the bad;
Little children,
Maintain correct conduct.
The correct are men,
The corrupt are imps.
Little children,
Seek to avoid disgrace.
God loves the upright,
And he hates the vicious:
Little children,
Be careful to avoid error.
The great God
Sees everything.
If you wish to enjoy happiness,
Refine and correct yourselves.

ODE FOR YOUTH.*

On the worship of God.

Let the true Spirit, the great God,
Be honored and adored by all nations;
Let all the inhabitants of the world
Unite in his worship, morning and evening.
Above and below, look where you may,
All things are imbued with the divine favor.

* Each line containing five words, and each verse four lines.
At the beginning, in six days,
All things were created, perfect and complete.
Whether circumcised or uncircumcised,
Who is not produced by God?
Reverently praise the divine favor,
And you will obtain eternal glory.

On reverence for Jesus.

Jesus, his first-born Son,
Was in former times sent by God;
He willingly gave his life to redeem us from sin.
Of a truth his merits are pre-eminent.
His cross was hard to bear;
The sorrowing clouds obscured the sun;
The adorable Son, the honored of heaven,
Died for you, the children of men.
After his resurrection he ascended to heaven;
Resplendent in glory, he wields authority supreme.
In him we know that we may trust,
To secure salvation and ascend to heaven.

On the honor due to parents.

As grain is stored against a day of need,
So men bring up children to tend their old age.
A filial son begets filial children.
The recompense here is truly wonderful.
Do you ask how this our body
Is to attain to length of years?
Keep the fifth command, we say,
And honor and emolument will descend upon you.
APPENDIX.

On the court.
The imperial court is an awe-inspiring spot,
Let those about it dread celestial majesty;
Life and death emanate from heaven's son,
Let every officer avoid disobedience.

On the duties of the sovereign.
When one man presides over the government,
All nations become settled and tranquillized:
When the sovereign grasps the sceptre of power,
Calumny and corruption sink and disappear.

On the duties of ministers.
When the prince is upright, ministers are true,
When the sovereign is intelligent, ministers will be honest:
E and Chow are models worthy of imitation,
They acted uprightly and aided the government.

On the duties of families.
The members of one family being intimately related,
They should live in joy and harmony.
When the feeling of concord unites the whole,
Blessings will descend upon them from above.

On the duties of a father.
When the main beam is straight, the joists will be regular,
When a father is strict, his duty will be fulfilled;
Let him not provoke his children to wrath,
And a delightful harmony will pervade the dwelling.
TAI-PING-WNG.

On the duties of a mother.

Ye mothers, beware of partiality,
But tenderly instruct your children in virtue;
When you are a fit example to your daughters,
The happy feeling will reach to the clouds.

On the duties of sons.

Sons, be patterns to your wives,
Consider obedience to parents the chief duty;
Do not listen to the tattle of women,
And you will not be estranged from your own flesh.

On the duties of daughters-in-law.

Ye, that are espoused into other families,
Be gentle and yielding, and your duty is fulfilled;
Do not quarrel with your sisters-in-law,
And thereby vex the old father and mother.

On the duties of elder brothers.

Elder brothers! instruct your juniors,
Remember well your common parentage;
Should they commit a trifling fault,
Bear with it, and treat them indulgently.

On the duties of younger brothers.

Disparity in years is ordered by heaven,
Duty to seniors consists in respect;
When younger brothers obey heaven’s dictates,
Happiness and honor will be their portion.
On the duties of elder sisters.

Elder sisters, instruct your younger sisters,
Study improvement and fit yourselves for heaven;
Should you occasionally visit your former homes,
Get the little ones around you and tell them what is right.

On the duties of younger sisters.

Girls, obey your elder brothers and sisters,
Be obliging and avoid arrogance,
Carefully give yourselves to self-improvement,
And mind and keep the ten commandments.

On the duties of husbands.

Unbending firmness is natural to the man,
Love for a wife should be qualified by prudence.
And should the lioness roar
Let not terror fill the mind.

On the duties of wives.

Women, be obedient to your three male relatives,
And do not disobey your lords:
When hens crow in the morning,
Sorrow may be expected in the family.

On the duties of elder brothers' wives.

What is the duty of an elder brother's wife?
And what her most appropriate deportment?
Let her cheerfully harmonize with younger brothers' wives,
And she will never do amiss.
On the duties of younger brothers' wives.

Younger brothers' wives should respect their elder brothers' wives,
In humility honoring their elder brothers;
In all things yielding to their senior sisters-in-law,
Which will result in harmony superior to music.

On the duties of the male sex.

Let every man have his own partner,
And maintain the duties of the human relations.
Firm and unbending, his duties lie from home,
But he should avoid such things as cause suspicion.

On the duties of the female sex.

The duty of woman is to maintain chastity;
She should shun proximity to the other sex;
Sober and decorous, she should keep at home;
Thus she can secure happiness and felicity.

On contracting marriages.

Marriages are the result of some relation in a former state,
The disposal of which rests with heaven;
When contracted, affection should flow in a continued stream,
And the association should be uninterrupted.

On managing the heart.

For the purpose of controlling the whole body,
God has given to man an intelligent mind;
When the heart is correct it becomes the true regulator,
To which the senses and members are all obedient.
**APPENDIX.**

*On managing the eyes.*

The various corruptions first delude the eye,
But if the eye be correct all evil will be avoided;
Let the pupil of the eye be sternly fixed,
And the light of the body will shine up to heaven.

*On managing the ear.*

Whatever sounds assail my ear,
Let me listen to all in silence;
Deaf to the entrance of evil,
Pervious to good, in order to be eminently intelligent.

*On managing the mouth.*

The tongue is a prolific source of strife,
And a multitude of words leads to mischief;
Let me not be defiled by lying and corrupt discourse,
Careful and cautious, let reason be my guide.

*On managing the hand.*

To cut off the hand whereby we are dragged to evil,
Appears a determination worthy of high praise.
The duty of the hand is to manifest respect;
But for improper objects move not a finger.

*On managing the feet.*

Let the feet walk in the path of rectitude,
And ever follow it, without treading awry;
For the countless bye-paths of life
Lead only to mischief in the end.
The way to get to heaven.

Honor and disgrace come from a man's self;
But men should exert themselves
To keep the ten commandments,
And they will enjoy bliss in heaven.

THE IMPERIAL DECLARATION OF TAI-PING.*

AN ODE ON THE ORIGIN OF VIRTUE AND THE SAVING OF THE WORLD.

The great origin of virtue is from heaven:
Let us now reverently allude to heaven's ways, in order to arouse you worthies.
The way of heaven is to punish the abandoned and bless the good.
Repent, therefore, without delay, and get the first start in the race.
Virtue has one general root and origin, which is none other than correctness:
Successive generations, whether early or late, come to but one conclusion.

Aim to enjoy celestial bliss,
Free yourselves from worldly considerations.

Be not dragged away by the host of common feelings;
Abandon at once the whole mass of vicious views.
The true Spirit who opened out the universe is God alone.

* This purports to be from the pen of the chief of the insurrection, Hung-siu-tshuen, himself.
He makes no distinction between noble and base; he must be reverently adored.

God, our Heavenly Father, is the one common parent;
From of old it has been said that the world consists of but one family.

From the time of Pwan-koo, down to the three dynasties,
Both princes and people together honored one heaven.
During that period the sovereign honored God;
The nobles, scholars, and plebeians all did the same:
It might be compared to children among men honoring their father;

When both well and ill-informed followed the domestic law.
One feeling pervaded heaven and men, there were no two principles;
And monarchs were not allowed to follow out their private views.

Let God be worshiped,
In this let all unite,
Whether west or north,
Whether south or east.

Every fibre and thread depends on God,
Every drop and sop comes from the Heavenly Majesty;
It is your duty every morning to adore, and every evening to worship, him;
Reason demands that you should praise him for his goodness and sing of his doings.

Should men neglect this duty, or worship any other,
Let them prostrate themselves without end, it would be all in vain.
Not only would it be without benefit, it would also be injurious,
And by thus deluding your own mind, you would incur endless guilt.

If men did not obliterate their natural conscience,
They would know that every breath they draw depends on heaven.
He created the elements of nature and all material things;
No other spiritual being interferes with his arrangements.
Let us, then, depend on God alone for assistance,
And never ascribe to idols the honor of creation.
If any should say, that creation depends on idols,
We would just inquire how things went on before they were set up?
He warms us by his sun, he moistens us by his rain,
He moves the thunder-bolt, he scatters the wind;
All these are the wondrous operations of God alone;
Those, who acknowledge heaven's favor, will obtain a glorious reward.

Do not worship corrupt spirits;
Act like honest men;
Heaven abhors that which is wrong,
And loves whatever is right.

Of all wrong things lewdness is the chief;
When men thus become fiends, heaven's wrath is aroused.
Those who debauch others debauch themselves, and they become fiends together.
Far better to sing of the foot-prints of the gentle deer, and to celebrate a virtuous posterity.
Depraved manners overturn men; who, under such circumstances, can stand?
The only way is to reform your habits, and seek renewal of mind.
Yen-hwuy loved learning, and did not repeat his faults;
His four cautions against improprieties are fit to arouse the mind.
He, who can reform his errors, will soon be free from errors;
These are the instructions which the ancients repeatedly inculcated,
From of old princes and teachers had no other duties,
APPENDIX.

Than merely to proclaim the truth in order to arouse the people. From of old good government had no other end in view, Than to induce men by means of right doctrines to improve their conduct. Let all who possess bodily vigor and mental intelligence, Avoid outraging the common virtues and confounding the human relations. Whoever is over-topped by heaven and stands erect on this earth, Should instantly return to the honest, and revert to the true.

Let him resist his devilish inclinations,
And cultivate filial feelings.

The second kind of wrong is disobedience to parents; This is a great offense against heaven, therefore reform yourselves. The lamb kneels to reach the teat, the crow returns the food to its dam; When men are not equal to brutes, they disgrace their origin. The dweller at Leih-san lamented, and all nature was moved, The birds aided him in weeding, and the elephants in plowing, his ground. Though exalted to the rank of emperor, and rich in the possession of the four seas, His filial piety was such as to move heaven—how could it be viewed lightly? Our fathers, they have produced us; our mothers, they have nursed us; The pains and anxieties endured in bringing us up are not to be described: Benevolence like this reaches to the azure heavens, it is difficult to repay it. How can we by all our filial piety fully display our sincere gratitude!
The man of true filial piety regards his parents all his life long.
He discovers their wishes when not expressed by sounds or gesture.
In obeying your parents you show your obedience to God;
By adding mould to your own roots, you cause your own plant
to flourish:
In disobeying your parents, you show your disobedience to God;
By cutting and maiming your own roots, you make your own tree
to fall.

Read the ode on the luxuriant southern-wood,
And expand the feeling of brotherhood and sympathy.

The third kind of wrong is killing and maiming people;
To slay our fellow-men is a crime of the deepest dye.
All under heaven are our brethren;
The souls of us all come alike from heaven.
God looks upon all men as his children;
It is piteous, therefore, to behold men destroying one another.
Hence it was that, in former days, men delighted not in murder;
In virtuous feeling they agreed with heaven, and heaven regarded
them.
In cherishing and tranquillizing the four quarters, they aided the
Supreme;
Therefore, they were able to superintend the whole, and enjoyed
the protection of heaven.
Yu, of the Hea dynasty, wept over offenders; and Wan surrendered
the Loh country;
Hence heaven accorded, and men reverted, to him without he-
sitation.
Those, who take delight in killing people, are abandoned robbers;
How can they expect to escape misery in the end?
Pih-ke and Heang-ju, after all their murders, were themselves
slain:
APPENDIX.

As for Hwang-tsaou and Le-chin, where are they now?
From of old, those who have killed others, have, afterwards, killed themselves;
Who will say that the eyes of heaven are not opened wide?
From of old, those who have saved others, have thereby saved themselves;
And their souls have been taken up to the heavenly courts.
From of old, those who have benefited others, have benefited themselves;
Happiness is of one's own seeking, and is easily obtained.
From of old, those who have injured others, have injured themselves;
Misery is of one's own causing, and is with difficulty avoided.
Do not say that you will not gratify an enemy, and reward none but the virtuous;
Do as you would be done by, and you will always do right.

Follow that which is faithful and kind,
Cultivate that which is modest and unassuming.

The fourth kind of wrong is robbery and theft;
That which is contrary to justice and benevolence, do not practice.
Those who form cabals and act disorderly, heaven will not protect.
When iniquities are full, misery will surely follow.
A good man, meeting with wealth, does not disorderly grasp it:
Yang-chin, though in the dusk of evening, would not be deluded by a bribe.
Kwan-ning, seeing the tendency of Hin's regards, cut connection with him,
And solitarily roamed the hills and valleys, without changing his mind.
E and Tse, resigning the throne, willingly died of hunger,
And Show-yang-hill handed down their names to posterity.
From of old the honest and good have cultivated virtuous principles;
Riches and honors are but fleeting clouds, not fit to be depended on.
If, by killing one innocent person, or doing one act of unrighteousness,
They could obtain empire, they would not allow themselves to practice it.
If men would but reverently fear God,
And rest contented with the decree of heaven, what further need of anxiety?
How can you bear to kill men, and plunder their goods?
That which you take does not, after all, belong to you.

In trade, principally regard rectitude;
In learning, be careful to live by rule.

The fifth kind of wrong is witchcraft and sorcery;
Magic arts deceive the multitude, and are a breach of heaven's commands:
Life and death, sickness and calamity, are all determined by heaven;
Why, then, deceive the people by the manufacture of charms?
Incantations to procure luck, vows to fiends, and services to devils,
Fastings and processions, are all of no avail.
From of old it has been found difficult to avoid death,
How can any by intercessions expect to escape blame?
From of old wizards and necromancers,
Having involved the world in poverty, have been denuded of heaven's help.
The devil's agents, having done service to devils, have brought the devil upon them;
The gates of hell are ever open to receive such impious wretches.
Wishing to increase your store, you only add to your sin;
Why, then, do you not repent, and early seek a remedy.

Let magic arts be avoided,
Let human conduct be correct.

The sixth kind of wrong is gambling:
The vicious gamester conceals the dagger with which he stabs his victim;

Beware! beware! beware!
The practice is opposed to reason.

There are proper ways of getting money, and success is a matter of fate;
Do not by deceit and fraud destroy honest principles.
If it be decreed you will get it, why need you gamble?
If it be not decreed, although you gamble, you will not obtain your wish.

After all, riches and poverty are arranged by heaven,
Follow, then, your proper avocations, and make yourselves easy about the rest.

Confucius and Yen-tsze made themselves happy on the plainest fare;
They regarded the will of heaven, were content with poverty, and enjoyed happiness.

The life of man, in the present world, is like a midnight dream;
In all ages men have exerted themselves to do their duty.

Oh, you multitudes!
Do not say there is no harm in it;

Every kind of mischief is occasioned by gambling;
Why do you, my noble heroes, involve yourselves in stupefaction?
The getting of unrighteous gain is like quenching one's thirst with poison;

Let all classes of people, then, conduct themselves with patience.
The more you gamble the poorer you become;
Consider the matter well, and reform your ways.
There are those who drive on till they fall into a snare;
Getting accustomed to opium, they become mad upon it.
In the present day many a noble son of Han
Has stabbed himself with the opium dagger.
With regard to the love of wine, it is also a wrong thing;
Thriving families ought to guard against the liquor that ruins households:
Just think of Kēeh and Chow, who presided over the empire,
And included the hills and rivers within their iron rule, yet they perished through wine.
Moreover, there are the geomancers and the fortune-tellers,
Who attempt to deceive God, and contract endless guilt.
Riches and honors rest with heaven, life and death are sealed by fate;
Wherefore, then, deceive the world, with the view of enriching yourself?
All the rest of the wrong things are too numerous to mention.
In judging of men you must distinguish the minutiae of actions:
If you do not regard small matters, you will, at length, spoil great virtues:
Before the thick ice is formed, take warning by the hoar frost.
Yu and Tseih were diligent, and anxious to prevent famine:
Hence the one became emperor, and the posterity of the other obtained rule.
Wan, of the Chow dynasty, and Confucius were correct in their own persons;
Hence their souls were permitted to go up and down in the presence of God.
Words of truth
Need not be extended;
APPENDIX.

My soul having been allowed to ascend to heaven,
My words are true and real, without the slightest extravagance.
My parental feelings are strong, and I cannot forget you;
Words are inadequate to express my feelings, therefore I have thus enlarged.
Those who accumulate acts of goodness will have plenty of blessings,
Those who accumulate acts of wickedness will have overwhelming curses;
Those who obey heaven will be preserved, those who disobey perish.
Honor God and you will obtain glory and honor.

AN ODE ON CORRECTNESS.

There are a hundred instances of correct conduct:
Let us sing of the hundred correct things.
The truly correct enjoy the emoluments of office;
The truly correct stand in awe of heaven's decrees;
The truly correct may become dukes and marquises;
The truly correct practice virtue and uprightness;
The truly correct cause fiends to submit and men to respect them;
The truly correct cause the people to be tranquil, and the country to be settled;
The truly correct cause corrupt devils to go far away;
The truly correct induce the mind of heaven to be favorable.
Yaou and Shun lived in days of renovation and seasons of light,
Because, as princes, they acted correctly.
Yu and Tseih, either in person or in their posterity, obtained the empire,
Because, as ministers, they acted correctly.
The family of Chow could sing the ode of the "stag's footsteps,"
Because the father of the family acted correctly.
In the hall of Yu (or Shun), Koo-sow was rendered cheerful, because, as a son, (Shun) acted correctly.

Wan, of the Chow dynasty, won the hearts of 800 nobles, because he correctly served an incorrect (monarch).

Confucius rendered 3,000 disciples submissive to instructions, because he, by correct doctrines, converted those who were incorrect.

Thang and Woo found heaven compliant and the people submissive, because they correctly attacked an incorrect (prince).

In the wars of Tsoo and Han, Heang was defeated, and Lew victorious, because the latter, by correctness, overcame the incorrect.

Këeh and Chow severally lost the empire, because, in the marriage relation, they acted incorrectly.

Chwang and Ling were killed by Tsuy and Hëa, because they acted incorrectly towards their ministers.

Seang, the duke of Tse, was slain in the midst of his days, because he acted incorrectly in dishonoring his sister.

Ping, the king of Tsoo, was flogged after his death, because he acted incorrectly in marrying his daughter-in-law.

The house of Yang held the Suy dynasty for a short time only, because, in the filial relation, they acted incorrectly.

The house of Le, of the Tang dynasty, met with many misfortunes, because they acted incorrectly in the intercourse of the sexes.

Hëen-tsung, of the Tang dynasty, threw the empire into confusion, because he acted incorrectly in listening to his wife.

Teih-jin-këeh was looked up to by every one, because he acted correctly in resisting female influence.

Woo-san-sze was put to death by common consent, because he acted incorrectly in lusting after women.

Oh, the hundred instances of correct conduct!

Let us sing of the hundred correct things.
Correctness is that which distinguishes men from brutes,
Correctness is the quality most admired in all ages,
Correctness is the quality most honored in heaven’s nobility,
Correctness is the original nature conferred upon mankind.
Be correct, and you may enjoy the happiness of heaven,
Be incorrect, and you will fall into the region of hell;
Be correct, and you may stand erect between heaven and earth;
Be correct, and you may silence scoundrels;
Be correct, and you may control flatterers;
Be correct, and you may pass through barbarous regions;
Be correct, and you may root out the violent and stubborn;
When the prince is incorrect, the people follow their own inclinations;
When the prince is correct, the people comply with his commands;
When the prince is incorrect, his relations will rebel against him;
When the prince is correct, the whole empire will believe in him;
When he is incorrect, calamities multiply through his vices;
When he is correct, blessings are the result of his virtues;
When the nobles are incorrect, they will at length be overthrown;
When the rich are incorrect, their riches will soon be scattered;
When men are incorrect, then they will not be esteemed as men;
When women are incorrect, they will be looked upon as monsters;
When a family is incorrect, there will be abundance of disobedience;
When a kingdom is incorrect, there will be much contention;
In all time, the correct have been able to manage the corrupt;
From of old, the corrupt have found it difficult to conquer the correct;
From one correct act, happiness and emolument will daily increase;
From one correct act, misery and calamity will daily diminish.*

* It will be perceived that the whole of the above ode is a play upon the word "correct," which, in its positive or negative form, occurs sixty times.
TAI-PING-WANG.

AN ESSAY ON THE ORIGIN OF VIRTUE, FOR THE AWAKENING OF THE AGE.

From of old it is seen that when a man's happiness is great, he possesses an enlarged mind; and a man of an enlarged mind may be considered a great man: so, also, when a man's happiness is small, he possesses a narrow mind, and a man of a narrow mind may be considered a little man. Thus we see that great mountains do not despise the little clods, by means of which they become high; and large rivers do not overlook the small rills, by means of which they become deep; so also a monarch does not disregard the common people by means of whom he completes his royal estate. All this comes from the possession of an enlarged mind. In the present day, however, it is far different, and also hard to be accounted for. The maxims of the world are perverse and wicked, while the minds of men are destitute of feeling: their likes and dislikes are all dictated by selfish considerations; hence this nation dislikes that nation, and that nation dislikes this nation: even with respect to persons dwelling in the same country, the inhabitants of one province, prefecture, or district, dislike the inhabitants of another province, prefecture, or district: while the inhabitants of that province, prefecture, or district, dislike the inhabitants of this province, prefecture, or district: moreover, with respect to persons dwelling in the same province, prefecture, or district, people belonging to one village, hamlet, or clan, dislike those belonging to another village, hamlet, or clan; and those belonging to another village, hamlet, or clan, dislike the people belonging to this village, hamlet, or clan. The maxims of the world and human feelings having been brought to this pass, how can they do otherwise than insult, encroach upon, fight and kill each other, and thus bring one another to ruin? This arises from no other cause than the possession of contracted views and a contracted mind. When men of one nation dislike the people of another nation, and when men of that nation dislike
the men of this nation, it is because their views are confined to one individual nation, and they are ignorant of everything beyond their own country; therefore they love those of their own nation, and dislike those of another nation. So also, when men of one province, prefecture, or district, dislike the inhabitants of another province, prefecture, or district, and when the inhabitants of that province, prefecture, or district, dislike the inhabitants of this province, prefecture, or district, it is because their views are confined to one particular province, prefecture, or district, and they are ignorant of everything beyond that province, prefecture, or district; hence it is that they love those of the same province, prefecture, or district with themselves, and dislike those of every other province, prefecture, or district. Further, when the people of one village, hamlet, or clan, dislike the people of another village, hamlet, or clan, and when the people of that village, hamlet, or clan, dislike the people of this village, hamlet, or clan, it is because their views are confined to one particular village, hamlet, or clan, and they are ignorant of everything beyond their own village, hamlet, or clan, therefore, they love those of their own village, hamlet, or clan, and dislike those of every other village, hamlet, or clan. The likes and dislikes of the men of the world being of this character, how is it that their views are not enlarged, and their minds so contracted? If we carry our thoughts back to distant ages, to the times of Yaou and Shun, with those of the three dynasties, we shall find that, in those days, men who possessed anything regarded those who possessed it not; that they aided each other in calamity; that at night no man closed his doors, and no man picked up that which was dropped on the road; that men and women walked on different paths; and that in promoting men to office virtue was chiefly regarded. Yaou and Shun regretted that they could not sufficiently supply the wants of men; what difference did they make between this land and that land? Yu and Tseih were anxious lest the country
should be involved in famine; what difference did they make between this people and that people? T'hang and Woo attacked the violent, and banished the oppressor; what difference did they make between one kingdom and another kingdom? Confucius and Mencius wore out their carriages and horses (in going about to teach people); what difference did they make between one state and another state? It was because all those worthies looked upon the inhabitants of the whole earth, when spoken of separately, as comprising a variety of kingdoms, but, when spoken, of collectively as constituting but one family. The great God is the universal Father of all men throughout the world. China, which is near to us, is governed and regulated by the great God; foreign nations, which are far away, are under the same rule. Again, foreign nations, though far removed, are protected and cared for by the great God; and China, which is so near, is under the same gracious care. There are many men in the world, but they are all our brethren; there are many women in the world, but they are all our sisters; why, then, should we retain the selfish feeling of regarding one border and another boundary? And why should we cherish the idea of my swallowing up you, and you overwhelming me. Confucius said, "In carrying out great principles, let the empire be considered as public property; let virtuous and capable men be selected for public offices; let truth be the subject of discourse, and harmony the object of study; and then men will not only regard their parents and love their children, but will induce others to do the same—causing elderly people to fulfill their days with delight, and middle-aged persons to be of some use in the world, while the young grow up to a vigorous manhood; let the widows and destitute, orphans and solitary, together with the sick and disabled, all have some means of support; let males have their various employments, and females each a quiet home. Take care that property be not wasted on the ground, still less that it be stored up
for private use; take care also that men’s energies fail not to be drawn forth, at the same time let them not all be expended on a man’s self. When public morals are thus pure, villainies will be shut out and have no room for their display, neither will robberies and rebellions have any scope for development. In such circumstances you may leave your outer doors open. This is what may be called a public-spirited age.” But now how can such a state of society be looked for? Nevertheless, when disorder comes to the worst, order is sometimes elicited; when the darkness is extreme, light is found to spring up—this is the usual course of Providence. Now “the night is far spent, the day is at hand.” We only wish that all our brethren and sisters throughout the world would rush out of the devil’s false gate, and travel along God’s true road, constantly cherishing a dread of heaven’s majesty, and earnestly complying with the Divine commands; that they would mutually study to improve themselves and the world around them; that they would severally aim at correcting themselves and then their neighbors; that they would together present themselves as a rock in the middle of the stream, and strive to stem the boisterous waves as they are rolling along, and then we shall soon see the world united as one family, and enjoying universal tranquillity. How can it be that this perverse and unfeeling world cannot, in a day, be transformed into an honest and upright world? How can it be that this insulting and encroaching, fighting and killing age cannot, in one morning, be changed, so that the strong no more oppress the weak, nor the many overwhelm the few, nor the cunning delude the simple, nor the bold annoy the fearful? In the Book of Diagrams, it is said, that when our fellow-men are abroad with us in the wide world, liberality is engendered, which may be considered an enlargement of mind; and when our fellow-men are confined with us in a narrow circle, niggardliness is the result, which may be denominated a contracted mind. Now, when the mind is en-
larded, happiness is great; and other men's minds become enlarged likewise; so, when the mind is contracted, happiness is diminished, and the minds of others become contracted likewise. Oh, all of you, who have blood and breath, how can you think of interfering with the harmony of heaven and earth, and, cherishing views like those of a frog at the bottom of a well, expose yourselves to the just ridicule of mankind?

The hymn says—
God is originally our universal Father;
As the spring to the fountain and the root to the tree, so is he the true origin.
Liberal hearted, he treats one nation like another;
Kindly disposed, he regards the inhabitants of earth and heaven alike.
When brutes injure each other, it is still improper,
But when neighbors slay one another, it is far more wicked;
Heaven having produced and nourished us all, we should be harmonious;
Let us, then, promote each other's peace, and enjoy tranquillity.

FURTHER EJHORTATIONS ON THE ORIGIN OF VIRTUE, FOR THE AWAKENING OF THE AGE.

All under heaven belong to one family, and all the people in the world are brethren. How does this appear? First, with regard to their bodies: every man has his parents and his ancestry: although their abodes are distinguished by various boundaries, yet all the families come from one family, and that one family comes from one ancestor; their first origin is, therefore, the same. Secondly, as it regards their souls: whence do all these souls come from, and whence do they all originate? They are all derived from the one original breath of the great God; thus one root spreads out into a myriad branches, and the myriad branches are all referable to one root. K'hung-keih said, "That which Heaven's decree confer-
red upon man may be termed our common nature." The Book of Odes says, "Heaven produced all classes of people." The Historical Classic says, "Heaven sent down the inhabitants of this lower world." The truth so luminously expressed in these documents is far from incorrect. In this way the sages considered all under heaven as one family, and constantly cherished the feeling that all people are our brethren, while they did not, for one moment, overlook the interests of the whole world. In latter days, however, we have heard the incorrect statement, that the king of Hades determines the period of life and death. But this king of Hades is none other than the old serpent the devil, who transforms himself in a variety of ways, to deceive and entrap the souls of men. This is he whom all our brethren and sisters, throughout the world, should exert themselves to oppose as vigorously as possible; but, instead of so acting, the men of this world perversely stretch forth their necks towards him: how dreadfully do they by this means forfeit the joys of heaven, and covet the miseries of hell! Now, there is a correct method of judging regarding principles. Generally speaking, those which prevail in modern times, and were unknown to all antiquity, as well as those which obtain in our immediate neighborhood, and are known nowhere else, are to be suspected as false doctrines and contracted views. According to the lying statements of these deceivers, the king of Hades determines the period of life and death: but we beg leave to ask, do any of the classics of China contain such a statement? Certainly not. Do any of the sacred books of foreigners contain such a declaration? By no means. If not, whence, then, did it originate? It comes from self delusions of the perverse disciples of Buddha and Taou, who, coveting wealth and greedy of gain, delude people in matters of which they are necessarily ignorant, in order to profit by the deception; and induce people to adopt religious ceremonies and processions, in order that they may fatten on the money paid for them. Moreover, the
devil having entered into people's minds, they invent innumerable
tales and lying fabrications to deceive and destroy their fellow-men.
Thus, in the time of the Tsin dynasty, some deceivers falsely assert-
ed that, in the eastern ocean, there were three fairy hills, when the
emperor sent some people into the sea to search for them: from
this sprang all those inventions regarding fairies and genii, so rife
in after-ages, into the origin of which, if we do but inquire,
we shall find that they all came from these inventions of the Tsin
dynasty: verifying the saying, that if you err at first but a hair's
breadth, successive generations, by repeatedly adopting and adding
to the error, and obstinately clinging to it, without relaxing their
grasp, will make the discrepancy to amount to a thousand miles in
width. Thus, also, in the time of Kwang-woo, of the Han dynasty,
some deceivers pretended that if men would but sacrifice to the
kitchen, they could burn red cinnabar into yellow gold: Kwane-
woo believed them, and sacrificed accordingly: in consequence of
which, from the states of Yen and Tse, a parcel of flying vagabonds
came along, and told a number of stories about genii and
hobgoblins. Moreover, in latter ages, we have had unprincipled
men falsely declaring, that the Dragon of the Eastern Sea can pro-
duce rain: whereas this Dragon of the Eastern Sea is nothing more
than a transformation of the king of Hades: while rain comes down
from heaven, as everybody can see. Mencius said, "Heaven abun-
dantly collects the clouds, and causes the rain to descend in tor-
rents; when the young rice-plants suddenly shoot up." The ode
of the Chow dynasty says, "High heaven is all overspread with
clouds, when it sends down snow in abundance, followed by drizz-
lings rain, which, plentifully irrigating our fields, and moistening
them sufficiently, causes the various kinds of grain to be produced for
our use." On referring to the Old Testament, brought from abroad,
we find that, in the days of Noah, the mighty God sent down a
great rain for forty days and forty nights, on account of the
iniquities and rebellions of mortals, which rain produced a universal deluge, and drowned the men of the world. Every one of these statements is established by the clearest proofs, which are open to the inspection of every observer, showing that rain really does come down from heaven: and yet, men of this world will believe lying fables and unfounded stories. Now, if, with respect to this simple matter of rain, people will allow their natural perceptions to be obliterated to such a degree as to disregard heaven's abundant favors, how much more with regard to other things? As in the present day, the unprincipled priests of Buddha not only falsely propagate stories respecting this king of Hades, but publish a number of lying fables in a work called the Pearly Record, which they palm upon the world; and men, who read without thinking, are frequently deceived by their statements, not considering that the determining of the period of life and death is no trifling matter: if this be no trifling matter, it would surely have been referred to in the books prepared by the various wise men of both Chinese and foreign countries, and, having been recorded in their publications, would have been handed down to subsequent generations. But now, after examining the books, which wise men, both in China and foreign lands, have penned and handed down, we only read that heaven produced and heaven sent down the people of this lower world, also, that the great God protects and preserves mankind, but we read nothing about the king of Hades; we only read that life and death are determined by fate, which fate is nothing more than the decree of the great God, with not a syllable about the king of Hades: we merely read that the great God will judge all men, and secretly protects them, while he presides over all in his majesty, but not one word about this same king of Hades. Those, however, who read without reflection, and do not believe in the acknowledged classics and sacred books prepared both by ancients and moderns, or brought from far and near, but believe in the unfound-
ed assertions of unprincipled men, and in the strange statements that ever and anon get up amongst us, how grossly are they deceived? This arises from no other cause than their following out the common feelings of aspiring after longevity, and seeking to avoid death; also from their panting after good fortune, and dreading ill-luck. The deceivers, availing themselves of this common feeling in order to influence the minds of the generality, make them an easy prey to their wiles. Thus erroneous doctrines once introduced, the people of the world greedily believe and follow them: having believed and followed them long, their perceptions get warped; and when their perceptions are warped, their adherence becomes strong; and when their adherence is strong, they are slow to detect any flaw in the system; and, being slow to detect any flaw in their system, they find the utmost difficulty in escaping the snare. And although the great God has from age to age caused wise and intelligent men to appear among them, yet there are none that can avoid being carried away with the current. This is the reason why the people of the present day are so bewildered and ignorant of the great God, also, so stout-hearted and unaffected by the fear of the great God, that they have fallen into the snare of the devilish serpent, the king of Hades, and involved themselves in hellish ruin, without being aware of it. What is more to be lamented is, that, should any of their posterity wish to get some knowledge of the truth regarding heaven, earth, and man, it does not appear from what source they are to obtain it. When men become fond of delusions, they do not trace things to their first principles, nor follow them out to their real results, but listen to error and nothing else. Taking a general view of the men of this present world, I consider that though they amount to great multitudes, they are all created and produced by the great God; having been produced by God, they are also supported by God: for every article of food and clothing they must depend upon the great God, who is the univer-
sal Father of all mankind. Life and death, happiness and misery, are all determined by him; whatever men eat or wear is produced by him. When I look up to heaven, I perceive that the sun and moon, the stars and planets, the thunder and rain, the wind and clouds, are all the wondrous effects of his mighty power: when I survey the earth, I perceive that the hills and fountains, the rivers and lakes, with the birds and beasts, plants and fishes, are all the marvelous productions of his mighty energies: all plainly exposed to view, all easy of discernment: for this he may be considered the true Spirit; for this every man throughout the world ought every morning to worship, and every evening to adore, him.

Some who obstinately retain their errors say, it is true that the great God ought to be worshiped; but there must be some who aid the great God in protecting mankind, just as a sovereign, who, though he rules the country generally, yet has a number of officers to aid him in the government. Such people, however, do not consider, that the ministers of such a sovereign are all appointed by him to the offices they severally fill, when they are permitted to aid the monarch in regulating the affairs of state. But with respect to the wooden, stone, clay, and paper images, which the men of this world set up, we beg to inquire, whether the great God ever declared his will to have these set up? Certainly not. These all belong to the class of monstrosities which men, whose minds have been deluded by the devil, have according to their own stupid views manufactured by their own hands. Moreover, when the great God, at the beginning, made heaven and earth, land and sea, men and things, in six days, he appointed thousands and myriads of angels, in heaven above, to be sent and employed by him: what need is there that he should obtain the aid of these monstrosities, invented by mortals, in utter defiance of his high authority? By referring to the Old Testament we learn that, in early ages, the great God descended on Mount Sinai, where he wrote the Ten
Commandments with his own hand, on tables of stone, and gave them to Moses. At that time God commanded Moses, saying, I am the great God, the supreme God; you men of the world must on no account set up images, resembling anything in heaven above or in earth beneath, to bow down and worship them. Now, you people of the world set up images of all sorts, and bow down to worship them, in absolute defiance of God's express command; and yet you say these various images are to assist the great God in protecting mankind; how grossly must your minds have been deceived and deluded by the devil, so as to fall into such an error as this? Can you not think for a moment that, if the great God at the beginning could in six days create heaven and earth, land and sea, men and things, without the aid of any one, he does not now need any assistance in protecting mankind? We would also ask you, if the great God, at the beginning, had only created heaven, and not earth, what place would you have had to stand on, and what fields would you have had to cultivate? Certainly none whatever. We would further ask you, when you had been made the recipients of God's favor, in making the heavens and the earth for you, if he had not likewise made the ground to yield the mulberry, the hemp, the rice, the wheat, the millet, and the pulse, together with plants and trees, fire and water, gold and iron; or if he had not made the water to produce fishes and prawns, the air to contain the flying fowl, and the hills the roaming beast, together with domestic animals and such like, what would your bodies have had to wear, or your mouths to eat; what materials would you have had where- with to provide your breakfast and supper, and what implements would you have had for your daily use? None whatever. Again we ask, though the great God has in his goodness provided these various things in rich abundance, yet suppose he should withhold the sun from you, and not let it shine upon you for a year's time; or, if he should withhold the rain, and not let it moisten you for a
year's time; or, not cause it to thunder for a whole year, to drive away evil influences from you, or, not cause the wind to blow for the same period, and scatter the noxious vapors around you—could you men of the world get in your crops and enjoy tranquility? Most assuredly not. Again we would ask you, though God of his goodness were to grant you fruitful seasons and tranquil times, yet if he were of a sudden to let his wrath arise, and stop your breath, or take away your life, could you then speak with your mouth, or see with your eyes, or hear with your ears, or handle with your hands, or walk with your feet, or plan with your mind? Nothing of all these could you do. Finally we would ask, whether all the inhabitants of the world could, for one hour, or one minute, exist without the favor of the great God? Certainly they could not exist. Seeing, then, that the inhabitants of the world could not exist for one hour or one moment without the favor of the great God, it appears clear, beyond all contradiction, that the great God protects and preserves all men. And if it be so clear that the great God protects all men, why do you, forsaking him, set up your idols, and go and pray to them for protection, for food, and for clothing?

But some of you say, Oh my idol is efficacious. Now it is very clear that all your blessings come from the grace and favor of the great God, while you erroneously suppose that they come from the favor of some corrupt devil. It is scarcely necessary to observe, that when such corrupt devils dare to claim for themselves the merit due to heaven's favor, they ought to be eradicated and exterminated; but when you men thus deaden your natural conscience, outrage heaven's exalted goodness, and, associating with corrupt devils, involve yourselves in the guilt of rebelling against the Most High, how stupidly do you behave! How pitiable is your case! It is very evident that there exists a true Spirit who is most honorable and exalted, the universal Father of all men throughout the world, who ought to be worshiped and served
every morning and evening; him you do not worship, but, on the contrary, worship the soul fiend who deceives and entangles the souls of men! How stupid is this! It is very evident that there exists a true Spirit who is most efficacious and clearly manifested, the universal Father of all men throughout the world, who says, "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you;" he it is whom you ought, morning and evening, to worship and adore; him, however, you do not worship, but, on the contrary, worship a variety of wooden, stone, clay, and paper images, which know not, nor understand, a parcel of stupid objects, "which have mouths but speak not, noses but smell not, ears but hear not, hands but handle not, and feet but walk not." How still more stupid is this!

However, when the streams are impure, the cause is to be traced to the impurity of the fountain; the errors of subsequent ages are to be ascribed to the carelessness of those who have gone before. Throughout the whole world, there is not an individual who, for a single moment, is not the recipient of God's grace and favor; how is it, then, that, in the present day, there are so few who know and acknowledge the Divine goodness—whence does this evil originate? On examining the history of China, we find that from the time of Pwan-koo, down to the three dynasties, both princes and people together honored and worshiped the great God. Some innovation on this practice, however, occurred in the time of Shaoou-haou, when Kew-le first believed in corrupt devils, and extended the mischief to the three classes of Meaouites who followed his bad example. In the time of the three dynasties, likewise, there was occasionally some attention paid to corrupt spirits, and the error was fallen into, of employing men to represent the ghosts of the departed, when funeral rites were performed; still, during all that time, both princes and people honored and worshiped the great God, as from the first. When the Tsin
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dynasty arose, a dangerous step was taken, in the superstitious regard paid to genii and hobgoblins; while the people sacrificed to Shun and Yu; and, in the extremity of their mad perverseness, sent men to the sea to look for the genii. The great God is only one, and, besides him, there is none other; Wan, of the Han dynasty, however, thought that there were five, and erred most egregiously. When Woo, of the Han dynasty, was old, he expressed his regret, saying: "Formerly, I thought that there were such things as genii, now I know that they do not exist;" but his former practices of sacrificing to the kitchen, worshiping one of the immortals called T'hae-yih, and sending conjurers into the sea to look for the genii, were retained as a remnant of the corruptions that prevailed under the Tsin dynasty. Besides these, Seuen, of the Han dynasty, sacrificed to Empress Earth, and sent men to seek for the golden horse and jasper fowl. Ming, of the same dynasty, honored the priests of Buddha, and sent men into India, to procure the classics of that religion. Hwan, of the same dynasty, sacrificed to Laou-tan. Woo, of the Leang dynasty, thrice dedicated himself to Buddha; and Heen, of the Tung dynasty, went out once to meet one of Buddha's bones, until Hwuy, of the Sung dynasty, appeared, who changed the appellation of the great God (Shang-te), and designated him Yuh-hwang-shang-te, the Pearly Emperor God, dwelling in the golden palace of the luminous heavens. Now, to say that he dwelt in the golden palace of the luminous heavens, was not so much amiss; but to call him the Pearly Emperor God, displayed in truth a considerable want of reverence towards him. For the great God being the universal Father of all creatures under heaven, no one can be permitted to change his venerable name! When the emperor Hwuy was afterwards taken by the Tartars, and, together with his son K'hin, died in the northern desert, was it not what might have been expected? Viewing the matter
from beginning to end, it appears that Kew-le and the emperor of the Tsin dynasty were the prime offenders at the first; while Wan and Woo, Seuen, Ming, and Hwan, of the Han dynasty, with Heen, of the Tang dynasty, trod in their footsteps and followed their evil example; but Hwuy, of the Sung dynasty, proceeded still further in changing the venerable name of the great God. It is not to be wondered at, therefore, that, from the Sung dynasty, down to the present day, a period of 600 or 700 years, the people of the empire should have been so exceedingly stupefied, ignorant of the great God, and utterly destitute of his fear. Men are the most noble and intelligent of all visible things; but in what do their nobleness and intelligence consist—so much as in being the sons and daughters of the great God? Is not this nobility? Is not this intelligence? But all those images of wood and stone, mud and paper, are mere matter. Men are more noble than mere matter, and more intelligent than mere matter. Why, then, do they not regard themselves as noble, instead of regarding mere matter as noble? Why do they not account themselves as intelligent, instead of accounting mere matter as intelligent? During the last thousand or hundred years, there have not been wanting men who were not infatuated by genii and fairies; but when we come to inquire into their characters, we find that they knew but one thing, and did not know another; they were clear on one point, but dark on others; so that, after all, they did not entertain very elevated views, and see through matters from beginning to end, so as to find out the deceivableness of these superhuman and monstrous appearances. Thus, the emperor Woo, of the northern Chow dynasty, set aside the religion of Buddha, and demolished improper sacrifices. At the instigation of Teih-jinkwei, the emperor of the Tang dynasty burned upwards of 1,700 improper temples. Han-yu reproved the emperor for going out to meet a bone of Buddha. Hoo-teih, during the Sung
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dynasty, burned down an innumerable quantity of improper temples; and Ha-suy, of the Ming dynasty, reprobated the performance of idolatrous rites: reviewing all these instances, we can scarcely say that there were not some possessed of discernment.

But whilst they destroyed, burnt, or reprobated certain things, which they designated as improper temples, Buddhistic relics, and idolatrous rites, how is it that they left so many, which they did not destroy, burn, and reprobate? how is it that they did not think, that if the objects which they destroyed, burned, or reprobated, really deserved to be destroyed, burned, and reprobated, then the objects which they did not destroy, burn, and reprobate, deserved it just as much? The fact is that, besides the great God, there is no spirit (god)—all the images of wood and stone, mud and paper, which have been set up in the world, are subsequent inventions, and the work of men, whose otherwise intelligent minds, having been deluded by the devil, and utterly perverted, have been inveigled by the devilish serpent, the king of Hades. We now lay open our whole minds to you, and place before you the following statements: How are mortals to become acquainted with spirits? the great God is the true Spirit. How is it, then, that you people go and bow down to a parcel of images, and thus bring the devil upon you? Of all those represented by the images, which you set up, the virtuous and good must long ago have gone to heaven; but the mass consists of nameless noxious inventions, such as those thought to preside over the four quarters of the world, with the satellites and myrmidons of that envious devilish serpent, the king of Hades. From the Tsin and Han dynasties, down to the present day, including a space of one or two thousand years, how many souls of men have been injured and destroyed by this king of Hades. The proverb says, as pulse jelly is originally water, so this king of Hades is originally a devil. Why do you not awake? If you do not awake now, it will soon be too late. *Hear these
our sincere words. How are you, men, to become acquainted with God (Te)? The great God, he is God (Te). The monarchs of
this world may be called kings, and that is all; but they cannot
be permitted to assume a single atom beyond this. Even the
Saviour Jesus, the first-born son of God, is only called our Lord.
In heaven above and earth beneath, as well as among men, none
can be considered greater than Jesus; and yet Jesus was not call-
ed God (Te); who, then, is he that dares to assume the designation
of God (Te)? we should soon see him, for his blasphemous assum-
tions, bringing down upon himself the eternal punishment of hell.
Instead of incurring such a miserable recompense, let me exhort
you to worship the great God, and then you will become his sons
and daughters; in this life you will experience his favor, and after
death your souls will ascend to heaven to enjoy endless happiness—
how blissful, how glorious, would that be! But if you give your-
selves over to the belief of all kinds of depraved spirits, you will
then become the servants of the devil; while you live, you will be
entangled with his wiles, and after death you will be seized by
him and suffer eternal misery in hell; how shameful, and how mis-
erable would that be! Reflect now, which of these is to be pre-
ferred. Why do you not, our brethren and sisters throughout the
world, awake? If you still remain unimpressed, you must be
truly base-born and deluded by the evil one; having happiness
within your reach and unable to enjoy it. When there is evidently
such a glorious and delightful state of happiness to be enjoyed
forever in heaven, for thousands and myriads of years, you do not
wish to enjoy it; but willingly transgress the commands of heav-
en, and join with the evil one in rebelling against the Most High,
until you bring down upon yourselves the righteous indignation
of the great God, who will condemn you to suffer eternal misery
in the lowest hell. How pitiable!—how lamentable!—Dr.
MEDHURST'S Translation.
POSTSCRIPT.

From time to time, during the progress of the insurrection, false reports of the death of Hung-siu-tshuen have been more or less widely circulated. And we observe that this rumor has recently been started again by the North China Mail, October 4th, 1856, which further states, that his son has succeeded to the Nanking throne—Yang, the eastern prince, acting as regent during his minority. Like similar reports which have preceded it, this one, also, must be considered as greatly in need of confirmation before it can be credited. In fact, in China, the death of the Emperor, or his mortal illness, is noised abroad about as often as in the west is the physical breaking down of the Emperor of the French, or the failure of some big "bull" or "bear" on the stock exchange of London or New York. By the celestials this is considered as the very best of all tricks in either trade or politics; they, in this respect, going to the opposite extreme of the inhabitants of Siam, who make the greatest possible mystery of the death of their Monarch, or of the White Elephant, and stick with very extraordinary pertinacity to the dogma, that the king never dies. Hence, in Siam, the foreigner never can find out when the chief of the state has been taken away; whereas, in China, he is told forty times in the year, the Emperor is dead!
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